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# Decolonisation and Deradicalisation of Globalisation Extremism Paradigm in African States, 1999-*c*.2023

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## *Abstract*
Decolonisation is the expunction of varied dreadful colonial radical ideological mentalities and sentiments injected on Africa States through prolonged period of varied European and Western imperialistic dominations. Plethora of dreadful colonial vestiges emulated by Africa State leaders and subjects, still reflect during the post-independence epoch, and thus create a tapestry antithetical to African socio-cultural, political, economic and religious coexistence. This is typical of the sordid experiences evident in Nigeria, Mali, Cameroun, Libya, Liberia, Democratic Republic of Congo, Burkina Fasso, Sudan, Sahrawi, Egypt, Niger, Gabon and South Africa among others. Between the 1999 and 2023, African States has already been deeply entrenched through effervescent robust interactions with globalisation. Due to its extremism, the phenomenon injected the conundrums of racial superiority, economic inequalities, and unequal gains among the recipient African countries. Howbeit, its corrosive effects had resulted to unending truculent activities (Boko Haram, ISWAP, ISIS etc) arising from alien fundamental fragility of governance, and antithetical administrative system. In fact, the extremity of globalisation continued to engender excruciating poverty ambience, sophisticated corruption, armed banditry, kidnapping for ransom, forceful levy, illegal gold mining, miming, indiscriminate killings, gender based sexual violence (GBSV), and incessant coup de'tat in African States. This consequently leads to asymmetrical migrations, internal displacement of persons (IDPs) and redirection of the varied African countries limited resources toward violent conflicts mitigation, management and misplacement of policies priority. In an attempt at decolonisation and de-radicalisation, the paper suggests the

extension of equal gains of globalisation in recipient countries; de-emphasization of racial superiority; reinvention and reintegration of Afrocentrism to suit extant socio-cultural system etc. From the prism, the paper adopted secondary source of historical data collection and qualitative context analysis.

**Keywords:** Decolonisation, Deradicalisation, Globalisation, Extremism, Paradigm African

## *Introduction*

Africa is a mosaic of heterogeneous nationalities of historical paradigms and trajectories specifically in terms of vast European colonial experiences.[1] These countries are component parts of the Anglophone, Francophone, and Louis-aphone among others by virtue of their variegated trajectories of colonial experiences arising from conquests, dominations and exploitation. These are either through European gunboat diplomacy, or colonial phony acts or trusteeship among others.[2] With many centuries of exploitation and humiliations, African States were subsequently decolonised, yet the varied colonial vestiges of underdevelopment and dreadful policies subsists up to the contemporary stage of globalisation. Most quintessential, the precision for the two epochal periods of this study lies heavily in 1999 as an apogee that birthed democracy as an alternative governance against prolonged dictatorial military rules. While 2023 is a manifestation of the peak and attempts for re-decolonisation and deradicalisation of globalisation extremism in African States. Conceptually, decolonisation is the radical expunction of varied dreadful colonial radical ideological mentalities and sentiments injected on Africa States through prolonged periods of European and Western imperialistic dominations. Historically, for many decades, African States have pierced through dreadful colonial vestiges, and its instrumentalities has not ceased from undermining socio-cultural, religious, economic, and political systems through non-exit of European, Western and Asiatic countries machinations on ever-increasing population and abundant resources.[3] This is typical of sordid experiences are evident in Nigeria, Mali, Cameroun, Libya, Liberia, Democratic Republic of Congo, Burkina Faso, Sudan, Egypt, South Africa,[4] Niger and Gabon among others. Between 19th and early 20th centuries, African States as a peripheral area has already been profoundly entrenched into effervescent robust interactions with the 'core or centre or the

[1] P.J, Schraeder, *African Politics and Society*, *A Mosaic of Transformation*, Second Edition, USA, Wadsworth, Cengage Learning, 2004, p. 83.

[2] J.C Anene and G. Brown, *Africa in the 19th and 20th Centuries*, University of Ife Press, Ife, 1963. See also J.D, Hargreaves, *Decolonisation in Africa*, London, Longman, 1996.

[3] S.B, Mohammed, "Social and Economic Impact of Globalisation on Nigeria," in J.S, Odama and E.A, Aiyedun, *Globalisation and the Third World Economy: Impacts and Challenges in the 21st Century,* Lagos, Malthouse Press Limited, 2004, p. 50.

[4] T. Aminu, M. Bello, "Globalisation Matrix in Exacerbation of Armed Banditry in Nigeria: The Zamfara State Experience, 2011-2020," *Ilorin Journal of History and International Studies*, Vol. 10, No. 2, 2020, pp. 121-135.

metropole' countries of the World birthed through the genre of globalisation.[5]

With this development, globalisation been an ineluctable phenomenon in the late twentieth century brought with it recognition that the World had become, in Marshall McLuhan's words, a 'global village'.[6] There are two strands of globalisation as entrenched by its actors (Britain, Japan, France, Germany and US vis-à-vis World Bank, IMF and World Trade Organisation (WTO) etc) namely; moderate and extreme globalisations. The former has tremendously improving on the quality of first and second Worlds standard of living through socio-economic viability, while the latter immersed continuous tremendous conundrums. Evidence are abounds in inequalities and socio-economic degradation resulting from intra-African States conflicts, pitched by actors of globalisation through their phony stratagem for continuous dominations and exploitations.[7]

In its extremism, globalisation have not ceased from affecting African States due to unequal gains arising from socio-economic inequalities, environmental degradation, entrenchment of pseudo democracy, radical exploitation of human and material resources, and machination of artificial schisms and violent conflicts among the recipient African States. Some of the globalisation extremisms are orchestrated openly, while others are exhibited in clandestine. Besides, its corrosive effects include plethora of pugnacities arising from alien fundamental fragility of governance system foisted through globalisation extremism antithesis to Afrocentric indigenous administrative system.[8]

Attempt at decolonisation and de-radicalisation, the paper suggests the entrenchment and extension of relative moderate system, win-win or equal gains of globalisation in the recipient countries; de-emphasization of racial discrimination and superiority; establishment of industries in Africa States, reinvention and reintegration of Afrocentrism to suit extant socio-cultural, economic and political system etc. These elixirs will go a long way to ensconce an enabling environment to extract and tap the viable aspect of globalisation through thorough stimulation to debunk scoundrel ideations and ideologies that has the propensity for violent conflicts and exploitation of African States. For proper comprehension, the paper is compartmentalised into introduction, followed by demystification of distinct keywords, notably; decolonisation, deradicalisation, globalisation and extremism. This is equally followed by the interface between the trio keywords; manifestation of globalisation extremism

[5] *Ibid*…

[6] A. Heywood, *Politics*, Second Edition, Palgrave Macmillan, New York, 2002, p. 124.

[7] G.K, Kieh Jr and P.O, Agbese, "The Travails of the Post-Colonial States in Africa," in G.K, Kieh Jr and P.O, Agbese, *The State in Africa Issues and Perspectives,* Ibadan, Kraft Books Limited, 2008.

[8] Y.A, Jimoh and T. Aminu, "Towards Reinventing the African States: Civil Society and Democratisation," in *The State and Society in Historical Perspectives: A Festschrift in Honour of Professor Aminu Isyaku Yandaki, 1962-2019*, Gaskiya Corporation Limited, Zaria, 2022, pp.123-141.

in African States; trajectories to decolonisation and deradicalisation of globalisation extremism in African States and finally, the conclusions.

**Conceptual Dynamism of Decolonisation and Deradicalisation**

Conceptually as demystified by Fanon,[9] decolonization is quite simply the substitution of one "species" of mankind by another. The substitution is unconditional, absolute, total, and seamless. For instance, it portrays the rise of a new nation, the establishment of a new State, its diplomatic relations and its economic and political orientation. What is singularly important is that it starts from the very first day with the basic claims of the colonized for change. This change is extraordinarily important because it is desired, clamoured for, and demanded. The need for this change exists in a raw, repressed, and reckless state in the lives and consciousness of colonized men and women. But the eventuality of such a change is also experienced as a terrifying future in the consciousness of another "species" of men and women, the colons, the colonists.[10] More expressively, decolonization is sets out to change the order of the World, and a clearly agenda for total disorder. But it cannot be accomplished by the wave of a magic wand, a natural cataclysm, or a gentleman's agreement. In actual fact, decolonization is an historical process as well as an encounter between two congenitally antagonistic forces that in fact owe, first confrontation was coloured by violence and their cohabitation-or rather the exploitation of the colonized by the colonizer-continued at the point of the bayonet and under cannon fire.[11] The colonists and the colonized are old acquaintances, and it is the colonist who fabricated and continues to fabricate the colonized subject. The colonists derive their validity, that is their wealth from the colonial system.[12] Howbeit, as far as this paper is concerned, decolonisation could be described as an attempt for expunction of varied dreadful colonials' radical ideological mentalities and sentiments inject on Africa States through prolonged period of European and Western imperialistic dominations. These inequalities are often evident in post-colonial African States of which lingering impact are manifested in all ramifications. This henceforth was the surge for clarion calls and responses for decolonisation and deradicalisation in contemporary period.

It is very subtle and complex to construe deradicalisation without a presumptive analysis of radicalisation. Therefore, the 'Longman Dictionary of Contemporary English,'[13] underscores radicalization as a process of "making people to accept new and different ideas, especially ideas about complete social and political change". However, radicalism contextually applied to interactive experience, which implies

[9] F. Fanon, *The Wretched of the Earth,* Grove Press, New York, 1961, p.1.
[10] *Ibid*…p.1.
[11] *Ibid*…
[12] *Ibid*…p.2.
[13] *Longman Dictionary of Contemporary English*, New Edition, Chinai Pearson Education Limited, 2012.

desire for social change through strategic approaches such as either through dialogue, aggressive protests or militancy as applicable to different ethno-nationalist groupings under study.[14]

Arising from above, deradicalisation refers to the methods and techniques used to undermine and reverse a complete radicalization process, thereby, reducing the potential risks to society from terrorism. In other words, the notion of deradicalisation would not be functioning until the construct "counter-radicalization" is invoked, explicitly, it describes methods often deployed to stop or control radicalisation as it is occurring. This is different from "anti-radicalisation" which describes methods to deter and prevent radicalization from occurring in the first place.[15]

Furthermore, "deradicalisation" could also be underscored as the social and psychological process whereby an individual's involvement in, and commitment to, violent radicalisation is "reduced to the extent that they are no longer at risk of involvement and engagement of violent activity".[16] In other words, deradicalisation could be liken to the practice of encouraging those with extreme and violence religious or political ideologies to adopt more moderate and non-violent views in inviting people to the religion of Islam.[17] Again, the phenomenon constitute deradicalisation of attitudes and beliefs or disengagement from violent behaviour and the process of leaving violent groups and reintegrating into other social groups. Deradicalisation is a package of policies and measures designed and implemented by authorities in order to normalise and convince groups and individual who have already become radicalised or violent to repent and disengage from violence.[18] In line with this study, deradicalisation could be deciphered as the strategies by which radical ideations and ideologues are morphed into peaceful development. It is usually aimed at convincing the globalisation actors to abandon their extremists' action/operation to moderate one. Thus, whatever dimension the concept of deradicalisation must have taken, deradicalisation is apposite to both counter-radicalization and anti-radicalization as effort to forestall radicalisation.

**Understanding Globalisation and Extremism**

Globalisation is not an altogether new phenomenon; it is as old as when the World become interconnected. The process has assumed various forms since the beginning of human history, however, its contemporary manifestation and usage is unique. The conceptual understanding of globalisation seems to be slippery and elusive in concept

[14] *Ibid*…

[15] I.O, Oloyede, "Deradicalisation- What Role for Islamic Studies," in A.K, Makinde, *Deradicalisation Strategies of Arabic and Islamic Studies,* Usmanu Danfodiyo University, Sokoto, University Press Ltd, 2018, p. 9.

[16] H. J, Walking, *Away from Terrorism: Accounts of Disengagement from Radical and Extremist Movements*, Abingdon, Routledge, 2009. See also more details in A. Sani, "Deradicalisation Through Re-education, Entrepreneurship and Reintegration in Nigeria: A Muslim Perspective," in A.K, Makinde, *Deradicalisation Strategies of Arabic and Islamic Studies*, Usmanu Danfodiyo University Press, Sokoto, 2018, p.17.

[17] P.S, Akorede, A. M.M, Abiola, and O.A, Toluwalase, "The Role of Islamic Scholars in Deradicalisation of Evangelism," in A.K, Makinde, *Deradicalisation Strategies of Arabic and Islamic Studies,* Usmanu Danfodiyo University, Sokoto, University Press Ltd, 2018, p. 137.

[18] H. El-Said, *New Approaches to Countering Terrorism: Designing and Evaluating Counter Radicalisation and De-Radicalisation Programmes*, New York, Palgrave Macmillan, 2015, p. 10.

because of its abstruse and complex nature, this therefore makes it difficult to be pinned down to one meaning or definition. According to Ayeni-Akeke[19] globalisation is a complex and multifaceted phenomenon, it is driving towards facilitating the convergence of the economic, political as well as cultural institutions and processes of diverse societies across the World. More also, it is driving towards the breakdown of vital socio-economic barriers and political boundaries separating peoples by creating extensive networks of deep relationships among them.[20] It is worthy of note that globalisation emerged as a social phenomenon to replace the concept of imperialism and its effects are obvious in all human facets.

In other words, Heywood[21] affirms that despite intensifying interest in the phenomenon of globalization since the 1980s, the term is still used to refer variously to a process of marketing strategy, a predicament or even an ideology. He accentuated that the problem with globalisation is that it is not so much an 'it' as a 'them,' it is not a single process, but a complex of processes, sometimes overlapping and interlocking processes but also, at times, contradictory and oppositional ones.[22] It is therefore very complex and subtle to reduce globalization to a single theme; Ohmae[23] sees globalisation as an idea of a 'borderless World.' It stressed the tendency of traditional political borders, based on national and State boundaries to become permeable. This also implies that divisions between people previously separated by time and space have become less significant and are sometimes entirely irrelevant. Scholte[24]argued that globalisation is linked to the growth of 'supra-territorial' relations between people, or a reconfiguration of social space in which territory matters less because of an increasing range of connection that have 'trans-world' or 'trans-border' character. For example, there are evidences of humongous free flows of information through the surge in electronic devices around the World at the flick of a computer switch. Similarly, the cable and satellite technology allow telephone messages and television programmes to be transmitted around the World almost instantaneously. In line with this paper, globalisation could be linked to homogenization as cultural, social, economic, and political diversities are destroyed in a World in which people watch the same television programmes; buy the same commodities; eat the same food; support the same sport stars; and follow the antics of the same celebrities, hence its extremism. Extremism is a political term which determines those activities that are not morally, ideologically or politically in accordance with written laws. Extremism is the quality

[19] O.A, Ayeni-Akeke, *Foundation of Political Science*, Ababa Press, Ibadan, 2008, p. 390.
[20] *Ibid*…
[21] A. Heywood, *Politics*, Second Edition, Palgrave Macmillan, New York, 2002, p. 137.
[22] *Ibid*...p. 137.
[23] K. Ohmae, *Borderless World: Power and Strategy in the International Economy,* London, Harpe Collins, 1989.
[24] J.A, Scholte, *Globalization: A Critical Introduction*, London, Palgrave, 2000. See also more details J.S, Odama and E. A, Aiyedun (Eds), *Globalisation and the Third World Economy: Impact and Challenges in the 21st Century*, Malthouse Press Limited, Lagos, 2004.

or state of being extreme or the advocacy of extreme measures or view. The term is primarily used in a political or religious senses to refer to an ideology that is considered to be far outside the mainstream attitudes of society. It can also be used in an economic context. The term may be used pejoratively by opposing groups, but is also used in academic and journalistic circles in a purely description and non-condemning sense.

**Interface between Decolonisation, Deradicalisation and Globalisation**

There are greater complementarities and homogeneities between decolonisation, deradicalisation and globalisation in particular to the phenomenon in question towards exploration and understanding of globalisation extremism of globalisation. In true sense, decolonization is a radical expunction of all forms of colonialism or colonialists' trait with the sole intent to institute moderate, or preferably Afro-centric social, economic and political life against varied colonial ideologies. The interface between the trio is that decolonization and deradicalisation seems to be inseparable phenomena that operates within the framework to radically eliminate or substitute a whole social, economic and political system with a new political ideology through globalisation of the World system to a 'global village'. Retrospectively, the erstwhile slavery and its gravitation to phony colonialism unequivocally birthed imperialism through which globalisation seems to be the 'end of history' in dehumanisation and immersion of tremendous exploitation of nations. Thus, in the treatise study by Huntington,[25] it is described as the 'clash of civilisation' in spawning of global uniform system and culture as to have radical control of all nations of the World. With this, the integrating point is that globalisation has remained a major fulcrum in the universalisation and Westoxicfication[26] of socio-economic and political ideations and ideologues in every corners of the globe. Though, this did not indicate that globalisation is radically bad as no nations in the World can relate and develop in insulation, they have to interact robustly. However, the extent and propensity of brutalisation henceforth calls for elimination of globalisation extremism through the genre of re-decolonisation and deradicalisation processes and strategies discussed in the subsequent section of this paper.

Again, the nexus between decolonization and deradicalisation vis-a-vis the condemnation of the ideas and inequality foisted by globalization seems to have been upmost. It has gained tremendous ascendancy in international system largely because of the inequalities and unequal gains which third World countries has been subjected to, especially the African States. Though, the origin of globalization in cultural universalization of the World or the conversion and convergence into a 'global village'

[25] S. Huntington, *The Clash of Civilisation*, London, Macmillan, 1974.
[26] A.I. Yandaki, 'Muslims and Contemporary Political Challenges: Looking into the Future Through the Past,' In *Islam and the Contemporary World Politics*, Islamic Research Centre, ISSN 1117-5982, Seminar Series, Sokoto, 1995, p. 58.

are controlled by web of cable and satellites. This is through the use of television set, internet, media, global movies, ICT and the advancement in digital and scientific expositions.[27] These instrumentalities are introduced and integrated by global actors (US, UK, Japan, Germany, France, Russia etc) radically foisted an excruciating image that has continues to erode cultural norms and values of the recipient countries. In addition, the super powers created the World Bank and IMF among others to frustrate African States economically fundamentally to remain backward for continue exploitation has evident in recent development.

Often pertinent as component of the interfaces between the trio phenomena is that globalization according to Nabudare[28] has been responsible for entrenchment of some level of positive development, but its action and operation has endangering violent conflicts through lethal ideations and ideologues orchestrated by the global actors. These unscrupulous activities of globalisation called for decolonization and deradicalisation of the erstwhile varied colonial exploitations wrapped and smothers with smoke-screen of deceitful character. The inherent call for radical expunction of globalisation extremism lies in the level of excruciating unequal image and gains that consequent on African backwardness in economy, politics, environmental advancement, and social-cultural upliftment among others.

Further interface between decolonisation, deradicalisation and globalization is that the latter is a scion of the continue imperialistic ideologies that has been established in some centuries ago. Albeit, not critically obvious until towards the tail end of the 20th century with its systemic pristine dimensional strategies, as well as a system of re-colonization of World couched in globalisation. It is a fabricated ideation and ideologues of aesthetic continuum to sustain varied colonial dominations re-christened in a new nomenclature called 'globalization'. It is a decoy for continuing exhibition of the former varied colonial phony activities, specifically human and materials resources through dreadful and scoundrel global policies. Most significantly, by their nexus, invariably, decolonisation and deradicalisation tends to ameliorate the lethalities of globalisation to achieve a win-win ambience. If adequately achieve, it has the tendency to promote borderless society with different cultural civility and homogenize gains, especially in social and economic ramifications.[29] By and large, the operation of the duo calls for respond to the yearnings and aspirations of African States towards denouncement of multinational and transnational European, Asian and US companies exploitations.

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[27] S.B, Mohammed, "The Socio-Cultural Impact of Globalisation on Nigeria," in J.S, Odama and E. A, Aiyedun (Eds), *Globalisation and the Third World Economy: Impact and Challenges in the 21st Century*, Malthouse Press Limited, Lagos, 2004, p. 58.

[28] D.W Nabudare, "The African Renaissance in the Age of Globalization," being a paper presented to the South Africa Regional Institute for Policy Studies, (SARIPS), Annual Colloquium, 2003, p. 3.

[29] S. Amin, *Unequal Development: An Essay in Social Formation of Peripheral State*, New York, Monthly Review Press, 1976.

In nutshell, the understanding of the trios in the contemporary period is that globalization actors have bifurcated the World into different compartmentalization with the advanced nations of the World perceives themselves as the 'core or centre or metropole' of the industrial magnates. While the developing nations with African States inclusive as the 'periphery' of the 'core' who are at the receiving end of brutalities, exploitations and dehumanisation with the pretext of spreading globalisation. To crown it all, Heywood[30] affirmed that European and US economies grew strongly in the 1980s and 1990s on the basis of globalisation and technological advancement, while, absolute living standard fell in the poorest parts of the World, notably in sub-Sahara Africa, where 40 percent of people live below the poverty line. This development is an indispensable phenomenon that begs for interrogation of the manifestation of unequal images and gains spawns by globalisation extremism in African States.

**Manifestation of Globalisation Extremism in African States**

Arising from the above expositions, the phenomenon has foisted ideologues that are not only antithesis to socio-cultural, economic and political systems, but also manifested globalisation extremism on religious life of Africa States. All these could be fathomed in the following discourse and expositional analysis.

**Entrenchment of Brutal Economic Policies:** Retrospectively, globalisation dates back to the emergence of capitalism and later imperialism. During the latter, several parts of the World were colonised and incorporated into capitalist World economy at a peripheral level as suppliers of raw materials, market for manufactured goods and investment outlets.[31] It evident that no nations, States, mega-States or communities can develop in insulation, or runs effectively to achieve meaningful development. Therefore, globalisation remain inextricable as nations needs to interact robustly to tap greater benefits to their advantages, this make African States not an exception. This strategy called for overwhelming unequal image and gains from capitalist incursion which spawned numbers of typologies of bourgeoisie (supra or petty bourgeoisies) that maintain dreadful indelible gap between the 'rich and poor'. This unequal image and gap remained the major contraption for immersion of globalisation extremism with capitalism triumphing as the only viable economic system in the World.[32]

In manifestation of extremism, capitalism as a fundamental instrument of globalisation seems to be an aggressive policy that emphasises on market value system at the detriment of the downtrodden in African States. This subsequently consequent on

[30] *Op.cit*…A. Heywood, *Politics*,……2002, p. 137.
[31] V.I, Lenin, *Imperialism: The Highest Stage of Capitalism,* Moscow, Progress Publishers, 1978.
[32] A. Anevas, and K, Nisancioglu, *How the West Came to Rule: A Geopolitical Origins of Capitalism*, Beulahland Publications, London, 2015.

plethora of economic squabbles, schism and violent conflicts among others as poor or lumpen are pushed to extreme. For instance, successive governments in African States, especially Nigeria have concerned themselves with the provisions of enabling atmosphere for foreign investment and security for trans-national corporation (TNCs), however, it negativities still prowls. This development birthed the unequal gains between the globalisation actors and the recipient- African States with profit repatriation for development of Europe, Asia and the Western nations. Again, globalisation extremism has reinforced military and democratic regimes to embark on privatization and commercialization as a way of reverting to complete market principle. For instance, this programme started in Nigeria in 1986 as an integral component of structural adjustment programme (SAP) policy.[33] Through globalisation extremism, African States bemused to effervescent loan acquisition from the World Bank and IMF, which repayment remained an albatross. This practically hindered the attainment of sustainable infrastructural development, hence, the endless servicing of loans a culmination of emplacement of African States, especially the Francophone countries in multidimensional poverty ambiences. The African States loans obtained consequent on SAP scoundrel conditionalities which are the obvious provenance of preponderance African States instabilities. Such conditionalities constitutes; removal of subsidies, downsizing of workers, reduction in workers' remunerations, privatization and commercialisation, continuous extension of poor condition of service, excruciating poverty and corruption etc.[34] With these instruments of globalisation extremities, corruption and poverty continues unabated with harrowing experiences among African States, whilst the people remained in ceaseless impoverishment culminating in myriad of conflagrations.

In nutshell, critics of globalisation have drawn attention to the emergence of new and deeply entrenched patterns of inequality as globalisation is thus a game of winners and losers. This deals with outright re-integration of lethal economic policies of subsidy on oil, which has serious debilitating effects on African States population, e.g Nigeria. The winners are invariably identified as multinational corporations and industrially advanced, for instance, the United States. The losers, in contrast are developing World (e.g African States), where wages are low, regulation is weak or non-existent, and where production is increasingly orientated around global markets rather than domestic needs.[35]

**Integration of Antithetical Political Ideations and Ideologues:** Spawning unequal image and gains in Africa States through the genre of globalisation is the overwhelming embracement of democratic system as alternative form of government

[33] S.B, Mohammed, "The Socio-Cultural Impact of Globalisation on Nigeria," in J.S, Odama and E. A, Aiyedun (Eds), *Globalisation and the Third World Economy: Impact and Challenges in the 21st Century*, Malthouse Press Limited, Lagos, 2004.
[34] *Op.cit*…C. Ake,…
[35] *Op.cit*… A. Heywood, *Politics*,……2002, p. 142.

system against autochthonous polity. Since the end of the Cold war in 1989/90, democracy has continued to gain serious ascendancy by emplacing African States on the receiving end of its exploitation and practice of pseudo polity.[36] This ceaselessly undermines good governance in Africa States, invariably has the possibility of extending the frontier of governance to the grassroots communities and villages remain unattainable. This indirectly yanked them away from democratic benefits, hence the brutal remonstration and resistance against the good aspect of democracy as a representative polity. Besides, the unequal image and gains instituted by globalisation actors, it has the anti-authoritarian disposition including military dictatorship. Many third World autocratic regimes have been compelled to surrender power to democratic process,[37] a development antithetical to African States from varied Afrocentric ways of life. This process ensconces the trajectory for continue deprivation of African from exercising their fundamental human rights in socio-economic, political and religious advancement. To assuage radical encasement of African States into the web of liberalism and liberal democratic principles and dictates, ceaselessly thorough sensitisation campaign became utmost by the 'European, Asians and the West' and thus soar higher.

By its extremities, liberal democracy has serious limitations in term of providing rights and privileges to the citizens, especially the African States' lumpen society. Liberalism emphasized more on legal and political rights, which in most third World (African States, for example) observed more in breach and practice. Through globalisation extremism, liberal democracy is unable to empower people because it does not provide economic empowerment. In most liberal democracies including those in USA and Britain, the electoral choice is between the same interest with only slight differences in approach and strategy.[38] In African States, the poor are marginalized and alienated, and therefore democracy does not make much sense to them, hence the emergence of power usurpation. Based on unequal image and gains of democratic polity, African States experiences has failed to produce sufficient "dividend" for the masses which resulted in the calls for Afrocentric or the Islamic model governance system.[39] Such political openings and loopholes has been exploited to unleash ethno-religious conflicts and terror leading to the emergence of Boko Haram, ISWAP, Shiite, Niger Delta militants in Nigeria, Al-Qaeda in Maghreb, and Al-Shabab in Somalia.[40] In the Sahelian region, numbers of conflagrations had resulted in escalation of armed banditry and terrorisms in African States. This is triggered and overwhelmed by

[36] N, Chomsky, *World Order, Old and New,* London, Pluto Press, 1994; See also D. Held and A, McGrew (eds), *The Global Transformation: An Introduction to the Globalisation Debate*, Cambridge and Maiden MA, Polity Press, 2002.
[37] *Op.cit*… S.B, Mohammed, 'Social and Economic Impact...,' 2012, p. 56.
[38] *Ibid*…
[39] O.J, Shola, "Globalisation of Terrorism: A Case Study of Boko Haram in Nigeria," *International Journal of Politics and Good Governance*, ISSN: 0976-1195, Vol. VI, No. 6, 1 Quarterly 1, 2015.
[40] *Ibid*…O.J, Shola, "Globalisation of Terrorism:….Vol. VI, No. 6, 1 Quarterly 1, 2015.

fundamental fragility of democratic governance accompanied by poverty and high-handedness of corrupt practices among others.[41] As observed, the recent upsurge in power usurpation through series of coup de'tat especially among the vast majority of democracies of the former French colonies are bound in Mali in May, 2021, Burkina Fasso in September, 2022, Niger in July, 2023 and Gabon in August, 2023. All these incidences are negative responses and reactionary incipient movement against globalisation extremism prowl in African States. In fact, its abound consequences continued to spawn the untrammelled experiences of more lethal crisis based on the prevailing circumstances.

**Foisting of Lethal and Antithetical Socio-Cultural Value:** The phenomena introduced by unequal image and gains foisted by globalisation extremism has persistently heated African States social relations and values. The systems are not only foreign, but leads to obvious dichotomies between different taxonomy of people. With globalisation on prowl, it extremities in socio-economic polarisation has not cease to incubate an antithetical behaviour to social development of Africa States. Within the ambit of spreading globalism, the lethal contraption of information dissemination manifested ethno and psycho-cultural discrimination swiftly and stealthy integrated between and among African race. This scenario consequent on fostering socio-cultural values, aggravated by political gimmicks leading to exploitation of the credulity of different people of African origins. Consequently, the European and the West attributed African's kin and kith as foes and undesirable terrorists that need to be exterminated.

Furthermore, the extremities prepared the sound framework for the 'West' that continuously incubates imaginary dichotomies that rapidly accelerated social hatred and hostilities among and between African peoples of common origins. This birthed the dissemination of prolix of nauseating and sensational utterances premeditated to demean and exterminates inestimable numbers of African peoples. For instance, Barash and Webel[42] substantiated on real-World examples that 'hate speech' as having disastrous deadly results. In retrospection, some of these included the 1994 genocide in Rwanda where it is widely believed that hate speech played a significant role in the massacre of 800,000 Tutsis and Hutus.[43] In fact, the polarisation with condemnation of apartheid regime was the culmination of the emergence of xenophobia act mostly a ceaseless contests between Nigeria and South Africa aborigines, prominently in 2018. This development in Africa remained one of the greatest impediments that represent the images of ethnic disharmony and threat to nationhood in Africa States.

[41] J.S, Maiangwa (2014), *The Concept of Terrorism in Africa*, Pyla-mak Publishers, Kaduna.
[42] D. P Barash and C. P Webel (2009), *Peace and Conflict Studies,* 2nd Edition, SAGE Publications, India Pvt, Ltd. See more details in D.O.P, Oyeshola (2009), *Conflict and Context of Conflict Resolution,* Ile-Ile, Obafemi Awolowo University Press Ltd and T. Decker (2016), *Matrix of Inherited Identity: A Historical Exploration of the Underdog Phenomenon in Nigeria's Relationship Strategies, 1960-2011,* University Press PLC, Ibadan, Nigeria
[43] *Ibid…*

Globalisation extremism further resulted in unequal image and gains emanating from borderless society that stimulates trafficking in persons (TiPs) and smuggling of migrant (SoM) to areas of perceived socio-economic and political advantages. This action implicated on unbridled proliferation of small arms and light weapons (SALWs) arising from Libya, Egypt, Sudan and Central Africa Republic (CAR) conflagrations and revolutions in the 21st century.[44]

Again, the manifestation of globalisation extremism has not cease from eroding African States indigenous culture through direct or indirect systemic integration of post-colonial and neo-colonial mentalities. This has had profound domino effects on Nigeria, especially on food and agricultural production. During the colonial, post-colonial and the neo-colonial periods, African nations remain one of the major food suppliers to West mainly via the influences of agric-business enterprise.[45] The African States government's inability to de-emphasize agrarian fundamentalism and extremism in preference to European products is a factor in this crises of globalization.[46] For example, over 90% of the products in African markets in the contemporary period are imported leading to overwhelming acceptance of what is refers to as Macdolnisation of commodities. These products include textile and modern building materials, confectionery, tooth pick, detergent etc, which Africans has to contend with at the detriment of its local products.

In addition, globalization has added to the fleet of its information technology, with the global system for mobile communication network (MTN), and other ancillary communication systems playing a central role in the process. Originally, the idea of the GSM, a superior protocol for mobile telecommunication service and so on were muted to alleviate the unequal access of average Nigerians to telephone services nationwide and also to integrates Nigeria into the World system. Alanana[47] expressed that in interlacing of African States, the GSM service takes its root in Africa as part of the globalisation process, its system is overwhelms with contradictions and service charges are higher in Nigeria than any other part of African States. As part of its extremities, while globalisation claims to alleviate communication conundrum of the African subscribers, but rather intensified the process of alienation of those the project is designed to serves.

**Pseudo and Deceptive Advertisements:** This is another area in which globalisation extremism has directly affected socio-economic lives of the people of Africans. Globalization facilitated capitalism, and thus legitimised it through pseudo and

[44] Nige i, *Addressing Armed Banditry in the North-West Region of Nigeria: Exploring the Potentials of a Multi-Dimensional Conflict Management Approach,* West Africa Network for Peace-building, (WANEP), 2020.
[45] C. Ake, *The Political Economic of Africa,* Ibadan, Longman, 1985.
[46] *Ibid*…
[47] O.O, Alanana, "The Social and Economic Impact of Globalisation on Nigeria," in J.S, Odama and E. A, Aiyedun (Eds), *Globalisation and the Third World Economy: Impact and Challenges in the 21st Century*, Malthouse Press Limited, Lagos, 2004, p. 48.

deceptive advertisements by exploring and exploiting the credulities of the recipient countries. Through television and computer wares which form the integral parts of globalization gimmicks, African audiences are outrightly engrained into the psyche manipulation of the multinational or trans-national corporations (TNCs) such as Nestle, Cadbury, Chevron oil, etc. According to nutritionist, Milo which through advertisement contraption seems to be a good drink has far less nutritional value compared to local cereal drinks like *Akamu* (pap), *Kunu* (soft drink) and *Burukutu* (local alcohol) among others.

Furthermore, large media corporation operating on a global basis have played a central role in the socio-economic lives of Nigerians. For example, Reuter (UK), HAVAS (France), Association press (AP, USA) and TASS (Russia), these agencies are responsible for most of the international news, transmitted live or otherwise throughout the World.[48] The unequal image and gains through globalisation extremism puts information to the Nigeria Television Authority (NTA) and the News Agency of Nigeria (NAN) as expressed by Alanana,[49] not sent via satellite and computer links. This is because the agencies have a firm control of the global information order, by this strategy, the audience tends to believe the news item whether it is true or not. More also, they also package films and televisions programmes and sell to NTA in Nigeria and large international markets. This process is part of the development of a World information order that is grossly uneven and unequal in African States. Thus, nearly every African States becomes passive receiver of information from these news agencies that dominate the World in information flow.

By this standard, human socialization and pattern of social behaviour are some of the aspects that have been affected directly. For instance, the foreign films, transmit to the younger Africans continue to erode their value, coupled with brutal invasion of pornography that result to breakdown of family ties that equally portrays similar pathetic story. With this inequality, large numbers of men and women in Africa thus indulges in adultery and fornication as a way of life either in its traditional way or covered with germ of so called sophisticated city life or 'official transactions'. These despicable ideas responsible for the widespread corruption, injustice and other social vices bedevilling African countries which ultimately retards its forward march to real progress and development.

**Unorthodox Religious Recrudescence by Overwhelming Embracement:** Globalisation extremism as relates to Islamic and Christian identities created the strategies cascaded from top-to-the lower rung of human existence that systemically eroding the basic principles and tenets of the global religions. In the words of Adamu,[50]

[48] *Ibid*…
[49] *Ibid*…
[50] U.F, Adamu, *Shariah: Between Acceptance and Rejection*, Tumos Printer, Ibadan, 2001, p. 3.

one of the factors in the emergence of anti-religious ideas has been the false teaching, the inadequacies and intellectual perversion of the followers of some religions. These actors and agents are proponent of extremism propounds for all kind of laws and formulations, which do not leave place for Allah (God) and other religion (Christianity) in the solution of questions touching on governance and day-to-day affairs of man. Cradled with this mentality, and saddled with a 'superiority complex,' the educated Western man professes a kind of agnosticism which regraded as the hallmark of modernity.[51] In fact, because of their fascinating scientific achievements, they seem to classify themselves or belong to a 'superior civilisation'.[52] Besides, largely because of the foregoing assertion, the 'white men' becomes to themselves and to the colonised peoples, a sort of perfect man who must be emulated at all cost for them represents the peak of civilisation.

Connecting from above, for instance, this attitude to Islam is totally misleading and highly irrational to peaceful and harmonious human co-existence. Aminu, Oke and Iwalesin[53] affirmed the inability of African Muslims to de-emphasise from global fundamentalism in preference to orthodox Islam. The ideas and ideologues of globalisation remained an albatross to human progress towards achieving formidable Islamic and Christian identities. In a nutshell, the interconnectedness that globalisation has spawned is multidimensional, it has popular image as a top-down process. It establishes a single global system that imprints itself on all parts of the World. This is evident in heavy marketization of Christianity in African States with sole objective for profit maximisation and gains by different Christian denominations having global connectivity.

**Engendering of Schism and Contiguity of Violent Conflicts in African States:** In manifestation of globalisation extremism, since 1999, there has been spurious engendering of schism and contiguity of violent conflicts in African States. According to Nabudare[54] asserts that globalisation has the propensity towards instigation of violent conflicts, war and social disintegration in almost all the countries of the World. Evidences abound especially with pocket of instabilities recorded in different part of African countries. This is because globalisation in distribution of benefits has ceaselessly inflicts ideologies that seems not to advance the periphery countries. And

[51] *Ibid*…

[52] *Ibid*…*Op.cit*…See also more details in S. Huntington, *The Clash of Civilisation*,…

[53] T. Aminu, M.J, Iwalesin, and M. Oke, "Yoruba Muslim Women, Islamic Societies and Recrudescence in Sokoto Metropolis, *c.*1948-2018," *Al-Hikma Journal of History and International Studies (AJHIR)*, Department of History, Al-Hikma University, Ilorin, Kwara State, Vol. 6, No. 1, December, 2019, ISSN: 2465-7336, pp.118-138.
See also T.Aminu and B. Bello, "Globalisation and Islamic Identity in Africa, 1980s-2019" in R.A, Hamid, M.T, Oladejo and S.B, Suraj, *Muslims and Societies in Africa*, Reamsworth Publishers Limited, Ibadan, 2022.

[54] D.W Nabudare, 'The African Renaissance in the Age of Globalization.' Being a paper presented to the South Africa Regional Institute for Policy Studies, (SARIPS), Annual Colloquium, 2003, p. 3.

the corollary continues to birth numbers of pugnacities emanating from strong social and economic dichotomies between and among Africans.

The above foregoing interplay is bolstered by Mohammed[55] that globalisation foist a social system and value system that are not only foreign, but antithetical to socio-economic and political development. For instance, democracy as instituted among African States is a scion and instrument of globalisation that subject preponderance population to wallows in crimes and criminalities. The creation of borderless society by globalisation colossal effect was the culmination of proliferation of weapons that tends to accelerate violent conflicts in Africa States. The pervasive numbers of coup de'tat in African States are responses to the discomfiture prompted by democratic fragility of governance that nurtures violence conflicts, excruciating multidimensional poverty and sophisticated corruption. In fact, the lethality immerses by globalisation extremism thus increases the spread of xenophobic acts between and among African States as a violent misanthropic system. In 2018, South African citizen's onslaught on Nigerians and other African States inhabitants[56] was highly disillusioned with numbers of displacements, injuries and killings.

**Trajectories to Decolonisation and Deradicalisation of Globalisation Extremism in African States**

This segment adduced an exposition of the trajectories of decolonisation and deradicalisation of globalisation extremism paradigm in African States, and has been explained as follows:

**i. De-emphasisation of Dictatorial Democratic System:** Since democratic government is a scion and cogent instrument of globalisation agents, therefore people's participation in such polity remained inevitable. The inordinate ambition of candidate vying for leadership positions and offices should be made unattractive to discourage greater unwarranted competitive participation and domineering interests. This is because the Western type of democracy seems to be alien and dreadful to indigenous political African society. To large extent, this has not been coordinated and run within the dictates and aspirations of varied African socio-cultural and political milieu. In de-emphasisation of extremities arising from globalisation, every standard of democratic governance steps need to be brokered to capture Afrocentric ideal synonymous with extant socio-political system of the Africans.

In addition, this has the tendency to stimulate and as well help to diminish its dangerous influence, or a stealthy extermination of such inordinate ambition that culminate in electioneering funding and finance with the tendency to immerse a 'round

[55] *Op.cit*…S. B, Mohammed, "Social and Economic Impact….," 2004, p. 53.

[56] T. Aminu, Y. A, Jimoh, and M.M, Rabiat, "Xenophobia Acts in South Africa-Nigeria Relations: Issues and Challenges in Post-Apartheid, 21st Century," in *Nigerian Forum: A Journal of Opinion on World Affairs*, Special Edition on Xenophobia and Nigeria South Africa Relations in the Post-Apartheid. Vol. 41, No.1, January, 2020, pp.1-22.

peg into a square hole'. This is by mainstreaming of credible men and women in anticipation of active and objective participations for genuine realisation of democratic dividends. Furthermore, political democracy in African society can only be relevant if it is use to push for a popular and true democratic polity to extends positive transformation of market economy for people oriented economy. This will directly help to demonstrate a true sense of representation of people's election in streamline with their aspirations. Most apposite, youths and women should be empowered through democratic and economic inclusiveness in all human endeavours as to absolve them from African States socio-economic and political imbroglios.

**ii. Bolstering Positive Supports for Viable and Inclusive Capitalist System:** The covert and overt dichotomies between the 'rich and poor' ensconces through capitalist policies integration of African States by globalisation matrixes should be made amenable to improving the lives of the down trodden nations. This is to the fact that the growing inequalities in economies and social standardisation between the 'core, centre, or metropole' and the 'periphery or the metropole'[57] could be adjusted and reorganised, possibly on the premise of equal gains or win-win syndrome. This is because the capitalist economic system integrated by the West since colonial times, was against indigenous African collectivism, but bolsters individualism[58] ubiquitous among the global Western societies.

Anevas and Nisancioglu,[59] averred that Europe is conceived as the permanent 'core' and 'prime mover' of history. In its worst form, this can lend itself to an interpretation of European society and culture as somehow superior to the rest of the World. Its reposition and rejuvenation needs to suit the prevail socio-economic and political circumstances of African States with the propensity to revamp the loss opportunities. Such economic independence could enamour African States to withstand socio-political conundrum, and as well bolsters policies for eradication of extreme poverty ambience. This has the impetus to encourage the de-emphasisation of US Dollar obduracy and misanthropic hegemony to the benefit of stimulating the creation of homogenous regional currency among different blocs of African States. Even with operation of globalisation, side-by-side, it has a long way to improving on extending the frontiers of African States socio-economic and political well-beings.

**iv. Embracement of Flourishing Afrocentric Social System:** Considerable efforts need to be emplaced to accommodate African socio-cultural inclination to encourage and promote unity of common purpose in extending the boundaries of human convivial

[57] A.G, Hopkins, *Economic History of West Africa*, Longman Press Ltd, London, 1973. See also more details in G.F, Andre, *The Development of Underdevelopment*, Oxford University Press, Oxford, 1989.

[58] S.B, Mohammed, "Social and Economic Impact of Globalisation on Nigeria," in J.S, Odama and E.A, Aiyedun, *Globalisation and the Third World Economy: Impacts and Challenges in the 21st Century,* Lagos, Malthouse Press Limited, 2004.

[59] A. Anevas and K. Nisancioglu, *How the West Came to Rule: A Geopolitical Origins of Capitalism*, Beulahland Publications, London, 2015, p. 5.

relations. Such African inclined cultural sociability and chauvinism would have the hedge to forge enabling intercultural dialogue to deradicalise and decolonise the manifest symptoms of racial segregation and discrimination inherent between the coloured 'West' and the African aborigines. This fascinating tendency and has the potentials to aid collective aspirations and objectives for greater level of human development that will devoid of racial dichotomies and cleavages. Such 'clash of civilisation' as exemplified by Huntington[60] as complex and subtle operation extirpating global societies through its covert and overt separationist ideologues, would have the tendency to be diminished. Albeit, such dreadful Western misanthropic behaviours against African persons and personalities be countered towards embracement of equitable social system with indispensable virtues. In addition, globalisation strategies such as cable, satellite, and internet web be directed towards transformative information dissemination and communication systems. Through television and others, such illicit acts be deradicalised and decolonised through unbridled censorship. Such will possess the might and strength to deride heinous and unscrupulous firms (movies) foisted on African States with the potential to undermine inherited relative peaceful socio-cultural system.

**v. De-emphasisation of Effervescent Lethal Religious Chauvinism:** Unorthodox African States' faith systems be deradicalised and decolonised toward ridding-off of religious fundamentalism and extremism. This is to forestall or avoid widespread ubiquitous deceptions and deceits of exploiting human religious' credulities. Over many decades, religious centres in African States by its variegated denominations continued to gain humongous ascendancy, and such need to be overhauled to revert to orthodox way as to retract members from misleading chauvinisms. Such prism be advocated by bolstering tremendous supports for pursuance of economic viability to improving human well-being, against untrammelled latent and open exploitations.

By and large, Islam and Christianity did encourage pursuit of means of economic survival against religious contraption of exploitation of faith(s) followers. However, the rapidity in nurturing of religious ideological and non-ideological belief systems among State and non-state actors from the vantage of religious constructivism should be de-emphasised. This could be achieved through re-education, sensitisation and negotiable understandings to the true cause of the duo religions. Notable of these religious ideological groups constitute; the Boko Haram and ISWAP in Nigeria, Al-Qaeda in Algeria, Al-Shabab in Somali among others.[61] Their colossal effects on religious pandemonium could be reverted through the genre of unalloyed and unwavering embracement of orthodox Islamic principles via consistent enlightenment.

[60] S. Huntington, *The Clash of Civilisation*, London, Macmillan, 1974.

[61] T. Aminu, M.J, Iwalesin and M. Oke (2019), "Yoruba Muslim Women, Islamic Societies and Recrudescence in Sokoto Metropolis, *c.*1948-2018," *Al-Hikma Journal of History and International Studies (AJHIR)*, Department of History, Al-Hikma University, Ilorin, Kwara State, Vol. 6, No. 1, December, 2019, ISSN: 2465-7336, pp.118-138.

This has the possibility to gains generic ascendancy for inclusiveness in consistence knowledge searching among others. This will strengthen the possibility to encourage better and positive behavioural system, preponderantly to receive humongous and overwhelming acceptance in African larger society.

**vi. Strict Obeisance and Adherence to International Law and System:** Globalisation actors and agents should be enthused to condescend or bury their egoistic acts and lethal superiority orders to maintain balance of power equilibrium as severally campaigns under the UN policies. Though, this is not radically possible, but efforts could be geared to normalise it as to establish formidable mutual understanding in brokering of control of globalisation extremism. Such adherence to stringent measures, particularly respect for human dignity will create the vigour and interest to supports obeisance to international law. It is evident in series of crises, US government in particular had played double standard game and has equally defiled several international entreaties, conventions and agreements.[62] In addressing such deplorable antics, any legal laws instituted should be backed by proactive action(s) in adducing punishment, fundamentally not minding whose 'ox is gore' among contemporaneous European and US nations that are harbinger of global control of power. The global 'West' needs to churn-out behavioural system capable of accelerating mutual tolerance and respect for human dignity in diverse cultural societies of the World. This could be achieved through overwhelming acceptance and embracement of distinct cultural tapestry without any discrimination.

**vii. Uncommon and Transformative Educational System:** In African States, the varied colonials' vestiges of educational system should be deradicalised and decolonised to evolve and spawns uncommon and transformative knowledge within the framework of African cultural heritage and civility. This has the propensities to decolonised recipient minds from effervescent Western domination and humiliation, especially destructive knowledge and ideologues capable of undermining Africans good aspects of socio-cultural trait. To expressly achieve this, African educational curriculum be overhauled to capture good aspects of autochthonous cultural civility with the tendency to accommodate and inculcate peaceful and harmonious relations among and between the 'West' and 'African States.' Such knowledge base could possess the potential cultural value to accommodate varied African mosaic culture devoid of cruelties that may engender conflict or clash of interests. This will help in no small measure in moulding and re-moulding of people's character and behavioural system toward positive advancement of African States against overbearing Western cultural ideologies. This is highly germane in controlling of cultural global campaigns by agents and actors of globalisation extremism and Westoxicfication of ideas.

[62] D. P Barash and C. P Webel (2009), *Peace and Conflict Studies,* 2nd Edition, SAGE Publications, India Pvt, Ltd.

**viii. African States International Organisation and the Securing of Formidable African's Borderless Areas:** In essentiality, the African Union (AU) as an international organisation is a major umbrella responsible for unity of African's independent States, needs to harness its legal framework. This is by utilising its strength and power of tolerance and mutual understanding towards consolidation of different African States in extending the frontiers of unity. This has the propensity to influence the achievement of uncommon and exceptional border coordination and control within the varied local communities, villages and States. Such strong synergistic relations will help to reinforce and as well ensures border coordination and control on porous border areas, possibly by mainstreaming of local border communities leaders/heads to re-situate illegal migration by migrants. This is fundamental in discouraging persons of questionable character and behavioural systems antithetical to upliftment of African States' socio-economic and political accretion. This will tremendously aid to avert illegal migration of persons and people with questionable behaviour into African countries cum proliferation of lethal arms and ammunitions. More also, formidable and functional African States international organisations such as AU, ECOWAS, etc will have the tenacity to assuage the security of villages and communities through relaying of implications of uncoordinated border areas as rapidly promoted by globalisation actors and agents. In overall, decolonisation and deradicalisation of globalisation extremism in African States will prepared a sound framework and based to improving on provision of quality life for future African people in the web of globalisation machination by European, Asians and the US nations.

## Conclusion

The paper interrogated 'decolonisation and deradicalisation of globalisation extremism paradigm in African States, piercing through 1999 and up to the third quarter of 2023. The precision for the two epochal landmarks coincided, especially 1999 as the peak of overbearing dominance of democracy in African States as an alternative polity to military dictatorial rulings. This period brought about the termination of military dictatorial rules as a pertinent paradigm shift that ushered-in pristine democratic administration to African States. The year 2023 is an apogee of pockets of resistances in some African States against continue neo-colonialist system and democratic governance. Its corollary seems to have been responsible for series of pugnacities culminated into usurpation of powers in Mali, Burkina Fasso, Niger Republic and Gabon among others. The paper deciphered decolonisation as expunction of varied dreadful colonial radical ideological mentalities and sentiments injected on Africa States through prolonged period of European and Western imperialistic dominations. This is to the fact that African States have traversed through

plethora of pitiable colonial vestiges, and its instrumentalities has not ceased from undermining socio-cultural, psychological, religious, environmental, economic, and political systems. In a nutshell, the piercing of African States through dreadful colonial vestiges and its instrumentalities have not ceased from undermining their developmental processes through European, Western and Asiatic countries machinations on ever-increasing African population and abundant resources.

The study manifested globalisation extremism strategies as an obvious and endless exploitation of African people's and natural resources to the advantages of the agents. In fact, since 1999, its corollary has manifested in excruciating corruption that continues to ceaselessly widening of the gaps between the 'rich and poor' inhabitants of African States. Albeit, the manifestation of globalisation extremism domiciles in entrenchment of brutal economic policies; integration of antithetical political ideations and ideologues; foisting of lethal and antithetical socio-cultural values; pseudo and deceptive advertisements; unorthodox religions recrudescence by overwhelming embracement; and engendering of schism and contiguity of violence in Africa States.

Suggestively, deradicalisation is a formal and informal approach aimed at reducing commitment to an extremist viewpoint that could leads to violent action. Some of the decolonisation and deradicalisation strategies constitutes the followings; de-emphasisation of dictatorial democratic system; bolstering positive supports for viable and inclusive capitalist system; embracement of flourishing Afrocentric social system; de-emphasisation of effervescent lethal religious chauvinism; strict obeisance and adherence to International Law; uncommon and transformative educational system; African States International Organisations and the securing formidable African's borderless areas. It is the hope of this paper if such panaceas are significantly implemented, globalisation extremism will be mitigated to the barest level and as well morph to the advantages of African States.

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