

Glocalization and Promotion of Women Businesses In Sub-Saharan Africa: An Insight In The Nigerian Rural Communities.

Mary-Princess C. Onuorah¹ and Professor B.C. Nwankwo²

1Department of Public Administration, Nnamdi Azikiwe University, Awka.

onuorahmaryp@gmail.com

08036629001

2Department of Public Administration, Nnamdi Azikiwe University, Awka.

b.c.nwankwo@gmail.com

+2348033216765

Abstract: *Glocalization as an offshoot of globalization is a recent practice in the twenty-first century. Nigeria in the recent time, has joined the league of countries whose global network has taken them to certain developmental heights. But amidst these developmental processes, lie its numerous derogatory influences and hence, the clarion call for glocalization. When viewed from the lens of leadership that is females gender-inclusive, glocalization has gender differentiated impacts which are mostly encouraging to the feminine gender. Glocalization in this era, has turned out to be a road map to numerous business promotions for women. In the past, these women were subjected to all manner socially constructed values which debases the womanhood, as a result of globalization. Adopting qualitative research method, this paper contends that there has been evidence of virtuous practices and good behaviours among Nigerian women in the rural communities, championed by glocalization impacts. To this end, this paper projects glocalization as it enhances rural women businesses in Nigeria, with a view of recommending a pragmatic approach, for its consistency and sustainability of the rural women businesses.*

Key variables: Glocalization, Globalization, Women, Rural, Community.

Introduction

Glocalization is globalization at the grassroots. It is localized globalization. It involves localizing every global issue, products, etc., in such a way that local interests are well represented. It means a local performance and manifestation of a global thinking. Conversely, Globalization has been the benchmark for interaction among countries, across continents of the world. It is simply that process of political, social, economic and religious integration and interdependencies among countries within and across various continents of the world, for continuous sustainable transaction. Globalization has made it possible for countries to have access to one another through the world's most viral outreach, the internet. Little wonder, scientists, scholars and researchers do refer the world in this present era, as a 'global village'. What this implies is that every country, irrespective of her remote terrain, backwardness in industrialization, recession in economy, poor standard of living, etc., can actually gain access to any country (of her choice) with records of industrialization, economic stability, good standard of living, etc. Globalization has been ongoing, even from the era of commercial revolution which dates back as early as 1000 BC, the wheel invention which dates back to 3000 BC, the bronze epoch, the silk road from Xian to Mediterranean period which dates back to 800 BC, the formation of the metropolises, the years of Islamic and Chinese innovations (which brought about the emergence of joint stock companies) which dates back to 1750, as well as this present age of social media, electronic media and the internet.

It is therefore not out of place to say that globalization is an ongoing process, expanding its tentacles by the day. It cannot be stopped but continuously on the increase. This means that a fall in any of its dimension (say political, social, economic, cultural or religious) does not in any way suggest global decline or an utter decline in globalization. It is a multidimensional phenomenon, by which various countries across continents are linked and integrated into a single interacting entity. It encourages international interdependence and the dominance of world-wide media but have a shallow representation of the exact needs, wants, aspirations of many and desires of numerous localities, across borders and across continents. What this implies is that as most countries interact and interdepend on one another, local interests are in most cases not properly represented. It denotes a picture of a magnificent house without a deep foundation. While countries are busy globalizing, many localities are not considered. Most decisions reached and many products manufactured, only represent a global interest, in utter isolation of the local ones. Alexander (2003), posits that Glocalisation is globalisation refracted through the local.

Consequently, Onuorah and Nkamnebe (2018), depict that Gender is a sexual composition of every human. They posit further that such composition can take the masculinity, indicating the male sex and femininity, indicating the female sex. There has been a continuous debate of the inclusion of the female gender in various fields of life endeavour against what has been. The Nigerian women has in the recent era, been debated out of strict limitations to social, political and even religious association. By social association, they are now allowed the taste of some level of exposure, especially with regards to high educational attainment, gaining

of full employment that may require long hours per day, etc., by political association, majority of them are now given the privilege to participate fully in politics or to take active part in leadership and by religious association, they are allotted the freedom to take active part in almost every religious activities designated initially, for only the male counterparts. These privileges have over time, turned into political, economic, social, cultural and religious brouhaha which has been championed by the emergence and drastic expansion of globalization.

Glocalization, Globalization and Female Gender: A Contextualization

Globalization in this paper, denotes the interaction, integration and interdependence which exists among numerous countries of the world. It is a phenomenon which builds countries into a single social entity. Countries now have access to fellow countries at ease. Globalization is an ongoing process which has pulled down boundaries across continents. What this implies is that the presence of physical magnificent boundaries, or the rate of high security apparatus at strategic points across borders, cannot in any way represent local interest except they are fashioned alongside with such local interests. The internet is one vital medium through which underdeveloped and developing countries can gain access to the developed ones for any kind of informative exploration without being unnecessarily restricted by the concerned countries. Through the internet, knowledge is sought, ideas are generated and information received. New cultures are learnt and innovations are nurtured till they start yielding effectively. Glocalization as a trendy trend has its bearing on gender –the male and the female folk. The both sex harness a wide range of benefits from a local based globalization –precise representation of interest, exposure, information, exploration, innovation, trade expansion, growth, and above all, development.

In line with the aforementioned, Farhad and Mohammed (2011) believes that over many centuries ago, human societies across the globe have established progressively closer contacts. They posited that the pace of global integration has dramatically increased recently. The researchers failed to understand that close contacts without true representation of global interest with a local interest is indeed, a mess of the century.

Derogatory Influences of Globalization On the Nigerian Women

Although globalization has some advantages, but its numerous challenges abound. In this paper, part of the emphasis is on the derogative influence of globalization on the Nigerian women. These challenges are discussed under the following facets.

Derogatory Influence on the Nigerian Women Through the Political Facets

Female gender inclusion in politics in the recent times, when viewed from the lens of their male counterparts has improved to some extent, the political stance of the country, a live illustration will help us drive home our point. Late Dora Akunyili, the University of Nigeria trained first-class pharmacist, was known and remarked even after her demise for the notable works done in National Agency for Food, Drugs Administration Control (NAFDAC). Ngozi Okonji Iwela is another woman of great repute. The Harvard trained economist is known till date for her immense contributions in World Bank. But in spite of this notable contributions, there has been evidence of political brouhaha championed by globalization, among majority of the Nigerian women in politics. These ill practices were not part of them, they were learnt over time, through channels like the internet, the media, which are made available and accessible through globalization.

Derogatory Influence on the Nigerian Women Through the Economic Facet

Days are gone when African men are apprehended overseas for falling victims of cocaine business transactions popularly referred to as “drug pushing”. Through globalization, most Nigerian women are now well informed of the intricacies of such transactions and some of them even end up as drug lords. Some ladies are now professional online fraudsters (yahoo yahoo), extorting people of their hard earn money. Such women go to the extent of using diabolical means (yahoo plus) to keep their victims, hostage; until such victims pay the last kobo at their disposal. It is now history that Nigerian women are less corrupt, while their male counterparts are prone to corruption. In the Nigerian context, Corruption in this global age, can be best described at the individual level, regardless of the choice of sex (gender) involved. Some Nigerian women through globalizing acts, are now champions in intelligently planned and highly sophisticated robberies.

Derogatory Influence on the Nigerian Women Through the Social Facet

Child trafficking were deeds and practices common to the western countries and some parts of the eastern blocks but globalization has made it a common trend for the Nigerian women. News of child trafficking has filled every nooks and crannies, and the regrettable fact is that such news are not just stories but realities when investigated. Most Nigerian women see such acts as an easy avenue for quick money making venture. Innocent girls are gradually lured into prostitution unknowingly, have been promised free

trip abroad, scholarship for education, lucrative job, etc., by their various enticers who automatically end up making fortunes, at the expense of their wellbeing. Some ladies have been extorted directly or indirectly of their hard earned fortunes and has been subjected to blatant emotional torture, by their numerous enticers, having been promised marriage, the very unfortunate ones have endangered their lives involving themselves in relationship which only got them killed and used for rituals. Issues of terrorists attacks in which Nigerian girls and ladies get involved (willingly or coercively) in suicide bombing will not be over emphasized. The underlying questions are: How many millions of promises will ever fill a basket? Do genuine marriages happen by mere online few minutes' interactive engagements? Could real trust be built on the internet? If globalization could be personified, maybe it will answer the aforementioned questions in clearer terms.

Derogatory Influence on the Nigerian Women through the Cultural Facet

Most Nigerian women can only be described categorically as “wonderful imitators, brilliant copycats” and the likes for their speedy growth in trying to be like their female counterparts in the western world. It is typically African for the female gender to dress properly. Dress code for the African women has much moral inclinations than what is obtainable in the western and European countries. It is basically part and parcel of the culture of the international western states to walk on the streets, haphazardly dressed or even naked. It comprises countries of “No one cares, or no man’s business”. The reverse is the case in Nigeria just exactly the way one man’s meat is another man poison. Most Nigerian girls, ladies and even married women are seen gallivanting the streets of many cities, semi cities and even the most rural areas, half naked, all in the name of being trendy, and having been carried away by what globalization has granted them access to view every now and then. Nigeria of today is an entity, where “every woman wants to belong”, most of the female gender now see wayward dressing as modesty, while the few focused and properly dressed ones are seen as being archaic and classless. Most of these shabby-dressed women see nudity as being classy and expensive. Not only does globalization make continuous mess of the dress conduct of the Nigerian women, it has prompted the inculcating of bad principles among many of them. Most women now assume equal rights with their various spouses, they try to imitate their counterparts in the western world, thereby rubbing shoulders directly or indirectly with their spouses through negative attitudinal dispositions.

Derogatory Influence on the Nigerian Women through the Religious Facet

Most Nigerian women have endangered their various families through religious fantasies learnt over time.

Glocalization: A Brief Historical Antecedence

Glocalization originated in order to curb the ills of globalization and salvage its damages. It is a new concept which emerged from the two terms, globalization and localization in the eighties (1980s). Roland Robertson opined that the concept originated from Japan economists in their quest to locally strategize global marketing. It is a term which imbibes local principles, policies and directives in the offering of goods and rendering of services through a global thinking. The concept became more popularized in the nineties (1990s).

Facets of Glocalization

Glocalization just like Globalization has some basic facets comprising the political, economic, social, cultural and religious facets. These are discussed below.

The Political Facet of Glocalization

Glocalization has a political undertone which is characterised by local adaptation of global concepts, while maintaining global interrelation as well as interdependence across continents. Hebron & Stack (2013) views globalization as a process which resulted in a reduced capacity of states. Usman et al (2014), opine that for the last few centuries, humans have developed a sense of belongingness with a particular nation and political differences built on these territories. They further expressed that this artificial division has nurtured a concept of common “us” and unfamiliar “them” which segregates the social space into foreign and domestic spheres. Political facet of glocalization is the global representation of governance within localities in line with local mandates, decisions and directives, rather than on a global basis but at the same time, maintaining expansion of governance across continents, it generates that sense of global political will and represents it at the local level, using local concepts which are acceptable to people within the localities. Global Political Strategies which may have proven successful on adoption are learnt and represented (in place of being copied or imitated) in line with the political system operating within a given locality. It however, encourages membership and participation among the local populace.

The Economic Facet of Glocalization

The economy of every country is one of the major determinants of her development. While the economic facet of globalization involves the integration of markets, into a single entity, the advancement and openness of trade and an enhanced global financial market comprising capital flow, foreign lending and joint ventures, production of goods in line with the global prescription, economic facet of glocalization involves employing global technological innovations and standard, in resolving local demands. Through glocalization, global economic networking is made very probable within localities and local market becomes accessible, while goods and services are produced and rendered to meet the needs and desires of the local people on global standard.

The Social Facet of Glocalization

The free and efficient adventurous tourism beyond boundaries, across borders and continents depicts social globalization. It integrates immediate and remote vicinities into an entity in such a way that nearby phenomenon is largely influenced by distant events and vice versa. It encourages the exchange of ideas through mediums such as the internet, the press media, the electronic media (Television and radio stations). Data on Information Flows, Transfers, International Tourism, etc., are all facets of the social globalization. Social glocalization on the other hand, depicts tourism and every other social undertaking in line with a localized globalization. It suggests that while countries interact among one another, such social interaction should have bearing to the localities' preferences over global ones.

The Cultural Facet of glocalization

This aspect of glocalization suggests strict adherence to the adaptation of the local culture. Through cultural glocalization, local norms, values and traditions are maintained and passed on from generation to generation in place of new ones being learnt and transmitted across boundaries. Globalization has made it possible for cultural proximity, nations copy and imitate one another without being bothered of any conventional permissible rule from countries being imitated and this to a greater extent has adversely influenced some local cultures.

The Religious Facet of Glocalization

The religious aspect of glocalization suggests inflow and adaptation of various spiritual beliefs and practices within a locally defined precepts. Through religious glocalization, morals are in some cases learnt and in some others, abhorred. Glocalization promotes religious accessibility from a wide range of religious practices such as Christianity, Islam, traditional, Judaism, Hindus, e tc., within various localities. This aspect of glocalization is given the barest concern or utterly shunned in most literature, but its rudiments remain sacrosanct.

An Overview of the Women Businesses in the Nigerian Rural Communities

The Nigerian rural women indulge in varieties of local businesses which are of global standard but are local based and are made manifest, through glocalization. Among many of these businesses are the Basket making, Palm oil production, Rice production, Broom making, Pot moulding, Cloth making via local fabrics. Rice production, Salt production, Melon harvest, Beans production, Groundnut production, Yam production, Plantain production, Cocoa production and the production of Irish potatoes. In this discourse, only a few of these businesses are discussed. They include:

- **Basket Making**

Basket making is basically associated with the rural women in the Eastern part of Nigeria, Anambra state to be precise. This description does not in any way suggests that baskets cannot be made in other states other than the aforementioned, neither does it suggests that baskets cannot be made in other parts of the country but portrays a true picture of a people with true identities of basket making. Orsumoghu is a town in Ihiala local government of Anambra state Nigeria. The community being the political head of Ebonésie descendant, is made up of villages and surrounded by neighbouring towns such as Azia, Lilu, Isekke, Obuluisiuzo, and Mbosi respectively. Distinct from the Isekke town, is the Isekke village which is popularly known for basket making in Orsumoghu community. Both genders in the community are talented in basket making but the female gender are more preoccupied with it and wholly depend on it as a source of livelihood, especially during the dry season when the palm trees are dry and could be climbed at will unlike the rainy season when the palm trees are wet and climbing, becomes difficult because of the slippery nature of the palms. Aside that, basket making in rainy seasons is quite a difficult task for these rural women, because sales are usually on the low side unlike in dry season when there is massive order for its production and sales which is often expensive then than during raining season. There is no age limit to these female gender actively involved in the making, as production involves kids, teenage girls, ladies and women, every one, according to her ability. Prices for these baskets are not fixed. This is because every price depends on quality and size of the basket. In some cases, weather can also be considered as a factor for price consideration. All the female dealers (few men inclusive) has an association known as Basket Dealers. They have a common place for the disposal of their product which has taken rather a dilapidated outlook over the years but it's still in use in spite of the awful looks as it is indicated in appendix I of this study. Through glocalization, the business of basket making has promoted the Orsumoghu community women to a reasonable

extent. It has also given the town the image of a tourist area. It has attracted clients across local communities, local governments and across the state. Recent studies review that the Northerners are the biggest clients of these rural women. What this means is that there has been an expansion of the business to the northern part of the country. Amidst the challenges of these Orsumoghu women, which is basically monetary, they desire that the Anambra state government in particular and the Nigerian government at large should support them through the provision of warehouses for safe and massive storage, especially during the rainy season and as well, help them in securing a global market while glocalizing.

- **Palm Oil Making**

Nru-Nsukka is richly endowed in Palm oil making (Red Oil) and is popularly referred to as Nru-Mmanu because of its women preoccupation in the red oil production. The town is a suburb of Nsukka town which is also located in Nsukka local government area of Enugu state, Nigeria. Nsukka is the largest local government in Enugu state. Its surrounding neighbours include: Udenu local government in the North-East, Igbo Eze South local government in the North, Igbo Etiti local government in the South, Isi Uzo local government in the South-East, Uzo Uwani in the South-West and Kogi state in the West. The palm oil production is another type of rural community business which the rural women of Nru- Nsukka engage in and largely depend on palm oil production for life sustenance. Glocalization has made the oil business booming and has persistently placed it as an area for the attraction of oil business transaction across localities. The Nsukka metropolis has been recorded in the South-East history as majorly, a palm oil producing community. The large community is also known for her production of Ogbono seeds, especially the Aduo which is the best among the various species of the seed. Ogbono seed is used in the preparation of one of the Igbos' native soup known as Ogbono soup. The seed is usually grinded, before cooking and it remains slippery, when cooked and is eaten with any of the energy giving paste like pounded Garri, pounded Cassava, well prepared semovita, well prepared wheat and the like. Glocalization has efficiently increased the production and sales of these perishable and non-perishable goods to a good extent but the rural women in business are still confronted with some challenges which also serve as a partial hindrance to further business growth. Money is always the major challenge. More money in business, means more production. It also serves as an encouraging tool and motivating force for better business transaction and promotion. Another challenge is the presence of dilapidated roads linking one community to another. Take for instance, the Uboloafor road which is also part of the Nsukka community, it has been in a pitiable state without any sort of government attraction for some number of years. Although women businesses have not been drastically affected but somehow, their business operations have slowed down.

- **Rice Making**

Glocalization is a sure road map for the success of localized businesses. This is evidenced in the Anambra rice production which in the recent times has been improved to compete with other rice production in the global village. Apart from other nutritional components, Anambra rice is well distinguished for its richness in fibre, majority of wealthy Anambrarians now resort to its preference over the foreign ones. Ayamelum local government women are known for their preoccupation with the Anambra rice production. Young women of the local government depend solely on rice production as their source of livelihood. Older women and teenage girls also offer some kind of assistance which may differ from time to time. The production process is during the rainy season of every year. Irrigation method is adopted during the dry season of every year for production. Rice production processes is quite tedious and tasking but the good aspect of the production exercise is that at every production process, there is provision for job opportunity which will elapse at the end of every production exercise. The production stages include: clearing of land, puddling of the soil, nursery preparation, planting, transplanting, weeding, application of fertilizer, application of agrochemical, rodent trapping, initial production, processing, storage, and marketing, among others. Other places where rice production is eminent include: Anaku, Anam, Oba Ofemili, Otuocha, Igbariam, and Achala.

Ways Through which the Nigerian Rural Women Businesses can be Glocalized

There are vital ways in which the Nigerian local women can get their businesses well glocalized. These include:

1. **Financing of the importation of Requisite Machines for Local Business Advancement in Nigeria:** Nigerian local women businesses can be fully glocalized through the importation of the needed machines for production of rural businesses. This can be actualized only when the government or the local community leaders get involved in financing machines needed for operation.
2. **Empowerment of Promotion Agencies:** There exist promotion agencies such as the Super Stars Promotion Limited (which is a sales promotion company, operating in global standard, offering sales solution to business across different sectors), the Handmade Nigeria (which is an online platform that specializes on sales and promotions of handcrafted fashion and lifestyle materials and accessories), the Outer-space Marketing Communication Limited (which specializes in event marketing, experiential marketing, brand development, concept & strategy, marketing strategy, merchandising and branding), the Creative Trends (which is a creative young and dynamic marketing and customer activations company, specializing in campus activations for corporate brands), the Fine Hills Global (which provides innovative services in online event promotion, sales promotion, media public relation, among other marketing strategies). The establishment cum empowerment

of local agencies (basically fashioned for rural women business promotion) by the government and well placed corporate organisations, similar to these promotion agencies, is a sure means through which the Nigerian rural women businesses can be glocalized.

3. Creation of Awareness, Across Borders: Nigerian rural women businesses can be glocalized through massive public awareness, in the form of local business enlightenment by way of educating people across borders (through medium like the social media) of the numerous benefits embedded in such businesses for both utilization and investment opportunities.
4. Creation of Enabling Environment in Order to Attract Investors Across Borders: Nigeria as a multi-lingual country has witnessed chaos over the years and this is not good for her business environment. Creation of an environment devoid of conflicts and crises, will attract foreign expatriates and investors and is as well, a sure way through which rural women businesses in Nigeria can strive toward glocalization.
5. Education of the Interested Local Business Women for Easy Business Transactions with Foreign Buyers/Investors: Recent research indicated that even though the rural women in Nigeria strive so hard in glocalizing businesses within and across their various localities, most of these rural women are illiterates and lack the basic education required for global business transaction. However, some of the women have interest in education but cannot afford all it takes to go through educational challenges associated with most educational institutions such as distance, time-frame, to mention but a few. Hence, special offer to these class of rural women in the form of Nigerian government assistance/support will surely make a headway towards glocalization of rural businesses.

Merits Associated with Glocalization

Glocalization is an embodiment of complexities owing to its multiple facets which defines it in difference dimensions and from various perspectives. The advantages associated with it are itemized in the following ways:

1. Promotion of mutual relation across local communities.
2. Through glocalization, local communities can now produce their goods to meet the exact needs of the rural people, in line with global standard.
3. Glocalization encourages the preservation of ones' norms, values, tradition and culture without any external influence.
4. It creates a source of livelihood for communities.
5. It helps localities to believe in themselves in matters which has political, economic, social, cultural and religious undertones.
6. Glocalization encourages adaptability, while promoting the interdependence across communities.
7. It encourages economic expansion and the spreading of goods and services across communities, local governments and states.
8. Glocalization brings about globalized, market networking.
9. Glocalization brings about integration across localities.
10. Through glocalization, excesses associated with globalization is curtailed to the barest minimum.
11. It encourages infant industries and helps new entrepreneurs to remain in the competitive business environment.
12. It brings about healthy competition within localities as every community strives to engage in local based business with a global standard.
13. It shuns mono-cultural local economy and makes way for economic diversification within localities.
14. It provides world-wide information at every country's door step.

Conclusion and Recommendation

As the world remains a continuous global village in the nearest future, we see an African continent, entirely different from the one we are in, we see a country devoid of culture, we see Nigerian women, devoid of Nigerian brains and reasoning. If corrective measures are not speedily initiated in the nearest future, we will see an African continent, devoid of Africans, we will see Nigerian women walking down every Nigerian path, street and road, stark naked, all in a bid to remain in the moving train (globalization) while imitating the western and European countries. Our contention is not the utter shun of globalization but the thorough localization of its dimensions which are rather too complex and has enslaved our women. This paper therefore recommends that a pragmatic approach be adopted by the Nigerian government at every level, in order to curb the too many global dangers ahead of us as a state. In a bid to get acquainted with the global world, let us not forget that we have a single identity to protect. A Nigerian woman does not move around, half naked, it is not our culture, it is not in us, it is not our identity. The pragmatic approach suggests that we should first and always consider our culture and environments while globalizing, for what is obtainable in the western and European countries, will not be obtainable here because of ecological and cultural differences. Nigerian government should enact laws that will encourage glocalization in every nook and cranny of the country. The Nigerian government should as well, enact strict laws guiding our global interactions, inter-dependencies and operations.

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