The Political Philosophy of Kwame Nkrumah on African Personality, the Current Status of Africa and Challenges of Development

[1]Tumba Peter Vandi and [2]Isaac Iorhen Akuva PhD

Department of Political Science, Federal University Dutsin-Ma, Katsina State
tumbavandi2@gmail.com,   akuvaisaac@gmail.com

Abstract

The study examines the status of African continent on the world stage as it relates to Kwame Nkrumah's philosophy on African Personality. The study uses secondary and descriptive method to generate and analyze the data acquired. The theoretical framework is hinged on the assumptions of the modernization theory. The study focuses on issues related to political instability and issues that are regarded as consequence of political instability such as bad governance, corruption, poverty, intra and inter-state conflict and terrorism. The findings of the study show that these factors are to a large extent responsible for the underdevelopment of Africa and its inability to influence and contribute to world peace generally. It was also found that the tenets provided by Nkrumah have not been adhered to by the present African leaders and people. The current challenges faced by Africa can be resolved if the leadership personality of Nkrumah is imbibed and adhered to by African leaders.

Keywords: Kwame Nkrumah, African Personality, Political Instability, and Political Philosophy.

Introduction

Ajom (2006) notes that classes of intellectual thinkers also emerged in Africa, unlike the claim by the West that it was only in Europe that political classical thinkers like Socrates, Plato, Aristotle, Cicero, St, Augustine, Nicolo Machiavelli, Thomas Hobbes, John Locke, David Hume, Burke, Bentham, Rousseau, Montesquieu, Kant, Hegel, and Marx emerged. Just like in other fields of study and other parts of the world, sources of African political thought are historical, sociological and nationalistic.

African political thinkers considered race and colonial imperialism as common problems that required coordinated strategy on a continental wide-scale to surmount. The philosophical thought sought to generate moral, political and material assistance to the freedom fighters. All the thinkers (Pan-Africanists) had at least one thing in common, that Africa should be free and for Nkrumah her personality be known for good in the World (Ajom, 2006, Mutiso and Rohio, 1975). Nkrumah, in his book, Freedom (1961) cited in Mutiso and Rohio (1975, p.57) stated that:

> For the first time, I think in the history of this great continent, leaders of all purely African states which can play the independent role in international affairs will meet to discuss the problems of our countries and take the first steps towards working out an African contribution to international peace and goodwill. For too long in our

history, Africa has spoken through the voices of others. Now, what I have called an African Personality in international affairs will have a chance of making its proper impact and will let the world know it through the voices of Africa's own sons.

It is in consonance with the aforementioned, that the study concentrates on the thought of Nkrumah on African Personality and the present status of African continent on the world stage today. That is to objectively assess the socio-economic and political status of Africa as to what is the position of Africa in terms of global influence on political and economic issues, and to what extent is Africa able to be rigid and conservative in the area of achieving her foreign policy objectives as a continent in the world? What are the factors responsible for the African present status in the international system? And finally, to what extent could Nkrumah's philosophy on African Personality help in advancing Africa's capacity for good in the world?

In terms of methods, the study adopts exclusively secondary sources of data, and as a qualitative research. The study uses descriptive method of analysis to arrive at its conclusion.

Kwame Nkrumah's Background

Kwame Nkrumah is one among the notable African Nationalists of the 20th century. He was born on the 21st of September 1909 in Nkroful western region of the then Gold Coast now Ghana. Between 1927 and 1930, he attended Achimota School which was the prestigious High School under the colonial rule. He eventually became a teacher in the Achimota School. At the age of 26, Nkrumah left the Gold Coast to study at the Lincoln University in the United States of America. He read widely from the literature of Karl Marx, Marcus Gavey, George Padmore and W.E.B. Dubois. From then on, the ideals of socialism became appealing to him. Eventually, Kwame Nkrumah linked up with Pan Africanists in 1945 in Manchester, United Kingdom. Where they organized the fifth Pan African Congress during which the delegates strategized to accelerate the struggle for the liberation of Africa (Anthony, 2013, Ocquaye, 2014, and Pratt, 2014).

After twelve (12) years of being away from the Gold Coast, Nkrumah was invited to become the Secretary General of the first ever political party in the Gold Coast popularly known as the United Gold Coast Convention (UGCC).1948 was the year the Gold Coast went through perineum unrest that resulted to boycott and mass action. It was noted that there was boycott of British goods because people felt that the Association of West African Merchants, which included all the British expatriate firms, had raised prices far beyond the capacity of Ghanaians (Asente, 2014, Ocquaye, 2014 and Pratt, 2014).

The colonial government blamed the leaders of the United Gold Coast Convention UGCC for string up trouble. This led to the arrest of Dr. Nkrumah and the UGCC party leaders. They were charged with looting and rioting therefore and were imprisoned in the James Fort Prison. The arrest of Nkrumah did not in way dampen enthusiasm within the party that he had founded. This was largely because many other activists remained outside the prison. Before the inauguration of a new constitution that gave Gold Coast chance to vote for self-rule in 1951, Nkrumah was released from prison. He split from the UGCC and formed the Convention Peoples Party CPP. His party won a landslide victory in the elections and Sir. Clark recognized him as the Prime Minister (Pratt, 2014).

After independence in 1957, Nkrumah declared Ghana a one party state. Therefore, he was perceived as a dictator. It was conceived as a total misunderstanding of African history that almost all of the African states, which broke away from the colonial yoke, established one party states; although others assert that one party state is completely not good for democracy (Pratt, 2014; Yeremia, 2014).

The Concept of African Personality

The concept of African personality generally refers to the manifestations of cultural uniqueness among Africans as reflected in their behavior, social norms, customs, values, beliefs, religious zeal, attitudes, explanations of the cosmos and the supernatural social and political systems historically or in the contemporary (Tembo, 1980).

In his writings, Blyden covered many aspects of African nationalism (personality) such as the common destiny of the Negro peoples, the distinctive mentality of the Africa, the place held by religion in his life, the immanently socialist, nature of African society, and the concept of Africa for Africans (Frenkel, 1974).

The argument about the African Personality arises mainly from two schools of thought. One, the Western and Western oriented scholars who express the view that the African does not exhibit Western traits of thought and culture because he is not yet civilized. Therefore, it believes that what is needed is to provide him with Western knowledge and culture so that eventually he will become like the Westerner. The other school of thought maintains that African behaves, thinks, and lives as he does because he is unique. It holds that western education and culture should be used to enhance further his uniqueness. Therefore, the former is termed as anti-African personality and the latter the pro-African personality (Tembo, 1980).

The Pro-African personality school of thought is sympathetic towards the African and seeks to analyze the issue as a genuine and authentic subject of social inquiry. The proponents of this school of thought generally maintain that the African social consciousness owes its origins to the rapid and mostly destructive effects of slavery, colonialism and, in contemporary times, neo-colonialism. The African social consciousness has been described as a unique and genuine system of social thought and character arising from social environmental conditions and historical experiences which are predominantly different from those of Asia, Europe and the United States. Among the proponents of more abstract theories of African personality are Senghor, Mbiti and Cesaire (Tembo, 1980).

Negritude is a philosophy of African being. It seeks to define the African's personality in terms of his total response to the environment; his emotions, responses to nature, speech, communal existence, explanations of the cosmos and beliefs in the supernatural. Quite simply, negritude is the sum total of the values of the civilization of the African world (Tembo, 1980).

Senghor (1965) explains the characteristics and virtues of the African culture and the significance of articulating and defining them. He establishes the uniqueness of the African culture by discussing in detail African metaphysics, emotions, religion, conception and apprehension of reality and democracy.

Potter (1970) explains the African social consciousness and its uniqueness in the modern world in terms of the traditional concept of time in Africa and how this has changed radically under modernconditions. This change did not occur under normal and usual circumstances where creativity, assimilation and accommodation were possible. On the contrary, colonialism and racial myths that Africa had essentially neither a culture nor a history because of technological backwardness made the African society's adoption of modern or Western concept of time in such a way that it has produced perverted features in Africans.

Mbiti (1970) submits that the conception of time in African society was in terms of "sasa" which meant now; "zamani" meant the past. Events receded into zamani when they were over and this included human beings after death, except that man joined his ancestors after death. African society did not have the concept of future in the Western mathematical sense. Mbiti (1970) again asserts that the rapid changes brought by modernization have hardly been harmonious or creative for most Africans. He says: "Modern change has imported into Africa a future dimension of time. This is perhaps the most dynamic and dangerous discovery of the African peoples in the Twentieth Century.

Many African writers wrote extensively on African personality. These among others are L.S. Senghor, Alex Quaison-Sackey, AliouneDiop, Joseph Ki-Zerbo, NabarirngiSithole, S.M. Molema, Jomo Kenyatta and Edward W. Blyden (Mutiso and Rohio, 1975).

The Philosophy of Kwame Nkrumah on African Personality

Shortly after the independence of Ghana in 1957, Nkrumah invited all the independent states in Africa to attend a conference in Accra early in 1958 to discuss the questions of mutual interest. That was the first time in history of African continent that leaders of purely independent African states to strategize how to play their own role in international affairs as well as to discuss the problems of African continent. To Nkrumah, what he called African personality in international affairs was capable of correcting impact in the world through the voices of Africans. At the conference, political, economic, social and cultural matters of common concern to all participating countries were discussed with the objective of identifying and establishing the readiness and ability of all Africans to manage their own domestic and international affairs (Nkrumah, 1961, Biney, 2011).

In this light, Nkrumah said;

> As we look back into the history of our continent, we cannot escape the fact that we have for too long been the victims of foreign domination. For too long we have had no say in the management of our own affairs or in deciding our own destinies. Now times have changed, and today we are the masters of our own fate. This fact is evidenced in our meeting together here as independent sovereign states out of our own free will to speak our minds openly, to argue and discuss, our dreams and our hopes in the interest of Mother Africa (Mutiso and Rohio, 1975 p. 59).

Nkrumah further points out that the purpose for the conference was for the African leaders to know themselves as brothers, and to exchange views on matters of common interest; to explore ways and means of consolidating and safe-guarding the Africa's hard-won independence, and to

strengthen the economic and cultural ties between and among African countries. He further stated that it was also to examine the cultural problems which dominate the world, which is the problem of how to secure peace. Finally, it was to send out an appeal to the great powers of the world to do whatever they can do to save the world from destruction, and humanity from annihilation.

On African Personality, Nkrumah outlined two major dangers threatening African continent. These are colonialism and racism. In Nkrumah's submission, Africa should not only be determined towards abolishing the old forms of colonialism, but also to ensure that that the new forms of colonialism are abolished. Similarly, Nkrumah declared that Africans must rise to reject the claim by the Europeans that of racial superiority over Africans as well as their colonizing mission over others. Africa must repudiate and condemn all forms of racialism, for it did not only injure those against whom it is used but warped and perverted the very people who preached and protect it. He concludes that when it becomes a guiding principle in the life of any nation, then such a nation digs its own grave. According to him, it is inconceivable that a racial minority will be able for ever to maintain its totalitarian domination over an awakened majority (Nkrumah, 1961, Biney, 2011).

It is important that Africa seeks to eliminate racialism by itself showing example of tolerant, multi-racial community reflecting the freely expressed will of the people based upon universal adult suffrage. Within its own territories, Africans must try to practice goodwill towards individuals and minorities, and Africans must also endeavor to demonstrate the same attitude among individuals and nations. Therefore, resurgent African leaders must be alert and vigilant (Nkrumah, 1961).

In promoting foreign relations, Africans must endeavor to seek the friendship of all and the enmity of none. Africa stands for international peace and security in conformity with the United Nations Charter. This will enable her to assert her own African personality and to develop according to her own ways of life, customs, traditions and cultures. In asserting African personality, Africa shall be free to act in her own individual and collective interest at any particular time. Africa shall also be able to exert her influence on the side of peace and to uphold the rights of all people to decide for themselves their own forms of government as well as the rights of all people regardless of race, color, or creed to lead their own lives in freedom and without fear (Nkrumah, 1961, Biney, 2011).

During colonialism, the economic patterns of African countries were linked with metropolitan powers of Europe and were accustomed to look to them for the maintenance of African markets and sources of supply. As independent African states, it is in their own mutual interest to explore trade possibilities between African countries, while at the same time enlarging their trade with the rest of the world. In this vein, Africans should exchange missions among themselves. While all these, they can in their own effort develop their own economies and strengthen their political independence. All forms of economic assistance should be welcomed provided they do not compromise African independence.

African countries must cooperate to improve the standard of living of their peoples. Education and health are of major important. There is also a need for cultural cooperation and foreign policy. In addressing the issue of cultural relationships, Africans must examine ways and means to broaden and strengthen their association with one another through means such as

exchange of students, visits of cultural, scientific and technical missions, both governmental and non-governmental, and establishment of libraries specializing in various aspects of African history and culture which may become centers of research. There are no limits in which Africans on theseAfrican continent can enrich the knowledge of their past civilizations and cultural heritage through its cooperative efforts and the pooling of its scientific and technical resources (Nkrumah, 1961 and Biney, 2011).

The goals set before Africans require a world order and security in which Africa can live and work in tranquility towards their realization. That is why Africa has a vested interest in world peace. African foreign policies should, therefore, be such as to contribute towards realization of that fundamental objective. As free and independent nation-states, Africa must also endeavor to follow the policy of positive non-alignment so as to enable her at any time to adopt measures which will best suit her national interest and promote the cause of peace. This is because, it is only by avoiding entanglement in the quarrels of the great powers that Africa shall be able to assert her own personality on the side of peace in conformity with the United Nations Chatter (Nkrumah, 1961).

The great powers of the world are spending astronomical sums of money on pilling up stocks of the most destructive weapons that have ever been contrived, weapons which if employed, will wipe out mankind and leave this earth barren and desolate. If this great powers can be persuaded to divert a small fraction of this precious capital, which are used for destructive ends to finance the economic and social programmes of the under-developed countries of the world, it will not only raise the standard of living of these countries, but it will also contribute greatly to the general cause humanity and the attainment of world peace. Like hundreds of millions of people all over the world, Africans also appeals to all the powers concerned to cease the testing of nuclear weapons. Radioactive winds know no international frontier and can do more than anything else to threaten human very existence (Nkrumah, 1961 and Biney, 2011).

Nkrumah urged that, Africa should demonstrate her ability to settle her own problems. Africa must leave no stone unturned in her endeavors to lessen tensions within her territories noless than elsewhere, as every success achieved in resolving issues such as frontier disputes, tribal quarrels, racial and religious antagonisms, will be a step forward in bringing about world peace. To the extent that Africa is able to by her own exertion and example, to maintain peace and friendship within her own states and on her own continent, will Africa be in a position to exert moral pressures elsewhere and help to quench the flames of war which could destroy the whole world. Nkrumah submit particularly to African leaders that, irrespective of color, creed, race or tribe, a great responsibility lies on you all. That you can only succeed in shouldering this great and honorable responsibility by closing you ranks and uniting your efforts in the service of the motherland.

Theoretical Framework

Theoretically, whenever a discourse about African political, economic, social and cultural status is opened, issues relating to underdevelopment, dependency, corruption, bad leadership, exploitation among others come to mind. However, there are scores of theories that can be used to theorize issues associated with Africa's underdevelopment. Among others are the modernization theory, dependency theory, Neo-Marxist school etc. The study therefore, adopts the modernization

theory. Modernization school of thought is also known as the development school of thought. The leading exponents of this school are Gabriel Almond, David Apter and Aristide Zolberg among others. The central concerns of this school are issues relating to national integration, democracy, institutional stability among others (Ogundiya and Baba, 2012).

The major arguments of modernization theory as argued by W.W. Rostow include;

1. Crisis is inevitable in Africa because the society is experiencing, like the western society did, some transition from traditionalism to modernity. This process of state transition is characterized by the replication of the social, economic and political systems of the developed western democracies.
2. That the process of transition from the pre-colonial form of political organization is characterized by the weakening of Africa's traditional institution and the subsequent emergence of modern, democratic and highly specialized structures with wide political participation.
3. That in process of modernization, the developing countries will confront certain inescapable challenges identified by Lucian Pye as the crisis of identity, crisis of political penetration, crisis of political participation, crisis of political integration, crisis of political legitimacy and crisis of economic distribution.

The first argument is that, crisis is inevitable because that is the normal pace for development. In Africa, one of the major problems is insecurity. The crises are sometimes religiously, tribal, and politically motivated all over the continent. Nkrumah suggested that Africa should promote its personality to increase its capacity on the world stage and pursue world peace as the ultimate objective.

Second, is the weakening of the traditional institutions. This is seen as one of the major tenet of democratization process in Africa. African traditional institutions have been relegated to mere institutions that do not take part in the governing process as they are replaced by modern democratic institutions. Nkrumah's position on this is that, irrespective of religion, creed, and color, among others, African leaders should consider the honorable responsibilities of promoting African Personality and to be for good in the world being a product of unity. Therefore, irrespective of the structures and institutions in Africa, Africans should be first in their dealings and with objectivity.

Finally, challenges of crisis of identity, crisis of political penetration, crisis of political participation, crisis of political integration, crisis of political legitimacy and crises of economic distribution. For instance, in Nigerian politics, it is so obvious that Nigerians mostly support and vote candidates into political offices based on their identity. Elections are being rigged by the influence of power of incumbency, which is a struggle for political legitimacy, among others. All these crises are seen clearly in African politics. It was on this ground, that Nkrumah preached unity by urging African states to seek friendship of all and enmity of none. That collectively Africa should improve the standard of living of their people.

Scholars across African literatures assert that African politics is characterized by bad leadership, lack of hygiene in African politics, corruption, underdevelopment, and economic dependency, among others. Culturally, it has also submitted that, to an extent, there is cultural

decay in Africa. Therefore, this analysis concentrates on the question of development in Africa as to African status in relation to Nkrumah's ideas of African Personality.

It is well known that Africa is falling behind the rest of the world in terms of economic wellbeing. Even though global poverty is declining due to rapid economic growth in India, China, _ and other parts of the world, Africa's contribution to this decline is disappointing. Absolute_poverty in many of the African nations is in fact rising (Sachs, 2005). Indigenous Africans are still underdeveloped and impoverished. In this paper, underdevelopment is characterized by dictatorship, powerlessness, joblessness, illiteracy, violence, hunger, famine, absolute poverty, disease, and untimely death (Asafa, 2015). Escobar (1995) exposes the failure of the West's models of development that have resulted in further exploitation, underdevelopment and poverty. At the same time, a few Africans who control or have access to the state are getting richer and richer by serving as the intermediaries to the external powers and by looting the resources of the people.

For almost five centuries, European empire builders employed different strategies and tactics in Africa to make money through the ownership of human beings, exploration, evangelization, colonization, commercialization, terrorism, banditry, robbery, and theft. The processes of merchandizing some young Africans, dominating and controlling trade, destroying African institutions, cultures and religions, imposing Christianity, destroying African leadership and sovereignties through establishing colonial governments, dispossessing lands and other economic resources, and transforming Africans into slaves or coerced laborers for the purpose of advancing private profit caused public disasters for Africans and peoples of African origins (Atoubi, 2007).

For over fifty years, the Africanquest for development had only marginal success. MostAfrican countries are worse off than they were, health and nutrition problems are wide spread, infrastructure is eroding, coups, ethno-religious conflict, and corruption, poverty, and unemployment and diseases are the basic features that dominated the third world nations (Ibrahim and Cheri, 2013). The study focusses on political instability and other related crises such as poverty, corruption, conflicts, poor democratic governance, and terrorism among others as the major causes of Africa's underdevelopment.

Political Instability in African Countries

It is not a deniable fact that, in terms of political instability and its attendant's consequences, the African countries had some difficult moments during the last fifty years or so. In this context most of the third world countries have seen its freedom heroes turn into dictators, while plunder of natural resources, politics of exclusion and deprivation to run the balance of power continues to dominate the public sphere. Political instability and crisis in the African countries may be as a result of both internal and external factors. However, the penetration of both internal and external factors especially the geo-political and economic interests of the international community constantly plays a significant role in undermining the very process and institutions that are expected to nurture democracy and to instil a sense of stability for societal development in the African_countries (Ibrahim and Cheri, 2013).

The African political instability and other related crisis is a consequence of its leadership problems. Internally most of the African countries are governed in ways that have been regarded as far from the modern western state systems upon which they are modeled (Tutu, 2004 and Otieno, 2008). Leadership is not a new concept in the African traditions or cultural practices. Though, the forms and context could be different but these nations have their own efficient ways of governance, even before the advent of the so called colonialism. During the onset of multi-party democracy in the so called third wave of democratization, most regimes in the African nations did not embrace the changes that accompanied the transition. For instance, most nations accepted multi-party democracy out of western pressure and agitation for change (Huntington, 1991).

As a result of the forgoing, the constitutional framework and state institutions in Africa have been tempered with in order to create a non-level playing ground for the oppositions. Some of these practices have witnessed serious violence during electioneering periods, which inevitably cause political instability. The forms and contextvary from country to country, as evident in the elections in Uganda, Nigeria (2003, 2007 and 2011), Kenya (1999), Zimbabwe, Sudan, (2010), Rwanda, DR_Congo, among others (Ibrahim and Cheri, 2013).

In respect to crises, the African nations suffer alot of setback particularly, the situation where both political and social crises thwart the developmental path of the nations. Instances of skirmishes and full blown wars abound in the continents, prominent among which are the crises in Sudan (Darfur, Janjawid and Sudan Liberation Army), Rwanda (Tutsi and Hutu), Ivory Coast, Chad, Niger (coup by the military), Madagascar, Nigeria (Religious and ethnic crises in Jos, Kaduna, Borno and Yobestates), Somalia (Al-Shabbaband the fragile government backed by the AU), etc (Ibrahim and Cheri, 2013).

According to Ake (1990), the persistence of underdevelopment is related to lack of democracy in Africa. While democracy is desirable in itself, Africa needs democracy because it would greatly enhance the prospects for development. He attributes the failure of the development project in Africa to political authoritarianism. By engaging in political oppression African leaders have turned politics into warfare. Consequently, they found themselves besieged by a host of hostile forces which they were unleashed by their coercion. This resultant state of siege has distracted African leaders from paying attention to development which they relegated to a very low priority.

Secondly, African governments have become disconnected from their people and govern without accountability. As a result of this, public policy is completely dissociated from social needs and even from developmental relevance (Ake, 1990).

Furthermore, the trauma of repeated subjection to arbitrary and coercive rule has turned African societies into hostile force to be feared, evaded, cheated and defeated as circumstances permit. They turn their loyalty from the all-embracing level of the state and localize it in community groups, kinship groups, ethnic associations, or even religious organizations.

However, it is argued that, where there has been more respect for democratic practices (however minimal), higher rates of growth and more successful models of accumulation have been ensured along with better terms of the peasant producers (Bates, 1981, and Ake, 1990). In a relatively wider view, Sachs (2005) observes that, ''challenges to the African nations are multi-

dimensional. The challenges in the region include wide spread and increasing poverty, globalization and the marginalization of the region." Other identified issues are the prevalence of HIV/AIDS and other diseases as well as the eruption of conflicts that create theimage of political instability in the region.

Poor Democratic Governance

Peaceful power succession has been described as the highest index of human development and civilization. Whereas it takes a simple process to institute, elect or replace a leader in the developed nations of the world, such processes require guns and tanks in many underdeveloped countries. This may partly explain the inability of peaceful power succession in the sub region, which has always led to political crises which manifest in dictatorship, lack of accountability and poor governance (Igezundia, 1990).

Political leadership in the sub region is characterized by disregard for the yearnings of the people and a violation of the constitution they swear to protect. In the quest to remain in power at all cost, all forms of manipulations are employed. This may include manipulation of ethnic differences, religious and political yearnings. In pursuance of selfish agenda nothing is spared as long as the aim is achieved. The art of self-succession is the name of the game in the sub region except for some isolated cases (Ibrahim and Cheri, 2013).

Corruption

Since their interception, African states have been facing corruption as a major problem. In some cases, it has attained levels of egregious theft, for which no possible or moral historical justification can be advanced, and which has played a major role in the alienation of its people from their rulers. The existence of widespread corruption, especially in the societies beset by mass poverty and very high level of unemployment has a deeply corrosive effect on trust in government and contributes to crime and political disorder (Ibrahim and Cheri, 2013).

In the political realm, corruption undermines democracy and good governance by flouting or even subverting formal processes. Corruption in legislative bodies reduces accountability and distorts representation in policy making; corruption in the judiciary compromises the rule of law; and corruption in public administration results in the unequal distribution of services. More generally, corruption erodes the institutional capacity of government as procedures are disregarded, resources are siphoned off, and public offices are bought and sold. At the extreme, unbridled corruption can lead to state fragility and destructive conflict, and plunge a state into remitting cycle of institutional anarchy and violence. For example, Nigeria, Senegal, Gambia, Guinea Bissau, Bakassi Peninsula etc (Theobald, 1990, Atuobi, 2007).

Conflicts (Intra and Inter State)

Intra and inter-state conflicts have been Africa's most common source of insecurity and loss of lives for several decades. The pattern of intra-state boundaries, ethno linguistic difference, religious intolerance and a winner-take-all political culture are responsible for various conflicts in the sub region.

Notable conflicts in the sub region are the Liberian civil war (1989-1997) and the Sierra Leonean crises (1990-2001) and at present Boko Haram and herders' banditry in Nigeria. In Africa, there are varying degrees of disturbances in parts of Senegal, Nigeria and Niger. These conflicts have led to death, wanton destruction of property, displacement of entire population and dislocation of social groups thereby hampering sustainable peace in the sub region (Escobar, 1995).

Poverty

One of the serious hindrances of effective development in Africa is poverty. The assessment of poverty is based on human indicators of longevity and good health, learning, economic means and participation in social life. According to the world human development report, poverty range from 3.9 percent level of Uruguayan population to the 64.7 percent of the population of Niger. The states of Mali, Guinea Bissau, Burkina Faso, Niger and Sierra Leone are the world's poorest countries. More than half of the African population lives in abject poverty. In the 1980'-s many Ghanaians migrated to Nigeria in search of jobs but were forced to return home by the Nigerian government. That act affected bilateral relations between the two nations and hindered cooperation in the community. This poverty situation needs to be redressed for integration and development to be effective (Ibrahim and Cheri, 2013).

Terrorism

The use of violent and intimidating methods to influence the government or community for criminal or political reasons is another hindrance that makes terrorism one of the security concerns in Africa. Terrorism takes political, criminal and religious dimensions in the sub region. For instance, Nigeria has recorded two aircraft hijacks since independence (1967 and 1993). Other threats at the airports in the sub region include illegal immigrants, drug trafficking touting, stealing, pilfering of fuel and sabotage. The Niger Delta region of Nigeria is an unstable area where inter-ethnic clashes are common-often access to oil revenue is the trigger of the violence. Pipelines are regularly vandalized by impoverished residents who risk their life to siphon_fuel. The ongoing insurgency in the north eastern part of Nigeria is also a cause of serious concern. The clashes have claim hundreds of lives and destroyed property worth billions of naira (Ibrahim and Cheri, 2013).

Going by the available data above, the content of Nkrumah's philosophy on African Personality and development strategies are, to a large extent, not being adhered to by African leaders and citizens. Nkrumah clearly outlined that the purpose for the conference where he discussed on African Personality-, was for the African leaders to know themselves as brothers, and to exchange view on matters of common interest; to explore ways and means of consolidating and safe-guarding the Africa's hard-won independence, and to strengthen the economic and cultural ties between and among African countries. And also to examine the cultural problems which dominate the world, that is the problem of how to secure peace. Finally, to send out an appeal to the great powers of the world to do whatever they can do to save the world from destruction, and humanity from annihilation. Using Nkrumah's assertion to look at the present African challenges, it could simply be noted that the raised objectives are relatively ignored by Africans and African leaders.

Secondly, Nkrumah emphasized that Africans and their leaders must make sure that all forms of colonialism, being it old or new, must be abolished. Similarly, racialism-, with this in place, African Personality would have been more visible in terms of influencing positive issues on the world stage today.

Thirdly, in the quest to promote peace within and outside Africa, Nkrumah urges Africans to seek friendship of all and enmity of none. That Africa should cooperate to collectively improve the standard of living of their people. The cases of extreme poverty, hunger, and diseases, among others, that bedevil the continent today would not have been to the extent it is if such cooperation has been adequately in place to collectively promote African personality on the world stage.

Nkrumah emphasizes on advancement of cultural relationships among African countries. As it is today, Africans appear to willingly drop their own cultural values and norms, to embrace that of the west and have termed it civilization and exposure. This, in turn has made Africa to become among the morally decayed societies of the world, thereby making opening for issues like corruption, among others to be everywhere thereby causing underdevelopment and subverting the personality of African continent on the world stage.

Nkrumah in his view of making African Personality relevant in international affairs-, clearly stated that, Africa should demonstrate its willingness and ability to settle her problems internally and that African leaders should be very committed and vigilant in shouldering the honorable responsibilities given to them to ensure African development. Issues of terrorism, tribal, regional and religious antagonisms are perpetual in Africa today because African leaders have failed to an extent in making Nkrumah's assertion part of them.

Conclusion

In conclusion, political instability, and other related issues like corruption, terrorism, intra and inter states conflict, poverty, unemployment, religious, regional, tribal, and ethnic antagonisms, among others, have remained serious issues of concern not only to scholars, within and outside Africa, but to any person of goodwill across the world. Therefore, researches were made, and are still on, to ascertain why the status of Africa remained as it is. This study, just as others, therefore, established that the reason is simply because, the ideas and thoughts of African leaders and scholars such as Kwame Nkrumah, L.S. Senghor, Diop, Ki-Zerbo, Sithol, Molema, Kenyatta, and Blyde on the concept of African Personality and its importance to Africans across the world have not been adequately adhered to by the present African leaders and peoples.

Recommendations

The study therefore, recommends the following.

1. As once said by Professor Patrice Lumumba, the task of moving Africa forward is a relay race. That the class of Kwame Nkrumah and his colleagues have done their own part. Therefore, both present and upcoming leaders should be committed and work in that path.
2. There is need of more eloquent visionary leaders to take over Africa. Therefore, African youths should objectively involve themselves in the quest for political power without which there may not be such a development of making Africa a peaceful and advanced continent.

3. African value system that the right thing is or can only be done by the white man or people from the west should be changed. That Africa should learn from the Asian countries that have distinguished themselves by a significant level of advancement in economic, political, social and cultural ramifications. Therefore, Africans should note that doing the right thing at all time is not a choice but mandatory if Africa has to develop.

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