

A Cross-Sectional View of the Precursor of the Historical Background of Racism and its Implications on Perceptions of Good Governance in Contemporary Africa

Dr Vincent Ntema Sazita¹, Dr Brian Sitali Lwendo², Dr Kathandika Iguna¹

¹The International University of Management

²University of Namibia

Abstract: This paper discusses a cross-sectional view of the precursor of the historical background of racism and its implications on perceptions of good governance in contemporary Africa. Racism is viewed as a violation of human rights and governments of Africa seem to cast a blind eye on it. Historically, racism is not new and dates back in pre-history and continues to influence in post-historical spheres. Racism is an ideology and a practice that aims to justify and cause unequal distribution of privileges, rights or goods among different racial groups of society. Furthermore, and as the case may be, modern variants of racism are based in social perceptions of biological differences between peoples such as social actions, practices or beliefs, or political systems, which consider different races of people to be ranked as inherently superior or inferior to each other, judged according to presumed shared inheritable traits, abilities, or qualities. It is widely observed that members of different races are treated differently and if governments will not step in to address this practice, societies or peoples would be treated unequal throughout the world.

Keywords: Precursor of racism; Addressing racism at national level; Addressing racism at international level; Cross-sectional view of the precursor of the historical background of racism; Racism at an institutional level; Racism in contemporary Africa; Limiting dignity; Racial discrimination; Affecting income per capita; Implications on perceptions of racism in contemporary Africa

1.1 Introduction

This paper is premised on examining a cross-sectional view of the precursor of the historical background of racism and its implications on perceptions of good governance in contemporary Africa. Africa from ages past to the present and into the distant future is embroidered in racism perpetrated by poor leadership and viewed as been influenced by the political and governance fronts and thus in general; affects the manner in which good governance should be administered. Leaders and managers of various organisations in Africa practise racism at work, regions, constituencies, federal states and in political arenas and thus cast negative approaches in which good governance could have stretched into a positive wavelength across a complete citizenry. The citizens which were supposed to have moved together as a united entity in developments of their specific states are thus fragmented into hatred, greed, bigotry, disunity, violence, poor collaborations and the likes that are spearheaded by the leadership and management of African states. Governments that could be successful in steering unity have become predators of their own populace. The economy, social sector, and political alignments are thus colloquially infringed.

1.2 Statement of the problem

The African continent has for some time now been entangled in practising racism and thus creating an atmosphere that is not healthy for the states that were supposed to have significantly benefited from the developments that come their ways. Racism seems to be perpetuated at institutional level and thus remains uncontrollable in the African continent.

As the case may be, an individual has a role to play in combating racism; as the beliefs and norms that vary from one person to the next are the creators of racism, but to this end, the individual person who was historically misled or misguided on how his or her parents or forefathers racially treated other people in ways that are unacceptable still continues to incite others to practise racism against other people. Regardless of how racism is viewed as a scar and a purturber of uniformity of purpose amongst different races of the African continent, individual persons or groups of persons continue to influence their generations to further the scourge of racism on other people, thus advocating for racism to stretch from one to the next generation.

In today's world, the international bodies such as the political, social and financial levels seem not to understand that racism is highly practiced by governments that do not have respect over human rights. The world is divided and at most in African, American, European and Asian countries; the international or regional organizations play a limited role in getting involved in resolving conflicts that occur in other states and believe

that these conflicts are internal and could be addressed internally. It has been a trend in Africa that it is difficult to address a problem that impends far too long and thus results in sanguinary activities for an extended period. These conflicts are not addressed in time in order to avert the loss of lives and the stabilization of the economy of a state (Gawronski & Payne, 2010; Devos, 2008).

1.3 Orientation of the research paper

The purpose of this paper is to contribute to the precursor of the historical background of racism and its implications on the perceptions of good governance in contemporary Africa. The paper in its entirety and as the case may be; is streamlined in the intended subject matter and in particular to act as a basis and for the purposes of providing in-depth details relating to the information on how racism could be viewed as unwanted from the institutional, national, individual, and international perspectives. The paper further encourages national, regional and international bodies to take racism as a perturber of colloquial developments in any given state and come up with anti-racist policies that would change the continent into a better place.

2 Literature review

2.1 Historical Background of Racism

Pre-colonial life has shown that racism was also there, but could not be as worse as it is today. It is worse today, because racism is a serious violation of human rights and has led to sanguinary wars in most parts of the world. Racism in a specific country is tailored against resources that are in the land that were supposed to be accessed by all the citizens equally. If racism is practised, it would entail that other sections of the communities do not enjoy freedom and access to resources as well as equity in terms of resource or wealth distribution (Newman, 2012).

A question could be raised which states that: “what is the benefit of racism?” The benefit of racism is in the negative category, because it also attracts a corrupt behaviour in which certain affluent individuals regarding themselves as having been disadvantaged torture other counterparts who are said to be advantaged previously even when they themselves were also advantaged. The best example of racism is ‘white against black’. Some blacks benefited in the previously run governments of Africa and the world over when these governments were run by the so-called white minorities, whereas, others suffered consequences (Eberhardt, et al., 2004; Watson, 2013; Schultz, 2002).

Racism is caused by historical or contemporary factors at any given time and all these should be regulated by governments. Some could be disadvantaged by historical conditions of racism they went through, othering or colonization in terms of being discriminated because of their tribal or racial groups in which they belong (Plekhanov, 2004).

Racial discrimination in terms of white can be misleading, because even whites have tribes and treat themselves in unacceptable ways. For example, a British might not like a German, or Spanish to a Portuguese, or French to a Russian, or a Swiss to a Dutch. When treating them as whites, you will treat them equally even though some of these white nationals never in their lives colonised Africa. Luxembourg is one country that is the opposite in Africa, because it never colonized anyone, but now because they are whites, they are treated the same when they come to Africa or any other parts of the world where racism should be used as affirmative action targeting specific whites. Be it American, Asiatic, European, Australian or African, racism is stinking and cannot be used as a measure to differentiate who should benefit from the resources of a country or not.

Racial discrimination is confounded by tribal or ethnical origin. In Africa today, other tribal or ethnical groups are marginalised by the same black people who they regard as not hailing from their tribes or ethnical origins. This has infested the African continent at large with aesthetic jerks and has thus led to underdevelopment in many areas of the African continent. Suffice and safe to mention are issues of civil wars, promotion in higher positions of government, selection to go for further studies or government missions abroad, instituting government programmes at grassroots levels in regions, constituencies, provinces, federal states, and district levels. Many segments of the people are discriminated based on their tribal, racial, religious, creed and/or ethnic affiliations.

From Wikipedia, the free encyclopedia, the following has been cited to ensure consistency in the explanation of racism, ethnicity, etc. and the implications thereof:

“Racism consists of ideologies and practices that seek to justify, or cause, the unequal distribution of privileges, rights or goods among different racial groups. Modern variants are often based in social perceptions of biological differences between peoples. These can take the form of social actions, practices or beliefs, or political systems that consider different races to be ranked as inherently superior or inferior to each other, based on presumed shared inheritable traits, abilities, or qualities. It may also hold that members of different races should be treated differently.

Among the questions about how to define racism are the questions of whether to include forms of discrimination that are unintentional, such as making assumptions about preferences or abilities of others based on racial stereotypes, whether to include symbolic or institutionalized forms of discrimination such as the circulation of ethnic stereotypes through the media, and whether to include the sociopolitical dynamics of social stratification that sometimes have a racial component.

In sociology and psychology, some definitions include only consciously malignant forms of discrimination. Some definitions of racism also include discriminatory behaviors and beliefs based on cultural, national, ethnic, caste, or religious stereotypes. One view holds that racism is best understood as 'prejudice plus power' because without the support of political or economic power, prejudice would not be able to manifest as a pervasive cultural, institutional or social phenomenon.

While race and ethnicity are considered to be separate phenomena in contemporary social science, the two terms have a long history of equivalence in popular usage and older social science literature. Racism and racial discrimination are often used to describe discrimination on an ethnic or cultural basis, independent of whether these differences are described as racial. According to the United Nations convention, there is no distinction between the terms racial discrimination and ethnic discrimination, superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous, and there is no justification for racial discrimination, in theory or in practice, anywhere.

In history, racism was a driving force behind conquest and the Transatlantic slave trade, and behind states based on racial segregation such as the United States in the nineteenth and early twentieth centuries and South Africa under apartheid. Practices and ideologies of racism are universally condemned by the United Nations in the Declaration of Human Rights. It has also been a major part of the political and ideological underpinning of genocides such as the Holocaust, but also in colonial contexts such as the rubber booms in South America and the Congo, and in the European conquest of the Americas and colonization of Africa, Asia and Australia."

Historian Dante A. Puzzo (1964, pp.579-586), when discussing of Aristotle, racism, and the ancient world writes that:

"Racism rests on two basic assumptions: that a correlation exists between physical characteristics and moral qualities; that mankind is divisible into superior and inferior stocks. Racism, thus defined, is a modern conception, for prior to the XVIth century there was virtually nothing in the life and thought of the West that can be described as racist. To prevent misunderstanding a clear distinction must be made between racism and ethnocentrism ... The Ancient Hebrews, in referring to all who were not Hebrews as Gentiles, were indulging in ethnocentrism, not in racism. ... So it was with the Hellenes who denominated all non-Hellenes—whether the wild Scythians or the Egyptians whom they acknowledged as their mentors in the arts of civilization—Barbarians, the term denoting that which was strange or foreign."

By virtue of the foregoing statements, one sees racism not to be a new subject of discussion, but one that has its deepest roots in the past histories of human existence and has thus touched on the ethics and morality of human beings negatively.

2.2 Racism at an Institutional Level

This paper presents the features that build racism in various governments and states. Racism is mainly created by governments and very rarely, is racism stoked by individual people in any geographical setup. The state or government is the one that practises racism because it is the one that must create policies that are anti-racial and that embrace multi-cultural domains.

It is the duty of the government or state to ensure that equal opportunities in terms of legislation and mediation are created and observed by all the inhabitants of that particular state. The creation of the institutional ombudsman in a government is vital and governments that create such institutions have always been successful in addressing racism if only they ensure that those policies created to raise awareness and address the negative effects of racism are observed tightly and that the perpetrators are brought to book and punished. There is no way the inhabitants of a specific country can practise racism unless the leadership and its government are irresponsible to care about human rights. In Namibia, there are various legal setups and bodies that guard against violations of human rights. South Africa, Botswana and many countries of Africa have adopted the respect for human rights in order to protect the fundamental freedoms of individuals in their territories against racism. Regrettably, most of these states use only lip services to address racism, but squarely, they do not fend off racism and its consequences (James, 1996).

The media is also an institution that must ensure that they raise concerns about those who are affected by the states or governments that do not protect human dignity and freedoms. The media has always been at the centre of all controversies, reprisals and attacks by states that are not respecting human rights. The media should

also be regulated by the relevant authorities to report objectively and assist the voiceless people who are discriminated against race.

Statutorily, most governments of the globe are seen as the creation of racial discrimination by creating policies that favour other tribal, racial and ethnical segments of the state, hence alienating those who are targeted and reducing them to poverty and disregard (Kevin, Stephen & Bodino, 2003). It should be made clear here that by creating indefinite policies of racial discrimination is an act of treating the other person of the targeted race as an intruder in the government system and trying to endanger their lives rigorously. The problems or mistakes most governments make are that of creating these discriminatory policies and they do not put deadlines to them when they have overstayed. Can an Affirmative Policy or Act run forever? In creating discriminatory policies, it should be noted that there should be a deadline when these policies become redundant and now allow those who have been set to suffer the consequences of racism via affirmative action to be set free from such evil practice. Racial discrimination is worse and very evil as it attracts exclusion of membership in terms of being a citizen to a specific country. Affirmative Action (AA) should target specific areas like gender, race, creed, etc., but should have a specified timeline when it has been monitored and valued to have achieved its goals but should not be allowed to overstay for an extended period. What is the measurement to the fact that affirmative action was achieved if it cannot be said that it was instituted in 2000 and should have been achieved by 2010 where 80 per cent or 100 per cent has been achieved as indicators to that?

Public media campaigns that are anti-racial should be targeted in all the regions, provinces, districts, federal states or unitary states where racism is practised in order to suppress it and advocate for strides that campaign against it.

States or governments should use machineries such as human rights and legal fraternities as well as community activists to audit the occurrences of racism. Once these bodies had audited the frequencies of racism, they should submit their findings to the relevant authorities for action. These relevant authorities that should act on these findings should ensure that they do not only have them documented without action attached to these findings as per reports from those auditing fraternities.

Essentially, there should be regular reviews into the nature, prevalence and solutions to racism in those institutional setups. Colloquially, and most importantly, there should be an increased capacity that monitors, evaluates and reports on all racist behaviours and attitudes (Devos, 2008).

2.3 Addressing Racism at an Individual Level

An individual has a role to play in combating racism; as the beliefs and norms that vary from one person to the next are the creators of racism. It so happens that as an individual, a person was historically misled or misguided on how his or her parents or forefathers racially treated other people in ways that are unacceptable and could be influenced in his or her generation that would also stretch to the next generation. This is the most important level at which racism could be controlled because every individual is educated on how racism could affect other people.

Inter-tribal, ethnocentrism or intercultural interactions are seen in individual levels as drivers of racism, because these people are living together and share the same sentiments about how they view or perceive other people. If every tribesman views other people to be people *per se*, it would create a difference. An individual should promote sympathy from one person to another. Intercultural contacts are very vital in a multi-cultural nation because the people are able to share their views on how they perceive each other as people and are able to work side by side because they understand that each one of them, be it from a white, Asiatic, or black race are regarded as equal persons. Schools should also introduce anti-racism curricula in their educational institutions in order to engage early childhood education in addressing racism and its effects to a nation or state in general. The industries should also ensure that they introduce workplace training on anti-racism issues in order to sensitize the people regarding the dangers of racism to individuals as well as to the general citizenry.

2.4 Addressing Racism at an International Level

The international bodies such as the political, social and financial levels should understand that racism is mainly practiced by governments that have no respect for human rights. It is in this vein therefore that the international community such as the United Nations, European Union, African Union, International Labour Organization, International Court of Justice, and International Monetary Fund should put mechanisms in place to address racism. Most African and Asian countries state that the international or regional organizations should not get involved in resolving conflicts in other states since these conflicts are internal and could be addressed internally. How do you address a problem that impends far too long? Will you not need this to be addressed in order to avert loss of lives and stabilize your economy as a state? Normally, these conflicts are caused by those who are disgruntled by their states and are not receiving fair treatments (Whitman, 2017; UN General Assembly, 1948).

To rigorously tackle the issue of racism, it is important that those side-effects of racism are addressed amicably. The discriminated members of the public will suffer in terms of the provision of houses, access to appropriate health care, educational support, welfare support, employment and training.

In order to ensure that racism is averted, language classes are needed where different ethnic groupings and races are taught in different languages cutting across all languages in a specific country. Let every language be taught to those who want to speak different languages. The people should not be forced to take these classes, but rather encouraged in a spirit of nation-building to go for those classes. The language barrier is broken in this way; as many might be interested in learning a variety of languages. The people will be more interested in mixing with others and the spirit of 'othering' will dwindle. The state should ensure that no language is superior to the other, but rather maintaining that all languages are equal. In most cases as already alluded to in the foregoing paragraphs hereof, the laws the countries make are not always followed, especially in most of the countries of Africa (Eberhardt & Fiske, 1998; Fredrickson, 1981).

2.5 Racism in Contemporary Africa

In Africa, the larger tribes regard themselves as the majority or may also subject other tribes to make 'conglomerates of tribes' which are then forced to speak the language imposed upon them by the majority tribes. This creates problems for Africa and many sanguinary civil wars normally break as a consequence of this. Other tribes regard themselves more important than others and when they come to power, they belittle other tribes and would opt not to share resources equally among the tribes. Conflicts in Africa as clearly delineated above come as a result of marginalizing other tribal groupings (Fredrickson, 1988).

When African leaders fought for independence, they stated that they were nationalising their states, but immediately after independence, the agenda changes and then focuses on fighting those who were inside who did not have the means or could not go to war to liberate the state in an armed struggle. The leaders cause those to suffer on racial or tribal groupings and will not benefit equally like those who were in exile with the liberation movements. These are widespread manners of torturing those other people in our African lands. This kind of discrimination is not based on racism, but rather on hatred because others did not go to a physical war, although, they themselves faced torture and imprisonments inside the country while the war for independence was going on (Feagin, 2000). In this kind of physical and mental torture, both black and white suffer the same fate until they will recognise that they are polarized and then seek means to rid themselves from oppression of their own people by way of uprisings or are determined to organize an armed struggle to re-liberate themselves out of bondage caused by their own fellowmen. African leaders normally see this kind of torture to be normal until a war breaks out to re-liberate themselves. If this kind of suffering is turned on some people because they did not participate in an armed struggle, this will mean that even those blacks and whites will suffer the similar consequences (Van Dijk, 1992; Massey & Denton, 1989).

Existing definitions of racism focus on a mix of prejudice, power, ideology, stereotypes, domination, disparities and/or unequal treatment. In this paper we have defined racism as that which maintains or exacerbates inequality of opportunity among ethno-racial groups, with direct racism being unequal treatment that results in unequal opportunity and indirect racism being equal treatment that results in unequal opportunity. To ignore such disparities in the exercise of power and authority, is constituting an essential component of racism (Cashmore, 2004; Yee, 2008). Concomitantly, anti-racism is defined as that which promotes equality of opportunity among ethno-racial groups, and contend that the key goal of anti-racist praxis is equity rather than equality. Direct anti-racism encompasses efforts to promote equal treatment that results in equal opportunity, while indirect anti-racism is defined as unequal treatment that results in equal opportunity. It is vital that conservative racism be tackled with great opposition associated to colour-conscious policies that are aimed at addressing racial inequality, such as affirmative action (Ansell, 2013).

Multicultural policies, especially in Africa are viewed to be ineffective while they are supposed to address the disadvantaged tribal groupings. These are running the risk of creating conflicts and not the targets of racism. In Africa, notions of individual tribal identity are prolific, and view ethno-racial minorities that they lack knowledge and understanding of the operations of governments by certain dominant cultures and tribal groups. As a result it takes the route of discouraging those targets of eradicating racism through ample policies. In Africa, there are issues of marginalised groups or tribes of various descents, and these have by far led governments to neglect the dominant scourges of racism and cultures perpetrated on other tribes or groups. These policies aim exclusively at addressing ethno-racial minorities and combating racism and go in the same wavelength with those issues of mainstreaming changes at both an individual and institutional level (Zhao & Park, 2013; Schultz, 2002).

Anti-racism strategies should be encompassed through the use of broader multicultural policies so that both at structural and individual levels, racism is recognized and measures against racist behaviour is legitimized, accessible and enforced by the government. On-going critical focus should focus on mainstreaming

racism and device means to avert overt and covert racism practices. Government should ensure that it provides clear and consistent information in which the elite engage discourses of combating racism in societies. It is incumbent upon the government to ensure that it comes up with supporting systemic practices and legislative results aimed at classifying racist behaviours and systems that are unacceptable in all their spheres of influence (Torbett, 2015).

2.6 Effects of racial discrimination

The effects of racial discrimination have direct implications on the creation of poverty among those who have been targeted to suffer the consequences of racial discrimination. It has been observed in most countries of the world that those who are targeted to suffer these injustices of racism are polarised and do not enjoy equal treatments like those who are favoured by the system. Racial discrimination goes beyond the boundaries of unity and stability of a state. Those who are affected are regarded as rejects in the whole system and even if they had the skills that were supposed to have been used for the development of the state, they shy away from exposing such skills (Newman, 2012; Gawronski & Payne, 2010; Citizen and Subject, 2017).

2.7 Affects the income per capita

Income per capita is important in any economy of the state. If other segments of the population are side-lined, they will become economically inactive and the poverty circles as well as educating of the children of these people will be more difficult. Income per capita is crucial in the determination of the Gross Domestic Product (GDP) of any state.

2.8 Limiting technology

When a certain community is not included in governance, this community will not have access to technology which is now the engine of education, growth and economic development.

2.9 Limiting dignity

A person who is not regarded as a person in the society in which he or she should contribute becomes disgruntled and loses dignity in the society. Dignity can destroy morale, self-esteem and development.

2.10 Creating hatred

People in the country become disgruntled and resorts to hostile behaviours against fellow citizens of the same country. Hatred will result due to what they see is happening. If one ethnic group, tribe or race is benefiting from the resources of the land, some people who are not recognised by the state will now resort to hating those people they believe are enjoying and excelling in the government.

The government or the state loses credibility and is regarded as having poor governance. This will pave way for divisions and factions in regions which believe are not receiving anything from the government. Inequality in terms of resource allocation would result. Some will receive more development projects in the country than others. It must also be mentioned that not all racially- discriminated people were disadvantaged or advantaged. So, care should be taken when dealing with racism and tribalism (Thaindian News, 2008).

3 Methodology

This paper adopted a qualitative research methodology in which literature search was the main mode of gathering data sources in order to accomplish a factual study. Various scholars were researched and harmonised to ensure that the intended research gains support from various angles through an establishment of a harmonised set of data. All in all, qualitative researchers are mainly concerned with making inferences that are based on perspective, and this is what makes it extremely important that a researcher is able to get as much data as possible for later analysis. As a result, researchers spend considerable time in designing interview questions for the intended study. In research, interviews are always designed to generate participant perspectives about their intentions, ideas, opinions, and experiences on the subject matter under study (Shuttle worth & Lindsay, 2017). Qualitative data is concerned with the features, attributes and characteristics of phenomenon that can be interpreted thematically. For example, a claim that pilots demonstrate intelligence that is visual-spatial in nature rather than verbal. Qualitative research is often regarded as a precursor to quantitative research, in that it can generate leads and ideas which can be used to formulate a realistic and testable hypothesis. This hypothesis can then be comprehensively tested and mathematically analysed, with standard quantitative research methods.

4 Findings

The research findings of this paper clearly show that the African continent has for some time been practising racism. The paper further found out that racism creates an atmosphere that is not viewed as good for the African states, which were supposed to have benefited significantly from the developments that were

expected to have embraced the whole populace. Racism was observed to be perpetuated at institutional level and as a result, remains uncontrollable in the African continent from the past, the present and to the unforeseeable future.

Further findings of the paper are that an individual had been observed to have a role to play in combating racism, which is not the case as the results show. Observations further reveal that the beliefs and norms that vary from one person to the next are the creators of racism. Furthermore, the results are that the individual person who was historically misled or misguided on how his or her parents or forefathers racially treated other people in ways that were unacceptable still continues to incite other individuals or people to practise racism against other people in a given society. The results indicate that regardless of how racism is viewed as a scar and a purturbur of uniformity of purpose amongst different races of the African continent, there are still individual persons or groups of persons that continue to influence their generations to perpetuate the scourge of racism on other people, in so doing, advocating for racism to stretch from one generation to the next.

As the case may be, the international bodies such as the political, social and financial levels do not seem to believe that racism is more practiced by governments, which have no respect on the lines of human rights. Further findings of this research indicate that the world is divided, especially in African, American, Australian, European and Asian countries in which the international or regional organizations are seen as playing an insignificant role in involving themselves in resolving conflicts, which are on the increase in other states and further believe that these conflicts are internal and could be addressed internally where possible. In the final analysis, observations continue to immerge as a trend in Africa that the feeling that it is difficult to address a problem, which impends far too long is the result of this failure. By so doing, states of the African continent engage themselves into sanguinary wars for an extended period by not resolving these conflicts in time and thus in the long run; the loss of many lives and the stabilization of the economy of states are often in frails.

5 Recommendations

- The roots and foundations of the precursor of the historical background of racism and its implications on perceptions of good governance in contemporary Africa should be identified
- To perpetuate racism through poor leadership that is influenced by the political and governance fronts of the African continent should be viewed as not acceptable across societies of the continent
- It is vital to have an in-depth knowledge and understanding how racism affects the manner in which good governance should be administered in the African continent.
- It is vital to devise strategies that identify leaders and managers of various organisations in Africa as vehicles by which the practices of racism at work, regions, constituencies, federal states and in political arenas is conveyed
- Racism should be identified as the icon that casts negative approaches in good governance in which societies of the African continent continues to languish abuses of their own leadership and thus promote anti-racism policies
- Racism should be discouraged in its entirety and encourage equality and equity in order to foster a positive wavelength of prosperity across a complete citizenry
- Governments should encourage citizens to unite together in developments of their specific states instead of being fragmented into hatred, greed, bigotry, disunity, violence, and poor collaborations that the leadership and management of African states continue to portray
- Governments are urged to ensure steering unity other than becoming predators of their own populace
- It is further recommended that governments should strengthen the economy, social sector, and political alignments that are viewed as highly and colloquially infringed and frailed.

Conclusion

The paper gave an in-depth discussion regarding a cross-sectional view of the precursor of the historical background of racism and its implications on perceptions of good governance in contemporary Africa. The paper indicated how Africa from ages past to the present and into the distant future continues to perpetuate racism through poor leadership influenced by the political and governance fronts. The paper further postulated how racism affects the manner in which good governance should be administered in the African continent. Furthermore, the paper identifies leaders and managers of various organisations in Africa as vehicles by which the practices of racism at work, regions, constituencies, federal states and in political arenas is conveyed. The paper stated that racism is the icon that casts negative approaches in good governance in which the societies of the African continent continues to languish abuses of their own leadership instead of having stretched into a positive wavelength of prosperity across a complete citizenry. The citizens that were supposed to have united together in developments of their specific states have been fragmented into hatred, greed, bigotry, disunity,

violence, and poor collaborations that the leadership and management of African states continue to portray. Disappointingly, governments that could be perceived as successful in steering unity are the ones that have become predators of their own populace. Thus, the economy, social sector, and political alignments are highly and colloquially infringed and frailed.

References

- [1]. Ansell, A. E. (2013). "Affirmative Action; Colour-Consciousness". *Race and Ethnicity: The Key Concepts*. Routledge. pp. 4, 46.
- [2]. Cashmore, Ellis, ed. (2004). "Reverse Racism/Discrimination". *Encyclopedia of Race and Ethnic Studies*. Routledge. p. 373
- [3]. De Goede, M. (2017). *Citizen and Subject: Contemporary Africa and the Legacy of Late Colonialism: Contemporary Africa and the Legacy Of Late Colonialism*. CRC Press
- [4]. Devos, T. (2008). "Attitudes and attitude change". *Implicit attitudes 101: Theoretical and empirical Insights*. New York, NY: Psychology Press. pp. 61–84.
- [5]. Eberhardt, J. L.; et al. (2004). "Seeing Black: Race, Crime, and Visual Processing". *Journal of Personality and Social Psychology*. **87** (6): 876–93.
- [6]. Eberhardt, L. J. & Fiske, S. T. (1998). *Confronting Racism: The Problem and the Response*. SAGE. pp. 49–50.
- [7]. Feagin, J. R. (2000). *Racist America: Roots, Current Realities, and Future Reparations*. Routledge.
- [8]. Fredrickson, G. (1981). *White Supremacy*. Oxford Oxfordshire: Oxford University Press. p. 162
- [9]. Fredrickson, G. M. (30 June 1988). *The Arrogance of Race: Historical Perspectives on Slavery, Racism and Social Inequality*. Wesleyan University Press. p. 202.
- [10]. Gawronski, B. & Payne, B. K. (2010). "Handbook of Implicit Social Cognition: Measurement, Theory and Application".
- [11]. James, C. E. (8 February 1996). *Perspectives on Racism and the Human Services Sector: A Case for Change* (2nd Revised Ed.). University of Toronto Press. p. 27
- [12]. Kevin, K.; Stephen, K. & Bodino, A. (2003). *Racism: a global reader*. Armonk, N.Y: M.E. Sharpe. pp. 15–16.
- [13]. Lindsay, J. E. (2005). *Daily Life in the Medieval Islamic World*, Greenwood Publishing Group, pp. 12–5
- [14]. Massey, D. & Denton, N. (1989). "Hypersegregation in U.S. Metropolitan areas: Black and Hispanic Segregation Along Five Dimensions". *Demography*. **26** (3): 378–79
- [15]. Newman, D. M. (2012). *Sociology : exploring the architecture of everyday life* (9th ed.). Los Angeles: SAGE. p. 405. Racism: Belief that humans are subdivided into distinct groups that are different in their social behavior and innate capacities and that can be ranked as superior or inferior.
- [16]. Plekhanov, S. (2004). *A Reformer on the Throne: Sultan Qaboos Bin Said Al Said*. Trident Press. p. 91
- [17]. Puzzo, D. A. (1964). "Racism and the Western Tradition". *Journal of the History of Ideas*. **25** (4): 579–586.
- [18]. Schultz, J. D. (2002). *Encyclopedia of Minorities in American Politics: African Americans and Asian Americans*. p. 284
- [19]. Shuttleworth, M. & Lindsay, W. T. (2017). Qualitative Research Design. PDF Retrieved 3/8/2018
- [20]. Torbett, E. (2015). "Reverse racism: Can't exist by definition, insulting to minority groups". *The Daily Athenaeum*.
- [21]. UN General Assembly, *Universal Declaration of Human Rights*, 10 December 1948, 217 A (III)
- [22]. Van Dijk, T. (1992). *Analyzing Racism Through Discourse Analysis Some Methodological Reflections in Race and Ethnicity in Research Methods*. Newbury Park, CA: Sage. pp. 92–134.
- [23]. Watson, V. T. (2013). *The Souls of White Folk: African American Writers Theorize Whiteness*. Jackson, MS: The University Press of Mississippi. p.137
- [24]. Whitman, J. Q. (2017). *Hitler's American Model: The United States and the Making of Nazi Race Law*. Princeton University Press. pp. 37–43.
- [25]. Yee, J. Y. (2008). "Racism, Types of". In Shaefer, Richard T. *Encyclopedia of Race, Ethnicity, and Society*. SAGE. pp. 1118–19.
- [26]. Zhao, X. & Park, E.J.W. (2013). *Asian Americans: An Encyclopedia of Social, Cultural, Economic, and Political History*. Greenwood. p.1142