

**ETHNICITY AND SECURITY ISSUES IN AFRICA: THE BLIGHT OF AFRICA'S
DEVELOPMENT**

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Abstract

Africa is bounded by the Atlantic Ocean to the west, the Indian Ocean to the east, the Mediterranean Sea to the north and made up of about 54 countries with multi-ethnic groups and languages. Some of these ethnic groups are found in other countries of Africa creating the theory of unity in diversity. The blight of Africa's development lies in ethnicity and insecurity. Ethnicity is the root cause of political, economic, health, education, religious, ethical instability, lawlessness, corruption, criminality and unruly murder of innocent citizens. Africa has prospects and human capacity needed to compete with other continents of the world but forestalled by ethnicity. In identifying and explaining controversies surrounding Ethnicity and Security Issues in Africa and how it is considered the blight of Africa's development requires qualitative and sociological approach in pointing out strengths and weaknesses of Africa in Human Security and Peace Building. The purpose of this study is to reawaken the consciousness of Africans to understand that the spirit of ethnic discord planted by colonial administrators was to deter them from having a common identity and unity to compete favourably with other continents without interference, intimidation or humiliation. There is no victim in the world except when people allowed themselves to be victimized as Africans have victimized themselves. Xenophobia in Africa has led to the victimization of Africans in Diaspora because Africans placed no value on themselves. This paper recommends nationalism and patriotism, a redesign of African political, economic, health, education, religion, ethical theories and ideologies of Africa that depicts communalism and consequential theories of actions and shuns selfishness and insensitive behaviours. Notably, ethnicity and insecurity have remained the blight to Africa's development in post-colonial era which indicates that Africa has not moved out imposed theories and ideologies because they are divided on ethnicity and religion which breed insecurity. No society can develop effectively where ethnicity and religion is considered above other factors.

Keywords: Africa, Ethnicity, Security, Ethical, Ideologies, Development, Peace.

Introduction

Africa is bounded by the Atlantic Ocean to the west, the Indian Ocean to the east, the Mediterranean Sea to the north and made up of about 54 countries with multi-ethnic groups

and languages. Some of these ethnic groups are found in other countries of Africa creating the theory of unity in diversity. The blight of Africa's development lies in ethnicity and insecurity. Ethnicity is the root cause of political, economic, health, education, religious, ethical instability, lawlessness, corruption, criminality and unruly murder of innocent citizens. Africa has prospects and human capacity needed to compete with other continents of the world but forestalled by ethnicity. In identifying and explaining controversies surrounding Ethnicity and Security Issues in Africa and how it is considered the blight of Africa's development requires qualitative and sociological approach in pointing out strengths and weaknesses of Africa in Human Security and Peace Building. The purpose of this study is to reawaken the consciousness of Africans to understand that the spirit of ethnic discord planted by colonial administrators was to deter them from having a common identity and unity to compete favourably with other continents without interference, intimidation or humiliation.

There is no victim in the world except when people allowed themselves to be victimised as Africans have victimised themselves. Xenophobia in Africa has led to the victimisation of Africans in Diaspora because Africans placed no value on themselves. This paper recommends nationalism and patriotism, a redesign of African political, economic, health, education, religion, ethical theories and ideologies of Africa that depicts communalism and consequential theories of actions and shuns selfishness and insensitive behaviours. Notably, ethnicity and insecurity have remained the blight to Africa's development in post-colonial era which indicates that Africa has not moved out imposed theories and ideologies because they are divided on ethnicity and religion which breed insecurity. Hence, Fulanis of Nigeria feel more secured with their ethnic Fulanis in Guinea, Chad, Niger, Mali, Ghana, and so on. No society can develop effectively where ethnicity and religion is considered above other factors. Safety measures that will protect Africans resident in Africa and in Diaspora are required to restore the dignity of Africa and Africans. Ethnicity has shaped society in ways that they have resulted in vastly different socio-economic realities, for different groups. For instance, higher levels for minor ethnic groups; poorer access to education and healthcare, greater exposure to crime, environmental injustices, and other social ills (Bryce: 2020). Ethnicities is a tool for continued discrimination of acclaimed dominant or superior ethnic group(s) against other groups and suppress others from achieving their self-worth.

Evaluation of the Key Words of the Topic of Discussion

Ethnicity

According to Deng (1997) submits that Ethnicity is more than skin color or physical characteristics, more than language, song, and dance. He declares that it is the embodiment

of values, institutions, and patterns of behaviour, a composite whole representing a people's historical experience, aspirations, and world view. Deng argues that when you deprive a people of their ethnicity, their culture, you deprive them of their sense of direction or purpose. Deng pinned it down by emphasising that, "Traditionally, African societies and even states functioned through an elaborate system based on the family, the lineage, the clan, the tribe, and ultimately a confederation of groups with ethnic, cultural, and linguistic characteristics in common. These were the units of social, economic, and political organizations and inter-communal relations". Unfortunately, the mentioned all the components of ethnicity except security because no society thrives under insecurity.

Notably, Dictionary.com" (2020) admits ethnicity is a social group that shares a common and distinctive culture, religion, language, ethnic traits, background, allegiance, or association. Similarly, an unidentified author (2020) describes ethnic group or ethnicity as a category of people with a common identity like language, ancestry, history, society, culture, and nation. This unknown author also notes that members of an ethnic group shares cuisine, mode of dressing, similar gene, physical appearance, arts and culture. These ethnic identities mentioned above by this unknown author can secure and also endanger lives and property.

However, Jenkins (2007) ascribes ethnicity as a notion that refers to social entities sharing real or putative features like a common origin or cultural-linguistic legacy which assumedly command special collective commitment, as well as their retention and transmission. Crossman (2019) approached ethnicity from a sociological point of view saying that, ethnicity is a concept referring to a shared culture and a way of life which can be reflected in language, religion, material culture such as clothing and cuisine, and cultural products such as music and arts. Crossman emphasized that ethnicity is often a major source of social cohesion as well as social conflict. Crossman argued that ethnicity differs from race; not bases on biological traits. He further submits that ethnic groups are taught not inherited. Bryce (2020) in explaining the difference between ethnicity and race affirms that race originated from anthropologists in the 18th century, who used geographical location and phenotypic traits like skin colour to place people into different racial groupings. This explanation postulates that there are separate racial types but also fueled the idea that these differences had a biological basis. Bryce admits that people are identified as "black", "white", or Asian based on visual cues hence, it is just a social habit that has no scientific truth because there is nothing in individuals' genes that could be used to separate them along such clear racial lines.

Security Issues

Security is very vital in every human endeavours. In other words, scholars considered the importance of security in human development. Bah (2016) likened security issues to a

paradigm shift from cold war to era of peace based on flourishing democracies and free market economies globally. Besides, new dimension of war in the guise of terrorism that have threatened international, regional and individual security and unimaginable refugee crises; efforts are made to build liberal democracies, humanitarian interventions in Africa, Middle East and Europe. Smith (2009) presents the fall of communism and its uncertainty in Europe after 1989, the stability of the former Soviet Republics stressing that there is clear consensus on how to achieve security a Europe of about 40 states. Smith argues that the European Union (EU) may likely develop its own defense capability but until then, NATO will be in charge of European security and will continue to depend on American involvement. NATO has developed capacity to intervene in territorial disputes in Europe. In 1999 NATO demonstrated her responsibility in keeping European security by holding campaign against Serbia in a bid to halt aggression against ethnic Albanians in the Serbian province of Kosovo. However, smith stressed that the question of stability, several violent conflicts between ethnic groups remain unresolved in Eastern Europe and Russia.

Snyder, (2009) presents security in negative and positive aspects of computer. Snyder commends the increasing power and versatility of computer and how it has simplified everyday life but regrets the misuse of computer. He notes that computer hackers illegally gain access to computer systems often violate privacy, and can tamper with records, installs programs called viruses or worms that can replicate and spread from computer to computer, erasing information or causing malfunctions and internet frauds. In this regards, new ethical issues also have arisen, such as how to regulate the misuse computer as a tool of cybercrime and the World Wide Web. Long-standing issues, such as privacy and freedom of expression, are being reexamined in light of the digital revolution. Individuals, companies, and governments are working to solve these problems through informed conversation, compromise, better computer security, and regulatory legislation.

Development

Development is a process of change to attain greater heights, stronger, or more impressive, successful, or advanced in religion, science, education, health, economy, ethical principles, justice, inequity fairness and human capital. Development of any nation or continent solely lies on the people irrespective of their religion, ethnicity and political affiliations. In this regards, Pope Paul VI (1968) draws the attention of the church to the development of peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking a wider share in the benefits of civilisation and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Paul VI ascertains that freedom from misery, the great assurance, health and fixed

employment; an increased share of responsibility without oppression of any kind and in security from situations that do violence to their dignity as men; better education.

Conversely, “Economic Development” (2020), this scholar explained development from the economic point of view. According to him, Economic Development means promotion of more intensive and more advanced economic activity through such means as education, improved tools and techniques, more available financing, better transportation facilities, and creation of new businesses. Then again, Yinger (1970) in chapter seventeen he tagged Religion and Economic Development posits that at various points in history, there are sharp discontinuities in economizing processes by which value is determined, scarce resources distributed, and economic activities organized. Feudal estates, governmental monopolies and charter, guild restrictions give way in the face of expanding commercial and industrial opportunities to relatively open competition among numerous units of production and distribution are substantially replaced by very large ones, and in some societies, by an economic plan under governmental auspices. Yinger endorsing Marx ideology on religion and economy have it that they alter the distribution of income, power and prestige; they put received systems of value under severe strain; they open up new avenues of hope and aspiration. If economic changes are accompanying increased productivity, some problems may be alleviated but during the period of rapid transition, chaos also grows. This ideology affirms that the three forms of chaos at various points are threats of meaninglessness of unbearable suffering, of injustice thus, all tend to increase, in the perceptions of humans if not by absolute standard. When stable economic patterns are broken up then, religious developments reflect this changed context.

But Naipaul (1997) refers to development as “universal civilization” that cherishes individual freedom with more rigid and repressive traditional cultures. The former, he believes, transcends national and religious boundaries and is tolerant of a variety of civilizations and histories. The latter are fearful and intolerant of modern achievements, even while they depend on them and make use of them. Naipaul argues that those countries that have been colonized by the Arab faith are intolerant of universal ideals and have even shut out their own pre-Islamic histories and cultures. In some fundamentalist societies, Western societies are abominated and feared, but the ancient ancestor societies are equally perceived as a threat.

Naipaul singles out and extols societies that accept Christian ideal of doing unto others as you would have others do unto you. Naipaul considers this precept to be one of the defining precepts of a truly universal civilization. Having traveled all over the world, Naipaul now believes that the close cultures will not, in the end, be able to survive contact with the liberating ideals of universal civilization.

Ethnicity, Religion and Resentment in Africa

Though civilization started in Africa, Africa has remained an underdeveloped continent in the world due to the fact that Africa seem to favour mediocrity above meritocracy, indiscipline preferred to discipline, selfishness takes over patriotism, poor leadership favoured above effective leadership, incompetence, nepotism only to protect ethnic interests and religion. Religion does not only constitute the most fundamental order of the world in the perspective of the participants, but it deals also with discrepancies between ideal and reality (Oosten 1997:351). Religion having a conception of a higher moral force or purpose that transcends the concerns of everyday life with the people of the world finds guidance and a sense of purpose for their lives. Lamenting the adverse effects of ethnicity in Nigeria and its origin submits that,

The origin of the national resentment of the Igbo is as old as Nigeria and quite as complicated. But it can be summarized thus: The Igbo culture, being receptive to change, individualistic, and highly competitive, gave Igbo man an unquestioned advantage over his compatriots in securing credentials for advancement in Nigerian colonial society. Unlike the Hausa/Fulani he was unhindered by a wary religion, and unlike the Yoruba he was unhampered by traditional hierarchies. This kind of creature, fearing no god or man, was custom-made to grasp the opportunities, such as were, of the white man's dispensations. And the Igbo did so with both hands (Achebe 2012, 74).

However, deprivation, discrimination and injustice propagate ethnic and religious clashes and terrorism as is the case in Africa in this 22st century. Why religious armed conflicts have been increasing in sub-Saharan Africa, effects of religious discrimination have rarely been investigated (Basedau & Kehnert, 2018).

Security Issues in Africa

The security of any nation or continent is acquired by its ability to provide and consolidate the basic needs of her citizens. Africa nations are underdeveloped because incompetent power drunk persons fuelled by ethnicity occupy leadership positions. African nations depend on Asia, Europe and America for quality education, health, science and technology and other essential commodities. Inflation and devaluation of Africa's currencies have become the order of the day. The exchange rate of Euro, pound sterling, Dollar and other foreign currencies weigh more than 100% higher than African currencies to the extent that these exchange rates determine the purchasing power of goods and services in the continent especially, in Nigeria. In other words, poverty, unemployment and underemployment have

run the entire continent down. But, one can easily ask “If Africa lacks the resources and manpower needed to be developed and complete independence”? No; the reason is simply not using capable hands when and where necessary to boost output rather, mediocrity triumphs over meritocracy in job assignments due to ethnicity and stereotype.

Educational Security in Africa

African continent is one of the less privileged in education in the world not because they have low or intelligent quotients to compete with other continents of the world rather, most at times the political elites seemed to relegate education to the background by not providing enabling environment for quality education. Those working in educational sectors in Africa especially in Nigeria are paid meagre salaries and wages. These have led to incessant strikes which have truncated education calendar that made it impossible to determine the duration of graduation. The politicians, the wealthy and the affluence that are competing for education tourism overseas have made Nigeria’s educational system look inferior. As a result of these challenges, parents, students and teachers/lecturers are frustrated out of the country for a more defined academic calendar and enabling environment for studies. There are some ethnic groups that are more inclined in education than others who are not in the leadership position to declare a state of emergency in education and proffer effect positive solutions that will secure the education of future generations.

Ethnic and Religious Security

Just like ethnicity, members of religious groups have a common identity, interact with one another regularly and expect each other to think and act in certain ways. These expectations, which are commonly called group norms, are enforced by sanctions which come as rewards and punishments which group members administer to each other. Johnson & White (1967, 31) emphasized that, “the norms of a religious group constitute its special culture, a culture that is usually distinct in some ways from the culture of other groups in its environment”

The mythology of a tribe may be of inexhaustible richness without to have any unifying factor as stated below:

By the natural law every human being has the right to respect for his person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art, within the limits laid down by the moral order and the common good; and he has the right to be informed truthfully about public events (John XXIII 1968, 202).

By participating in a religious group, the individual learns what is expected of them and what behavioural patterns are required for maintain membership (Wald, 1992). However, the influence of religious differentiation and religious socialization play vital role as people education, wealth and social status influence religious security. Again, different ethnic groups practice same religion differently as observed by Nwazonobi (2015) stressed the role ethnicity plays in religious behaviours and religious terrorism because ethnic groups are manifests their cultures which create variations in religious practices. This is why some world religions like Islam have produced fundamentalists and terrorists who have no value for human dignity and life especially in Nigeria. Boko haram and Fulani herdsmen terrorists kill Nigerians everyday in the name of religion and cause the citizens to live in fear. This insecurity is heightened in Nigeria because Nigeria's political and security leaders are from Fulani therefore aids and abet their kinsmen in committing genocide.

Economic Security in Africa

Wealth breeds influence, power and authority especially in a society where wealth is revered without welding into the dignity and genuineness of such wealth. Africa as a continent seem to weld no influence, power and authority in the globe today because they lack economic security rather depend on other continents for virtually everything that make life meaning and enjoyable. This is why Africa in spite of her huge mineral resources and manpower still depend on other continents as it falls under the third world continent.

From the dignity of human persons, there also arises the right to carry on economic activities according to the degree of responsibility of which one is capable. There is right to a working wage, determined according to criterions of justice and sufficient therefore, in proportion to the available resources to give the worker and his family a standard of living in keeping with the dignity of the human person (John XX111 1968, 203).

He further emphasised that:

It is vitally important; therefore, that the wealthier States, in providing varied forms of assistance to the poorer, should respect the moral values and ethnic characteristics peculiar to each, and also, that they should avoid any intention of political domination. If this is done, John XX111 asserts "a precious contribution will be made towards the formation of a world community, a community in which each member, whilst conscious of its own individual right and duties, will work in a relationship of equality towards the attainment of the universal common good" (John XX111 1968, 219).

Most African nations have all the natural resources and manpower to compete with other nations of the world by maximizing their potential for development. Due to complexities, the political leaders feel more secured with their ethnic groups who will back them up in their decisions not withstanding whether such decisions are right or wrong as is ongoing in the All Progressives Congress, Muhammadu Buhari's led government in Nigeria. It is demeaning that at this digital age political leaders lack the willpower to place competent individuals to manage sectors where they are experts rather, choose to appoint their kinsmen to positions they have little or no experience have ranked African nations as underdeveloped or third world countries despite the fact that they have all it takes to move upward to developed countries.

Health Security in Africa

Health in African Nations has remained unresolved due to poor health facilities. It is unfortunate that Africa leaders cannot equip their hospitals and pay reasonable salaries to doctors and other health workers rather, they prefer health tourism to Asia, America and Europe while the masses suffer unabated for treatable sicknesses and diseases. African Pharmacists and doctors fidget and incapacitated to function effectively when in Africa but do excellently well when they leave the shores of Africa where people are encouraged to exploit their worth and opportunities to practice to event new ideas and methods. The consequences of health insecurity are drug abuse, illegal drugs and social drugs (Fleming, Jordan, Smith & Worden, 2009). To resolve the undaunted health problems, Ashforth (2011) asserts that being religious is strongly associated with better overall mental health and well-being in addition to having a better ability to cope with stressors. The devoutly religious have fewer symptoms of anxiety and depression to soothe unresolved health problems.

Food Security in Africa

Africa depends on the support of Asia, Europe, America and other continents to supplement food supply, goods and services. Africa has vast land for agriculture but still need foreign aids to survive due to poor leadership and ethnicity. With improved production of crops and animals, the environment could support increasingly larger populations, permitting a growing number people to move into specialized occupations (Doob, 1997). Among other problems are lack of irrigation, severe drought in some parts of Africa, rising population, falling soil productivity and land degradation. Though, Africa is said to have land but there is an unequal distribution of this land in countries and ethnic groups. Some are naturally favoured above others both in land mass and soil fertility. In Nigeria, Northern has the greatest landmass and food production than other parts of the country. The excess of these

roots and fruits products are suppose to be preserve for consumption in time of scarcity but there is no mechanism put in place for such preservations. Other ethnic groups produce foods base on their geographical locations which are not enough for the people.

Science and Technology in Africa

Africa despite being one of the cradles of civilization remains backwards in science and technology because their political and religious leaders seemed to enjoy scientific and religious tourism in the western and Arabic worlds therefore, have not considered positioning the continent where it ought to be in the world of science and technology. The world presently is undergoing an industrial revolution, eventually producing worldwide communication systems, effective mass transportation and a vast assortment of technological advances. Throughout human history technological changes have affected the content of culture such as belief system, technology, norms, folklore, mores, laws, values, symbols, and language (Doob, 1997). It is demeaning that in the face of numerous endowments bestowed in Africa could not be utilized due to clannishness and ethnicity which sidelines competent and meritocracy. "The silver lining here is that there is potential here with growing recognition by policymakers of the role that science and technology can play in achieving national development goals and transforming Africa's economic growth" (Nmeremikwu, 2020). Nmeremikwu insists that a people that were able to produce their own aircrafts, arms and ammunitions; refine oil and others within three Months after they declared the break of civil war ought to have been the centre of the world in all ramifications. Nigeria ought to be among world powers if they have created an enabling environment for the most prowess ethnic group in education, economy, science and technology to develop the nation.

The Blight of Africa's Development

Religion and education are two major forces that brought western civilisation and development to Africa. Unfortunately, these forces got to each ethnic group differently; however, the ethnic groups also accepted and understood them differently based on their socio-cultural point of view. Religion and ethnicity blight civilisation and development of a nation or continent as is the case of Africa. Ethnic interests and worth, ethnic clash superimpose objectivity; rationality becloud reasons and responsibility. Any religion detached from good morals is a vain religion because good morals attract people to a religion based on the norms and standard of the people. Patriotism which should have been a core benefit of education is drained and drenched in the mismanagement of the process of acquiring education due to favouritism, nepotism, clannishness, corruption and other infamous behaviours in defence of religion and ethnicity. Nigeria for instance, favours

mediocrity above meritocracy by the policy of quota system or Federal character which considers ethnic representatives without competence.

In Nigeria, quota system and catchment area policies are taken into consideration during recruitment exercises, admission into universities among others, where a fixed number (quota) is assigned to each state or the local government area... (Omeje, Egwa & Adikwu, 2016). Unfortunately, this dispensation of government led by Retired General Muhammadu Buhari since 2015 has moved clannishness, nepotism, religion and ethnic bigotry to what seems to be irreparable underdevelopment as all institutions and parastatals are entrusted in the hands of the Fulani Muslims without considering their competency or prowess to the position. This is contrary to the advice of Late Maitama Sule to President Buhari on his Inauguration on two key leadership success, "Don't be Northern Nigeria's president, give Fairness and justice," to all irrespective of who is involved (Ajah 2018, Nwabughio, 2015). No wonder Ezeani (2013, 185) rhetorically asked, "Why was the war-time Biafra better than the peace-time Nigeria in terms of National achievements, technological advancement and social cohesion? Nigeria is endowed with enormous human and material resources, and yet it is economically underdeveloping and technologically crippled, why?" The answer is not farfetched because it anchored on lack of national interest which champion's ethnicity. It portends that no matter how prowess a person or group may be in reality and ideology to develop the nation in all ramifications the ethnic group is considered above qualities and merits therefore, national consciousness, equity, fairness and justice are strangulated. This can be likened to, "Why must it be you syndrome" which prefers stagnancy instead of development to emanate from the resented person or group.

This infamous syndrome exists not only at national levels but to the grassroots. The United Nations Development Program determines the country's development through the use of what is referred to as Human Development Index (HDI). This measure encompasses human development parameters such as standards of living, access to healthcare, employment and educational attainment. As such, it has been possible to rank countries depending on their development. Countries with high HDI are considered to be experiencing a high rate of development, whereas those with low (Mutuku 2018). This further explains that:

HDI exhibit low progress in development. According to the 2012 UNDP rankings, the United States, Norway, Germany, the Netherlands, and Australia were found to have the highest development; thus considered as rich countries. On the other hand, Niger, Burkina Faso, Democratic Republic of Congo, Chad and Mozambique were ranked the least developed. All these countries are in the African Continent. This implies that development exhibits geographical localization characterized by wealth disparities, and this explains why some countries are richer than others (The Levin Institute, 2015 in Mutuku 2018).

Evidence indicates that Africa has not achieved significant development over decades because most of its countries are poor. According to the 2013 UNDP report, 37 of the 46 countries with the lowest human development index are found in Africa. In contrast, Europe hosts 32 of all the 47 countries with a high human development (The Levin Institute, 2015 in Mutuku 2018).

Recommendations

Africa nations can wriggle out of ethnicity and insecurity if they can look beyond, ethnic and religious affiliations to shun every form of discrimination, oppression, suppression, humiliation and imbibe equity, fairness, justice and good governance.

Governments at all levels should prioritise education and make it free for at least secondary school to heighten and broaden people's understanding of all ethnic groups that the world has moved from religion and ethnicity to functional/civil religion; secularization and industrialization to compete with other nations of the world. Else, we shall continue to wallow in ignorance, insecurity, religious and political bigotry; poverty and moral decadence.

At this time in Nigeria, restructuring should urgently be the utmost concern of everyone to avoid forcing people of different orientations and background to embrace alien cultures or humiliated, oppressed, dehumanised and discriminated against without considering their effects on the victims and national unity.

Employment, appointments and assignments in all parts of Africa and Nigeria in particular should be on merit. Quota system is a by-product of ethnicity and religious bigotry which breeds ineptitude. It has done more harm than good in Nigeria therefore, should be stopped with immediate effect to allow those that are backward to strive to upgrade themselves to compete with other groups in all spheres of life. If this is done, Africa will develop rapidly. When the ineptitudes are at the helms of affairs of any government, the competent suffers immensely.

Ethical Judgements and Conclusion

Ethnicity and religion are viable weapons that threaten security of Africa. Ethnicity presents problems when government tries to persuade the citizenry to undertake actions that affect some ethnic groups but contrarily act against ideologies that could benefit the entire nation or continent. The State ought to be a moral tutor whose responsibility was to promote certain virtues among its citizens (Wald 1992) irrespective of ethnic and religious affiliations.

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The most important aspect of leadership is security of lives and properties but in Africa, the reverse is the case. Africa is facing a lot of security issues due to religion and ethnicity without considering its consequences on the development of the continent. The people are divided along religious and ethnic lines which have almost ruled out rationality and objectivity in moral judgement because religion and ethnicity are placed above national interest and development in sharing of goods and services.

This research paper is not seeking for absolutism/deontological because it has its consequences rather, it should be prioritized in order to have some sort of moral code and standards to measure things in Africa.

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