

Exploration as Construction; An Analysis of the Role and Impact of African Political Thought on Some Colonized African States and Societies

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Abstract

This scholarly work thoroughly examined some major aspects associated with the studied subject matter, fully explored, conducted and entitled: "Exploration As Construction: An Analysis of the Role and Impact of African Political Thought on Some Colonized African States and Societies". As the title obviously appears it impliedly means an intellectual endeavor to explore, and Historically re-construct some of the major findings of the research results for the attainment of a balanced study. In the course of conducting the study both published and unpublished sources were interacted with for the collection of concrete, reliable and genuine data for a proper historical re-construction. The Study Strongly argues that the positive role and impact of both African Political Thought, Pan-Africanism, Nationalism and African Marxism's (Radicalism) against colonial and Apartheid regimes on colonized African continent could not be left unstudied. The constructive efforts explored under the studied subject matter were partly responsible for the declaration of political independence of African states. Similarly, of equal importance and relevance is the exploration of the fact that the tremendous contributions of the founding fathers of African Political Thought or Statesmen such as Kwame Nkurumah of Ghana, Jomo Kenya of Kenya, Nmandi Azikwe, Tafawa Balewa and Sir, Ahmadu Bello Sardauna of Sokoto of Nigerian state, could not only be regarded as a life-long achievements but equally commendable, memorable and historic. Further to the above, African Political Thought is what largely led to the evolution of African political culture and had also generated an idea for the democratization of African States in accordance with periods and interests. The study further argues that despite the attainment of the Political Independence of African States still, there are a multitude number of exploitations in existence among others include; underdevelopment of African economies, dependencies on the Western World, devaluation of currencies, financial bankruptcies, external supports and funding of artificially evolved economic, social and commercial ideologies like;

banditry, cattle-rustling, kidnapping, religious insurgencies, plotting an action for coup and encounter coups d'tat in Africa for the attainment of targeted political, economic and social interests of Europe in particular. In view of the above, the study justifies that it is yet time for the African leaders to rise against the post-colonial political, economic, social and religious bondages as well as post-colonial system of enslavement for the betterment of Africa as a whole. This study has to a large-extent found that it was colonialism that led to the destruction of African political, economic, social and religious institutions that operated prior to colonial conquest of Africa, thereby making it possible for the emergence, rise, influence, adoption and practice of Western life-styles at the detriment of the indigenous ones found in operation earlier. Colonialism had never benefited African Continent and its people but rather generated a kind of disadvantage to the political, economic and social life of the continent. The last but not the least, the study recommends the way forward for Modern African Continent, The ways include; leaders should rise to the task of African continental-building projects, be found altruistic, powerful, dynamic, versatile, resourceful, transparent, selfless, responsive and responsible in nature, character and action for the well-being of Africa and its people at large.

Keywords: Exploration, Construction, Analysis, Role, Impact, Political, Thought, African, Societies

General Introduction of the Studied Subject Matter

However, in any case, it would be interesting to be borne in our intellectual minds that this study conducted has been sub-divided into inter-related sub-headings each examining and analyzing an aspect relevant to the field studied about purely for historical reconstruction of some major developments associated with the subject matter of study. Similarly, it is still not out of place but equally relevant and important to bring into light that this commentary note serves as a prelude for a proper understanding of the position, relevance, validity and the main focus associated with the subject matter of our write-up entitled **“Exploration As construction; An Analysis of the Role And Impact of African Political Thought on Some Colonized African States And Societies”** Furthermore, previous studies conducted have argued that **“African Political Thought”** itself as a concept should be regarded as ‘Political Theories and Ideologies’ enunciated in the speeches, autobiographies, writings, as well as policy statements of the African statesmen and grounded scholars of high academic recognition. But it is equally of prime importance and relevance to observe that it varies according to historical circumstances that frequently change African World’s political environment, as well as International Politics, Diplomacy and Social Order in accordance with modernity, political, economic and social interests of any given bonafide member by and large. Further to the aforementioned ideas generated and highlighted the concepts of **“Political Theory, Philosophy and Practice”** are both in extricably linked, which makes six distinctive periods of African History, and each has its own dominant theories namely; **indigenous Africa, imperial Africa, colonial Africa and (early, middle, and late), modern or post-colonial Africa to a large extent.**

Fundamental Motives and Focus of Western Imperialism Against African Continent and Its People: -

Recent past studies conducted (Offiong, 2001), inclusively, have highlighted that Western Imperialism had impoverished African states and their nations by and large, thereby making them poor and poorer consequent upon the occurrence of exploitation of human and materials resources and above all were made to become too dependents, satellite/peripheral, raw materials exporting, creation of irrelevant and invalid competitions, rivalries, victims of hunger and starvation, communal struggles and antagonism. In any event, it is worthy to note that the anti-colonial struggles against colonization culminated in the disappearance of the desire for further economic domination. However, the whole attempt herein is to bring into light that both the political, economic, social and religious obstacles generated by imperialism and imperialists themselves and as well as the Africans' struggles against colonialism for their emancipation in all ramifications of human's life were some of the fundamental factors that made the study to be conducted with the sole aim of filling the existing intellectual gap, and to a large extent for the satisfaction of our long-term intellectual commitments and to contribute for the **furtherance of the knowledge of the field (African Historiography)**. Furthermore, this scholarly work has explored that exploitative relationships of the two camps i.e. colonized African nations and the colonizing authorities remained as it was even after the attainment of the political independence of the respective African nations, with some few modifications and adjustments only (Offiong, 2001). From the foregoing, it would be quite convincing to accept the fact that Western form of human and materials exploitations as well as indirect form of post-colonial enslavement against African states and their nations for the betterment and further advancement of Metro-politan Europe or Western World at large still exist at the expense of Africa and its nations (Bala, 2006).

Conceptual Interpretation And Analysis of Some Major 'Terms' Applied Herein: -

However, recent past studies conducted (Nyerere, 1977), views 'Pan- Africanism' its adoption and application into practice as an ideology which emphasized the unity and solidarity of all African states, regardless of geographical or ethnic background. Pan-Africanism had provided a framework for most of the colonized African states and their respective nations to connect with other African nations and struggle for the independence by fostering a sense of shared purpose and collective action for the satisfaction and attainment of targeted goals and objectives, which meant nothing but political independence. Furthermore, (Babu, 1981), rightly point out that Pan-Africanism was prominently promoted by the African Diaspora-scholars and activities of African descent residing in other nations. He further highlights that Pan-Africanism as a political, cultural, ideas and movement was created in the 1900's, with the sole aim of re-grouping and mobilizing Africans and Africans in Diaspora against foreign domination, oppression and discrimination.

- ✓ **The Concept of Political Pan-Africanism:** This has been connected to African nationalism (struggle for independence).
- ✓ **The Concept of Economic Pan-Africanism:** This has been linked and largely centered on the struggle against imperialism and neo-colonialism. Part of the major figures/proponents of Pan-Africanism in North American included: W.E.B. Du-Bios, Marcus Garvey Paul L.Robeson and George Padmore to state but a few (Chabal, 1999).
- ✓ **Cultural Pan-Africanism:** This form of Africanism was created and fully expressed through 'Negritude; a cultural movement re-assessing African culture, values and

traditions as part of the common heritage of mankind. This concept itself had originally emerged in France in the 1930's within the circles of African and Afro-Caribbean elites, notably; Aime Cesaire, Leone-Gontram and Lepold Sedar Senghor. (Fanon, 1968).

- ✓ **The Concept of Modern African Nationalism:** Modern African Nationalism has been regarded as a political idealism and movements of Africans in particular aimed at liberating Africans from European colonial political and economic domination, cultural oppression, social exclusion and economic exploitation as far as human and material resources are concerned. In view of this, Kwame Nkrumah of Ghana opines that “*seek ye first the political kingdom and all else will be added unto you*” (Nkrumah, 1956). However, recent past studies have demonstrated that the major challenges of African Nationalism even after the declaration of independence of African states was to build a viable nation out of more than fifty artificially created states, most of which attained independence in the 1960's.
- ✓ **African Socialism;** This is a radical form of African Nationalism, which was influenced by Marxists-Leninists (Though officially non-Marxists). This form of African socialism rejected capitalism and regarded it as alien to African culture and traditions. This purely centres on the African tradition of communalism. **The Socialist Model of development involves a state led-development strategy based on planning, land reform and the industrialization of the economy.** Some of the African states that adopted this political ideology between 1960s-1970's included; Algeria under (Ahmad Ben Bello), Ghana under Nkrumah in 1962, Guinea under Ahmed Seikou Toure, Mali under Modibbo, Keita and Tanzania under Julius Nyerere, in 1968 (Claude, 1996), as for Senegal under Leopold Senghor and Kenya under Jomo Kenyatta, who paid lip service to African Socialism consequent upon which it was not fully implemented throughout his regime (Ben, 1987). Studies interacted with have further shown that as for **African Marxist Regimes;** by 1969-1975, the period saw the emergence of African Marxist-Regimes. Many of the military adopted it as the state ideology. But it is worthy to note that the self-proclaimed 'Marxists' African leaders did not genuinely and strongly believed in this ideology but was used for as an instrument for political domination and control of their people (Richard, 1985). Studies have further indicated that out of the African states that adopted such an ideology included; Ethiopia, under Mengistu Haile Mariam, Mozambique under Samora Machael, Namibia under Sam Njuma, Somalia under Mohammed Siad Bare and Zimbabwe under Robert Mugabe (Hussain, 1974).
- ✓ **Afro-Marxism;** This specifically highlights the implementation of the concept under review by some African post-colonial governments. This form of Marxism largely centred on **Marxist-Style Models of Social and Economic Development** supported through the links with **Communist Party-Led Governments** such as Soviet Union and Cuba. This form of Marxism was characterized by centralized political decision-making typically within a single party state, economic collectivization or nationalization of productive property and industry and a direction of national culture, often without regards for the culture of ethnic modified by the ruling party.
- ✓ **African Political Economy:** This is a field of knowledge within political science as an academic discipline. Political economy of African states centres on analyzing the

relationship between the state and African markets (Roberts, 1981). In another related development, studies have pointed out that the major pre-occupation of this discipline is the analysis of the role of the state in promoting economic growth and poverty alleviation.

Failure of the State Led-Development:

Previous scholarly studies interacted with have also demonstrated that many of the Sub-Saharan African countries attained their nations' political independence between 1950's-1960's Nigeria inclusive, since such declaration of political independence African policy makers and grounded scholars alike strongly emphasized the importance of the state in driving development in the new African states (Cabral, 1972), due to the administrative weakness of the indigenous capitalist classes in these states/countries despite the assurances that the states would lead the development process (Patrick, 1999).

Further to the above, it is worthy as the study explored to note that both the Socialists-States like Tanzania and more market oriented societies such as Nigeria in particular the state emphasized industrialism, manipulated exchange rates and restricted International Trade with the goal of encouraging industrialism. However, it is interesting to note that the whole attempt herein is to portray that the African leaders during that period depended on the disbursement of patronage to maintain political support and it is unfortunate to learn that it resulted in generating poor policy choices, incompetency and administrative weakness to a large extent. However, in any event it is worthy to note that the major overriding concern of the subject matter of study is the need to understand how African states and their societies at large even in modern day should be organized, re-structured and re-liberated against the bondage of post-colonialism. However, for the general reading public to be convinced therefore, it could not be out of portion to quote Nkrumah of Ghana: *"Africans should have control over their own affairs, free from external interference. African political thought simply centres on the validity of cultural identity, pride and agitations for the attainment of Political independence"* (Mazrui, 1996).

The whole issues centre on struggles on massive scale against colonial regime, exploitation of human and material resources and as well as Western life styles by the patriotic, selfless and dedicated African leaders and some number of ideologically guided African elites and Marxists in general. Still, of equal relevance and importance to this study is the need to bring into light for an intellectual consumption. This study seeks to highlight that;

“Of Prime significance, validity and relevance is the need to point out that Historical scholarship as a discipline whose existence, functions and re-construction are both interwoven and must remain intact, valid and in existence even for the sake of an understanding of humanity and society by the next generation. This is basically because human beings come and go after reaching life-span but a nation itself continues for life as highlighted by Philosophy of History”. (Kabir, 2024.)

In view of the above, at this junction one might be convinced to accept the fact that the over-riding concern herein is to historically reconstruct some of the major historical circumstances that equally

led to the declaration of the political independence of our respective African states and as well as to re-document numerous constructive efforts made by some patriotically, ideologically and politically minded African Nationalists such as; Nkrumah of Ghana, Nelson Mandela of South Africa, who vigorously fought against 'Apartheid Regime', Zik, Tafawa Balewa and Sir, Ahmadu Bello Sardauna of Nigerian state and society to state but a few.

Recent past studies conducted have strongly emphasized that the concepts of; Political Thought, Nationalism and Marxisms/Marxists point of views against colonialism are not only interwoven but extremely impossible to be discussed in isolation (Rotbarg, 1962), points out that Nationalism itself is a political, social and cultural ideology that emphasizes the shared identity, culture, history and often ethnicity of a group of people within a defined geographical area. To him, African nationalism is a political movement for the attainment of emancipation of an entire Africa (Pan-Africanism), and for national self-determination. Other Historical sources have further stressed that African nationalism it is a multi-faceted journey that evolved overtime, marked by a distinctive phases and events.

Marxisms Views and Radical Approaches to Exploitative Form of Life;

(Sandbrook, 1985), in his study stresses that Marxism is a social, political and economic philosophy named after the 19th Century German leading philosopher popularly known as Karl-Marx whose economic point of view highlights the historical effects of capitalism on labour, productivity and economic development and further argued strongly that a worker revolution is necessary to replace capitalism with a communist mode of production/system of economy. In addition to the above, it is also worthy to note that the concept of *Marxism's Theory*; it is a philosophy developed by Karl Marx during the second half of the 19th Century, which unified social, economic and political theories. This greatly concerned with the consequences of a society divided between an ownership of the means of production as a solution to the inevitable inequality that capitalism fosters.

From the foregoing therefore, it could be safe for the study to justify that the tremendous contributions of Marxists' ideologies to the attainment of the political independence of African States cannot be left unstudied. Studies conducted on the field have further argued that Marxism's views and radical approaches to colonial regime is not only historic but contributory in the granting of political, economic and social emancipation of the colonized African nations. For instance, in 1975, Ethiopian's Darg Regime adopted and declared Marxism-Leninism as the state ideology. Until today, security documents and Museums serve as evidences of such ideologies even in the East African countries to a large extent (Wayne, 2005).

However, in any case, it would be interesting to note that the adoption, application and implementation of Marxisms in the struggles for decolonization was one of the fundamental factors responsible for the declaration of political independence of many African States. In addition to the above, some recent past studies conducted have revealed that the brutal rejection of capitalism by African politicians at the point of independence was largely due to a deep seated misconception that equates capitalism to colonialism. Lenin views the matter this way "*Capitalism was the extension of colonialism and imperialism*" for this reason African political figures at the time of independence didn't want anything to do with capitalism. To Nkrumah of Ghana "*We need socialism to fight off the imperialists*" For Nyerere opines that "*Capitalism encourages individual acquisitiveness and competition, we don't want that we need socialism*".

The aforementioned quoted speeches of some African leader's highlight how various African leaders were consequently motivated to accept, adopt and implement Socialist ideologist of Marxism which meant absolute ownership of all the means of production by the state.

However, as the study rightly pointed earlier that the three related subject matters studied about namely; African political thought, nationalism and Marxism are not only interwoven but a discussion on them herein is anything unavoidable and necessary. Therefore, it is against this backdrop, the study further seeks to draw into light that **"African political thought"** it is a complex and diverse field that encompasses a wide range of ideas and perspectives. (Muzrui, 1966) states that;

"It is rooted in the rich and comprehensive history and cultural traditions of the African states and nations respectively, which has shaped its unique political philosophy. One of its basic features is in the absolute belief and practice of communism. On contrary to western industrialism African societies prioritized collective well-being and harmony".

In view of the above and for the entire general reading-public to note this it could be exemplified with the concept of **'Ubuntu'**; which strongly emphasized inter-connectedness, mutual respect and understanding among individuals concerned. **'Ubuntu'** had in particular highlighted the relevance and validity associated with 'African Political Thought' to governance and decision-making processes. From the foregoing therefore, one may note that the whole ideas centre on the need to understand the fact that both African political thought, nationalism, Pan-Africanism and African-Marxists' views meant absolute resistance against imperialism/colonial regime. Western system of exploitation of human and material resources under the pretext of colonial administration or Apartheid regime as operated in South-Africa. Further to the above, it should be understood that it was such forms of general outcry, struggles and agitations on massive scale for the attainment of the political independence of African states that favoured the declaration of the independence of their respective states, sovereignty, emergence, rise and influence of a multitude number of African political figures, ideologists and powerful political economic, social and geographical associations such as Pan-Africanism, which had in particular strongly advocated for the unity of African continent world-wide. The studied subject matter had to a large extent addresses issues of great concern, worries, and others to many to point out herein. Some African philosophers have argued for economic empowerment, redistribution of wealth, and equal access to resources which meant an attempt to suppress down social injustice artificially generated by colonial regime in Africa purely for the political, economic and social betterment and advancement of Metropolitan Europe and Western World at large at the detriment of African continent.

The Contributions of African Political Thought to the Development of African Historiography; With An Emphasis To Nigerian State And Society: -

However, in any case, it would be interesting to be borne in our intellectual minds that such contributions under review are not only historic and remarkable but also served as the solid foundation for further sense of belongings, unity, progress as well as the promotion of African heritage, solidarity and other related developments. Recent past studies conducted have further stressed that African political thought was largely responsible for the artificial creation of modern

African political culture differently evolved for the advancement of democracy and the quest for sound governance in African continent. For instance, *Mambayya House Kano, Nigeria*; as a comprehensive centre for Democratic Studies purely established for the promotion of democratic studies, culture, functions, evolution of more political ideas, philosophies, theories and as well as for the adoption and implementation of sound and meaningful political ideas democratically explored for good governance and betterment of Nigerian state and society. Further to the above, (Bala, 1983), points out that African political thought has made a tremendous contribution to the growth and development of Nigerian Historiography in particular. He further highlights that Historiography itself centres on the study of Nigeria's past amongst which include; analyzing political structures, ideologies and political power, dynamics, to a large extent as well as the allocation of authoritative values and the quest for administrative power or political prestige in general.

From the above analysis offered, it would be quite convincing for one to note that the whole intellectual endeavor herein is to make it apparent that African political thought as a brand of knowledge it gets along with; indigenous knowledge system, pre-colonial form of governance operated prior to imperial conquest of any given part of pre-colonized Africa, decolonization movements for the attainment of political independence, post-colonial policies contemporarily found in operation, African historical analysis, Pan-Africanism for absolute decolonization of the colonially inherited legacies, African-centred perspectives, identity formation and nationalism, indigenization of African History, as well as social and economic, analysis are all inclusively now part and parcel of Historiographical form of scholarship for Historical re-construction. However, the last but not the least of the aforementioned ideas explored by the study is the need to understand that all the social and economic explanations offered in the study partly concerned with the ideologies associated with African socialism (Y.B. Usman, 1983).

Furthermore, studies have demonstrated that the crucial role played, validity and relevance of African political thought could not be quantified, for one to be convinced further it could be exemplified with the case of Ghana under Nkrumah and he had this to state; *“Ideas and basic principles associated with African political thought continued to shape the Ghana's political landscape and served as a reminder of the enduring legacy of African Political theory and philosophy by and large.*

Previous studies conducted have also highlighted that African political thought had attempted to evolve an egalitarian society in Africa on communal ownership and collective development, despite all the challenges confronted by African political thought and its founding fathers, they were able to achieve a lot, some of such life-long achievements could be located in the fields of declaration of political independence of some African states against colonial regime and in the struggle against racial discrimination/apartheid regime in South Africa in particular. In addition to the above, (Clapham, 1970), traces the African political thought back to the diverse and ancient cultures that existed on the continent prior to the appearance of the Imperialists/Europeans in general. This specifically meant that traditional African societies before the advent of external influences, had their own methods of governance systems and philosophical ideas found in operation about politics.

The Socio Political and Economic Impact of African Political Thought on African States and Societies.

In any case, it would be interesting to note that the significant role played by this subject matter under review cannot be over emphasized. However, it is against the above backdrop the study has briefly surveyed some of the positive developments associated with it. The study has in the first instance found that it had played a leading role in the evolution of African political philosophies, theories, ideological guidelines for the attainment of a long-targeted goals and objectives i.e. (Political Independence of African States), and as well as socio-cultural political system of governance. This study of ours has as a result of an in-depth exploration conducted on the aforementioned research results considered African political thought as anything not only historical, purposeful, but also one of the fundamental pillars responsible for the emancipation of African states and their nations against the socio-political and economic bondages of colonial regime and racial discrimination (Muzrui, 1988). Similarly, it is important to note that African political thought involves a diverse range of ideas, philosophies and perspectives that were equally used in the persuasion and motivation for the independence of African states respectively. In a nutshell, the above point raised meant it reflected the rich and varied history, cultures and experiences of many African states and their beloved nations.

Furthermore, for a proper understanding and analysis of other positive developments generated by African political thought relevant studies interacted with have also demonstrated that there were various ancient civilizations found in operations in African continent that have as well favoured the emergence, rise and influence of our subject matter of write up, amongst such included; **the Kingdom of Axum, Mali Empire, Oyo Empire, the Great Zimbabwe** and the most greatest and powerful amongst numerous of them was the **1804 Sokoto Jihad (Islamic Revolutionary Movement) and its entire Caliphate** founded and led by Sheikh Usman bin-Fodio (*Amirul Muminun*), Commander in Chief of the Faithful and devoted Muslims. It is worthy to note that each of the aforementioned Kingdoms had established a comprehensive, sophisticated, well-focused and organized political structures and systems of governance which were more sound, responsive and responsible compared to the exploitative, ruthless and irresponsible colonial administration underwent through over the decades by African states and societies. In a nutshell, essence and extent this points out how the early existed African philosophical ideas and their practices were equally shaped by some fundamental factors such as kinship ties/diplomatic relationships, oral traditions and collective decision-making in general.

From the foregoing, therefore, it could be safe to justify and state that the study has explored that the impact of African political thought on our respective continent was not only destructive but too negative, harmful, disheartening and disadvantageous to Africans simply because such external forces had influenced the trajectory of African political thought alongside, European colonial regime as further explored was responsible for the introduction and imitation of western life-styles by the Africans (**Absolute change in outlook, creation of political and geographical boundaries, maps, contemporary land and border disputes, western ideologies their adoption and practices**, Above all, colonialism was also responsible for the partial disappearance or disruption of political, economic, social, religious and socio-cultural values and norms of Africans. This had consequently led to the birth of a complex interplay between indigenous

political theories and philosophies and as well as externally imposed ones, consequent upon which brought about shaping modern landscape of African political thought.

However, other relevant studies conducted have revealed that post-colonial African thinkers such as Nkurumah, Julius Nyerere, and Frantz Fanon to mention but a few must be commended for the pivotal role played in shaping modern African Political Thought as studies rightly demonstrated how they had confidently and categorically addressed issues of de-colonization, Pan-Africanism and the quest for self-determination. Further to the above, it is still not out of place to highlight that despite all the challenges underwent through and survived by the African political thought and its founding fathers it continues to be influenced by a blend of indigenous values, colonial legacies and modern global dynamics.

In recapitulation, the last but not the least presumably, it could be the most outstanding of the whole ideas generated in the study is the fact that other related scholarly works have highlighted that many African states and their respective nations have adopted and implemented political systems that reflect the political thought of the past patriotic, dedicated, altruistic, powerful, selfless and dynamic leaders such as Nyerere, Nkurumah, Nelson Mandela, Zik and Tafawa Balewa to state but a few out of numerous. For instance, Tanzania had adopted and practiced a system of '**Ujama'a**' (**Socialism**), and was fully influenced by Nyerere's political philosophy, theory and practice. South-Africa itself had adopted a system of '**Ubuntu**' or '**Hammaness**' and was exactly influenced by Nelson Mandela's high level of political minded idealism and commitments.

In essence, the above analysis portrays how African political thought, theories and ideologies associated with it had equally and tremendously contributed in shaping the African political culture. But at this juncture, it is interesting to state that Mandela's political thought was one of the most powerful and influential thought as recorded in the history of political, ideological and philosophical thought of African continent. Recent past studies conducted have portrayed Nelson Mandela as a strong advocate for reconciliation, peace-building and strongly believed that the socio political and economic advancement of entire African continent not only South Africa was his major over-riding concern. However, it is not surprising but interesting to point out that Mandela's idea of reconciliation was found deeply rooted in his vast wealth of experiences acquired over the decades as a political prisoner and leader of "**Anti-Apartheid Movement Against Racial Discrimination**". The study discovered that it was also influenced by the political thought of prominent figures such as Mahatma Gandhi and Martin Luther King Jr. In another related development, the study found that African political thought was also responsible for the birth of African democratic principles which had directly influenced the transition from authoritarian regime to democratic system of governance in some African states and societies by and large.

Recommendations of the Study Conducted

The study offers the following itemized points as the way forward for modern African continent and its leaders:-

- ✓ The concepts of administrative competency, dedication, selflessness, patriotism and constructive efforts of the leaders to rise to the responsibility ahead of them are needful.

- ✓ Overcoming indigene-settler dichotomy, tribalism, rule of inequality, social injustice, embezzlement and mismanagement of human and material resources should be suppressed down for our betterment for the promotion of appropriate resource control, management and efficiency.
- ✓ Willingness to de-colonize all sort of colonial legacies that are unfavorable to our political, economic and social life and as well as in educational sector even.
- ✓ More priorities and attentions should be given to African respective Unions such as African Union (A.U.) and ECOWAS for the furtherance of functionality and discharge of desired duties.
- ✓ Modern African leaders should learn more and practice the relevant life-style, political, economic and social ideologies operated by the leaders of the past, who were ideologically guided by genuine principles of leadership.
- ✓ Modern African leaders should be altruistic, resourceful, charismatic, powerful and dynamic as well as fair to their nations.
- ✓ Leaders should administratively be found sound, responsive and responsible to their people.
- ✓ Promotion and encouragement of diplomatic relations is also necessary.
- ✓ The last but not the least are; unification, (sense of belongings), punctuality and sincerity of purpose are equally needful and one of the ways forward for African continent and its people.

Conclusion

Conclusively, it is interesting to note that this scholarly work conducted has thoroughly investigated beyond the surface and explored that the studied subject matter entitled. ***“Exploration as Construction; An Analysis of the Role And Impact of African Political Thought On Some Colonized African States and Societies;”*** was exactly a vibrant field or as an essential political idea that reflected the unique experiences and challenges confronted by Africans throughout the history of colonial era and will as well remain intact in the political, economic and social aspects of Modern African History. This subject matter had emphasized and promoted communal values, strong resistance against colonialism, as well as exploitation of human and material resources of Africa.

The study furthermore argued that majority of the central ideas associated with the studied subject matter were very crucial to the political, economic and social life of African continent and appreciating Africa’s diverse intellectual heritage in politics and other related aspects. Further to, the above, this scholarly study conducted has justified that the life-long achievements of African political thought and its founding fathers could not be over emphasized. More so, its emergence, rise and influence as well as achievements to date are not only historic, but resourceful and advantageous to the African continent and its nations at large as far as the relevant ideas generated are concerned for instance, for one to be convinced to agree therefore, it could be safe to state that it was African political thought that laid the solid foundation for the attainment of political independence of many African states, if not all even. From the foregoing therefore, it could be quite satisfactory note that the study successfully explored that there were a very good number of factors that have shaped the political culture of African continent namely; the legacy of

colonialism, the influence of religious beliefs, the impact of language or tribe and other related aspects to a large extent.

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