



CLASH OF EURO-AFRICAN CIVILIZATIONS: GLOBALISATION PERSPECTIVE

Alexander Nnaemeka AGBAENYI, PhD

Department of Political Science,
Nnamdi Azikiwe University, Awka, Anambra State, Nigeria
an.agbaenyi@unizik.edu.ng

&

Mary MOSES-YERIMA

Department of Political Science and International Relations
Taraba State University, Jalingo, Nigeria
ngashabemary@gmail.com

ABSTRACT

Globalisation promised integration and mutual benefit to the North and South. Yet, the enduring imbalance in Euro-African political, economic, cultural, and technological relations enforces European dominance and African marginalisation. This study, therefore, interrogated the persistent clash of European and African civilisations from a globalisation perspective, exploring how historical asymmetries and neo-colonial structures continue to shape Euro-African relations. Anchored on Samuel Huntington's *Clash of Civilisations* theory, the study adopts a qualitative approach, involving the content analysis of documents. Findings revealed that globalisation functions as a vehicle for modern imperialism, intensifying Africa's economic and political dependency through unequal trade agreements, digital colonialism, cultural suppression, and manipulation by international institutions. Nevertheless, the study highlights growing resistance through Pan-Africanism, regional trade integration, digital sovereignty movements, and intellectual decolonisation. It was concluded that the clash of Euro-African civilisations is an evolving struggle shaped by globalisation's exploitative design and calls for a reimagining of global systems to foster equity. The study recommended the renegotiation of trade terms, technological self-determination, dismantling of neo-colonial financial/military legacies, and reform of international institutions to empower African agencies. Without these interventions, globalisation risks perpetuating the very hierarchies it claims to transcend, making genuine collaboration between Europe and Africa elusive and fragile.

KEYWORDS: Africa, Clash of Civilisation, Civilization, Europe, Globalisation

INTRODUCTION

Globalisation, as a transformative and pervasive phenomenon, has reshaped the dynamics of human interaction, socio-cultural development, and economic integration across the globe. As such, it can be seen as the process of global integration driven by cultural exchange, economic interdependence, and technological advancement (Ayandibu et al., 2021). From the economic perspective, globalisation represents the increasing integration of economies around the world, especially in terms of trade. The historical rise of globalisation has been traced to early human migration, the Silk Road trade in Asia, and imperial conquests of Genghis Khan's empire, with key expansions during the Age of European Exploration of 1400s, the 19th-century gold standard unified monetary system, and post-World War II creation of Bretton Woods institutions like the



IMF and World Bank in the 20th century (Bordo & Murshid, 2002; The Bretton Woods Project, 2019; National Geographic Society, 2025).

In the 21st century, globalization has manifested in several key ways: trade liberalization (marked by increased movement of goods and services, as well as tariff reductions facilitated by modern transport systems), greater labour mobility (movement of people in search of jobs and better livelihoods), and capital mobility (movement of investment capital), particularly driven by the economic activities of multinational corporations (National Geographic Society, 2025). Additionally, technological expansion (including increased internet access and the growth of global media) has further transcended national borders. Moreover, the rise of emerging economies such as China and India has accelerated global integration, especially in the area of trade and technological innovation (International Monetary Fund, 2015). This has contributed to increased socioeconomic and cultural interconnectedness and specialisation.

The opportunities and challenges that globalisation present are the subject of ongoing debate, especially in the aftermath of European colonialism and the current wave of Western imperialism. It has been argued that globalisation brings about economic growth, job creation in developing nations, enhanced global cooperation, improved access to resources, accelerates information exchange, encourages cultural integration, and offers consumers access to affordable goods (Burlacu, Gutu & Matei, 2018; Stobierski, 2021; Klawans, 2024). However, it has also been accused of posing challenges such as increased economic inequality, environmental degradation, and job displacement, particularly in vulnerable economies (Stobierski, 2021; Klawans, 2024). Critics warn that wealthier nations may disproportionately benefit from globalisation, leaving poorer countries at risk (Burlacu, Gutu & Matei, 2018). This has made the subject of globalisation intensely debated among scholars of developed and developing countries.

Over the past few decades, the increasing interconnectedness of economies, societies, and cultures has fostered unprecedented opportunities for collaboration and exchange. However, it has also highlighted enduring disparities and tensions between civilisations, particularly in the context of historically asymmetrical relationships such as those between Europe and Africa. As Adefarasin and Adefarasin (2023) argue, while globalisation has facilitated communication and economic interdependence, it has simultaneously precipitated a gradual erosion of cultural identities, giving rise to what Huntington (1996) famously termed a "clash of civilisations." This tension between integration and cultural preservation forms the crux of the globalisation debate, particularly in regions of the world with a history of colonial domination and post-colonial struggles. The historical backdrop of Euro-African interactions provides a critical context for understanding the contemporary dynamics of globalisation. Beginning with the colonial era, European powers imposed political, economic, and cultural structures that often marginalised indigenous African traditions. Post-colonial developments, while marked by efforts to reclaim cultural sovereignty, have been further complicated by the rapid acceleration of globalisation in recent decades. European influences historically propagated through colonisation and modern trade, have often been perceived as overwhelming local African traditions (Mofoluwawo & Ajibade, 2019).

Moreover, the proliferation of global communication networks and the dominance of Western-led international institutions have exposed African societies to external norms, challenging the preservation of indigenous values and moral frameworks. As Uzodigwe et al. (2023) note,



globalisation has introduced new modes of economic and political interaction that often marginalise African perspectives in favour of Western paradigms. This marginalisation is further exacerbated by the structural inequalities embedded in the global economic system, which perpetuate the dominance of Western ideologies and practices (Mignolo, 2011).

The continued interaction between Europe and Africa across different fields of human endeavour in the modern era of globalisation seems to reinforce historical inequalities rather than fostering equitable development. While globalisation is often framed as a process of integration and mutual benefit, its effects seem to have disproportionately favoured European interests, perpetuating economic dependency, cultural hegemony, and political subjugation in Africa (Mofoluwawo & Ajibade, 2019). The remnants of colonial structures continue to shape trade agreements, international governance, and technological advancements, disadvantaging African nations in their pursuit of self-determination (Mignolo, 2011). Moreover, global digital platforms and institutions' propagation of Eurocentric narratives, marginalise indigenous knowledge and local innovations coming from Africa (Nyabola, 2018). Despite resistance to political efforts and intellectual movements advocating for decolonisation and an end to European imperialism on the African continent, structural barriers remain entrenched (Berghezan, 2023). With this trend, the clash of Euro-African civilisations will persist. It is against the foregoing that this study examined how globalisation has facilitated the clash of Euro-African civilisation since both continents established human contact.

CONCEPTUAL CLARIFICATION

Globalisation

The concept of globalization has been the subject of extensive academic discourse, with its origins tracing back centuries. The term "globalization" is widely credited to Theodore Levitt, a Harvard Business School professor who popularized it in his 1983 article "Globalization and Markets". Levitt's work primarily addressed the economic dimension of globalization, highlighting the expansion of companies like Coca-Cola and McDonald's, which helped create uniformity in consumer preferences across regional markets. Globalisation is a multifaceted phenomenon characterised by the intensification of economic, social, political, and cultural interdependencies across borders (Adefarasin & Adefarasin, 2023; Nova, 2020). It is not a monolithic force but rather a dynamic process that facilitates the rapid exchange of information, capital, and cultural artefacts. While some scholars celebrate globalisation for its capacity to connect distant communities and foster intercultural dialogue, others caution against its potential to engender cultural homogenisation and the erosion of indigenous identities (Mofoluwawo & Ajibade, 2019). This duality positions globalisation as both an opportunity for progress and a challenge to cultural integrity. Ayandibu et al. (2021) opine that globalization is the process of international integration driven by the exchange of worldviews, products, ideas, and cultures, alongside growing economic interdependence marked by increased cross-border transactions, capital flows, and rapid technological diffusion. According to the Peterson Institute of International Economics (2024), globalization describes the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information.



However, the roots of globalization extend far beyond this 20th-century recognition by Theodore Levitt. Some historians argue that globalization's foundational elements began with ancient human migrations, the Silk Road, an ancient network of trade routes across China, Central Asia, and the Mediterranean used between 50 B.C.E. and 250 C.E, and imperial conquests of Genghis Khan's empire, all of which facilitated the cross-cultural exchange of ideas, goods, and people (World Economic Forum, 2019; National Geographic Society, 2025). The emergence of trading networks during the Age of Exploration in the 15th century is often marked as a significant turning point in globalization's historical trajectory. European voyages, led by figures such as Christopher Columbus, opened new trade routes, allowing commodities, technologies, and ideas to flow between continents (National Geographic Society, 2025). This period significantly expanded commercial connections between Asia, Europe, and the Americas, fostering an interconnectedness that resembles the globalization processes seen today. Thus, while Levitt's coinage of the term introduced modern usage, globalization's conceptual roots predate this by centuries (National Geographic Society, 2025).

Another major development in globalization was the introduction of the gold standard in the 19th century, which many historians regard as the first "wave" of globalization (Bordo & Murshid, 2002). The gold standard provided a unified monetary system, where national currencies were pegged to a fixed quantity of gold. This monetary stability facilitated international trade and capital flows, enabling greater economic integration. The resulting global price convergence reflected the increased connectivity among economies during this period. Despite the presence of trading networks and transatlantic commerce before the 1800s, the establishment of a stable monetary system significantly enhanced economic interdependence (World Gold Council, 2025).

In the aftermath of World War II, globalization experienced a renewed surge. The Bretton Woods Conference in 1944 laid the groundwork for global economic institutions like the World Bank and the International Monetary Fund (IMF) (Peters, 2023). These organizations played a critical role in stabilizing post-war economies and promoting trade liberalization. Intergovernmental agreements like the North American Free Trade Agreement (NAFTA) and the establishment of the World Trade Organization (WTO) further facilitated economic integration in the latter half of the 20th century. However, some scholars argue that the Great Depression and World War II initially reversed globalization's momentum, fragmenting global markets. Anne O. Krueger, a former IMF official, highlighted that the world economy's integration in 1960 was substantially less than its earlier peak in 1910 (International Monetary Fund, 2015).

Globalization underwent a powerful resurgence in the 21st century. Technological advancements, particularly in communication and transportation, drastically reduced costs and removed barriers to the movement of goods, services, and people (National Geographic Society, 2025). The increasing economic significance of emerging markets such as China and India further fuelled global integration (National Geographic Society, 2025). Countries adopting market-friendly policies experienced rapid growth, contributing to the expansion of international trade. Consequently, globalization today encompasses an unprecedented level of economic, political, and cultural integration.



From the above scholarly perspectives, it can be said that globalisation encompasses economic, political, social, and cultural interdependencies, facilitating the exchange of goods, ideas, and technologies. While it fosters global connections and economic growth, critics warn of cultural homogenization and economic inequalities. The modern era, driven by technological advancements and global institutions, has accelerated globalization, shaping the interconnected world we experience today.

Civilisation

The term civilisation refers to the complex aggregate of social practices, moral values, languages, traditions, and institutions that constitute the cultural identity of a society. European civilisation has historically been defined by its commitment to rationalism, individualism, and industrialisation, which have shaped its global influence. In contrast, African civilisation is distinguished by its emphasis on communal values, oral traditions, and rich cultural diversity (Mofoluwawo & Ajibade, 2019). These contrasting characteristics have often been framed as a 'clash' of civilisations, particularly in post-colonial discourses that critique the dominance of Western cultural forms. The notion of a 'clash of civilisations' gained prominence through the work of Huntington (1996), who argued that cultural and religious identities would be the primary sources of conflict in the post-Cold War world. However, this framework has been critiqued for its oversimplification of cultural interactions and its failure to account for the nuanced dynamics of cooperation and hybridity that often characterise intercultural exchanges (Senghor, 1977; Said, 1993). In the context of Euro-African relations, the 'clash' narrative is particularly contentious, as it often overlooks the historical and ongoing processes of mutual influence and adaptation.

Globalisation has created a complex tapestry of interactions between European and African civilisations, marked by both convergence and conflict. On one hand, the exchange of ideas, technologies, and cultural practices has the potential to foster mutual understanding and innovation. On the other hand, the imposition of Western cultural forms—often equated with modernity—can undermine African cultural authenticity and traditional moral values (Mofoluwawo & Ajibade, 2019). Nova (2020) argues that globalisation operates as a double-edged sword: while it offers opportunities for economic growth and technological advancement, it also poses significant risks to cultural integrity and self-determination. The power dynamics inherent in globalisation further complicate these interactions. Uzodigwe et al. (2023) highlight how globalisation has historically been shaped by an international division of ideologies, with Western capitalist imperatives dominating the global agenda. This power imbalance has profound implications for African nations, as it limits their ability to shape their own cultural and economic futures. The dominance of Western narratives and institutions in global discourse often marginalises non-Western forms of knowledge and expression, perpetuating a form of cultural imperialism (Said, 1993; Nkrumah, 1965).

From the foregoing, civilisation involves the social, moral, and cultural attributes that define a society. European civilisation is traditionally associated with rationalism, individualism, and industrialisation, while African civilisation emphasises communal values, oral traditions, and cultural diversity. The 'clash of civilisations' theory suggests cultural differences drive conflicts, but critics argue this oversimplifies the complex interplay of cooperation and hybridity. Globalisation has intensified Euro-African interactions, fostering both cultural exchange and



Western dominance, sometimes undermining African traditions. Power imbalances in global discourse perpetuate cultural imperialism, limiting Africa's autonomy in shaping its cultural and economic identity.

Euro-African Relations

The historical relationship between Europe and Africa is deeply rooted in the processes of colonisation, exploitation, and cultural domination. Early encounters during the age of exploration and the transatlantic slave trade laid the groundwork for a relationship characterised by unequal power dynamics. The slave trade, which saw millions of Africans forcibly transported to the Americas, not only devastated African societies but also entrenched Europe's economic dominance (Rodney, 1972). This period marked the beginning of a systemic devaluation of African civilisations, as European powers justified their actions through ideologies of racial superiority and civilising missions. The colonial era further entrenched these dynamics, as European powers established and expanded their control over African territories. Colonialism was not merely a political and economic project but also a cultural one, aimed at replacing indigenous systems with European models of governance, education, and religion (Mamdani, 1996). The imposition of Western languages, legal systems, and institutional frameworks created a legacy of dependency that persists to this day. Adefarasin and Adefarasin (2023) argue that while these influences have modernised certain aspects of African societies, they have also eroded indigenous practices and identities, leading to a cultural cost that is still being reckoned with. In the post-colonial era, African nations have struggled to assert their cultural and political autonomy. The legacy of colonialism has left many African states with institutions that are ill-suited to their cultural and historical contexts, often leading to governance challenges and social fragmentation (Ake, 1996). The adoption of Western-style democratisation and economic liberalisation policies has further complicated this process, as these frameworks often prioritise Western interests over local needs (Uzodigwe et al., 2023).

From the above scholarly perspectives, it can be concluded that the relationship between Europe and Africa has historically been defined by colonization, exploitation, and cultural domination. Beginning with the transatlantic slave trade, which reinforced Europe's economic power while devastating African societies, European powers continued to impose their influence through colonial rule, reshaping governance, education, and culture to fit Western models. This left a legacy of dependency and weakened indigenous identities. In the post-colonial era, African nations have struggled to assert autonomy, as inherited Western institutions often fail to align with local realities, leading to ongoing political and economic challenges.

Clash of Euro-African Civilisations: Cultural and Ideological Tensions

The concept of a clash of civilisations between Europe and Africa is rooted in the profound cultural and ideological differences that have characterised their interactions. European civilisation, with its emphasis on individualism, secularism, and technological modernity, often stands in stark contrast to the communal, tradition-oriented, and spiritually rich fabric of African societies (Mofoluwawo and Ajibade, 2019). These differences have been exacerbated by the historical processes of colonisation and globalisation, which have positioned European values as superior and universal. The clash is not merely theoretical but a lived experience for many Africans. The erosion of traditional values, the marginalisation of indigenous knowledge systems, and the



imposition of foreign models of governance and social organisation are all manifestations of this tension (Uzodigwe et al., 2023). For example, Mofoluwawo and Ajibade (2019) highlight how the adoption of Western educational systems in Nigeria has led to the dilution of moral values and cultural practices, creating a generational divide between those who adhere to traditional norms and those who embrace modernity.

This clash is further complicated by the expansion of capitalism and the rise of multinational corporations, which have introduced new economic and cultural dynamics into African societies. The integration of African economies into the global market has brought about rapid urbanisation and the growth of a new middle class that aspires to Western lifestyles. However, this economic transformation has also led to a cultural shift that privileges material success over communal values and social cohesion (Nova, 2020).

METHODOLOGY

This study employed a qualitative research design to explore historical and contemporary interactions between European and African civilizations from the perspective of globalisation. The methodology relied on a documentary method of data collection, utilizing existing texts, reports, and scholarly literature to gather relevant information. Content analysis was applied to systematically examine and interpret themes, patterns, and narratives within the collected data. This approach allowed the study to critically assess globalisation's role in shaping conflicts, cultural exchanges, and socio-political dynamics between Europe and Africa

THEORETICAL FRAMEWORK

This study adopts Samuel P. Huntington's Clash of Civilisation Theory. Samuel P. Huntington first introduced the Clash of Civilisations theory in a 1993 article in *Foreign Affairs* and later expanded it into a book in 1996. The theory argues that post-Cold War global conflicts would be primarily driven by cultural and civilization differences rather than ideological or economic factors (Huntington, 1996). He identified major civilizations, including Western, Islamic, and Sinic, and posited that these blocs would increasingly clash due to fundamental cultural and religious differences. Scholars such as Edward Said (2001) and Amartya Sen (2006) have further critiqued or engaged with Huntington's thesis, questioning its rigidity and deterministic outlook. Huntington's argument rests on the premise that civilizations, shaped by history, tradition, and religion, are the primary units of global identity and that future conflicts will emerge at civilization fault lines rather than between nation-states.

Despite its influence, Huntington's theory has faced significant criticism. Scholars argue that it oversimplifies cultural interactions and ignores internal diversity within civilizations (Said, 2001). Furthermore, it has been criticized for reinforcing stereotypes, particularly in its portrayal of the Islamic world as inherently opposed to the West (Fox, 2005). Critics also highlight that economic, political, and technological factors play more significant roles in global conflicts than civilizational divides (Sen, 2006). Additionally, empirical studies indicate that conflicts often arise within civilizations rather than between them, contradicting Huntington's hypothesis (Inglehart & Norris, 2003). However, inter-civilizational conflicts are realities of this present time. This shows that civilizational, intra-civilisational, economic, and political clashes are real sources of conflicts in this present time. Despite the criticism, the theory is still relevant in present-day academic analysis.



Applying Huntington's thesis to the study, the historical and contemporary tensions between Europe and Africa can be interpreted through the lens of civilizational conflicts. The Euro-African relationship has been marked by colonial domination, cultural imposition, and economic dependency, which align with Huntington's concept of civilizational clashes at historical fault lines (Rodney, 1972). Globalization, however, complicates this narrative by facilitating cultural integration and economic interdependence, challenging the rigid civilizational boundaries Huntington proposed (Appiah, 2006). While Western norms continue to exert influence on African societies, resistance and cultural assertion challenge Huntington's notion of an inevitable clash, suggesting that adaptation and hybridization are more prevalent than outright conflict (Mbembe, 2001).

Globalisation and the Clash of Euro-African Civilisations

Examining the clash of Euro-African civilisations through the lens of globalisations cut across various issues that have shaped European and African interaction over the years. Here, we take a critical look at some of these issues.

a. European Exploration of Africa

The European exploration and subsequent colonisation of Africa marked a profound clash between African and European civilisations, reshaping the continent's socio-political and economic trajectory. The partitioning and scramble for Africa formalised in the late 19th century, entrenched European dominance, disrupting indigenous systems and imposing foreign governance structures. According to Bolt (2016) and Kamalu (2019), while European contact with Africa began as early as the 15th century through trade—particularly the transatlantic slave trade—formal colonial control only intensified after 1880. The slave trade, which saw millions of Africans forcibly transported to Europe and the Americas, laid the groundwork for later exploitation (Manning, 2016). However, African societies initially resisted European incursions into the hinterlands, limiting their influence to coastal trading posts (Bolt, 2016). This dynamic shifted dramatically with the onset of the "Scramble for Africa," as European powers transitioned from commerce to outright territorial conquest.

European missionary activities further deepened the civilisational clash by introducing Western cultural and religious norms under the guise of "civilising" Africa. The Portuguese pioneered Christian missions in the late 15th century, but the 19th century saw an exponential increase in missionary efforts, coinciding with Europe's imperial ambitions (Ilfie, 1995; Pakenham, 1991). Protestant and Catholic missions established schools and churches, which, while providing education, also served as instruments of cultural assimilation (Ilfie, 1995). These institutions often undermined traditional African belief systems, creating tensions between converts and those who resisted European influence. The missionary movement thus functioned as both a spiritual and ideological arm of colonialism, reinforcing the notion of European superiority while eroding indigenous cultural frameworks.

The Industrial Revolution in Europe further accelerated the scramble for Africa, as colonial powers sought new markets and raw materials to sustain their economies. With the decline of the slave trade in the mid-19th century, European interest shifted toward Africa's vast natural resources,



including rubber, gold, and palm oil (Kamalu, 2019). King Leopold II of Belgium epitomised this shift, exploiting the Congo Basin after reports by British explorer Verney Lovett Cameron highlighted its mineral wealth (Cameron, 1876, 1877). Leopold's brutal regime, marked by forced labour and mass atrocities, set a precedent for colonial exploitation (Hochschild, 1998; Louis, 2006). Other European powers, including Britain, France, and Germany, followed suit, competing to secure territories that would fuel their industrial economies (Heath, 2010). This economic imperative transformed Africa into a contested space, where European rivalries exacerbated conflicts with African societies.

The civilisational clash between Europe and Africa was not merely territorial but also ideological, as European powers justified colonisation through narratives of racial and cultural superiority. Scholars like Ali Mazrui (1969) argue that European exploration was driven by scientific curiosity, religious zeal, and imperial ambition. Figures like Cecil Rhodes and Henry Morton Stanley epitomised this imperialist mindset, framing colonisation as a benevolent mission (Mazrui, 1969). However, African intellectuals such as Walter Rodney (1974) and Frantz Fanon (1961) later critiqued colonialism as a system of economic exploitation and psychological oppression. The legacy of this clash persists in contemporary Africa, where artificially imposed borders and entrenched economic disparities continue to fuel instability. Thus, European exploration and colonisation did not merely alter Africa's political map but fundamentally disrupted its civilisational evolution, leaving a legacy that the continent still grapples with today.

b. Slave Trading

The transatlantic slave trade, orchestrated by European powers from the 15th to the 19th century, fundamentally altered Africa's socio-political and economic landscape. Although formal colonization of Africa did not begin until the late 19th century, European commercial engagement—particularly through the slave trade—had already inflicted severe disruptions on African societies (Bolt, 2016; Kamalu, 2019). The Portuguese and Dutch were pioneers in establishing coastal trading posts in West Africa, primarily to facilitate the extraction of human labour (Bolt, 2016). By the 18th century, the insatiable demand for enslaved Africans in European and American plantations led to the mass deportation of millions, predominantly able-bodied men and women (Manning, 2016). While African societies initially resisted European encroachment, the economic allure of the slave trade fostered dependencies that eroded indigenous political structures (Kamalu, 2019). This systemic exploitation not only destabilized Africa but also laid the groundwork for subsequent colonial domination, as European powers shifted from slave trading to direct territorial control. The sheer scale of the transatlantic slave trade underscores its devastating impact, with an estimated 12 to 15 million Africans forcibly transported to the Americas (Lowcountry Digital History Initiative, 2025) in what Rodney, (1972) termed the 'Middle Passage.' European traders—including the Portuguese, Dutch, British, French, and Spanish—perpetuated a dehumanizing system in which Africans were commodified, enduring horrific conditions during capture, sale, and transit. The Middle Passage, the transatlantic voyage, was particularly lethal, with mortality rates reaching 19% due to disease, malnutrition, and abuse (Lowcountry Digital History Initiative, 2025). Enslaved Africans were then subjected to brutal labour on plantations producing cash crops such as sugar, tobacco, and cotton, which enriched European economies while devastating African communities. This trade was not merely an economic enterprise but a calculated system of racial subjugation that entrenched hierarchies of



power and exploitation. The repercussions of this system extended far beyond the immediate suffering of enslaved individuals, as it entrenched patterns of underdevelopment in Africa that persist to this day.

European traders initially depended on African intermediaries to supply captives, exchanging manufactured goods such as firearms, textiles, and metal ware for enslaved people (Lowcountry Digital History Initiative, 2025). However, as demand escalated, Europeans actively instigated conflicts among African kingdoms to increase the supply of war captives. The Portuguese pioneered this strategy, forming alliances with African rulers like those of the Kingdom of Kongo, but later European powers, including the Dutch, British, and French, expanded the trade through violent competition. Fortified slave castles, such as Elmina in Ghana and Gorée Island in Senegal, became grim symbols of this era, serving as holding centres where enslaved Africans endured unimaginable suffering before being shipped across the Atlantic. Although African resistance occasionally succeeded—such as the Senegalese repelling early Portuguese raids—European militarized trade networks ultimately prevailed, further entrenching their dominance. This manipulation of African political dynamics exacerbated internal divisions, leaving many societies vulnerable to further exploitation.

The decline of trade in the 19th century was driven by abolitionist movements and the Industrial Revolution's shifting economic demands, yet its legacy endured (Lowcountry Digital History Initiative, 2025). Systemic racism, Africa's economic underdevelopment, and entrenched racial hierarchies in the Americas all stem from Europe's ruthless exploitation of African lives. The transatlantic slave trade was not merely a historical episode but a foundational element of global racial capitalism, the consequences of which continue to shape contemporary socio-economic disparities. The abolition of the transatlantic slave trade in the early 19th century—marked by Britain's 1807 ban and the U.S. prohibition in 1808—did not immediately end the suffering (Lewis, 2025). Illegal trafficking persisted, particularly in Brazil, where slavery endured until 1888. Although the British navy attempted to suppress the trade, the damage to African societies was irreversible. The transatlantic slave trade was not an isolated atrocity but a calculated system of exploitation that reshaped global power structures. Its historical analysis compels a reckoning with the enduring consequences of Europe's role in Africa's underdevelopment and the systemic dehumanization of African people.

c. Colonialism

The colonial conquest of Africa by European powers in the late 19th and early 20th centuries was marked by violent subjugation, strategic manipulation, and the systematic dismantling of pre-existing African governance structures. The Berlin Conference of 1884–1885 formalized the scramble for Africa, leading to the continent's partition among Britain, France, Germany, Belgium, Italy, Portugal, and Spain (Faal, 2009). While Britain and France dominated vast territories, each colonial power employed distinct administrative strategies—ranging from indirect rule to direct assimilation—each designed to maximize economic extraction while suppressing African resistance. Despite fierce opposition from African societies, European technological superiority, divide-and-rule tactics, and military force ultimately facilitated colonial domination, leaving enduring legacies of political fragmentation and socio-economic inequality.



African resistance to colonialism varied in form and intensity, with decentralized and centralized societies employing different strategies against European incursions. The Igbo of Nigeria, for instance, utilized guerrilla warfare against British forces, while Ethiopia, under Emperor Menelik II, achieved a decisive victory against Italy at the Battle of Adwa in 1896 (Iweriebor, n.d.; Stanford University, n.d.). Similarly, Samory Touré of the Mandinka Empire waged prolonged resistance against French forces before his eventual capture in 1898 (Falola, 2009). However, European military superiority—exemplified by the British massacre of Mahdist forces at the Battle of Omdurman (1898) with machine guns and artillery—rendered most African resistance futile (Pakenham, 1991). Beyond brute force, colonial powers exploited ethnic divisions, co-opting local elites to enforce their rule, as seen in British Nigeria where Lord Lugard’s indirect rule system empowered warrant chiefs to govern on behalf of the colonial administration (Mamdani, 1996; Afigbo, 1972). These strategies not only subdued resistance but also entrenched lasting divisions within African societies.

The British and French colonial systems, though distinct in approach, shared the common goal of economic exploitation and political control. Britain’s indirect rule relied on existing (or artificially created) traditional authorities, as seen in Northern Nigeria where Islamic emirs were retained as colonial intermediaries (Mamdani, 1996). Conversely, the French imposed direct rule and assimilation, granting limited citizenship to African elites while subjecting the majority to forced labour and taxation (Markovitz, 1977). The British policy of divide and rule was particularly destructive in Uganda, where Bugandan chiefs were used to administer non-Bugandan regions, fostering enduring ethnic tensions (Lwanga-Lunyiigo, 1987). Similarly, Belgian colonial rule in Rwanda institutionalized ethnic divisions by rigidly classifying Hutus and Tutsis, a policy that later fuelled the 1994 genocide (Mamdani, 2001). These colonial strategies not only disrupted pre-existing governance structures but also sowed the seeds for post-independence conflicts.

The lesser-discussed colonial powers—Portugal, Spain, and Italy—employed equally exploitative but distinct methods of control. Portugal’s brutal labour systems in Angola and Mozambique provoked prolonged armed resistance from movements like the MPLA and FRELIMO (Kamalu, 2019). Spain’s rule in Equatorial Guinea relied on forced plantation labour, while its withdrawal from Western Sahara in 1975 triggered an unresolved territorial conflict (Zunes & Mundy, 2010). Italy, a latecomer to colonialism, initially focused on minimal economic investment in Libya and Ethiopia but later pursued grandiose infrastructure projects under Mussolini’s fascist regime (Bertazzini, 2019). Despite their differing approaches, all European colonizers prioritized resource extraction over African development, leaving behind economies structured for dependency rather than self-sufficiency.

The enduring impact of colonialism is evident in Africa’s contemporary challenges, including neocolonial economic dependency, linguistic hegemony, and unresolved ethnic conflicts. European powers dismantled indigenous institutions, imposed artificial borders, and entrenched exploitative labour systems that persist in post-colonial economies (Kamalu, 2019). The case of Rwanda illustrates how colonial ethnic classifications escalated into genocide, while the arbitrary borders drawn at the Berlin Conference continued to fuel regional instability. Although African nations achieved political independence, the structural inequalities imposed by colonialism remain



deeply embedded, necessitating continued critical examination of this exploitative historical epoch.

d. International Democratisation

The decolonisation of Africa in the mid-20th century was not merely a regional phenomenon but a catalyst for broader international democratisation, influenced by European colonial policies and their subsequent repercussions. The transition to independence for many African states between the 1950s and 1960s was marked by a surge in nationalist movements, often inspired by the contradictions of colonial rule—where European powers, despite their democratic ideals, imposed authoritarian governance on African territories (Odigbo, Ezekwelu & Okeke, 2023). This paradox became a driving force for African demands for self-determination, as returning World War II veterans and Western-educated elites leveraged their exposure to democratic principles to challenge colonial oppression (Akinola & Makombe, 2024). The resulting wave of independence movements not only dismantled colonial regimes but also compelled European powers to reassess their democratic commitments, thereby fostering a global discourse on human rights and self-governance.

The decolonisation process in North Africa exemplified how colonial resistance could galvanise international scrutiny and pressure, indirectly promoting democratisation. In Algeria, the brutal French response to the National Liberation Front (FLN) insurgency—including widespread torture and military repression—sparked global condemnation, forcing France to confront the ethical contradictions of its colonial policies (Brett, Warmington, & Abun-Nasr, 2024). Similarly, the relatively peaceful transitions in Morocco and Tunisia, achieved through diplomatic negotiations, demonstrated that colonial powers could be compelled to adopt more democratic approaches when faced with sustained international and local pressure (Brett, Warmington, & Abun-Nasr, 2024). These events underscored the growing influence of international organisations and the global media in holding colonial powers accountable, thereby embedding democratisation as a transnational value rather than a purely European prerogative.

In West Africa, the contrasting decolonisation experiences of British and French colonies further highlighted how European colonial strategies inadvertently shaped democratisation trajectories. British colonies like Ghana and Nigeria achieved independence through constitutional reforms and mass mobilisation, setting a precedent for peaceful transitions that resonated across the continent (Fage & McCaskie, 2024). Conversely, French West Africa's struggle—marked by the African Democratic Rally's (RDA) suppression and Guinea's bold rejection of the French Community—revealed the tensions between colonial control and democratic aspirations (Fage & McCaskie, 2024). The eventual independence of these territories not only weakened European hegemony but also reinforced the principle that self-determination was a universal right, influencing later global movements against imperialism and authoritarianism.

The protracted decolonisation struggles in Southern Africa and the Lusophone territories further exposed the contradictions of European democratisation, as colonial powers like Portugal and apartheid South Africa resisted majority rule despite global condemnation. The eventual collapse of these regimes—culminating in Namibia's independence in 1990 and South Africa's democratic transition in 1994—demonstrated how international solidarity and anti-colonial resistance could



force systemic change (Green, 2024; Hall et al., 2024). These victories were not merely regional but contributed to a broader redefinition of democracy as inclusive and anti-racist, challenging Western powers to align their foreign policies with their professed democratic values. Thus, while European colonial activities in Africa were initially exploitative, the resistance they provoked ultimately accelerated global democratisation, transforming African liberation into a cornerstone of modern international human rights discourse.

e. International Trade

European demand for raw materials such as rubber, palm oil, and minerals led to the formal colonization of Africa, culminating in the Berlin Conference of 1884–1885, where European powers arbitrarily partitioned the continent without African consent (Heath, 2010). This marked the beginning of a structured but exploitative trade relationship, where African resources were extracted to fuel European industrialization while African economies were deliberately underdeveloped (Rodney, 1974). The colonial economic model entrenched Africa's role as a supplier of raw materials while importing manufactured goods from Europe, a dynamic that perpetuated dependency (G. King Leopold II's brutal exploitation of the Congo Free State for ivory and rubber exemplified this extractive system, where forced labour and violence ensured maximum profit for European capitalists (Hochschild, 1998). Other colonial powers followed suit: Britain dominated Nigeria and the Gold Coast for palm oil and cocoa, France controlled West Africa for timber and minerals, and Germany extracted resources from East Africa (Pakenham, 1991; Dimkpa, 2015). The colonial administration suppressed local industries to prevent competition, ensuring that Africa remained a captive market for European goods (Rodney, 1974). Even after political independence in the mid-20th century, many African nations retained economic structures designed to serve European interests, as former colonial powers maintained influence through trade agreements and multinational corporations (Fanon, 1961). The persistence of colonial-era borders, drawn without regard for ethnic or economic realities, further exacerbated post-colonial conflicts, hindering regional trade integration (Faal, 2009).

In the modern era, Africa-Europe trade relations have shifted from overt colonialism to asymmetrical economic partnerships, though exploitation persists in new forms. The European Union (EU) remains Africa's largest trading partner, primarily through raw material exports, while Africa imports high-value manufactured goods (European Commission, 2021). Critics argue that trade agreements like the Economic Partnership Agreements (EPAs) favour European markets by pressuring African nations to reduce tariffs, thereby undermining local industries (Nkrumah, 1965; Amin, 1972). Additionally, foreign corporations continue to dominate key sectors such as mining and agriculture, often repatriating profits rather than reinvesting in African economies (Carmody, 2016). However, there are emerging efforts to rebalance this relationship, with initiatives like the African Continental Free Trade Area (AfCFTA) seeking to enhance intra-African trade and reduce dependency on Europe. While historical exploitation has left deep scars, Africa's growing economic agency suggests a potential shift toward more equitable trade dynamics in the future; though decolonizing economic structures remains an ongoing struggle.

f. Expansion of Transnational Corporations

The economic exploitation of Africa by European powers that evolved into colonial extraction laid the foundation for the continued dominance of transnational corporations in the post-independence



era. During the colonial period, European multinational companies established monopolistic control over African trade, leveraging coercive labour practices and protectionist policies to maximize profits. In West Africa, firms such as the British United Africa Company (UAC) and French enterprises like the Compagnie Française de l'Afrique Occidentale controlled between two-thirds and three-quarters of trade by the 1930s, with UAC alone managing nearly 50% (Hopkins, 1973, p. 167). These companies, in collaboration with colonial governments, fixed commodity prices to ensure African producers received minimal compensation while profits were repatriated to Europe (Hopkins, 1973; Owolabi, 1972). The French colonial administration further entrenched this exploitation through monopsonistic policies, restricting African access to competitive markets (Coquery-Vidrovitch, 1972; Manning, 1998). This systemic extraction not only enriched European firms but also stifled local economic development, a pattern that persists in modern corporate practices.

The same exploitative structures were replicated in East Africa, where European trading companies manipulated colonial policies to suppress producer prices and enforce labour coercion. In Uganda and Tanganyika, British firms lobbied for controlled marketing systems that ensured African farmers sold cash crops like cotton and groundnuts at artificially low rates (Brett, 1973, p. 89). Colonial authorities imposed compulsory cultivation to meet tax demands, further entrenching dependency on European corporations (Hopkins, 1973; Austin, 2010). This system allowed companies to purchase African commodities below global market value, reinforcing an economic model designed for European profit at the expense of African development (Rodney, 1972). The construction of trade infrastructure—such as ports and administrative hubs—by firms like the Royal African Company further centralized economic control, facilitating resource extraction while marginalizing African participation in value addition. These colonial-era mechanisms set a precedent for modern multinational corporations, which continue to exploit weak governance structures in Africa for financial gain.

In the post-independence era, European corporations have perpetuated colonial-era exploitation through tax evasion, regulatory manipulation, and corporate corruption. Western firms frequently bribe African officials to secure favourable legislation, as seen in 2016 when Tullow Oil influenced Ghana's government to pass a lax Oil Exploration Bill with UK diplomatic support (Langan, 2018; Obikwelu et al., 2023). Similarly, Associated British Foods avoided taxes on 123 million in Zambian sugar profits, while Shell's tax schemes cost Nigeria £20.09 million in lost revenue (Obikwelu et al., 2023). According to UNCTAD, developing nations lose 100 billion annually to corporate tax avoidance (OXFAM International, 2015), undermining Africa's capacity for sustainable development. These practices mirror colonial extraction, where wealth was systematically siphoned to Europe, leaving African economies dependent and underdeveloped. The persistence of such exploitation highlights the enduring legacy of European economic dominance, now facilitated by globalized corporate power rather than direct colonial rule.

g. Advancement in Technology

The rapid advancement of technology in the modern era has exacerbated the historical tensions between European and African civilizations, creating a new frontier of cultural, economic, and political conflict. Europe's technological dominance, rooted in centuries of industrialization and digital innovation, has often been wielded as a tool of neo-colonial influence, reinforcing unequal



power dynamics. As scholars like Walter Rodney (1972) argue in *How Europe Underdeveloped Africa*, technological disparities have perpetuated Africa's dependency on European expertise, stifling indigenous innovation. For instance, the digital divide—where Africa lags in internet penetration and AI development—has allowed European corporations to monopolize data economies, extracting African resources without equitable returns. This technological imbalance has reignited debates on sovereignty, as seen in controversies over Silicon Valley's exploitation of African data (Zuboff, 2019), reinforcing a neo-colonial framework where Africa remains a consumer rather than a producer of technology.

Moreover, the imposition of European technological standards on African societies has led to cultural clashes, particularly in areas where traditional practices conflict with modern innovations. The proliferation of social media, for example, has disrupted African communal values, as algorithms designed in Europe prioritize individualism over collectivism (Nyabola, 2018). Events like Facebook's Free Basics program, which offered restricted internet access in Africa, were criticized for creating a "digital plantation" where African users were fed Eurocentric content while local platforms struggled to compete. Scholars such as Achille Mbembe (2016) highlight how such technologies enforce a "planetary hierarchy," where African epistemologies are marginalized in favour of Western digital paradigms. This cultural erosion is further evident in the backlash against AI-driven governance systems in Kenya and Rwanda, where communities resist automated decision-making that disregards indigenous knowledge systems (Mare, 2021).

Finally, the geopolitical struggle over critical technologies like 5G and renewable energy has intensified the Europe-Africa clash, with both regions vying for control over the Fourth Industrial Revolution. Europe's push for green energy—dependent on African cobalt and rare-earth minerals—has been framed as ecological progress, yet it replicates colonial extraction patterns (Bond, 2020). The 2021 EU-African Union Summit exposed these tensions, as African leaders demanded technology transfers rather than raw material exploitation. Africa's demand for equitable participation in AI and blockchain development challenges Europe's technological hegemony, signalling a shift from passive consumption to active resistance. Unless Europe engages in genuine technological partnership, the clash between these civilizations will deepen, entrenching a divide that mirrors the colonial past while shaping a contested digital future.

h. Digitalisation of International Relations

The digitalisation of international relations has exacerbated tensions between European and African civilisations, primarily through asymmetrical power dynamics in technological access and data governance. Europe, with its advanced digital infrastructure and regulatory frameworks like the General Data Protection Regulation (GDPR), seeks to impose its standards globally, often disregarding African socio-political contexts. This has led to conflicts over data sovereignty, as African nations resist what they perceive as digital colonialism—a term scholars like SabeloMhlambi (2020) use to describe the imposition of Western technological norms on the Global South. For instance, the European Union's push for stringent data protection laws in trade agreements with African states has been criticised for undermining local governance models, as African governments argue that such policies prioritise European corporate interests over African developmental needs (Mhlambi, 2020).



Moreover, the digital divide has reinforced civilisational clashes by deepening economic inequalities. While Europe leverages digital tools to consolidate its geopolitical influence, Africa struggles with limited internet penetration and technological dependency. Scholars such as Mark Graham (2021) highlight how digital labour platforms, predominantly owned by European and American firms, exploit African workers through precarious gig economies, reinforcing neo-colonial economic structures. The controversy surrounding Meta's (formerly Facebook) low wages for content moderators in Nairobi exemplifies this tension, where African labour is commodified under conditions that would be unacceptable in Europe (Graham, 2021). This economic disparity fuels resentment, as African policymakers demand fairer digital trade terms, further polarising the two regions.

Cultural imperialism in the digital sphere also intensifies civilisational friction. European digital media corporations dominate global narratives, marginalising African perspectives. The proliferation of Eurocentric algorithms on platforms like YouTube and Twitter suppresses African content, a phenomenon that media scholar Winston Mano (2019) attributes to algorithmic bias favouring Western epistemologies. For example, during the #EndSARS protests in Nigeria, social media censorship—allegedly influenced by European corporate policies—sparked accusations of digital repression (Mano, 2019). Such incidents reinforce African assertions that digitalisation is a tool for cultural hegemony, prompting movements for digital sovereignty, as seen in Rwanda's and South Africa's push for localised content moderation laws.

Finally, cybersecurity disputes highlight the geopolitical dimensions of this clash. European accusations of African-state-sponsored cyberattacks, often without substantial evidence, reflect underlying mistrust. Conversely, African leaders, like Ethiopia's Abiy Ahmed, have accused European firms of cyber-espionage, citing incidents such as the alleged hacking of Ethiopian government servers by European cybersecurity firms (Warner, 2022). Unless a more equitable digital governance framework is established, these tensions will persist, entrenching the civilisational divide in the digital age.

FINDINGS

Findings from the review and analysis of relevant literature and documented materials show that the clash of Euro-African civilisations falls within five key dimensions: economic dependency, cultural hegemony, technological disparity, political subjugation, and resistance movements.

i. Economic Dependency and Structural Exploitation

The economic dimension of the Euro-African clash is rooted in colonial extraction and perpetuated through contemporary trade and corporate practices. The transatlantic slave trade (15th–19th centuries) laid the groundwork for Africa's integration into the global economy as a supplier of raw materials and human capital (Manning, 2016). Post-abolition, formal colonialism institutionalised this role through the Berlin Conference (1884–1885), which carved Africa into extractive zones for European industrialisation (Heath, 2010). Today, this dynamic persists through unequal trade agreements, such as the EU's Economic Partnership Agreements (EPAs), which force African nations to liberalise markets while Europe maintains agricultural subsidies (Nkrumah, 1965; Amin, 1972). Transnational corporations further entrench dependency by monopolising sectors like mining and telecommunications, repatriating profits rather than



fostering local industrialisation (Carmody, 2016). The African Continental Free Trade Area (AfCFTA) represents a counter-movement, yet its success hinges on dismantling neo-colonial trade architectures that still favour European capital.

ii. Cultural Hegemony and the Imposition of Eurocentric Norms

Cultural domination has been a cornerstone of the Euro-African clash, beginning with missionary campaigns that framed African traditions as "backward" (Iliffe, 1995). Colonial education systems institutionalised this hierarchy, privileging European epistemologies while marginalising indigenous knowledge (Rodney, 1974). In the digital age, this hegemony persists through algorithmic bias on platforms like Facebook and YouTube, which amplify Eurocentric narratives while suppressing African content (Nyabola, 2018). The #EndSARS protests in Nigeria (2020) exemplified this tension, as social media censorship—allegedly influenced by Western corporate policies—sparked accusations of digital repression (Mano, 2019). Even human rights discourse often reflects a Eurocentric universalism that pathologises African cultural practices without contextual understanding (Mutua, 2002). This cultural clash is not merely ideological but has material consequences, as seen in the marginalisation of African languages in global diplomacy and tech ecosystems.

iii. Technological Disparity and Digital Colonialism

The Fourth Industrial Revolution has exacerbated the Euro-African divide, with Europe leveraging technological superiority to maintain neo-colonial control. Africa's lag in AI, block chain, and 5G infrastructures has allowed European firms to dominate data economies, extracting African resources—such as cobalt for green energy—without equitable returns (Bond, 2020). Initiatives like Meta's Free Basics program, which offered restricted internet access, were criticised as "digital plantations" that funnel African users toward Western platforms while stifling local innovation (Zuboff, 2019). Meanwhile, cyber security policies often frame African digital agencies as a threat, as seen in EU accusations of African-state-sponsored hacking, which lack evidence but reinforce paternalistic narratives (Warner, 2022). The push for African technological sovereignty, exemplified by Rwanda's Kigali Innovation City, challenges this disparity but faces structural barriers erected by global patent regimes and capital flight.

iv. Political Subjugation and the Limits of International Institutions

International organisations, ostensibly neutral, have often functioned as instruments of Eurocentric dominance. The IMF's Structural Adjustment Programs (SAPs) of the 1980s–90s forced African nations to privatise public assets and slash social spending, exacerbating poverty (Mkandawire & Soludo, 1999). The 2011 NATO intervention in Libya, sanctioned by the UN, dismantled a sovereign state under humanitarian pretexts but triggered regional instability (Adebajo, 2013). Similarly, the CFA franc—a colonial-era currency controlled by France—continues to bind West African economies to European monetary policy, limiting fiscal autonomy (Mentan, 2020). These interventions reveal a pattern where international law and institutions prioritise European security and economic interests over African self-determination, perpetuating a civilisational hierarchy masked by liberal multilateralism.



v. Resistance and the Reassertion of African Agency

Despite systemic oppression, African resistance has evolved from anti-colonial revolts to contemporary sovereignty movements. The Sahel's anti-French uprisings (2020–2024), which expelled French troops and rejected the CFA franc, signify a rejection of neo-colonial militarism (Berghezan, 2023). Intellectual movements, such as Afrocentric scholarship and Pan-Africanism, challenge Eurocentric historiography while advocating for alternative development models like Ubuntu (Mbembe, 2017). Economically, resource nationalism—seen in Zambia's mining renegotiations (Larmer, 2021)—and the AfCFTA signal a shift toward regional self-reliance. However, these efforts contend with new imperialisms, such as China's debt diplomacy, illustrating the complexity of decolonisation in a multipolar world.

CONCLUSION

The Euro-African civilization clash is not a relic of the past but an ongoing struggle reframed by globalisation. While Europe has transitioned from direct colonial rule to subtler forms of domination—corporate exploitation, digital control, and institutional hegemony—Africa's resistance demonstrates an enduring quest for sovereignty. The future of this relationship hinges on whether globalisation can be reconfigured to allow equitable participation or whether it will remain a neo-colonial project. For genuine reconciliation, Europe must reckon with its exploitative legacies, while Africa must navigate the tensions between decolonisation and the realities of an interconnected world. Scholarly discourse must centre these asymmetries to imagine a post-colonial global order beyond perpetual civilization conflict.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

1. Restructure trade relations for economic equity: African countries should renegotiate unfair European trade agreements that were institutionalised through colonial and neo-colonial structures that are detrimental to their economic well-being. Also, they should make concrete efforts to protect their local industries from the unhealthy competition of transnational corporations of European origin and boost trade within Africa first. This will help build stronger, self-sufficient economies that will improve the quality of life of the African people.
2. Decolonising African digital spaces and promotion of technological sovereignty: African nations must build their digital infrastructure and regulate foreign tech companies to prevent data exploitation. Key steps include requiring local data storage, supporting African tech start-ups, and ensuring fair representation of African content on global platforms. Without these measures, Africa will remain dependent on Western tech giants that profit from African data while offering little in return. Investing in local solutions can break this cycle of digital colonialism.
3. Dismantling of neo-colonial financial and military architectures: African countries, particularly former French colonies should show economic sovereignty by replacing the CFA franc with independent currencies like the Eco, and all African nations must restrict foreign military bases and corporate exploitation. These steps will break colonial-era financial and military control, ensuring true sovereignty.
4. Reform of international institutions to centre African agency: African states must unite to demand fairer global governance by seeking the reformation of institutions like the UN,



IMF, and WTO, to ensure that they have the same voice and power their Western counterparts have. This collective action is crucial to ending Western-dominated policies that exploit Africa on global forums and issues, to achieve equitable development.

5. A study is required to investigate major internal challenges that undermine Africa's resistance to European domination.

REFERENCES

- Adebajo, A. (2013). *The curse of Berlin: Africa after the Cold War*. Oxford University Press.
- Adefarasin, V. O., & Adefarasin, V. A. (2023). Impact of globalization on African culture. *Philosophy International Journal*, 6(2), 1–11. <https://doi.org/10.23880/phij-16000295>
- Afigbo, A. E. (1972). *The warrant chiefs: Indirect rule in southeastern Nigeria, 1891–1929*. Longman.
- Akinola, A. O., & Makombe, R. C. (2024). The nature of post-colonial African states and military coups: A convergence. In A. O. Akinola & R. C. Makombe (Eds.), *The resurgence of military coups and democratic relapse in Africa* (pp. 65–92). Springer. https://doi.org/10.1007/978-3-031-51019-9_3
- Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. W.W. Norton & Company.
- Ayandibu, A. O., Yalezo, B. B., Kaseeram, I., & Vezi-Magigaba, M. F. (2021). Future of work, globalisation, technology, and work-family satisfaction in the Fourth Industrial Revolution (4IR). In *Future of work-family satisfaction, and employee well-being in the Fourth Industrial Revolution* (p. 14). IGI Global. <https://doi.org/10.4018/978-1-7998-3347-5.ch012>
- Berghezan, G. (2023). *The French military withdrawal from the Sahel: Causes and consequences*. GRIP.
- Bertazzini, M. C. (2019). *The economic impact of Italian colonial investments in Libya and in the Horn of Africa, 1920–2000* (Doctoral thesis). London School of Economics and Political Science. https://etheses.lse.ac.uk/4023/1/Bertazzini__Economic-impact-Italian.pdf
- Bolt, J. (2016). The partitioning of Africa. *The History of African Development*. University of Groningen. <https://www.aehnetwork.org/wp-content/uploads/2016/01/Bolt.The-Partitioning-of-Africa.pdf>
- Bond, P. (2020). *Green swans: The coming boom in renewable energy*. Pluto Press.
- Bordo, M. D., & Murshid, A. P. (2002). Globalization and changing patterns in the international transmission of shocks in financial markets (Working Paper No. 9019). *National Bureau of Economic Research*. https://www.nber.org/system/files/working_papers/w9019/w9019.pdf
- Brett, E. A. (1973). *Colonialism and underdevelopment in East Africa: The politics of economic change, 1919–1939*. Gregg Revivals.
- Brett, M., Warmington, B. H., & Abun-Nasr, J. M. (2024, July 16). North Africa. *Encyclopedia Britannica*. <https://www.britannica.com/place/North-Africa>
- Burlacu, S., Gutu, C., & Matei, F. O. (2018). Globalization – Pros and cons. *Quality - Access to Success*, 19, 122–125.



- Cameron, V. L. (1876, January 11). Letter reproduced in *Royal Geographic Society. The Times*, p. 3.
- Cameron, V. L. (1877). *Across Africa* (Vol. 2). Daldy, Isbister & Co.
- Carmody, P. (2016). *The new scramble for Africa*. Polity Press.
- Coquery-Vidrovitch, C. (1972). *Le Congo au temps des grandes compagnies concessionnaires (The Congo in the time of the large concession companies), 1898–1930*. Mouton De Gruyter.
- Dimkpa, P. (2015). *The dynamics of African societies: Portfolio, colonialism, independence and underdevelopment in Africa, the pre-eminence and blame game* (Master's thesis, University of Dalarna). Dalarna University. <https://www.diva-portal.org/smash/get/diva2:1386410/FULLTEXT01.pdf>
- Faal, C. (2009, February 21). The Partition of Africa. *BlackPast.org*. <https://www.blackpast.org/global-african-history/partition-africa/>
- Fage, J. D., & McCaskie, T. C. (2024, July 17). Western Africa: The formation of African independence movements. *Encyclopedia Britannica*. <https://www.britannica.com/place/western-Africa>
- Falola, T. (2009). *Colonialism and violence in Nigeria*. Indiana University Press.
- Fanon, F. (1961). *The wretched of the earth*. Penguin Books.
- Fox, J. (2005). Ethnoreligious conflict in the post-Cold War era: A comparative examination of civilizational conflicts and ethnic conflicts. *Journal of Peace Research*, 42(4), 527–542.
- Graham, M. (2021). *Digital economies at global margins*. MIT Press.
- Green, R. H. (2024, February 5). History of Namibia. *Encyclopedia Britannica*. <https://www.britannica.com/topic/history-of-Namibia>
- Heath, E. (2010). Berlin Conference of 1884–1885. In H. L. Gates Jr. & K. A. Appiah (Eds.), *Encyclopedia of Africa*. Oxford University Press. <https://www.oxfordreference.com/display/10.1093/acref/9780195337709.001.0001/acref-9780195337709-e-0467>
- Hochschild, A. (1998). *King Leopold's ghost: A story of greed, terror, and heroism in colonial Africa*. Houghton Mifflin.
- Hopkins, A. G. (1973). *An economic history of West Africa*. Columbia University Press.
- Huntington, S. P. (1996). *The clash of civilizations and the remaking of world order*. Simon & Schuster.
- Illiffe, J. (1995). *Africans: The history of a continent* (Chapters 9–10, pp. 193–250). Cambridge University Press.
- Inglehart, R., & Norris, P. (2003). The true clash of civilizations. *Foreign Policy*, 135, 63–70.
- International Monetary Fund. (2015, June 6). *The world economy at the start of the 21st century*, Remarks by Anne O. Krueger, First Deputy Managing Director, IMF. <https://www.imf.org/en/News/Articles/2015/09/28/04/53/sp040606>
- Iweriebor, E. G. (n.d.). *The colonization of Africa*. Hunter College. <https://www.scarsdaleschools.k12.ny.us/cms/lib/NY01001205/Centricity/Domain/908/Th%20Colonization%20of%20Africa%20Reading.pdf>
- Kamalu, C. (2019). *Foundations of African traditional religion and culture*. Obaraku Press.



- Kamalu, N. C. (2019). British, French, Belgian and Portuguese models of colonial rule and economic development in Africa. *Annals of Global History*, 1(1), 37–47.
- Klawans, J. (2024, October 3). The pros and cons of globalization: Globalization can promote economic prosperity but also be exploitative. *The Week US*. <https://theweek.com/business/globalization-pros-cons-economy>
- Langan, M. (2017, November 15). Let's talk about neocolonialism in Africa. *Firoz Lalji Institute for Africa*.
- Larmer, M. (2021). Resource nationalism in Zambia: Continuity and change. *African Affairs*.
- Lewis, T. (2025, March 3). Trans-Atlantic slave trade. *Britannica*. <https://www.britannica.com/topic/transatlantic-slave-trade/The-Middle-Passage>
- Louis, W. R. (2006). *Ends of British imperialism: The scramble for empire, Suez, and decolonization*. I.B. Tauris.
- Lowcountry Digital History Initiative. (2025). *The Trans-Atlantic Slave Trade*. https://ldhi.library.cofc.edu/exhibits/show/africanpassageslowcountryadapt/introductionatlanticworld/trans_atlantic_slave_trade#:~:text=In%20the%20fifteenth%20century%20C%20Portugal,a%20small%20number%20to%20Europe
- Lwanga-Lunyiigo, S. (1987). *The colonial roots of internal conflict in Uganda*. Makerere University, Makerere Institute of Social Research.
- Mamdani, M. (1996). *Citizen and subject: Contemporary Africa and the legacy of late colonialism*. Princeton University Press.
- Mamdani, M. (2001). *When victims become killers: Colonialism, nativism, and the genocide in Rwanda*. Princeton University Press.
- Manning, P. (2016). Slavery and slave trade in West Africa, 1450–1930. *The History of African Development*. Cambridge University Press. <https://www.aehnetwork.org/wp-content/uploads/2016/01/Manning.Slavery-and-Slave-Trade-in-West-Africa-1450-1930.pdf>
- Mano, W. (2019). Decolonising digital media: African struggles for cultural sovereignty. *Journal of African Media Studies*, 11(3), 347–364. https://doi.org/10.1386/jams.11.3.347_1
- Mare, A. (2021). *Digital democracy and the African public sphere*. Routledge.
- Markovitz, I. L. (1977). *Power and class in Africa*. Prentice Hall.
- Mazrui, A. A. (1969). European exploration and Africa's self-discovery. *The Journal of Modern African Studies*, 7(4), 661–666.
- Mbembe, A. (2001). *On the postcolony*. University of California Press.
- Mbembe, A. (2016). *Critique of Black reason*. Duke University Press.
- Mentan, T. (2020). *Dying to live: Africa in the age of neo-colonialism*. Langaa RPCIG.
- Mhlambi, S. (2020). From rationality to relationality: Ubuntu as an ethical framework for AI in Africa. *Berkeley Journal of African-American Law & Policy*, 22(1), 1–32.
- Mignolo, W. D. (2011). *The darker side of Western modernity: Global futures, decolonial options*. Duke University Press.
- Mkandawire, T., & Soludo, C. (1999). *Our continent, our future: African perspectives on structural adjustment*. CODESRIA.
- Mofoluwawo, E., & Ajibade, I. (2019). Impact of cultural globalisation on African moral values: The case of Nigeria. *African Scholars Journal of Education, Humanities and Literature*, 2(7), 382–388.



- National Geographic Society. (2025, February 26). Globalisation. <https://education.nationalgeographic.org/resource/globalization/>
- Nkrumah, K. (1965). *Neo-colonialism: The last stage of imperialism*. Thomas Nelson & Sons.
- Nova, J. (2020). Globalisation and cultural conflict in Africa. *International Journal of Sociology*, 50(3), 234–256.
- Nyabola, N. (2018). *Digital democracy, analogue politics: How the internet era is transforming Kenya*. Zed Books.
- Obikwelu, I. J., Messina, G.-M., & Odumegwu, A. C. (2023). The effects of neocolonialism on Africa's development. *Pan-African Journal of Governance and Development (PJGD)*, 4(2), 3–35. <https://doi.org/10.46404/panjogov.v4i2.4846>
- Odigbo, J., Ezekwelu, K. C., & Okeke, R. C. (2023). Democracy's discontent and the resurgence of military coups in Africa. *Journal of Contemporary International Relations and Diplomacy*, 4(1), 644–655. <https://doi.org/10.53982/jcird.2023.0401.01-j>
- Owolabi, E. O. (1972). *Textbook economic history of West Africa*. Onibonoje Press.
- Oxfam International. (2013, February 7). Poor governance, good business: How land investors target countries with weak governance. *Oxfam Media Briefing*. <https://www.globalagriculture.org/fileadmin/files/weltagrarbericht/GlobalAgriculture/OxfamPoorGovernance.pdf>
- Oxfam International. (2015, June 1). Multinational companies cheat Africa out of billions of dollars. *Oxfam International Blog*. <https://www.oxfam.org/en/press-releases/multinational-companies-cheat-africa-out-billions-dollars>
- Pakenham, T. (1991). *The scramble for Africa: 1876–1912*. Orion Publishing Group.
- Rodney, W. (1972). *How Europe underdeveloped Africa*. Bogle-L'Ouverture Publications.
- Said, E. W. (2001, October 22). The clash of ignorance. *The Nation*. <https://www.thenation.com/article/archive/clash-ignorance/>
- Said, E. W. (1993). *Culture and imperialism*. Knopf.
- Sen, A. (2006). *Identity and violence: The illusion of destiny*. W.W. Norton & Company.
- Senghor, L. S. (1977). *Liberté 3: Négritude et civilisation de l'universel*. Seuil.
- Stobierski, T. (2021, April 1). 6 pros and cons of globalization in business to consider. *Harvard Business School Online*. <https://online.hbs.edu/blog/post/pros-and-cons-of-globalization>
- The Bretton Woods Project. (2019). What are the Bretton Woods institutions? <https://www.brettonwoodsproject.org/2019/01/art-320747/>
- Uzodigwe, N. A., Oguiche, U. G., Akogwu, C. J., Arinze, E. O., & Ezech, K. D. (2023). Globalization of Africa and African globalization: A 21st-century perspective. *OCHENDO: n African Journal of Innovative Studies*, 4(4), 1–16. <http://dx.doi.org/10.13140/RG.2.2.25001.77923>
- Warner, J. (2022). *The politics of cybersecurity in the Global South*. Oxford University Press.
- Warner, J. (2022). The Wagner Group and Russian influence in Africa. *CTC Sentinel*.
- World Economic Forum. (2019). A brief history of globalization. <https://www.weforum.org/agenda/2019/01/how-globalization-4-0-fits-into-the-history-of-globalization/>
- World Gold Council. (2025). The classic gold standard. <https://www.gold.org/about-gold/history-of-gold/the-gold-standard>
- Zuboff, S. (2019). *The age of surveillance capitalism*. PublicAffairs.