☐ THE IMPACT OF THE COLONIAL RACIAL AND CULTURAL SEGREGATION IN NIGERIA ON PLANNING KANO URBAN AREA  
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☐ ETHNICITY, TRIBALISM, AND RACISM AND ITS MAJOR DOCTRINES IN NIGERIA  
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Abstract

This paper endeavors to make a link between ethnicity, tribalism, racism and conflict, instability in Nigeria, argues that ethnic diversity dose often lead instability rather than social, cultural peace and harmony. The paper aims at studying issues of ethnicity, tribalism and racism as well as relevant challenge facing the country i.e. conflict and insecurity. Uses qualitative method, mainly critic, systematic literature review, it reaches that ethnic, tribal diversity are often source of instability and social inequality in Nigeria, also origin rival over natural resource and control over it as case of Niger Delta. It recommends that there is need to settle ethnic, cultural rival and fostering peace in order to achieve stability, particularly in southern, northern and western region of Nigeria.

Keywords: Ethnicity, Racism, Religion, and Conflict
تحاول هذه الورقةربط بين الأثنيّة، القبَّيلة والعرقيّة وحالة الصراع وعدم الاستقرار في نيجيريا. إذ نجد أن الاختلافات العرقيّة تؤدي إلى عدم الاستقرار بدلاً من السلم والتوافق الاجتماعي، الثقافي والوحدة. تهدف الورقة إلى دراسة القضايا المتعلقة بالأثنيّة، القبَّيلة، العرقيّة بالإضافة إلى التحديات ذات الصلة في الصراع. استخدمت الورقة منهج إحصائي، تحديداً منهج مراجعة، وقد وتنظيم الدراسة السابقة. وتوصلت إلى أن الاختلافات العرقيّة، القبَّيلة والأثنيّة تمثل المصدر الرئيسي لعدم الاستقرار وعدم السماوة الاجتماعي في نيجيريا. أيضاً مصدر للصراع حول الموارد والسيطرة عليها كما في حالة الصراع في دلتا النيجر. أوصت الورقة بضرورة تجاوز الاختلافات الأثنيّة والثقافية وتعضيد السلام لأجل الاستقرار خاصة في المناطق الجنوبية، الشمالية وغرباً في نيجيريا.

العلامات الفتحية: الأثنيّة، العرقيّة، الدين، الصراع
Introduction:

Ethnicity and racism are found in any situation of hostility between racial and ethnic groups and divergent religious communities, such as in a society like Nigeria with different ethnic groups and divergent religious background and multiplicity of cultures, norms, values and beliefs. Both terms are often used interchangeably in ordinary speech, but in fact, they refer to two different, but related phenomena. Ethnicity refers to the character of social relationship existing between members of two or more ethnic groups in a plural society. It shows how they relate because of ethnic sentiments and consciences between them. In the words of Malumfashi (1), conflict applies to disagreement between two or more groups over interests, values, or other issues considered desirable. The disagreement may manifest itself in such different forms of actions as unresolved arguments, litigation, mutual suspicion, or violent clashes.

According to Coser (2), internal social conflicts which concern goals, values, or interests that do not contradict the basic assumption upon which the relationship is founded, tend to be positively functional for the social structure of society. Such conflicts influence the readjustment of norms and power relations within groups in accordance with felt needs of its individual members as a sub-group. Conflict over interest but under democratic platforms or agreed procedure between opposition and ruling party, majority and minority members of parliament workers and management, is a typical example of conflict between groups that rather than being seen as destructive, sometime serves as an important integrative and stabilizing mechanism. However, a conflict could on the other hand be damaging if emotion, sentiments, and irrational motives influence it. For example, conflict based on ethno-religious and tribal sentiments, greed, inherent but unjustifiable hatred, and other trivial issues belong to this category. Within this frame of reference, the concept of “Tribalism” comes into existence. However, it is to be noted that one must consciously differentiate between the term “Tribe” and the concept of “Tribalism”. While a tribe refers to a social entity that carries and reinforces the values and the social bonds between
the group members (i.e. the tribe) and secures their benefits and protection, tribalism signifies a sense identity for the tribe members that surpasses the national identity, and often accompanied by feelings of superiority over members of other tribes.

Problems associated with ethnicity in contemporary world order, have never been a happy one. They manifest inform of racism and racial segregation as in America, South Africa, Brazil etc.; violent inter-ethnic confrontation as in Bosnia Herzegovina (3), Somalia, Burundi, Rwanda, and Sudan. Subterranean politics of ethnic exclusion in the allocation of national wealth as in Nigeria, Canada, Ethiopia, Sierra Leone etc.; an amalgam of all the above as in Nigeria, Liberia etc.; an amalgam of all the above as in Nigeria, Liberia etc.; an amalgam of all the above as in Nigeria, Liberia etc. The ethnic question, therefore has the potency of influencing social actor’s self-concept, perception of others and relationship with the same. It has the potency of influencing man’s access to life chances and can even affect life itself. These factors among others, have made it very imperative that ethnicity be scientifically discussed to enable us appreciate factors associated with its emergence, dynamics and perhaps how it can be minimized.

Ethnicity in Nigeria:

Nigeria is a plural society. It is the most populous African nation and most socially complex and diverse with more than two hundred and fifty ethnic groups. The country is characterized by diversity of norms, values and beliefs, a distinctive multiculturalism that makes it vulnerable to variety of conflicts. As is typical of a multicultural society, each of the diverse groups making up the country has a value and interest which sometimes conflict with those of others. For example, it is not unexpected when the Ijaw and Itsekiri, Tiv and Jukun, Ife and Modakeke, Hausa and Kataf, farmers and Argo-pastoralists, Employers and Employees, are found committed to desperate and conflicting values because of which they clash with each other. It is however, unusual if the diverse groups failed to identify a common factor that binds them together and stabilize the social system.

Therefore, ethnicity in Nigeria arises over competition for ‘scarce’ and limited resources (land or grants from the government);
perceived marginalization of one group by the other; identify questions and quest for political relevance; and struggle for equal access to power at the center. In order to appreciate the importance and sensitivity of these sources of conflict to the diverse political, religious, ethnic, and cultural groups of Nigeria, so defining an ethnic group in Nigeria is usually a combination of a number of factors: a shared language or related dialects, myth of common origin, shared cultural traits, a core territory, and often, a shared religious or spiritual universe. But despite these ‘objective’ criteria, subjective factors are also important. Firstly, group boundaries are constantly changing, depending on context. Sub-group identities, which might be unimportant at the national level, remain extremely salient at the local level. Secondly, assimilation or affiliation to groups is influenced by changing political and economic factors. Finally, group identities are sometimes subsumed under imposed broader identities with the result of ‘masking’ group self-identification. For example, the numerous ethnic minorities in northern Nigeria are often seen in the south as ‘Hausa’. The figure of 250 ethnic groups may not be far off the mark, even if the state of our current knowledge does not permit a greater precision.

While a healthy scepticism is needed regarding the question of numbers, there is common agreement, however, about the ethnic structure of the country. It is generally agreed that the ethnic groups are broadly divided into ethnic ‘majorities’ and ethnic ‘minorities’. This classification has its own history, for in pre-colonial Nigeria, a small population size was not necessarily equated with ‘minority’ status. Under colonial rule, however, but particularly under the ethnocentric electoral politics associated with decolonization, minority status became associated with the smallness of population size and the related question of limited electoral clout. Nigeria’s ‘majority’ and ‘minority’ ethnic groups developed in this political hothouse from the early 1950s.

The Tiv and Jukun are two ethnic groups found in north eastern and North-central part of the country Nigeria. The Jukun have a history of centralized authority while the Tiv are the decentralized one. Both are socially patriarchal and economically agrarian. Being agricultural
communities, land is considered scared and vital for survival consequently; the source of conflict between the two groups is indisputably land. Their geographical contiguity and natural instincts to expand control and monopoly of land lead the two settings or communities into violent clashes almost frequently. This is also the same with conflict between Umuleri and Aguleri communities or society of Southeastern Nigeria. The conflict between farmers and agro-pastoralists also revolves around competition over the use of land. Whether land should be seen and used as grazing surface or cultivation zone is still the source of the controversy within these set of groups.

Also, the conflict between the Hausa and the katafa and Hasua and the Birom communities of the North central Nigeria revolves mainly around politics and identify (indigene ship) question. Because the conflicting parties are religiously divided into Hausa Muslims and Katafs and Biroms Christians, religion is often used and manipulated to justify the antagonistic relations between the parties and to spark off violence. Agitation for chiefdom and autonomy from Zaria kingdom by the kataf on one hand and efforts by the Hausa to be seen as indigenes as of Zango and to have their own recognized political influence on the other may be the basis for their lingering hostilities. Similar situation also obtained in the case of the conflict between Hausa and Birom communities of plateau state. To the Birom the Hausa people are “strangers”. Hausa people on the other hand consider themselves as the early settlers of Jos and heirs to Jos traditional rural and must be political rejection because they are economically powerful group and most importantly Muslims. The question of socio-political identify (indigene versus non-indigene) is similarly applicable to the case of Ife (indigene) and modakeke (non-indigenes) of southwestern Nigeria.

To a lesser extent, many ethnic minority groups in Plateau, Bauchi and Adamawa States also raise similar fears about the perpetuation of old-style domination, even within the changed context of post-Civil War Nigeria (5). In some cases, the continuing frustration of ethnic minority groups is turned, not on a majority ethnic group, but on another ethnic minority group that is perceived to have enjoyed some
undue privileges in the colonial or post-colonial past. For example, the complicated three-cornered violence involving four ethnic minority groups in Taraba State Jukun, Tiv, Chamba, and Kuteb is of this order \(^6\). The continuation of the Taraba violence led, in 2001, to the sacking of the Tiv provincial town of Zaki Biam by the Nigerian Army. Tiv settler communities that moved in the distant past from their Benue State heartlands into Nasarawa State have also been violently removed because they are not defined as ‘indigenes’ worthy of the claims of full citizenship and the rights attaching to it. It is also very common now for the elite of one minority ethnic group to accuse competing elites from another minority ethnic group of seeking to monopolize new opportunities at the state and local government levels, thereby seeking to create a situation of old-style domination. Since 1966, intra minority conflicts have therefore become as prominent as majority/minority conflicts, precisely because the reforms aimed at addressing majority/minority conflicts have tended to generate new cleavages within minority groups.

These forms of conflicts are most of the times destructive because they are based on sentiments inherent dislikes, prejudices, unjustifiable hostilities, and trivialities.

Durkheim \(^7\) argues that diverse or Organic societies are by n mean cries ridden or disintegrative. Cohesion in plural and organic society is possible through a form of functional interdependence in the division of labor. This simply means that the survival of one part of a country is not only vital but necessary for the survival of the other part of the country. The northern part of Nigeria for instance, needs the south for the oil revenue and the south needs the north for livestock and farm produce. Functional interdependence of this native is what Durkheim refers to as reinforcing social cohesion in a diverse society. No matter the degree of conflict, one part of society must need the other. In response with the principle of functional interdependency, federalism was adopted in the country.

Conclusively, an ethnic relation in Nigeria, a plural society is highly malignant in character, and has permeated every facet of the
social fabric. This is not peculiar to Nigeria. Ethnicity is a cultural universal in most plural societies, what vary is its influences on citizens level of social integration, a factor in the ability to realize their potentials. Theories on ethnicity, explain the likely reasons for poor vertical and horizontal integration of citizens. In all, the existing social institutions created by the government have been infested by the virus of malignant ethnicity: greed, grab, graft, fraud, violence and aggression, colonial administration, sowed seeds of the ethnic intolerance in colonial cities, to sustain their capitalist economic frame work, it germinated into ethnic polarization following series of colonial political reforms; has been flourishing since independence out of: the dependent character of our economy, political institutional frame work which created uneven development of cherished values etc..

In the midst of scarcity of values, citizens can relate on ethnic lives cordially (benevolent ethnicity) especially in the cities conflictual (Malignant ethnicity) towards the out group.

**Racism:**

Racism refers to as set of attitudes, beliefs, and practices that is used to justify the superior treatment of one racial or ethnic group and the inferior treatment of another racial or ethnic group. The world has seen a long history of racism. It can be traced from the earliest civilizations. At various times throughout U. S. history, various categories of people, including Irish Americans, Italian Americans, Jewish Americans, African Americans, and Latinos/as, have been the objects of racist ideology. However, not everyone is equally racist. Recent studies have shown that the underlying reasoning behind racism differs according to factors such as gender, age, class and geography.

Racism is a human problem and a crime that is so ghastly that a person who is fighting against racism is well within his rights to fight against it by any means necessary until it is eliminated (Malcolm X, American civil rights activist, speech). Racism is a human problem, one that we think we cannot control, but in reality, we can control it but only to a certain extent. Although you may not look at yourself as being
raciest, you probably judge someone because of past experiences, and or 
you hold it against them. We need to fight against racism, not fight with 
it, there are too many people getting picked on, harassed, killed, sent to 
jail, and whatever else the case may be due to racist people, which is 
absolutely not fair. Therefore, we should come together as one nation, no 
matter the color of your skin, or your hair. We need to come together, 
and overcome the power of raciest people. Racism to me is 
discriminating against a certain race of people, or culture, because of one 
thing, that happened, and made you judge every person of that race the 
same way. There are four main types of racism; spatial economics, 
institutional, internalized, and individual racism. Although these four 
types may differ, they all have one thing in common, and that is, the 
judging of something, weather being a person, place, or thing, without 
knowing about it, or the person, so therefore your being raciest. Spatial 
racism is basically white people pushing away all other races out of their 
neighborhoods, and where they live at. Institutional racism is when 
people consciously assume that white people are better than other races. 
Internalized racism is paying less attention to other races, besides the 
Caucasian race, and educated them in certain institutions. Individual 
racism represents itself quickly when young people grow up with a sense 
of white racial superiority. Racism is not just generated from individuals, 
sometimes one person on their own may not be prejudice but the group 
that they belong too in a whole, is. This is called institutional or systemic 
racism if it is a government, organization, or educational facilities. These 
groups set standards, rules, regulations, and requirements that may be 
unfair to some races. An obvious example of this is the KKK (Ku Klux 
Klan). It is called cultural racism if it is a culture in whole that is 
prejudice against another race(s). An example is belief in one culture that 
almost all cultures are less equal.

Based on these analogies my understanding of racism is that it is 
the act of discrimination based on skin color white, black, brown or 
yellow. When one is discriminated against because of his or her skin 
color, he or she is said to have suffered racism, and the one who 
discriminated against him is said to be a racist. The racist may have
superior or inferior feelings, but usually superior complex, and may feel that people of other color have inferior attributes like intelligence quotient (IQ), skills or capabilities based essentially on their skin color. Racial prejudices many times are stereotyped, and can be used to limit opportunities for other races. The United States of America has a very long history of racial discrimination. For a long time, it was official policy to discriminate against the black. The white rode in different buses and ate in different restaurants and went to different schools until the civil rights movement which climaxed with Dr. Martin Luther Jnr. led to the abrogation of the official racism in America. Since then, America has been struggling with dealing with the vestiges of this obnoxious practice. So many blacks still feel discriminated against because of their color and many of them have responded by discriminating against the white, which is racism too. But the society seems to stand squarely against racism in the public space.

Racism may be overt or subtle. Overt racism is more blatant and may take the form of public statements about the inferiority of members of a racial or ethnic group. In sports, for example the late Jimmy the Greek Snyder (a former television sports analyst) declared that African Americans make good football running backs because they were bred during slavery to have big, strong thighs. Roger Staubach (former Dallas Cowboys Quarter back) wrote that white football players have higher IQs than African American players 100 percent of the time. Although each incident created a public outcry resulting in an apology, such racist beliefs remain part of the fabric of U.S society.

While, subtle racism is often hidden from sight and more difficult to prove. Examples of subtle racism in sports include those descriptions of African American athletes which suggest that they have “natural” abilities and are better suited for team positions requiring speed and ability. By contrast, whites are described as having the intelligence, dependability, and leadership and decision-making skill needed in positions requiring higher levels of responsibility and control. Through a process known as stacking, African American athletes may be relegated to positions such as defensive back or outfielder, whereas white players
are given greater access to more prestigious positions such as quarter back or pitcher. Moreover, stacking of players by race or ethnicity in professional sports is not confined to the United States.

Racism tends to intensify in times of economic uncertainty and high rates of immigration. Recently, relatively high rates of immigration in nation such as the United States, Canada, England, France, and Germany have been accompanied by an upsurge in racism and racial conflict. Sometimes, intergroup racism and conflicts further exacerbate stained relationships between dominant-group members and subordinate racial and ethnic group members. For example, when animosities have run very high among African American and Salvadoran groups in long Island, New York, some white Americans have pointed to those hostilities as evidence that both groups are inferior and not deserving of assistance from the U.S government or from charitable organizations such as the Catholic Church. 

World Wide Racial and Ethnic Struggles

The cost of self-determination is the loss of life and property in ethnic warfare. In recent years, the cold war has given way to dozens of smaller wars over ethnic dominance.

In Nigeria, for example, ethnic violence has persisted in some society of Nigeria such as Taraba (Tiv and Jukun) crisis the (Hausa and Biroms) crisis in Jos, ethnic violence continues in the middle East, Africa, Asia, and Latin America. Hundreds of thousands have died from warfare, disease such as the Cholera epidemic in war-torn Rwanda, and refugee migration.

Ethnic wars have a high price even for survivors whose life chances can become bleaker even after the violence subsides. In ethnic conflict between the Hausa settlers of Jos and the Birom communities of Plateau, for example as many as two thousand people have been killed and over eight thousand displaced. More recently, ethnic hatred has devastated the province of Kosovo, which is located in Serbia and Yugoslavia’s dominant republic and brought about the deaths of thousands of ethnic Albanians. Even in the aftermath of the worst
fighting and bloodshed many refuges in Albania and the United states search for relatives they have not seen or heard from for months and sometimes years. However, the interest has provided some refuges with information regarding relatives and other concerns \(^{(9)}\).

South Africa also practiced official racial discrimination called Apartheid; the same segregation of blacks from the white; a show of white supremacy and dominance. Here, the white controlled politics and governance, and ruled the economy. Indeed, there was career ceiling beyond which no Blackman could ascend, and there were some political and economic pursuits which no Blackman could attempt until the revolution that was led by Nelson Mandela. There is some slight variance between the US racist regime and SA’s apartheid genre. Whereas the whites first lived in the US before the black came, essentially through slave trading; and were in majority, the whites in SA came later than the blacks who were the original settlers in the place, and who remained in majority. This genealogical difference notwithstanding, the practice was similar until officially abrogated.

Many analysts believe that ethnic conflicts around the globe will continue in the future, however, not all global analysts view the future as being this bleak. Some predict that the “Super power” nations, including the United States, Great Britain, Japan, and Germany, will suppress ethnic violence with the assistance of the United Nations, which will serve a peace keeping function by monitoring and enforcing agreements between rival factions \(^{(10)}\).

Racial and ethnic diversity is increasing in the United States. African Americans, Latinos/as, Asian Americans, and Native Americans constitute one-fourth of the U.S population, where as whites are a shrinking percentage of the population. In the year 2000, white American made up 70 percent of the population, in contrast to 80 percent in 1980. It is predicted that by 2056, the roots of the average U.S resident will be in Africa, Asia, Hispanic countries; the pacific islands and the Middle East not white Europe \(^{(11)}\).
Racism in Nigeria

The pregnant bride culture of Yoruba society of western Nigeria may appear promiscuous to other different cultures in the same country. But it has a purpose which it is serving. Because Yoruba culture values procreation, problem of infertility may affect marital stability and peace. As a solution, it is allowed to test the fertility of a wife to be before the marriage is actualized. The question is not whether this practice is moral or immoral but the purpose it serves in the life of the practitioners. After all morality, it is socially defined. In addition, inter cousins’ marriage among the Hausa people of Northern Nigeria May be interpreted by other cultures as incestuous and therefore unacceptable. But the intention is to cement the two already related families of the bride and groom further together. (12) So, judging mother son erotic relation by the standard of Thonga culture, or pregnant bride culture by the standards of Yoruba, or inter-cousin’s marriage by the standards of Hausa culture is what cultural relativism entails. Meaning that for every cultural practice there must be a meaning and justification and that must be respected. This is the only way through which differences could be tolerated in a multicultural society. Much conflict exists in most societies because of lack of cultural relativism in social relations; cultural relativism is about cultural tolerance, respect, accommodation, and recognition. This attitude ensures social harmony and creates unity in diversity.

Anthropologists and sociologists can explain it in terms of human experience and historical adaptations over the ages. For instance, aggregates with like and like protects like. It is true that due to the finite nature of resources available to a group of people within a geographical location at a given time, there is bound to be competition and struggle to appropriate the most for oneself, and his kith and kin. Such competitions will always lead to categorization of people using different criteria to determine scale of distribution, allocation or sharing. Nigeria’ revenue sharing formula between the Federal, state and local governments on one hand and that between states on the other hand illustrates the point that it is in the nature of man and human institutions to always find a way to discriminate in order to find a rational or logical’’ basis for resource allocation.
allo advantage over other peoples or groups that share common space." (13)
The battle for the derivation principle in Nigeria further illustrates the point; the Niger Delta people feel that they are the ones contributing more to national income or that they are the ones who bear the greatest brunt of the devastation or environmental degradation caused by oil exploration. So, they are entitled to get more of the income than other regions.

But there must be a difference between natural struggle for advantage and the offensive social traits of racism and tribalism. These take their roots from the debased nature of the fallen man whose god is his belly. Racism, ethnicity, and tribalism spring from the root of hatred. They are antithesis of God's injunction to man to love his neighbor as himself. (14) Love is the glue that can hold humanity together and remove the negative social traits that manifest as racism or tribalism. When you truly love your neighbor, you become 'blind' to his color, race, ethnicity, or tribe. (15) You just see him as a fellow creature of the Almighty God who has made the world beautiful with different colors, shapes and styles. Deep down, despite our physical differences, we are just same, with similar emotions, and craving for a successful life. From these viewpoints, one can say tribalism and ethnicity is that of discriminating against people based on their ethnic origin or tribal affiliation. Here, one is denied allocation of land because of his tribe or his child is denied admission into a school because of his ethnic background. Tribalists look after people from their tribes, and give them preferences in allocation of rights and privileges. When Tribalists is the head of an organization, virtually everybody in that institution will be from his tribe or ethnic region. When there is an opportunity for career advancement, he thinks of his people first. In fact, in the extreme display of tribalism, people fail to see anything wrong in what people from their tribes are doing, but will readily criticize people from other tribes for allocation. We got here before you, 'we have made more investments than you, 'we cleared the obstacles or 'fought the enemies before you came' are such justifications that enable man and his institutions to seek advantage over other peoples or groups that share common space." (13)
doing the same things. Some will only vote for people from their tribes or ethnic regions each time there is a contest.\(^{(16)}\)

**Major Differences Between Ethnicity and Racism in Nigeria:**

Ethnicity and racism are closely related, but they may exist separately. Ethnicity is character of social relationship existing between members of two or more ethnic groups in a plural society. While racism is a set of beliefs, attitudes, and practices that is used to justify the superior treatment of one racial group and inferior treatment of another group. This diversity in lifestyle is what leads to ethnicity and racism. The following are the major differences between ethnicity and racism in Nigeria which include:

- **Religious Discrimination:** There are various forms of religious in Nigeria but the predominant ones include Islam, Christianity, and African traditional religion. Therefore, areas in which the religion that dominates tend to discriminate against those that are minority. Take some cases of Kano riot in 1991, 1995, 1999 and 2004 this is a clear case of ethno-religious conflict. Also in Christian dominated region Christians tend to show superiority to Muslim faithful.

- **Cultural discrimination:** Nigeria is made up of different ethnic group, but the three main ethnic groups include, the Hausa, Yoruba and Igbos. All these groups even within their internal societies tend to discriminate against each other. For the Igbos, take the case of “Osu” Igbos believes that most communities in Imo state are Osu” meaning that they are outcast therefore Igbos are not allowed to marry or associate with such. The mogun spell in Yoruba land prevents men from any ethnic background from sleeping with Yoruba women with the belief that they are “Cursed” and this curse is transferable to any man that takes them as wives or even sleep with them. The premonition then was that once you sleep with a Yoruba woman from Ibadan, Ogun, Osunetc. you are asking for your death.
Political Discrimination: As the history of Nigeria has it power is predominantly titled towards the north, some from the west and a little to the south and east. The middle belt are sidelined and left out of this lop-sided distribution, which is a clear case of ethno-political discrimination. Other cases of such discrimination in Nigeria include the educational sector where Yoruba people dominate. Women, if not of recent, were never given a say in national issues, neither were they given positions of power.
Conclusion:

By and large, from the above, it is patient to note that ethnicity and racism practices play a vital role in determining ethnic and race relations and also minority and majority relations. However, we were able to exhaustively discuss the two concepts ethnicity and racism, and outlined some of the differences between them and various patterns of ethnicity and racism in Nigeria with familiar cases. Thus, ethnicity and racism are like two sides of the same coin and can be used interchangeably with each other but are not exactly the same concept, because it is like saying that there is a difference between six and half a dozen. For me, they are all reprehensible acts that cause unnecessary divisions and disruptions of society’s cohesiveness. But why do they still exist, even in societies where they have been outlawed? Though to the best of my knowledge, there is no law banning tribalism in Nigeria, for example, yet it is a negative emotion and orientation which only very few people will identify with publicly.
End Notes:

11. Ibid.
15. Ibid.