

The struggle against Neo-Colonialism: The Impact of Kwame Nkrumah's Political Thoughts

الكفاح ضد الاستعمار الجديد: تأثير أفكار كوامي نكروما السياسية

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Envoyé le : 09 – 04 - 2021

Révisé le : 10 – 05 - 2021

Accepté le : 15 – 05 - 2021

Abstract:

In the immediate aftermath of the Second World War, the colonial trends of the eighteenth and nineteenth Century began to decline, and the Africans achieved their freedom. Though the African states achieved independence in politics, they remained dependent on their colonial masters, both economically and socio-culturally. Hence, colonialism as the main agency of imperialism appeared again but with a new face called neo-colonialism. To combat this dangerous phenomenon in the African continent, Nkrumah delved into several solutions. He referred to the African unity and the non-alignment as two prerequisite policies to eradicate the neo-colonial system. The present work attempts to examine in details these anti-imperialist policies, but prior to this, it is important to discuss the spread of neo-colonialism in Africa.

Key words: Kwame Nkrumah; neo-colonialism; African unity; non-alignment

الملخص:

في أعقاب الحرب العالمية الثانية، بدأت النزعات الاستعمارية في القرنين الثامن عشر والتاسع عشر في التدهور ومنح الأفارقة حريتهم. لكن على الرغم من حصول الدول الأفريقية على استقلالها السياسي، إلا أنها ظلت معتمدة على أسياها الاستعماريين، اقتصاديًا، اجتماعيًا وثقافيًا. نتيجة لذلك، ظهر الاستعمار باعتباره الوكالة الرئيسية للإمبريالية، ولكن بوجه جديد يسمى "الاستعمار الجديد". لمكافحة هذه الظاهرة الخطيرة في القارة الأفريقية، بحث نكروما في عدة حلول. وأشار إلى الوحدة الأفريقية وعدم الانحياز كسياستين قبل القضاء على النظام الاستعماري الجديد. يهدف هذا العمل إلى فحص هذه السياسات المعادية للإمبريالية بالتفصيل، ولكن قبل ذلك من المهم مناقشة انتشار الاستعمار الجديد في إفريقيا.

الكلمات المفتاحية: كوامي نكروما، الاستعمار الجديد، الوحدة الأفريقية، عدم الانحياز

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Introduction:

Neo-colonialism is a process of continuing involvement of developed nations in the low-income nations. The latter is primarily located in the continent of Africa. Kwame Nkrumah argued that no new colonies could be created in today's world. He said that instead of colonialism, high-income nations still have a hand dipped in old colonies economically. He called this imperialism and insisted that neo-colonialism is the last stage of imperialism. Nkrumah said that the state that being neo-colonized was an independent country with sovereignty but its economic system, and thus was public policy decision making, was directed from an external source that they might be dependent upon financially (Nkrumah, 1965).

It is noteworthy that economic power replaced force and the mechanism of conquest. With multinational corporations and foreign aid, there was still much constructed dependence on wealthy countries to help underdeveloped nations. Galdwin discussed in his book entitled "Slaves of the White Myth" that almost all third world nations had a period of colonial rule in their recent history. Once the nations were "independent" they still became under economic rule (Galdwin, 1980).

Research indicates that there are many problems that lead to keeping the low-income nations from becoming more dependent. Jean-Paul Sartre lists these problems as economic, social, psychological and political. The economic problems include a great example about how to feed millions of people without the help of others. The social problem is concerned with getting more schools and hospitals in the nation. Psychological problems have to do with the inferiority complex, and how to relieve the dependence on wealthy nations. Lastly the political problem is when the country, for example, makes the decision to change itself away from dependency, and it hits a hard spot where it becomes stagnant (Sartre, 2011).

To get rid of neo-colonialism, the solution is not to stop doing business with Africa in through trade deals or multinational corporate efforts, or to stop bringing Western professors into African schools. Similarly, Nkrumah pointed out in his book: "The struggle against neo-colonialism is not aimed at excluding the capital of the developed world from operating in less developed countries. It is aimed at preventing the financial power of the developed countries being used in such a way as to impoverish the less developed." (Nkrumah, 1965). Nkrumah's campaign against neo-colonialism was based on African unity and the policy of non-alignment. Before discussing these policies, it is important to explain the spread of neo-colonialism.

1. Neo-Colonialism in Africa

Neo-colonialism must be traced back to the struggle of a colonial people for freedom, according to Nkrumah "the general law of imperialism is to resist the advance of the national liberation movement" (Nkrumah, 1962: 43). In fact, all the efforts made by the

African leaders were broken up by the colonists. The methods the latter used could include “inducement, detention, imprisonment of the leaders, the banning of organization, the prescription of literature, the denial of basic human rights, of freedom of speech, of assembly and of demonstration” (Nkrumah, 1962: 43) . However, these oppressive measures seemed insufficient to fulfil the imperialist target as the demand for full independence grew stronger. This fact did not impede the attempts of the colonists but urged them to use another weapon that was the division of the national liberation movement.

The national liberation movement was usually consisted of two groups of people “the moderate of the professional and aristocratic class and the so-called extremists of the mass movement” (Nkrumah, 1962: 43). Nkrumah defined the objective of both groups as he said:

The moderates will want some share in their government but They are afraid to shoulder the full responsibility of self- government. To the colonial power in return for a promise of economic aid (Nkrumah, 1962: 43)

On the other hand:

The extremists will want no partnership with the colonial power and demand full responsibility for the fate of their Country, in the belief that even good government is no substitute for self-government (Nkrumah, 1962: 44).

The divergence of interests of both groups gave obviously the opportunity to the imperialists not only make an alliance with the moderates but also would back the latter against the extremists in the colonial struggle. The inevitable result was a system of neo-colonialism. But this did not prevent the extremists to drive their country to full independence. Nkrumah argued that if the moderates and their imperialist allies win; the end product is a regime of neo-colonialism. On the Other hand, victory for the extremists open the way to full independence (Nkrumah, 1962: 43).

In his writing, Neo-colonialism: The Last Stage of Imperialism, Nkrumah referred to neo-colonialism as the main instrument of imperialism that replaced colonialism. He added:

The essence of neo-colonialism is that the state which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from outside (Nkrumah, 1973a: 314).

It can be argued therefore that the problem did not go away with independence. The colonial masters felt compelled due to the international event, to give Africans their

independence, but in their minds, this independence could not cut off their relationships with previous colonies. They still wanted raw materials. For their purpose they had to have political control. Hence in his writings Nkrumah referred to his country and the other independent states to such "semi-states who will serve the interests of a new imperialism, which seeks to salvage something from the wreck of the old imperialism in a "patron-client relationships" (Nkrumah, 1973a: 314).

In order to justify their position as neo-colonialists, the colonial power went on to utilize various weapons. For instance, the psychological weapon of propaganda was employed to impress on the oppressed masses a number of imperialist principles:

1- That western democracy and the parliamentary system are the only valid ways of governing; that they constitute the only worth-while model for the training of indigenous elite by the colonial power.

2- That capitalism, free enterprise, free competition, etc., are only economic systems capable of promoting development; that the western powers have mastered the liberal-capitalist technique perfectly: that the colonial territory should become an economic satellite in its own interest; that there is no reason to put an end to the policy of "co-operation" pursued during the colonial regime; and that any attempt to break away would be dangerous, since the colonial power is always ready to give "aid".

3- That the slightest "lapse" on the part of the leaders of the liberation movement could push the country into the grip of "communism" and of "totalitarian dictatorship".

4- That the carve-up agreed upon by the imperialists during the colonial period is fair and sacred; that it would be unthinkable even to attempt to liberation area in terms of their common cultural and historical links that the only acceptable version of "liberation" must apply to the artificial units designed by the imperialists, and hurriedly labelled "nations" in spite of the fact they are neither culturally unified, nor economically self-sufficient (Nkrumah, 1974: 8-9).

As another resort, the colonial masters also collaborated with the local agents (the moderates) to organise the so-called free elections, mostly held through methods of intimidation. These elections would enable the moderates to be given all the superficial attributes of power. Hence, a puppet government had been formed, and eventually the puppet rulers would certainly serve the interests of their neo-colonialist masters.

It is interesting to note that the neo-colonialist control was exercised through economic and monetary means. Any form of neo-colonialist economic control was apparently welcomed by many leaders of African independent states, except Ghana. For them the colonial power's intervention would help accelerate the process of post-colonial reconstruction and maintain the machinery of their government. But the reality mistook this view. The neo-colonialists aimed first and foremost, at keeping their economic profit, retarding economic independence and impeding African unit, Hence balkanization and capitalism which were the main agencies of imperialism.

2. The Struggle Against neocolonialism

For Nkrumah, the prerequisite way to get rid from the neo-colonialist relationships for Africa was for African countries to unite politically and economically (Nkrumah, 1973b: 238). He argued that since neo-colonialism surrounded Africa, it must be confronted on a pan-African basis. The ideology and mentality that support neo-colonialism must be challenged and broken, and must be replaced by a relationship inspired by mutual independence, respect and cooperation (Nkrumah, 1965: 35-36.). Nkrumah saw the realization of the idea of African unity as the key to achieve all the tasks which faced the African revolution. The struggle against imperialism and neo-colonialism, the elimination of economic backwardness, the overcoming of tribalism. In *Africa Must Unite*, he pointed out that African union should not be a distant expectation but an immediate goal. The non-accomplishment of this objective, Nkrumah predicted, would mean that the newly independent states, including Ghana, would remain dependent, underdeveloped, poverty-ridden and weak. Henceforth, Nkrumah took important steps towards his target. Meetings and conferences were held between the sovereign states with the hope to halt neo-colonialism, oppression and exploitation that stood as an obstacle to the progress of Africa.

2.1. Pan-African Conferences

As the initial step towards African unity, Nkrumah invited all the independent states of Africa to a conference to discuss the African affairs known as the Conference of Independent African States (CIAS). Apart from Ghana there were only Ethiopia, Libya Tunisia, Morocco, Egypt, Liberia and Sudan. The conference met in Accra on 15 April 1958. It was a reactivation and reorganization of the pan-African movement but today in Africa, its original place.

During the gathering the heads of the African independent states decided to cooperate and coordinate their efforts to develop their countries so that to raise the standard of living of their peoples. But the most significant achievement of the conference according to Nkrumah was “the adoption of the formula of one man, one vote as an objective of the African Revolution. This gave the liberation movement direction and cohesion (Nkrumah, 1973a: 126). In an attempt to solidify the ties of friendship between the sovereign African states, the president of Ghana visited all the countries which had participated in the Accra meeting. Nkrumah aimed to make those who did not attend the conference aware about the good desire of his government. Indeed his main purpose was to accelerate the process of independence and unity which regarded as interdependent (Milne, 1999: 87).

In December 1958, Nkrumah arranged another meeting “an All African People’s Conference in Accra. Delegates from sixty two African nationalist organizations attended the conference (Nkrumah, 1963: 137). In his address starting the conference; Nkrumah mentioned the four main stages of pan-Africanism: national independence; national consolidation; transnational unity and community; and economic and social reconstruction based on the principles of scientific socialism. The conferees met to discuss their major

problems and to plan for future achievement. they came to the conclusion that their problems were common and their struggle could not be excluded from the African struggle for total liberation and unification. Furthermore, the delegates stressed the necessity to take precaution against neo-colonialism and balkanization. Both of which represented an obstacle to the progress of their unity.

Among the important matters discussed during the conference was to support the right of the political leaders to use all the methods of struggle they could have-- non-violent methods and then violent (including armed struggle) if the former had failed to liberate their people from the European oppression.

While in 1958 some progressive leaders of Africa still hoped to achieve their aims by non-violent methods, it has since become generally accepted that all methods of struggle, including armed struggle, must be employed in the face of the increasingly violent and aggressive onslaught of imperialist and neo-colonialist forces and their indigenous agent (Nkrumah, 1973a: 130-131).

The combatants for freedom in the Portuguese colonies Rhodesia (Zimbabwe) and South Africa and above them the FLN in Algeria used the armed method of struggle. This method was also employed by Patrice Lumumba, the founder of the "Movement National Congolese (MNC) to defend his government from the neo-colonial powers (Nkrumah, 1973a, 130-131). Lumumba was among those who attend the All-African People's Conference during which he was influenced by the pan-African ideas of Kwame Nkrumah and with whom he remained in contact during his political career.

The member states of the All-African Conference agreed to set up permanent secretariat to coordinate the efforts of all nationalist movements in Africa for the achievement of freedom; condemn racialism and tribalism wherever they exist and work for their eradication, and in particular to condemn the apartheid policy of the south African government; and work for the ultimate achievement of a union or commonwealth of African states. Further All-African People's Conferences were held in Tunis and Cairo respectively in 1960 and 1961. After the independence of the whole African continent, the African gatherings became wider and more impressive.

The most striking move to solidify the African unification was when Ghana and Guinea united to form a political union on 23 November 1958. The union called for an exchange of resident ministers, who were members of both the government of Ghana and the government of Guinea. In July 1959, the presidents (Nkrumah of Ghana, Sékou Touré of Guinea) gathered at Sanniquellie Conference where they made a declaration of principles concerning the African States. The conferees decided to name the union the Community of Independent States. The motto adopted for the community was "Independence and Unity». Its aim was to maintain diplomatic, economic and cultural relations between all the states of the

world that look for the African interests. The community was set up first and foremost to build up a free and prosperous African community for the benefit of its peoples and the peoples of the world.

In April 1961, the Ghana Guinea Union was extended into the Ghana-Guinea-Mali Union. The president of Mali Modibo Keita, together with Nkrumah and Sékou Touré issued a charter for the Union of African States (UAS). Under this charter, membership of the UAS was open to any independent African states. Through their conferences the members of the UAS continued to support the African people who struggled for national liberation, notably Algeria, the Congo and Angola. The regular meetings and conferences to discuss the problems of the Africa people and examine the ways for the achievement of the UAS's decisions proved that there existed an atmosphere of perfect understanding between the heads of states of the union. But Nkrumah expected that the UAS would be a successful pilot scheme that would realize a full African continental unity (Nkrumah, 1973: 130-131).

However Nkrumah's hope for this project could not be implemented with the existence of differences between African states such as Casablanca and Monrovia groups of states. The Casablanca group consisted of Ghana, Guinea, Mali, Libya, Egypt, Morocco, and the Algerian FLN. These states held the Casablanca conference from 3 to 7 January 1961 in the Moroccan capital. The delegations of Ghana, Guinea, Mali, and Egypt, were held by their heads of state, the Algerian provisional Government by Ferhat Abbas, and Libya by her foreign Minister. The ambassador of Ceylon in Cairo, A.C Pereira was also sent as an observer. The conference was presided over by the late king Mohamed V of Morocco (Nkrumah, 1973a: 130-131). The most significant matter discussed in the Casablanca Conference was the situation in Congo. The conference decided that the African states removed their troops from UN command until the Lumumba's government was re-enforced. Furthermore, the conference called for the disarming of the forces of Mobutu Sésé Seko, commonly known as Mobutu.

The Monrovia conference took place in May 1961. Its presenters were from Cameroon, Liberia, Nigeria and Togoland. Out of the twenty-seven independent African states twenty sent delegations and fifteen of them were led by presidents and prime ministers. The president of Liberia was designated chairman (Nkrumah, 1973a: 130-131). The essential points discussed during the Monrovia Conference : the ways and means of better understanding cooperation and unity between the African states; peace and stability in Africa; the principle of non-interference in the domestic affairs of any other independent state, equality of all the sovereign states; and freedom to admit to or reject the freedom unions. In addition, the conference culminated with a complaint about the policy of apartheid in South Africa and all the nuclear tests. As a result of both Casablanca and Monrovia conferences, experts from both countries met to outline a plan for the progress of economic and cultural cooperation between the African states. The experts of Casablanca countries gathered in Conakry and decided the ending of customs barriers over five years from 1 January 1962, and ending of quota systems and preferential treatments from the same date. They also suggested

the creation of a "Council of African Economic Unity (CUEA) and an African development bank; and recommended the formation of joint air and shipping lines.

Experts from Monrovia groups met in Dakar to discuss many issues: the foundation of an African development bank; progress of trade between African countries by regional customs unions; the co-ordination of various development policies (research programs, educational schemes...); the building of roads and railways that interconnected various African countries; and joint shipping and air lines. Although the experts from both Casablanca and Monrovia groups agreed on the same recommendation that eventually fulfilled the aims of African unity, they differed in the fundamental objective. The Casablanca groups believed that the political progress should come to pass before the implementation of economic and social development plans. They based their belief on the experience of their countries, where political independence had been attained before economic reconstruction and development could take place. Furthermore, the objective of Casablanca states was to set up one government that administered the whole African liberated continent. It was called an all-African union government whose policy was based on the principles of socialism. While on the contrary, the Monrovia groups gave priority to economic regional associations. They conceived the release from the co-operation system between the African States. In addition, they expected changes in government but not a basic change of social and economic structures.

The split that existed between the African states disappointed undoubtedly Nkrumah who many years ago had planned for the unification of the African continent. This was clearly shown in his speech he made the day of the Ghana independence when he declared that the freedom of Ghana had no meaning without the liberation of the other African countries. He also elucidated would be the unity of Africa. The existence of differences between the sovereign states was according to Nkrumah the legacy of the colonial mentality and the pressures of neo-colonialism (Milne, 1999:94.). But he was aware that this divergence could be resolved with the context of African unity.

2.2. The Organization of African Unity (OAU)

The most successful achievement that Nkrumah reached towards the liberation as well as the unification of Africa happened with the establishment of the organization of African Unity (OAU) in Addis Ababa on 25 May 1963. The meeting was the result of Nkrumah's proposal that he had made six months before to the Emperor Haile Selassie of Ethiopia and to other heads of state. The creators of the OAU believed that a united Africa would better serve the interests of the African peoples as a whole. They wanted an organization that would bring together the head of state from all African nations in order to promote co-operation on all levels of governance and societal relations. The founders believed that the unification of African nations would serve to endorse the advancement of the pan-africanist cause.

In May 1963, heads of state from the majority of African nations met in Addis Ababa, the capital of Ethiopia, in order to discuss the formation of OAU and to come to conclusions regarding the agenda they wanted to enact through the organization. Therefore, an agenda was formulated from which a charter was drafted: “the principle task of the OAU is to advance the development of African states in a variety of fields and this seeks to do by promoting cooperation urging collaboration among its members” (Gino, 1989: 38). The agenda sought by the states members focused on the following purposes: to promote the unity and solidarity of the African states; to coordinate and intensify their cooperation and efforts to achieve a better life for the peoples of Africa; to defend their sovereignty, their territorial integrity and independence; to eradicate all forms of colonialism from Africa; and to promote international cooperation, having due regard to the Charter of the United Nations and the Universal Declaration of human rights (Nkrumah, 1973b: 252-253). To these ends, there would be political, economic and security, communication, scientific, technical and cultural coordination.

It is noteworthy that eradicating colonialism played a large, if not primary role in the agenda of the OAU. In 1963, approximately twenty percent of Africa remained under colonial rule. All of the member states concerned themselves with the plight of those nations. They promised to support each of those nations in their struggle for independence. The OAU members viewed colonialism as an evil that served only to suppress and enslave the people of their continent.

On 19th of July 1964, Nkrumah made a proposal to the OAU member states at a conference in Cairo for the setting-up of a Union Government of Africa and creation of joint armed forces and a joint command to liberate completely the African continent from colonialism and racism. Nkrumah stressed that time had come to act. A Union Government of Africa had to be founded. Only in unity, Nkrumah appealed to the conference members, that the African states could stand against pressures of imperialism and neo-colonialism. Only by unifying and coordination their economic planning, the African states could attain their real economic freedom and high standards of living.

2.3. Non-alignment

Another impressing means to oppose imperialist neo-colonialism was the policy of neutralism and non-alignment. The Non-Aligned Movement (NAM) was founded in 1950's. Its members were not officially aligned with or against any major power bloc. The purpose of the organization is to ensure “the national independence, sovereignty, territorial integrity and security of non-aligned countries in their struggle against imperialism, neo-colonialism, racism, and all forms of foreign aggression, occupation, domination, interference or hegemony as well as against great power and bloc politics (Nkrumah, 1973b: 252-253) . The principles of non-aligned were first formulated by Indian Minister Nehru. During his speech in 1954 in Colombo Sri Lanka, Nehru cited the five pillars of the NAM: first, mutual respect for each other's territorial integrity and sovereignty; second, mutual non-aggression; third,

mutual non-interference in domestic affairs; fourth, equality and mutual benefit; and finally, peaceful co-existence (Nkrumah, 1973b, 252-253). The founding fathers of non-alignment were, apart from Nehru, Kwame Nkrumah, Sukarno of Indonesia, Tito of Yugoslavia, and Gamal Abdel Nasser of Egypt. Nkrumah viewed that non-alignment was very essential on two counts: first, as a prop for asserting Ghana's independence of the west; and second, as an aid to further the cause of African unity (Gupta & Shahid, 1981: 402).

The first conference of the non-aligned movement was held in Bandung in 1955. The attending nations claimed their desire not to become involved in the Cold War^{and} adopted a "declaration on promotion of world peace and cooperation" (Gupta & Shahid, 1981: 404) which included Nehru's five principles. Six years later, the second non-aligned movement summit was held in September 1961 in Belgrade. At that conference Nkrumah spelt out a set of proposals which appeared to favor the soviet, as against the US. These proposals were: first, general and complete disarmament; second recognition of two Germanys; third, a peace treaty with Germany; fourth, complete liquidation of colonialism by 31 December 1962; fifth, three Deputy Secretaries-General at the United Nations representing the East, the West and the non-aligned; sixth, China's admission to the United Nations; and seventh, declaration of Africa as nuclear-free zone (Gupta & Shahid, 1981).

At the Belgrade Conference, Nkrumah also talked about converting the non-aligned into a "third force". Nkrumah stated that non-alignment should be used as a force for establishing new world order free from military threats and economic injustice. He went to argue that "Africa with its inherent belief in fairness and equality should play the role of mediator in the East-West conflict" (Smertin, 1987: 157). "We may not have arms, but there is something like moral force" (Smertin, 1987: 157). Nkrumah believed that this political position (third force) would make a distinctive African contribution to international discussions and the achievement of world peace (Smertin, 1987: 157). This what Nkrumah asked the non- aligned to do. His aim was "to forge a closer inter-African cooperation under the umbrella of the non-aligned" (Gupta & Shahid, 1981: 406).

It is interesting to note that all the non-aligned leaders used non-alignment as an anti-imperialist policy, but they believed that being non-aligned their countries did not need to be engaged in such international issues as disarmament, the struggle for peace or the condemnation of imperialist and colonial wars (Smertin, 1987: 156). What these non-aligned wanted was the preservation of their neutrality in all that did not affect their countries. Nkrumah called this kind of neutralism "Negative Neutralism" (Smertin, 1987: 156). Therefore, Nkrumah stressed that in order to combat imperialism; the African countries should adopt the policy of positive neutralism "Our slogan is "Positive Neutrality". This is our contribution to international peace and world progress" (Nkrumah, 1973b: 219).

Conclusion:

During the post-war period, though the African colonial countries achieved their independence, they could not free themselves from the danger and cruelty of neo-colonialism. Nkrumah acknowledged the destructive potential of foreign interference as a result of neo-colonial goals. To get rid of this exploitive phenomenon and gain their economic liberation, the African politicians had to struggle against those imperialists who wanted to keep the African nations as their market of raw materials, and impose economic and political control upon them. Indeed, Nkrumah adopted two anti-imperialist policies African unity and non-alignment that he saw as a weapon to confront the cruel clutches of neo-colonialism.

Nkrumah's political achievements in Ghana served as a model for African nationalists elsewhere in the continent. He was a pre-eminent founder of the movement of African unity, more than any other African leader of his time; he symbolized the black man's self-identity and pride in his race. His pan-African vision has survived into the 21st century and shaped the thinking of African new generation in the entire world. The most visible impact of Nkrumah's ideas on African unity has been the institutional transformation of the OAU into the African Union (AU) in July 2002. After the death of Nkrumah, the sixth and the seventh pan-African congress took place in 1974 and 1994 respectively. The congress participants agreed to resist the recolonization of Africa by a global capitalism. They recognized the usual catastrophes the post-colonial states faced that were resulted from the neo-colonial status: debt, civil wars, food crisis, African refugees, the continued brain drain and the rise of racism internationally. Therefore, the participants were on the front line of responsibilities to end these hard knocks.

Nkrumah had already denounced the recolonization of Africa, stated the disastrous results of neo-colonial capitalism. Thus, the task of the pan-Africanist movement of the 21st century was three fold: firstly, to make an impact on the African people in the process of transforming the nationalist consciousness of the 20th century; secondly, to make a decisive impact on work opinion with respect to the Africans at home and abroad, and thirdly, to be able to realise the spirit of dignity for the renewal of the human spirit (Campbell, 1996).

Moreover, in his campaign against neo-colonialism, Nkrumah was known to be one of the leading political figures of the 20th century who strongly upheld the ideology of the Non-Aligned Movement. The latter represents the hopes, desires, and the aspirations of the overwhelming majority of the world population who have suffered from colonialism, racialism and neo-colonialism and who denied the right of self-determination. As Nkrumah, the members of the Non-Aligned Movement, by struggling to make an end to regional conflicts, colonialism, imperialism, neo-colonialism, and apartheid, have contributed towards the promotion of the independence of states, the democratization of global relations and in creating conditions conducive to international peace, security, justice, equality and co-operation in the world.

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