

Tribal/Ethnic Imperialism an Old Paradigm and a New Phenomena **የጎሳ ኢምፔሪያሊዝም አሮጌ እይታ እና አዲስ ክስተት**

Within various African countries, there is "inequality and favouritism" due to tribal imperialism. Tribal imperialism has manifested itself in various ways at the national level as a result of political and economic miscalculations, systematic installation, and intentional social engineering. In postcolonial Africa, there has always been inequality in social status, economic resources, civic duty, political power, and membership. Nevertheless, as a new category, tribal imperialism is currently expanding at a rapid rate and is becoming more prominent. In this regard, the African countries of Ethiopia, Nigeria, Kenya, and South Sudan will be the focus of my remark. These nations have placed ethnocracy at the centre of all social, economic, and political activities, which has had the most significant impact on them.

Identity politics is primordial in nature, aggressive in character, and irrational in its organisation.

The tribal imperialism most often perpetrated by the so-called majority tribal/ethnic group is a major contributing factor; nevertheless, we have seen minorities play the same card by using other strategies. When it comes to Nigeria's politics, economy, and culture, the Hausa and Yoruba are the "biggest tribal groups" and the driving forces behind all that happens. They also insist they are entitled to all of the country's resources, including its political and economic might. However, when compared to the other tribal groups in Nigeria, they do not make up the majority of the population. Despite this, the two largest ethnic groups are the Hausa, which accounts for 25% of the population, and the Yoruba, which accounts for 21% of the entire population, making up 46% of the overall population.

In the case of Ethiopia, the Amhara and Oromo populations, each with respective populations of 22,876,991 and 33,467,001, are considered the country's "majorities." This demonstrates that out of Ethiopia's overall population of 120 million, even when combined, the populations of these two largest tribes do not constitute a majority. However, the last population census in Ethiopia was only carried out in 2007, making it tricky to get accurate numbers for the total population by tribe or ethnicity. Nonetheless, Ethiopia's experience with tribal imperialism during the roughly twenty-seven years that the minority tribe TPLF/EPRDF has been in power makes for a noteworthy case study. The new Prosperity Party is a carbon copy of the EPRDF, with the same tribal political philosophy.

Likewise, in Kenya, the two largest ethnic groups, the Kikuyu (22%), which also includes the Luhya (14%), and the Luo (13%), account for slightly less than half of the population. Tribalists, on the other hand, are of the opinion that the game of political power ought to be played among the ethnic groups that have a numerical advantage. This kind of scenario demonstrates that the other thirty or more tribes do not have any possibility of playing a significant part in the political or

economic system. As the lessons of history have taught us, the young nation of South Sudan was formed as a direct consequence of religious and ethnic bigotry. However, currently the same ethnic and organised tribal imperialism is at the heart of political and economic manoeuvring.

While the concept of African unification is admirable in theory, it will never be realised so long as nations are divided along ethnic and linguistic lines in their administrative structures. This system causes citizens to be split into first citizenry and second citizenry. The political instability and economic collapse that were caused by the tribal and linguistic line administrative regions in the countries stated above are what make the situation even worse. In other words, Kenya stands out from the rest of the pack because its administrative system is noticeably more developed than those of Ethiopia, Nigeria, and South Sudan.

There is a possibility that political leaders will believe that bolstering the economic standing of their own ethnic group or their supporters more broadly will assist them in maintaining their power. Nevertheless, the creation of inequality and favouritism will, in the end, cause the economic and political situation to suffer, and it will make the damage to any nation both permanent and irreparable. It is impossible to preserve political power and economic growth by catering to the needs of a select few.

“Politics of identity... It grows at a faster rate, but it will eventually bite back without mercy”

In Africa, political institutions that are founded on affiliations with certain tribes, ethnic groups, or languages are more likely to be destructive and isolationist in nature. The use of ethnicity as a factor in political decision-making can have a number of unintended repercussions, including the promotion of nepotism and tribalism, as well as prejudice towards persons who do not belong to a particular ethnic group. All of these ramifications may be traced back to the racial prejudice against people who are in positions of power in the political system. Political appointments and business opportunities are prioritised or given away without consideration to individual talent, based purely on their ethnic background “who they know not what they know.”

"Ethnic ties are cultural ghosts," many African leaders have argued, and when Africans attain freedom from European colonialism, contemporary citizenship replaces ethnicity and tribalism. There has been a significant pushback against the ideology of conventional democracy, which is at odds with prevalent conceptions of liberal democracy and state nationalism as acceptable standards of value. The preservation of African customs through enslavement has played a significant role in the formation of South Sudanese identity. The struggle of the people as a whole for independence, ethnic diversity, and sociocultural complexity in the nation's governance, political systems, and bureaucratic institutions reflects the various stages of development the nation has gone through.

Distancing oneself from identity politics and thought is necessary to achieve an inclusive government, just as moving away from identity politics and thought necessitates a shift towards people-centred leadership. Although social class, religious affiliation, and other dynamics all play a role in shaping one's political identity, other factors, such as one's life experiences, allies, and relationships, that entail emotional attachment and political commitment to a specific constituency in exchange for material benefits, also play a significant role.

Tribalism in postcolonial Africa causes a lot of problems that cannot be solved with an old paradigm or the same ideas as before; instead, it requires a more advanced way of thinking. One of the most important parts is that it sees every person as having the same worth. Tribal politics can't last because it pits "us" against "them" and because it doesn't help the tribe or ethnic group that says it stands for what it says it stands for.

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