

# REVIEW OF THE IMPERATIVE OF GLOBALIZATION ON RELIGIOUS, TECHNOLOGICAL AND MANAGERIAL ASPECTS OF NIGERIAN ECONOMY

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**Abstract:** Globalization a complex and controversial concept is not a new phenomenon. It is a process and continuation of development of global, religious, technological, economic, political, and cultural integration. The integration has been facilitated in time and pace by style of information dissemination through accelerated pace of technological advancement. A strong feature of global integration is that information of any event at any part of the world gets to Nigeria or any other part of the world instantly. This paper analysis the imperatives of globalization on religion, technology and economic aspects as caused by the forces of globalization in relation to the developing phenomenon in contemporary Nigerian society. It recognized the positive and negative aspect of globalization, and suggests ways of eliminating the negative effects of globalization. The paper states that in a global era, religion has experienced a revival in many parts of the world, mainly in the form of religious fundamentalism. On technological advancement, the world and Nigeria in particular has witnessed increased interdependence in the last two decades. Many countries of the world have taken advantage of this development to improve on their domestic economy. Nigeria has not benefited enough from economic aspect of globalization due to her dependence largely on crude oil, lack of managerial skills and corruption in the financial sector. The paper concludes that for Nigeria to benefit maximally from globalization accountability and transparency must be enthroned through good governance and the application of market friendly policies. It recommends that Nigeria should encourage local production and industry to boost growth, ease dependence and maximize gains from globalization. Nigeria should think of diversification to other sources of revenue with high sense of accountability and transparency, instead of depending mainly on crude oil.

**Keywords:** Accountability and transparency, Economy, Dependence, Diversification, Globalization, Interdependence, Local production, Nigeria, Religion, Technology.

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## 1. INTRODUCTION

Since the 1970s, many transformations have happened in Nigeria and the world over. Globalization has become an everyday talk in scientific studies, seminars, conferences and development research. Globalization involves economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations, discourse of power; a global process, a concept; a revolution and an establishment of the global market free from sociopolitical control. It has helped to liberalize national economics by creating a global market place in which all the nations could participate directly. The existence of global markets leads to growing activities and international investments in different countries.

At present, information technology has advanced to a level of rendering distance irrelevant because one can stay in Nigeria and communicate with others in any part of the world, using telephone or Internet services. Globalization operates on a global scale across the national boundaries making individuals, societies and organizations in the world interconnected and integrated through communication and transportation technology. These new temporal and spatial features, have resulted in the compression of time and space, and overcome the tyranny of distance.

This paper explains how globalization has diverse, even paradoxical implications for religion, technology and economy of Nigeria. It is certain that globalization as a global process and phenomenon has significant implications on contemporary societies. Yet, globalization seems to be producing various and contradictory impacts on contemporary society, for it produce neither the triumph of 'the global' nor the survival of 'the local', but rather varied and contradictory consequences of both [42]. Globalization does not have uniform consequences or create a more "homogenous" world. Instead, globalization has had diverse consequences than were anticipated. Moreover, the diverse consequences are not uniformly positive or negative but simultaneously good for some and bad for others. Globalization has brought about shrinkage of the world into a global village, revolution in information technology, the collapse of boundaries between different worlds, expanding connectivity of all forms of interactions. Scholte [43] suggests that globalization facilitates the removal of barriers among nations of the world, thereby giving social relations unhindered access.

Despite the numerous benefits, there are problems associated with the emergence of globalization in Nigeria on various segments as religion, technology and economy sectors based on the impact of globalization. Nigeria has not benefited enough from globalization due to her dependence on crude oil, lack of managerial skills, corruption as well as her inability to attract increased foreign investments and her huge indebtedness. But globalization can be domesticated in the country through diversification of exports, debt reduction and expanded development cooperation with other countries. The Nigerian state also needs to be strengthened as a bulwark against the dictates of foreign capital.

## 2. CONCEPTUAL PERSPECTIVES OF GLOBALIZATION

The term, globalization, etymologically derives from the English adjective, 'global', which suggests something being not only worldwide in meaning and relevance, but also something at its widest range. The notion elicits a very wide, comprehensive analysis. The physical world we know is not the widest range, the wider, therefore, the more global. On this note, globalization generally refers to the current trend and ideology of pulling humanity together and closer, especially across national frontiers.

Globalization is the term used to describe the growing worldwide integration of the people and countries. It is a process of integrating economic decision-making such as consumption, investment and savings all across the world. This means that part of globalization is a process of creating global market place in which all nations participate. To Kareem [25], there is no consensus on the definition of globalization in the development literature. Most economists take globalization to mean the closer integration of economies through trade and the flow of factors. While some use the growth rate of trade and factor (but capital rather than labor) flows to measure globalization, others take it to be economic liberalization, which enhances closer economic interactions. He further stressed that the issue of Globalization has brought about three schools of thought: those who believe that globalization is the best thing that could have happened to this world, those who believe that the advent of globalization has brought a lot more havoc than good to the economy and those who believe that it could have both positive and negative effects on the economy depending on the way each country introduces or accepts and applies it.

For Giddens [19] globalization is the 'intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa'. This definition embodies some interrelated ideas, of "accelerating interdependence". To him ,Globalization is leading to homogenization and convergence in organizations' strategies, structures and processes and in consumer choice, along with a new global division of labor that widens the income gap between the 'haves' and 'have nots' both within and between societies. Obiajulu [34] described globalization as hegemonizing social life. Today's world is organized by accelerating globalization, 'which is strengthening the dominance of a world capitalist economic system , supplanting the primacy of the nation state with transnational corporations and organizations, and eroding local cultures and traditions through a global culture.

For Robertson [41], globalization refers to "the compression of the world and the intensification of consciousness of the world as a whole." In thought and action, it makes the world a single place. What it means to live in this place, and how it must be ordered, become universal questions. These questions receive different answers from individuals and societies that define their position in relation to both a system of societies and the shared properties of humankind from very different perspectives.

### 3. GLOBALIZATION AND RELIGION

Religion and globalization persistently engage in a flexible relationship in which the former relies on the latter in order to thrive and flourish while at the same time challenging its (globalization's) hybridizing effects. Undoubtedly, religion is not immune from these changes and their burgeoning effects brought about by globalization [10]. However, religions still have their respective homes in specific territorial spaces where they originally appeared and where their respective shrines exist. The inner nature of religions and the purpose embraced and practiced by people all over the world prompts it to spread throughout the world's geographical spaces. This reflects in the Iranian style Islamic State association with and doctrinal influence on religion leaders (such as Shaykh Ibrahim El-Zakzaky of Islamic Brotherhood) and groups (such as Islamic Brotherhood and Muslim Students Society) and Saudi style Islamic State association with leaders (such as Shaykh Abubakar Gumi of Izala movement) and groups (such as Izala movement) in Nigeria since the 1980s. Each with their divergent statist's views on adoption of Shari'a to govern Nigeria thus transforming Nigeria from a secular governed state [45]. In order to emerge and spread, therefore, religions make good use of the technologies of globalization. Having geographical boundaries and frontiers blurred and dissolved, religions find it easy to spread and reach every part of the world. Beyer and Peter [11] assert that religion and globalization are historically and institutionally related. In concept and institutional form, socially, religion is a contingent expression of the historical process of globalization, what religion has become is one of the outcomes of the successive transformations and development that have brought about contemporary global society.

Smith [44] cited James D Wolfensohn, former president of the World Bank who foresaw the need for closer collaboration of the World Bank and other development institutions with religion, stating that:

'Religion is an omnipresent seamless part of daily life, taking an infinite variety of forms that are parts of distinctive quality of each community. Religion can thus not be seen as something apart or personal. It is rather, a dimension of what life that suffuses whatever people do. Religion has an effect on many people's attitude to everything, including such matters of saving, investments and a host of economic decisions. It influences areas we had come to see as vital for successful developments like schooling, gender equality, and approaches to health care. In short religion could be an important driver of change, even as it could be a break to progress.'

Religions have had permeable boundaries, and through circulations of peoples and ideas they have moved and interacted with one another, generating borrowings, adaptations and syntheses of beliefs and practices [24]. In so doing, religions break through frontiers and play a fundamental role in the constant re-elaboration of new boundaries, to such an extent that Lehman [30] defines them as the "original *globalizers*". As an example, he describes how the expansion of so-called 'world religions' through missionary activities and often alongside colonization has entailed the development of universalistic ambitions as well as an understanding of "the other", allowing them to transcend their former collective identity and culture, and to export a religious meta-culture capable of remaining identifiable while being absorbed locally. For Bilton [12], the new media technology of the 20<sup>th</sup> century increased the expansion of religious discourse, as shown by American Televangelism, a form of religious broadcasting operated by conservative evangelicals who particularly aim to reach regions of the world where their missionary activities are difficult, forbidden or challenged by competition. Pals [39] stressed that the Internet has been employed by all sorts of religious actors; global media facilitates the dissemination of religious ideas and impacts upon the religious lives of their audience.

Religion provides unifying power that grounds socio-political, economic, technological, cultural and moral dynamics of a culture. To put differently, forces of globalization of religion also have consequences for social life and development [17], [27], [10]. This is particularly true of Africans for whom life is an intricate web of the sacred and the secular. Mbiti [32] explains that 'it is religion more than anything else, which colors their understanding of the universe and their empirical participation in that universe, making life a profoundly religious phenomenon. To be religious in a religious universe, that is the philosophical understanding, behind African myths, customs, traditions, beliefs, morals, actions and social

relationships' [21]. In Nigeria, religion is life itself, and no one thinks of life without simultaneously looking at religion. Nigerians eat religiously, dance religiously, trade religiously and organize their societies religiously; but this is done in a holistic manner, without any dichotomy of the material and the spiritual. Due to the centrality of religion in the Nigerian consciousness, social developments have always assumed a religious character [28]. Each new development in the Nigerian society has been a lesson in religious understanding; and each social event carries religious meaning attached to it by the members of the society [1], [8], [37].

Religion is a significant factor even in the political realm in Nigeria, as it influences voting patterns, ideology about public policy and political careers, as citizens often judge according to their religious sentiments from the roots of regionalism. Religion possesses a strong associational structure. Religion in Nigeria serves as a watchdog to the laws passed and policies adopted in the national assembly as it counters the ones considered as obnoxious to the society [17]. Religion and religious institutions play two roles in the Nigerian society: the first comes from the role religion plays in influencing cultural norms and beliefs. Such norms and beliefs have been shown to be highly persistent overtime [20]. Religion inculcates moral teachings into the lives of the Nigerian society through its doctrines. Secondly, religion is a principal source of social identification in a society.

Religion and religious networks (Faith Based Organizations) are established reaching people at all levels of the society through community groups, schools, health (clinics or hospitals), vocational training units and other community based projects, located in a single region or spread over larger areas of the country. It is clear that Faith Based Organizations possess wide-reaching influence and potentials for social transformation on a large scale. Christian FBOs like the Christian Association of Nigeria (CAN) and Muslim FBOs like the Nigerian Supreme Council of Islamic Affairs (NSCIA) in many ways contribute to sustainable development in Nigeria [36]. In the face of the weakness of the Nigerian State and the inefficiency of its institutions to provide the human good of its citizens, the FBOs complement government's efforts towards improving the standard of living of Nigerians [35], [45].

Globalization pulls people together to understand one another better. Pluralistic states benefit from globalization's intra-state relations character. Nigeria as a pluralistic state still has a lot to learn. Nigeria's religious terrain is not wholesome; Nigeria could be described as one of the most religious countries in the world. This is with respect to the zest, the exuberance and the unquenchable vigor with which Nigerians exhibit their religious sensibilities. Innumerable in-group religious sects abound amongst the three major religions in Nigeria- Christianity, Islam and African Traditional Religion, especially in the first two, which are not native to Nigeria but came about due to globalization, the divergences in religious beliefs and practices as expected within and between these religious groups more often than not lead to religious rivalries, crises and conflicts.

Religious rivalries in Nigeria are evident and like globalization take new dimensions and force [45]. They follow a networking of religious affiliations. This has been typical of Pentecostal/Prosperity Christianity groups in Nigeria adopting American Pentecostal/Prosperity Christian theological style and Orthodox Christian groups such as Roman Catholic in Nigeria that is connected to Roman Catholic church in Rome, Italy; and contest of influence in Nigeria of the Izala movement (linked to Saudi Arabian theocratic authority) and Islamic Brotherhood (linked to Iranian theocratic authority). Thus, there is the internationalization and globalization of (militants or fundamentalists) local religious groups by adopting forceful measures (suicide bombing and weaponry technologies) in attempt to convert, spread doctrines and globalize its religious beliefs and practices to similar religious communities and/or different religious communities in other territorial space across national borders of states such as the Nigerian Boko Haram group merger with other West African and Middle East Terrorists groups such as ISIS or Al-Qaeda to transform itself to Islamic State of West Africa Province group ISWAP. These are attempts to enthrone an Islamic State in Nigeria which has been an agenda pursued by other Islamic groups in a subtle way.

The regular telecast of (free) Arabic channels such as Al-Arabiyya and Al-Jazeera which are common with Muslims in some instances contributes to the reinforcement of religio-political Islamic fundamentalism or resurgence of Islamic-Christianity antagonism in Nigeria. Such that the United State invasion and war in Iraq (since 1991) and Afghanistan as well as the United State political position on Israel and Palestine's protracted conflict over the creation of a sovereign State of Palestine in Middle East, often generates organized demonstrations, prayers in Mosques or violent protests in parts of Nigeria by Islamic groups against United State. These organized protests were pursued as anti-Americanism/Christianity as well as against perceived Western Europe agenda to undermine Islam - and for Islam to

prevail against the US and Western Europe agenda [45]. These religious groups, like the state authorities equally engages in conflict resolution and management, as the world talks of and engages more in dialogue through diplomacy in order to balance state politics and religious interests, and to caution attempts of Christian or Islamic religious groups to dominate another in Nigeria. The balancing of political and religious interests is thus influenced by external state power (whether secular or theocratic) or local religious groups that associate with other religious groups that have international affiliations.

In spite of negative dimensions of globalization there are positive dimensions that can help Nigeria's troubled religious environment. As globalization breaks the walls of sovereignty, so adherents of the warring religions in Nigeria should break the walls of absolutes in religion that separates rather than unite people. Religious experts should be able to engage in inter-religious dialogue with openness to understand the other. Globalization has made it easier for people to have better knowledge of other people's religious beliefs and practices, it brings about interdependence; religious leaders in Nigeria should take their followers on the road of mutual relations of interdependence rather than the antagonistic relations of dependency. At the inter-personal level, adherents of various religious traditions should be allowed to freely make friends with one another instead of enemies. This could be achieved better in institutions of learning, where social youth formations would not be along religious lines. A situation where one is disproportionately punished for associating with another of a different religion is not in the spirit of globalization as here considered. Globalization enhances communication and information, better information eliminates religious bigotry, a cankerworm in a religiously pluralistic state like Nigeria.

#### 4. GLOBALIZATION AND TECHNOLOGY

The technological advancement is the main factor which has led to globalization. The innovation of information and communication technology has enhanced efficiency and affordability. Technological improvements are perceived as the main thrust of a large portion of the globalization process. Digital technologies have led to the opening up of global links. The global networks are the links in which all the forms of information, ideas and the knowledge which is significant for the reproduction, general realization and the maintenance of the system are connected [22]. The internet has played a very crucial role in the growth of the firms across the world and has the capability to change the phases in which a broad range of the enterprises operate. In the evolving world, most businessmen and farmers use the internet - equipped phones to evaluate the market therefore enabling them to understand the market very well. The use of the type of the mobile system, for instance, Kenya's M-PESA has led to many people's getting access to financial services where ever they are. This has led to the bridging of the digital divide. On the effects of the cell phones on the economy and the organization, Mobile phones have profoundly affected various distinctive ventures, growing new groups and business arrangements in economies on a worldwide scale [9].

Mobile phones have permitted the improvement of specific sorts of utilizations which can change over instant messages into exchanges of cash. This can supersede the requirement for more conventional sorts of budgetary establishments, like banks. In underdeveloped nations, this implies individuals with access to mobile phones, yet not to conventional banks can now go about as shoppers on national and worldwide levels. The use of phones in organizations has also fastened the communication between the workers of the different levels at any place and any time [9]. Globalization of technology and the transition into a technology society are having tremendous impacts on societies around the world. Ellul [16] explained that the West has become so dependent on technology for every day existence and for solutions to major problems that technicism is a realistic concern, if not a reality, problems produced via technology will not be solved by the same methods. There is a disconnection and fragmentation in how they perceive the world and their place in it, in technology dominated Western societies. The world does not operate this way; just like ecosystems, everything is connected. In the West, as they become more technologically dependent and immersed, they are losing connection with each other and their world – socially and ecologically.

The Third World has very little autonomy to determine its technological path. Third World societies did not seek the technology, technological "solutions", or development pathways that have been pushed on them. Just as the Western world is now dependent on technology, the Third World has also become dependent in some ways as a result of outside technocratic and/or developmental pressure to become modernized [16]. They are pressured by Western society to adapt to their ways, to change methods of operation and follow Western pathways to development. Technology is a part of this,

and Western judgment and pressure on Third World societies has taken away their autonomy to develop, dismissing their ways and culture. Transfer of technology, agricultural methods, and other forms of aid from the Western world, were provided in assistance but significant imbalance remains and in some cases have been worsened [40].

While development may be based in economics on the surface, it has social, cultural, and political elements and implications which are sometimes destructive. The major negative effect of globalization through ICT is the exposure of the youth to negative western culture. The most dangerous amongst them are: Pornography, money laundering, cultism, international terrorism, child abuse and Yahoo.com boys (419). It is extremely difficult for Nigeria with strong Christian and Islamic cultures to tolerate the level of pornographic activities that take place on the internet. In many Nigerian Universities, polytechnics, Colleges of Education and urban centers, nudity has become a rich and elegant dressing style. This mode of dressing expressed through the exposure of various parts of the body is now a common occurrence among the youth.

The use of abuse of drugs, uses of arms and ammunitions, promiscuity, exposure to pornography and various other negative life styles are often a fall out of accessibility to the Internet and cable channels. The Internet provides the opportunity for the proliferation of cyber-crime, which is global phenomenon, and Nigeria Youths are not free from these crimes. The perpetrators of this crime, which is often referred to as '419', 'yahoo' or Yahoo Plus' are usually the criminal minded youths and many unemployed Nigerians. Trafficking in persons which the international labour Organization (ILO) [23] describes as the underside of globalization", is one of the greatest human rights challenges of our time. Some of our young girls are Kidnapped or lured into following the perpetrators abroad of no defined destination, with the plan to position the girls as sex objects with little remuneration.

## **5. GLOBALIZATION AND THE NIGERIAN ECONOMY**

Generally, globalization can be viewed as the integration of national economics through trade, capital flows and the accompanying convergence of economic policies. Globalization operates both at global and local levels and therefore impacts on the economy and politics of a country as well as the culture and well-being of the citizens.

The Nigerian economy is one of the largest in Africa. Since the late 1960s it has been based primarily on the petroleum industry. A series of world oil price increases from 1973 produced rapid economic growth in transportation, construction, manufacturing, and government services, which led to a great influx of rural people into the larger urban centres, causing agricultural production to become stagnated to such an extent that cash crops such as palm oil, peanuts (groundnuts), and cotton were no longer significant export commodities. In addition, from about 1975 Nigeria was forced to import such basic commodities as rice and cassava for domestic consumption [2].

The management of the Nigerian economy can be examined through the following subsectors that can boost the Nigeria economy if effectively managed. The agricultural sector has been in continuing crisis since the late 1970s. Various governments (most of them military-run) have dealt with this problem by banning agricultural imports and by focusing, albeit briefly, on various agricultural and indigenization plans [5]. About two-thirds of all Nigerians obtain a living from agricultural production, most are small-scale subsistence farmers who produce only a little surplus for sale and who derive additional income from one or more cash crops and from the sale of local crafts. Environmental deterioration, inferior storage facilities, a poor transport system, and a lack of investment capital contribute to low productivity and general stagnation in agriculture. Nigeria has a variety of both renewable and nonrenewable resources, some of which have not yet been effectively tapped. Solar energy, probably the most extensive of the underutilized renewable resources, is likely to remain untapped for some time, and the vast reserves of natural gas produced with crude oil have yet to be fully exploited [26].

Globalization has also improved in transportation of goods by air, land and water. Roads are the most important means of transportation in Nigeria, however road safety standards are poor, the accident rates are high and, because of Nigeria's chronic economic problems, it is difficult to find standard spare parts to repair motor vehicles [29]. Railroads which were once the dominant transport system have proved incapable of transporting large cargoes such as peanuts and cotton from the north. In addition, passenger volume dropped significantly because the trains were slow (attributed largely to the narrow-gauge track) and service was poor. The main sources of government finance consist of petroleum royalties and rents, import duties, and corporate income and value-added taxes. At the turn of the 21st century, Nigeria continued to face an unsteady revenue flow, which the government attempted to counter by alternatively borrowing from international

sources or introducing various austerity measures, or doing both at the same time. As a result, an ever-increasing share of the national budget was needed for debt repayment, which, with corruption dominating government operations, meant that very little of Nigeria's income was being spent on the people and their needs [33].

Thus, the mismanagement of the Nigerian economy is an ominous exercise that will continue to provoke debates, controversies and analyses despite the golden opportunities in the global era. The mismanagement has unleashed horrendous consequences on the lives of Nigerians. The economy occupies a central and overarching position in the lives of the populace. For over five decades, the Nigerian economy has suffered a chequered history. The ineptitude of the leadership elite in being able to transform the economy is exemplified by its lack of vision, creativity and pragmatism [3]. The recent increase in the price of petrol to N145 per litre demonstrates the inconsistency in government policies. Successive administrations increased the price of petrol sustained by the same mantra of freeing up more money to the government for development. But, in actual fact, has the populace benefitted from any increase in the pump price of petrol? What the populace have consistently witnessed over the years are increasing poverty rate, irregular power supply, unprecedented corruption among other vices [4]. Interestingly, whereas the people are consistently and unconscionably being called upon to make the necessary sacrifices by bearing the brunt of this management, they have nothing to show for the interminable streams of sacrifices which they have made over the years. This anomaly points to one thing: the populace pay the costly price for leadership and policy failures, and the governing elite is unperturbed.

Since globalization entails trade liberalization, it means that there is free and unrestricted movement of trade, finance and investment across international borders. Globalization allows Nigeria to export and import goods, capital and investments without restriction. Globalization promotes the rapid output growth that will increase national income and as a consequence enhance higher standard of living of developing countries like Nigeria.

Globalization has enriched the world economically, scientifically and culturally. This is because: globalization opens the economies to a wide variety of consumption of goods, new technology and knowledge [13], [7].

As a result of globalization, the volumes of financial intermediation and currency transactions nowadays are enormous. This financial volatility was largely unknown in the 1950s, 1960s and early 1970s, when multilateral lending aids and foreign direct investment dominated global capital investment [14]. The effect of globalization is the fear of uncertainty and volatility on capital formation and productivity growth, with its negative consequence on economic growth [5]. Central Bank of Nigeria [14] viewed the instability on the economy as tax on growth and prosperity. It should be noted that this problem of uncertainty is not from within but externally generated. Nigeria as a developing country has to evolve mechanisms that can absorb the shocks generated by the effects of globalization. The income of the people of Nigeria is low and most are living below poverty line. Furthermore, it is observed that the unskilled and the uneducated workers as well as the marginalized agrarian population benefit less than the people with sophisticated skills and high level of education. As noted by David [15], the highly educated people and people with sophisticated skills are better and more equipped to meet challenges of the competitive world.

Globalization tends to transmit the cultural pattern of developed countries to the rest of the world. For instance, Nigeria Youth have been culturally colonized. They now imitate the European consumption patterns, modes of transport, method of communication including their music, without regard for the local culture [38]. Though, it is noticed that this problem does not affect Nigerians only, it is a worldwide phenomenon. This trend would, eventually, lead to homogenization of economic values, thereby reducing Nigerian economy to nothing.

## 6. CONCLUSION

In this paper, we have looked at globalization in Nigeria and its effect on religion, technology and managerial aspects; instead of harnessing the advantages in the global space by developing fast to keep pace, the irony is case where religion has become an assassination excuse. The technological transfer has become an avenue for bombing and killings. Our economy suffered a major setback due to poor managerial skills, inadequate planning and lack of managerial skills where corruption has taken over the economic space. From the discussion so far, it is clear that globalization is a welcome development not minding the problems inherent from it. It has both positive and negative impacts as discussed in this work but could be better optimized for the development of the country.

For Nigeria to succeed in the era of globalization, it must also deliver rights no less than riches and provide social justice and equity no less than economic prosperity and proper management. It is pertinent to say that as Nigerians, we must not forget that vast areas of our country still remain excluded and invisible. Finally, collective action is needed to safeguard global ethic that will regulate globalization. Nigerian government should see globalization as a challenge and should find means to counter the deleterious effects of globalization.

## 7. RECOMMENDATIONS

Based on the analysis above, the following recommendations were made;

1. Nigeria should embrace globalization, and encourage local production and industry, the country should be proud of her heritage and way of life,
2. Since Nigerians belong to different religious affiliations, there should be a synergy amongst all, with religious values and ethics becoming the yardstick for all actions undertaken.
3. In as much as globalization has enhanced development, excesses of globalization should be regulated in Nigeria.
4. Our leaders should be pro-active, held accountable and devoid of corruption in their service delivery to the nation.

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