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**Debating the ‘Case Study’
Dilemma: Controversies
and Considerations**

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Reflections on the Emergence of a
New Breed of People in The Gambia**

**An Approach Towards
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Editorial:

On the 16th of March 2015 St Clements University, the founding school of St Clements Education Group, will be 20 years old. As part of the celebrations it is intended that a special edition of 'Veritas' will be published and the articles will have the theme "The Next 20 Years". You are invited to present a 2000 - 3000 word article on the next 20 years in your field of expertise.

I look forward to receiving these articles for this special 20 year celebration edition.

Yours Sincerely
Dr David Le Cornu
President - St Clements Education Group

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**Veritas* is Latin for truth, reality.

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Phnom Penh, Cambodia: View from the rooftop

Photo: David Le Cornu

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DEBATING THE ‘CASE STUDY’ DILEMMA: CONTROVERSIES AND CONSIDERATIONS

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Abderrazak Dammak*

“Good studies should be read as narratives in their entirety.” -- Flyvbjerg

PART I

INTRODUCTION

Case studies have been subjected to both positive attributes and negative criticisms. Accordingly, there has been a growing academic discussion and debate about the usability of the case study with regard to its reliability. It has been accused of being a less rigorous, undependable, and ungeneralizable research method. The condemnation has led scholars and professionals among the researcher community to raise viewpoints that represent different schools of thought. Each school demonstrated its perception regarding the debate, of course with some concern. Whereas a section of researchers or scholars encourages the method as a useful approach, the other emphasizes its argument based on, among other things, what they call ‘lack of reliability’ of the case study, particularly external validity – whether a study carried out in the approach could indeed be generalized.

These conflicting perceptions of scholars and experts have not spread without some cost to students’ views, creating among them doubts (or disturbance if you may like) over the credibility of the method. The general hostile attitude by a section of authors towards the method, which is taught as part of the compulsory research methodology subject, nevertheless treats the method as an inferior quality of investigation. On the basis of that reality, this essay intends to contribute a few reasons why teachers should regard the case study as a trustworthy and transferable approach, given that it is conducted with its specifically relevant purpose, environment, patience, and the flexibility it requires through the process.

From the background of the aforementioned complexities, we will discuss the subject by using various sources selected from the available literature, but mainly hinging on Flyvbjerg’s work (2006 & 2011), other scholarly literature, as well as personal experiences encountered while conducting case based studies. Therefore, the next section, Part II, will open the discussion with the scope and definitional dilemma of the case study, followed by Part III whose task will be a demonstration of the divergent scholarly viewpoints. We then move to Part IV which will consider some reasons to encourage the use of the case study while Part V will conclude the discussion.

PART II

SCOPE AND DEFINITIONAL DILEMMA OF THE CASE STUDY

According to a section of scholars and experts among the community of researchers, the problem with the case study begins from its lack of conventional definition. Punch (2005) acknowledges the difficulty of defining case studies. He even quotes Stake who defines it as a “study of a bounded system, emphasizing the unity and wholeness of that system, but confining the attention to those aspects that are relevant to the research problem at a time” (pp. 144-145). According to Punch, the objective of the case study is to understand cases in depth in their natural settings without neglecting their complexity and content. Similarly problematizing the definitional scope of the case study, John Gerring (2004:342) indicates that the more the academics tried to frame an appropriate definition for the “case study”, the more they extended the complexity, thus creating what Flyvbjerg (2011:302) termed as “definitional morass.”

A similar view is held by Merriam (1998:19) who highlights the existence of “much confusion as to what constitutes a case study.” The perplexity has ushered in a crucial ideo-methodological debate -- from theory and definition to the effectiveness of its application and reliability of data presented by the method. For instance, Webster’s Encyclopedic Unabridged Dictionary of the English Language (2001:229) defines the case study as “the gathering and organization of all relevant material to enable analysis and explication of individual units, as of a person or family” -- a narrow scope, though it contextualizes the social concern.

Merriam-Webster’s Online Dictionary (2009) explains it as “an intensive analysis of an individual unit (as a person or community) stressing developmental factors in relation to environment.” Macmillan English Dictionary (2002:208-9) writes that case study is “a piece of research that records details of how a situation develops over a period of time.” It also presents the method as “a set of events that is a good example of a particular idea or situation.” Schramm (1971), quoted in Yin (1994:11-12), bases the description on what the case study actually does, suggesting that its function is “to illuminate a *decision* or set of decisions: why they were taken, how they were implemented, and with what result” (Yin’s emphasis). Abercrombie et al, (2000:41) delineate it as:

The detailed examination of a single example of a class of phenomena, a case study cannot provide reliable information about the broader class, but it may be useful in the preliminary stages of an investigation since it provides hypothesis, which may be tested systematically with a larger number of cases.

The connotation, as expressed here by Abercrombie and friends, alludes to what some would call the

absence of generalizability of the results, in other words its application to other phenomena of the same category. However, Flyvbjerg (2011:220) criticizes that explanation as “grossly misleading.” Despite that, a further extrapolation evident in Abercrombie et al, (2000:41) reads: “Sociologists, who use techniques of qualitative research such as ETHNOGRAPHY or PARTICIPANT OBSERVATION, which are time-consuming and cannot easily be delegated to research assistants, almost invariably choose the case study method.” Abercrombie and colleagues also clarify that in this approach, data collection techniques such as surveys could be utilized in achieving desirable results. More importantly, they emphasize that the method “may provide data of a richness and detail that are difficult to obtain from more representative research designs” despite that they sound critical of its “lack of generalizability.” (Emphasis in original)

According to Best and Kahn (2004:193), “The case study is a way of organizing social data for the purpose of viewing social reality.” In that capacity, it bears the task of investigating “a social unit as a whole.” They suggest that the unit could be a group, an organization, an individual, may be a person, or a family. In essence, Best and Kahn (2004:193) assert that “[t]he purpose is to understand the life cycle or an important part of the life cycle of the unit.” On the detailed function of the case study, they remark, “The case study probes deeply and analyzes interactions between the factors that explain present status or that influence change or growth.” Soy (1997) explicates the case study as a method capable of conducting an empirical investigation in the context of real life situation, with possibilities of triangulation of methods, tools, and techniques “in order to strengthen the research findings and conclusions” (www.ischool.utexas.edu).

Bromley (1986:295) seems to concur with the broader definitional framework and informs, “A ‘case’ is not only about a ‘person’ but also about that ‘kind of person,’” a connotation whose objective is situated around the enrichment and deeper understanding i.e. the specificity of the subject under study. Kothari (2007:35) extrapolates, “The main purpose of such studies is that of formulating a problem for more precise investigation...” And according to Browne (1976), since the investigator of an exploratory research starts without a particular hypothesis in mind, it is not clear where such a study will end. Expanding the depth and breadth of the importance of the case study from the perspective of business studies, Gummesson (2000:1) contributes: “Qualitative methodology and case studies provide powerful tools for research in management and business subjects, including general management, leadership, marketing, organization, corporate strategy, accounting, and more.”

An alternative explanation by Neale et al, (2006:3) enlightens, “The case study gives the story behind the result by capturing what happened to bring it about.” By scope, Neale and friends believe that the case study

“can be a good opportunity to highlight a project’s success, or bring attention to a particular challenge or difficulty in a project,” hence detail as an important factor. A similarity is also evident here as Stake (1995:2) classifies the case study as “an integrated system,” while Miles and Huberman (1994:25) describe it as “a phenomenon of some sort occurring in a bounded context.” MacDonald and Walker (1977:181) categorize the approach as “the examination of an instance in action,” while in Yin’s (2003:1) explanation the preference would be “when the focus is on a contemporary phenomenon or within some real life.”

In a well corroborated argument, VanWynsberghe and Khan (2007:80-81) introduce a convincing and scholarly articulated definition of the case study as “a transparadigmatic and transdisciplinary heuristic that involves the careful delineation of the phenomena for which evidence is being collected (event, concept, program, process, etc.)” Important in VanWynsberghe and Khan’s description is, among other aspects, the term “heuristic”, which Merriam (1998:30) had interpreted substantiated as follows:

Heuristic means that case studies illuminate the reader’s understanding of the phenomenon under study. They can bring about the discovery of new meaning, extend the reader’s experience, or confirm what is known.

Moreover, VanWynsberghe and Khan (2007:81) explain “transparadigmatic” according to the case study’s relevance to any kind of study “regardless of one’s research paradigm,” while justifying their use of the expression “transdisciplinary” on the aspect of versatility in that “the case study has no particular orientation; that is, it can be used in social science, science, applied science, business, fine arts, and humanities research.” More importantly, though, VanWynsberghe and Khan (2007:81) tend to disagree with the various descriptions of the case study as “method”, “strategy”, “research design”, or “methodology”. The disagreements over the definition swell the complexity into a broader scholarly rivalry, as we shall analyze in the ensuing segment.

PART III

THE IDEOLOGICAL DIVERSITY OVER THE CASE STUDY

Jared Diamond (1996:6) attacks the merits of the case study on grounds of lack of verification, accusing it of suffering from a “crippling drawback.” The reason for the weakness in verification is attributed to the denseness of the long narratives that embody the case study. However, Bacon (1953) and Barlow (1958) do not see this trend as a deficiency specific to the case study only but as a reality extant in other methods and phenomena. Hamel (1993:23) accuses the case study of what he calls “lack of representativeness”, “lack of

rigor” which he relates to “the problem of bias” inherent to “the subjectivity of the researcher.”

British sociologist Anthony Giddens acknowledges the importance and usability of the case study only in certain circumstances and not in others. Giddens believes that it is valuable when done “across a wide range of action-contexts” (1984:328). But in a sharp divergence, Flyvbjerg (2006:225) invokes a historical fact: “Galileo’s rejection of Aristotle’s law of gravity was not based upon observations ‘across a wide range’ and that the observations were not ‘carried out in some numbers.’” As he further corroborates, “It was a matter of a single experiment, that is, a case study, if any experiment was conducted at all” (Flyvbjerg, 2006:225).

The “[t]raditional prejudice” (Yin, 1994:9) against the case study continues as Dogan and Pelassy (1990) affirm that if a case cannot be generally hypothesized it cannot be controlled and therefore becomes insignificant. Campbell and Stanley (1966:6-7) depreciate the case study as an approach which is nothing but “illusory upon analysis,” thereby disqualifying it as a strategy ethically unsuitable to be used for “theses or dissertations in education.” Hoaglin et al, (1982:134) observe that despite the inherent ideological morass and problems surrounding it, yet “the case study receives a good deal of approbation it does not deserve.”

In order to solicit a fair trial for the case study, Flyvbjerg (2006:223) identifies not only the pitfalls in the critics’ concepts, but reasonably elaborates on the advantages of the method and its historical role in the sciences. He states, “Context-dependent knowledge and experience are at the very heart of expert activity.” From another dimension, Flyvbjerg elucidates the issue with a ‘mild’ counter-attack against the critics of the case study as follows:

Concrete experiences can be achieved via continued proximity to the studied reality and via feedback from those under study. Great distance from the object of study and lack of feedback easily lead to a stultified learning process, which in research can lead to ritual academic blind alleys, where the effect and usefulness of research becomes unclear and unstated. As a research method, the case study can be an effective remedy against this tendency (2006:223).

Elsewhere responding about the alleged deficiencies, Flyvbjerg (2011:309) argues, “...experienced case researchers cannot help but see the critique as demonstrating a lack of knowledge of what is involved in case study research.” Instead of seeing the enormity of the case study data as a weakness, he suggests that “a particularly ‘thick’ and hard-to-summarize narrative is not a problem. Rather, it is often a sign that the study has uncovered a particularly rich problematic” (Flyvbjerg, 2011:311).

In an article he takes an issue with Mathew Miles (1979), Yin (1981:58) registers, “Case studies can be done by using either qualitative or quantitative evidence. The evidence may come from fieldwork, archival records, verbal reports, observations, or any combination of these.” Yin (2003:2) argues that basically the necessity for conducting a case study emanates from “the desire to understand complex social phenomena” on the basis that “the case study method allows investigators to retain the holistic and meaningful characteristics of real-life events” as they unfold in their complexity as a whole.

Nisbet and Watts (1984) (in Cohen et al, 2003) discuss on the strengths and weaknesses of case studies arguing that they are intelligible as they speak for themselves and can be understood easily. They also add that case studies are strong on reality and provide insights into similar situations and cases. However, contrary to the advantages, Nisbet and Watts (1984) (in Cohen et al, 2003) claim that case studies suffer from weaknesses in that they cannot be generalized except where other researchers see their application. After analyzing literature across various disciplines, Flyvbjerg (2006:221) conceptualizes “five misunderstandings about the case study” that impacted negatively on the method:

Misunderstanding 1: General, theoretical (context-independent) knowledge is more valuable than concrete, practical (context-dependent) knowledge.

Misunderstanding 2: One cannot generalize on the basis of an individual case; therefore, the case study cannot contribute to scientific development.

Misunderstanding 3: The case study is most useful for generating hypotheses; that is, in the first stage of a total research process, whereas other methods are more suitable for hypotheses testing and theory building.

Misunderstanding 4: The case study contains a bias toward verification, that is, a tendency to confirm the researcher’s preconceived notions.

Misunderstanding 5: It is often difficult to summarize and develop general propositions and theories on the basis of specific case studies.

Another proponent of the case study, Bailey (1992) offers a good description of the relationship between experiments, generalizations and the case study method; an argument that offers more fertile ingredients to the value of the case study as an appropriate method of research, useful and unequalled in its context. In the same line of thought, Jane F. Gilgun (2011) (www.scribd.com) constructively defends, “The findings of case studies...are generalizable. The case itself is unique but the learnings can be applied to other situations.” Gilgun (2011) further clarifies her argument by drawing upon two distinct varieties of generalization: “Probabilistic generalization” which uses randomized sampling and

“generalizing from one case to another” which, unlike the former, does not require random sampling.

In the context of Gilgun’s argument, what is essential in case studies embeds more to the transferability of the learning acquired from the events and incidents in a case; the experience gained and its application in a new but suitable situation. Hence, it is suitable since it provides an essential type of generalizability; that of the learning and knowledge of what was achieved rather than probabilities or figures enumerated according to samples observed, determined (or predetermined in certain cases) and arrived at with a specific conclusion.

On validating data

The disparagement leveled against the validity of the case study did not pass without defense. For instance, Flyvbjerg (2006:233) portrays that the benefits of the case study can be measured according to the degree at which investigators are satisfied (or dissatisfied) with the outcome of their study. He also argues that the validity of a study is dependent on its ranking by others who share some commonality in the discussion to which the study has contributed. In the same theme of contention, another proponent of the case study, Lisa Peattie (2001:260), postulates that in a case where the researcher attempts to summarize detailed data which contains “mutually exclusive concepts,” there is a possibility that “the very value of the case study, the contextual and interpenetrating nature of forces, is lost.” As Gillham (2000:2) had also suggested earlier, “all evidence is of some use to the case study researcher: nothing is turned away.”

Flyvbjerg (2006) observes the phenomenon from another perspective; that of the rationale behind the presentation of the case study in its holistic nature so that different readers will make their own meaning of the data. Accordingly, the study has to be presented with its varied perspectives “like life itself” so that “the different things in the case” will either attract or repel the various readers. The opportunity in the presentation of this kind of rich data is that “[r]eaders will have to discover their own path and truth inside the case,” rather than delivering to them a personal analysis of a phenomenon. Flyvbjerg clarifies his point here: “Case stories written like this can neither be briefly recounted nor summarized in a few main results,” the allusion being that “[t]he case story itself is the result” (p. 238) – in this manner reaffirming Peattie’s postulation demonstrated above.

In order to overcome the alleged weaknesses of case studies and qualitative research in general, Lincoln and Guba (1985) (in Seale, 2000), suggest that interpretive researchers try to establish trustworthiness of the research. First, in an attempt to build credibility, they can adopt member checks technique. They can ask participants for clarification of some issues in their diaries, interviews, and later confirm with them the transcribed interviews. Second, dependability and

confirmability can both be achieved by auditing. Subsequently, auditing can be guaranteed by giving the translated parts and transcriptions of interviews to independent data coders to check the content. Finally, by presenting the attitudes of the different participants, researchers can achieve authenticity, which can be demonstrated as a proof that researchers represent different realities.

Furthermore, researchers can use Miles and Huberman’s (1994) data organizing techniques which consist of data reduction, data display, and conclusion drawing and verification. Data reduction, which is the process of selecting, focusing, and transforming the data can be used to reduce and organize data. Researchers can code and classify data into themes. Data display, which includes the use of charts and graphs, can be used to organize information. Conclusion drawing and verification refers to the researcher’s efforts to give meaning and interpret data. In addition, researchers can compare data collected from different tools for evidence of convergence and divergence, according to the realities.

PART IV

REASONS TO CONSIDER THE CASE STUDY

Punch (2009) presents four characteristics of case studies. First, the case has boundaries as it is a bounded system. Therefore, boundaries between case and context should be identified. Second, researchers should identify what “the case is a case of” to determine the unit of analysis. Third, researchers should preserve the integrity, unity, wholeness of the case. The last characteristic is the use of several data collection methods from multiple sources of data.

Despite the criticisms of the case study for weaknesses, Hitchcock and Hughes (in Cohen et al, 2003) detail the hallmarks of a case study by stating how the method is concerned with a lively description of events, provides a chronological account of events and blends description and analysis of events. They add that it seeks to understand an individual’s or a group’s perception of events as it focuses on individual actor or groups. It also highlights specific events by trying to portray the wealth of the case in reporting it. Cohen and colleagues (2003) compare case studies to TV documentaries as they strive to give thick descriptions of the participants’ thoughts, feelings, and lived experiences.

Among others, one of the reasons for considering the case study is that, in a research project, it is utilized as a means or method of exploring what lies inside the phenomenon under investigation. It intends to focus critically on an in-depth, heuristic exploration of the operations and activities of an organization, a person or any other unit of a larger component. That is, although from a certain perspective the case study has the potential “...to deepen understanding of the taught

subject” (Walliman, 2005:22), at research level it provides the advantage “...to examine...one segment in miniature” (Liebow, 1967:16). Therefore, what lies inside the ‘segment’ is what needs to be considered as a very significant aspect of the focus of the investigation, a part of a whole.

Notwithstanding the fact that some scholars tend to undermine the case study, there has been criticism on why scholars do not benefit from the opportunities available from the case study as a suitable method. In one such example, and invoking de los Santos & Jensen (1985), Bove and Davies (2009:230) acknowledge, “Academics have been accused of emphasizing theory in marketing courses at the expense of practice.” Due to the tendency towards theory and neglect to practical application of cases as important areas, concerned scholars have, as a consequence, criticized the inherent shortcoming that leaves a lot to be admired in the preparation of students. The neglect has prompted Bove and Davies to emphasize that examples and knowledge related to cases could be a meaningful approach “of bridging the gap between theory and practice.” Because “its strengths outweigh its limitations” according to Merriam (1998:41), the endeavor to encourage the application of the case study will enable students to prepare for the challenges ahead in their professional life (Bove and Davies, 2009) rather than the inculcation of theories.

Notwithstanding the scholarly duel over the research paradigms and methods, there is evidence to support that several studies such as by Dommeyer (1986), Hafer (1984), and Hoover (1977), reveal a high rate of student satisfaction with regard to the use of live case studies in the course of their learning programs, both as projects and in the conduct of the course. In terms of scope, Merriam (1998:26) acknowledges how case studies, both in the classroom and in the field, contributed tremendously to research in the area of education for decades. However, caution is to be exercised as to not equate the case study (as a research method) to the study of a case explored in the classroom environment, a concern revealed in Yin (1994:2), Darke and colleagues (1998), and Merriam (1998:32).

A consideration for the case study is also supported by Becker (1968:233) who suggests that the purpose of the case study is: a) “to arrive at a comprehensive understanding of the groups under study,” and, b) “to develop general theoretical statements about regularities in social structure and process.” Like other methods, the case study can use various tools and techniques as mentioned above. The interview, among others, is a perfect tool to acquire the necessary data from employees in different departments or randomly selected interviewees for any study appropriately planned and designed to use the case study. A researcher can thus design the questions and use them to the individual respondents or groups, considering

that the ample time and effort this requires has been put in place during the planning stage.

Personal experiences with the case study

As trained teachers and researchers, we (authors) have individual experiences using the case study in language teaching and learning and in business studies, in literature, as well as in ethnic studies. There have been times when each one of us encountered situations where the study would necessitate the detailing of a particular phenomenon or consideration of an unexpected phenomenon that emerged during the research process.

The flexibility of the method allowed us to give time and space to the emerging phenomena within the subject under investigation in each of our individual studies. For instance, while conducting a case study on the operations of Masafi, a mineral water producing company in the UAE, one of the authors (Mohamed) encountered a situation where he needed to obtain detailed information not only from the perspective of the company staff (as he had planned earlier) but also the most important stakeholders, the customers. The aim of the customers’ version of responses was not based on a desire to quantify, generalize or make numerical conclusions per se, but instead to incorporate into the study the intuition of the buyers of the company’s products; as and how they expressed their reactions and feelings about the product they became loyal to. At another level, their responses would help verify the data the investigator gathered from insiders and officials of the company regarding their view of customer satisfaction.

In an earlier project, Mohamed also used the case for an ethnic study on the social life of the Bantu people in Somalia and their place in a society deeply characterized by clan affiliation and kin relationships. In order to cover interdisciplinary perspectives of the subjects of study, ethnically, historically, politically, and also from the perspective of social dominance, Mohamed triangulated qualitative and quantitative research methods as well as various data collection tools and techniques.¹ In the area of ESL (English as Second Language), Mohamed similarly conducted a multi-tool, multi-technique study to discuss the nature of English language teaching and learning in Somalia and the “main causes of the predicament” related to the ESL pedagogy in that country.² Recently, specifically targeted segments of the earlier ethnic study have been conducted, where narratives of “prejudice” and “discrimination” against the Somali Bantu ethnic community was discussed.³

In another example of ESL (English as Second Language) in Arabian context, the second contributor, Abderrazak, conducted a case study in an English medium vocational training institute in Abu Dhabi, United Arab Emirates. The aim of the study was to explore the negative attitude of 38 learners towards remedial classes so as to understand the phenomenon

“from the standpoint of the individuals who are part of the ongoing action being investigated” (Cohen et al, 2003:19).

In order to explore the phenomenon under investigation, Abderrazak used two main research tools to explore reasons of students’ negative perception of remedial work: students’ diaries and interviews. The use of these two methods of data collection allowed him to explore students’ perceptions of their remedial classes. Moreover, the use of these two research tools enabled the investigator to triangulate data, which Cohen and colleagues (2003:112) define as “the use of two or more methods of data collection in the study of some aspect of human behavior.”

In order to overcome the alleged weaknesses, the researcher, Abderrazak, adopted member checks technique to build credibility (Lincoln and Guba 1985, in Seale 2000). Second, he ascertained about dependability and confirmability by giving the translated parts and transcriptions to independent data coders to check the content. Third, he guaranteed authenticity by presenting the attitudes of the participants. Moreover, he used Miles and Huberman’s (1994) techniques of organizing data including data reduction, data display, and conclusion drawing and verification. Finally, he compared data from the students’ diaries and interviews compared for evidence of convergence and divergence.

The inductive analysis of the data from both research tools yielded the following main reasons as students’ negative attitude to remedial classes: all participants identified themselves as poor learners and agreed that the timing of remedial classes was not appropriate; they think that remedial classes should not be scheduled as separate and additional classes after a long day of mainstream classes; they also expressed their dissatisfaction of being exposed to the same teaching materials that they had already been exposed to in the morning classes and had been having difficulty coping with.

Further, the researcher, Abderrezak, found out that the rate of attendance was very low and that most participants gave different reasons for being absent. They justified their absence by the following reasons: being tired, sleeping, swimming, playing football, family commitment, or unavailability of means of transportation. From these findings, the researcher recommended that learners should be consulted before being sent to these remedial classes. Also as part of the solution for future remedial classes, he recommended exposing students to different teaching materials that are tailored to meet their specific needs and areas of weakness rather than repeating the same old fruitless material. He also provided insightful suggestions on the role which remedial teachers can play in enhancing students’ motivation, a major cause of their negative attitude.

PART V

CONCLUSION

This essay has discussed a few factors about the debate over the case study, the misconceptions held about it and its usefulness when applied in the appropriate study. It tried to provide a description of the various views raised by scholars and researchers regarding its strengths and weaknesses, similar to any other research method. Moreover, the essay produced evidence of the usefulness of the method by referring to empirical studies conducted by the authors. Therefore, as demonstrated in the various sections, it also reaffirms scholars’ concern over the need to train students by case studies while at the same time encouraging the appropriateness of the case study method as a valuable approach that has the potential to yield remarkable results.

NOTES

1. This study was titled “The Homogeneity of the Somali People: A Study of the Somali Bantu Ethnic Community,” a PhD dissertation, St Clements University 2005. It was later published as a book under the title *The Bantu Jareer Somalis: Unearthing Apartheid in the Horn of Africa* (2008, London: Adonis & Abbey Publishers Ltd).
2. The study was an MA TESOL dissertation with the title “What are the Main Causes of the Predicament in the Acquisition of ESL in Somalia?” University of Sunderland (2005).
3. The study was co-authored with Mohmaed H. Ingiriis and Omar A. Eno under the title “Discrimination and Prejudice in the Nucleus of African Society: Empirical Evidence from Somalia.” *African Renaissance*, Vol. 10, No. 3&4, 2013.

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PROMOTING LISTENING COMPREHENSION IN THE CLASSROOM

Godwen Veremu*

Introduction

Considering input as the base for getting good output, the researcher thought it worth discussing one of the essential inputs of language learning, listening. Listening, as a receptive skill, plays a pivotal role in language learning and influence indispensably in how we speak and express ourselves. In this paper, which is a part of an investigative work carried out in Mozambique, focus will be on how to promote listening comprehension in the classroom.

Listening comprehension is fundamental in language learning, and precedes speaking, as seen in the following quotation:

*“It is not sufficient – not exact enough – to say that students ‘want to speak the foreign language’. In the first place there is not much point, usually, in being able to **speak** a language if one cannot **understand** it as well”* (Van ek, in Brumfit and Johnson, 1979: 103)

Listening comprehension, which is a skill at the core of second or foreign language learning, should be developed from beginner to advanced learners. An amazing situation in Mozambican English Syllabus for all levels is that listening comprehension receives little attention and this leads to poor comprehension skill in students. On the other hand, the few practice activities on listening comprehension suggested in the syllabus are overlooked by teachers.

Literature Review

Listening comprehension can be defined as ‘the ability to recall and understand information which is presented orally’. This information might be presented through a book, filmstrip, video, or felt board, etc.

Listening comprehension, in my point of view, refers to the ability of listening and understanding the message one hears. Ur (1996:105) reveals the objective of listening comprehension in the following terms: “In principle, the objective of listening comprehension practice in the classroom is that students should learn to function successfully in real-life listening situations”. Richards and Willy (2002:235) in their paper on ‘Teaching Listening’ argued that listening comprehension is at the core of second language acquisition and therefore demands a much greater prominence in language teaching. However in most teaching I have observed, it seems that listening comprehension is ignored and teachers spend a lot of time drilling grammar rules and functions, explanations given in Portuguese because they are aware that their students can’t listen successfully. Later on I will

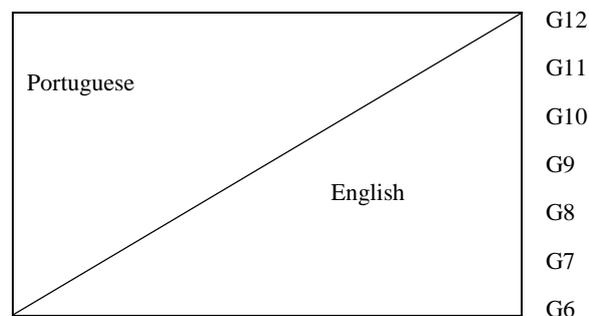
suggest ways of promoting listening comprehension in the classroom, giving it priority in language learning.

Quoting Anderson and Tony (1988:6) on the same question, they say, “Effective listeners actively engage in the process of comprehension: they apply the relevant internal information available to them in order to construct their own interpretation of what has been said. They do not receive and record”.

Listening comprehension, seen above as primary part of language learning, should be given priority in learning a second language. The use of Mozambican students’ L1 (Portuguese) in English language classroom is extremely high and this leads to students’ laziness in learning English. The environment itself is Portuguese based. Let us observe the following diagram which would reveal the real acceptable usage and ratio of L1 to English in English lessons.

The diagram below shows the use of the two languages in the English lessons. In the first grade of learning English, Portuguese is used frequently in explanations because students are starting hearing the new words. As they progress to upper classes, Portuguese disappears gradually in the English lessons until at Grade 12 where students wouldn’t need any Portuguese language for explanation.

In the many cases that I have observed, it seems that the language of study in English lessons is not English. It’s Portuguese! A number of instructions, if not all, are given in Portuguese at almost all levels. Do we expect our students to be competent and fluent users of English if they cannot even understand and follow simple instructions? I wonder.



Adapted

G = Grade

We can relate listening comprehension to *Active listening*, a term coined by Thomas Gordon (1977:57), which he said ‘is a communication technique that requires the listener to feed back what they hear to the speaker, by way of re-stating or paraphrasing what they have heard in their own words, to confirm what they have heard and moreover, to confirm the understanding of both parties’. Comprehension is one of the key elements of active listening, the other two being retaining and responding.

Retaining, the second step in the listening process, involves the memory's capacity to keep the information and create meanings from the words one hears. The last step is responding, which helps the speaker to determine if his message is being listened to. The response might be verbal or nonverbal. This is the evidence that the listener has comprehended the information. When we design listening comprehension tasks in the classroom, the teacher must state clearly which responses he would expect from the learners so that he concludes that the learners have understood the information. Here, we relate successful listening to active listening; the response we get from our listeners determines whether the listening was successful or not.

In the paper *'In the Company of Others: An introduction to Communication, 2010:157-166'*, Comprehension is 'shared meaning between parties in a communication transaction'. This is the first step in the listening process. The challenge for the listener is accurately identifying speech sound and understanding and synthesizing these sounds as words.

The role of the teachers is fundamental in designing listening comprehension activities which serve as input to the students. Doff (1988:86-88) suggests a number of listening activities to be done in the classroom.

Comprehension tasks which teachers sometimes adopt for teaching listening maybe far too easy or far too difficult. Harmer (2001:207) argued that successful teaching of receptive skills concerns the choice of comprehension tasks. This is true because students need tasks which are interesting and achievable. However, practicing the skill will also involve challenging activities, as put in by Scrivener (1994:149). He says, "As with many other language tasks we want to get the level of challenge right, to make the tasks difficult but achievable". The following explanation clarifies the levels of difficulties of different questions that can be given for listening comprehension in the classroom.

Promoting Listening Comprehension in the Classroom

One of the best ways to promote listening comprehension is by asking questions as you read to second language learners. Starter level learners (grade 6 and 7 – Mozambican context) should be able to answer simple questions based on fact, such as 'What was the name of ----?'. Elementary ones (grades 8 to 10) can answer more thought-provoking questions such as 'Why do you think X went to see the doctor?', 'Do you think ----?'. These types of questions are great for building higher-order thinking skills. As the learners share their answers to these questions, keep in mind that these types of questions may not have right or wrong answers.

The following are a few examples of different levels of questions you can ask to help the learners build strong listening comprehension skills. Keep in mind that lower level learners will probably be able to answer

only questions that are based on obvious facts. Upper level learners, on the other hand, should be able to answer questions that require more creative thought.

Fact Questions

Where was

Who was

What was

Who saved the

Who asked

Who ate/ took

Problem-Solving Questions

What did X do that she should not have?

Why did X dress in

Creative Thinking

What would you have done if you were X?

What type of present would you take to your

What do you think about

What do you think would have happened if

Each of the above questions can be used to help learners develop listening comprehension skills. Keep in mind as you ask the questions that lower level learners will probably only be able to answer simple fact questions, while upper level learners should be able to answer all three types. Also remember that the creative thinking questions don't have right or wrong answers. (www.highreach.com)

Let me use a story here to demonstrate how stories can enhance listening comprehension in the classroom according to the question types discussed above. However, these types of questions fall into five levels of difficulty.

Level 1 – The answer may be explicitly stated in the text.

Level 2 – The answer may be stated in a different form.

Level 3 – The answer may be inferred from information in the text.

Level 4 – The answer may be inferred with reference to the student's knowledge of things not mentioned in the text.

Level 5 – The answer may involve the student's own views or experience with little reference to the text.

It is important to decide which level and age of learners are suitable for the story. There must be good reasons for the choice, if the story is not in the textbook for any level.

Try this lesson with your class. Obviously you won't use all the questions in one lesson. Decide how to present the text (reading to the learners/ CD player).

The list of Fools

The emperor Akbar had many hobbies. He liked playing chess and flying kites; he liked listening to stories of other lands; but his favourite hobby was collecting horses, good horses.

One day a horse dealer came to the palace. He had a team of horses to sell. The emperor came out and looked at the horses.

'They're very fine horses,' said Akbar. 'I'll buy them. Have you got any more?'

'No sir,' said the dealer. 'But if you give me some money, I will go to Afghanistan and buy some more.'

Akbar gave the horse dealer two hundred silver rupees for the team of horses, and two hundred rupees more to bring more horses from Afghanistan. He gave him the money but he didn't ask him any questions. He did not ask what his name was, where he came from, or where he lived. The horse dealer took the money and went away.

A few days later, Akbar asked Birbal to make a list of the ten biggest fools in India. Birbal made the list very quickly, and took it to the emperor. As Akbar began to read it, his eyes opened wide.

The emperor's name was at the top of the list!

'What's this, Birbal?' the emperor shouted. 'Why is my name at the top of the list?'

'You deserve to be at the top,' Birbal explained. 'You gave money to a stranger, and you didn't ask who he was or where he came from. Isn't that foolish?'

'But I gave him the money to buy horses,' said Akbar. 'When he brings me back the horses, I will'

'When he brings you the horses, I'll remove your name from the top of the list, and I'll write his name there instead,' said Birbal.

The Akbar realized he had indeed been foolish.

A - Here are questions suggested for the story 'List of Fools' according to the levels.

Level 1

1. Who was Akbar?
2. What was Akbar's favourite hobby?
3. Where did the horse dealer say he was going to buy more horses for Akbar?
4. Was Akbar the emperor of India?
5. Did Akbar ask the horse dealer any question after giving him the money to bring more horses?
6. How many people or characters are there in the story? What are their names?
7. Akbar bought a team of horses from a stranger?
8. Akbar was foolish, wasn't he?
9. Birbal wasn't as foolish as Akbar, was he?

- **Listen to your teacher reading part of the story and fill in the blank spaces.**

The emperor Akbar had many _____. He liked playing chess and flying kites; he liked listening to _____ of other lands; but his favourite hobby was collecting _____. One day a horse dealer came to the _____. He had a team of horses to sell. The emperor came out and looked at the horses.

'They are very fine horses,' said Akbar. 'I'll buy them have you got some more?'

'No sir,' said the dealer. 'But if you give me some _____, I will go to Afghanistan and buy some more.'

Level 2

1. How many hobbies did the emperor Akbar have?
2. How much money did Akbar give the horse dealer altogether?

- **Say True or False to the following statements.**

3. Akbar was angry when he saw his name at the top of the list. _____
4. Birbal was a wise man. _____
5. The emperor asked the horse dealer where he came from, his name, and where he lived. _____
6. At the end Akbar realized that he had been foolish. _____
7. Akbar bought a team of horses from a stranger. _____

- **Say the correct word/words to fill in the blanks**

8. The emperor Akbar had _____ hobbies.
a) A lot of b) few c) little
9. The emperor _____ horses.
a) likes b) didn't like c) liked
10. Birbal wrote the list of fools _____.
a) in a month b) after a long time
c) in a short time
11. Akbar was _____.
a) clever b) silly c) not foolish
12. The horse dealer came from _____.
a) India b) Afghanistan
c) not mentioned
13. The word 'stranger' in the text refers to _____.
a) Akbar b) Birbal
c) horse dealer

Level 3

1. Birbal was right to put Akbar's name at the top of the list of fools. Do you agree? Why?

- Did Akbar give two hundred silver rupees to the horse dealer or he gave him four hundred silver rupees more to bring more horses from Afghanistan?
- Was Akbar happy with Birbal's behavior?

Level 4

- Imagine the horse dealer didn't bring the horses, what do you think the emperor did?
- Did Akbar do the right thing giving the horse dealer more money to bring more horses or he was foolish?
- If you were Akbar, would you have given the dealer money to bring more horses? If yes, what were you supposed to ask him?

Level 5

- What is the moral of the story?
- Do you think Birbal was fair to Akbar by calling him a fool? Explain your answer.
- Do you think the horse dealer came back with the horses? Complete the story using your own ideas.

B - For listening comprehension, the following 20 questions can be used for oral questioning. The answers I would expect from students are marked 'expected' and those I would accept are marked 'acceptable'.

- Who was Akbar?
- What were Akbar's hobbies?
- What was Akbar's favourite hobby?
- Did Akbar ask the horse dealer any question after giving him the money to bring more horses?
- How many people or characters are there in the story? What are their names?
- Who do you think Birbal was to Akbar?
- Where did the story take place?
- Where did the horse dealer come from?
- Who was referred to as stranger in the story?
- How much did Akbar pay for the team of horses?
- Did Akbar do the right thing giving the horse dealer more money to bring more horses or he was foolish?
- Was Akbar happy with Birbal's behavior?
- Summarise the story in your own words.
- What is the moral of the story?

- **Say True or False to the following statements.**

- Akbar was angry when he saw his name at the top of the list. _____
- Birbal was a wise man. _____
- Akbar bought a team of horses from a stranger. _____
- The emperor asked the horse dealer where he came from, his name, and where he lived. _____

- The horse dealer came back with horses from Afghanistan. _____
- At the end Akbar realized that he had been foolish. _____

Expected answers

- Akbar was king/ emperor/ emperor of India.
- Collecting horses, playing chess, flying kites, listening to stories.
- Collecting horses.
- No.
- Three.
- Friend/ worker.
- Akbar's palace/ India/ house of Akbar.
- Afghanistan.
- Listening to stories of other places, flying kites, playing chess.
- Two hundred.
- He was foolish.
- No.
- (Here I expect students to bring up ideas though not cohesive and with some grammar mistakes)
- Don't give money to people you don't know/ ask for a person's identification before giving money.

True or False Questions

- True/ False (some might be confused with the word 'angry')
- True
- True/ False (there might be confusion with the word 'stranger')
- False
- False
- True

Acceptable answers

- Akbar was the emperor of India.
- Playing chess, flying kites, listening to stories of other lands.
- Collecting horses.
- No, he didn't.
- Three characters.
- Adviser.
- At Akbar's palace.
- Afghanistan.
- Listening to stories of other places, flying kites, playing chess.
- Two hundred silver rupees.
- No, he didn't do the right thing. He was foolish.
- No, he wasn't.
- Akbar was the emperor of India and he liked collecting horses. One day a horse dealer came to his palace selling a team of horses. He bought them and asked if the horse dealer could bring him more horses. He said he could bring more from Afghanistan if Akbar gave him more money. Akbar gave the horse dealer two hundred silver rupees without

asking for his identification. Akbar then asked Birbal to write a list of biggest fools in India and Birbal wrote it quickly putting Akbar's name at the top of the list. Akbar was angry but Birbal explained to him that he had been foolish giving a stranger money without asking for his identification. Akbar realized that he had really been foolish.

14. Never trust someone you don't really know.

True or False Questions

1. True
2. True
3. True
4. False
5. False
6. True

If you can try to do this type of planning whenever you are to teach a lesson involving listening comprehension, you will definitely get your learners to upper standards of listening. Suggest as many questions for the text as you can and ask them in order of difficulty from level one to five. By doing this you are reconstructing the story together with students and help them think and use the language they are learning. After listening successfully, learners switch on to speaking, building sentences using what they hear as baseline for speech. Consider the following passage:

Speaking precedes listening, as we expect student to reproduce what they hear in their own words; though we never say only what we hear. Competent users of a language come up with words and sentences they have never heard from anyone before. They create the language as children also create their own sentences in the course of language acquisition. Though grammatically incorrect in most cases, students are expected to be able to express themselves competently as they move from one level to another. Teachers need to encourage students in speaking English even if they feel uncomfortable of the mistakes they could make. TEACHERS NEED TO SPEAK ENGLISH IN THE CLASSROOM AS FREQUENT AS POSSIBLE! I have discovered that students like listening or speaking to their teachers in English. Unfortunately, some teachers turn down students' interest of speaking English by overcorrecting them and asking them to express themselves in Portuguese.

I once said to my students, 'Say a word or two in English about what you want to tell me and I will understand!'

Children use words to represent sentences and people, especially mothers, understand them! This telegraphic-like speech is called holophrastic by language theoreticians. Why not allowing our students to mumble one or more words and we help decipher the meaning, therefore encouraging them to speak. As children develop from one or two word utterances to phrases and ungrammatical sentences, our English language learners must develop gradually from level to

level until they are fluent. Upper secondary school students need to be communicatively competent if they pass all lower levels with trial and error usage of the language.

Conclusion

I feel that in Mozambique, English teachers seem to believe that the learning hours are too short for their lessons (three hours per week for grade 6 - 9, two hours per week for grade 10 and five hours per week for grade 11 - 12). They think that this time is insufficient for practicing the language and end up following the syllabus rigidly, going over contents without measuring the results. I suggest that teachers need to take their time, see that you have achieved the objective of lesson A before going to lesson B. Why not using a text (story) for two or three lessons if you wish so, instead of moving on without any result? Try to spend more time on lessons which need time, you will get better results and your students will like it, allow them to ask questions. Don't make students see that you are always behind time, remember this is language learning and learners need time to practice!

Listening Comprehension is a very important skill that learners will use throughout life. You can have an active role in each learner's development in this area by remembering to ask questions as you share stories, videos, filmstrip, and felt board prop. Give a chance for learners to ask questions as post listening discussion.

Further Reading

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AREAS OF LAW IN THE MODERN STATE

Dr George Reiff*

In the previous paragraphs we have under differing aspects discussed the importance of law for society. Until now, however, there was only general mention of the multitude of societal living conditions, which are directed and ordered by law. Depending on which segment from this living reality is considered regarding the relation to individual legal norms, there are different areas of law that have to be discerned. These will be introduced in an overview in order to make understandable and to show the underlying thought that is followed by legal regulation of different life situations in the democratic social state of law.

Legal norms effect on one hand private and on the other hand public life. Therefore, a fundamental differentiation which is important for the classification of law is made between private law and public law. This differentiation inquires who the legal subjects are in a legally ordered relationship with each other and what relation they have with each other.

Legal scientist Hans Albrecht Hesse explains it as follows:

The legal regulations in private life understand the individual persons as legal subjects who interact among each other with the same freedom, while not being enabled to use force against each other. The legal regulations in the public area treats the individual as legal subject in relation to a superior legal subject – that usually begin the state – which basically has the right under the law to use force against the subordinate legal subject. (Law of the Federal Republic of Germany, page 69).

Private law norms regulate therefore the relationship between legally equal legal subjects, for example between land lord and tenant, between seller and buyer or between employer and employee. The expression private law must not be misunderstood. It is a historical term that goes back to the “*ius privatum*” of the old Roman law. I would be the wrong idea to think we are dealing with law which has been created by private persons or that this kind of law would only concern that what we call nowadays the privacy of an individual. Private law is governmental law, which regulates the relationship between citizenry among each other and which is important for the whole societal life.

Unlike the aforementioned, we are dealing with public law when the state of a community as proprietor of sovereignty is facing the individual citizen. From a body of the public order something is “commanded” or “permitted” or “forbidden” and so social benefits are “approved” and soldiers are “drafted”. Moreover, we are also dealing with public law if the legal relationship

between different bodies of public order (like for example provinces and the federation) are concerned. Generally one can therefore denominate public law as “administrative law of public bodies”.

1) PUBLIC LAW

Let us have an overview first regarding the area of public law. It contains firstly constitutional law and state law. Among those are all the legal norms, which are concerned with the significant characteristics of the organization of the state and the foundation of his relationship to the citizen. We dealt already with the constitution as legal basic order and normative framework for the whole legal orders. State law, however, contains also legal regulations that are not to be found within the constitution but which are also necessary for the functioning of the organs of the state like for example the election regulations for the parliamentary elections.

Administrative Law

The largest and most important part of the public law that effect daily life is the administrative law. It contains the laws that are to be used by governmental or communal authorities and effect all areas of jurisdiction, which are regulating the administrative and order implementing actions of the state. Administrative law is, however, more than just a schedule for authorities as it also serves as protection for the citizens in the light of wanton administrative acts.

Acts of the public administration are nowadays legalized to a high degree. This deducts from the constitutional principle of rule of law according to which all relationships between sovereign power and the citizen are lawful ones. This leads also to the fact that the plethora of legal norms, which are essential for the acts of the administration, can nearly not be understood anymore by the common citizen.

The modern state has to fulfill a plethora of administrative tasks, which cannot be brought to a common denominator anymore. A help for orientation is the division into planning administration, administration of the public order and the administration of benefits. The administration of public order is the oldest form of administrative acting as it fulfills the desire for order and security. Firstly, the tasks of the police are to be mentioned here. The administration of public order is characterized through the fact that she must interfere with the freedom and property of the citizens in order to fulfill her task. Administrative law strives to keep such interference of the sovereign power under control.

The administration of benefits has an ever bigger role to play in the modern social state. Her task can be called welfare services. Among these are different tasks like waste disposal, provision of energy,

maintenance of educational institutions and means of transportation and also social benefits.

The planning administration has the task to foresee future developments and to plan in the interest of the citizenry. As an example we have here planning of streets and housing.

The manifold tasks of modern administration are mirrored in a diversity of administrative law. It is divided into general administrative law and special administrative law. General administrative law contains the general foundation which is valid for all branches of the administration, for example the regulations regarding essential characteristics of organization of the administration and forms of administrative action. Special administrative law regulates the individual resorts of the administration and contains for example police law, educational law, housing law, civil service law and the Highway Code.

Taxation Law

A very important side area of administrative law is the taxation law. It regulates which kinds of taxes there are and according to which principles they are demanded and how the tax income is divided on national, provincial and communal level. A developed taxation system is a requirement for the fulfillment of governmental tasks. Demanding taxes, however, burdens the citizen in a particular way. Dispensing the burden of taxation brings difficulties regarding social justice. For that very reason the taxation law is complicated. For the different kinds of taxes (income tax, fuel tax and liquor tax) there are particular legal regulations respectively and so taxation law is usually for the common citizen a book with seven seals.

Social Law

In the modern social state the social law plays an ever larger role as partial area of public law. Belonging to it do especially the law of social security (pension funds, health insurance, accident insurance, unemployment insurance) but also other governmental disbursement areas (labor subsidies, vocational education). The change of societal living conditions becomes very clear in the light of the development of social law. Social law serves especially securing the individual's existence, subsidizing and maintenance of ability to work of the individual, the social equilibrium and redistribution of material goods. Ideas of majority regarding societal justice are mirrored by the regulations of social law.

This should be especially made clear by looking at the development of the social benefit laws. Even in the 19th century needy people were not supported as individuals. The task of the "pauper police" was firstly to maintain law and order. The needy had no right for social benefits. Nowadays, we are supposed to help needy people as individuals through governmental

benefits. The needy have a right for social benefits apart from the question whether it was his fault to come into this situation or not. Governmental social benefits are supposed to guarantee a life of human dignity for the needy people. Financing and distribution of social benefits are an example for the continuous task to solve the social justice problem over and over again. The necessary means for social benefits are paid from governmental coffers to which every tax payer renders his individual contribution according to his productivity. However, rendering and distributing social benefits takes place solely under the aspect of personal neediness. Contemporarily, financing social benefits is a difficult problem as more and more people are depending on them due to high unemployment numbers

2) PENAL LAW

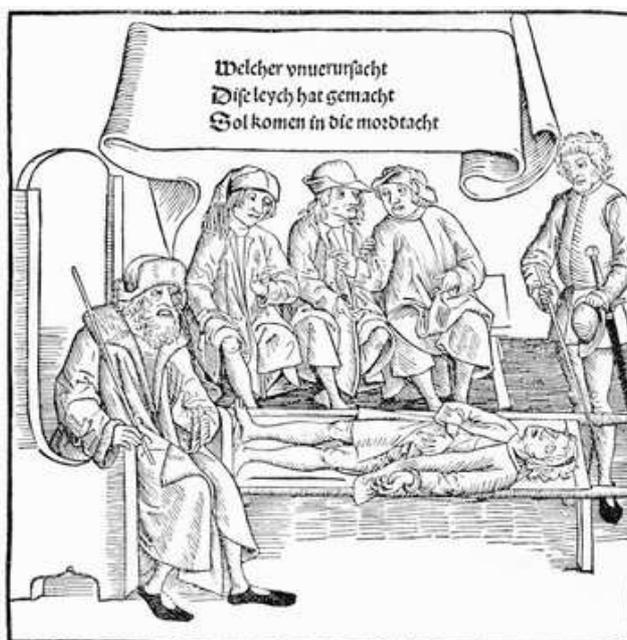


Fig.1 Wood carving from the *Constitutio Bambergensis* (German penal code as version of 1580), the judge and his jurors look upon a corpse. Written above: *He who caused this dead body shall suffer proscription for murder.*

The *Constitutio Criminalis Bambergensis* of 1507 is considered a "milestone and turning point in the development of German criminal law" (E. Wolf). She curbed the private complaint in favor of the official law enforcement, fixed the investigative and evidentiary proceedings, clearly defined the offenses and established their corresponding penalties. It managed to increase legal certainty and to connect the criminal process with the substantive criminal law into a unified whole. The *Bambergensis* of 1507 was created by Johann Freiherr von Schwarzenberg who acted on behalf of the humanist influenced Prince Bishop Georg III. Schenk von Limpurg.

Penal law belongs to the public law, too. Its special meaning requires a somewhat more detailed consideration. Penal law is tasked to especially protect important and necessary legal principles that guarantee the peaceful living together of mankind. This protection is supposed to be guaranteed through the threat or execution of punishment if certain actions or behaviors (crimes) are displayed which violate aforementioned legal principles. The governmental punishment is always a grave interference into the freedom of those concerned. Therefore, not each randomly protection worthy interest can be actually protected in a state of rule of law as the public order is supposed to be restricted regarding the limitation of the freedom of the individual. The legal order cannot threaten punishment for each and any randomly occurring interference in societal life. Historically, penal law made private revenge obsolete.

Governmentalization and legalization of punishment can be understood on one hand as expression of cultivation of human communal live. Punishments promise protection from arbitration, brutality and the state of constant turmoil due to private revenge and private violence. On the other hand, governmental penal can laws be expression of barbarism if it is closely connected to cultural conditions because it is equipped with the power of the state and therefore supersedes the terror of private revenge (Hans Albrecht Hesse, p. 128, translated by George Reiff, PhD 2013).

Instrument of oppression and barbarism were for example the penal codes of Soviet Russia under Stalin and his direct successors, the penal codes of China under Mao and his direct successors and the penal codes of Germany under Hitler in whose names an unspeakable democide was committed in the 20th Century.

The penal code in a state of rule of law is therefore oriented at the particular harmfulness of a behavior or an act. It also demands that the importance of the protected good under the law and the punishment in case of violation thereof are in a suitable proportion to each other and that the requirements for threatening or executing such punishment are minutely defined. Without exaggeration we can say that the design of the penal laws is a gauge of the rule of law. The constitution secures the foundation of the state of law and order by many regulations. The constitutions of the USA, France and Germany (Basic law) are good examples.

In Article 103, Sentence 2 of the German Basic Law it is for example

Article 103

(2) An act may be punished only if it was defined by a law as a criminal offense before the act was committed.

determined that an act can only be punished if the act was punishable by law before the fact. This regulation contains two important demands. Firstly, it must be as clear as possible from the beginning on, which acts or behaviors are punishable. Secondly, the threat of punishment (kind and duration of punishment) itself must also be legally defined at the time the violation occurred. Retroactive penal laws would destroy the legally protected freedom and they are therefore always illegal. All the commandments of the constitutions regarding this can be summed up in the rule: no punishment without law (Latin: nulla poena sine lege).

Exempted from the illegality of retroactivity is the use of later legal regulations if they are actually in favor of the respective criminal.

Above-mentioned Article 103, Sentence 3 of the German Basic Law

Article 103 [Hearing in accordance with law; ban on retroactive criminal laws and on multiple punishment]

(3) No person may be punished for the same act more than once under the general criminal laws.

forbids the multiplied punishment for the same action (Illegality of double punishment). According to Article 102 the death penalty is abolished as it should be in every good and civilized country. Article 104 contains special legal guarantees for those affected in case of imprisonment.

A major problem of penal law is the question which purpose we want to serve by punishing. There are different answers to this question:



http://einestages.spiegel.de/static/entry/toedliche_sinneslust/6461/mittelalterliche_strafen.html

Fig.2 Punishments during Medieval times: whipping, decapitation, disembowelment, hanging, burning at the stake, drowning, blinding, hacking off a hand, breaking on the wheel.

Atonement and Revenge

Earlier ideas saw as purpose of punishment either atonement or revenge. By atonement the culprit who broke the law was supposed to be reunited with society. Punishment as revenge targets a settlement of the guilt that the perpetrator took on. Philosopher Immanuel Kant (1724 – 1804) understood for example a re-balancing of justice as follows: “that everybody experiences that what his deeds are worth”: “even if the common society dissolved with permission of all its members (for example that a people living on an island decided to go away and to disperse into the whole world), the last murderer sitting in prison would have to be executed.”

He who understands the purpose of punishment in revenge does not consider the question for a useful effect of the punishment for the perpetrator and society. Even if punishment as revenge seems just in individual cases, it is nonetheless useless in order to prevent socially harmful behavior in the future.

Prevention and Deterrence

It is the declared goal of other theories of punishment, seeing the purpose of punishment in prevention, which means preventing and deterring future crimes. We have to differentiate between general prevention and special prevention.

For the Theory of General Prevention the purpose and justification of punishment is the positive effect it has upon society. The punishment of the perpetrator is supposed to be a warning by example for others and educate the public to honor the law. Punishment as special prevention, however, is supposed to stop the perpetrator himself to commit any future crimes. Presently, the re-socialization of the perpetrator back into society is paramount.

Each considered alone cannot satisfy either of the two theories. The purpose of general prevention could mislead to threatening high punishments in order to deter others. Threatening life imprisonment for shop lifting would probably indeed reduce theft; but it would be incompatible with the aforementioned principle that the severity of the crime must correspond with the severity of the punishment. If special prevention were determining, even severe crimes could remain unpunished if they resulted from an unusual situation and the danger of a repetition by the same perpetrator was not given. Therefore, in the reality of governmental punishment the general prevention and the special prevention are mostly related.

The Penal Code

There are many penal regulations today. Core element is the penal code. In its general part it contains basic rules regarding the characteristics of criminal acts and the legal consequences of crimes. The special part

describes acts which are punishable and the individual punishments. Although the penal code is very voluminous as its core goes back to the 19th Century, it does not contain all kinds of crimes which are possible in modern society. There are additional penal regulations which are contained in other laws. Tax evasion is for example dealt with in taxation law and other laws with penalties are for example the animal protection act and the youth protection act. Therefore, altogether the modern German penal law is confusing and difficult to understand. While the criminality of many acts has its foundation in the general peoples' normal consciousness for justice and is supported by extralegal social norms (for example murder, manslaughter, theft and black mailing), there are many new regulations that are triggered by societal and technical developments which are only entering the public consciousness like for example environment protection or data protection.

Crime and Misdemeanor

The sanctions which are threatened by the penal law are differentiated by the severity of the act and the different kinds of possible punishments. Judging the severity of a criminal act the penal laws in the Federal Republic of Germany differentiate between felony and misdemeanor. A felony is a criminal act against an important law principle according to the legal order. We deal with a misdemeanor when the violated law principle is considered not or not so important. For example crimes against human life can be felonies (murder) or misdemeanors (manslaughter). Who drives premeditated fast in order to overrun a pedestrian and kills him in the act is a murderer; he who drives fast due to negligence and kills a pedestrian is guilty of manslaughter.

Lower Misdemeanors

Apart from felonies and misdemeanors there is in contemporary law the classification of lower misdemeanors. Those are illegal acts that come close to criminal acts but are nonetheless no criminal acts in the legal sense like for example violations of the Highway Code which are dealt with by fine. This separation of smaller violations of the rules from the penal code expresses the constitutional principle that the state can only punish if milder sanctions against a socially harmful behavior do not suffice.

Criminal Procedures

Very important for the quality of the legal order is finally the process of the law suit itself. Every law suit is a grave conflict between state and criminal citizen and it is possibly laden with consequences. The limitation of the governmental power and her adhesion to rules of procedure are therefore in such case very important. In the legal order there is the important principle that a conviction can only be rendered if the guilt of the accused is evident beyond doubt (Latin: in

dubio pro reo). Modern penal laws know fines and imprisonment as punishments. Punishment, however, requires guilt. A not criminally responsible perpetrator (for instance a mentally sick person) can therefore not be punished. However, special measurements can be rendered against such person (hospitalization in a mental hospital for example) if the person is a danger to the general public.

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RELATIONSHIP OF FARMING SYSTEMS AND HOUSEHOLDS' LIVELIHOOD IN CAMBODIA: CASE STUDY IN TEUK VIL COMMUNE, S'ANG DISTRICT, KANDAL PROVINCE

Ms Uon Sophal, Assoc Prof Huon Thavrak & Dr Serey Mardy*

ABSTRACT

The study was conducted to understand the status of farming systems in the Tuek Vil Commune. Qualitative and quantitative data about their livelihoods were collected from 60 households. Results showed there are three different FS in the research area. The first and second types of farming systems were of interest in the cultivation of vegetables and short-term crops because of the natural conditions. The soil fertility and water supply have enabled the Tuek Vil Commune to become a well-known source of vegetable and short-term crop supply in Cambodia. The Bassac River provides both water and alluvium soil for crop production. Farmers who live in the first farming systems were successful in growing vegetables and short-term crops all year round. In contrast the second types of farming systems have no dams for protection from flooding. For this reason they prefer to grow multi crops and raise chickens as there is only 40 to 50% of land that can be farmed in the wet season. The third farming systems operate during the dry season and grow rice and farm chickens, fruit, and fish. For the practice of diversifying crops and animal production there is a need to have more technical ability to improve soil fertility, to avoid pesticides and diseases, a calendar for growing crops and information of market prices in the main sector should be considered.

Key words: Farming systems, households' livelihood activity, animal husbandry, cropping systems, Cambodia.

INTRODUCTION

In Cambodia agriculture is a main supporter of the national economy. However, there has been a sharp decline in natural resources, including forestry and fish stocks and a low and erratic growth of paddy production. Most rural families require agricultural land large enough to improve their standard of living. The identification of farming activities leads to comparison in income between cultivation activities in the identified zones, so that proper implications may be suggested to improve farmer livelihoods; besides that, the clarification of systematic linkage to distinct agricultural practices is necessary and a good tool in the context of rural development. The study objectives are to identify existing farming system in the research area and analyze the relationship between farming system and social-economic conditions. In order to refer to the objectives of study the following research questions were established: What was the diversity of

farming systems in Teuk Vil Commune, S'ang district Kandal province, Cambodia? What is the farmer's socio-economic status in this area?

RESEARCH METHODOLOGY

Teuk Vil Commune, S'ang district in Kandal province was selected as a study area because of the different views such as a river bank, a river bank connected with a dam and a paddy field area. The agro-ecological conditions are available for farming systems and are considered a prioritized study. During the study a cluster sampling was taken successively from the Communes to the villages. To ensure consistency three villages were selected from different farming systems production and that was sufficient enough to cover the whole population in the study area. To carry out this study four research methods were used: (1) the existing data (2) observation (3) discussion and evaluation of rural participation (PRA) and (4) the use of a list of questions and interviews.

Table 1: Agro-ecological zoning of Teuk Vil, S'ang district, Kandal province

Ecological Zone	Agricultural Features
River bank	Vegetables, short-term crops, dry season rice.
River bank connected with dam	Short-term crops, Fruit trees, dry season rice, and animal raising
Paddy field area	Dry season rice, home orchards, animal raising, fishing

Table 2: Various tools utilized to reach the established objectives

Objectives	Key Informants	Tools
To identify existing farming systems in the research area	Elder people, relevant officials, village chiefs	- Zoning based on secondary data, - Field observation by transect walk, and - Participatory survey for typologies of farmer.
To analyze relationship between farming systems and social-economic conditions	Households, relevant authorities, elder people	- Exploratory survey, - focus group discussion, - semi-structured observation, - questionnaire

RESULT AND DISCUSSION

General Situation of Studied Area

S'ang district is located in Kandal province and is 40 km from Phnom Penh city. Around 85% of the farmers depend on the agriculture sector, crop growing, fishing and animal raising. Beside these sectors other farmers occupations include handicrafts 7%, officials 3%, workers 5% and total land of 514.96 square kilometers that includes residential housing 5,353 ha, dry rice land 17,800.3 ha, wet rice land 6,122.6 ha, timber area 8,500 ha and other land 13,720.1 ha (NCDD, 2012).

Teuk Vil is one of among 16 Communes in S'ang district which has a land pool, a place for water storage for the whole rice season and 6 canals which always lead to mud land from Bassac River into the lake, canal and lowland in the rainy season. The mud land is suitable for all kinds crop growing. Endowed with abundant natural resources Teuk Vil Commune has good terrain which provides better conditions for agricultural practices and especially when the water channels are full such as streams, canals, basins and wells. From an economic viewpoint these conditions are perfect for various cultivations that range from family-based agriculture to market-oriented farming. It can be clearly seen in the area that agricultural work is highly diversified in order to improve livelihoods and those jobs include rice cultivation (only in dry season), crop production in home gardens, fishery, and craftworks.

The Existing Farming Systems in Studied Area

Vegetable-based farming systems with short-term crops and dry rice production

The favorable geographical location, one of the main farming systems seen in the Commune, is a combination of rice cultivation and crop plantation because some farmers typically live along the river bank within the dam of the Commune. Prek Ong Pang village has strong potential for vegetable production and short-term crops such as lettuce, papaya, sugar cane, spinach and leek for extra income. Vegetables are grown 3 to 4 times in a year. Farmers intensify these crops with the aim to generate cash for annual expenditure and for saving. They intensify these crops by investing immediate input such as seeds, fertilizer, pesticide and fixed assets. This also includes power tillers, pumps, wells, a large quantity of labor and they have to pay the tax. Taxes are collected for the maintenance of the pump when it is broken and to buy petrol for the pump to take water out when floods occur during heavy rain into plantation land. Tax is not paid on dry season rice and vegetables because this land stays dry outside the dam. Furthermore, "Prek Ong Pang Water Use Community" not only controls the water but they contribute to providing training courses on how to use fertilizer, pesticides, how to spray and strategies for crop growing. In this farming systems the farmers prefer to grow vegetable permutations that can bring high yields and get income

from different vegetables at the same time and even improve the quality of land.

Short-term crop-based farming system with fruit trees, vegetables, dry season rice, and chicken raising

Short-term crop-based farming systems along with fruit trees, vegetables, dry season rice and chicken raising are found in Prek Tmei village along the river bank with preference to short-term crop growing rather than vegetable growing. Short-term crop-based farmers can spend 6 to 10 months harvesting depending on the crops lifespan while vegetable farming may take only 1 to 2 months of harvesting. Even though short-term crops need to spend a longer time growing to get income the farmers prefer to grow them because they are easy to take care of and only need to prepare the soil once a year. In other areas of land they grow sugar cane and fruit trees such as mangoes and bananas. The reason they choose short-term crops is because there is no dam in Prek Tmei village. When floods occur and heavy rain affects their crops the short-term crops can cope with disaster situations better than the vegetable crops.

Chicken raising also plays an important role in providing farmers with food and cash. Chickens are traditionally kept at back yields with makeshift cages made of bamboo and sometimes without proper protection. They scavenge freely for natural feed available around the houses. This technique is called 'free range' and chickens that are raised in this way are mostly for self consumption. Chicken raising takes at least six months for chickens to be fully grown.

Rice-based farming systems with chicken raising, home-orchards and fishing

West of Teuk Vil Commune is a flood area located in paddy fields. The farmers in those areas have developed another kind of farming systems including dry season rice, chicken raising, home-orchards and fishing. Fishing farmers are most active when the floods come in. Dry season rice had more income as compared with the first farming systems and second farming systems. The farmers have enough time and full labor for developing dry season rice while the first farming systems and second farming systems are busy with vegetable crops and short-term crops. Besides rice cultivation fruit trees such as mangoes, coconuts and bananas are grown and make more income for the households. These crops also represent 100% of the household especially mango trees. The mango trees are mostly rented out to traders who apply hormones and harvest the crops by themselves, and in turn money is given in advance to the farmers before harvesting. Bananas are the kind of fruit that make sweet foods or desserts and are especially important for religious purposes. Besides mangoes and bananas, coconuts also help to generate income for farmers.

Raising chickens plays an important role to farmers in regards to adequate protein and cash. Chickens kept around the home scavenge freely for natural feed

available around the house. The residential land size of the people who live in the Commune is equal to 0.17 ha which is big enough to develop chicken production at home but they still face some problems such lack of technique in poultry raising, diseases and low capital.

Relationship Between Farming System and Social-Economic Condition

According to the research there are three different farming systems found in Teuk Vil Commune. The first related to vegetable-based farming systems with short-term crops and dry rice production because of the preferred natural conditions such as good soil fertility and ability of water supply. This led to this farming system to become a well known source of vegetable supply in Cambodia. The area is near the Bassac River that provides both water sources and alluvium soil for vegetable farming. Moreover, the first farming system has irrigation systems for access to the water, a dam to protect from flooding and a water pump when the farmers need to irrigate. The farmers can grow 3 to 4 times per year and grow only short-term crops and dry season rice once a year. Vegetables bring family net income 23,209,120 riel (USD 5,800) while the short-term crops bring 917,252.90 riel (USD 229) and small income from dry season rice only 91,350 riel (USD 23) per year. During crop growing the farmers have problems with insects, pests and the misuse of chemical fertilizers. Irregular pricing is also a part of problem. The farmers cannot control the price by themselves and they just follow the middle man or market prices.

The second farming systems related to short-term crops-based farming systems with fruit trees, vegetables, dry season rice, and chicken raising. Even though the second farming systems were near the Bassac River there is only 40 to 50% of plantation land that can develop their crops all year round. In the rainy season the land has floods which differ from the first farming systems that have a dam for protection from floods but the second farming system does not. The farmers prefer to grow crops such as sugar cane, papaya, chili that are familiar with water and floods. The farmers prefer to grow multiple crops with lettuce and leeks that can bring in more income. In a year they only prepare the soil once and they use fertilizer, pesticide, chemical fertilizer mixed together. Initially the farmers grow vegetables and when vegetables have grown for 10 days they put in papaya and after papaya have grown 5 to 10 days they put in chili. Fruit trees are also grown with their crops. Of course the farmers can save the time and bring more income while they grow mix crops. Besides developing multiple crops, the farmers get family net income 11,608,641 riel (USD 2,902) including chicken raising and dry season rice.

The third farming system is a rice-based farming system with chicken raising, home-orchards and fishing. Unfortunately the third farming system is not near the Bassac River and does not suit plantations due

to lack of irrigation. This means the farmers just grow dry season rice only once a year and they grow home orchards and raise chickens at home and get family income of 3,428,550 riel (USD 857). In this system farmers develop dry season rice just once a year and after harvesting they have free time off farm activity and have active labor in the third farming systems.

In fact, almost all the farmers located in three farming systems have the same problem in their farming activities including disease, lack of technical ability, lack of irrigation, input costs and so on but they receive a different income. It depends on the size of household such as amount of labor, land, capital, and materials that correlate with agriculture.

CONCLUSION

After analyzing the farming systems in Teuk Vil Commune and observing farmers in each system we can conclude that there are three main farming systems in the studied areas. They are (1) Vegetable-based farming systems with short-term crops and dry rice production, (2) Short-term crops-based farming systems with fruit trees, vegetables, dry season rice, and chicken raising and (3) Rice-based farming systems with chicken raising, home-orchards and fishing. The farming systems in Teuk Vil Commune face many problems related to their personal livelihood, the education level of farmers, technical problems such as preparing soil, using fertilizers, pesticides, using seeds, crop disease and the lack of irrigation systems to support their cultivation. Each farming system is greatly appreciated in raising more family income as well as reducing poverty in the studied area.

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AN APPROACH TOWARDS THE APARTHEID SYSTEM IN MIDDLE EAST

Docent Dr Kemal Yildirim*

Apartheid:

("Separation ") was the name for South Africa's legal system of segregation, discrimination, and domination based on race.

Apartheid has been practiced in Middle East nations for decades, yet it has managed to escape the scrutiny and condemnation of most of the world, including the United Nations Human Rights Council. It's time to denounce these discriminatory laws and customs and declare them illegal.

In light of Israel Apartheid Week, which hit cities and campuses throughout the world recently, supporters of the Jewish state find it difficult to agree on the best response to this hate fest. Some suggest emphasizing Israel's peacemaking efforts, others propose rebranding the country by highlighting its numerous achievements and success stories. Still others advocate reminding the world of "what Zionism is – a movement of Jewish national liberation – and what it isn't – racist." Each of these approaches has its merits yet none will do the trick.

I think that Peace seeking and/or prosperity are no proof of domestic benevolence and equality. So the most brutal regimes have peacefully coexisted with their neighbors while repressing their own populations; the most prosperous societies have discriminated against vulnerable minorities. South Africa was hardly impoverished and technologically backward; the United States, probably the most successful and affluent nation in recent times was largely segregated not that long ago.

Nor for that matter is the apartheid libel driven by forgetfulness of Zionism's true nature. It is driven by rejection of Israel's very existence. No sooner had the dust settled on the Nazi extermination camps than the Arabs and their western champions equated the Jewish victims with their tormentors.

"To the Arabs, indeed Zionism seems as hideous as anything the Nazis conceived in the way of racial expansion at the expense of others," read a 1945 pamphlet by the Arab League, the representative body of all Arab states. A pamphlet published by the PLO shortly after its creation in 1964 stated: "The Zionist concept of the 'final solution' to the 'Arab problem' in Palestine, and the Nazi concept of the 'final solution' to the 'Jewish problem' in Germany, consisted essentially of the same basic ingredient: the elimination of the unwanted human element in question."

Indeed, it was the Palestinian terror organization that invented the apartheid canard in the mid-1960s, years before Israel's occupation of the West Bank and Gaza.

This charge, of course, is not only completely false but the inverse of the truth. If apartheid is indeed a crime against humanity, Israel actually is the only apartheid-free state in the Middle East – a state whose Arab population enjoys full equality before the law and more prerogatives than most ethnic minorities in the free world, from the designation of Arabic as an official language to the recognition of non-Jewish religious holidays as legal days of rest.

By contrast, apartheid has been an integral part of the Middle East for over a millennium, and its Arab and Muslim nations continue to legally, politically and socially enforce this discriminatory practice against their hapless minorities.

Why then should an innocent party be under constant pressure to "come clean" while the real culprits are not only left unscathed but also given a worldwide platform to blame others for their own crimes? Rather than engage in incessant apologetics and protestations of innocence, something Jews have been doing for far too long, Israel should adopt a proactive strategy, call a spade a spade and target the real perpetrators of Middle East apartheid: the region's Arab and Muslim nations.

Arab/Muslim apartheid comes in many forms, and some victims have been subjected to more than one.

- **Religious intolerance and Ethnic inequality and Racism:** Muslims historically viewed themselves as distinct from, and superior to, all others living under Muslim rule, known as "dhimmis." They have been loath to give up this privileged status in modern times. Christians, Jews and Baha'is remain second-class citizens throughout the Arab/Muslim world, and even non-ruling Muslim factions have been oppressed by their dominant co-religionists (e.g. Shi'ites in Saudi Arabia, Sunnis in Syria).

This historic legacy of intolerance extends well beyond the religious sphere. As longtime imperial masters, Arabs, Turks and Iranians continue to treat long-converted populations, notably Kurds and Berbers, that retained their language, culture and social customs, as inferior.

The Middle East has become the foremost purveyor of anti-Semitic incitement in the world with the medieval blood libel widely circulated alongside a string of modern canards (notably The Protocols of the Elders of Zion) depicting Jews as the source of all evil.

Likewise, Africans of sub-Saharan descent are held in deep contempt, a vestige of the region's historic role as epicenter of the international slave trade.

- **Gender discrimination and Denial of citizenship:** Legal and social discrimination against women is pervasive throughout the Arab-Islamic world, accounting for rampant violence (for example domestic violence or spousal rape are not criminalized) and scores of executions every year, both legal and extra-judicial (i.e. honor killings). Discrimination against homosexuals is even worse.

The withholding of citizenship and attendant rights from a large segment of the native-born population is common. Palestinian communities in the Arab states offer the starkest example of this discrimination (in Lebanon, for example, they cannot own property, be employed in many professions, move freely, etc.). The Beduin (stateless peoples) in the Gulf States, and hundreds of thousands of Kurds in Syria have been subjected to similar discrimination.

- **Labor inequality and Slavery:** The Arab slave trade was the practice of slavery in the Arab world, mainly in Western Asia, North Africa, East Africa, and certain parts of Europe (such as Iberia and Sicily) during their period of domination by Arab leaders. The trade was focused on the slave markets of the Middle East, North Africa and the Horn of Africa. People traded were not limited to a certain race, ethnicity, or religion, and included Turks, Iranians, Europeans and Berbers, Especially during the trade's early days.

Mistreatment of foreign workers (especially household servants), ranging from sexual abuse to virtual imprisonment and outright murder, is widely tolerated throughout the Middle East, especially in oil-exporting countries that host large expatriate labor forces. Nowadays the Arabic-speaking countries remain the world's foremost refuge of slavery, from child and sex trafficking in Saudi Arabia and the Gulf states to actual chattel slavery in Sudan and Mauritania. Indeed, Islamists throughout the Middle East have had no qualms advocating the legalization of slavery.

- **Political Oppression in Middle East:** The growth of extreme political violence in the Middle East is often attributed to the tendency to suppress democratic expression and freedom of speech. The use of extreme violence is often considered a defining feature of the Islamist movement in general, whereas in actual fact, it remains an aberration. The level of political violence naturally depends on how it is defined, and especially how to separate terrorism from acceptable political violence. Many Middle Eastern regimes are little more than elaborate repressive systems aimed at perpetuating apartheid-style domination by a small minority: Alawites in Syria; Tikritis in Saddam's Iraq; the

Saudi royal family; the Hashemite dynasty in Jordan.

- **Ethnic Apartheid against the Kurds:** Few ethnic minorities in the Middle East have suffered as much repression as the Kurds. In Syria in 1962, hundreds of thousands of Kurds had their citizenship taken away or were denied citizenship. In 2008, the Syrian government issued Decree 49, which expelled Kurds from the country's so-called "Arab Belt" and dispossessed them of rights to own land. The Kurdish Union Party called this an "ethnic cleansing decree ... aimed at ending national Kurdish existence." In Iran, following the Islamic revolution, the Shiite majority denied the Kurds a role in defining the new constitution, and in 1979, Ayatollah Khomeini declared a holy war against Kurdish political organizations: Entire Kurdish villages and towns were destroyed, and thousands of Kurds executed without due process.

- **Ethnic Apartheid against Palestinian Arabs:** For some 40 years Palestinians have been denied citizenship in Syria, Egypt, Lebanon, Kuwait, Saudi Arabia and Iraq. Palestinians have been expelled from many Middle Eastern countries, including Kuwait, Jordan, Libya and Iraq. In Lebanon, Palestinians must live in designated areas, cannot own homes and are barred from 70 occupations. By contrast, Palestinians in the West Bank and Gaza are self-governing. They have their own government—the Palestinian Authority—hold elections (albeit irregularly) and run all aspects of civil society.

- **Islamic Apartheid – Turkey / Non Muslims not allowed to buy property – and The case of Alcohol apartheid**

Turkey's Greek Orthodox citizens living on the island of Gökçeada (Imbros) in the north Aegean cannot buy property on the island, the Taraf daily claimed on Sunday **Source : (Zaman 1 April 2012) Today's Zaman Istanbul**. The issue emerged when lawyer called Erhan Gökçe complained in court about officials who put up difficulties before non – Muslims on the island who want to obtain property. The first petitioned Gökçeada's Land registry department and Cadastre Department, demanding to know why Muslims can easily buy property on Gökçeada while members of the Greek Orthodox community cannot.

The land registry department has admitted to preventing non-Muslims from buying property, citing a National Security Council (MGK) decision, but refused to give further details.

The Office said details constituted state secrets and giving out the information might harm national security, foreign relations and national

defence. The issue was dealt at an administrative court in bursa city of Turkey earlier this year.

The court ruled that the lawyer has the right to be informed by the bureau about the dubious property sale procedures on the island.

However both the Gökçeada land registry department and Cadastre department appealed the ruling at the council of state so that the office argued in its appeal that both Gökçeada and Bozcaada are located in a strategic area in terms of national security.

From the other hand , this year, Ramadan of 2013 has been marked by a secularist outcry over recent efforts to restrict the consumption of alcohol. Tension erupted over a two-day international rock concert at Istanbul Bilgi University in mid-July that kicked off just before Ramadan began. Just half an hour before the concert an alcohol ban was enforced by University authorities under pressure from the Islamist-rooted ruling AK Party. Ironically the "One Love" concert was sponsored by the country's largest beer producer, but the thousands of parched rockers had to make do with lemonade and water instead.

The decision provoked an uproar. "This is not a battle about alcohol, but about freedom" wrote a leading columnist, Hasan Cemal, in the Milliyet newspaper on July 17. A nationwide debate ensued during the weeks of Ramadan over the direction of the country, and, in particular, its largest city, Istanbul.

Representatives of the pro-secular main opposition People's Republican Party (CHP) in the Eyup District, sees the alcohol ban at the concert as part of a wider policy extending beyond Ramadan. The objective is to turn Eyup into a "dry" neighborhood, citing the closing down of the few remaining alcohol outlets. "Neighborhood pressure by religious people and the religiously controlled local authority are having a growing effect on secular locals," warned Inan Celiker a local CHP party official. "It's pushing people to drink illegally in the back of shops."

Istanbul is home to some of Islam's most important mosques, along with a large pious Muslim population. But it's also famous for its vibrant nightlife with its bars and restaurants that have long been part of the city's fabric. Meyhane restaurants serving tasty tapas-like dishes, accompanied by the national drink of Raki, a potent aniseed spirit, date back to the 19th century. "Those who don't believe in Islam can freely live according to their own beliefs". But if this kind of living will negatively affect the life,

morality, religiousness and the education of new Muslim generations,

- **Religious Apartheid against Christians and Jews:** Persecution, discrimination and attacks against religious minorities, especially Christians and Jews, are rampant in the Middle East. Pressure by radical Islamists has become so great that in the last 20 years some two million Christians have been driven out of their Middle East homelands. Christians in the Palestinian territories have dropped from 15 percent of the population in 1950 to just two percent today. In Egypt, two Coptic Christian churches were burned down over the past year, and according to a recent NPR report, Egyptian police commonly stand by and watch as Copts are physically attacked by Islamist vigilantes. In Saudi Arabia, Christians and Jews may not be citizens at all. Some 700,000 Jews have been forced out of Arab nations, effectively extinguishing the Jewish population in the region, except in Israel, the world's only Jewish state. In the disputed Palestinian territories, Jews are the victims of hate-motivated murders and, according to Palestinian president Mahmoud Abbas, Jews will be banned from any future Palestinian state.
- **Gender Apartheid against Women:** A 2002 United Nations report states that "women in Arab League countries suffer from unequal citizenship and legal entitlements often evident ... in voting rights and legal codes [and] from inequality of opportunity, evident in employment status, wages and gender-based occupational segregation." In Saudi Arabia, women must walk on separate sidewalks, must be covered from head to toe, and are not allowed to drive or vote in municipal elections. Women in many Middle Eastern countries are commonly forced into marriages, the law usually requires absolute obedience to husbands, and millions of girls must undergo genital mutilation.

DISCUSSION

Muslims practice apartheid in the most blatant manner under the cover of their so called religion in which the Arabs are at the top, then come the Turks and Iranians. Indian and Pakistani Muslims are far below in Arab esteem and are treated as dirt, just slaves . According to many immigrants I can see the reality that most Indian or Pakistani Muslims think that they cannot become a citizen in an Arab country or own business or claim any right as a citizen. If this is the condition of Indian and Pakistani Muslims, then who knows most probably you can imagine the plight of any non-Muslim in an Arab country.

May we think that, most of Muslims even in India live as though they do not belong here but to Pakistan or Bangladesh or some other country to which they find affinity, while forgetting that they are ethnically related

to the Hindus, not to the Arabs. I think we should argue that "Why do they do this?" if that is the way what they think.. some can even imagine that their minds are conditioned to hate non-Muslims (even their own ancestors) and find affinity with the Arabs. They even invent some genealogy tracing their ancestry to Arabs/Turks/Iranians/Central Asians like Uzbeks, or Afghans and the like. They also believe that they are a superior race thus by tracing their origins as Arabs, Turks, Pakistanis, Iranians, etc. If this is not apartheid, what else it can be? It is the slavish mentality of these Indian Muslims that makes them "marry" off their teenage daughters to the old and decrepit Arabs who only use these girls as slaves.

One may think that it is the religious values designed to ratify apartheid.

I think non-Muslims of Arab world may also question Muslims **practice of apartheid**.

"No peace with Israel, no recognition of Israel, no negotiations with it." —Khartoum Resolution, Sept 1, 1967 by Arab Leaders. The main question here is that too many non Muslims whether you could find a more worse, intolerant and apartheid statement than this. No matter in which country a Muslim lives his attitude towards Israel is summed up in those words arising a conflict as an apartheid.

I think Apartheid becomes relevant when treatment of different sections of the people within a state differs. Palestinians are not part of the state of Israel, but a people dedicated to the Jewish state's destruction and they have made every possible effort to achieve that goal.

However when they are denied participation in the very state in which they live, segregated in every part of their lives from having to have special colored license plates, denied access to certain stores/restaurants/services based on their race it makes for a tough situation. There are irresponsible people on both sides and that is undeniable. So we can argue if a response is technically wrong as there are many Palestinians today living and participating in the state of Israel. This grows each time that Israel justifies and illegal land grab and labels it then part of the ever growing state.

Palestinian President Mahmood Abbas indicated in one of his speeches that, "His people will continue their popular peaceful resistance to the Israeli occupation and its settlement and apartheid policies and its construction of the racist annexation Wall, and they receive support for their resistance, which is consistent with international humanitarian law and international conventions (...) thus all their efforts are not really aimed at isolating Israel or de-legitimizing it; rather Palestinians want to gain legitimacy for the cause of the people of Palestine.

Abbas thought they only aim to de-legitimize the settlement activities and the occupation and apartheid and the logic of ruthless force, and they believed that all the countries of the world stand with them in this regard"¹

On the other hand, Benjamin Pogrud thought that In any event, what is racism? Under apartheid it was skin colour. Applied to Israel He thought it is not apartheid. Palestinians are not oppressed on racial grounds as Arabs, but, rather, as competitors — until now, at the losing end — in a national/religious conflict for land.²

[Ehud Barak](#) warned that unless Israel makes peace with the Palestinians it will be faced with either a state with no Jewish -majority or an "apartheid" regime. "As long as in this territory west of the Jordan River there is only one political entity called Israel it is going to be either non-Jewish, or non-democratic," Barak said. "If this bloc of millions of Palestinians cannot vote, that will be an apartheid state."³

Canadian politician and scholar Irwin Cotler argued that labeling Israel on the concept of "new anti-Semitism". (In the course of the interview,) as an apartheid state, while in his view "distasteful", nonetheless falls "within the boundaries of argument" and is not inherently anti-Semitic. "It's where you say, because it's an apartheid state, it has to be dismantled—then [you've] crossed the line into a racist argument, or an anti-Jewish argument," he said.⁴

On the other hand What's the "war" on the Kurdish people?

(Mustafa Kemal had ordained that if you live within the borders you are a Turk, the language is Turkish and you will speak Turkish and respect Turkish culture).

Ankara has relaxed restrictions since the 1990s.

Turkey and the Kurdistan region of Iraq get along just fine..if regular Kurds were being persecuted in Turkey (and Turkmen were still being persecuted in the Kurdistan region of Iraq) there'd be real trouble. There's cooperation between the two and any differences are settled in a peaceful manner.

¹ 'President Mahmoud Abbas' speech to United Nations General Assembly". Jerusalem Media and Communication Center. September 23, 2011. Retrieved 16 March 2014.

²Pogrud, Benjamin. "Apartheid? Israel is a democracy in which Arabs vote", MidEastWeb. First published in *Focus* 40 (December 2005). Retrieved 29 December 2006.

³<http://www.guardian.co.uk/world/2010/feb/03/barak-apartheid-palestine-peace> Barak: make peace with Palestinians or face apartheid (Guardian, 3 February 2010)

⁴David Sheen, "Canadian MP Cotler: Calling Israel an apartheid state can be legitimate free speech", *Haaretz*, 1 July 2011. Retrieved 7 July 2011.

There's an exclusion and a supremacy against Kurds and non-Muslims in Turkey⁵

However, there's wide Islamic religious discrimination against the Alevi minority in Turkey, they have a history of persecution and apartheid, past and present in that country.⁶

Turkey continues to harass and persecute its Alawites and Kurds, Zoroastrians and other minorities and asks: How many Christians or Jews, for example, are in its Government?⁷

As a non Arab government of middle east, Iran treats its Arabs as second class citizens often, Ahwazi Arabs face execution time by time⁸ ⁹ The UN anti racism panel found Iran discriminating against Kurds, Arabs and other ethnic minorities .The racism body decried Iran's horrific treatment of its subjects.¹⁰

I consider Egypt as a non Arab state – Most Historians do not consider them as classified Arabian people. The Egyptian is Pharaonic before being Arab. Egypt must not be asked to deny its Pharaonism because that would mean: "Egypt, destroy your Sphinx and your pyramids, Egypt will never become part of some Arab unity, whether the capital [of this unity] were to be Cairo, Damascus, or Baghdad" because of its cultural diversity and minorities.

I think that ideology may grow rapidly after Sisi's coup, because they are Egyptians not Arabs. And Today Egypt's blacks suffer racism.¹¹ Egyptian regime cracked down on African migrants¹² Egyptian soldiers even killed Darfurians trying to escape into free and democratic state of Israel.¹³

Nubians in Egypt have endured ethnic cleansing¹⁴ and suffer racism.

⁵ HDN | 7/13/2010 12:00:00 AM | Mustafa AKYOL-Daily news

⁶ Islam Today: Alevis in Turkey - Victims of Islamist Discrimination by Veli Sirin May 22, 2009 at 5:00 am

⁷ Gatestone institute - What About "Arab Apartheid Week"? by Arsen Ostrovsky March 7, 2011 at 5:00 am

⁸ The Guardian.com, Friday 26 October 2007 18.00 BST

⁹ Ahwazi: Twenty Persons Face Execution in Iran by UNPO webpage

¹⁰ <http://www.ekurd.net/> article published on August 28, 2010

¹¹ <http://af.reuters.com/Sun 25 May 2014 | 17:21 GMT set to rule divided Egypt, Sisi faces biggest test>

¹² <http://www.trust.org/humanitarian/> Sunday 25 may 2014

¹³ <http://www.israeltoday.co.il/default.aspx?tabid=178&nid=16830>

¹⁴ <http://www.arabnews.com/?page=21§ion=0&article=103080&d=1&m=11&y=2007>

The Coptic minority, known to be the true native, indigenous Egyptians (pre-dating the Arab-Islamic invaders),¹⁵ have been under severe persecution, especially whenever the Egyptian regime had better relations with the Muslim Brotherhood.¹⁶ Nasser's Arab-Nationalism's policies effected the Copts greatly.¹⁷ The Copts: "We have suffered greatly from racism, sectarianism and this is abhorrent."¹⁸

Egypt's barring Israelis has been branded an "apartheid" policy.¹⁹

During celebration of toppling H. Mubarak's regime, a mob with over 200 Arab men in a "wolf pack," brutally attacked a CBS reporter by yelling "Jew!" she was raped multiple times.

On other hand, The Fate of the Kurds is dramatic.

The Kurds have been exposed to murder, forced assimilation and pure racism by the Syrian government.

The 1.5 million Kurds, who represent about 12% of the total population do not enjoy any of the rights stipulated by the constitution. For over 50 years they have been subjected to an aggressive Arabisation policy, denied the right to speak or be taught in the Kurdish language or to practice Kurdish traditions. Those who are not members of the reigning Ba'ath Party face discrimination, are denied the rights to freedom of speech and association.

As a result of a census in 1962, an estimated 120,000 Kurds were expatriated, thus denying them their citizen's rights. Today around 200,000 stateless Kurds are unable to apply for a passport, register their children to attend school, or to have marriages registered.

Kurds asked America to Dismantle the Syrian Apartheid so as Kurds thus Enjoy their Rights." Apartheid didn't just melt away on its own.²⁰

The Syrian system where its (Alawite) minority rule (oppressively) over a majority has been compared to an apartheid system.²¹

¹⁵ http://www.copticassembly.org/printart.php?main_id=1

¹⁶ <http://www.refworld.org/cgi-bin/texis/vtx/rwmain?page=topic&tocid=464db4f52&toid=469f2d6e2&docid=49749d2b2d&skip=0>

¹⁷ <http://www.copticsaints.info/copts>

¹⁸ http://www.copticassembly.org/showart.php?main_id=543

¹⁹ Middle east review-American Academic Association for Peace in the Middle East, 1976

²⁰ <http://kurdistan.org/work/commentary/signs-suggestions/>

²¹ The world post May 25 2014

Finally to sum up:

The arising conflict as an apartheid is

- A policy or practice of separating or segregating groups.
- &
- The condition of being separated from others; segregation.

Thus the paradigm is one of both national and religious unity. It covers the ideation within politics, religion, and education, the latter being especially significant for its militarization role in societies

CONCLUSION

Most of the Middle Eastern states are run by autocratic regimes bent on keeping Islamists from gaining power, both through denying them a popular vote and by brutal suppression of their leaders and followers. To many analysts, it is exactly the prevalence of autocracy in the Middle East that has given rise to Islamist movements, which are seen as a way of expressing popular sentiment against illegitimate rulers.

To many westerners it is likely Only Israel, among all Middle Eastern nations, guarantees equal civil rights for all its citizens, regardless of race, ethnicity, religion, gender or sexual preference. Israel is the only country in the Middle East in which the Christian population is growing. For instance some 1.4 million Israeli Arabs enjoy more rights than citizens in any Arab country.

Possibly the world's most arresting anachronism, these endemic abuses have until now escaped scrutiny and condemnation. Western governments have been loath to antagonize their local authoritarian allies, while the educated classes have absolved Middle Easterners of responsibility for their actions in the patronizing tradition of the "white man's burden," dismissing regional players as half-witted creatures, too dim to be accountable for their own fate.

It is time to denounce these discriminatory practices and force Arab/Muslim regimes to abide by universally accepted principles of decency and accountability. This will not only expose the hollowness of the Israel delegitimization campaign but will also help promote regional peace and stability.

History has shown that gross and systemic discrimination is a threat not just to the oppressed minorities, but also to the political health of the societies that oppress them. Only when Arab and Muslim societies treat the "other" as equal will the Middle East, and the rest of the Islamic world, be able to transcend its malaise and look forward to a real political and social spring.

The Jews feel alone in the world. Jews around the Globe mostly believe that if Israel survives it will be solely because of Jewish efforts, and Jewish

resources. President of Turkey Abdullah GUL however believes that "It will be almost impossible for Israel to deal with the emerging democratic and demographic currents in the absence of a peace agreement with the Palestinians and the rest of the Arab world. Turkey, conscious of its own responsibility, stands ready to help."

Colonialism and apartheid in the Middle East region had a major impact on women since they suffered both racial and gender discrimination. Oppression against women was different from discrimination against men. They had very few or no legal rights, no access to education and no right to own property.

Some observers have accused Israeli officials of partiality, for example being more lenient on Jews who kill Arabs in Israel, as compared to Israeli Arabs who kill Jews in Israel.²²

Even worse, Lebanese law bans Palestinians from working in many jobs. This means that Palestinians cannot work in the public services and institutions run by the government such as schools and hospitals. Unlike Israel, Lebanese public hospitals do not admit Palestinians for medical treatment or surgery.

Can somebody imagine the outcry of the international community if Israel's parliament, the Knesset, passed a law recently prohibiting Arabs from working in certain professions or receiving medical treatment? Ironically, Can we pretend if the Arab citizens of Israel enjoy more rights in the Jewish state than their Palestinians brothers do in any Arab country? I think the response should be given by Israeli citizen Palestinians.

From other hand, the same may also apply to Palestinians living in most of the Arab countries. While Israel has never stripped its Arab citizens of their citizenship, but Jordan has begun revoking the Jordanian citizenship of thousands of its citizens who are of Palestinian descent. Jordan was the only Arab country that has ever granted Palestinian Jordanian citizenship. In recent years, however, the Jordanians appear to have regretted that decision.

As for the rest of the Arab countries, Palestinians can only dream of obtaining citizenship. It is almost impossible to find a Palestinian with Egyptian or Moroccan or Kuwaiti citizenship.

Is it not absurd that Jordan and Egypt have been arresting Palestinians who demonstrate in support of their brothers in the West Bank and Gaza Strip or collect donations for them while Israeli citizens hold almost daily protests inside Israel in solidarity with the Palestinians?

²² Israel: One law for all? (Al Jazeera, January 13, 2010)



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FINANCIAL RE-ENGINEERING AND SUSTAINABLE DEVELOPMENT IN NIGERIA

Dr Adebajo Joseph Falaye*

One could say that economic development simply refers to the sustained, concerted actions of an economy's policy makers that promote the people's standard of living and the economic health of a given area. Simply put, it is a policy interventionist endeavour that has at its backdrop the economic and social well-being of the people. It becomes sustainable when resources used and the extent of the development does not become hazardous to the future generations.

The US Department for International Development (DFID 2004) defines the financial sector as all the institutions in an economy that offer financial services. Asekunowo (2009) broadens it that the financial sector includes everything from banks, stock exchanges, insurers, credit unions, microfinance institutions and moneylenders.

Hence, one could define financial deepening as increasing the supply of financial assets in the economy. Financial depth could be defined as the sum of all the measures of financial assets in the economy (Ndebbio, 2000). In a rather simple way, Ardic and Damar (2006) define financial depth as commercial bank deposits divided by GDP.

As outlined by DFID, the financial sector could deepen by improving the efficiency and competitiveness of the sector. Economies could achieve this by increasing their range of available financial services, increasing the density of financial institutions, which operate in the sector and by increasing the amount of money being intermediated through the sector.

Moreover, the following four alternative indicators as enunciated by Khan and Senhadji (2000) measure financial depth. First, is the sum of domestic credits to the private sector as a share of GDP. Second, is the addition of domestic credit lent to private sector as a share of GDP plus the stock market capitalisation as a share of GDP. The third is the total of domestic credit lent to private sector as a share of GDP plus the stock market capitalisation as a share of GDP, and the private and public bond market capitalisation as a share of GDP. Then fourth is the stock market capitalisation.

Even though the sum of domestic credit to private sector as a share of GDP is the most common for measuring financial depth, it appears to be a mere proxy for financial depth. The most exhaustive indicator of financial depth is the total of domestic credit to private sector as a share of GDP, plus the stock market capitalisation as a share of GDP and the private and public bond market capitalisation as a share of GDP. Moreover, only the advanced countries use it because bond markets are either not existing or they

are just developing in the developing countries. In Nigeria for instance, bond market only started booming recently when some state governors embraced the issuance of public bonds as an alternative to funding infrastructural development. In addition to this, some Nigeria banks led by Guarantee Trust Bank successfully issued Eurobonds.

In their further description of what financial depth connotes, Khan and Senhadji put forth some aggregates that could measure financial depth in emerging economies, where capital markets are not fully developed. These are the liquid liabilities of banks and non-bank institutions as a share of GDP, which measures the size of financial intermediaries in an economy, the ratio of banks' credit to the sum of banks and central bank's credit, which measures the degree to which banks versus central bank allocate credits. In addition, they point to the ratio of private credits to domestic credits, and private credits as a ratio of the GDP.

Ndebbio (2004) in a study of some selected Sub-Sahara African countries sums up: 'economic growth cannot be possible without the combined role of investment, labour, and financial deepening'. Ndebbio notes that 'developed economies are characterized by high financial deepening; meaning that financial sector in such countries has had significant growth and improvement, which in turn, led to the growth and development of the economies. This points to the fact that financial institutions in an economy must be able to design articulate financial instruments that would mop up excess liquidity and at the same time efficiently allocate the mopped up capital to the most productive sectors of the economy (Ojo, 1992).

Goldsmith (1969), as cited by Ndebbio, declares that financial structure hastens economic growth to the extent that it enhances the allocation of funds to the place where such funds yield the highest social return in an economy. In conformity with this view, Ndebbio cites Greenwood and Jovanovic (1990) who mention that financial intermediation promotes economic growth because it enables the earning of higher rate of return on invested capital.

McKinnon (1973), Levine and Zervos (1996), King and Levine (1993b) and DeGregorio and Guidotti (1995), and many others (as cited by Ndebbio) posit that financial development enhances economic growth. More particularly, DeGregorio and Guidotti, and (King and Levine 1993a) as cited by Ndebbio, 'convincingly argue that developments in the banking sector strongly correlates with economic growth'. All these are of the opinion that a well functioning financial structure is critical to sustainable economic growth. As further cited by Ndebbio, empirical studies carried out by Shaw (1973), Jao (1976), Fry (1978) and Ogun (1986) justify this view that growth of real money balances aids economic growth, even in developing countries.

Moreover, in the words of Okonkwo (2009), 'better functioning financial systems ease the external financing constraints that impede firms' expansion. Okonkwo posits that 'since the work of Gurley and Shaw (1955), Goldsmith, and McKinnon a growing body of empirical research has affirmed that the level of financial development could positively influence long-run economic growth. He further argues that countries with more developed financial systems tend to grow faster than countries with lower levels of financial development. Okonkwo therefore recommends financial sector reforms to enhance economic growth of less developed countries.

In the words of Ojo, many less developed countries have started becoming aware of the potential roles that finance sector could play in promoting economic development. What seems to be the major problem confronting them in this respect is that many of them do not know the exact financial techniques to use and what policies to pursue that could make the financial sector play its desired roles adequately.

The financial sector contributes to economic activities, as Ojo puts it, 'by mobilizing savings and channelling them towards most productive investments. One should however pay attention to the phrase 'most productive investments'.

DFID further outlines that those countries that desire growth could improve upon regulation and stability of their financial sector. By so doing, more of the population could gain more access to financial services. More importantly, the extent to which private sector financial institutions allocate capital to private sector enterprises in response to market signals should increase.

Ndebbio (as cited by Asekunowo) makes it clear that some empirical evidence have shown that the available financial depth in countries in sub-Saharan Africa is too shallow. There is the yawning need to improve on expertise in formulating policies, which target at enhancing increase of financial instruments. There is also the need to improve upon banking efficiency measures like the intermediation spread and the intermediation margin.

A loan stock that attracts less than 5% rate of interest could be good enough for the small-scale enterprises to obtain towards business expansion. Reports show that loans obtained from commercial banks in even South Africa used to attract such a low interest rate. Such loans have interests charged at less than 1% in the United States.

The act of churning out of policies could not solve problems on its own. One would have suggested that the government should do more than designing of laudable policies. Policies formulated ought to be functionally delivered, with all intended results achieved. It is no news that the authorities in Nigeria

recently came up with a financial system strategy (FSS 2020), to induce growth.

In the words of Nwaoba (2009) among others, the projection of Goldman Sachs in a series of reports that Nigeria had the potential of emerging as one of the 20 largest world economies by 2025 provoked the new zeal for fast-tracking preparation of the blue-print for the development of the country's finance sector. Goldman Sachs had based his reports on studies, which used the country's GDP growth rates and some other environment scores.

Consequently, the Central Bank of Nigeria, in conjunction with other regulatory bodies and stakeholders had to strategize. They continually initiate moves to re-engineer the nation's financial system. Finally, they came up with the FSS 2020.

While the mission of the financial system strategy is to drive rapid and sustainable economic growth, its vision is to be the safest and fastest growing financial system among other identified emerging market economies (FGN, 2007). Considering the vision and mission of the FSS 2020 one expects the nation's financial structure to deepen in earnest.

The expectation is that the local financial depth would deepen by providing financial support for industries to expand productions and for new firms to emerge and engender growth. Nwaoba observes that deepening of the capital market could be through foreign direct and portfolio investments. Consequently, the domestic financial market could integrate with the foreign financial markets. Apart from these, Nwaoba asserts that the financial authorities would build an international financial centre. The government would quarantine the centre from the rest of the country.

The induced growth financial system would have a physically quarantined location. Such a location would be equipped with the entire necessary infrastructure for its growth. There would be sound judicial services and up to date information technology.

Moreover, one should note that the Nigerian financial system has gone through several reforms. Therefore, the underlying problem may not be in policy formulation. What seems to be a fundamental problem is capitulated in Ojo as financial sector mal-adaptation. Ojo defines a financial sector as being maladapted when its structure, culture, orientation and modes are foreign. That is when not appropriated to suit local peculiarities, as well as not made relevant to the development needs of the host economy.

In such an economy, funds are inefficiently mobilized, financial instruments are not quite attractive, limited mobilized funds are inefficiently allocated. Funds allocation is mainly on short-term basis. Hence, the cost of capital appears usually too high. Summarily, Ojo sums up that the British financial system, which Nigeria inherited and was then relevant to the then

economic structure and empire status, has failed to change in line with the present industrial growth needs of the country.

Ojo points out that such a financial structure is in sharp contrast with what obtains in the financial sector of Germany, Japan, and France. According to Gerschenkro, as quoted by Ojo, 'a German bank ... accompanied an industrial enterprise from cradle to grave, from establishment to liquidation; through all the vicissitude of its existence'.

This observation is in sharp contrast to what Ojo refers to in (Edwards, 1987) as the inherited British financial system, which flourished even while the British economy depressed, as a paradox of a low growth industrial sector.

In sum, there would be no considerable development if there were no funds to finance long-term investments. Bodie and Briere (2011) suggest that very-long dated conventional bonds could as well be appropriate for long-term investors. Most bonds that are available on the market today have maturities shorter than 30 years. More so, majority of the bonds are shorter than 10 years. The operations of the nation's capital market for instance are mainly restricted to the most urban centres.

Equally, the two suggests the creation of derivatives market that would be able to match certain liabilities of lower duration. Nevertheless, they posit that the authorities could develop a project bond market designed to finance very long-term infrastructure and other capital projects. Such a market, they claim, could extend financing to other innovation-based projects and researches.

In Nigeria, the situation is not as good as it is in the developed markets. The Nigeria's Stock Exchange is the only one in the country. On it, trading in bonds takes place on the counter. Also on it, trades in bonds and treasury bills used to be confined to government securities.

Moreover, the need to restructure the fixed income market has led to various initiatives, which target at deepening the Nigerian capital market. For instance, mortgaged backed securities, derivatives, options and futures market were scheduled to take of this year, 2013. Beside this is the year 2006 \$1trillion market capitalisation target for the Nigerian Stock Exchange.

Administratively, the bonds market, which hitherto had many challenges relatively due to inexperience, overcame teething problems, and the market is now becoming more liquid. With increased liquidity, which was occasioned by the adoption of new trading platforms by the financial dealers, which has aided the expansion of traded volumes and also increased the transparency of transactions, overall market efficiency and investors' confidence have increased.

Beside these, in order to make federal government bonds accessible to retail investors, the debt management office appointed a stockbroker who now takes charge of the federal government securities.

According to some research conducted by an industry player, Consolidated Discounts Ltd, the financial policy stance of Nigeria has led to increases in the number of foreign investors in the Nigerian capital market. Notably, foreign portfolio investors now have easy entry and exit into any portfolio investments of their choice. This is due mainly to a central bank of Nigeria's circular of 24 June 2011, which erased the restrictions on foreign portfolio investors to trade and invest in federal government bonds and treasury bills with maturities of less than one year.

In sum, Consolidated Discounts perceived that the increased foreign exchange inflow from these foreign investors has contributed to stability in local currency and to increases in foreign reserves. From diverse fronts, Nigeria's credit rating has increased, as exemplified recently by Standards and Poor's Ratings Services. Earlier, Fitch Ratings had affirmed Nigeria's long-term foreign and local currency issuer default ratings (IDR) at 'BB-' and 'BB' respectively with a stable outlook.

How these would transform to increased GDP growth through becoming industrialized is becoming clearer. The \$500million credit obtained from China Exim Bank to enhance the transmission of electricity targets at increasing industrial growth rate. Electricity transmission is such long-term investment the economy needs to grow now, which it would still need in the future. Another example of such is the abandoned Ajaokuta steel rolling mill.

What these portend for the relevant authorities is to perfect their acts. It is no news that emerging market economies are sought after by would be investors to diversify risks and for the prospects of high returns.

A cue ought to be taken from the investment drives into Asia prior to the 1997 crises. Foreign investments would not have flown into the Asian cities if the prevalent business climate there had not been peaceful and accommodating. Equally, lessons could be drawn from the economic histories of Dubai, Singapore, Panama, Monaco, and Liechtenstein.

What the government needs to do in this regard could be to encourage more of transparent economic decision-making and due processes in governance. Besides, strict adherence to rules must be seen to permeate all contracting processes by both the local and the foreign investors.

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MANAGERIAL DECISION- MAKING IN INTERNATIONAL BUSINESS: CORPORATE GOVERNANCE ISSUES IN EMERGING MARKETS

Ignatius Odongo*

1.0 Introduction

Corporate governance is a complex subject to the extent that even scholars do not agree on what it should constitute (Matthews, 2007). There is no universally acceptable corporate governance framework (Weimer & Pape, 1999). Corporate governance systems according to Weimer and Pape (1999) are skewed towards practices that are common among developed nations and are based on factors that do not necessarily obtain in emerging economies (Peters et al., 2011). It is unreasonable to replicate governance practices from mature markets to the markets in developing countries (Reaz & Hossain, 2007). The economic crises that have permeated developed countries are a clear indication that corporate governance models practiced in the West may in themselves not be devoid of weaknesses (Peters et al., 2011). Such and perhaps many others, are the controversies that surround the concept of corporate governance, and yet many countries are in the process of adopting and/or adapting principles of corporate governance that are traceable to Western origins (Reaz & Hossain, 2007).

This paper is not aimed at covering in detail the concept of corporate governance, but rather its main thrust is to highlight the fact that corporate governance in emerging markets needs to be looked at within the socio-economic context of these countries. The paper, which is based on a review of literature, discusses the characteristics of corporate governance in emerging markets, highlights the attendant corporate governance issues and gives some remedies for strengthening corporate governance in emerging markets from both government and private sector perspectives.

2.0 The Essence of Corporate Governance

2.1 Overview of Corporate Governance

Corporate governance is a complex subject and hence it is not a surprise that there is a lack of consensus among scholars on its dimensions; specifically, who corporate governance should serve, what the end goal should be, and the means of arriving at that goal (Matthews, 2007). Despite this challenge, there have been several attempts to try and explain the concept of corporate governance, some of which are described below.

Corporate governance is concerned with the protection of the interests of key stakeholders such as the investors (shareholders), creditors, and employees, who

are involved in the decision-making processes of the firm (Reaz & Hossain, 2007; Siems, 2010). The key element of corporate governance is that the management, which is responsible for the day-to-day management of organisational affairs, should always act in the best interests of the stakeholders (Bonn, 2004). Based on this argument, management acts as the agent of the shareholders (principals) ensuring that the interests of the principals are met (McColgan, 2001). Corporate governance encompasses structures and processes that ensure that firm ownership and control are clearly separated (Kyereboah-Coleman, 2007; Matthews, 2007). A key structure in the corporate governance framework is the board of directors, appointed by the general assembly of shareholders, whose main task is to monitor and control the affairs of the organisations on behalf of its shareholders (Bonn, 2004).

The above views on corporate governance are based on the agency theory that emphasises the principal-agent relationship, with the assumption that management may not always act in the best interests of the owners and as such management behaviour and actions should always be checked and kept on track (Bonn, 2004). However, there is a view that beyond seeking for resources, organisations seek legitimacy and therefore aspire to behave as responsible and law abiding corporate citizens (Judge et al., 2006; Burki, 2012).

Mathew (2007) reasons that governance mechanisms essentially fall into three categories: regulatory, external, and internal governance mechanisms. These categories, when combined, provide an effective system of checks and balances. The regulatory category constitutes institutional arrangements that act to control the behaviour of an organization's management. The regulatory mechanisms are composed of formal institutions and legal frameworks that are enforced by the state. The state guarantees ownership rights and sets boundaries for permissible management behaviour.

The external mechanisms become more active when formal institutions of the state and internal control mechanisms of the organization are inadequate to force management act in a manner that maximises shareholder wealth. In this case, the market for corporate control (Weimer & Pape, 1999) provides an additional mechanism through which a firm's controlling ownership could be altered and management changed in order to refocus the organisation towards the best interests of the shareholders. Thus, the market for corporate control becomes a mechanism through which shareholders are able to gain additional value that current management failed to achieve.

Internal governance mechanisms mainly constitute the structure of organizational ownership (where concentrated or dispersed), debt instruments (arising out of conditions imposed by financiers), and the governing board of directors. Thus, the manners in

which these three mechanisms operate in different countries are the sources of variations of corporate governance in different parts of the world (Mathew, 2007; Williams & Seguí-Mas, 2010).

Related to Mathew (2007)'s three categories above, Weimer and Pape (1999) explain that outside the organisation is a system of corporate governance that constitutes the legal and institutional framework as well as cultural factors that all come into play to influence the manner in which stakeholders affect the managerial decision making process. According to Jordan and Lubrano (2008), the legal framework includes both the laws and the enforcement mechanisms (courts, regulators, existing alternative dispute resolution) that all seek to provide protection for the different parties. Jordan and Lubrano (2008) go on to distinguish between public legal rules (legislation, regulations, and judicial enforcement) and private legal rules (contracting, adherence to voluntary standards, and enforcement through arbitration and market discipline).

The differences in the systems of corporate governance between countries has sparked debate at the international level (Weimer & Pape, 1999). While acknowledging that there is no universally acceptable corporate governance framework, Reaz and Hossain (2007) reason that countries have begun to push for some principles of corporate governance largely derived from the Organisation for Economic Co-operation and Development (OECD) Principles of Corporate Governance and the United Kingdom Cadbury Report that can be implemented within their local contexts. This push is a result of changes in the business environment resulting from the collapse of some big conglomerates, changing patterns of share ownership and cross border trade.

In trying to explain the differences in corporate governance between countries, Weimer and Pape (1999) came up with a taxonomy which is based on eight factors including: the prevailing concept of the firm, the board system, the salient stakeholders able to exert influence on managerial-decision making, the importance of stock markets in the national economy, the presence or absence of an external market for corporate control, the ownership structure, the extent to which executive compensation is dependent on corporate performance, and the time horizon of economic relationships. This classification led Weimer and Pape (1999) to arrive at two broad systems of corporate governance: the market oriented system which is associated with the Anglo-Saxon countries (UK and U.S.) and the network oriented system, which covers Continental Europe (in Particular Germany) and Japan (Bonn, 2004). Under the market oriented system, the firm is primarily responsible for raising wealth for its shareholders, while in the network oriented systems, firms pursue stable and economic relationships with key stakeholders, which result into cross-shareholding and interlocking directorships.

2.2 Corporate Governance - one size does not fit all

The classification of corporate governance systems according to Weimer and Pape (1999) is skewed towards the developed nations (Peters et al., 2011). This could perhaps explain Weimer and Pape (1999)'s admission that the taxonomy is largely descriptive, is not entirely unequivocal and is only based on publicly listed companies whose data was readily available. The taxonomy is based on factors that are commonly practiced in developed countries, which do not necessarily obtain in emerging economies (Peters et al., 2011).

Different environments between emerging and developed markets give rise to specific governance needs. For example, disclosures surrounding corporate governance and issues of corporate social responsibility need to be responsive to the specific needs of each country. Moreover, the economic crises that have permeated developed countries are a clear indication that corporate governance models practiced in the West may in themselves not be devoid of weaknesses (Peters et al., 2011). Similarly, Reaz and Hossain (2007) argue that it is unreasonable to replicate governance practices from mature markets to developing countries. They reason that what should instead be done is to develop a clear picture of corporate governance scenarios that mirror underlying problems in emerging markets and then come up with a suitable governance framework.

Different countries implement different legal systems and differ significantly in terms of national competitiveness and corruption tendencies, which all affect the quality of corporate governance. The situation is not helped by researchers who according to Williams and Seguí-Mas (2010) conduct only a few comparative studies on corporate governance in two or three countries and base their findings on only one stakeholder perspective.

For these and other underlying reasons, corporate governance in emerging markets needs its own focus, with Peters et al. (2011) even arguing that a comprehensive taxonomy of corporate governance systems should include a separate category for emerging markets. This taxonomy according to Peters et al. (2011) should include factors that differentiate developed from emerging markets, including: relation versus rule based legal systems, level of institutional development, availability of qualified auditors, enforceability of laws, and expectations from the board (independent supervision or advice and knowledge).

3.0 Corporate Governance in Emerging Countries

3.1 Meaning of Emerging Markets

There are many ways to define emerging markets. Peters et al. (2011) base their definition on the World Bank's classification of countries with a threshold of per capita income of US\$10,000 as a key

distinguishing feature between emerging markets and other transition or less developed economies. This definition is based on the fact that emerging markets have relatively strong legal, political and economic institutions, although they are at a level much lower than the developed economies. Young et al. (2008) refer to emerging markets as those countries with low income and rapid growth, that achieve economic growth through liberalisation. Emerging markets are increasingly becoming attractive investment destinations for international companies as they seek to leverage growth and stay competitive. Significant growth of international capital flow to these countries could be a testimony to this trend (Reaz & Hossain, 2007; Peters et al., 2011). A challenge, however, remains for these companies to devise better strategies for risk management, while at the same time being able to navigate through the complex business environments that prevail in emerging markets (Peters et al., 2011).

3.2 Corporate Governance in Emerging Markets

As opposed to less developed countries, emerging markets are more likely to have reached a certain level of corporate governance that is characterised by adoption of voluntary codes of best practice and establishment of stock market regulations and some relevant acceptable standards. The challenges, however, revolve around low enforcement of laws, weak institutions, concentrated ownership structures, reliance on informal institutions and relation-based rather than rule-based governance, corruption, and a majority of companies being most likely run by families or to have more controlling shareholders (Peters et al., 2011; Burki, 2012). As a result, many firms, especially the small ones tend to rely more on informal mechanisms of contract enforcement and dispute resolution than on the courts of law (Chakrabarti et al., 2007), which according to (Peters et al., 2011), is a rational response to the situation.

Other characteristics of corporate governance in emerging countries include: inability of board members to provide technical expertise to the company in addition to independent oversight; lower quality of auditing firms; poor accounting standards and financial reporting; proliferation of principal-principal rather than principal-agent problems; and entrenchment of management (Peters et al., 2011; Young et al., 2008).

The formal institutions that would otherwise promote corporate governance often do not effectively mediate between parties and therefore informal institutions such as relational ties, business groups, family connections, and government contacts, step in to play a big role in shaping corporate governance (Young et al., 2008). Consequently, organizations in emerging economies are to a greater extent guided by informal institutions (Burki, 2012).

The main governance challenge in emerging countries is the dominance of larger shareholders, which is exacerbated by concentrated ownership in the hands of

a few families (Peters et al., 2011; Young et al., 2008). This situation in effect results into principal–principal conflicts which occur between controlling shareholders and minority shareholders. This problem occurs mainly in emerging markets because in developed countries, ownership and control are often separated and the legal systems ensure protection of owners' interests. Therefore in developed countries the main conflicts are the principal–agent relationships (Young et al., 2008). The controlling shareholders work with their affiliated managers to stifle the minority shareholders. In the end, the controlling shareholders take key decisions on board membership, employment into key positions, purchases and contracts, as well as using the company to advance personal interests. Because board members are mainly appointed by controlling shareholders, the board loses the ability to control the overbearing shareholders, due to conflict of interest (Young et al., 2008).

The minority shareholders remain subdued due to lack of or weaknesses of the external mechanisms of corporate governance such as the capital markets (Jordan & Lubrano, 2008). These authors argue that the pressures of capital markets and the laws that govern their operations tend to improve the quality of corporate governance especially among publicly listed firms. However, capital markets in emerging markets remain ineffective because established firms with proven track records are not enthusiastic about disclosing additional information to shareholders or allowing outsiders into their boards. Controlling shareholders often ward off take-over threats that would force them to share premiums with minority shareholders, while at the same ignoring public securities as a potential source of capital (Jordan & Lubrano, 2008).

Young et al. (2008) posit that many firms in emerging markets experience principal-principal conflicts because they are in effect 'threshold firms' that are in transition from founding owners to professional managers. During this transition period, the founder owners continue to hover around making it difficult for managers to make independent decisions that protect the interests of all shareholders.

3.3 How to Address Corporate Governance Issues in Emerging Markets

Addressing corporate governance issues in emerging markets requires a two pronged approach – government led and private sector driven. Government driven reforms on company and securities laws as well as strengthening enforcement mechanisms, like those undertaken by Latin American countries in the aftermath of scandals in the public securities markets, and other countries such as China and India, are important drivers in improving corporate governance in emerging countries (Jordan & Lubrano, 2008; Li & Nair, 2009). Organisations tend to respond positively to such reforms by adopting similar practices, structures and rhetoric (Williams & Seguí-Mas, 2010).

Other pressures to improve corporate governance originate from regulatory bodies, governmental agencies, courts, interest groups, public opinion, and the media. As such, organisations yield to these pressures in order to be seen to be conforming to statutory obligations, while at the same time seeking to gain legitimacy and public support (Williams & Segui-Mas, 2010). However, for such pressures to materialise they must be sponsored and there must be sustained leadership to ensure that the pressures do not evaporate along the way before achieving their objectives. It has already been explained in this paper that many firms in emerging markets are owned by powerful family members who can muzzle any dissenting voices.

Companies in emerging markets themselves must take the initiative to make their boards responsive to external pressures from abroad as well as locally from shareholders, regulators and local activists (Peters et al., 2011). When boards are responsive, they are likely to take needed actions to strengthen the quality of corporate governance (Williams & Segui-Mas, 2010). However, the main challenge is that there are not enough competent leaders in emerging markets who can take on this role, and hence, the few that exist have to take the initiative to become ambassadors for change especially targeting policy makers who can take appropriate actions (Peters et al., 2011).

Furthermore, companies can take individual actions to redefine the roles, structure and composition of their boards to ensure adequate numbers of members, skills mix, age and gender (Bonn, 2004; CoF, 2010; McColgan, 2000). Indeed Bonn (2004) reasons that boards that have younger people and women are likely to be more responsive to change, take decisions that are risky yet innovative and geared towards growth. In addition, younger people tend to improve decision making through deployment of better cognitive resources and greater energy and drive to implement new decisions.

Additional actions that companies can take include selection of competent auditors, increased voluntary disclosure and also adopting policies and practices that respect all shareholders irrespective of their shareholding (Peters et al., 2011). In order for these steps to be successful, the boards need to candidly reflect on what is best for the companies in the long run, making decisions that are suitable in the given cultural contexts.

From the academic perspective, Burki (2012) and also Li and Nair (2009) reason that because corporate governance has two dimensions of economic and sociological nature - with the economic focussing on efficiency while the sociological is more about legitimacy - corporate governance should be examined within this dual context especially as weak institutions continue to exist in emerging markets. This is especially true in Asia where as a result of dysfunctional institutions, business groups and

networks that have a strong socio-cultural fabric are more likely to be more receptive to corporate governance mechanisms that build on the already existing social capital, and attempt to reduce uncertainty while promoting reliability of the enterprise. Pursuant to Burki (2012)'s argument, Asian firm owners rely more on trust amongst themselves and build networks that further their belief in each other while avoiding partnerships that may lead to uncertainty or opportunistic tendencies. As such, trust becomes a sieving factor for all business relationships.

Companies in emerging markets could also adopt private legal rules which are developed into negotiated partnership contracts or shareholder agreements that bind the behaviour of shareholders to protect their collective interests while also providing a mechanism for amicable exit without resorting to legal recourse in the courts of law (Jordan & Lubrano, 2008). Indeed Jordan and Lubrano (2008) posit that when such private legal rules become successful, they could become precursors for public legal rules that become the national norms which all companies will be required to adopt.

Jordan and Lubrano (2008) also propose mechanism such as: voluntary codes of corporate governance, cumulative voting and class actions, quasi-public entities and development of capital markets as ways of improving corporate governance in emerging markets. Voluntary codes of conduct constitute a standard of moral behaviour that binds organisation members to what is acceptable in the organisation. Since these are internally developed, they are likely to be flexible, and responsive to local concerns and culture. Cumulative voting rights and class actions enable minority shareholders to consolidate their votes so as to push for representation in the board and promote management accountability by seeking to offset the strong influence of majority shareholders.

Institutions such as the Bovespa in Brazil and Institutes of Corporate Governance in Brazil, Thailand, Argentina, Russia and Uganda have championed corporate governance by developing and implementing training programmes, developing voluntary codes of corporate governance best practices and acting as private arbitrators on matters of corporate governance. Effective capital markets as already mentioned, put pressure on corporations to improve corporate governance or risk being de-listed (Jordan & Lubrano, 2008).

Controlling coalitions according to Young et al. (2008) is another option for strengthening corporate governance in emerging markets. Under this arrangement, ownership and control are distributed among shareholders and no one of them has large enough power to single handedly influence the running of the corporation. As such, any action deemed unacceptable can only take place upon collusion of several shareholders. This arrangement in a way binds shareholders to collectively promote their interests and

commit themselves not to undertake any action that would undermine each other.

In Africa, Kyereboah-Coleman (2007) recommends large and independent boards (CoF, 2010; Bonn, 2004), while separating the positions of chief executive from that of the board chair. However, the size of the board needs to stay manageable to enable each member to effectively participate in board affairs, while at the same time ensuring that decision making is not unduly delayed because of failure to reach consensus (Bonn, 2004). Kyereboah-Coleman (2007) further argues that extending the tenure of the chief executive is necessary to allow him/her build the firm's long-term profitability. In addition, expanding the size of audit committees promotes independence and makes them more effective.

Crocchia et al. (2010) offer an anti-dote to family corporate influence which according to them reduces the chief executive's compensation in order to bring down agency costs. The authors argue that bringing in institutional investors reduces family influence and motivates the chief executive through performance based compensation. This argument assumes that the family would be agreeable to bringing in outside investors which they very well know would reduce their influence on the firm. Perhaps institutional investors could be brought in if the firm is seeking to expand and desires to raise capital externally.

4.0 Summary and Conclusions

This paper has highlighted the fact that corporate governance practices differ in different parts of the world owing to a number of factors including: lack of a coherent corporate governance model, socio-cultural factors, different legal frameworks, and different levels of functionality of formal institutions, among others. As such discussions on corporate governance should be context specific.

It has also been argued based on existing literature that emerging markets clearly face unique challenges in as far as corporate governance is concerned hence it may not be reasonable to replicate corporate governance principles and practices that are applicable in the Western world. Firms in emerging markets face both external and internal challenges. At the external level, they are faced with dysfunctional institutions which are unable to effectively mediate between parties, resulting into emergence of informal institutions based on social groupings and networks. At the organisation level, firms are faced with weak boards, concentrated ownership structures and most importantly, pronounced principal to principal conflicts orchestrated by powerful majority shareholders.

Several recommendations have been put forward to strengthen corporate governance in emerging countries. These recommendations fall into two categories - government-led initiatives and firm driven actions. The government-led initiatives include reforms on

company and securities laws as well as strengthening capital markets and enforcement mechanisms. These also include establishment of quasi-public entities that champion best practices in corporate governance at the national level. At the firm level, initiatives include revamping roles, composition and structure of the boards to strengthen their functionality and independence. Other private sector initiatives include establishment of voluntary codes of corporate governance and mechanisms for cumulative voting and class actions. However, further studies need to be conducted to confirm the efficacy and implications of these proposals and the organisational and social contexts within which each of them is more suitable. In addition, the whole concept of corporate governance needs to be re-examined within the context of both economic and sociological dimensions and new models need to be developed that can be adapted to local contexts that prevail in different countries.

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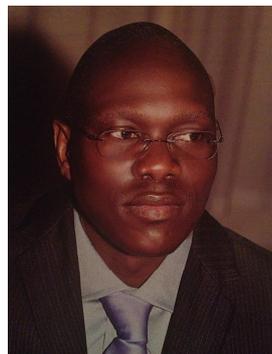
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THE ANTICIPATORY SERVANT LEADER ROBERT GREENLEAF AS A FUTURIST AND VISIONARY

Dr Irving H. Buchen*

"What was proved was only once imagined."
- William Blake

Robert K. Greenleaf, who has been hailed as the father of the empowerment movement, had two passionate causes: servant-leadership and the future. And yet he is regarded as a lesser luminary among the better known theorists and exponents of leadership, and almost totally unacknowledged among writers and forecasters of the future as an anticipatory thinker. Although the reasons for this double neglect are not hard to find, they are instructive and may even pave the way for his greater recognition in both areas.

Unlike most students of leadership, Greenleaf is a Johnny-come-lately. He first began writing and lecturing and consulting on leadership only after he retired from nearly forty years as an internal management consultant for AT&T. He wrote his first published seminal essay, "The Servant as Leader," when he was 73 years old. So Greenleaf appears to come out of nowhere, and he does so with his image of leadership totally at variance with the strong masculine notion of charismatic or transformational leadership. What intensified his acceptance, however, is that Greenleaf talked about institutions across the board—businesses, universities, seminaries, churches, foundations, etc.—and disconcerted everyone by attributing significant leadership leverage to boards of trustees, a group conspicuously absent from any discussions of leadership. But his call for the cultivation and emergence of an autonomous work force did strike a powerful chord and led to his being perceived at least in that area as an anticipatory voice in the wilderness of human resources. Gradually over time Greenleaf did secure the endorsement of respected leadership experts such as Max DePree, Stephen Covey, Joe Scanlon, etc.; and the valiant efforts of the Greenleaf Center under Larry Spears did result in bringing to a wider audience the publications of Greenleaf's writings. Still, he is not where he should be. Ironically, that may be the fault of some of his more enthusiastic endorsers who predictably perhaps sought to assimilate Greenleaf into the mainstream of contemporary leadership thought.

Matters were probably worse as a futurist, for if Greenleaf had the unfortunate habit of surrounding leadership with a seminarian or academic halo unappealing to hard-nosed business professionals, his frequent references to the role of the biblical prophet and to the necessity for great dreams seemed a bit too romantic and starry-eyed for strategic planners and long term projectors. But he knew what he was doing...

Greenleaf was well-read; he knew what the favored leadership modes and mores were; he had evoked and even taught them in his many years at AT&T. So he also must have been aware that to call for CEO's to serve first and lead second would invite disbelief and even rejection. He also was also familiar with strategic planning at AT&T and long range trend projections especially of long lines not to be unaware that terms like prophets, seekers and stewards would not endear him to those whose primary business was the future. So why did he come forth in clothes and words that clearly would not bring him favor or followers?

The answer is very simple and very Greenleafian. He saw things whole. He did not separate business from church from universities. They were all differently alike; they shared perhaps unknowingly some common big goals. They all did not just make money, educate the young or save souls. They were all servants, even saviors, of civilization. In fact, Greenleaf's most powerful clinching argument for what he advocated is that precisely by becoming a servant leader one can serve business, church, university, government agency and at the same time civilization. Servant leaders had access to totality. They did not separately or individually have to decide to be ethical or take the high road or develop a social conscience; it all came with being a servant leader. Servant leaders thus are always holistic. In his "Advice to Servants" (1975), Greenleaf confesses that the "vast span of institutional life"—businesses, churches, universities, foundations—he is addressing may jeopardize his credibility. But he argues for the "universality of the servant role" regardless of the complexity and diversity of the environments involved. The only lament that Greenleaf had was that servant leaders from different institutions do not meet or talk to each other. If they did they would confirm what he argues: the servant leader is the archetypal leader.

Similarly, access to the future was also the sign of being a servant leader. He witnessed what happened at AT&T when their vision, like a barrel without hoops, could not hold water and lost its containing power; and yet they clung to the past and refused to change even when things began to come apart. Greenleaf provides a capsule version of the prophetic role and process in his seminal essay "The Servant as Leader" and especially in the subsection entitled: "Foresight-- the Central Ethic of Leadership."

Greenleaf claims that the servant leader every day of his life and at every moment of time has three simultaneous roles "historian, contemporary analyst and prophet." But these are not separate but continuous roles, just as the three time segments they respectively address, past, present and future, are "bracketed and move along as the clock ticks." The historian keeps alive the past and the long sweep of history. In a very real sense the past is as big as the future. The most transient period of time is the present. To Greenleaf the prophet has to know and acknowledge his roots in prophecy. He also needs to be

aware of false prophets and those who see but do not act. It is not enough to look ahead but to look ahead with enough time and determination to do something about what is seen. Greenleaf cites Machiavelli's admonition: if one knows far off what evil is brewing, a cure is effected. "But when, for want of such knowledge, the evils are allowed to grow so that everyone can recognize them, there is no remedy to be found."

The present is the real world—busy, restless, and urgent. The contemporary analyst seeks for historical pattern under the fluxy surface, patterns of fragmented coherence, embryonic frameworks of the future. This analysis is not unlike that of Naisbitt in *Megatrends* when he claimed not to be describing the future but the present. It was not speculation about what might come; it was a narrative about what is going on right now. Peter Drucker (1997) echoed that practice in his article: "The Future That Has Already Happened: Looking Ahead: Implications for the Present." But foresight is the most difficult role to understand and to practice.

Greenleaf confesses that foresight is a guessing game, although the prophet usually has a better than average record about what is going to happen and when. He employs the statistics of a moving average throughout time so that past and historical patterns and current events can serve as confirmatory or corrective or both. He also reduces risk by calculating future events and extrapolating from trend data. But inevitably one encounters information gaps. It is at this point that leaders who are determined to make foresight a totally rational process are fearful that without enough information they will make a major miscalculation, falter and often fail. The way out is to borrow from the creative process and allow intuition to come to the rescue; as it invariably does to the leader open to the continuum of the past, present and future. For those too self-possessed or narcissistic to abandon their dependence on rationality and to stay safely with conventional methods, Greenleaf's judgment is harsh: "The failure (or refusal) of a leader to foresee may be viewed as an ethical failure." In fact, it is a double failure; it also involves the failure to be decisive when the freedom to act presents itself. Greenleaf concludes: "Foresight is the 'lead' that the leader has. Once leaders lose this lead and events start to force their hand, they are leaders in name only."

The key role of the servant leader then is to know the unknowable and to foresee the unforeseeable. That task unexpectedly is eased by fusing past, present and future together and by making continuous the roles of historian, contemporary analyst and prophet and their threefold determinations:

Know Then
Know Now
Know Thence.

As far as credibility is concerned, those who are leaders and prophets are to be believed and followed only if they are proven and trusted first as servants.

Much of that trust derives from the fact that servants serve the future because no one can pretend to lead the future. The future resists such aggrandizement because the future is its own leader; it attracts its own followers. Even prophets are not leaders but rather articulators of the future; and interestingly Greenleaf claims that "prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all the time." The variable that marks some periods as barren and others as rich "is the interest, the level of seeking, and the responsiveness of the hearers." Thus, not unlike followers who exist in a symbiotic and reciprocal relationship with leaders and fulfill the needs of both, so responsive seekers bring to life and to fruition the leadership of prophecy and to fuse past, present and future. The constant antidote to presumption and excessive unilateral leadership is collaboration. Historians and contemporary analysts may not need supporters, but servant leaders and prophets cannot exist without them—indeed, they flesh the word.

The discussion of Greenleaf as a futurist would be incomplete without another key concept and another way in which he may invite the uneasiness or even the suspicion of futurists. To Greenleaf no speculation about the future can exclude vision and dreams, especially great visions and great dreams. He begins by examining what in fact visions do for us but how they have to be tested to determine in fact whether they are true visions or not.

As Greenleaf describes the process, visions have a number of effects. First, they expand our vistas. They open us up to bigness. They disturb in a lovely way our complacency. They are generally stirring. Second, they challenge what we know and think. They energize and focus our reflection. They invite processing and perhaps even premature assimilation. Third, they energize us to make the vision livable; to test its verisimilitude; to determine whether in fact it can live in this world with real people. Fourth, they force us to extract "hard reality" from a dream, not unlike the famous paradoxical definition of poetry as an imaginary garden in which there is a real toad. Fifth and finally, the vision is acknowledged as the future. Thus, as noted, the future leads itself; the task is to make it available, to provide access so that the above process of benefits can accrue, and so that sufficient time is provided to take curative action.

How does one know whether the vision or dream is true or false, just as how does one know whether a prophet is a true or a false one? Greenleaf has developed five tests of authenticity. The first has to do with the reality of the world that has to receive and accept it. The vision must be difficult to deliver. It must be resisted. It must be critiqued. If the vision encounters no obstacles, it is probably so obvious that there is nothing challenging about it or rests on the assumption that everyone is perfect or an angel. Second, it must deal with the fundamental goodness of most of humankind but it must be "rigorously benign."

It cannot seek or expect a heaven on earth. That can't happen on earth and to appeal to that vision is an appeal to the after-life that cannot happen here. Third, it cannot shatter stability. It cannot be so discontinuous, revolutionary or dramatically different from reality that it imprudently threatens the order of things. Greenleaf the historian reminds all visionaries that order is the first condition of all civilized societies and they would sooner do without vision than do without order. Fourth, the vision must be persuasive not coercive or manipulative. It should gather support gradually. Part of its authenticity is that it becomes a force for consensuality. Fifth and finally, the vision should address from Greenleaf's point of view the two central dilemmas of the present and the future: alienation from society or work, and educating and maturing servant leaders and institutions.

In summary then what are Greenleaf's central tenets as a futurist? The first is to commit oneself to know the unknowable, to foresee the unforeseeable, in short, to be anticipatory, to live in the future. This proactive role is the special preoccupation of the servant leader whose task is in fact to serve the future and to be ahead and out there so that he can act ahead of things. Another key role is that of the contingency planner and thinker. This requires anticipating the unexpected and not being surprised into deflecting or abandoning the basic enervating and uplifting vision. But beware of utopian visions: "One cannot be hopeful . . . unless one accepts and believes that one can live productively in the world as it is—striving, violent, unjust as well as beautiful, caring and supportive. I hold that hope, thus defined, is absolutely essential to both sanity and wholeness of life" (21). Finally, there is the discipline of foresight which seeks and endorses pragmatic prophecy; just as it itself rests on historical facts and creative intuition. The ultimate gift the future holds in store for its servant leaders and those who listen and seek great visions and dreams is the continuation of civilization. For Greenleaf is aware of the warnings of ancient prophetic voices: "It is the unexpected that most breaks a man's spirit" (Pericles); and "Without vision the people perish."



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NORTH – SOUTH DICHOTOMY AND GLOBALIZATION PROCESS: “An Overview”

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1:1 Introduction

One of the most used, if not over-used terms to explain world politics and international affairs today is ‘globalization’ (James et al. 2008:489). It is a term that has found favor and flavor in the mouths of many scholars and foreign relations and diplomacy experts and practitioners with the use of intellectual tools to discuss and analyze issues, describe events and occurrences and perhaps draw assumptuous conclusions in the field of international relations and politics.

In this piece, this author examines the concept of globalization and its process in relation to its effects on relations among nations and how these effects have determined the patterns of interactions and divide especially as these concern political, economic and socio-cultural affairs that take place on world space among countries of the world as actors or participants. The paper uses analyses to examine issues with the concomitant feasible gaps that exist between the north and the south poles.

1:2 Defining Globalization in Perspective

Defining globalization has been very contentious, especially among varying scholars, which necessitates the use of theories like realism, liberalism, Marxism and constructivism with a view to understanding its process in relation to world politics and patterns of interaction (Baylis et al, 2008: 6 – 7; James et al, 2008: 4 - 18). For example, to the realists, the process of globalization is one observable phenomenon, amidst struggle for power and domination among states and so it does not in any way alter this pattern of dealings. To them, globalization may affect our social, economic and cultural lives, but it does not transcend the international political system of states (Baylis et al, 2008). Away from this argument and perception, the liberals see globalization as the end product of a long-running transformation of world politics. But, for the Marxists, globalization is a charade, nothing new but an extension of the development and sustenance of international capitalist politico-economic stage (Baylis et al, 2008). If we give a thorough look to this perception, it may be attesting to the very argument or alluding to the fact drawn in this piece on how globalization has paved the ways for the disparities experienced in the patterns of relationships that hold on the world’s politico-economic stage which pervade the question of dichotomy and politics of imbalances. Drawing on the argument/ perception of the realist scholars, the imbalances in relations among states resulting from the quest by every participant to

galvanize national and group interests culminates into power struggle and the use of force to retain position or consolidate interest.

For constructivist scholars, globalization is presented as an external force that acts on states, which leaders often contend to be a reality that they cannot alter. This, they regard as a political act which undermines the ability of leaders to challenge or shape globalization, rather, the world is blamed on how it is and what is (Baylis et al, 2008: 7).

Baylis, J. et al (2008) posits ... “By globalization, we simply mean the process of increasing interconnectedness between societies such that events in one part of the world more and more have effects on peoples and societies far away”. A globalized world is one in which political, economic, cultural and social events become more and more interconnected and also one in which they have more impact. Hence, the world shrinks everyday as events and peoples come into inter-face with each other as if they are occurring on the same spot. A good example of this is the internet which we use for communication, business and other forms of interaction today in the modern global system.

To hyperglobalists (Ohmae, 1995; Scholte, 2000), they have contentiously argued that globalization is the bringing about the demise of the sovereign nation-state as global forces undermine the ability of governments to control their own economies and societies without the need of others. On the contrary, skeptics (Krasner, 1999’ Gilpins, 2001) have rejected the idea of globalization describing it “globaloney”, arguing, that states and geopolitics have remained the principal forces that are shaping the existing World Order. Globalization has become increasingly evident in every sphere of world affairs with economic being more pivotal as it has intensified the expansion of global commerce, finance and production, linking together and determining the fate of mankind, nations and societies worldwide in such a way that events in the most remote part of the world today is of significant impact on the farthest part of the same world. The occurrence of the 9/11 terrorist attack on the US in 2001 is an instance and the recent capture of Chibok Girls in the north-east of Nigeria by the Boko Haram insurgents on April 14, 2014 which attracted world condemnations and protests is another significant pointer (Omotosho, 2014: 10). Perhaps, the collapse of the Argentinean economy of 2002 or the East-Asian recession of 1992 or the stampeding growths in the China’s trade and commerce threatening the decades of lead by the United States and the borderless European Union among others. These are all proofs of the world’s shrinks into a small village that houses the entire properties and affairs of the world. As James observes, globalization is similar to interdependence as the two terms are often used interchangeably (James et al; 2008: 489 - 490). This connotes that the entire world that comprises nations and institutions as actors are interdependent on each other for mutual advantage and that none can survive and sustain exclusively away

from the others. This necessitated the emergence and growths of international organizations as non-state actors which regulate actions and behaviors of the dominant state actors that actively engage in world affairs through interactionism. We have the inter-governmental called regime bodies like the UNO and we have also the non-governmental bodies known as the NGOs such as the Action-Aid and there are the multinational agencies referred to by the international political economists as well as the Marxist-globalists as the 'oligopolies' or the 'principalities and powers'. These terms are coined to describe the MNCs because of the nature of their activities and the dynamics determining the forces of economic relations, production, distribution and consumption among the major divides that make up the world, now called the North-South relations.

1:3 Explaining North-South Dichotomy

Today, through the activities of the oligopolies such as the General Motors, UAC, A.g. Leventis Group, The internet, Paterzon and Zoconis, Lever Brothers, the list goes on, the economies of nations have been compressed through trans-national linkages and borderless dealings in production, distribution and consumption of goods and services as well as financial transactions such as Bank Swift transfers, Western Union, Money Gram etc. Technology has helped in linking the world together through advancements recorded in telecommunications and transport systems by breaking barriers in contacts by airs, roads and the seas. It is these activities, especially, the ones managed by the multinationals that have nurtured and sustained imbalanced relationships due to gaps that they have succeeded in creating among the richer nations of the advanced industrialized and highly technological – developed world otherwise referenced as the North countries and those of the weak and least developed countries of the third world known as the South countries. As proponents of the dependency and underdevelopment theories would say, one strong factor that is responsible for this situation was the process of imperialist adventurism and which culminated into the obnoxious practices of slavery and colonialism, embarked upon by the western advanced world countries on other parts of the world like Asia, Caribbean and Africa in particular, through their satellite companies called oligopolies, in the bid of extending markets overseas and searches for raw materials for their growing industries at home in the attendant occurrence of industrial revolution in Europe which had its roots in Britain, the United Kingdom as far back as 16th century. Through this process, the affected parts of the world as mentioned above had their own natural ways of life (economy, socio-cultural, political and even mindsets) altered and distorted in favor of the dominating powers in the quest for pursuits of what the Marxists have described as international capitalism (an instrument for globalization). Through this process also, the economies of the rest of the world are linked and integrated into the world's economic space and

practices, characterized by Euro-dollar regime and international trade. The latter two events and features are orchestrated and manipulated by the club called "The Bretton Woods". The financial and economic world bodies namely the 'IMF', the 'World Bank' and the 'World Trade Organization' established in the post 2nd world war era for the management, regulations, co-ordinations and moderations of the World economies into a gradual ubiquitous World Economic Order. Paradoxically, this arrangement, believed to be western-inclined and capitalist-undertoned is viewed to be in-tuned to the benefits of the technologically and industrially-based countries and who also possess the capital and manpower to produce necessary basic world needs. It is this leverage they used to outsmart their weaker counterparts by perpetually dominating them not only physically and materially but also psychologically and physiologically. This is what is presumed to be responsible for the underdevelopment of the third world which contains the countries grouped as the 'South'. The perpetual, non-remitting, no submission, no surrender characteristic – type of world politics is also presumed to be responsible for the development of the underdevelopment of the third world or least developed countries of the world known as the 'LCDs'. This underdevelopment level has constrained the growth processes of the 'South' countries in striving to match with their 'North' counterparts in both industrialization and technology by being interdependent only with the north and not over-dependent on them. It is this pattern of relationships through the dynamics of the oligopolies and the mechanism of the inter-national capitalistic movement with the aid of colonialism and imperialism that the North-South gap was institutionalized, consolidated and sustained in the world political economy system today. Proponents among the major scholars of this international political economy perspective are Andre Gunder Frank, Walter Rodney, Fernando Henrique Cardoso of Brazil, V. I. Lenin, Karl Marx, Claude Ake etc. (Offiong, 1980: 1 – 300; Seligson, 1998 as cited in M. A., Seligson et al, ed; 1998), Martinussen, 2007: 56 – 72, 163 – 215, 237 – 256).

Meanwhile the theorists of modernization have argued in the contrary of dependency thought, saying, imperialism and colonialism cannot be viewed as instruments for under-developing the third world countries, rather, these instruments are devices for development processes of the colonized nations with a view to integrating them successfully to the international economics and commerce for the benefits of their own peoples and societies through technological transfers, western education and modernization of rural and primitive enclaves by industrialization.

This paradigm which emphasizes development-oriented perspective rests on the belief that the transition from tradition to modernity is of course a universal and linear process which the industrialized countries went through at a time and which they

transferred to the developing nations through western influences and which the latter are expected to also observe to get to the stage that the north countries are today. To them, it is a stage that is revolutionary in nature and evolving in mechanics. Hence, the west cannot be blamed for the predicament and woes that the south nations are believed or claiming to be going through, rather, the west has been very supportive and instrumental through various developmental programmes of the latter century such as giving of aids, granting of loans for infrastructural developments, poverty eradication, skills development and acquisitions, women and youth empowerments, gender equalities and peace-building. These, the political leaders of their various countries are expected to channel properly, through good governance process and observance of democratic ideals, into administration of justice and deliverables. (Davidson, 1995: 98 – 102, Todaro and Smith, 2011: 109 – 115, Ake, 1990: 68 – 85, Musgrave: 1969, Von Der Mehden, 1964).

Nevertheless, any argument(s) that will be sufficiently provided which will provide the very basis for the disparities and widening gaps being experienced on the world political economy stage between the north and south countries must be such that will be empirically substantiated and objectively generalized, lest, arguments will become parochial and value-laden. In the light of the above, none of the schools of thought can be discountenanced, but, for the purpose of justifying the basis for the north-south dichotomy, one could say that the structural functioning of the world political and economic order and which influences the socio-cultural settings of the peoples of the world as a result of inter-mingling, indubitably decipher the resultant inequalities that characterize the patterns of dealings among the two political poles of the world, using economic and political indicators as indices as well as socio complexities and cultural affinities as factors.

1:4 Recommendations

If the widening gap in the political and economic relations among the so-called north and south nations of the world would be curtailed and if the benefits of interconnectedness and international integration would leverage on every world citizen at least relatively equally, the world's political and economic structures must be re-structured, re-organised and fine-tuned. This can be possible when the advanced countries are genuinely prepared to transfer technology from their societies to the disadvantaged states for the latter's industrial growth base.

It will be possible when genuine aids programmes are packaged, through the multinationals and the Bretton Woods to the LCDs for them to take-off effectively and at a high speed. It will be possible when the advanced capitalist countries jettison capitalist policies for liberal policies that will maintain some balances in the mechanics and dynamics of international trade and

international currency regime. By so doing, the LCDs will be able to lay hands on sufficient funds which they can inject into their economies for growth and development processes that are people's driven and popular-orienting.

In addition, the political leadership of the south-south countries must embrace south-south cooperation with a strong political will and out-rightly corrupt-free regimes that will provide good climate for investments and commerce. There must be sufficient encouragement to inter and intra – African nations trade and business for the boosting of the living standards of the peoples of these countries. They must embark on internally generated efforts to boost their nations' economic growths through diversification policies, human capital development, peace – building efforts, and as well as good governance, by process, content and deliverables. Export-driven economies must be invigorated while importation is lessened. This will encourage and sustain favorable balance of trade that will jack up the foreign earnings as well as the gross national and domestic products of the third world countries. Youth empowerment and gender equality programmes must be institutionalized and sustained. The issue of brain drain must be addressed and home – generated human – resources as well as public-sector management system and development be facilitated through training and skills acquisitions. There must also be political will on the part of the leadership to encourage indigenous languages to grow in order for national pride to thrive and patriotism to blossom for nation-building effort and process. If all these are done, poverty of the mind which has been the major obstacle to growth, especially in Africa, will be addressed.

1:5 Conclusions

It is at this backdrop that development will be facilitated to make globalization and its process leverage positively on patterns of international behaviors that will provide for a favorable growth process for both the rich and the poor nations of the world, thereby, bridging the widening gaps between the two parts of the world and which will guarantee the atmosphere of good and favorable interdependence and cooperation. By so doing, the clarion calls for a New World Economic Order and balanced political dispensations in the twenty-first century will become feasibly practicable and sustainable. With this, the world is likely able to enjoy lasting world peace and security that is violent-free, but, development – oriented.

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BEYOND CULTURAL IDENTITY: REFLECTIONS ON THE EMERGENCE OF A NEW BREED OF PEOPLE IN THE GAMBIA

Cajetan Nnaocha*

INTRODUCTION

The advent of Christianity, Islam, the adoption of western values and the warm embrace of Arabic culture have greatly impacted on the traditional and social lives of The Gambian people. These foreign elements have replaced their traditional (indigenous) belief systems and ways of life. Yet, the indigenous religious beliefs and cultural values have served not only as the mark of expressions for both indigenous Christians and Muslims in the country; but have also reshaped to a large extent, the forms of Christianity and Islam that are practised as well as the relationship between members of the two religious groups. In turn, the introduction of these foreign religions and western modernity and 'arabization' through western and Islamic education has led to emergence of new breed of people in the country whose orientation, mentality and outlook have totally changed from what it used to be. Equally, the contemporary integration, interdependence and aculturalization of Gambians through exposure to other external influences like responsible tourism and travelling overseas have also detached them from their indigenous culture. In the main, it seems that a new breed of people whose outlook, orientation and view of the world greatly transcends his or her indigenous culture is developing from the complex of social, educational and religious interactions of our contemporary time.

In this paper, an attempt is made to examine the loss of cultural identity in The Gambia occasioned by impact of these two foreign religions (Christianity and Islam) on the traditional religious beliefs and cultural practices with their underlying variable in bringing about the emergence of new breed of people in The Gambia and the impact of the emergence of new breed of people in the country. It also seeks to explore extent of changes that have resulted from the interaction of the two main mission religions (Christianity and Islam) and modernism within the indigenous context. It tries to explain the major educational systems which exist in the country and the several strategies that people adopted in response to the developing challenges. Hence a complex situation in with many layers — tradition, modernity, Islam, and Christianity are intertwined.

The study adopts a qualitative approach which allows for the use of selected cases to explore a social phenomenon of interest based on the researcher's curiosity (Yin, 1994). A case study is intended to

describe, understand and explain a research phenomenon. However, unlike quantitative research, the findings of a case study are not generalized to the rest of the population. Therefore, the question of representative sampling does not arise (Stake, 1995; Yin, 1994). Thus, the number of participants in a study does not matter for a case study to be considered acceptable, provided the study has met its objective of describing the phenomenon being studied (Tellis, 1997). The research tools used, namely interviews and observation (of traditional rites and festivals), made it possible to explore both the religious and socio-cultural history of the people, which existed, mostly in oral tradition and practices. In this sense, one of the contributions of this research lies in its role of "awakening and resocitate rescuing the memory" of the indigenous peoples of The Gambia. This effort becomes more relevant as the potential for losing this important aspect of the peoples' identity increases, with the older generation passing on from this life and the reality of the emergence of new breed of people in The Gambia becomes obvious.

The central argument of this study is that, although, a larger percentage of the indigenous Gambian people are converts to Christianity and Islam respectively, however, it is still the indigenous beliefs and values which, mainly, serve as the mediation for their religious and cultural expressions. Thus, indigenous influence and in-breeding have enhanced harmonious relationship among members of Christianity and Islam in The Gambia. The author also argues that through today's world of development and globalization, the Gambian native people have alligned themselves with the mix of foreign and traditional values which have produced a new set of beings.

THE LOSS OF CULTURAL IDENTITY IN THE GAMBIA

The concept of cultural identity may be used in two different ways. In the first instance, it could be referred to as the collective self-awareness that a given group of people embodies and reflects. This is the most dominant term used to describe the concept. "Generally", writes Bochner (1973), "the cultural identity of a society is defined by its majority group, and this group is usually quite distinguishable from the minority sub-groups with whom they share the physical environment and the territory that they inhabit." With group as the underlying word, the concept is similar to the notion of a sum total of national or social character which describes a set of behaviour that members of a given community share with one another above and beyond their individual differences. Most often than not these traits or set of behaviours last for a relative long time, thereby becoming part and parcel of that society. Such traits almost always include aggregation of values, norms and attitudes towards life, death, birth, family, marriage, ceremonies, children, God, nature etc. Used in its collective sense, the concept of cultural identity includes typologies of cultural behaviour, such

behaviours being the appropriate and inappropriate ways of meeting basic needs and solving life's essential dilemmas. Used in its collective sense, the concept of cultural identity integrates the shared premises, values, definitions, and beliefs and the day-to-day, largely conscious and unconscious, patterning of activities.

The second, but more specific use of the concept, cultural identity, revolves around the identity of the individual in relation to his or her culture. Cultural identity: in the sense that it is an operational aspect of individual personality and a fundamental symbol of a person's existence. But, it is in reference to the group (earlier mentioned) that the concept will be used in this paper. In the writing of Erikson (1959), he identifies a rudimentary form of psychic organization which develops in successive psychosexual phases throughout life. Erikson, who focused the greater portion of his analytic studies on identity conflicts, recognized the anchoring of the ego in a larger cultural context. Identity, he suggested, takes a variety of forms in the individual. According to him "it refers to a conscious sense of individual identity: at another to an unconscious striving for a continuity of personal character: at a third, as a criterion for the silent doings of ego synthesis: and, finally, as a maintenance of an inner solidarity with a group's ideals and identity." Erikson's analytical perspective is only one of a diversity of definitions. Most often than not, though, the concept of identity is meant to imply a lucid sense of self that depends mainly on a steadiness of morals and a sense of wholeness and incorporation.

The most pertinent question is how did Gambians lose their cultural identity? Of course, the answer is not far-fetched. The loss of cultural identity is traceable the coming of Christianity, Islam, colonialism, modernism and also through European tourists' infiltration into the country. As soon as Christianity and Islam were introduced in The Gambia, most of the indigenous people became transformed. With this, western values, Christian doctrines, Arabic culture and language replaced Gambian culture, traditions, norms and values. However, the Africanisation of the Islamic religion made its acceptance faster and possible. The outcome was a hybrid of Western and Islamic culture with the Gambian culture, which alienated its indigenous people.

Although, a handful of Gambians, mostly from Aku (Creole) ethnic extraction accepted Christianity, it however played a significant role in diminishing Gambian cultural practices through the introduction of Western education. Christian Missionaries who were harbingers of western civilization and culture played significant roles in diminishing and devaluing Gambian /African cultural identity. This, they did through condemning Gambian culture and values and replaced them with their own cultural values which were at variance. Christian Missionaries started arriving in The Gambia in the 19th century, after explorers ventured into the interior of the country, thereby paving way for

them. Missionaries opened churches and schools, gradually spreading their religion, languages and literacy at the detriment of the native peoples. The outcome was a change from traditional values to western orientation.

Colonialism also played a significant role in the transformation of The Gambian people. For over 100 years The Gambia was coerced into foreign or European rule. As colonialism was imposed against the will of the people it changed the face of the traditional society. For instance, exploitative trade increased, thereby bringing the indigenous people closer to the white man. As a result, the colonists' languages and culture were imposed on The Gambian peoples so much so that it became the official language of expression. The Gambian culture there became a hybrid of local and foreign influences, with a new class of beneficiaries. Cities and towns grew, and a new urban class became distinct from their pastoral ancestors. Gambia, very much joined the 'modern world' in many ways, though very much in its own way.

Tourists' infiltration into The Gambia greatly assisted in playing down on the cultural heritage of the people of the country. Being a cultural melting port and tourists' hub of many European and American countries, they bowed down to foreign cultures. What we see today in The Gambia is a mix of Gambian and western values and culture. Indigenous peoples of The Gambia are paying a high price for tourism. In their drive to benefit from the offers of tourism, it has devastated their lives and changed their life styles. Its deadly mix could be in the form of embrace of western ideology- mode of dressing, craze for western oriented products and breakdown of traditional Gambian values. On the basis of the infiltration of these foreign elements, undoubtedly the much cherished African cultures as represented in The Gambia had gradually faded and disappearing with each passing day. This is largely due to the influx of foreign religions: Islam and Christianity, western culture and modernism in the society. The Gambian society has been made more vulnerable by tourism, migration, and other global activities. In the beginning, the states, empires, kingdoms etc. that make up what we call today The Gambia has their cultural norms, values and identity which were passed on from generation to generation. This is reflected in their deep cultural practices, traditions and belief systems that have been in existence well before the coming of, Islam, Christianity and colonialism which put asunder the cultural values that have commonly bound them together and given them that unique identity of who and what they are.

It is well known that the nation-state, The Gambia, was inherited from the British colonizers who were on exploiting mission in Africa. These colonizers and imposters bequeathed to Gambians and Africans in general the kind of education that shunned their cultural values and heritage and propagated western ideologies and cultures. The outcome was the

emergence of African educated elites who inherited the nation-state from the European colonizers, who in turn benefited exclusively and unscrupulously from the prevailing socio-political and economic order. As (Ranger, 1983) puts it “Europeans invaded African traditions, offered Africans a series of clearly defined points of entry into the colonial world, though in almost all cases it was entry into the subordinate part of a man/master relationship.” Thus, not only were African uneducated, masses were left out in the cold, but also they could not relate cordially and meaningfully to the current elitists socio-political economic contraption. The latter being perpetuated through education, by the African elites, educated in the Western world. The existence of socio-economic alternative/parallel systems which combined modes of production, religion, and migrations come as no surprise.

In Africa, we have two types of traditions; one is created and the other inborn, on the one hand, an imported traditions, including Western culture (via Christianity), and Arab Islamic traditions. The modern nation-state in Africa belongs to the category of invented traditions. (Hobsbawm,1983) elaborates further: “Invented ‘tradition’ is taken to mean a set of practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norms of behaviour by repetition, which automatically implies continuity with the past.” Indeed the influence of the Christian church and European culture came with its own appeal, especially, through the provision of education and prospects of material progress; its appeal was too compelling to the extent that some of the elders and chiefs, who, initially, resisted the intrusion, supported the missionaries and gave out lands for churches and schools. Today, the appeal of Western culture and its material promise is, still, very strong, if not stronger than before, especially, to some members of the younger generation of Gambians, who, unfortunately, embrace everything Western to the neglect of their own culture.

Most Gambians have mixed up their traditions, culture and values with Christian and Islamic culture. As a result, they are neither truly traditional, Islamic nor Christians. Nowadays, the scenario is now part and parcel of Gambian culture for the trend has been in existence for so long that it has acquired an authentic local flavor and legitimacy.

In *The Invention of Tradition*, (Ranger, 1983) gives a very good example of an indigenized tradition. Since traditional African peasant shrines, cults, and pilgrimages also exist, “the Roman Catholic Church has responded to that proliferation by authorizing a popular Marian veneration, and centralizing it at a few shrines to which the flow of pilgrims was directed. Now into Africa were introduced replicas of Fatima and Lourdes.” T. Ranger also provides an example in which the two types of traditions (traditional and Catholic) co-exist in a parallel fashion.

While Christianity made inroads where there was local belief, it mostly did not do so where Islam existed. Today, the Christian and Muslim parts of Africa are as they were so colonised and influenced. Tensions exist, and the underlay of traditional beliefs is still very strong. In many places, people will go to a church or mosque on Sunday/Friday, but on Wednesday they will still sacrifice a chicken to placate a spirit, or buy medicine from a traditional native doctor that involves charms and magic. The same would go for the wearing of amulets and or charms around the alms and waist for ‘protection’.

THE IMPACT OF THE EMERGENCE OF NEW BREED OF PEOPLE IN THE GAMBIA

A new breed of people in The Gambia whose orientation and perception of the world greatly transcends his or her indigenous culture is developing from the complex of social, political, economic, and educational interactions of our contemporary time. Various conceptions of an “international,” “transcultural,” “multicultural or intercultural” individuals have each been used with varying degrees of explanation. Basically, they are all efforts to define someone whose horizons extend profoundly beyond his or her own culture. An international person, for instance, has aptly been defined as a person who trusts other nations, is willing to cooperate with other countries, perceives international agencies as potential deterrents to war, and who considers international tensions reducible by mediation (Lutzker, 1960). Others have studied the international orientation of groups by measuring their attitudes towards international issues, i.e., the role of the U.N., economic versus military aid, international alliances, etc. (Campbell, Gurin and Miller 1954). Suffice it to say that several attempts have been made to measure the world-mindedness of individuals by exploring the degree to which persons have a broad international frames of reference rather than specific knowledge or interest in some narrower aspect of global affairs (Sampson and Smith 1957, Garrison 1961, Paul 1966).

The multicultural person is, at once, both old and new. On the one hand, this involves being the timeless “universal” person described again and again by philosophers through the ages. He or she approaches, at least in the attributions we make, the classical ideal of a person whose lifestyle is one of knowledge and wisdom, integrity and direction, principle and fulfillment, balance and proportion. “To be a universal man,” wrote John Walsh (1973) using “man” in the traditional sense of including men and women, “means not how much a man knows but what intellectual depth and breadth he has and how he relates it to other central and universally important problems.” What is universal about the multicultural person is an abiding commitment to the essential similarities between people everywhere, while paradoxically maintaining an equally strong commitment to differences. The universal person suggests Walsh “does not at all eliminate culture differences.” Rather, he or she “seeks

to preserve whatever is most valid, significant, and valuable in each culture as a way of enriching and helping to form the whole.” In his embodiment of the universal and the particular, the multicultural person is a descendant of the great philosophers of both the East and the West.

On the other hand, what is new about this type of person, and unique to our time, is a fundamental change in the structure and process of identity. The identity of the “multicultural,” far from being frozen in a social character, is more fluid and mobile, more susceptible to change, more open to variation. It is an identity based not on a “belongingness” which implies either owning or being owned by culture, but on a style of self-consciousness that is capable of negotiating even new formations of reality. In this sense, the multicultural person is a radical departure from the kinds of identities found in both traditional and mass societies. He or she is neither totally a part of nor totally apart from his or her culture; instead, he or she lives on the boundary.

To live on the edge of Christianity, Islam and modernism have produced a multicultural person in The Gambia. Most Gambians outlook and views to traditional issues have changed. Christianity, Islam and traditional religions have become syncretic. Once Islam has established its control in West Africa, they sought to reinforce the ‘local’ as opposed to the global identity of Islam that was encouraged by the pilgrimage. They encouraged a local pilgrimage, tomb or ceremony, or facilitated the *ziara* or collection tour of a well-known cleric. This fitted, of course, within a conception of “*Islam noir*, or *Islam maure*.” Many Africans have not abandoned their traditional shrines in favour of Islam or Christianity; in fact, they keep both. As an example, many Gambians Christians and Muslims wear amulets and charms, pour libations, perform sacrifices at road junctions to appease their gods and goddesses, and, at the same time, attend mosques and churches. This brings to mind the concept of syncretism. Syncretism is actually a component of the paraphernalia of responses to transformations. To many Gambians, Christianity, Islam and traditional religion are in a symbiotic relationship where each benefits the other.

The several Marabouts in The Gambia or Muslim proselytizers whose aim was to spread Islam, included clerics hailing predominantly from the Kombos; figures such as Foday Sillah, Foday Kabba Dumbuya, Ma Bah etc, famous for their *jihads* (holy wars) across the Senegambia region. In essence, the Islamic clerics replaced the old African traditional diviners. These clerics set up Quranic schools in their *Kerr* (town) known as *daara* in Wolof (*madrassa* in Arabic) where the newly—or recently—converted peasants started sending their children in order to learn the rudiments of the Quran as well as the Arabic language (classical). An interesting point is that most Muslim children have attended—and still do, nowadays—the *daara* where rote learning is the main tool of knowledge acquisition.

However, since Arabic is not a widely-spoken language in The Gambia, the children also attend the western styled education, in order to speak English language that will integrate them fully into the society.

Many Muslims in The Gambia considered and very few still do—that sending their children to English school was like preparing them for perdition and for Hell in the hereafter. In the understanding of these, mostly illiterates (in English) rural folks, English schools as far as they are concerned was the same as Christianity because the latter was represented by the white man and his culture. In short, a child who entered English school was a potential Christian, a *nasaran* (infidel) in the making and would, subsequently, be lost forever. He would become a Black English man; he would speak English, he would think and act like a European man and would, even, marry a white woman. In the final analysis, that child would be a lost soul; he would forget about his African cultural, linguistic, and religious roots. Thus, some Gambians preferred sending their children to Quranic School.

The British government established schools in The Gambia to serve their officials located in different parts of the country, but it was the missionaries who laid the foundation of massive western education in the country. However, one clearly notices that this type education was narrow in scope, in not making room for vocational or technical education. The British colonizers kept faith with colonized natives by keeping their culture, traditions, and customs and, at the same time, partaking into the colonial enterprise. On the other side of the coin is that the British did not want all their colonial subjects to be educated for, if that were to happen, that was the surest way to awareness and, therefore, to the rapid political emancipation and freedom of the colonized. Instead of implementing a policy of compulsory mass education in the colonies, chose to train parchment of African elites to act as a buffer and interpreters between the colonizer and the colonized.

A noticeable scenario is where children attend both the Daara and the Quranic school in the evening and western education in the morning. But the dilemma here is that he or she who attends only the madrassa cannot adequately fit into the secular society as most of them cannot express themselves in English and not to think of getting jobs. This system still exists in The Gambia. However, things have greatly changed as nowadays more and more children attend English schools alone. At the end of the day, the major challenge is how to reconcile the two systems.

Even though, at first, many parents refused to send their children to English school and preferred instead, the *daara*, these same parents started to gradually accept the school of the white man the moment they knew that it was possible to attend both religious and secular schools. After witnessing children who went both to Quranic and English schools, many parents realized that the same children knew how to read and

write but, most importantly, later on, they could get a job, primarily as a teacher or civil servant in the colonial administration. As well, the person who attended both educational systems did not turn into a Christian even if he went to United Kingdom, U.S. etc to further his/her education. He was still a Muslim who performed his daily prayers, did his fasting and even went to Mecca for pilgrimage in some cases. However, this brand of newly Western-educated Gambian Muslim man or woman had to prove to his kinsmen and peers that he was still a Gambian, and not alienated. Thus, he develops an ambivalence behavior by partaking in the modern world (thanks to English education) and in his native and traditional community, the latter being represented by symbols such as the wearing of Gambian traditional cloths, praying at the Mosque, attending traditional ceremonies, festivals, traditional funeral rites etc. Thus, the old is still inside the new. The trend in The Gambia also is that Youths put on traditional or Muslim regalia during Muslim festivals like the *Koriteh* and or *Tobaski* and the following day put on the English fashioned clothes (For instance, wearing of Jean trousers and a 'T' shirt top to match) to continue the celebration. This is the dilemma of most Gambian youths who mix up traditionalism, Islamism and modernism together. They are readily available to perform any of these rites whenever duty calls for it.

Thus, many people came to the conclusion that it was indeed possible to mix the two educational systems, that one could have it both ways. Moreover, it dawned on the colonized that the English language was the symbol of modernity, the entry door to the future, the path on which to tread if one were to have a good and secure job, in addition to being given a well-deserved respect. In the final analysis, one sees that there was a perpetual battle in the mind of the divided Western-educated Gambian Christians and Muslims as he had to pledge his loyalty or faithfulness to his African culture, Christian and Islamic faith while having a foothold in the modern world thanks or no thanks to the mastery of the English language, culture, and values. However, in spite of the recognition of English as the channel to modernity, there is a current debate in The Gambia tied to the fact that many educationists have highlighted the alarming and painful decrease of the level of mastery of and competence in the English language by students. In addition, on the radio airwaves and the TV stations, many speakers prefer Wolof and Mandinka; thus, especially Wolof is gradually replacing English in the urban areas. One can foresee that, in the near future, Wolof will replace English, so to say.

The ambivalence mentioned above is a characteristic of the modern Gambian person as he is caught between the webs of the two worlds: The traditional and the modern. In other words: between a rock and a hard place. For instance, one has only to look at the way people dress in the streets of towns and cities like Banjul, Serrekunda etc. where some wear traditional Gambians garbs and *boubous* while others wear western jeans, suits, coats and ties (even amidst hot

and sunny weather) and others still wear oriental *djellabas* and veils for women.

This is an exercise of compromise, of equilibrium, and of striking a balance which must be undertaken at all times, both at the mental and physical plains. In the final analysis, there is no need to demonstrate the prestige of English school as well as its superiority over the Quranic School. However, many people in The Gambia believe that if the former provides means of sustenance here on earth, the latter will open the doors of heaven in the world hereafter. Many Gambian Muslims tend to adopt this compromise and don't want to be obliged to choose between the two educational systems and traditionalism.

In a preliminary conclusion, nowadays, in The Gambia, concerning the question of Islamic religious education, the main challenge and the current debate bear on the modernization process of Quranic Schools, the *daara*. The main disadvantage of this type of school is that the child learns only Arabic and the Islamic religious tenets, hence a theological orientation given to the educational system. Thus, it is difficult for children who go exclusively to Quranic school to fit into the demanding modern world because they are not equipped with the necessary and adequate tools such as the command of modern languages like English for instance, as well as the mastery of relevant subjects such as mathematics, geography, history, physics, chemistry, biology, agricultural science, government, computer science, etc. In short, the aim of modernizing the *daara* is to have a type of school that is grounded in Islamic values yet open to the modern world.

In their article bearing on the concept of syncretism, Stewart and Shaw posit that "syncretism is very slippery, but it is precisely its capacity to contain paradox, contradiction and polyphony which makes syncretism such a powerful symbolic process." The process of syncretism is a two-pronged concept: First, we have the religious sphere; in effect, the process here entails the mixing of elements hailing from the old African traditions, on the one hand, and the Islamic tenets, on the other. As an example, one has the wearing of charms. These amulets are meant to ward off evil, attract luck, protect the person against the evil eye and tongue, etc. Properly speaking, we are in the realm of the pathology in which case, when one strongly believes in a phenomenon, the latter is bound to happen, even if it is a coincidence or a case of pure happen stance. Very often, charms contain Quranic verses written in Arabic on a piece of paper and, then, sewn in a leather pouch. At other times, the charms and amulets are strictly traditional as they may contain animal body parts, cowry shells, bird feathers, dried cola nuts, etc. Yet it goes without saying that these traditional elements have nothing whatsoever to do with the Quran; yet people manage to have both co-existed in a harmonious fashion. This is sort of the Africanization of Islam, which made its adoption possible. Another example of syncretism relates to names for many people have both

Christian/Muslim/Arab and African names like Lamin Stephens or James Mohammed) or Christian/Western and African names Philip Gassama, Rose Ceesay etc. Examples of syncretism can also be found in the linguistic realm with code-switching whereby a speaker in an occasion goes from English to Wolof and Wolof to English respectively; thus, the speaker alternates Wolof and English sentences. In our contemporary Gambian society, most English lexicon found expression in Wolof language. It is common to notice that most educated Gambians cannot speak English without mixing it with Wolof (local language spoken in The Gambia) and vice versa.

In the music industry there is a noticeable mix of both traditional music, for example 'Ndaga' in Wolof language, hip- up and or disco. Although, at traditional ceremonies both local and English music are played to grace occasions but it has been observed that Gambian youths prefer western styled music to local ones. The danger of this dislike for traditional music is that in the near future it may go into extinction. And this is a cause for concern.

The social environment itself is a multi-faceted terrain. It is a maze in which the individual must find his way and at the same time, navigate the treacherous waters of modernity, however, when faced with such dilemma, the individual usually resort to elements of meaning, depending on specific situations, interest (at that moment), priority and or sentiments.

CONCLUSION

This paper has examined contemporary Gambian society where an adopted and adapted form of Islamic education co-exists alongside western model of education and traditionalism. In the process, one notices a paradigm shift to the extent that it looks like a new breed of people is trying to emerge in the country. Like in most parts of Africa, Islam in The Gambia is seen as a syncretic religion which mixes traditional values, the Quranic precepts and then co-habits symbiotically with the western modernity, rightly viewed as unconscious westernization.

There are two educational models in The Gambia, English secular school and Quranic (*Madrassa*); which are blending secularism and spirituality together, thereby bringing out new breed of people who are neither truly religious nor totally secular; applying traditionalism whenever it serves their purposes and interest. Therefore, in the presence of western values and ideologies the strength of Islamic practices and the survival of African traditional beliefs, norms and values, new forms of thought, outlook and modes of being are emerging. This new breed of people are not consciously aware that they are now unmarked white washed beings; who have lost touch with their original and unique cultural identity.

The situation (hybrid) is a serious challenge in their traditional environment and they overcome this

dilemma by devising strategies which enable them to respond to rapid cultural, social, religious, linguistic, and technological transformations. This changing identity therefore necessarily brings forth the advent of new forms of representations, of identities and of new modes of being.

Thus, even though the traditional and the modern life styles try to co-exist, it is not always an easy exercise. As the world shrinks, becoming more integrated, globalized and keeps on changing by the day, people in The Gambia and Africa in general do not have a choice but to devise strategies which efficiently respond to the rapid changes and transformations. Thus, educational system is part and parcel of that situation of change and transformation.

The changes brought on in our time have invoked revitalized needs for the preservation of collective, cultural identities. Yet, along with the disorientation and alienation which have characterized much of this century comes a new possibility in the way humans conceive of their individual identities and the identity of the human species. No one has better stated this possibility than Taylor (1969), himself an excellent example of the multicultural person:

"There is a new kind of man in the world, and there are more of those kinds than is commonly recognized. He is a national citizen with international intuitions, conscious of the age that is past and aware of the one now in being, aware of the radical difference between the two, willing to accept the lack of precedents, willing to work on the problems of the future as a labour of love, unrewarded by governments, academies, prizes, and position. He forms part of an invisible world community of poets, writers, dancers, scientists, teachers, lawyers, scholars, philosophers, and students, citizens who see the world whole and feel at home with all its parts."

The author argues in this study that although, a good number of native Gambian people were converts to foreign religions (Christianity and Islam alike), however, it is still the traditional beliefs and values which, mainly, serve as the mediation for their religious and cultural expressions. Thus, indigenous influence and in-breeding have enhanced harmonious relationship among members of Christianity and Islam in The Gambia. The author strongly holds the view that in day's world of development and globalization, the Gambian native people have aligned themselves with a mix of foreign and traditional values which have produced a new set of beings in the country.

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