

## 1: Nation-building - Wikipedia

*The Impact of Ethnicity/Tribalism on National Development Ethnicity has flourished because the Nigerian elites who inherited the colonial state have conceptualized development as transferring resources from civil public to primordial public.*

We may consider a tribal war as gnat on the toe of a giant, but these petty wars could explode into something greater and un-resolvable, take for example the civil war in Liberia; it all started as a result of tribal conflicts. These could be likened to what is already happening in some parts of the country such as in the Middle-belt. To get a better understanding of what this paper is all about we would need to ask ourselves several questions such as ; What is Tribalism? Why do people feel so superior about their tribes over others? On the other hand, why are some high level educated citizens caught in this uncivilized tradition? The objectives of this article are to show that tribalism and nepotism are first of all serious problems that are being ignored and played around politics both in its Military or Civilian context, in our country which in reality terms has its crude consequences that is facing the unity of the nation at the present moment. It is the very first social system that human beings have lived in. Tribalism can also be referred to as the possession of a strong cultural or ethnic identity that separates a person as a member of one group, from members of another group. As a result the tribalists have a disdain and often disrespect for the tribes they think are inferior to their tribe. Such people therefore discourage association in any form be it marriage, work, or friendship with tribes they deem to be inferior. In most cases they have derogatory names for the tribes they deem to be inferior. These two concepts are intertwined; you cannot speak of one without mentioning the other. They have been in existence since time immemorial and would continue to be, if nothing is done to check these concepts. Considering ethical issues we would like to divide the topics into various sectors and look at them in terms of the problems that take place in those areas. Ethical issues or problems are found in areas listed below. Family inter-marriages Work and employment News agencies news houses Politics politicians Keep in mind, there cannot be anything ethical unless an issue of doing right or wrong is debated. Within the family, ethical issues arise as to when parents strictly warn their children not to bring any person from a particular tribe home in term of marriage. This character is passed onto the children from a very tender age. Hence our serious tribal differences, division of Nigeria " not into regions but rather tribal sectors. Furthermore, the issue of employment is a really serious one. First of all tribalism breeds nepotism. Once people feel that their tribesmen are better than people from other tribes they tend to surround themselves with their tribesmen when get into positions of trust. The tribalists are willing to hire people from their tribe who may not otherwise be the best candidate for the given job. Such actions deprive the nation of the right people for the right job. That is square pegs in round holes. Putting unqualified persons in positions due to tribal relations. Journalists who engage in tribalism. It is the most worrying trend in politics of Ghana today. The media which is the objective fourth arm of government is supposed to be an objective observer of politicians and put them on their toes. Therefore it just so sad that some of our journalists have thrown good journalism to the dogs and have chosen to join the tribal bandwagon. It is a pity that our journalists have not learnt from Rwanda and other nations who went down the drain because of their engagement in senseless tribal journalism. Looking back to the election, the media played a role in psyching up the friction that was already brewing within the country. The media in general was leaning heavily towards tribal affiliation; publicly stating, that one political party was geared towards a particular tribe group, while another faction belonged to another political party. In other sense, one could claim that the news houses media. Are at the forefront of this ethical issue, nepotism and tribalism. Last but not the least is the ethical issues raised by Politics. Politicians in general are major contributors to these ethical issues. Politicians know that they have nothing better to offer when it comes to issues of national development so by playing the tribal card they are able to skip the issues at stake. They fail to recognize that their actions cause more harm to the very state they want to govern thus looking at the same incidence of elections, all the disturbances caused was by political parties. Another incidence was the rife in Liberia caused by Charles Taylor, in actual fact the wars really started as tribal differences between the Gio tribe, from which Charles

Taylor originally was from and the krahan tribe the ruling party at the time that were against him, later the mandigo tribe also joined the krahan tribe in pursuit against Charles Taylor. These petty quarrels among tribes lead to the all out war Liberia was plunged into for several decades. All these and others are some of the ethical issues that arise when the issue of tribalism and nepotism come about. Stated above are ethical problems in line with tribalism and nepotism. Take note that tribalism and nepotism is tightly woven together, you cannot speak of one concept without mentioning the other. Here I would like to briefly state some possible causes. As long as there are problems, the effects of these problems would be felt in the long run. Effects such as these: Contributing to social disintegration, and thus makes the resort to violence more likely-and more deadly. As long as we recognize something as a problem, then definitely there is a solution. Since we as a group recognize tribalism and nepotism as a problem, we have outlined certain possible solutions, stated below: Look for competence not tribe " in employing, employers should look out for competence and not tribal similarities. Fair distribution of resources. Free and fair selections of employees, applicants into government, private institutions will all help reduce and eventually solve the problem of Tribalism and Nepotism. Tribalism and Nepotism are issues that our country faces and has to keep up with. Both lower the levels of development as they are the breeding grounds for corruption. Ironically, our leaders who are supposed to show us the right path and lead us to success as they work with us to develop and improve our economy are the biggest participants in it. This would seek to address and solve problems between the tribes involved through dialogue. Tribalism as a social problem Ethnic relations have three dimensions: Politics is the lawful scramble for advantage and resources, which is done in an atmosphere of scarcity and limited seats of advantage, through a complex interplay of human factors. Wherever different ethnic groups live and work together, there must be some form of scramble, a chronic striving by each group to outdo the other. Because politics can and does get ugly, a system of strict rules, laws and policies is essential if the different groups in society are not to resort to mischief in trying to gain an edge. In every society, unfortunately, the process of setting the ground rules of the scramble is essentially a political one. In Kenya, the law-making process has never been sober. Retired President Moi puts it best: One of the lamentable achievements of Kenyan politics is that it has consistently dwarfed all other professions that impact on the quality of social life. People are motivated by different things many of which are negative. Some of these motivations are conscious, others are unconscious. Every step of the way, there is struggle among beliefs, needs and desires. Professionals such as psychologists and sociologists are hardly ever considered in the quest for solutions to problems like tribalism. The introduction and spread of such sophisticated weapons among these communities has intensified conflict and blurred the line between long-standing ethnic competition-traditionally manifested in cattle theft or rustling-and political violence. They should remain neutral at whatever cost. Nepotism Nepotism is the showing of favoritism for relatives or friends upon that relationship, rather than an objective evaluation of ability or suitability e. At some point nepotism at high levels of government might lead to the creation of effective monarchies in nominal republics. Nepotism got its name after the church practice where some catholic bishops gave their own nephews positions of preference. There are places where nepotism is believed to thrive as much e. Madam Etteh former speaker is indicted, Late Adedibu with a large Yoruba following says her indictment is targeted against Yoruba 2. Yoruba Obas say Nigerians should stop attacking Obasanjo 3. Afenifere says the prosecution of several Yoruba people in recent times is aimed at disgracing Yoruba race 4. Afenifere says the recent demotion of wrongfully promoted policemen is biased towards them. These 3 men are serious opinion moulders in the North with a large followership. Now ask any of their followers if Abacha was a thief. The answer is No. Because our leaders say so. When Obasanjo retired several army officers in , the north cried that it was aimed at them 7. When the Niger Delta ND reminded the North that they have not been contributing to the national treasury, northern leaders called ND leaders thieves, but they themselves failed to account for more than 17 trillion naira they received over the last 8 years 8. CBN governor, Soludo, is now in the spotlight for alleged corruption and breach of procedure. Igbo leaders are alleging that the north wants to remove him so as to replace him with a northerner. Igbos are crying wolf whenever there is a demolition exercise in Lagos, PH, Kano etc. They say demolition is anti-Igbo Ijaws have appropriated the Niger Delta struggle. When the

FGN retaliates, it become genocide.

## 2: Tribalism in Pre-Islamic Arabia | Synonym

*Tribalism is the state of being organized by, or advocating for, tribes or tribal lifestyles. Human evolution has primarily occurred in small groups, as opposed to mass societies, and humans naturally maintain a social network.*

This is part 3 of a series on why some countries remain poor. Poor management There are often political factors involved in why some countries remain poor, and one of those is bad government. Governments need to do lots of things to encourage development – they need to build and maintain infrastructure, and raise and spend finance wisely, on the right projects. When governments are inept at managing infrastructure, development is impossible. Nobody wants to build a factory in a city where the power could go out at any time. They also need to set up their laws and business practices in a way that encourages investment and initiative, that protect businesses and individuals legally, and that honour property rights, contracts and copyrights. To give you one example, in Madagascar I used to visit street-side music shops as a child. This worked fine up to a point, but there was no incentive for investment in music studios or record labels, because the absence of intellectual property laws meant nobody ever paid you for what you created. It would be much harder to develop a local music industry of any kind under these conditions, or for Madagascar to participate in the global culture industries. Corruption If you have ever lived in a country where corruption is rife, you will now how frustrating, dis-heartening and fundamentally dis-empowering corruption can be. While the most obvious perpetrators are crooked policemen or customs officials, which everyone knows about, they are the tip of the iceberg. Red tape is where real endemic corruption happens – a slowing and over-complicating of simple processes, from starting businesses, buying or selling property, to the law courts, all require ridiculous amounts of paperwork, interviews, visits to ministry offices. Imagine having to bribe the post office every time you bought something by mail order, bribing the bank clerk to let you take money out of your own account, paying your doctor to give you a prescription, and then the chemist to give it to you. It takes strong leadership to fight it, but it can be done. They have more power in trading rules than individual governments, and demand that LEDCs open up their markets. This is not a bad thing. Economist David Smith points out that developing countries who have opened their markets have average growth rates of 4. However, the WTO applies different rules for different countries. It would be illegal for an African country to take similar steps to protect one of their own industries. Another problem is subsidies. David Smith again, in his book *Free Lunch: One rule for the rich, one rule for the poor*. This is the heart of the fair trade issue. Political instability Finally, political instability plays a role in why some countries remain poor. This could be ethnic tension, tribalism, or all out war. Needless to say, countries with long-term conflicts such as the ones in Somalia or Afghanistan, have little chance of developing. Other nations such as Sri Lanka, have simmering ethnic divides that are a constant distraction, de-stabilising the region and discouraging investment.

### 3: Ethnicity & Tribalism - Welcome to Foresight For Development

*Focus on tribalism in Kenya Alan E Masakhalia 30 November Tribalism in Kenya is responsible for underdevelopment, corruption, the rigging of elections and violence.*

Nnamdi Azikiwe was selected as the first President of Nigeria. His lecture delivered on May 15, May , under the auspices of the Nigerian Political Science Association, appears below. Vice Chancellor, Ladies and Gentlemen: From time immemorial, the tendency of human beings is to live together. Very few normal human beings live in isolation from their kind. Therefore, consciousness of kind leads to community living. The community thus develops into a small world with its own ethos and taboos. Each member of that community owes it allegiance and, in return, the community gives security and provides protection to the individual. As a method, it resolves metaphysical disputes by requesting for the practical consequences of any suggested idea. As a theory of truth, it maintains that ideas are true, so long as they are satisfactory; they are satisfactory as long as they are consistent with other ideas, can conform to facts, and can be subjected to the tests of practice and experience. Students of philosophy attribute the origin of pragmatism to Charles Sanders Pierce who conceived this idea after having been exposed to the philosophical writings of Immanuel Kant, particularly his *Metaphysics of Morals*. Pierce held that the whole meaning of an idea is determined by its conceivable practical bearings and possible sensible effects. John Dewey added a new dimension to this school of thought by postulating that the proper use of intelligence is to liberate and liberalise action for the satisfaction of needs. In the light of the expositions made above about pragmatism, this, then, is my proposition: National unity can be a reality; but at present it is not quite a reality. How this reality of tribalism can be adapted to the unreality of national unity to make it a reality is the problem which I will now proceed to exegete. Every human being is a member of one particular tribe. Within that tribe, customs and traditions are established to guide, direct and control the beliefs, attitudes, and habits of its individual members. Failure to comply with the collective will tantamount to an act of disloyalty which may be punishable with severe penalties. Obedience to the tribe is thus inculcated in the tribes- folk from childhood. From our studies in history we learn that many tribes which came into contact with each other had discovered a way of living conterminously. In some cases, they preserved their identity. In other cases, they amalgamated to produce an offspring, which evolved into a new prototype. No matter what may be the nature of the development of these tribes, the aim has been always to create a society where there is a reign of law and order. Take the tribes of the British Isles, for example. The Angles, Scots, Celts and Irish were different, but after associating with each other for many centuries, a feeling of oneness developed which culminated in the Union Jack. In spite of the fact that the objective was to establish a United Kingdom, the tribal feeling has been so potent that the British Isles is a disunited kingdom today. It is not my intention to involve myself in the tribal politics of the, Scots, the Welsh and the Irish! Take the tribes of another European country, Switzerland, for example. The Swiss harboured four main tribes: German, French Italian and Romansch. After much bickering and dissipation of national endeavour the Treaty of Westphalia made it possible for a new nation to be created. That was in One hundred and fifty years later, the Helvetic Republic emerged, until , when its present Constitution was adopted. The tribal feeling is so great that each tribe retains its language in the cantons in which they live. These languages are recognised as official in the cantons in which the are spoken. In fact, the office of President of the Republic rotates every year! In spite of their tribal differences, the Swiss have preserved their identity as a nation. The perpetual neutrality of Switzerland and the inviolability of its territory were guaranteed by the Great Powers in , at the Congress of Vienna. The remarkable feature of the Swiss experience is that its federal system has emerged as a practicable model. Take the tribes of the United States of America, as our second last example. Apart from the American Indians, that country is a melting pot of most races and tribes. Representatives of the Dutch and British tribes landed there early in the seventeenth century to escape from religious persecution. Then came waves of Nordis, Alpines and Mediterraneans, to be followed by Africans, Asians and national destiny. Let them save this nation from what have you, each with its distinctive language and culture. By the time of the war of American independence in 1, had become obvious to the founding fathers that only a federal constitution could

preserve the identities of each of the tribes making up the thirteen colonies whilst, at the same time, building national unity which was to be christened the United States of America. Today, the American Union is a federation of fifty states with a population of million. Each state has its own constitution, deriving its powers, not from Congress, but from the people of the state concerned. White case that no state can secede from the Union and that the American federation is indivisible, indissoluble, and perpetual. We now know that from its humble beginnings, the United States has evolved into one of the mightiest republics on earth. My last example is the Union of Soviet Socialist Republics. Until the October Revolution in , it was known as the Russian Empire. Afterwards, it transformed itself into a federation of fifteen republics with a population of There are 15 Union Republics, each inhabited by a major tribe, whose name is used to identify the particular republic. In addition to these, there are also 20 autonomous republics, eight autonomous regions and ten national areas, each peopled by tribes with different languages, traditions and customs. It was left to Lenin and Stalin to find a solution to the tribal question, in so far as the building of a united nation was concerned in the Soviet Union. Thus the word tribe was jettisoned in favour of the more dignified, all-embracing and acceptable terminology, namely, nationality. This solution so pleased Nikita Krushchev that, during a speech he made at Kiev, on 26th April , he said elatedly: Towards the end of the World War I, there were agitations for the protection of minorities in Europe. This led to the emergence of new European nations, based on realignment of European tribes, after the Treaty of Versailles had been signed in New nations, like Czechoslovakia, Yugoslavia, Hungary, Poland, etc. I not the slightest intention to assume the role of a school r but I thought that since tribalism is a popular and localised word with its peculiar local denotation and connotation. I should use it as a means of familiarizing the audience with the ideas at the back of my mind. Of course, they acted in good faith, but the harm has been done by this prostitution of scholarship for pseudo-ends. I hope that the new generation of students of anthropology and history will put things right. This should avoid any ambiguities. He developed this theme by saying that every linguistic group has its own cultural features which can have something of value to contribute to the way of life of its country or unit thereof. I am in agreement with the above sentiments because tribalism, as an anthropological phenomenon, is a universal fact. The conventions of society may disguise the terminology but they cannot obscure its universal application. In the words of Mr. Take the first one; a social group comprising numerous families, clans, or generations together with slaves, defenders, or adopted strangers. Let us try a second definition: The third definition is pertinent to the usual connotation of this word when used by Europeans and Americans especially: In its Nigerian context, our tribes which number about , in a population said to be fifty-five million, are really different nationalities, who united and established a political union in the form of a federation, as a result of historical circumstances. Being human, they have developed their means of communication and a way of life. So that factors of race, language and culture responsible for the existence of tribes or nationalities. Since tribes are so linked with human society, their existence constitutes in Nigeria, an anthropological phenomenon, and they cannot be exterminated without committing wholesale genocide to a section of the human race. In examining this issue of tribe, from an anthropological point of view, we discover the following facts: They communicate with each other by speaking a common language; and they settle permanently any particular environment through the means of their culture. We do know from anthropology that human beings with similar morphological characteristics can intermingle to produce sustain a primary race. We know also that language can be t the off-spring of such human beings to constitute a part language. It is also a fact that culture can be developed as a so or material tool to enable members of such a race, who speak particular language, to settle permanently on a geographically demarcated area and adapt themselves to such an environment. Therefore, race, language and culture constitute the essential anthropological elements which make up a tribe. If such a tribe remains isolated it would confine itself to a primary group that would be virtually homogeneous. But if it comes into contact with another tribe or tribes then sociological problems are bound to rise, especially in respect of intermixture of races, conflict of languages and clash of cultures. It is this aspect of inter-tribal relations that I would like examine a little closer. Language can be infused so as to enrich or replace or efface the original mother tongue. Culture can be diffused so as to produce a permeated complex. When a tribe is subjected to an impact of another race, language or culture, the tendency is to

produce a crisis of existence, depending upon several sociological factors. I will refer to eight situations to illustrate this point. For example, the English tribe belong to the Caucasoid race; they speak English as a common language, and acquired an Anglo-Saxon culture in the course of the centuries. Among themselves, they are homogeneous and can be easily assimilated in a new society of their making, but not in others. The same holds true for the Irish, the Welsh and the Scots. For example, the French belong to the Caucasoid race, they speak French as a common language, and acquired Gallic as a different culture. Among themselves, they can be homogeneous, but among other tribes they are not easily assimilable. In Nigeria, the Hausa, Fulani and Kanuri are in this second category, in that, individually, they belong to the Negroid race, speak a common language and acquired Arabic culture, in exchange for their own indigenous culture. Being homogeneous in respect of their race and language, but being heterogeneous in respect of their culture, they can individually assimilate easily among their kind, but are not easily assimilable with other cultural groups. For example, until Israel was established in , the Jews of the world were members of the Caucasoid race, they spoke different languages, but had acquired a common culture. They assimilated easily among their kind, but were not so assimilable with other distinct groups.

## 4: Conflicts in Africa – Introduction – Global Issues

*1 The Effects of Tribalism in Africa and The Middle East On Politics and Development November 12, Despite the length of time that has passed since the end of Colonialism, many parts of the Middle East and Africa still have lingered in the developing stages of modernization, economically and politically.*

Uganda Rising , Mindset Media, Colonialism, in the traditional sense, ended as European countries started fighting over themselves over the world the World Wars and in effect, weakened themselves in the process allowing the United States and Soviet Union to eventually gain in immense power. They would spend another 50 years continuing that fight. Colonized people, the world over, saw their chance to break free as they realized that Europe was not invincible or as civilized as they claimed. Britain could no longer hold on to India, for example. In Africa, a sense of local patriotism or nationalism took deeper root among African intellectuals and politicians. Some of the inspiration for this movement came from the First World War in which European countries had relied on colonial troops for their own defence. Many in Africa realized their own strength with regard to the colonizer for the first time. At the same time, some of the mystique of the invincible European was shattered by the barbarities of the war. However, in most areas European control remained relatively strong during this period. History of Africa , Wikipedia The natural struggle to rebuild is proving difficult Some have commented that pointing to colonialism is not an excuse as many African countries have had decades to try and resolve this. The implication of the argument is that the effects of centuries of colonialism, in effect, are supposed to be overcome in just a few short years. Yet, as Richard Robbins, professor of anthropology suggests, if countries like Canada have been struggling with accommodating different groups, then in Africa the problem is more complex: We must remember that the European agreements that had carved up Africa into states paid little attention to cultural and ethnic boundaries and ethnic groups had little opportunity or need to form political alliances or accommodations under repressive colonial rule. Consider the extent to which the Second World War of just 6 years duration has pervaded the consciousness of our developed world for 2 generations and imagine how 4 centuries of enslavement might have seized the entire social and cultural ethos of an undeveloped continent. Rebuilding from decades and centuries of this has been a tough struggle. Consider the following from a speech by Bob Gelfand: To establish a type of nationwide government, [European] colonial administrators effectively set about inventing African traditions for Africa, that would make the process more acceptable to the indigenous population. The most far-reaching inventions of tradition in colonial Africa occurred when the administrators believed they were respecting age old African custom whereas a commentator notes What were called customary law, customary land-rights, customary political structure and so on were in fact all invented by colonial codification. By creating an image of Africa steeped in unchanging tradition the colonizers condemned the continent to live in a reconstructed moment of its past. A vast continental theme park – Africa-land, that hindered development for decades. But perhaps the most pernicious of the traditions which the colonial period bequeathed to Africa was the notion of Tribalism. Just as every European belonged to a nation, every African must belong to a tribe, a cultural unit with a common language, a single social system and established customary law. In Zambia the chief of a little known group once remarked, My people were not Soli until when the Bwana D. The concept of the Zulu as a discrete ethnic group did not emerge until These were the dangerous sands upon which the colonialists imposed a new political geography. However once in motion, the process was enthusiastically reinforced by the Africans themselves. Tribes became the object of passionate African imagination. Some chroniclers have endowed their tribes with a retrospective primordial essence. Rather like Yeats did with the similarly disenfranchised Irish. To counter this tribalism some African leaders proclaimed the single party state to be the only means to control the excessive, ethnically based competition for the global goods of modernity – education, health, and the eradication of poverty. Competitive democracy they said would only lead to penury. Yet one-party rule unrestrained by the moral check of shared community had the same result. It proved to be a mask for oppression, ethnocracy and kleptocracy. Of the African leaders overthrown between and two-thirds were murdered, jailed or slung into

exile. Up until 59 African leaders were toppled or assassinated. Only three retired peacefully and not one was voted out of office. No incumbent African leader ever lost an election until Bob Geldof, Why Africa? Bob Geldof Speaks at St. Vast plantations and cash crop-based, or other extractive economies were set up throughout. Thus has colonialism had a major impact on the economics of the region today. Various commentators, mostly from the third world observer that colonialism in the traditional sense may have ended, but the end results are much the same. An interview with former Tanzania President, Julius Nyerere captures some of this: I was in Washington last year. At the World Bank the first question they asked me was how did you fail? I responded that we took over a country with 85 per cent of its adult population illiterate. The British ruled us for 43 years. When they left, there were 2 trained engineers and 12 doctors. This is the country we inherited. When I stepped down there was per-cent literacy and nearly every child was in school. We trained thousands of engineers and doctors and teachers. So I asked the World Bank people what went wrong. Because for the last ten years Tanzania has been signing on the dotted line and doing everything the IMF and the World Bank wanted. Enrollment in school has plummeted to 63 per cent and conditions in health and other social services have deteriorated. I asked them again: These people just sat there looking at me. Then they asked what could they do? I told them have some humility. Humility " they are so arrogant! Independence made it cheaper for them to exploit us. While the previous links can provide far more details, consider the following overview from Bob Geldof: The invisible hand of the market will of itself sort out any inequities in this system allowing for the appropriately correct level of development to any particular producer. As a result in Africa, existing patterns of farming were wiped away and huge plantations of single non-native crops were developed, always with the need of European processing industry in mind. There was a global transfer of foreign plants to facilitate this " tea, coffee, cocoa, rubber etc. And with the erosion came steadily decreasing quantities of already scarce local food grown on marginal lands by labourers working for pitiful wages. This concentration on a few major cash crops or the extraction of an important mineral source left the countries on independence incredibly vulnerable to dramatic fluctuations in the prices of those commodities on the world market. Adam Smith also suggested that the market was free within reason. It could never be laissez faire. Indeed he suggested infant economies be protected from the chill winds of the financial gales as we did in our development but prevented in others. Limited rights to land also prevents a chance for successful development, as Oxfam details. A, the Soviet Union and others supported various regimes and dictatorships. Some possibly promising leaders in the early days of the independence movements throughout the Third World were overthrown. There was disregard from the major powers as to how this would affect the people of these countries. The proliferation of small arms in the region when the Cold War ended has helped fuel many conflicts. Africa has become an attractive and profitable dumping ground for nations and arm manufacturers eager to get rid of weapon stocks made superfluous by the end of the Cold War or by technological developments. Corporate Interests, Exploitation, Corruption and Other Issues As the companies duel, countries and communities often find themselves in the crossfire. The easy access to natural resources to maintain and fuel rebellions combined with corporate interests makes for a nasty combination. A World Bank report notes that politics and poverty cause civil wars, not ethnic diversity. It also points out that in Africa, failed institutions are also a cause. It adds that where there is ethnic diversity, there is actually less chance for civil wars, as long as there is not just a small number of very large ethnic groups, or ethnic polarization. In that, they also pointed out similar causes to the above, when looking at the wider issue of economic problems as well as political: It is undeniable that there has been poor governance, corruption and mismanagement in Africa. However, the briefing reveals the context " the legacy of colonialism, the support of the G8 for repressive regimes in the Cold War, the creation of the debt trap, the massive failure of Structural Adjustment Programmes imposed by the IMF and World Bank and the deeply unfair rules on international trade.

### 5: Viewpoint: How tribalism stunts African democracy - BBC News

*There are those who argue that tribalism is a result of arbitrary post-colonial boundaries that force different communities to live within artificial borders. The way forward for African.*

Overview[ edit ] In the modern era, nation-building referred to the efforts of newly independent nations, notably the nations of Africa but also in the Balkans , [9] [10] to redefine the populace of territories that had been carved out by colonial powers or empires without regard to ethnic, religious, or other boundaries. This sometimes resulted in their near-disintegration, such as the attempt by Biafra to secede from Nigeria in , or the continuing demand of the Somali people in the Ogaden region of Ethiopia for complete independence. In Asia, the division of British India into India and Pakistan was in part due to ethnic differences, which might have been aided by other factors like colonial mismanagement of the situation. The Rwandan genocide as well as the recurrent problems experienced by the Sudan can also be related to a lack of ethnic, religious, or racial cohesion within the nation. It has often proved difficult to unite states with similar ethnic but different colonial backgrounds. Whereas some consider Cameroon to be an example of success, fractures are emerging in the form of the Anglophone problem. Failures like Senegambia Confederation demonstrate the problems of uniting Francophone and Anglophone territories. Nation-building versus state-building[ edit ] Traditionally, there has been some confusion between the use of the term nation-building and that of state-building the terms are sometimes used interchangeably in North America. Both have fairly narrow and different definitions in political science, the former referring to national identity, the latter to infrastructure and the institutions of the state. The debate has been clouded further by the existence of two very different schools of thought on state-building. The first prevalent in the media portrays state-building as an interventionist action by foreign countries. The second more academic in origin and increasingly accepted by international institutions sees state-building as an indigenous process. The confusion over terminology has meant that more recently, nation-building has come to be used in a completely different context, with reference to what has been succinctly described by its proponents as "the use of armed force in the aftermath of a conflict to underpin an enduring transition to democracy". Nationalism, Globalism and State-Terrorism. London and New York: Towards a Theory of Abstract Community. See also James, Paul Literacy, Nationalism, and the Communist Collapse. The Politics of Nation-Building: Making Co-Nationals, Refugees, and Minorities. Nation building in comparative contexts New paperback print. States and Non-State Actors in Conflict , eds. Adria Lawrence and Erica Chenoweth. Retrieved 27 June Third-party State-building in Occupied Territories". Nation-Building ", Atlantic Monthly. Beyond Afghanistan and Iraq [Online-Ausg.

### 6: The Tribalism Index | David Jacobson - [www.enganchecubano.com](http://www.enganchecubano.com)

*How does tribalism affect national development? (The Daily Nation conducted an essay competition on the above topic. The Competition is part of the Newspaper's effort to promote national unity and the spirit of One Zambia, One Nation as the nation prepares for the General Elections on 11th August, ).*

However, no set of statistics can fully capture the changes the country and its citizens have experienced. Let us know in the thread below what you think is missing. Life expectancy has risen from 48 years in 1960 to 60 in 2010, above the year average for sub-Saharan Africa. But life expectancy in Kenya today is the same as it was in the 1960s, having dropped to a low of 48 years in 1960. Poverty levels remain high in Kenya. The country is unlikely to meet the millennium development goal MDG to halve extreme poverty by 2015. Health Kenya will also struggle to meet many health-related MDGs, despite progress in a number of areas. Child mortality rates, for example, have dropped significantly since independence. In 1960, about 100 children under five were dying per 1,000 live births; by 2010, that figure had fallen to less than 50. There are still fewer than 20 doctors per 100,000 people in Kenya, though this is significantly higher than in the 1960s, when that number was closer to eight. Mobile phones Kenya is now seen as almost synonymous with African technology and innovation. Stories about the growth of mobile phone use and related innovations such as M-Pesa, which allows people to transfer money using a mobile phone, have played a large part in this. In 2010, there were more than 71 mobile phone subscriptions per Kenyan, significantly more than in neighbouring Tanzania, where the figure is 57, and sub-Saharan Africa, where the average is 40. In the context of the past half-century, however, mobile phone use is still a new phenomenon. What do you think? No five charts could ever capture the changes and dynamics of a country over 50 years. If you live or have lived in Kenya, we want to hear from you. How do these figures match your experiences? Have any of these changes had a profound impact on your life? What other important milestones, positive or negative, would you add? And looking ahead to the next 50 years, what do you predict for Kenya in 2060? Post your comment in the thread below or tell us on Twitter [gdndevelopment](https://twitter.com/gdndevelopment) using the [KenyaAt50](https://twitter.com/KenyaAt50) hashtag. The full data is below. What can you do with it?

## 7: COMMUNICATION - a key to human development

*Tribalism shapes Africa. Everything depends on tribalism and it can be the cause of war in many cases.*

Development programmes can only realise their full potential if knowledge and technology are shared effectively, and if populations are motivated and committed to achieve success. Unless people themselves are the driving force of their own development, no amount of investment or provision of technology and inputs will bring about any lasting improvements in their living standards. Communication is central to this task in many ways. For example, it enables planners, when identifying and formulating development programmes, to consult with people in order to take into account their needs, attitudes and traditional knowledge. Only with communication will the project beneficiaries become the principal actors to make development programmes successful. Helping people at all levels to communicate empowers them to recognise important issues and find common grounds for action, and builds a sense of identity and participation in order to implement their decisions. On top of that, development involves change, new ways of doing things. Will people have the confidence to make a project work? Will they acquire the new knowledge and skills they need? How can barriers of illiteracy be overcome? Communication media and techniques can be powerful tools to advise people about new ideas and methods, to encourage adoption of those ideas and methods, and to improve training overall. Communication approaches are also invaluable for improved coordination and teamwork to manage development programmes, and to gain institutional support. We live in a communication age, and the full impact of communication on development is just starting to be seen. Based on the experience of FAO and other agencies, communication for development has reached the stage where it can have a noticeable and rewarding effect on many development programmes. This booklet not only promotes the concept of development communication but, more important, it also describes how achieving its full potential to support development requires executive decisions by national planners and policy-makers. As the world moves towards greater democracy, decentralization and the market economy, conditions are becoming more favourable for people to start steering their own course of change. But it is vital to stimulate their awareness, participation and capabilities. Communication skills and technology are central to this task, but at present are often underutilized. Policies are needed that encourage effective planning and implementation of communication programmes. The new development context Major changes and new emphases have appeared on the development scene. Societies are opening to debate and markets to individual initiative; privatisation and entrepreneurship are being encouraged; new technologies are becoming widely available; management of government services is gradually being relocated closer to the users, if not handed over directly to users themselves, in order to cut costs and seek partners more committed to effective implementation. Indeed, a host of structural adjustments are profoundly affecting most aspects of production and human interaction. These structural adjustments make demands, and have direct economic and social effects on people. Governments of developing countries can no longer fulfil all social and regulatory services by themselves, especially in rural areas. Many economies are overwhelmed by the cost of servicing their foreign debt, and governments are under stringent requirement from international financial institutions to reduce spending. In their quest for greater cost-effectiveness in all their operations, governments must have the active support of, and a greater contribution from, the people. Governments are thus obliged to seek new and perhaps unfamiliar partners, ranging from local leaders to people in a variety of non-governmental organisations. These people are accordingly obliged to shoulder new and perhaps unfamiliar responsibilities. Furthermore, as we near the end of the century, a number of specific issues have come clearly into focus as being central to socio-economic progress, equity, social stability, to the future of humanity- and perhaps even to its survival. The environment and its relation to sustainable agricultural development and food production present an enormous challenge. A prime consideration is the proper use and conservation of natural resources. These resources are often degraded at the hands of impoverished rural people who have no immediate alternative for meeting their needs for land on which to grow food, and for fuelwood. Their abuse of forest areas, with the negative consequences of soil erosion and dwindling water resources, will only be halted through new schemes of employment and

income generation and through applying conservation techniques. Such solutions, however, will have to be made acceptable to local people, many of whom will need considerable encouragement and training in new skills. The provisions of Agenda 21, which emerged from the UN Conference on the Environment and Development held in Rio de Janeiro, will only become a reality through large-scale changes in attitudes and behaviour in societies worldwide. Population growth is exerting pressure on natural resources, on food production and on the ability of governments to provide basic services and employment opportunities. Population growth depends on choices made by individuals. Helping people to make more informed choices by raising their awareness of the implications of family size and unwanted pregnancy, and of methods of contraception, requires much more than simply sending out messages. Instead it requires learning, from people and their leaders, how to make such issues socially acceptable and worthy of urgent action. Rural poverty continues to increase in many countries, accelerating urban migration and creating intolerable economic and social problems. The solution, of course, lies in the development of rural areas. Most rural communities are characterised by reliance on traditional knowledge and production systems, based strictly on what has worked for survival in the past. This has led to a view that rural communities are resistant to change, even though their traditional wisdom has been hard-won and its reasoning is sound. Planners need to take this into account, as the first step of any planning exercise. For this, and for all rural development activities, communication between local communities and national planners and policy-makers is of vital importance but, unfortunately, in rural areas it is at its weakest. Malnutrition is both a cause and a consequence of underdevelopment. Recent decades have seen consistent reductions in the daily per caput supply of calories in many countries. The International Conference on Nutrition held in December drew attention to the fact that more than million people in the world suffer from chronic malnutrition and that, each year, some 13 million children below the age of five die from infectious diseases that can be directly or indirectly attributed to hunger or malnutrition. Nutritional well-being is not just a question of food availability and economics among families, however. It also depends on sufficient knowledge and acceptance of appropriate diets. Women in development is another priority issue. In many countries, women shoulder most of the work in rural areas. Given the opportunity, women have shown themselves again and again to be highly responsive and responsible when helped to mobilise themselves, build upon available resources and produce sustainable results. Women need to learn additional technical and organisational skills and more women are needed at the centre of decision-making. The common denominators - people and communication

The first common theme running through the development issues just outlined is the human factor: For, even if our understanding of the development process is changing, there can be no doubt that its future shape, its pace, sustainability and ultimate direction - for better or worse - will be determined by people, and the level of their awareness, participation and skills. Investment in scientific and material inputs will bear no fruit without a parallel investment in "human capital" - in informing people, opening up avenues by which they may reach consensus for action, and developing the knowledge and skills needed to put material investments to the best use. Communication is the second common theme in the issues outlined. For if development can be seen as a fabric woven out of the activities of millions of people, communication represents the essential thread that binds them together. On the one hand, communication as dialogue and debate occurs spontaneously in any time of social change. The increased freedom of expression in recent times has been almost simultaneous with changes in the global political structure. On the other hand, it is communication as a deliberate intervention to affect social and economic change that holds the most interesting possibilities. The planned use of communication techniques, activities and media gives people powerful tools both to experience change and actually to guide it. An intensified exchange of ideas among all sectors of society can lead to the greater involvement of people in a common cause. This is a fundamental requirement for appropriate and sustainable development. Nearly 1 million people in developing countries, more than one-third of the adult population, are illiterate. Rural communities are often remote and difficult to reach; they lack the infrastructures and communication systems - such as newspapers, radios, televisions and telephones, as well as meeting rooms, offices and schools - that help townfolk keep abreast of developments and function effectively as informed participants. In rural areas, the challenge is to increase the quantity and accessibility of information, to ensure its exchange in appropriate

ways, and to elicit more information from rural people themselves in order to guide development planning. The communication technology and know-how are available. We live in a communication era, with rapid expansion in the reach of mass media, and improved techniques for the interpersonal exchange of ideas. The advent of the cheap transistor radio, for example, has brought this medium to remote corners of even the least-developed countries, where a lack of electricity can be overcome by solar-powered transmitters and receivers. Video provides a good example of the technological advances in the communication field. Little more than a decade ago, video was a bulky and expensive medium. The basic kit for shooting in black and white included a camera and recorder weighing about 30 kg, a power supply, and often an electrical generator for fieldwork. Now video can be filmed in vivid color using a "camcorder". The size and price of video equipment drop further every year helping the use of video playback to expand rapidly everywhere, even to villages in remote rural areas. Preparation of printed materials with type, graphics and photographs, has also been revolutionised. The use of computers for desktop publishing has sharply reduced costs and production time, providing much greater access and versatility. Traditional and popular media such as folk theatre, dances, puppet shows and popular poetry, as well as rural press linked to literacy programmes, and audiovisual materials, can be highly effective channels for disseminating development information and for stimulating community action. Much more is now known about the interpersonal communication skills development field workers need in order to function more effectively as agents of change with rural people. These skills include the use of techniques such as focus group discussions, illustrated discussion tools such as flipcharts that have been pretested to be effective for rural viewers, and other media such as video and audiovisuals that can be used to share ideas and cause reflection, or as part of a training methodology involving presentation, discussion and practice. Interpersonal communication skills can improve activities at all levels, enhancing management, teamwork and the morale of personnel. A look into the future With such rapid advances in communication technology and know-how, the age of telecommunication for rural development may already be upon us. Solar-powered microwave links for telephone communication, facsimile machines and even satellite links, are increasingly reaching into rural areas of the world, offering the possibility of breaking their traditional isolation for the first time in history. In fact today the idea is being mooted that telecommunication learning centres could be established in villages of the developing world, with user-friendly computer terminals that would download interactive learning and management information programmes from a central supply, similar to a water or electricity service, with users paying modest charges for the time of actual use. The programmes could be video images, sound and computer-type data. This technology already exists, and the speed with which it is becoming cheaper and more accessible is so rapid that the use of computers in the villages of developing countries may someday be part of a pragmatic strategy to reduce the rural-urban population shift and promote rural development. Time for communication for development Whether we come to see village learning centres equipped with a centrally linked computer terminal, or, instead, a more systematic use of traditional media for human development, the use of communication no longer depends on the availability of technology: Already communication has been highly exploited for political and commercial aims. Now is the time for communication to be applied to development. In practical terms, effective planning must make a deliberate effort to determine what people want to do, can do and can continue to do in a sustainable way. To find this out, communication techniques go far beyond the simple question-and-answer survey. Meaningful discussion, generated by people trained in interpersonal communication skills, and audiovisual tools, such as video or radio, can help the community to identify its true problems and priorities and where its capabilities and needs lie. This self-analysis can help a community to generate realistic proposals for new development initiatives and stimulates tremendous interest to have these initiatives succeed. The views of rural people can also guide prospective work plans, preventing them from moving in the wrong direction. For example, agricultural research can be tied directly to what farmers really want and are capable of using. A systematic communication process brings researchers and practitioners together. A policy of communicating with people intensively before a development programme is even drafted, and taking into account their views, capabilities and needs as they see them, is the best insurance a planner can have. The new project, the planners determined, should be designed with the proposed beneficiaries themselves, the rural

communities, in the hope of securing their active participation. A communication process was initiated.

### 8: Parent obesity may affect child development, study says - CNN

*Political factors that affect development. By Jeremy Williams July 1, October 16, This could be ethnic tension, tribalism, or all out war. Needless to.*

In this article, tribalism and ethnicity are used interchangeably, because of its varying use to different people, but refers to same subject in the discourse. According to Wikipedia, tribalism is the state of being organized in, or advocating for, a tribe or tribes. In terms of conformity, tribalism may also refer in popular cultural terms to a way of thinking or behaving in which people are more loyal to their tribe than to their friends, their country, or any other social group. This subject is crucial because, while tribal societies have been pushed to the edges of globalization, tribalism is arguably undiminished; because it is founded upon intense feelings of common identity that leads people to feel tribally connected. In Nigerian context, ethnicity or tribalism is defined as social phenomenon associated with the identity of members of a competing communal group seeking to protect and advance their interest in a political system. In Nigeria today, tribalism has been elevated to dominate national discourse, controls how people think and talk, and determines what they oppose or support. It is promoted by the political elites, embraced by the young and the old, passed from generation to generation, and even has base in the constitution. This explains the assumption that conflicts in Nigeria is motivated by ethnic competition. The ethnic diversity of Nigeria has more or less been a threat rather than a source of national pride and development as countries above have experienced. All the parties were formed along ethnic lines. By , for ease of governance, the British amalgamated the Northern and Southern protectorates and one political Nigeria was born. But as soon as they left in , inter-tribal suspicion resurfaced. Several coups and countercoups motivated by ethnic sentiments culminated in the month " civil war which claimed the lives of more than 2 million people. This is more or less a confirmation of the obvious. The general elections in Nigeria gave a clearer view. The outcome of the presidential election shows a pattern of vote that was deeply ethnic and religion-oriented. This trend is one of the early warning signs of political crisis and must be addressed in time. It is in this view that Cletus Umezina argued that Nigeria is a failed state, backing his opinion up with a number of factors that included cultural and value decadence, fragile political structure, poor leadership and frequent ethno-religious crisis. The impacts of ethnicity include: Inability to Fight Corruption: There is a tradition in Nigeria that forbids citizens from exposing or prosecuting fellow tribesmen for corrupt practices. Corrupt tendencies are exhibited and laws violated, yet such individuals invoke ethnic sentiment to get away from, or prevent prosecution. Before the South African government could conclude investigation, his ethnic region and kinsmen were already in the media defending and exonerating him, and declaring war if their son is prosecuted. Merit and excellence are sacrificed on the altar of primordial thinking. Current political tension in the country is mainly as a result of avoidable clash between forces of democracy and that of tribal interests. The political power-play in the name of building consensus within political party structures have negatively influenced a tradition or emerging mentality of political office rotation between the North and the South. In fact, an analyst posits that this form the fulcrum of scaling of Boko Haram insurgency. A fundamental impact of tribalism in Nigeria is a culture of distrust amongst various ethnic groups in the country. Promotion of mediocrity and suppression of justice: After getting the appointment, tribal sentiment is again used as a cover to abuse the office, and then to escape justice after leaving the office. Ethnic and religious intolerance has exposed the nation to bizarre conflict experiences with loss of lives and properties, creating uncertainties in the polity. Boko Haram insurgent group is a classic example of the outcome of a long stretch of ethnic distrust and rivalry. This could be a testimony of resilience and the fact that, even though there are so many distrust and suspicion, the people still believe in the indivisibility of the country. It is therefore imperative for every Nigerian to put aside their differences and embrace harmony to move forward. There is need to re-educate or re-orientate the political elites on the constant danger of using the ethno-religious card to acquire electoral offices or leadership positions. This trend must not be allowed to continue in the 21st century. However, the failure of successive political leadership to address the common yearning for good governance is considered the biggest factor for the endemic loyalty of

citizens to their ethnic origin rather than to the Nigerian state. The greatness of United States lies in her diversity. People from across the world converge in the United States, with diverse and unique talents, and pushes the development envelope every day. Her diversity should be a blessing rather than a tool for exploitation by elites for political gains. The survival of Nigeria hangs in the balance if the political leaders do not proactively come together, and weather the storm of the general elections. The group has almost paralysed socio-economic activities in the North-Eastern part since Therefore, the fabric of the society will be tested once again during the general elections and her survival will determine the future prospect of a truly united Nigeria. The Way Forward The way out of tribalism in Nigeria shall be discussed using mainly dual facet approaches drawn from two schools of thought. One of the directions of this discussion is a structural solution, which advocates for further degree of autonomy to component ethnic groups. The structural solution does not see Nigeria as a nation by using a very narrow and abstract definition of nation, and does not recognise the degree of integrations that has already taken place between the different ethnic groups through, marriage, religion, commerce and internal migration. This school advocates for a new constitutional arrangement on the basis of ethnicity and argues that multi-ethnic states are unstable and unviable. In fact, they dismiss the unstable mono-ethnic states of Middle East, and fail to acknowledge that there are other constructs on which human beings can segregate even in mono-ethnic countries. The structural school of thought refuses to recognise that the present constitution is abused by legislators and executives from all ethnic groups and that corruption, abuse of power and criminality are human and not ethnic traits. Secondly, it ignores the error in its conclusion about problems of Nigeria being caused by ethnic groups rather than individuals. The school fails to see that the mono-ethnic and multi-ethnic countries have the same human problems corruption, impunity, police brutality, lack of respect for the rule of law, intolerance, injustice and unfair distribution of resources, discrimination of minorities, etc. Third, it fails to see a multi-ethnicity society as strength which had contributed to the success of countries like India, Canada, United States, Indonesia, Switzerland, South Africa, Britain, Brazil, etc. The fact about Nigeria is that there is no truly mono-ethnic group in the purest sense. If Nigeria breaks up today, which is not likely, I do not see an end to the number of countries that will emerge from it; since there are over ethnic groups and within the major ethnic groups, there are several minorities. The second set of Nigerians are those in the school of thought that believes the behaviour and attitude of the people must be reborn, rather than division along ethnic nations which promote conflicts. It is against this assumption General Yakubu Gowon created more states 12 in from the original 3 regions, and the spiral continues to the current 36 states. Rather than solve the problems of bad leadership and corruption, it assumed creating more states along ethnic orientation will foster unity and accelerate development. However, the result is an over-bloated governance and more agitations. In spite of 36 states along ethnic lines, there are still minorities in several states who clamour for autonomy on the basis of ethnicity. This was manifested in the just concluded national conference, where 18 more states were proposed. The behaviour and attitude school says corruption and tyranny are not ethnic traits, but individual oness. Therefore, the country must evolve a system to deal with the issues and the people promoting this negative behaviour, and not their ethnic origin. That the way out of tribalism is emphasizing civilized values, addressing discrimination and injustices and building a common national identity. The question that begs for an answer according to the structural school is this: Would General Sani Abacha and Mr. The answer is obvious. They are criminals irrespective of their origin, and their behaviour was not informed by ethnic orientation. However, they incite inter-ethnic conflict in order to evade justice. The school sees their behaviour embezzlement of public funds as the source of conflict and not their ethnicity. When a part of an unhappy union embarks on self-determination without addressing the root problems that are common to all the people of the country, they end up recreating the same problems that inspired their nationalism amongst the minorities of their new nation. This is exactly what the creation of states has shown in Nigeria. There is enough evidence of the devastating effect of ethnic nationalism to convince most people that it would be a monumental mistake for Nigeria to ignore the damage ethnic nationalists are doing to her dreams of building a country united by civil values, equality and rule of law. The way out therefore, is that Nigerians need to be well-enlightened about the values that make for peaceful coexistence, whether or not they finally end up in Arewa Caliphate, Oduduwa Nation or Biafra Republic. The

way out of tribalism in Nigeria, besides the above-mentioned, includes cultural reorientation on the beauty of diversity. This article calls on Nigerians, the government, and the African communities to focus on addressing the human factors advanced above by behavioural and attitude schools that are contributing to conflicts, underdevelopment and bad governance as against vilifying the beauty of their diversities. The current experience of South Sudan following her cessation from Sudan had created more internal conflicts along ethnic lines than she had anticipated. Other proposed ways forward are: Constitutional amendment is needed to adequately address clauses that abrogate powers to ethnic or regional structures. For example, the constitutional provision Section , subsection 3 of the constitution mandates the appointment of at least a minister per state. This has unleashed mini tribal wars in many states. Meanwhile the judiciary must wake-up to the 21st century justice system administration of criminal cases, particularly those that threaten national security, such as corruption; The country must enthrone transparency and accountability in governance.

### 9: NATIONAL ESSAY COMPETITION WINNERS - Daily Nation

*Tribalism and its consequences: A cancer infecting the corpus of educational leadership in many West African countries*  
*Tribalism and its consequences: A cancer infecting the corpus of educational leadership in many West African countries.*

Alan E Masakhalia 30 November Tribalism in Kenya is responsible for underdevelopment, corruption, the rigging of elections and violence. What can its background tell us about the future risks of Kenyan tribalism, and how to put an end to it? Tribalism in Kenya is not a historical inevitability. It cannot be traced to ancient hatreds or warfare from cultures clashing over the ages. It is a product of modern times arising from colonialism, urbanization and the political culture that sprung up in independent Kenya. Before the coming of the colonialists Kenyan tribes lived in their own distinct areas with their own cultures, i. The communities lived free from each other, save for some conflict over water and pasture for livestock. This served as the breeding ground for negative tribal stereotypes which then became embedded in popular belief. However, KANU carried the day and federalism was discarded, in its place, Kenya adopted the unitary system of governance. This favouritism manifested itself in greater government expenditures for social infrastructure in Kikuyu areas, corruption benefits to fellow tribesmen, privileged access to government and parastatal jobs. The Luo on the other hand, despite holding the vice presidency, were largely discriminated against, their complaints only eliciting intimidation and even assassinations in return. This led to the final falling out with government as the vice president Oginga a Luo , was eventually pushed out of government and detained. The tribal rift was widened and solidified when a Luo minister who had remained in government was assassinated; Mr. This was seen as an assault on the Luo by the Kikuyu, and since then Kenyan politics has essentially pitted Kikuyu against Luos, with each side attempting to attract other tribal groups to its side. The consequences of tribalism Tribalism in Kenya is indeed a major stumbling block to democracy as well as socio-economic development. It persists since it provides an avenue via which state goodies and favours trickle down from those in power to their tribesmen. Therefore, loyalty to tribe is given ever greater relevance than loyalty to the country. There is also no meritocracy as people are given jobs based on tribe regardless of having low qualifications. Hence the inefficient use of available skills. The exploitation of natural resources also takes a tribal angle, with resources in some areas being ignored or being under utilized. The reverse is also true. This means that even if a government does well it will receive daily unnecessary criticism from the tribes not in the ruling party. Tribalism is thus used to withhold or provide preferential services and resources. Thanks to tribalism, citizens are now questioning the call for Peace, Love and Unity. They ask for whom is this unity, peace for whom? There is animosity, distrust and hatred amongst various tribes so that even intermarriages among some tribes are strongly discouraged by the older conservative generation as well as the rural folk. This has the capacity to heighten tribal conflicts. Tribalism has infiltrated politics and with the advent of multiparty politics, there arose lots of tribal parties. Heightened tribalism in the country has compromised the church and rendered the religious fraternity unable to offer guidance on matters of national relevance. The church is no longer trusted to be a neutral arbiter. The previous government was fond of fuelling tribal division. It was in the habit of creating and naming rural districts with tribal names, so that the residents got to feel that the area was strictly theirs and outsiders ought to be evicted. The fate of entire communities is on the line. Raila Odinga a Luo took advantage of this situation and ganged up the other 41 tribes against the Kikuyu led government of Mwai Kibaki. The Kikuyu dominated PNU Party of National Unity was therefore faced with a tough challenge, even though the Kikuyu tribe is the most populous in the country. ODM was too strong. Thus the election was never based on issues, ideologies or principles. The way forward There is no point in addressing the ills bedeviling Kenya while ignoring the actual causes, since the major cause of tribalism in Kenya and in Africa as a whole today is the competition and confrontation over power and resources. There must be a clear formula of sharing of power and resources via constitutional arrangements. This will ensure that there is no more skewed distribution of state resources. The other option would be to moot an arrangement that caters for the rotations of key posts between tribes. So far, federalism seems the better option since historically Kenyan communities have lived apart. It is also necessary to enforce

strict laws that regulate discriminatory practices in the provision of public service. Tolerance is obviously a major requirement if Kenyans are to be united in diversity, so that citizens learn to accept and accommodate customs and practices that are different from theirs. For example I am Luhya. I therefore love Luhya, I was nurtured as one and it is the thing I best understand how to be. God created me a Luhya and intends to keep me so. Dehumanizing other people or simply considering them inferior is unacceptable and can degenerate into fistfights. Unity in diversity can only be achieved if tolerance is practiced. Building bridges across different cultures is necessary since, when standing inside our own conceptual schemes, we are blind to the possibilities of other ways of thinking, seeing, understanding, and interpreting the world. It would also help if international donor agencies such as the World Bank would peg all development aid to conditions such as success in instituting constitutional changes and other appropriate anti-tribal violence measures. This is vital since it is only with the eradication of tribalism that real and sustainable development can be achieved. It is only the most qualified people who should be considered for job placements,. The hiring process ought to be transparent, interviews done and only the best candidates considered. When the issue of tribalism is adequately addressed, the main cause of the conflicts will have been defused and in time governance should improve, corruption should decrease, skilled citizens will return home, investment will be encouraged, developments will occur and living standards will most likely improve. Most importantly tribal violence will be eradicated in the country. He is a seasoned political scientist currently serving as Country Representative of Democracy International Germany.

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