Social Justice, Exclusivity and Citizenship in the Twenty-First Century

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Edited by

Godwin Ehiarekhian Oboh

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TABLE OF CONTENTS

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Godwin Ehiarekhian Oboh

PREFACE

People are becoming increasingly more conscious of how they are treated by other people for belonging to a particular tribe or ethnic community. Governments, organisations, and individuals are making efforts to find solutions to the problem of exclusionism. Many countries have adopted the two-community model to solve the problem of race and identity. The brutal death of George Floyd in Minneapolis in 2020 served as a catalyst. The public condemned the processes which culminated in his death. Governments across the world are reviewing ways to eliminate the barriers separating communities in modern society. The American government, in particular, has committed to empowering the members of the black community resident in the United States. Unfortunately, such efforts alone cannot stop racial prejudice.

This book discusses contemporary issues on race and identity. Oboh and Hudson review different perspectives of social change on racial inclusivity. The writers identify the purpose of social change and its implication for the growth and development of society. They note the need for social change in the area of social justice as countries have continued to formulate policies and make commitments to put more value and recognition on their citizens not minding the implications such policies may have on other individuals who live in the countries concerned. The study recalled that the present democracy being practiced in many parts of the world evolved from European countries and the Global North. Therefore, one would have expected America and the European countries not to have had any difficulties in implementing the principles and values of democracy. The chapter reviews the basis of racial practice and advises that the more established democratic countries may need to do more to reduce the instances of racial injustice. The chapter notes that Africa has a role to play in how other regions see the members of black communities but cautioned African governments not to interfere with the campaign for social justice in

other countries as such actions may violate the principle of non-interference in the domestic affairs of other nations.

The next chapter examines the tripartite relationship between culture, conflict, and politics, and discusses ways in which African governments can use the media alongside communication strategies to facilitate the growth and development of Africa. Ekeayanwu, Ifeanyichukwu, Okon and Ogaraku demonstrate the ways governments, organisations, and individuals could use communication strategies to bridge the psychological boundaries which separate communities in Africa. The authors advise political elites not to fan the embers of division as is being witnessed in many African countries, where some political elites use the state apparatus to create and sustain divisions among their citizens. Also, the writers ask the media to be more objective in their assessment of issues and recommend that the African media should be development-driven, focusing on the interests and welfare of Africa alongside finding solutions to social problems in the region.

Nonetheless, it has been observed that some African governments deliberately formulate policies to create divisions among their citizens and to later ask for help from foreign governments to solve the problems that were created through bad policies. Egbulefu and Ogbu's chapter entitled: The public relations paradigm on inclusivism in Nigeria, discusses how the Nigerian government could have avoided social conflicts in the country. The chapter notes that the government's involvement in ethnocentric politics has been identified as one of the problems facing democracy in Nigeria. The federal government often takes sides with the major ethnic nationalities in the country, neglecting the interests and welfare of minority ethnic groups. The inability of the Nigerian government to address the problems of inequality among its citizens has been identified as one part of the reasons for the restiveness being witnessed in the country. Chapter three specifically advises the Nigerian government to always first identify the complaints of minority ethnic groups in the country before it puts measures in place to solve the problems emanating from ethnic nationalism. The study recommends some public relations measures the government can use to solve the problem of ethnic bigotry and religious intolerance in the country.

The media also have a role to play toward reducing the conflicts arising from ethnic identity. Ajaero and Adeyeye argue in chapter four that communities are more likely to live together peacefully if racial and ethnic

othering in the media is reduced or completely stopped. The concept of global citizenship is presented in the work as an alternative paradigm to the present model on racial practice. Global citizenship, according to the authors, is intended to create room for citizens across the world to relate to one another without any prejudice either on the grounds of ethnicity, religion or gender. The chapter discusses ways the media may have inadvertently contributed to racial/ethnic othering and recommends ways in which the campaign on global citizenship could enhance the chances of racial inclusiveness in pluralistic societies.

Chapter five is a comparative study of federalism and social justice with a focus on Nigeria and Canada. Obasogie and Arimie explain, in their chapter, the characteristics of federalism and social justice. It was found that the commitment to ensure that there is equity and justice in society created the basis for federalism. Unfortunately, federal systems are not perfect anywhere in the world, not even in the more established democratic countries. Identifying the peculiarities of federalism has become necessary to know the variant of a federal system that works better despite being implemented in different contexts. The authors report that the Canadian government operates the decentralized model of federalism, while Nigeria operates the centralized version of federalism. It is the centralized model of federalism that creates room for the Nigerian government to infringe upon the rights of state and local government councils in the country. The Canadian model of federalism recognizes and respects the rights and liberties of citizens as well as those of the other tier of government; unlike Nigeria, where states and local governments may need to play subservient roles to the federal government on the issues contained in the Concurrent and Residual Lists. The study recommends that the Nigerian government should consider adopting the Canadian model of federalism for being more inclusive than the centralized model of federalism being practiced in Nigeria.

Chapter six discusses the relationship between media, community, and global citizenship in this era of modernity. Njoku explains the role media play in society and highlights the various ways in which media content influences public perceptions of issues and events in society. The author argues that media reports have the potential to influence some issues in society and identifies ownership influence as part of the reasons why media

organisations may find it difficult to objectively report on certain issues in society. The chapter examines some of the imperceptible elements defining ethnic identity in modern society, alongside a discussion on the interplay between media and politics. The chapter explains ways that media could support the campaign for global citizenship, where the author recommends that for the campaign for global citizenship to succeed, the media must support citizens and ensure that government obeys the same laws guiding other members of the public.

Chapter seven reviews the role of media in the campaign for racial and social justice. Ezeah and Ekanem explain ways in which media could contribute toward bridging the gaps that separate people in society. The writers note that the discussion on ethnic identity became more prominent following the advent of new media, which was evident in the manner in which citizen journalists reported on the death of George Floyd. Media reports of the death seemed to have been written and published primarily to spread the pain of the death of Floyd without a deliberate effort by the media to solve the problem of racial differences.

Meanwhile, the eighth chapter discusses the link between communications, peace-building, and Africa's initiative for development. Oboh and Adeyeye review the social conflicts in Africa and find that the stereotypical description of the region as a home of political instability has implications on the public assessment of the region. The writers argue that such derogatory descriptions of Africa have an impact on how other regions see Africa. The media as an institution is central to how the public perceives social realities and racial inclusiveness. The media are among the relevant channels through which governments can communicate peace even amid conflicts. The chapter explores areas in which government and media could collaborate to proffer solutions to ethnic and religious bigotry. The authors recommend, among other things, that African governments identify the immediate as well as the remote causes of conflicts in Africa.

Ekhareafo reviews the dynamics of power and its implication for cultural politics in chapter nine. The writer explains the psychological trauma members of minority ethnic groups go through each time the major ethnic nationalities in society support the government to make policies that undermine the interests and welfare of other members of the public. The chapter advises on the need for having an inclusive government that cuts

across tribes and religions in Nigeria; and urges the media to support good policies and programmes that are capable of bridging the gaps that separate citizens in multi-ethnic societies.

Chapter ten discusses the attitude of government towards social justice and citizenship in the Global North. Obasogie and Arimie review the implication of the American government's efforts to resolve issues relating to racial injustice. The writers advise that it might not be enough for the US government to investigate cases of racial injustice, but more importantly, punitive sanctions should be employed in cases of racial abuse to serve as a deterrent to racial injustice. The writers note that the sporadic increase in cases of racial injustice in the world can be attributed to a lack of commitment on the part of governments to find solutions to problems relating to identity and social conflicts.

In chapter eleven, Ojete discusses the implications of xenophobia in Africa. The author notes that xenophobia possesses some ethnolinguistic and cultural identifiers, which form the basis of distrust and suspicion of people about a particular country or nationality. With the commitment of the world towards having more inclusive communities, xenophobia is viewed as a symbol of disunity as well as an act of criminality. The violence in cases of xenophobia occurs when foreign nationals attempt to challenge the xenophobic attitudes and actions of host citizens. This explains why most xenophobic actions result in cases of assault, looting, vandalism, and even murder of citizens of other nationalities or ethnicities. The author frowns at the divisions being created in Africa through xenophobia.

Finally, Erhi explains in chapter twelve the relationship between petroleum, ethnic agitations, and the Nigerian economy. The author notes that petroleum has not helped the Nigerian economy to grow; it has rather become an impediment to growth and development in the country. Furthermore, the privatisation of the public sector has not also assisted the Nigerian economy to grow as envisaged by the concept of globalisation. It has been observed that best global practices do not work in Nigeria because of the centralized model of federalism being adopted in the country, which tends to have empowered the major ethnic nationalities and undermined the minority ethnic groups. The author recommends that government examines its economic model, and implement fiscal federalism as part of the measures to solve the problems in the Nigerian economy.

CHAPTER 1

PERSPECTIVES OF SOCIAL CHANGE ON RACIAL INCLUSIVENESS AND SOCIAL JUSTICE

GODWIN EHIAREKHIAN OBOH
AND ROBERT CHARLES HUDSON

Abstract

This chapter examines how Western world leaders and their African counterparts may have contributed to the resurgence of racial conflicts that were witnessed in the Global North and some European countries in 2020. The chapter adopts the survey method and the Pearson Correlation Coefficient to evaluate public opinion on the role of governments in the campaign for social justice. The findings revealed that the reaction in the West had fewer implications for racism when compared with those of some African leaders. The first five elements in table 2 were used to determine how the Western world had contributed to racial injustice, while items 6 and 7 revealed how African leaders may be contributing indirectly to racial practice. The study found a good correspondence between the literature and findings on social change and the need for racial inclusiveness. A section of the respondents believed that Africa has a role to play in the campaign on racial justice but cautioned African leaders not to interfere in the Black Lives Matter campaign in other regions as such actions may contradict the principle of non-interference in the internal affairs of other countries.

Keywords: Social Change, Race, Identity, Black Community, White Community, Cultural Conflict and Media

Introduction

Social change is a phenomenon that may be defined as how human relationships and interactions transform cultural and social institutions with time, occurring within society, and describing an era and creating a pathway for a new experience in societal attitudes and actions. Examples of social change are to be found in movements such as the abolition of the slave trade, colonialism, independence struggles, regime change, political transitions, or annexation policy. There are other areas of social change aimed at changing public perceptions and beliefs about certain issues in society as witnessed, for example, in the campaign on gender equality, the empowerment of women, the education of girls, or racial inclusivity. The common feature found in every aspect of social change is the presence of a turning-point from the old order to a new order in society. Both the fantasy and reality of a genuine social change are immortalised in the memory of those who have witnessed the drama of a social change that often led to regime change as witnessed in the fall of the Berlin Wall in 1989, the dissolution of the Soviet Union in 1991, the transitions to democracy in Eastern and Central Europe, or the end of the Apartheid Regime in South Africa in 1994. Each of these social changes happened because of the commitment of stakeholders to the process of social change. The study of global social change on the need for racial equality and social justice became necessary as many countries have continued to formulate policies and make commitments to put more value and recognition on their citizens not minding the implications such policies may have on other individuals who live in the countries concerned.

A lot of the social conflict that occurs in the world could have been avoided if the factional leaders in conflicts were able to preview the implications of their actions and utterances on the peace and development of society. For example, when former US President, Donald Trump, said he would put “America First" as the priority of his government, many people did not envision the implication that such a policy would later have on the US,s relationship with the rest of the world. At the top of Trump's agenda was the desire to curtail China's economic growth. The agenda was also critical of the trade policies of the European Union and Japan. Trump had a preference for bilateral and quid-pro-quo solutions to international

affairs rather than multilateral cooperation (BDI, 2020). It was surprising though that when the United Nations should have been presiding over the conversation on the concept of global citizenship and working out the modalities for its implementation, the Trump administration and some European governments were found to have created barriers to protect their sovereignty.

The rise of nationalism was a part of the discourse which evolved from the post-industrial revolution, following the integration of the European countries with the foreign territories colonialists had acquired through the means of annexation (Srivastava, 2012, p.143). Consequently, many countries have continued to streamline their foreign policies mainly to serve domestic purposes. The global economy, unfortunately, may not return soon to the position it was in before the outbreak of the coronavirus pandemic, often referred to as COVID-19. This perhaps explains why the members of the United Nations need to be more united; drawing from the experiences of how countries rely on each other for knowledge and experience to curtail the spread of COVID-19. Some political leaders in the Middle East, who once had cause to disagree with each other, have found reasons to put aside their differences in the interest of society. Aljazeera (2020) reported the signing ceremony for the Middle East agreement of 15 September 2020, normalizing relations between Israel and the United Arab Emirates. Sudan, Bahrain, and Morocco have also found peace relating to Israel. It is, therefore, surprising that the European countries and the Global North that nurtured democracy and exported it to other countries should themselves have difficulties implementing the principles and values of a democracy (BBC, 2021). This chapter reviews the public view of the Western world and Africa on the global social change on the need for racial inclusiveness. But first of all, let us consider the implications of identity formation and cultural conflict in what has been described as an age of impunity.

Reflections on Identity Formation and Cultural Conflict

The impact of identity politics and cultural conflict is an issue of great importance to our understanding of the social change that is taking place on the contemporary political scene and constitutes one of the greatest

challenges for the immediate future. Yet, for a long time, the impact of identity politics and cultural conflict has had little role to play in traditional approaches to political history, politics, and the realist school of international relations. Avruch (2000) observes that, “culture was 'rendered invisible by the realist school of thinking.” Indeed, except for teaching German history, national identity formation, and nationalism, history as a subject was almost a taboo on the university curriculum right until the 1980s. Our understanding of cultural formation and identity was also: posited upon an understanding of territoriality that underpinned national identity, nationalism, and the nation-state, and this emphasis on territorial nationalism often resulted in armed conflict. However, the concept of a 'return to history’ became popular following the collapse of socialist regimes in Eastern and Central Europe and the Soviet Union and their concomitant transitions (Fukuyama, 1992), being the period the world witnessed a reassertion of the importance of identity politics and cultural conflict in political discourse, and by association identity formation. Nonetheless, there had been earlier ground-breaking works on the importance of identity formation and cultural politics, most notably in the works of Anderson (1983). By the beginning of the 1990s, it seemed as though nationalism and national identity were on the programme of every political science, with identity politics and cultural politics taking a lead role.

For Gellner, nationalism, whether explicitly or implicitly, referred to a peculiar link between ethnicity and the territorial state, whereby the nation-state is dominated by one particular ethnic group to the disadvantage of minorities within that state, thereby sowing seeds of discontent for the future (Gellner, 1983). Anthony Smith, a former student of Gellner's affirms that: "At the simple level [the nation] refers to the unification of national territory or homeland, if it is divided, and the gathering together within the homeland of all nations will become obvious to society" (Smith 1991, p. 75). Behind this statement lies the role of irredentism and the attraction of matrix states to ethnic minority communities. Irredentism refers to the sense of a 'lost' space or territory that necessitates the gathering together, annexation, or occupation of lands that were considered to have been lost and needed to be recovered or 'redeemed'. Based on the understanding of territoriality, irredentism would

reinforce nationalism, and as an ideology, within a European context, irredentism would become one of the main accelerants of conflict from the early 19th century to the outbreak of the Second World War.

The academic debate over nationalism and national identity intensified with the transitions and social change that were taking place across Eastern Europe and the former-Soviet Union in the late 1980s and 1990s in the wake of the collapse of the Iron Curtain and especially with the inter-ethnic, intra-state wars that broke out in the successor states to Yugoslavia and the Soviet Union as well as in many other states, such as Somalia, Rwanda, and Sudan in the early 1990s. It was during these inter-ethnic and intra-state wars that the importance of cultural politics and identity politics came to the fore, especially concerning the importance of ethnicity, language rights, and religious rights in defining our identity. Put another way, '[t]he sense of "whence we came" is central to "who we are"' (Smith, 1991, p. 22) and our sense of nationhood is rooted in a raft of proto-national elements such as ethnicities, language, religion, image and representation as political, cultural and symbolic markers and formers of identity. Indeed, it was Cabral (1973, p.54) who recognised that:

> [t]he value of culture as an element of resistance to domination lies in the fact that culture is a vigorous manifestation on the ideological or idealist plane of the physical and historical reality of the society that is dominated or being dominated.

Furthermore, within the realm of identity formation and cultural politics, it is the fine-tuning of perceived language differences alongside the politics of religion that can play a major role in the deliberate process of forging ethnic identity through competing processes of inclusion and exclusion; based on 'us' and 'them', the 'in group' and the 'out group', or the 'endogenous' and 'exogenous' cultures that seek salvation by emphasising differences from their rivals.

Culture, as Cabral points out, 'is an essential element of the history of a people. Culture is, perhaps, the product of this history just as the flower is the product of the plant (Cabral 1973, p. 55). For Avruch (2000 p.15) “culture is thus synonymous with group identity and is even used in: politically charged – usually nationalistic, racialistic, or ethnic discourses.” Culture becomes inherently political in that it can shape and influence

attitudes, ideas, and experiences; serve as a key motor of a community's identity; be used as an ideological resource by contestants; and serve as a source, even an accelerant of conflict. In times of tension, Freud's narcissism of minor difference becomes paramount, whereby the smallest differences between cultures and communities can be magnified to accelerate conflict. By contrast, in times of reconciliation, the difference can be minimalised and built upon in the process of post-conflict reconstruction.

Since the waning of the Cold War in the late 1980s, and the regime changes and transitions that took place in Eastern and Central Europe that followed the field of cultural and identity politics has changed greatly from the perspectives of history, politics, and international relations, fuelled by the inter-ethnic and intra-state politics of the 1990s. Set against this background of the importance of cultural politics and identity politics in accelerating conflict; let us consider some of the solutions proposed by the international community to confront the issues of intra-ethnic and intra-state conflict**.** In the 1990s, there emerged in the aftermath of the Yugoslav wars of secession and the Rwandan genocide, the concept of the responsibility to protect along with the concept of an ethical foreign policy driven by the former British Foreign Secretary, late Robin Cook MP. The responsibility to protect populations from genocide, war crimes, and crimes against humanity and ethnic cleansing was developed as a concept in the second half of the 1990s and adopted as a resolution by the UN when it was endorsed by all members of the United Nations at the UN World Summit at 2005. Perhaps, it should be noted here that the NATO-led conflict against the Federal Republic of Yugoslavia (Serbia and Montenegro) in 1999, which was fought against the human rights violations conducted by the federal Yugoslav government was technically speaking not fully legitimate in terms of the international law as it stood at the time. Yet, more recently in the summer of 2021, the UN was pointing a finger at Mali, Sudan, South Sudan, the Democratic Republic of the Congo, and the Central African Republic for human rights abuses. Meanwhile, in 2013, Amnesty International had listed 15 countries in which human rights abuses were taking place. These included: India, Somalia, Myanmar, Rwanda, Vietnam, Zimbabwe, Bangladesh, South Africa, North Korea, the Central African Republic, China, Mali, Sierra Leone, Gambia, and Liberia (Amnesty International, 2013).

Indeed, any visit to human rights websites, such as the International Crisis Group, International Red Cross, Amnesty International, the OSCE, and the UN will reveal the number and intensity of human rights abuses taking place throughout the world. For example, the UNHCR website, under human rights, reveals the raft of issues causing concern. Among them are cultural rights (including language rights, freedom to worship, and rights to education), freedom of opinion and expression, land and human rights, internal displacement, resources, the rule of law, and the treatment of indigenous peoples as second-class citizens. At the very time of writing, concerns were being expressed over the treatment of Uyghur ethnic Muslims in Xinyang by the Chinese authorities, which seemed to have gone under the radar, at the time of the rapid withdrawal from Afghanistan by the international community in August and September 2021. Allegations are being made that China is committing massive human rights abuses and there are even suggestions of genocide. The origins of the Xianyang conflict are China's efforts to consolidate control over the region throughout the 20th century in favour of the dominant Han Chinese ethnic group. This would seem to provide a classic example of the role of land, culture, language, and identity politics in our time. On top of this, human rights abuses can so often elide into racism. At the end of the day, it would seem as though some governments are acting with impunity in their treatment of minority ethnic groups, leading some commentators to argue that we are currently living in an age of impunity.

In his speech before the World Economic Forum, on 24 January 2020, David Miliband, CEO of the International Rescue Committee reflected on how the world had entered into this Age of Impunity. Here, one wonders whatever happened to the defence of human rights, the responsibility to protect, and the role of international law at a time when democratic western governments have been in retreat from the big global problems. Miliband points this out in his speech and highlights as examples the bombing of civilians, hospitals, and aid workers by Russian jets in Syria; bombings by Saudi Arabian jets in Yemen; the Myanmar military carrying out ethnic cleansing against the Rohingya; and the activities of terrorist groups, such as Boko Haram in Nigeria, to say nothing of the continued use of chemical weapons, cluster bombs and land mines, which had all been classed as illegal in international law. It is in response to this 'age of

impunity' that Miliband argues for the rule of law and the re-establishing of accountability for war crimes committed by autocratic regimes and terrorist organisations.

The world has been going through tremendous social change and societal transition. Without any justifiable reason, Russia invaded Ukraine in 2022. It was Gellner (1983) who commented that: “In stable self-contained communities, culture is often quite invisible, but when mobility and context-free communication come to be of the essence in social life, the culture in which one has been taught to communicate becomes the core of one's identity.” While Eriksen notes that “nationalism, a by-product of cultural and identity politics, '…offers security and perceived stability at a time when life-worlds are fragmented, and people uprooted” (Eriksen, 2002, p. 104). If all of these were not enough, the crest of cultural conflict was witnessed in the summer of 2020, following the brutal murder of George Floyd in Minneapolis and the protests against police brutality by black people. Pressures from cultural complexity and globalisation along with deep changes in the political and economic order lie at the heart of the current identity crisis and climate of cultural conflict. Smith (1991, pp. 21 - 42) observes how since the 1950s: “…the great influx of immigrants, ex-colonialists, asylum seekers and *Gastarbeiters* has eroded homogenous national identities, or rather traditional, received pedagogical images and narratives of national homogeneity, and has thereby revealed the hybrid nature of nationality today.” To which he adds that immigration on a vast scale, widespread intermarriage, and cultural mingling have made it increasingly difficult to find homogenous nations today. To which one might ask when was the nation ever really homogenous?

Furthermore, as events showed us in the 1990s, in the aftermath of the end of the Cold War, ethnic and cultural identities are frequently resorted to as a solution to uncertainties caused by a period of turmoil and social change, in which a community feeling threatened by an alternative hegemony, might vent its frustrations by resorting to conflict. Witness the inter-ethnic conflicts which broke out in the 1990s, in which identity culture was used as an accelerant of conflict in nationalistic, racialist, and ethnic discourses, even leading to genocide, as has been demonstrated in Rwanda, Burundi, Bosnia, and before them, in Nazi Germany (Avruch, 2000, p. 18). Williams had written that culture is: “the study of relationships

in a whole way of life." The analysis of culture is an attempt to discover the nature of the organisation, which is the complexity of these relationships (Williams, 1965, p. 63). Williams noted that: "culture is one of the two or three most complicated words in the English language" (Williams 1983, p. 87). One outcome of this is that culture becomes inherently political in that it can shape and influence attitudes, ideas, and experiences; serve as a key motor of a community's identity; be used as an ideological resource by contestants and serve as a source or even an accelerant of conflict' (Campbell, Berberich, and Hudson, 2012, p. 31). Identity formation can be tied more closely to how life takes shape amid conflicts. On the positive side, in times of reconciliation, any negative aspects of a culture can be minimalised, built upon, and even celebrated as a means of societal reconstruction.

At the end of the day, culture shapes and influences attitudes, ideas, and experiences and as such is a key motor of a community's identity. 'A community's culture cannot be separated from its economic, social, and political practices' (Ashcroft and Ahluwalia, 1999, p. 89) and one cannot study culture as though it was a discrete identity and divorced from the social and political context within which culture manifests itself. Culture is both a function and a source of identity, which will help to explain the resorting to some form of cultural tradition, even if that is an artificial construction in the process of identity formation in the post-Communist and post-colonial societies of the current time, and this is often in the form of religious or national fundamentalism. Duizings (2000) argues that it is the 'cultural stuff' whereby nations mark themselves off and define their identities which is important if we are to have a better understanding of ethnic processes, although he adds that: "any analysis of specific events always needs to take into account the economic, political and historical dimensions as well." The political-economic culture of European countries is not alien to the rest of the world. The approach being adopted by the various regional blocs to handling issues of social conflicts might be different from the prescribed model by the United Nations, and yet there appears to be a shared concern by the committee of nations to find common grounds for addressing the socio-economic and political problems confronting the world today. The split in the opinion of the West and that of Africa on issues regarding identity and race might just have

been a matter of approach rather than an attempt by one region to undermine a particular race or nationality. Therefore, it might be necessary to have more conferences and workshops, and international forums to discuss ways of findings the commonalities in the views and perspectives of different regions regarding race and identity and, above all racial inclusiveness.

Racial Inclusiveness

There is a feeling that the type of social change the Global North desires to see in Africa may be different from the social change that African leaders would like to witness in the region. The majority of African leaders may have preferred the social change that has a positive impact on Africa and gives the region a voice among other members of the committee of nations. It has long been debated that the United Nations and its agencies cannot effectively resolve the social conflicts in Africa using western models alone, which justifies the need to evaluate the impact of global social change on the emerging democratic countries. The modernisation paradigm led to the Westernisation of African countries, whereby their internal structures were to become like those of the Western world by emulating Western development patterns. Evidence, however, shows that emerging Asian countries like South Korea, and China, and rising Arab countries are succeeding partly because they are rooted in their culture (N'Zue, 2011). The consequences of global economic integration tend to have further impoverished the less developed countries that rely on foreign assistance to sustain their economies (Kelechi and Umara, 2017, p.124). Since Nigeria obtained its political independence from the British government in October 1960, Africa has served as the focus of the country's foreign policy as has been the case of other African countries, yet it might be necessary for African governments to extend the scope of their foreign policies outside the continent to include African citizens living in other parts of the world.

As noted earlier in the study, the death of George Floyd in Minneapolis in May 2020 revealed a new dimension to the age-long prejudice on race and identity. How George Floyd was killed by a white police officer ignited public anger which led to mass protests within and outside the

United States. African citizens expressed their displeasure over the new normal on racial justice in the United States. Frazer (2020) notes that the main reaction has been one of solidarity; African leaders in government, civil society, and the creative communities condemned the police killing of George Floyd and raised the alarm over police brutality and systemic racism in the United States. Jennifer Eberhardt and her colleagues at Stanford recommended as part of the measures to ensure peace in communities that government agencies should not see themselves as crime-fighting institutions but as institutions of learning providing therapeutic support to the communities (Stanford 2020). Meanwhile, it was discovered that Amazon and Google were selling white-supremacist flags, neo-Nazi books, and Ku Klux Klan merchandise on their platforms amid the Black Lives Matter campaign following the death of George Floyd (Clayton 2020).

A survey conducted showed that six-in-ten persons believed that the US government needs to continue to make changes for people of African heritage to have equal rights with whites (Pew Research Center, 2016). The history of the Western powers' control of the United Nations began from the inception of the UN in 1945. During the eight-year administration of a former American-President, Ronald Reagan (1981 –1989), the United Nations and its agencies were treated with disdain and for all that the UN seemed to stand for (Uche (1996, p.13); Donald Trump related to the UN and its agencies similarly during his administration (2017 -2021). Likewise, the exclusion of individuals of African-American heritage from the membership of some global institutions and corporate bodies may have contributed to the view some people may have of the potential and ability of members of the black community. Therefore, the commitment of governments, corporate institutions, and individuals toward empowering black communities is commendable, but such efforts alone may not stop racial injustice. This is because racism is not so much of an act in itself as the perception some individuals have about a race and its attributes.

The impression which created the basis for the slave trade and colonialism is responsible for the occurrence of racial injustice. Yitamben (2020) opines that "if the world hopes to end racial injustice, there would be a need to identify those elements which created the basis for it and rewrite the real stories of each race and its contributions to modern

societies." This is because it is possible for one to condemn racism, while unconsciously upholding its practice. There is no non-black country, not even among the most liberal countries, where there are no cases of racial injustice (Obioma, 2016). If the concept of sovereignty appears to have put a brake on the concern for other nationalities, the concept of humanity should have pushed the world forward; drawing from the idea that individuals possess basic inalienable rights, which implies they all have common humanity (Barnett (2012, p. 224). According to Guibernau (1996), "before the eighteenth century, the right to govern was legitimated by the will of God, family lineage, or physical strength; these elements were based on the belief that the power to rule came from God rather than from society." But, as society evolved and sovereignty later became public property, some countries saw the need to give more attention to their citizens; ignoring the implication such preferences have on the viewpoints on racial equality and social justice.

Although the heritage of African-Americans for example, has its roots in Africa, African-Americans are US citizens. By contrast, the assumption that all the members of black communities are Africans is a part of the sentiment of history. Otherwise, the majority of black people in the United States, born or naturalised there, are American citizens rather than being Africans. It might be necessary for governments to develop a one-community model as a solution to the problem of racial exclusivity instead of seeing blacks and whites as members of separate communities. There is no doubt that the Black Lives Matter campaign has created adequate awareness of the need for racial justice. Nonetheless, racial injustice has continued to emerge even in countries that have adequate knowledge of the implication of cultural politics. So, in addition to having the Black Lives movement, it might be necessary to have a platform encompassing both white and black communities to bridge the gap separating communities. This is because it is arguable that some members of the white community, who are members of the Black Lives Matter campaign, maybe careful in commenting on the activities of the group for not knowing the particular viewpoint on race that might be interpreted as one being racist, so having a platform in addition to black lives movement may be very helpful in the campaign on racial inclusivity.