HUNTINGTON’S CLASH OF CIVILIZATIONS AND THE ETHNO-RELIGIOUS 
CONNECTIONS OF CONFLICTS IN AFRICA: AN EXPOSITION

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Abstract
This paper attempted to situate conflicts in Africa within the idea of clash of civilizations which is cultural clash within the sturdy influences of ethnicity and religion and a tenet that conflicts in the post-cold war world would be on the fault lines of civilizations where major civilizations would disagree over issues resulting in clashes, the worst being between Arab-Islamic and West Christian civilizations. Using analytic method, the paper claimed that conflicts in Africa are the continent’s involvement in the clash of civilizations between Western and Islamic civilizations, since the two civilizations have been imposed on Africans, and basically a spillover of the ongoing Islamic revolution against Western institutions and the quest of the West to maintain its imperialistic lead of the world. It recommended rejuvenation of African culture capable of reviving the spirit of brotherhood in Africans to counter the polarization occasioned by the incursion of Islam and Christianity in the continent.

Key words: Ethnicity, Religion, Conflict, Africa, Clash and Civilization

Introduction
Dialecticians, whether material or ideal, readily agree that conflict spurs society into its next level of development. Hegel in his metaphysical world history avers that violence and conflicts are the hallmark of the career of spirit, namely, working out its essence which is freedom. They are therefore, the necessary conditions under which freedom comes into being. They spur the world-history, the development of freedom, into a higher stage (161). For such thinkers, conflict is not intrinsically bad. But when violent conflict becomes a permanent attribute of a particular continent, it is not absurd to surmise that something has gone wrong somewhere.

Although, at mere mention of the word conflict, what comes to mind is violent armed conflict calculated to inflict injuries on the opponent, conflict is much wider concept than that. In this regard, Ogoko’s conceptualization of the term is admissible as an operational definition. For him, “Conflict is a state, a condition or circumstance of major disagreement that degenerates into instability, tension, antagonism, contest etc, aimed at claiming and protecting envisaged personal or group interest or position” (110). Simply put, conflict means contradiction arising from differences in interest, ideas, ideologies, orientations, perceptions and tendencies.

In line with the above understanding, conflicts in Africa embrace the unhealthy rivalry among political parties, military junta, abuse of human rights, manipulation of constitution to achieve individual or sectional ends, ethnicism, religious fanaticism, militancy and the likes that pervade the continent, Africa. However, the attention of this exercise is focused on the armed violent conflicts that are now seemingly the predicate of Africa. Since the early sixties when most African countries gained bogus political independence, Africa has never known peace. Wiredu notes that the conflict in post-colonial Africa was the crisis of identity resulting from the conflicting quest, on the one hand, to modify African cultural values in order to modernize, and on the other, to revitalize and maintain African cultural identity that can be presented as authentic African identity. He calls these polarities political nationalism and cultural nationalism respectively.
African political nationalism aimed at regaining national independence and building viable modern states after that, while cultural nationalism aimed to restore to Africans their confidence in their own culture. This latter was particularly urgent as colonial racism had succeeded to alienate many Africans from their own culture (213). Consequently, "[...] a tension develops between cultural nationalism and the quest for modernization in post-independence times" (Wiredu 213). This tension metamorphosed into struggle for leadership culminating in military coups that swept across the continent in the 1960s. From the military coup to military arrogance and dictatorship in various countries of the continent, came civil wars, ethnic cleansing and religious riots. In 1998, the UN Secretary-General reported that out of the 53 countries in armed conflicts, 14 were in Africa alone with another 11 suffering from severe political turbulence. The situation is not much different today. The cumulative result of all this is that over eight million Africans are living outside their homeland as refugees and victims of regional wars or sectional conflicts besides millions of war casualties (Report of the UN Secretary-General, 1998).

Balogun reports that between 1990 and 2006, there had been violent conflicts in Nigeria, Sudan, South Sudan Ethiopia, Eritrea, Rwanda, Burundi, Uganda, Liberia, Somalia, Democratic Republic of Congo, Sierra Leone, Zimbabwe, Central African Republic, Mali, Egypt and Libya to mention but a few (272-283). The atrocious situation still subsists today. While the efforts of peace keeping operations have brought temporary end and relative peace to some of these conflicts, others are still raging and many African states still experience eruption of spasmodic conflicts on daily bases. For instance, African Military Blog reports on going armed conflicts and insurgencies in African states in 2018 to include: Salafist Group for Preaching and Combat (GSPC) and al-Qaeda in Islamic Maghreb (AQIM) in Algeria, Ambazonia Separatists (Anglophone Region) and Boko Haram in Cameroon, Seleka Rebels in the Central African Republic, Rebel Groups, Islamist Jihadists and Boko Haram in Chad, March 23 Movement (M23) Rebels in Democratic Republic of Congo, Civil unrest, Islamic State and other Terrorist Organizations as well as the Libya Crises spill-over in Egypt, the raging crises in Libya since the Arab Spring, Boko Haram, Fulani Herdsmen and other Militia groups in Nigeria, civil war in South Sudan, al-Shabab in Somalia and many more. Consequently, Corcoran reports that large military engagements in Africa were being replaced by smaller violent encounters involving multiple stakeholders. He maintains that Libya, Nigeria, Somalia and South Sudan had remained the hot bed of major crises in the region with escalating amount of casualties (The Irish Times).

Deciphering the Root Cause of Conflicts in Africa
Some studies of armed conflicts in African states have located the sources and causes in poverty, corruption, ethnic plurality, religions, and arbitrary state boundaries established by the colonial master (Balogun 272-283). For instance, Meredith opines that conflicts in Africa arise from dictatorial and corrupt leadership. According to him, the fortunes of Africa had changed tremendously in the past fifty years since the commencement of the independent era. New states were launched amidst wild jubilation and to the admiration of the whole world at the termination of imperialistic colonialism in Africa. African leaders then were up-coming in tackling developmental problems and nation building and boldly proclaiming their hopes of establishing new societies that might offer inspiration to the world at large (The Fate of Africa). Interestingly, independence of African states coincided with the period of economic boom and the African scenario was simply gorgeous. Then African states magnetized the attention of the world's rival power blocs as the position each newly independent state adopted in its relation with the West or the East was viewed with utmost importance. However, today, Africa is only pessimistically spoken of. Meredith laments that Africa has moved from enormous hope and fervour towards democracy and economic independence to so close to destitution and despair in just a space of two generations. While
few states managed to escape the downwards spiral, others are embroiled in war, despotism, corruption and daunting drought. Accounting for the drift of Africa into despondence, Meredith argues that African political leaders easily slip into dictatorship coached in unbridled corruption, repression of opposition and quest to remain in leadership position. He tours different countries of Africa historically to substantiate his claim. Furthermore, he heaps much of the blame for the situation in Africa on the world powers whom he accuses of sponsoring dictatorship and conflicts in Africa. However, Meredith recaps his submissions thus: For the sum of Africa’s misfortunes over the past half-century – its war, its despotism, its corruption, its drought, its everyday violence – presents a crisis of far greater magnitude. At the core of the crisis is the failure of African leaders to provide effective government. Few countries have experienced wise or competent leadership (697-698).

While all these are admissible, it could be said that they are simply fraction of the problem and not the actual cause otherwise, why is it that other continents with similar conditions such as South America are not boiling like Africa? It is this improper appreciation of the conflicts in Africa that makes them seemingly defy every solution so far proffered. Conflicts in Africa have not been put in their proper perspective, and unless the background is understood and well appreciated, the foreground becomes rouged, intractable and thus a conundrum. The problem of comprehension of conflicts in Africa is the failure to understand that the post-colonial Africa is a bundle of conflicting triple heritage (Mazrui, 12) which has ethnicity and religion as integral parts. This explains why most conflicts in Africa have religious or ethnic fault lines, though they may showcase political manifestations. This is why conflicts in Africa must be understood within the context of clash of civilizations. However, civilization here should be taken in the sense in which it is synonymous with culture. For Huntington civilization is:

[…] the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes human from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions, and by subjective self-identification of people (46).

In this sense, civilization is also similar to religion because the latter plays overt, and sometimes covert, roles in the former whose authentic understanding must stem from religious substratum. For instance, when one talks of Western civilization, he implies Christian culture secularized. The same corporate existence is seen between Arabic civilization and Islamic culture. Hence, civilization in this write-up should be taken as the marriage between culture and religion with the latter as the life blood. Each civilization seeks to be recognized by others and attempts to universalize its values. Alluding to this fact, Fukuyama maintains that “The thymotic origins of religion and nationalism explain why conflicts over “values” are much more deadly than conflicts over material possessions or wealth" (214).

Comprehending Huntington’s Clash of Civilizations
In 1992, Francis Fukuyama published a book entitle The End of History and the Last Man in which he argues, based on the interpretation of Hegel's philosophy of history, that history had come to an end. According to him, Hegel's philosophy of history posits that the force behind world history is conflicts resulting from man's quest for recognition. Fukuyama therefore holds that the falling of Berlin wall which marked the end of the Cold War and the emergence of liberal democracy in most countries had provided the avenue for man's universal recognition thus marking the end of history, implying that the emergence of liberal democracy has brought the evolution of political ideology to its climax and termination. He opines:
A remarkable consensus concerning the legitimacy of liberal democracy as a system of government had emerged throughout the world over the past few years, as it conquered rival ideologies like hereditary monarchy, fascism and most recently communism.... Liberal democracy may constitute the 'end point of mankind's ideological evolution' and the final form of human government and as such constituted the 'end of history' (Fukuyama 206).

It was in reaction to Fukuyama's text that Samuel Huntington published an article with the title, "The Clash of Civilization" in 1993 and later enlarged the text in 1996. In this article, Huntington (1993) faults Fukuyama's position, observing that: The illusion of harmony at the end of the Cold War was soon dissipated by the multiplication of ethnic conflicts and ethnic cleansing, the breakdown of law and order, the emergence of new patterns of alliance and conflict among states, the resurgence of neo-communist and neo-fascist movements, intensification of religious fundamentalism, the end of the 'diplomacy of smiles' and 'policy of yes' in Russia's relations with the West, the inability of the United Nations and the United States to suppress bloody local conflicts, and the increasing assertiveness of the rising China (2249).

For him, the end of the Cold War has marked neither the end of history nor the end of conflicts. Rather, the end of the Cold War is the inauguration of the politics of civilization in which the people and the governments of non-Western civilizations no longer remain the objects of history as targets of Western hegemony and colonialism but join the West as movers and shakers of history. And in this engagement, there is bound to be clashes of civilizations as a result of insubordination of one civilization to another especially to Western civilization.

Conceptualizing civilization as the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species, he opines that it is characterized by objective elements as language, history, religion, customs, institutions, and by the subjective self-identification of people. He divides the world into eight major civilizations namely, Western (Christianity), Islamic, Hindu, Confucian, Japanese, Slavic-Orthodox, Latin America and possibly African civilizations (22-49). 'Possibly African civilization' does not imply Africa never had civilization but owing to the fact that Africa has today been taken over by other civilizations basically Islamic and Western-Christian civilizations. Apart from multiplicity of cultures, the incursion of other civilizations into Africa is another reason why Africa is thought not to be a civilization yet. Huntington (1996) rightly observes that:

The north of the African continent and its east coast belong to Islamic civilization. Historically, Ethiopia constituted a civilization of its own. Elsewhere European imperialism and settlements brought elements of Western civilization. In South Africa, Dutch, French, and then English settlers created a multi-fragmented European culture. Most significantly, European imperialism brought Christianity to most of the continent south of the Sahara (47).

The point Huntington makes here is the hard fact that African civilizations which flourished in the pre-colonial era have been overtaken by Islamic conquest in Africa north of the Sahara while Western imperialism supplanted African traditional cultures and religions with Christianity in most of the continent south of the Sahara. Forceful imposition of these cultures upon Africa did not give room for the kind of inculturation, internalization and blending that accompany cultural contact. In the contact between Western culture and Christianity, the West was able to domesticate Christianity in such a way that instead of Christianity absorbing Western culture, Western values were polished christened and sold to outside world by missionaries as Christian values. But in the case of Africa, this did not
happen owing to the superior forces that brought in the two civilizations and much more pathetic, the racism that accompanied propagation of Christianity in the continent. It was indeed ‘culture-shock’ (Agbakoba 231). Wiredu laments this cultural alienation that has eroded self-confidence in the African. And the hope of reversing this ugly scenario seems thin as education, the only instrument to achieve that, has retained its colonial Euro-centric framework in Africa (218).

Mazrui would not accept that Islam and the West had completely supplanted African civilization. For him, post-colonial Africa is a triple heritage of cultures – Arab-Islamic, Western-Christianity and traditional African culture. He points out that Islamic and Western cultural conquests concentrated in the urban areas leaving the hinterland largely untouched (12). However, some traces of modernization in Africa have brought either Islam or Western-Christianity to even the remotest recess of the continent and even made the cultural imbroglio worse in rural areas. Here, unlike the former, there is no force to impose the new cultures and destroy the old, yet the new cultures are too enticing to be ignored. The result is the marriage of the old and new in a confused manner and consequently developed cultural, religious and ethical values as well as conceptual framework incompatible with any of the civilizations. This is true of many African converts to Christianity or Islam as they have been uprooted from African traditional values and yet not grounded in the new way of life; it is the case of “new wine and old bottle” (Oguejiofor 69). In the African person is the true clash of civilizations – the clash of cultural values. Those civilisations named above, Huntington alleges, would be the fault-lines of future global conflicts and the hottest would be Islam versus the West. He accentuates that the clash of civilizations would be the hottest conflicts in the history of world conflicts because unlike the Cold War and others that bothered on where you belong, it bothers on who you are. Non-Westerners realizing that Western universalism is a superimposition revolt against the West.

On why the clash between Islamic versus Western civilizations would be the worst in the clashes, Huntington opines that Islam is essentially belligerent and thrives in violence. More so, population explosion coupled with better economy resulting from oil exploration which enables the Islamic world to produce or procure powerful arms and ammunition, nuclear weapons inclusive, has enabled it to match Western power or purport to have done so. Again, in Islam politics and religion are inseparably intertwined resulting in incessant skirmishes both within and outside of itself. Hence, “Islam has bloody borders and innards” (258). It did not take long for history started proving Huntington right as within a decade of his write-up came the attack on the World trade Centre and the Pentagon on September 11, 2001. This was followed by the US invasion of Afghanistan and the US led war in Iraq. Non-Western countries flouting UN rules on arms as exemplified by North Korea etc are part of this clash of civilizations as they largely see the UN as an instrument of the West. Similarly, the current skirmishes between US and Russia over the latter’s annexation of Crème and the former’s support to Syrian rebels as well as the Israeli-Palestinian conflict can be comprehended within the context of clash of civilizations.

**Conflicts in Africa in the Context Clashes of Civilizations**

Until conflicts in Africa are interpreted as part of the global clashes of civilizations their solutions will continue to be elusive. This is because religion and ethnicity as well as culture are play decisive role in the socio-political life of the people and even political conflicts are fought along ethno-religious fault lines. This has been the bane of Africa. “Africa is at war, it is a war of cultures. It is a war between indigenous Africa and the forces of Western [and Islamic] civilizations” (Mazrui 12). These clashes occur at micro and macro levels. Hence when two ethnic groups clash it is still clash of civilizations. However, most conflicts are between Islamic and Western civilizations and in other cases the result of earlier engagement of the duo in Africa. For instance, Mitropolitski argues that Ethiopia’s invasion of Somalia was
likely to degenerate into African version of clash of civilization. This was propped on the thought that the pretext for the invasion was defending Ethiopia against Islamic forces' encroachments across her border. That attack, which he opines, had Western backing might elicit responses from the Islamic world to rally around Somalia in solidarity. To buttress his claim, Mitropolitski elucidates that the nature of Africa makes it an ideal place for “clash of civilizations".

Africa is an ideal place for 'clash of civilization' scenario. The continent is roughly divided into two equal parts, in north and along most of Indian Ocean coast predominant religion is Islam, in south and along most of Atlantic Ocean coast predominant religion is Christianity and animistic beliefs. No other continent on earth has such religious dichotomy, other continents are either predominantly Christian or represent pockets of different beliefs, like Asia ("Clash of Civilizations: African Version"). He further argues that religion which had stayed outside active politics in most parts of Africa has invaded politics as populations along major religious divide lines started defining their main character more in terms of religious metaphysics thereby making religion the major force shaping political sentiments and mobilizations. In the same way, Mitropolitski avers that with mind set on religion, Ethiopia in her invasion of Somalia, showed that long-established borders between politically dominating Islam and Christianity won't be changed without military showdown. Islam, on the other hand, saw the same as another attempt of 'non-believers' to impose their law on Land of Islam and as an element of US-led war in some parts of Middle East. Concluding his presentation, Mitropolitski writes:

Even with military operation ending rather soon, it seems obvious that 'clash of civilizations' won't end soon in this part of Africa. No matter how elegantly Ethiopia withdraws its forces from Somalia, local Islamic groups will receive military and financial supports from abroad to attack pro-Ethiopian government in Mogadishu. Ethiopia will be forced to intervene again thus creating new enemies. Shaky religious balance in Ethiopia itself, where almost half of the population is Muslim, may be threatened. A war that begins with the goal of protecting Ethiopia from foreign threat may end with split of the country along religious line (65).

In another instance, the Liberian civil war was fought between the American Liberians and the indigenous Liberians and Liberian conflicts will continue to go along that line. The EL Shabab Islamic militants are fighting the Somalian Government because it has Western backing. In Sudan, the war in Dafur region of the country was mainly because most ethnic groups in the region are Christians as against the Muslims of the Northern Sudan. In Nigeria, the clash between Islamic and Western Christian civilizations is clearest.

Unfortunately, the major ethnic groups in the country roughly correspond with affiliations to these religions. While Christianity dominates the south, home of the Igbo and Yoruba, Islam dominates the North such that it is almost impossible to sieve out indigenous Hausa-Fulani tradition from Islamic culture. The correspondence between ethnic boundaries with religions' in Nigeria has made Islam-Christianity the most important divide in the country. Politics and every other undertaking respect this divide or result in uncontrollable violent clashes. A member of any of these religions that fines himself at the helm of affairs uses the opportunity to further the ideals and fortunes of his religion. General Babangida's administration proclaimed Nigeria an Islamic country by registering her as a member of Organization of Islamic Country. This did not go down well with the Christians who revolted against the act. It should be known that the origin of Nigerian Christians pilgrimage to Israel is located in their jealous of the huge amount the Federal Government spends on Islamic Hajj.

Furthermore, from the time of the first religious riot in Nigeria, the Maitatsine Kano Riot of 1980, the country has never lacked ethno-religious conflicts. It is said that between
then and now, more fifty such crises have occurred claiming hundreds of thousand lives and properties worth billions of Naira in the process. In fact, Nigeria has been turned into a battle-ground of the war between Christianity and Islam. It is embarrassing that our leaders configure this clearly religious matter into political one, failing to see it as a war of Islam against Christianity which is the bedrock of Western civilization. Otherwise, why is it that most of these conflicts occur in the North, led by Muslims and targeted against Christians?

Kaduna State harbours a substantial population of Christians among the states in the North. This is why the state easily boils up in religious riots. Today, the war of Islam against Christianity has polarized the state Northern Islamic and Southern Christian Kaduna, and no right thinking Christian could think it safe to live among the Muslims of Northern Kaduna. Also adding credence to the claim the most conflicts in Africa adjudged political are ethno-religious is the issue of Jos, Plateau State. The Tin City knew no conflicts until religious conflicts in the neighbouring states forced people of different ethnic groups and religious persuasions to take refuge in Jos. Today, Christians and Muslims are still fighting in reprisal attacks coupled with the incessant attacks of Fulani herdsman on the locale, extending to other states of the North Central. To crown it all, the Boko Haram of July 2009 has to clear any illusion disclaiming the content of this write-up. Boko Haram is an expression open declaration of war against any institution thought Western including the police. It can be claimed that Boko Haram also attack Muslims but it should not be forgotten that most Muslims in Nigeria were initially sympathetic of the group and that Muslims attacked are considered infidels by their refusal to support the group. Most importantly, the return of the school children the insurgents abducted with apologies that they did not know they are Muslims is a clear indication the real target of the group.

In a related development, the speed with which Indigenous Peoples of Biafra (IPOB) was proscribed and tagged terror group, while the marauding Fulani herdsman are being defended and protected by the government smacks of ethno-religious biases. The incarceration of El-Zakzaky, the leader of Shiite Islamic sect since three years ago and persecution of the members of the group by pro-Sunni government of Nigeria also depict micro clash of civilizations. Essien admits that all these conflicts have ethno-religious connection and claims that:

What has led to ethno-religious tension is that Islam and Christianity are concentrated in particular ethnic groups and in particular regions. The basic structure of Nigeria since colonial times has been shaped by division into a northern region, which is heavily influenced by Islam and a southern region, where Christianity is more influential. Since independence, this division has become somewhat more important as religion has become obvious in Nigeria and her politics. There have been serious incidents of violence between Christians and Muslims in the country, beginning from the 1980s. Some of these are related to longstanding tensions between ethnic groups, and between pastoral peoples and more settled farmers and urban residents (153).

Christians-Muslims divide has become so much important in Nigeria that any economic or political policies that are intended to stand must be made and implemented with respect to the divide. Finally, the ongoing armed conflict in South Sudan also has ethno-religious undertone. Nwinya writes that in July 2013 President Kiir fired several high-ranking government officials, including the Vice President Riek Machar, for publicly opposing his leadership and vowing to challenge him in the next election. The feelers maintain that for a country that emerged after decades of ethnic violence and civil war, Kiir’s treatment of the opposition was not in the best interest of the fledging country. Incidentally, this political miscalculation is the origin of the present wrangling in the country which escalated in December last year as the Nuer people to which Machar belongs saw his dismissal as
marginalization of their ethnic group and vowed to resist such move. On the other hand Dinka people of President Kiir perceive the threat to Kiir’s presidency as a threat to them as a people and rallied support for their own. The natural consequence of such ethnic politics is the polarization of the loyalty of the South Sudan's army into pro-Kiir and proMachar (5). It is in corroboration of the above finding that Balogun writes:

An essentially hostile ethnic environment has been identified as one of the major factors that have led to a welter of social stresses and considerable disequilibrium. The presence of comparative regional, ethnic and intra ethnic blocs in African states have usually culminated in rival violent conflicts on escalated scale. Ethnicity has, for instance, been blamed for social discontents, including civil wars in countries like Nigeria, Burundi, Liberia, Rwanda and several others (276).

Overemphasis on religion and ethnicity, generates crisis of citizenship which in turn breeds the conflict spiral within African states. The situation is “[…] fuelled by different histories and political dynamics, and, therefore, varies from one state to another,” (Egwu: 430) and gives birth to “ethnic” citizenship. “Whereas civic citizenship derives from membership of the state and accords constitutional rights to the individual, ethnic citizenship emphasizes group identity, the group being the ethnic community” (430). Africans overvalue their ethno-religious affinity. This over-emphasis on ethnic, religious and regional identity is the actual source of conflicts in Africa. It is not the result of poor economic condition but rather of the failure of the state in its primary responsibilities to its citizens thereby losing its legitimacy and authority.

The legitimacy of the modern state is linked to its capacity to present itself as a provider of public goods, and more important, a neutral arbiter that guarantees the security of all sections of the society. When the state is generally perceived as serving the particularistic interests of one group, it starts losing its legitimacy and indeed, its authority. As state capacity declines, fear of the other rises and people resort to other levels of solidarity – religious, ethnic and regional – in search of security (Egwu 427).

Most Africans have thus reverted to primordial means of identification in ethnicity and religion and any group that acquires political power uses it for the upliftment of the same and to the detriment of others, hence the struggle for power that precipitate violent conflicts. The situation is worsen by the fact that most Africans’ religious identity is foreign to Africa. Thus Africans fight for and against foreign religions. They uphold the supremacy of religion or ethnicity as exigencies demand.

**Evaluation and Conclusion**

What is going on in Africa is clash of civilizations which has ethnicity and religion as not only integral but also the strongest part. Unfortunately, African civilization is not a major contender in this clash. The Arab-Islamic world has turned Africa into a battle ground in its war against Western civilization, using Africans as war instruments. Until this is realized, until conflicts in Africa are interpreted and understood on this background, peace will continue to elude us and Africa will perpetually remain an object of the world history.

To minimize conflicts Africa, Africans should first realize that the battle between Western (Christian) and Islamic civilizations is not their as their authentic identity lies not in either of the two. To achieve self-realization, the exigency of rejuvenation of African culture is not optional. Also, since studies have shown that most African countries are divided geographically long ethnicity and religion, it is not out of place to surmise that confederacy is the best option as the system of government. This will allowed each of the confederating units to manage their affairs and practice whatever religion they choose with the central as a watchdog to protect the minorities. Similarly, it is encouraging to intensify efforts to separate religion from politics as much as possible through secularization. The state should have nothing to do with any particular religion and shun all attempts to generalize religious laws.
The West and the Arab world should give African countries a breathing space to run their affairs. This is because most conflicts in Africa are either instigated by the duo or are spillover of the clash of civilizations between the two powers using religions to attract sympathy.

Works Cited


