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KWAME NKRUMAH'S CONSCIENCISM AND QUEST FOR POLITICAL STABILITY IN ENUGU SOUTH LOCAL GOVERNMENT AREA, ENUGU STATE

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Abstract

Political instability in the contemporary Enugu South Local Government Area needs reformation so as to stabilize it for the purpose of peaceful co-existence. It has been observed that Kwame Nkrumah's consciencism is the best panacea for this problem. By the virtue of the meaning, consciencism is a socio-political philosophy that is blended and served as an intellectual awareness of personality. From Nkrumah's point of view, consciencism is a superstructure that refers to the alienation of the African in the era of conflict between foreign and African forces in African soil on African mind and identity. The Challenges of this paper as a work on Nkrumah's consciencism [political ideology] to combat those problems political servitude that serve as a cog on the wheel of progress a case study of Enugu South Local Government Area. A notable political marginalization is under the ambience of sit-tight type of leadership in Enugu South Local Government Area which has been recurring over three decades with unpopular policies employ the police, independent candidate and other security agencies to quiet all oppositions, thereby threatening democracy, authority, liberty and other fundamental rights of the people of Enugu South Local Government Area. This study serves as a necessary step to pave way for Enugu South Local Government Area, new leadership and political culture. The researcher made use of qualitative method in this study. The work found that if this aforesaid political ideology [Nkrumah's consciencism] is properly utilized, it will foster political stability and curtail the crisis of chaos and collapse and bring civilized jurisprudence to Enugu South Local Government Area.

Introduction

Nkrumah's consciencism and quest for political stability in Enugu South Local Government Area, Enugu State. Consciencism is a socio-political philosophy that is revolutionary both in approach and nature. It is a philosophy that is blended and served as an intellectual awareness of African personality. From Nkrumah's perception, consciencism is a superstructure that refers to the exploitation of the African in the era of conflict between foreign and African forces in African soil, on African mind and identity [Okon. 2009]. To put it somewhat differently, consciencism is conceptualized as a political foresightedness for development and stability of Africa and to pursue fundamental interest, moving creativity, values and belief. When Kwame Nkrumah in that admirable history of political philosophy that forms the opening of his political ideology [consciencism], asserts that unless you are in control of your own destiny, and self-government no other issues count. This assertion is traceable to his galvanizing and notable contributions to political development in Africa under the ambience of Pan-Africanism. For instance, Howard [1978] is of the view that Pan-Africanism beliefs declared the need to make Africa truly independent; self-sufficient; politically influential and important and on the World scene; with power to protect itself from outside encroachments. As a result of this, Dr Nkrumah began to reason how African nations in those rudimentary era should come to age and its economies would be able to meet their needs to express their greatest potential in view and



be free from colonial conquest. His fundamental interest, belief and calling for self-determination, African socio-political and economic desires to deliver Africa from a herculean task imposed by the advanced capitalists [imperialism]. Nkrumah who opposed all deprivation of freedom, found a special irony in Britain's campaign to save Europe from Hitler in the name of freedom [World war 11], while Britain continued to deny freedom to Africa [Howard, 1978]. The above deficiencies adversary affected African totality ways of their lives, be it religion, socio-political economy as well as for labour intensive industries. As a matter of fact, Africans were savagery exploited in the hands of colonial masters. In fact they were politically handicapped. There was no effort on the part of the colonial powers to industrialize their colonies.

According to Offiong [2001], Nkrumah asserts that Africans exported bauxite and imported aluminum pots and pans; they exported palm oil and imported soap, and margarine and other related products; they exported hides and imported boots and shoes; they exported cocoa and imported chocolate and processed cocoa; they exported rubber and imported tires; they exported timber and imported paper. This was nonsensical because in all their understandings, their interests came first and all was designed to enhance the exploitation of the people as well as hijacking power and leave nothing to the host. The former suggests a notable constraint to political freedom in Enugu State emphatically Enugu South Local Government Area. It is a well known fact that since the the creation of Enugu State in 1991, opened as a year of acute political turbulence in Enugu South Local Government two of the four autonomous communities in Enugu South Local Government Area particularly Amaechi and Obeagu communities unlawfully hijacked the seat of power chairmanship post in Enugu South Local Government as if it is their birth right. It is not statutory to the fundamental objectives and directive principles of the state policy. According to constitution of the federal republic of Nigeria 1999 chapter 11 section [4] declared that Government Council or such agencies shall be carried out in such manner as to recognize the diversity of the people within its area of authority and the need to promote a sense of belonging and loyalty among all the people. But reverse is the case in Enugu South Local Government headship of the Local Council, the indigenes of Amaechi and Obeagu Awkunanaw usurp seat of power over three decades [1991-2021]. Such negative power depicts incompetence in democracy. It is a political marginalization and abuse of power that seek hegemony over other communities. According to daily star, Monday September 11- Sunday 17, 2017 [Atu dennis], those political heavy weights of a particular community tend to use their political positions to fan the embers of disunity, social discrimination and marginalization of other communities. Since 1991 when the local government was created, the indigenes of Amaechi and Obeagu Awkunanaw have hijacked the headship of the local council and all the State and Federal appointments allocated to Enugu South Local Government Council to date. All genuine efforts made by highly qualified Men and Women from other indigenous communities in the past, to head the council have been stoutly resisted by Amaechi and Obeagu Awkunanaw elites who continue to pay domineering role of the headship of the council. The table below reveals unhealthy rivalry which existed in Enugu South Local Government Area is a set of political cabals from Amaechi and Obeagu Awkunanaw who hijacked power denied others the opportunity of heading the council includes:

Chairmanship of Enugu South L.G.A. from 1991 to Date: Where is Equity in This? Is It Fair?

S/N	AMECHI COMMUNITY	OBEAGU COMMUNITY	UGWUAJI COMMUNITY	AKWUKE COMMUNITY	PERIOD
1	HON. STEVE IKE NWGU		NIL	NIL	1991 – 1993
2	DR. CHIKA OKO		NIL	NIL	1993 – 1994
3	HON. SAM ONYIA		NIL	NIL	1994 - 1995
4		HON. SAM NGENE	NIL	NIL	1995 – 1997
5	HON. GODDY AGBO		NIL	NIL	1997 – 1998
6	HON. SUNDAY ANYANWU		NIL	NIL	1999 – 2000
7	HON. CHARLES NWABUEZE		NIL	NIL	2003 – 2004
8		HON. SAM NGENE	NIL	NIL	2004 – 2005
9		HON. SAM NGENE	NIL	NIL	2005 – 2006
10	CHIEF EMMA OKENWA		NIL	NIL	2007 – 2008
11		HON. CHIENE I. CHIENE	NIL	NIL	2008 – 2009
12		HON. SAM NGENE	NIL	NIL	2009 – 2010
13	HON. NWABUEZE OKAFOR		NIL	NIL	2011 – 2014
14	HON. VICTOR O. AGBO		NIL	NIL	2014 – 2016
15	HON. SUNDAY UGWU		NIL	NIL	2016 – 2017
16	HON. UCHE EDE		NIL	NIL	2017 – 2018
17	HO. SUNDAY UGWU		NIL	NIL	2018 – 2019
18	HON MONDAY ENE		NIL	NIL	2020 – 2021

Brief Biography of Kwame Nkrumah

Kwame Nkrumah PC [born 21 September 1909-27 April 1972] was a Ghanaian politician, political theorist, and revolutionary. He was the first Prime Minister and President of Ghana, having led the Gold Coast to independence from Britain in 1957. He was a native of Nkroful, Gold Coast [now Ghana] died April 27, 1972, Bucharest, Romania, Ghanaian Nationalist Leader who led the Gold Coast's drive for independence and Presided over its emergence as the new nation of Ghana. He headed the country from independence in 1957 until he was overthrown by a coup in 1966. Title /office President [1960-1966], Ghana Prime minister [1952-1957], Gold Coast Political Affiliation. United Gold Coast Convention. Subject of Black Nationalism African National Liberation Movement. Nkrumah's fundamental interest, belief and calling revolved around African socio-political and economic issues. He attended Catholic Schools and Government College all in Ghana.

At the Government College, Nkrumah was privileged to study under a renowned Pan-Africanist Kwegyir Aggrey, who himself studied in the United States of America. This encounter with Aggrey provoked a desire in Nkrumah to seek for further studies in America. In 1935, this desire came to fruition as Nkrumah left Ghana for the United States of America. Consequently, Nkrumah enrolled and received a B.A. in economics and sociology and another at the University of Pennsylvania. As a result, Nkrumah obtained a bachelor in Sacred Theology [STD] and an M.Sc. in education from these respective institutions in 1942. Nkrumah returned home in late 1947. As General Assembly, he addressed meetings throughout the Gold Coast and began to create a mass base for the new movement. When extensive riots occurred in February 1948, the British briefly arrested Nkrumah and other leaders of the UGCC. When a split developed between the middle class leaders of the UGCC and the more radical supporters of Nkrumah, he formed in June 1949 the new convention people's party (CPP), a mass based party that was committed to a program of immediate self-government. In January, 1950, Nkrumah initiated a campaign of "Positive action" involving nonviolent protest, strikes and non co-operation with the British colonial authorities. From prison to prime ministry. In the ensuing crises, service throughout the country was disrupted, and Nkrumah was again arrested and sentenced to one year imprisonment. But the Gold Coast first general election (February 8, 1951) demonstrated support the CPP had already won.

Elected to parliament, Nkrumah was released from prison to become leader of government business and in 1952 Prime minister of the Gold Coast. By a plebiscite of 1960 Ghana became a republic and Nkrumah became its president, with wide legislative and executive powers under a new constitution.

Nkrumah then concentrated his attention on campaigning for the political unity of Black Africa, and he began to lose touch with realities in Ghana (en.m.wikipedia.org).

Overview of Kwame Nkrumah Consciencism

Nkrumah's Consciencism can be described as the philosophy and ideology of attaining socialism. It formed a framework of his political action. He specifies three segments of the African society which are the Traditional, Christian and Islam that coexist uneasily due to their conflicting principles. (books.google.com) Thus, Nkrumah's Consciencism is the call for the African to return to her unique creative prowess.

In this perspective, Consciencism defines the spiritual and material problems affecting Africa and the strategic resolution in respect of the attendant crises. The import of this position is that proper articulation of the strategy for the resolution of the issues at hand will, at once sort out the authentic identity philosophy and/or ideology for Africans.

In the present, Consciencism has become a source for the construction of a certain political, moral and cultural philosophy for the continent of Africa. Consciencism as conceived by Nkrumah and popularized by his intellectual descendants takes notice of the distinction created by Eric Fromm (1925 – 1980) between authoritarian conscience and humanistic conscience. As would be expected, Nkrumah's Consciencism tilts strongly to the direction of humanistic Conscience. This also has become a useful thesis in the study of man in the African society.

Enugu South Local Government Leadership

In this new era of generational politics that threw brilliant types of government, administered with authoritative allocation of resources and values of the society with equitable distribution of wealth, power and selecting good leaders on mind who would define the constitution supremacy of power and judiciary without compromise.

Nkrumah's Consciencism demonstrates the ingenuity of the disorderliness of ancient government political marginalization and instituted political culture which stands for ages especially for those who have a progressive instinct. For instance, Obiajulu S. (2004), when the local government were created, they were given duties to perform constitutionally, the statutory allocation of resources and values of the local government in Enugu South in an ideal situation supposed to be even distributed but in practice, unconscionable headship of the local council especially Amechi and Obeagu communities usurped the sit of power over three decades unlawfully. The above deficiency is a social disability which adversely affected deeply the political lives of Enugu South Local Government Area emphatically Ugwuaji and Akwuke, Social discrimination that denies the group an equal opportunity to maintain and develop its culture. Discrimination that brought embitterment to social life, including employment, politics admission and treatment in schools and universities and relative social distance.

In this type of political disorder is political gatekeepers which tends to use their power at the expense of others, use their influence to block the participation of others in politics for instance, Usoa (2019) is of view that it has increased the occurrence of electoral fraud in our political system (The God Father) therefore use their influence to block the participation of others in politics by dictating who participates in politics and under what conditions, they remain adamant as political gatekeepers. A God father is a kingmaker, boss, mentor and principal, while a godson is the beneficiary and recipient of the legacy of a god father. A Godfather is someone who has built unimaginable respect and followers (votes) in the community and possessed a well organized political platform and general acceptance from electorate that could secure victory for candidates of his choice as such political gatekeepers are political leaders who will resurrect their godsons in power replace them in their various political offices in order to satisfy their selfish interest. According to Oxford Advanced Learners Dictionary, (200) is a person whose job is to check and control ... As synonymous to Godfatherism the dictionary says that a Godfather is a very powerful man in a criminal organization especially the mafia. All this they do for personal aggrandizement and accumulation of affluence.

The cardinal issue was the struggle in which the indigenes of Amechi and Obeagu communities hijacked the headship of the local council benefited at the expense of their neighboring communities, Ugwuaji and Akwuke. This development led to a precarious balance in the political system of Enugu South Local Government Area.

Evidence was also produced to show that the unfavourable share of Ugwuaji and Akwuke in the distribution of headship council of the Enugu South Local Government Area was not only an instance of discrimination, but was to be viewed as guide to other unfavourable trends, which were aggravated, for example, when Local Government officials emphatically Amaechi and Obeagu Communities were employed on official duties and improperly used their position to influence the electorate to remain in power.

Attention was drawn to the area of chairmanship post in Enugu South Local Government where all the state and federal appointment were hijacked and tended to work

against the interest of the other autonomous communities (Ugwuaji and Akwuke). Cases were cited as evidence that all political positions, service board were Amaechi and Obeagu in compositions and discriminatory in operations as we had earlier noticed in this article.

To put it bare the first dynasty of the headship councils of Amaechi and Obeagu autonomous communities came to an end with the banishment of sit-tight for maladministration in a radical tone by the ex-Governor of Enugu state, Rt. Hon Ifeanyi Ugwuanyi for giving Ugwuaji a sense of belonging by appointing a prominent leader Hon. Barr. Chimezie Robinson Nkwua as the executive Chairman of Enugu South Local Government Area. Therefore, Kwame Nkrumah's political philosophy serves as a revolutionary vanguard to substantiate the fear and insecurity and political marginalization of the indigenes of Ugwuaji and Akwuke communities.

Enugu South Local Government put before Ugwuaji and Akwuke an impressive figures which they consider prove conclusively that there has been no neglect of these autonomous communities in the matter of public services. Indeed, rather the reverse is true and Ugwuaji and Akwuke have their share of Enugu South Local Government expenditure.

The Need for Kwame Nkrumah's Consciencism in Enugu South Local Government Leadership

Struggle for power and control has resulted in numerous contending and conflicting problems as well as voluntary cooperation. Unruly elements seems deeply rooted in human nature. Children quarrel over the terms of their play and for the possession of toys. These unnecessary prejudices and irrational dispositions, however moderated and disciplined by social life, continue in grown-ups. The established social relationship is always frustrating to many people and frustration leads to aggressive and unpredictable behavior. This leads to friction and conflict, which, if not moderated by some external authority, may disrupt public order and the political system.

The need for Kwame Nkrumah's Consciencism is glaring to paralyze abuse of power, political marginalization and social disorder imposed by advanced capitalists. As a result of this deficiency, voluntary cooperation spearheaded by Nkrumah's political ideology serves as a means of configuring brilliant leadership and political culture so that African nations and their economies would be able to present their needs and greatest potential and self-government.

The publication of Kwame Nkrumah's consciencism provides a way forward out of the woes of African socio-political and economic problems introduced by colonial masters. A notable contribution to this development is the ambience of pan-Africanism, which tends to be in support of the self-determination of African states. Nkrumah believed that self-government is the most basic human response, and the crowning triumph of man's achievement is genuine independence and self-determination for all for stability for economic growth for continuing artistic creativity for an important and positive rule in the world. For instance, Howard's (1978 P. 812) Pan-Africanist beliefs declared the need to make Africa truly independent, economically self-sufficient, politically influential and important on the world scene, with power to protect itself from outside encroachments.

Nkrumah's positive action was a convincing political thesis in the destruction of the oligarchic influence and operation. The above attention on self determination has no doubt remained the driving force of the Nkrumah's consciencism developmental agenda as there can be no meaningful development without freedom (self-government).

As a matter of fact Nkrumah reacted sharply against draconian laws of colonial masters and became the voice of oppressed people of Ghana and Africa at large. From this point of view, it is crystal clear that a number of large people, communities were each brought under the sway of single central government a case study of Enugu South Local Government Leadership just as seriously as the activities of few individuals emphatically Amaechi and Obeagu Awkunanaw, wielded the Enugu South Local Government power for more than three decades. For instance, Daily star Monday September 11 – Sunday 17, 2017 they used slavery” and free born syndrome to cover up their maneuvering activities both internally generated funds and federal allocations are used to develop Amaechi and Obeagu Awkunanaw respectively, other neglected communities in Enugu South still suffer bad roads with jumbo potholes, indigenes live in squalor and abject poverty, unemployed qualified youths roam the villages as there is no plan for employment, or empowerment, village markets still in their primitive form, no organized motor parks, no link roads just to mention a few. The wealth of this local council is not evenly distributed as a result of the activities of these cabals since the creation of the local council in 1991. Such is the gravity of wickedness, intimidation, marginalization and social discrimination prevalent in Enugu South Local Government Council till date. The zoning pattern of the peoples Democratic Party (PDP), the only party Ugwuaji, Akwuke, Amechi and Obeagu Awkunanaw indigenes belong to.

Since 1991, was not adhered to all in the bid to dominate the polity like a colossus and deny others the opportunity to the position. What these political cabals do during electioneering campaign is to sit down and share the existing position amongst themselves in total neglect of other communities.

Abinitio creation of the Local Government is to drive development down to the grassroots and bring development closer to people. According to the Royalty magazine, April – June 2014, p 6), the 1976 nation-wide local government as the third tier of government whose aim was to bring government closer to the people. This led to adoption of a uniform standard for the creation of new local government councils throughout the country. As a matter of fact, Igbo as ultra-democratic nation, power did not reside in one single person that precipitated to the common Igbo provabal saying that “Igbo Enwe Eze” (Igbo has no King), found its dictum, in democratic dispensation where everybody is civically and politically engaged irrespective of hereditary social classes or sub-classes. Hence there is need for Nkrumah’s Consciencism (Political Ideology) to foster development self determination and political unification, government attention to the rural areas emphatically those that are politically handicapped as result of free born and slave (ohu and Amadi) unhealthy rivalry between Amaechi, Obeagu, Ugwuaji and Akwuke.

It is incontrovertible fact that Nkrumah’s political philosophy had provided courage and progressive leadership judging by the millennium politics. Apart from the restoration of political freedom in most of the African states, hitherto torn apart by leadership tussle, local government too, especially Enugu South Local Government Area have felt the impact of Nkrumah’s ideology in one way or the other. For instance, the present administration of Enugu State intervened for the leadership of Enugu South local government decentralized sit of power amongst the four autonomous communities, Amaechi, Obeagu Ugwuaji and Akwuke. Therefore Nkrumah’s Consciencism is a criterion for political association especially to any society that has a progressive instinct.

As a matter of fact, there is a need for political reformation if the Enugu South Local Government is liberated from the exploitation of headships. This political reformation implies freedom from poverty and economic conditions of the people. To put it somewhat differently it was in this perspective that compelled Nkrumah to the promised land (self-determination) through democratic freedom which Nkrumah refers to it as the kind of freedom that will bring about an end to all forms of political tyranny and see to the establishment of true democratic space in Africa in which sovereignty would be vested in the masses. This could be relevant to the leadership of the Enugu South Local government. It was in reaction to the cultural, socio-economic, and political problems which the Amaechi and Obeagu communities brought about that the Ugwuaji and Akwuke communities viewed the Enugu South Local Government leadership council as political marginalization.

Recommendations

Clamor for rotation of headship council of Enugu South local government area is a distributive justice. It is partly responsible for the strong calls from neglected communities such as Ugwuaji and Akwuke communities for entrenching the headship council Amaechi and Obeagu imposition of political peril at all levels of Enugu South Local government area. All these therefore appears to suggest not only a dissatisfaction with the politics of immorality introduced by the headship council Amaechi and Obeagu but active calls and agitation for its replacement or concurrent operation with transparent political system that will accelerate the growth of democracy in Enugu South Local Government area.

Among the basic sources of strength in our favour include;

1. A readiness to welcome and accommodate new ideas, burning desire for progress and profound beliefs in the efficiency of human efforts.
2. A natural candour, which is allied to a strong sense of fair play and justice.
3. A capacity for surviving arduous conditions, even where these includes the deliberate infliction of headship and cruelty.
4. Above all, an irreplaceable sense of humour and gaiety of charity and hope. If we would dwell more on these common bounds of brotherhood and emulate the characters of Kwame Nkrumah's political philosophy, which is conversely self-determination for all political stability for economic growth, for continuing artistic creativity, we should be readier in our common endeavours to revive all that is good in Enugu South Local Government Area.

Conclusion

Kwame Nkrumah's political philosophy is a foundation on which Africans might stabilize and Industrialize their economies, just as Europeans had done in Europe. Nkrumah believed that self-government is the most basic human response and crowning triumph of man's achievements that is genuine independence and self-determination for all stability for economic growth for continuing artistic creativity for an important and positive rule in the world. This is precisely what the article (Nkrumah's Consciencism and quest for political stability of Enugu South Local Government Area) was constrained to put emphasis on issues of justice, politically neutral, development and peace, to decentralize headship council amongst the four autonomous communities that made up Enugu South Local Government Area instead of power residing in Amaechi and Obeagu communities alone./

The government praises and esteems those who devote themselves to the public office. Also, she can equally call to order those who are usurping the state power as we had earlier discovered in this article that the headship council was hijacked by Amaechi and Obeagu Communities, and all the states and federal appointments allocated to Enugu South Local Government Area were controlled by Amaechi and Obeagu over three decades.

It is a political marginalization that depicts incompetence. In this regard, the researcher decided to work with the political ideology of Kwame Nkrumah with the view to enthroning a greater sense of justice and use whatever resources available to build up Enugu South Local Government Area, its polity, economics would be able to meet their needs to express their greatest potential in view and damn inhuman political practices.

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