

“IDEOLOGICAL GLOBALIZATION” AND US “IDEOLOGICAL PATRIOTISM”: IDEOLOGICAL CONTROVERSIES WITH RELIGIOUS IMPLICATIONS

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Abstract

My efforts in this research work have been geared towards unravelling the motivating factors behind United States of American “America first” or “ideological patriotism” or “white nationalism” “white nationalist consciousness” rather than “ideological globalization”. I observed that the controversies posed a threat to technological transfer, political and economic development of the developing countries. Findings showed also the strengths and weaknesses of “America first” or “ideological patriotism” vis-à-vis “ideological globalization”. The objective of this research work is to present a way forward for the two ideologies. The research work recommended that the “America first” or “ideological patriotism vis-à-vis “ideological globalization” should be human-oriented in nature considering the mind of God for the poor.

Keywords: Ideology, globalization, patriotism, poor, divergence, convergence

Introduction

Globalization is relevant for it is the means of helping the weak countries to advance technologically, economically, politically, religiously and culturally. President Donald Trump’s “Ideological patriotism” or “America first” tantamount to worship without sacrifice or politics without principles or praxis. “Ideological patriotism” is good but not good enough to help the poor. The recent migrant caravan from Central American nations or African Mediterranean caravan to Europe has economic undertone consequent upon Trump’s “America first” or “white nationalism” or “white nationalist awareness”.

God, as Jesus posited, has a soft spot for the poor, because they are helpless victims of forces over which they have little control. Third world countries are characterized by corruption among their leaders, mal-administration, weak economic, electoral and political institutions. Therefore, the aim of this research work is to x-ray the relationship between “ideological globalization” and

“ideological patriotism” and thereby charting a way forward for the ideological controversies. To achieve this I shall examine the remote issues involved in the theme.

Conceptual Framework

The term globalization is of a complex usage. In sum, it refers to the universalization of certain principles (Ali, 2007). In its simple terms, globalization is used to refer to the universal spread of ideas in all ramifications (Aina, 1997). This spread of lifestyles and ideas has reduced the world to a global village and intensifies consciousness of man’s environment including culture, values, religion, civilization, knowledge, production and distribution of goods and services. Globalization is an epistemology that owes its origin to Europe and America from where it was extended to other parts of the world particularly less developed countries. Globalization theories imagine the world to be a small single community within the reach and dominance of Europe and America. Globalization entails also the global mobility of capital using electronic devices and information technology (ICT) by international financial conglomerates using the mass media as propaganda. In this way, globalization reduces and weakens the function of and amplified the role of the Soviet Union (USSR). The principles of globalization preached that the world economy is pushed ahead if national boundaries are opened to the world market forces of demand and supply. This principle only favours technologically advanced countries. The less developed countries have less and less to export as they relied on imports from industrialized countries. There is increasing out flow of their financial capital. Their economy is in the ultimate destroyed (Nmah, 2010). The definitions of globalization given by Ali and Aina will constitute our operational definition.

Iwe (1990) defines patriotism as essentially love of one’s fatherland, is a noble and civic virtue, of immense social significance and value. In time and contemporary experience, spurious or false patriotism and violent nationalism such as that of Hitler, his mentors and theoreticians have become identical and interchangeable, and equally abominable as both are invariable and equally characterized by arrogance and fanaticism, boastfulness and intolerable chauvinism, narrow mindedness and discrimination, self-righteousness and religious bigotry, violence and inhumanity, unjust exploitation, manipulation and other forms of social injustice (Messner, 1957). False patriotism, in its social and international dimension, has not infrequently led to racial, cultural, religious, political, economic and technological discrimination, class rivalry,

corruption and hatred, revengefulness and threat to international peace and eventually to war.

Etymologically, or in literary origin, the word, patriotism is derived basically from two Latin words, *pater* (father) and *patria* (fatherland or home land). Etymologically, patriotism is quite domestic. In real meaning also patriotism shares common concepts and connotations with the family or domestic life. As the family connotes paternity and maternity, authority and loyalty, love and sacrifices, so also is patriotism analogously characterized by fatherland and motherland, loyalty and constituted authority, love and service (Pavan-Onofrio, 1966). Patriotism is fundamentally a socio-ethical virtue which inclines the citizen to the enlightened and legitimate love of his home, his community and his native land. It is a particular form of social charity (*amor socialis*), and both are practically identical and interchangeable with public spirit, fraternity and community sense. Patriotism as love on a social scale has, as its primary objective and concern, the welfare and legitimate interests of one's community and fatherland. Thus the common good of one's community and nation and the relentless pursuit of the same by honest means and service are the hall-marks and primary objective of true patriotism. Hence patriotism is therefore characterized by the willingness to defend and promote its legitimate interests and values. It is a form of civic sharing of resources and responsibilities. It requires national ideology which will take into consideration the cultural and religious (traditional, Christian and Islam) heritage of the world, the lessons of its political history, the fundamental norms, values and legitimate aspirations of the generally of masses, the unquestionable and crystallized principles of modern democracy and civilized humanity.

According to Hornby (2015), ideology is a set of ideas that based on an economic or political system is such as that of Marxist or capitalist ideology. It is a set of beliefs, especially one held by a particular groups or nation that influences the way people behave. Ideology is also defined as a body of ideas used in support of an economic, political or social theory, the way of thinking of a class, culture or individual (philos) the science of ideas, especially those springing from sensory stimulation (Lechner, 1994). The definitions of ideology given by Hornby and Lechner shall form our working definition.

Nwankwo (1992) defined nationalism as a policy designed to achieve national self-determination. It is a protest against colonial power. It is also the identification of a people with the aspirations and interests of their nation,

especially in matters related to their independence and sovereignty. Nationalism is a doctrine which stipulates that each nation should be free of interference from other countries. Citing Hodgkin and James Coleman, Nwosu (1994) defined nationalism as, “any organization or group that explicitly asserts the rights, claims and aspirations of a given society” (p.136). Nationalism is essentially a political term. For one purpose I shall employ the definition of nationalism which complies a doctrine which stipulates that each nation should be free of interference from other countries.

Research objectives

The objectives of the study include:

- To examine the causal factors responsible for the different ideologies.
- To x-ray the effects of “America first” to the developing countries.
- To create awareness of the relevance of both ideologies.
- To engender a way forward for the two concepts.

Significance of the study

The significance of this research work basically stems from the fact that it addresses the issue that threatened global security and collective existence of the cosmic. It offers also a valid related extant material for further studies on the issues involved for those future scholars especially church historians and anthropologists can consult to gain useful information in respect of the two ideologies.

Literature Review and Hypotheses

Christian journey in the global sphere

The journey of the Christians, according to Edwards (1998), has been full of surprises. What was originally the Jesus movement among Jews had in it the potential to become *Katholikos*, ‘universal’, in spirit and global in its outreach to continents beyond the early Christians’ knowledge. The spiritual tradition which has produced saints and martyrs from its origin to the present day has proved able to survive persecution by empires, and when the persecutions ended it has not ultimately depended on the patronage of the many Caesars, presidents, governors, queens and dukes who have tried to control it. Orthodox and Catholic civilizations rose and did not fall completely.

A living faith, a personal trust in God through Christ has also proved able to survive the shocks inflicted in the early stages by modern knowledge or

ideologies and modern lifestyles (p.589). It has been learned that it is right for modern Christians to be among those who dare to find out how the work is by scientific investigation, to think out what is the meaning of real experience, and to consult their consciences when they decide what is right or wrong. The reformation or revolution effect by the Age of enlightenment cannot now be undone where it has happened and seems certain to spread wherever modernity is allowed to make its full impact. It has, however, been seen that better science can deepen awe and wonder in the contemplation of the many marvels which remain and has emerged that the Bible, when treated 'critically' as literature and history, can still-at least to some-speak with a gospel ('Goodnews') and a life-changing power.

It has turned out that a Bible-based religion can be strong within the acceptance of modern science, freedom and personal responsibility but that it needs to be the 'religion of the heart'. When it is heartfelt Christianity can experience such an inrush of the divine spirit that a new dynamism enters the individual and the community, with a new assurance and joy. Lessons have been learned from the experiences of the people's churches in North America established in hearts not by laws, and of the Christians in Latin America, having a call to serve the cause of liberation from every kind of oppression and poverty. As Christianity has spread worldwide new lessons have been learned and shared from its ability to reach, to admire and to raise to new levels of American, Asian, European and African openness to the presence of God, China's struggle for justice in the community, the Buddhists meditative tranquility, the Hindu's sense of life's mysterious richness and the Muslim's submission to life's mighty but merciful creator. The meeting of the faiths has only begun but its early rewards, which globalization offered have added to the conviction that Christianity itself is an unfinished project.

In all these spiritual adventures which were not foreseen when Christianity began its journey, a new understanding of Jesus has been reached person by person, community by community, and generation by generation. Experience has suggested that spiritual unity with him is itself a forestate of the kingdom about which he spoke, for it is reconciliation with God as 'father' and with the other human being as 'neighbour'.

This has been a time of many local wars, civil or international, but also of many protests against the madness and the suffering, not only from those who have been beveraved, maimed, ruined or traumatized, but also from viewers of

television news. One cause of the wars has been poverty, for many of the world's peoples have had little of the hope of economic progress in unity which has persuaded most of the Europeans to be less mad and to suffer less. But this has also been a time when the gap between the majority of humankind and the nations called 'developed' or even 'advanced' has aroused a guilt or fear among the rich as well as an anger or desperation among the poor. 'Justice' has begun to mean not only equality before the law, and not only the fairness of equality of opportunity, but also positive discrimination by the tax-raising state in favour of those who are handicapped in the competition of life: "social justice".

The Goodnews and the poor countries

In 1971 a theology of liberation by a Peruvian priest, Gustavo Gutierrez, called for a new exodus from slavery. This was a theology more dynamic and more disturbing than the sixteenth-century appeal to 'natural law'-an unchanging law which did not question the low status of the poor countries although their call be used, and was used very bravely, to condemn the deepest indignities inflicted on the poor countries. Gutierrez went back to the Bible, in particular to the Bible's proclamations of new acts of God in the history of a people often oppressed, the ancient Israel.

Divergence globalization and patriotic ideologies

Donald Trump's "America first" or "ideological patriotism" or "white nationalism" in a contradistinction to "ideological globalization" is good and patriotic in nature, but not good enough as he claimed to be a Christian and more so globalization originated partly from America. The Central Americans' caravan migration to USA is a remonstrance against Trump's "America first". "America first" or "ideological patriotism" by Trump's belief is technically egocentric in nature and against the teaching of Jesus Christ, which says, 'Love your neighbour as yourself' (Mt. 5:43; Mk. 12.31 cf. 1Cor 13:1-13).

The principles of globalization as stated *abinitio* is that the world economy is pushed ahead if national boundaries are opened to the world market forces of demand and supply. But the less developed countries have less and less to export as they relied on imports from industrialized countries such as America, China, Russia, France, Germany, Britain and the like. Patriotic concept is an ideal thing, since it denotes love of one's fatherland hence it alienates other countries, and by so doing breaks the law of loving one's neighbour or to demonstrate charity or kindness and sympathy towards other people that are weak. That is a

false patriotism similar to that of Hitler. False patriotism is characterized by arrogance, self-centredness, in its social, national and international dimensions has not infrequently led to racial, cultural, religious and economic discrimination, unhealthy competition, corruption, mal-administration, lies, dishonesty, subtleness, *tit for tat* (as in the case of American and Chinese tariff trade war), which are against the spirit of globalization and patriotism and is a threat to international peace and eventually may lead to war. The syntheses, consequently, will be an increase in abject poverty, moral decadence, and spiritual blindness.

Convergence globalization and patriotic ideologies

America is a country of opportunity for every race, creed organization or person. Patriotism must be human oriented in nature taken cognizance of the downtrodden, the weak countries and for those that suffer social in justice. Patriotism must include the idea of all countries been on win win level instead of win lose level. In this case, the loser will be a threat to the winner. The migration from Africa to European countries through Mediterranean sea is consequent upon abject poverty in Africa as a result of corruption among the politicians, civil servants coupled with mal-administration. The migration of Mexicans, Cubans, Venezuelans or rather the southern and central Americans to USA is also based on abject poverty at their countries. The migration of the poor from the weak countries is also consequent on wars, natural disasters the like.

There should be social concerns for the weak by the alliance of those that are strong nations especially in the areas of economic, political, theological and civilization. The issue of technology transfer is the 'hottest' in the less developed countries of Asia, Africa and Latin America (Egwu, 1990). Transfer of technology has featured as part of Overseas Aid in the international programmes of the developed countries. The overall intention is to help the less developed countries of the third World develop, industrialize, become independent and self-reliant, particularly in the areas of supply of basic human needs such as health, food, clothing, shelter, transportation, education among others. So far, after several decades of overseas aid and technology transfer to Africa especially Nigeria perse, questions must be raised concerning the fundamental philosophy of the helping behaviour' of developed or donor countries. How helpful has been their help?

Nigeria may not develop her petrochemical industry without transfer of relevant or needed technology. It involves intensive capital outlay, the provision of a

ready market (for liquified National Gas project), dependence on foreign experts and technology. The basic petro-chemical technology is usually developed by chemical and oil companies and, to a lesser degree, by specialized chemical engineering companies. However, the design, building of production plants in Nigeria, and hence, the actual transfer of technology, will usually be undertaken by the engineering companies-most of whom will be foreign. The proclamation of the good news has no national boundaries, consequently globalization or patriotism, should not have national boundaries.

US recently gave sixty million dollars to Africa for African development. This gesture of goodwill is good, but technological transfer is a better gesture. The monetary gift is a sign of paternity, but technological transfer is a sign of fraternity. Teach a child how to fish and give him a net to fend for himself. Since majority of the leaders of the third world such as Africa, Asia and Latin America perse are corrupt, aid in terms of money will go down the drain (that is, it will be diverted into their individual coffers for their families and cronies).

Ammeh (2007) notes that Edward T. Kennedy during the eulogy for his late brother John Fitzgerald Kennedy in his first press conference after his death declared:

Beneath it all, he has tried to engender a social conscience. There were wrongs which needed attention. There were people who were poor and who needed help. And we have a responsibility to them and to this country. Through no virtues and accomplishments of our own, we have been fortunate enough to be born in the United States of America under the most comfortable conditions. We, therefore, have a responsibility to others who are less well of (p.278).

This is actually ideological patriotism with mixed "ideological globalization". In the Bible, the one thing that James cannot stand is profession without practice, words without deeds. He chooses a vivid illustration of what he means. Suppose a man to have neither clothes to protect him nor to feed him; and suppose his so-called friend to express the sincerest sympathy for his sad plight; and suppose that sympathy stops with words and no effort is made to alleviate the plight of the unfortunate man, what use is that? What use is sympathy without some attempt to turn that sympathy into practical effect? (James 2:14-17). As Donald Trump observed or claimed that Africans are living in huts, one may be tempted to ask, "what efforts has he made to alleviate Africans living in slums or huts?" He has economic interest in Sandi Arabia in order to create jobs for the

Americans. That is fair enough. But what of those poor countries that may not have such an opportunity? Faith without deeds is dead. When the leaders of the Jerusalem church agreed that Paul should go to the Gentiles the one injunction laid upon him was not to forget the poor (Gal.2:10).

This stress on practical help was one of the great and lovely marks of Jewish piety. As Trump threatened to stop the aid America gives to some countries of Central American nations as a result of the migrants caravan march to USA, he should realize that if the motive which makes him believe in Christ is pride, arrogance and self-display, then even martyrdom becomes valueless. It is not cynical to remember that many a deed which looks sacrificial has been the product of pride and not of devotion. Paul was a man conscious of a special task. He was convinced that God had given him a task to do and he would let neither opposition from without nor discouragement from within stop him doing it. The man who knows he has a God-given task will always find that he has a God-given strength to carry it out.

Caring for the weak restores their faith in their fellow men devoid of terrorism, and war. It often happens that, when a man is in need, he grows embittered and feels himself neglected. It is then that a gift shows him that love and kindness are not dead. A gift in a time of need is something which brings not only our love but also God's love into the lives of others.

In those days, according to Barclay (1983), the universal church was a really sharing institution. No Christian could bear to have too much while others had too little. So Paul says, "If a man is teaching you the eternal truths, the least you can do is share with him such material things as you possess" (p.54). He insists that life holds the scales with an even balance. If a man allows the lower side of his nature to dominate him, in the end he can expect nothing but a harvest of trouble. But if he keeps on walking the high way and doing the fine thing, in the end God will repay him.

Recommendations

The moral, spiritual, political and cultural presuppositions and realities of poverty among developing nations, which provides the ground upon which globalization thrives to cushion the effects and gap of the ideologies, and upon which scholars will research on. In view of the lessons learnt from this, the following recommendations are put forward as the contributions of this research work.

1. We are to stand up for ideological globalization that unites us in politics, technology, culture and civilization.
2. As regards economy, it needs technology. Many of the countries of third world are left behind in the issue of globalization. Therefore, the advanced and developing countries need to connect each other in ideological globalization and selfless patriotism, and to tackle terrorism and injustices that hold the people back from forging ahead economically, morally, spiritually, socially, culturally and politically.
3. Trump should think of what unites the world and not what divides the world.
4. The two concepts namely ideological globalization and real ideological patriotism should not have national boundaries.

Methodology

This research work employed the use of primary and secondary sources to obtain data. The primary sources involved oral interviews while secondary sources include books, journals, public brochures, and so on. The work is also based on analytical and phenomenological approaches.

Conclusion

In conclusion this research work presents, “Ideological globalization” and US “ideological patriotism”: ideological controversies with religious implications on the paradigm of collective existence and collaboration instead of egocentric philosophy. Trump should think of what unite the world and not on what divides the world. The two ideologies should not have national boundaries since the good news of Jesus Christ is universal in all ramifications.

“ideological patriotism” or “America first” galvanized migration into US. In as much as it is not proper for migrants to enter America illegally, but “ideological patriotism” is not a better option. Security is the bedrock of freedom. We are to stand up for the politics that unites us.

“Ideological patriotism” or “White nationalism” or “America first” will create strong men and strong countries that will arouse nationalism, which will in turn engender World War Three (WWIII) if not properly managed. Donald Trump claimed to be a nationalist, but President Emmanuel Macron of France is a symbol of globalization. At the centenary of the end of World War One (WWI) on 11th November, 2018, he warned against nationalism, but advocated for unity among nations of the world. At Armistice Day in Paris, President Emmanuel

Macron posited that nationalism is a betrayal of patriotism. He urged world leaders to reject nationalism.

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