

# Globalisation through an African lens

**Msafiri, Aidan.** 2008. **Globalization of concern.** Vol 1. Dar es Salaam: Dar es Salaam University Press. 101 p. Price: £17,95.  
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This book deals with the issue of globalisation, particularly in the area of socio-economic life, and how this global phenomenon is affecting the less developed countries in Africa. The author used Tanzania as a point in reference. In handling globalisation concerns, the author uses interdisciplinary and multidisciplinary approaches, in-

cluding socio-ethical paradigms and contemporary economic theories. This does succeed in pointing out that the word globalisation has become a kind of buzzword in such a time as this. It also indicates that globalisation is a word used as a kind of a synonym for one or more of the following phenomena: the pursuit of the classical liberal (or “free”) market; the growing dominance of Western (or even American) forms of political, economic, and cultural life (“Westernisation” or “Americanisation”); the proliferation of new information technologies (the “Internet revolution”); as well as the notion that humanity stands at the threshold of realising a single unified community in which major sources of social conflict have vanished (global integration).

Given the current global reshaping of social life activities, the author looks at the impact on issues related to gender, social justice, morality, equity, human rights, religious ethics, and virulent diseases. He views globalisation as the rising tide that lifts all boats at the same time and yet destroys all non-prepared boats. The author is of the opinion that globalisation is an artificial economically-forced march, led by elite groupings in governments, large corporations and international entities surrounding the world banks. The main tool of globalisation, according to the author, is called “free trade”, which is not really trade. Competition with bigger players for the novice is impossible and therefore the author concludes that globalisation is nothing but a veiled imperialism aimed at, not only impoverishing the destitute, but also destroying the ethos of human beings.

A socio-ethical critique of the present paradigm of economic globalisation with its destructive impact particularly on Africa offered by the author must be appreciated. However, a more proactive advocacy for sound global ethics in this area must be fostered in order to create and build better international social and economic structures, which will ensure that justice is served for emerging players in less developed and developing continents such as Africa. This will go a long way in breaching the gap between the rich and the poor, because the status quo exacerbates this gap with the rich getting richer, whilst the poor are getting poorer. I, therefore, recommend this book as one that makes a positive contribution in the advancement of economic freedom of Africa. The book has five well-written and well-balanced chapters. Chapter one deals with the “Economic globalisation and justice in Africa: quest for a better paradigm?”; chapter two, “Rethinking about the role of the church on the HIV/AIDS and the post ARV crises: a Tanzanian perspective”; chapter three, “Natural law ethics and consumerism today”; chapter four,

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“Women and the unfair distribution of resources and wealth in Tanzania: searching for deeper and transformative solutions and alternatives”; and chapter five, “The anatomy of witchcraft and its impact on human life in Tanzania today”.