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**Justification and Appreciation
of Non-Formal and Informal
Learning in Higher Learning
Institutions: Reflections and
an Interpretative Clarity**

**Changing Path-Dependencies
through Mutual Learning**

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of Family Business: A Curious
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**The Great Apostasy - Part
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Socio-Political Issues**

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The COVID-19 pandemic has certainly dominated global headlines in 2020.

Source: <https://www.who.int/news>

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JUSTIFICATION AND APPRECIATION OF NON-FORMAL AND INFORMAL LEARNING IN HIGHER LEARNING INSTITUTIONS: REFLECTIONS AND AN INTERPRETATIVE CLARITY

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Introduction

Education may be looked at as the process by which societies deliberately transmit their accumulated information, knowledge, understanding, attitudes, values, competences and behaviors across generations. It involves communication designed to bring about learning (ISCED, 2012). While learning is associated with the individual acquisition or modification of information, knowledge, understanding, attitudes, values, skills, competences or behaviors through experience, practice, study or instructions (ISCED, 2012). In most higher learning institutions in the world, it is common to find that a lot of emphasis is usually placed much more on traditional formal learning system and approach to knowledge, skills and experience sharing.

Formal education has always been greatly glorified and recognized by almost all if not all Government bureaucrats and government anchored accreditation bodies and agencies in the world. It is looked at as corresponding to a systematic, organized education model, structured and administered according to a given set of predetermined laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is seen as characterized by a contiguous system of relation which involves the teacher/lecturer, the students and the institution. It is a learning process normally adopted and strongly appreciated by most schools, colleges and universities today. Formal education institutions are administratively, physically and curricularly organized and require from students minimum classroom attendances. There is a program that lecturers and students alike must observe, involving intermediate and final assessments in order to advance students to the next learning level (Sarramone, 1975). Importantly, this kind of formal education system is institutionalized, intentional and planned through public organizations and recognized private bodies.

Formal education programs are usually recognized as such by the relevant national education authorities or equivalent authorities. It is looked at as consisting of initial education which usually starts at the primary and progressively moves towards the secondary, up to

tertiary levels of learning. Vocational education, special needs education and some parts of adult education are often recognized as being part of formal education system (ISCED, 2012). However much as these various levels of formal education are valued by different stakeholders, the main issues of concern and contention at this particular point in time which constitute questions include: for how long should higher education actors continue to place disproportionate weightage of preponderance over this traditional form of learning which has predominantly been centered on teachers and lecturers as monopolizers of knowledge, skills and experience? Hasn't the world been dynamic enough to demand steadfast and appropriate changes to address contemporary issues of the time using modified or adjusted approaches? Do we have an alternative approach to learning which may address more concretely societal problems, especially in developing countries? Is it not proper to appreciate a mixture of different forms of learning for the mutual benefit of learners, educational institutions and parents? Are rights of learners respected, protected and fulfilled adequately under formal education system and approach in higher learning institutions? Are governments in the world moved a long way to fundamentally make befitting modifications and adjustments in terms of approach and practice to ensure adequate respect, protection and fulfillment of individual rights in higher learning ethos? -in the context of the latter: respect in education is associated with governments refraining from unnecessary interference with the enjoyment of education rights based on individual choice(s); protection is looked at emphasizing the prevention of others from interfering with the enjoyment of rights; and fulfillment of rights is taken as anchored on the adoption of appropriate measures towards the full realization of rights by relevant stakeholders (UNHRC, Fact Sheet No.33, 2008).

Non-Formal and Informal Learning

According to UNESCO Guidelines (2012), non-formal learning is learning that has been acquired in addition or alternatively to formal learning. In some cases, it is structured according to educational and training

arrangements, but more flexible. It usually takes place in community settings, the workplace, and through the activities of civil society organizations. Through the recognition, validation and accreditation process, non-formal learning can also lead to qualifications and other recognitions. A number of scholars have argued that non-formal education seems better poised to meet the real individual needs of students and society at large. According to Ward, Sawyer, McKinney & Dettoni (1974), a systematic analysis of the main features of non-formal education shows that participants are led to non-formal programs because these offer the relevant and real life expertise that provides the necessary and better understanding of individual potentials, and the surrounding environment one lives in much better and concretely. It is considered natural that if the education offered in schools, colleges and universities is without substantial value for a student's life, and fails to prepare him/her to deal effectively and adequately with daily problems, he/she will then find himself/herself rendered uncomfortable in the final analysis. It is appreciated that non-formal education is focused on the student; it presents, for example, flexible features as regards the initially established and adopted procedures, objectives and contents. According to UNESCO (2010), non-formal education helps to ensure equal access to education, provides an easier and cheaper route to eradication of poverty, eradicate illiteracy much more easily especially among women; and improves women's access to vocational training, science, technology and continuing education. It is further contended that it encourages the development of non-discriminatory education and training. The effectiveness of such literacy and non-formal education programs are bolstered by family, community and parental involvement. Importantly, non-formal learning has experiential learning activities that foster more effectively and efficiently the development of appropriate skills and knowledge among learners in society (UNESCO, 2010).

According to Organization for Economic Co-operation and Development (OECD, March 2010), there are four different types of benefits which may be generated when non-formal and informal learning are pursued and recognized as follows:

- *“Economic benefits by reducing the direct and opportunity costs of formal learning and allowing human capital to be used more productively;*
- *Educational benefits that can underpin lifelong learning and career development;*
- *Social benefits by improving equity and strengthening access to both further education and the labor market, for disadvantaged groups, disaffected youth and older workers; and*
- *Psychological benefits by making individuals aware of their capabilities and validating their worth”*

It is argued that formal education system appears inadequate to effectively meet the needs of the individual and society in general. To this extent, it is preponderated that the need to offer more and better education at all levels to a growing number of young people, particularly in developing countries becomes even more urgent and relevant today; the scant success of current formal education system to meet all such basic but vital demands has demonstrated the need to develop alternatives to learning (UNESCO, 2010, 2012; UIL, 2015).

The rigid structure of many formal schools, colleges and contemporary universities system of education in the world – mainly because of rigid rules and regulations tend to blind a number of them from concentrating a lot more on the real needs of students and society (being too academic and out of touch with contemporary reality in society); often offering curriculum that greatly leans away from the individual and society's vast needs; far more concerned with performing programs than reaching out to real life and useful objectives. This then calls for non-formal education which, starting from the basic need of the students is concerned with establishing strategies that are compatible with reality (Freire, 1972; OECD, 2010).

It is necessary to remember that informal learning that form of learning that occurs in daily life, in the family, in the workplace, in the communities and through interests and activities of individuals. According to UNESCO Report (2012), through the recognition, validation and accreditation process, competences gained in informal learning can be made visible, and can contribute to qualifications and other recognitions of individual achievers. In some cases, the expression experiential learning is used to refer to informal learning that focuses on learning through experience.

Right to Education in its various Forms and Levels

Reflecting on the work of the Special Rapporteur on the right to education, the designated United Nations representative projected the essential features of the right to education in the famous document called *“General Comments Number 13 (1999)”*. The Special Rapporteur contended and advised education stakeholders that education in all its forms and at all levels should exhibit the following interrelated and essential features:

- a) **Availability:** it is emphasized that functioning educational institutions and programs have to be available in sufficient quantity for all individuals in society;
- b) **Accessibility:** it is noted that educational institutions and programs should be accessible to everyone while taking into account of it being non-discriminatory (to be inclusive and equitable); being physically accessible including appreciating and promoting the notion of distance-learning using mediated

and appropriate instructions and technology. This supports the efficacy of economic accessibility. States parties are expected to progressively introduce free secondary and higher education to all potential learners;

- c) **Acceptability:** the form and substance of education have to be acceptable to students and in appropriate case, parents; and
- d) **Adaptability:** education system adopted should be flexible and should adapt to needs of changing societies and communities, and respond to the needs of students within their diverse social and cultural settings (United Nations Fact Sheet Number 33 on Human Rights, 2008).

In concluding on the four raised points, the Special Rapporteur on the right to education firmly emphasized that when considering the appropriate application of these four interrelated and essential features, the best interests of the student shall be a primary consideration (Ibid).

Conclusions and Recommendations

- The Faure Report – *Learning to Be* (1972) and the Delors Report – *Learning: the Practice Treasure Within* (1996), have contributed a lot to the development of policy and practice in lifelong learning and the creation of learning societies in UNESCO Members States. In encompassing formal, non-formal and informal learning, lifelong learning emphasizes the integration of learning and living in life-wide contexts across family and community settings, study, work and leisure, and throughout an individual's life. To this extent, higher learning institutions and actors should appreciate and place appropriate equivalent weight and value as necessary on all these forms of learning when it comes to recognition, validation and accreditation in the circumstances. Non-Formal and Informal learning attributes should be adequately integrated in higher learning institutions; and recognized, validated and accredited appropriately and accordingly.
- The researcher notes that in a complex and fast changing world of today, it is necessary for individuals to acquire and adopt competences through all forms of learning to cope with various challenges. However, it is unfortunate that most qualification systems in many countries or societies disproportionately focus on formal learning in educational institutions to the disadvantage and relegation of non-formal and informal learning arguments and ethos. Arising from this kind of straightjacketed rigidity and some kind of mentality of absolutism adopted and promoted, a large part of an individual's learning remains unrecognized; and many

individuals' motivation and confidence to continue learning is not well developed, anchored and promoted. Based on this academic and professional enigma of intolerance, or mentality of limited accommodation, what has surfaced is the huge underutilization of human talent and other associated resources in society. Therefore, it is contended and recommended that learning outcomes that young people and adults acquire in the course of their life in non-formal and informal settings should be made substantially visible, assessed using appropriate tools, and accredited as appropriate. Such learning outcomes should attract befitting and equivalent commendations recognized and accepted in society.

- The researcher believes that every individual should have the right to access to education and engage in any form of legitimate learning form well suited to his/her needs; and have their individual learning outcomes made visible and valued in society.
- Importantly, competences that every individual has accumulated through non-formal and informal learning at various learning levels should be treated on a par with those that are obtained through formal learning. To this extent, relevant and supportive international education instruments and standards should be applied as appropriate in the assessment of knowledge, skills and competences of individual learners. For example, the use of international organization of standardization (ISO) instruments such as: ISO 9001: 2008, ISO 9001: 2015, ISO 29990: 2010, and ISO/IEC 17021 – 1 among others become crucial benchmarks for application. In the case of ISO 29990: 2010, it is an international standard for providers of training and further training which is certifiable, and is the state-of-the-art in conformity to ISO requirements placed on management quality systems regarding non-formal learning. It is a plausible standard relevant to all educational institutions such as universities and schools for sustainable quality management; and proven international commercial viability. ISO 29990: 2010 is an instrument and standard relevant for use in non-formal education at various levels of learning engagement.
- It is good practice for educational institutions and bona fide actors in higher learning to ensure the centrality of learners in the recognition, validation and accreditation process. The learners' respective best interests should be accorded primary consideration as a

matter of human right in the attainment of higher education.

- It is vital that there is appropriate flexibility and openness in formal education and training by learning providers. Access to higher education using appropriate and legitimate means without discrimination should be appreciated since educational institutions potentially deal with different categories of learners from different backgrounds. It is good practice for educational institutions and associated scholars not to be shrouded with elements of uncalled for “secrecy”, compounded by the notion of unnecessary discrimination (unnecessary practice of exclusion in higher education attainment).
- Finally, it is imperative that the criteria and procedures for assessing and validating non-formal and informal learning should be relevant, reliable, fair and transparent using internationally proven and acceptable benchmarks.

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CHANGING PATH-DEPENDENCIES THROUGH MUTUAL LEARNING

Professor Dr Bruce R. Duncan*

Introduction

This literature-based, peer-reviewed social science journey acknowledges that history matters because the influences from the past can/do dictate our path-dependencies - laws, societal norms and morés viz. “the way we do things here” (Seddon, 2017, North 1990). However, history also reveals that we do not have to remain wedded to any encultured but outdated practice/belief (technology is one agent that invites change, does it not). We do not have to live by the beguiling mantra, “if it ain’t broke, **don’t fix it**”¹. Concerningly, however, many decision-makers restrict progress by clinging like Rhesus monkeys to ageing path-dependencies even though justified alternatives offer answers and improvements to the way things are done (SG, 2020) – as, in post-Coronavirus reforms (Theroux, 2020). However, one key to change is an incentive.

This essay includes “Fact Focus” sections that invite readers to review relevant ancillary social science research. Hopefully, contact with Dr Lane Benjamin, the inspiration behind the dynamic, pioneering programme that, in essence, changes destructive path-dependencies, will be of assistance - theory in practice.

Definitions of core vocabulary viz. path-dependency and the two fundamental concepts (*response* and *reaction*) precede this essay’s frame work. The typewriter metaphor illustrates a change-resistant path-dependency.

The Outline

- The Framework: Path-Dependencies and Incentives
- Changing Path-Dependencies
- The Black Lives Matter (BLM) Movement and Path-Dependencies
- Statutory Slavery: a Path-Dependency
- Mutual Learning – and incentives

Core Vocabulary: Path-Dependency²

A dynamic process whose evolution is governed by its history is “path-dependent”. The concept is general in its scope, referring equally to developmental sequences (whether in evolutionary biology or physics) and social dynamics (involving social interactions among

economic or political agents) that are characterised by positive feedbacks and self-reinforcing dynamics.

Source: David (2006)

In brief, path-dependencies result from historical, habit-enforced behaviours that define the warp and woof of our behaviour and beliefs - history matters.

Fact Focus for reader research:

https://www.researchgate.net/publication/337415150_The_intergenerational_effects_of_mass_trauma_in_sculpting_new_perpetrators

Ethics

Yes, indeed, path-dependencies influence *reactions* and *responses* and, when self-interest is up for grabs, teleological ethics³ (framed in an incentive) plays a role in decision-making vis-à-vis changing a historical path-dependency.

Core Vocabulary: Stalled Development

So, because culturally embedded path-dependencies pivot on self-serving teleological incentives –stasis occurs. For example, the *reactions* or *responses* seen in:

- The politician’s dodge.
- The hidden agenda.
- The actions of control freaks.
- The selfish decision that hurts others.
- The trade-off decision.

Source: David (2006)

So, by tagging historical-institutionalist-narratives, this essay focuses on the outcomes of established and new path-dependencies – the way we do things - and the resistance to change in the face of viable, and creative alternatives that can diffuse the destructive behaviour that shatters relationships and communities.

The Framework: Path-Dependence

This investigation suggests that changing a path-dependency is outside the remit of the behaviourist theories applicable to path-dependent business actions focussing on organisational change, human behaviour,

¹Source unknown.

²An example of a out of dated path-dependency
<https://www.youtube.com/watch?v=Sk7MugXR1Y>

³ The end justifies the means - consequentialist ethics. Contrariwise, deontological ethics holds that the basic standards for an action being morally right or wrong are independent of the good or evil generated (e.g. The 10 Commandments).

and job satisfaction within the path-dependent business environment.

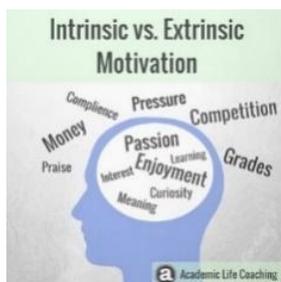
Academic theorists: organisational change.

- Ivan Pavlov (1849 - 1936)
- John Watson (1878 - 1958)
- Edward Thorndike (1874 - 1949)
- Clark Hull (1884 - 1952)
- Burrhas F. Skinner (1904 - 1990)
- Frederick Herzberg (1923 - 2000)
- John W. Atkinson (1923 - 2003)
- Kohol S. Iornem (1980 -)

Crucially, this essay does not focus on the influence of motivational “bribes” to meet the intrinsic and extrinsic needs of personnel – or the business path-dependency.

In contrast, this study focuses on the migration away from a previous social behaviour path-dependency and interaction. Perhaps, the about-face may be likened to a considered choice to abandon a formal religion – a path-dependency - to embrace an alternate philosophy (another path-dependency).

Illustration 1. Motivational Sources (Business)



Understanding the Response/Reaction Concepts

The *response* decisions, featured in the cited behavioural sciences on page 1 are, however, also examples of mind-processed choices incentivised by awakened self-interest.

Diagram 1. The *Response* Process



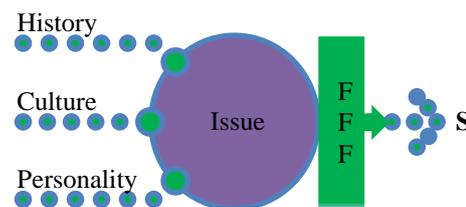
A *response* is cognitive; based on information fed from both the unconscious and the conscious mind. Usually, the “response will be more ‘ecological,’ meaning that it takes into consideration the well-being of not only you

but those around you” (James, 2020) and illustrates an individual’s value system.

Furthermore, the other *reactive* blockage is the evolutionary survival skill-the knee-jerk, instinctive *reaction* to situations or changes (Goligorsky n.d., Goldstein, n.d.).

So, after viewing the *reaction* process diagram, we will touch on the place of incentives and their role in our decision-making process. The focus will foreshadow the incentivised option to convert from one path-dependency to another.

Diagram 2. The *Reaction* Process



F=Flight. F=Fight. F=Freeze. S=Survive

Understanding Incentives

The Cambridge Dictionary defines an incentive as:

Something that encourages you to act in a particular way: [+to do sth]. e.g. People had little incentive to save, and the government should provide incentives for young people to stay in school.

Incentives attract or repel our needs and wants. Consequently, decisions are not always binary choices, but an exercise in selecting options from a collage of habits saved in our brain (North 1990)–from the path-dependencies file.

In general, motivators provide some sort of incentive, a force “acting either on or within a person to initiate behaviour”.

Source: Lumen (n.d.)

So, when facing alternative path-dependencies, our encultured past may glue us to the “what’s in it for me” school of teleological ethics, and thus cause stasis.

Changing a Path-Dependency

However, and arguably, for any progressive society to develop, the actors must see further than the end of their nose. Each player must first prepare to understand her/his path-dependencies to then successfully manage the innate complexities behind choices (North 1990).

Our focus must move away from off-the-cuff *reaction* to embrace the *response-enriched* knowledge model – a cognitive process. Arguably, it is selfish, self-defeating, and arrogant to worship at the shrine of

sentimentality, and escapist nostalgia, just to feed our ego and continue to believe that the earth is flat (sic)!

Fact Focus for reader research:

https://www.researchgate.net/publication/322958108_Multilevel_Connection_as_a_Pathway_to_Healing_in_a_Low-income_South_African_Community

So, having flagged up the need to change, our focus turns to both the actions and reactions of the Black Lives Matter (BLM) path-dependencies along with those of legalised slavery and discrimination.

Black Lives Matter (BLM): Path-Dependencies

We live in a hashtag bedecked world supported by Facebook-, Twitter-, and Instagram-framed slogans. For example, the notorious Twitter feeds that project the needs and wants of the American President to Make America Great Again⁴ reveal much about his path-dependencies.

However, and tragically, in 2014, a Ferguson, Mo., (USA), white police officer had shot and killed Michael Brown (a black man). The killing gave rise to the #handsupdontshoot slogan, and undoubtedly incentivised the subsequent launch of the #blacklivesmatter movement⁵. This focussed and articulated path-dependency is a “protest against violence toward African-Americans” in the wake of a Florida jury’s acquittal of second-degree murder by George Zimmerman in the shooting death of African-American teenager Trayvon Martin (Mineo, n.d.) – another white police officer killing.

Black Lives Matter ... describes itself as a chapter-based national organisation working against police violence and anti-black racism.

Source: Mineo (n.d.).

Arguably, the newly added path-dependency provided the incentivising platform for the 2020 post-George Floyd demonstrations. Included was the path-dependency rooted in 400 plus years of historical, globally encultured social, economic, educational, religious, and legislated slavery in America⁶. A family of path-dependencies had, like a tsunami, swept along streets. Like the storming of the Bastille in 1789, and the early 2010 Arab Spring (the Jasmine Revolution), when repressed anger and resentment had *reacted* against unjust social, economic, racist, and political path-dependencies – with global implications. Crucially, the tragic killing of Floyd was the catalyst at

the juxtaposition of distinctively different, historically-encultured black and white path-dependencies. Each path-dependency stored aeons of unrequited political, social, and human rights injustices intertwined with the historical legacy of 17th-Century Dutch-introduced slavery into the USA (Editors, 2020). Colonially established path-dependencies had subsequently continued to manipulate/ignore and kick black demands for “change” into the long grass.

Arguably, Derek Chauvin’s killing of Floyd was also the outcome of his path-dependent power and entitlement to use the legally-sanctioned chokehold. Of interest were the initial, instinctive *reactions* of many people. Some gave a patronising nod of “I understand but ...” followed by a *reactive* blurring of the focus on the killing, by rightly condemning the social mayhem but also voicing criticism of Floyd’s alleged drug dependency and use of counterfeit money. This classic deflection and diminishing technique opened an escape route to the refuge of the self-interest comfort of the long grass - teleological ethics. In so doing, many missed the core issue –historical, and predominantly white-created racial constructivism (Dawson and Bobo, 2009; Burt, Simons, and Gibbons, n.d.)– a globally virulent path-dependency. On the other hand there was little publicised reaction against the police brutality by the Trump-enamoured political faction where “conservatively framed” path-dependencies suggested evidence of teleological ethics in action.

Fact Focus for reader research:

https://www.researchgate.net/publication/263920796_Exposure_to_violence_across_multiple_sites_among_young_South_African_adolescents

Statutory Slavery: A Path-Dependency

The *reaction* to the reported murder quickly transformed into a structured and globally *responsive* movement that surfed on a centuries-extended path-dependency of “long grass” white-fostered slavery narratives (Acharya et al.). The past had resurrected in a horrific 21st-Century killing. *Reacting* to anti-racist path-dependency, the BLM incentivised a swell of similar path-dependent *responses* that disturbed the long grass path-dependencies. Activists resurrected the skeletons hidden in the long grass viz. the social, cultural, economic, and historical landmarks with links to institutionally structured, legalised slavery.

By raising the issue of statutory slavery, the BLM had incentivised the *reactive* toppling of statues, and burning of flags alongside the vocalised wails from some whites who felt guilty for being “privileged”. However, the *reactive* display of anger had failed to consider other historical path-dependencies.

For example, the Prophet of Islam had owned slaves and accepted slavery (Brown, 2019). People who were not “white” had engaged in the time-bound practice of slavery. For example, the Al Busaidi dynasty (1749–)

⁴Probably a narcissistically-coded slogan to “Make Donald Trump Great Again”.

⁴The writer is proud to be classified as “White, British”, of Anglo-Saxon descent; English/Scottish parents, an anti-monarchist Republican and descendant of King Robert the Bruce!

⁵The white (now ex-police officer) cannot be charged for murder or manslaughter under Missouri Law due to “a lack of concrete evidence” (Wise, 2020).

⁶See the Code of Hammurabi where slavery is noted (Restavek Freedom (2017)).

had abolished statutory slavery in Oman, in favour of a new entrepreneurial economy.

The Hebrews (and later, the Jews) were involved in slavery (Faber, 2000) and Christians were part of the slavery trade. For example, George Whitefield (1714 – 1770), the Oxford University alumnus and premier Protestant evangelist of the First Great Awakening⁷ was a slave owner. His acceptance of the trade in human misery and suffering may have resulted from the acceptance of dated information from the Bible (Exodus 21, Colossians 4, and the Onesimus issue in Philippians, and Ephesians 6).

Quaker, Anglican, and Moravian missionaries articulated a vision of “Christian Slavery,” arguing that Christianity would make slaves hardworking and loyal.

Source: Gerbner, 2018

It was not until the 19th-Century that abolition guillotined slavery’s international legality⁸.

People from all racial, national groups and religions have profited in one way or another from the trade in human flesh; the wealth of nations mushroomed from the labour of imprisoned captives owned by powerful and influential entrepreneurs. The legacy of the commercial endeavours of formidable oligarchs and self-perpetuating institutions still build on the graves of slaves. Arguably, then, let those without the stain of path-dependent slavery, or who do not benefit from the social and economic outcomes of slavery tear down the statue, cause social chaos and then build a new society.

Humpty Dumpty sat on a wall
Humpty Dumpty had a great fall
All the King's horses
and all the King's men
Couldn't put Humpty together again.

Humpty Dumpty sat on the ground
Humpty Dumpty looked all around
Gone were the chimneys
Gone were the rooves
All he could see were buckles and hooves.

Humpty Dumpty counted to ten
Humpty Dumpty took out a pen
All the King's horses
and all the King's men
Were happy that Humpty's together again.

Source: Metro Lyrics (2020)

Yes, black lives do matter, but to abolish the memories of past deeds and racism, we must constructively rebuild by understanding path-dependencies.

⁷The Evangelical Revival was a series of Protestant Christian revivals that swept Britain and its thirteen colonies between the 1730s and 1740s that established a religious path-dependency.

Nonetheless, the hashtag highways also raise concerns about the academic and moral integrity of another deep-seated reality. What is the authoritative institutional supplier that creates racially skewed norms and morés?

Arguably, the buck stops at education and the subject of history. After all, many writers cite Machiavelli, Winston Churchill, Herman Goering, and others as the author of the catchphrase “the victors write history” (Robbins, 2020). Regardless, history is written by people whose educational path-dependencies colour their narratives – whether with black, white, yellow or other shades of grey perspectives!

As an aside and ironically, in black-governed South Africa (the Rainbow Nation), the glacial progress of corporations shows a remnant of white constructivism’s apartheid path-dependency still affecting brown citizens.

- White South Africans still fill just under 68% of top positions in business
- Followed by 14.3% by black African South Africans
- Indian South Africans occupy 9.4% of top positions
- Coloured professionals are in only 5.1% of such jobs— despite representing 9% of the population (roughly the same as white South Africans).

(MG, 2019)

Similarly, ethnic/religious path-dependencies enhance Israel’s control over millions of Palestinians. According to a study by Prof. Avner Ben-Amos of Tel Aviv University’s School of Education, the human rights of Palestinians is rarely a topic in Israeli schools (Kashti, 2020). History is written by those who hold the pen of power and write with teleological ink. Unempathic self-interest and the preservation of “as it was in the beginning and is now forever shall be ...” mantra causes stasis.

However, let us learn more about path-dependence from the Remington typewriter’s keyboard - a metaphor that conceptualises the resistance to a viable alternative and the influence of incentives. Self-interest, and the probable financial needs (incentives) of a powerful company kept control of the market – despite the lure of a new path dependency – teleological ethics called the tune.

Path-Dependency: Typewriter Keyboards and Incentives

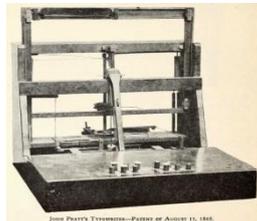


The American inventor, Christopher Latham Sholes (1819 – 1890), was the lead creator of the typewriter (Foulke, 1975). In 1864, he and a friend, Samuel W.

Soulé, had patented their page-numbering machine. Then, after reading about the new writing device created by John Pratt of London, and on the advice of his friend and inventor-mechanic, Carlos Glidden, Scholes redesigned his invention into the typewriter.

Illustration 1. The two earliest typewriters

Sholes' typewriter - 1868



Pratt's typewriter 1866

Source: Jacob (n.d). Source: Messenger (n.d.)

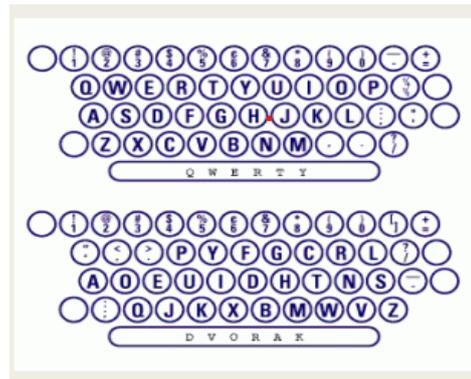
Entrepreneurial creativity had introduced a different path-dependent communications network. However, during the prototype period, Scholes discovered that there was a functional problem with his new machine. Whenever a writer pressed two or more adjacently set keys, the typewriter froze “resulting in a ‘crash’ of the pressed letters” (Moon, 2020). So, to solve the problem, Scholes, redistributed the keys to ensure that the most used letters were as far as possible apart from each other. The net result was the QWERTY style keyboard design – the layout that would forever be the same.

So, on 23 Jun. 1868, with Glidden and Soulé, Scholes was granted a patent, but he encountered difficulty raising working capital for its development. In 1873, he sold his patent rights for \$12,000 to the Remington Arms Company. This firm was better equipped with machinery and skill to carry out the development work that resulted in the Remington Typewriter. Scholes, despite poor health during the last several years of his life, continued to improve the typewriter (EB, n.d.).

Nonetheless, competition lurked in the wings. In 1936, the American duo, August Dvorak, and his brother-in-law, William Dealey, introduced a new keyboard for their typewriter- their innovative ergonomically designed keyboard. Consequently, the QWERTY design was no longer the only typewriter in the market. Entrepreneurial drive to enter the marketplace had added another single stream to communication's path-dependencies.

The Dvorak or the American Simplified Keyboard click-clacked into the market. The entrepreneurial-enticing profit-focussed incentives, and to capture more of the market, had improved on the QWERTY identified Remington production.

Illustration 2. The different keyboards



According to Techopedia (n.d.) Dvorak had studied the physiology of human hands and then noted the most frequently used letters. Then, to enable a typist to speed up her/his output and improve efficiency, the new design reduced the finger travel distance. Dvorak believed that his layout was superior to the QWERTY-style keyboard because his model enhanced productivity by:

- Making it possible to type letters using alternating hands
- Positioning vowels on the left home row.
- Siting the most used symbols on the left and most used consonants are on the right.
- Placing the least common letters on the bottom row.
- Enabling the better use of the right hand.
- Catering for left and right-handed individuals.

So, the marketplace hosted another practical and trendy keyboard layout. Nonetheless, although the Dvorak and Colemak invention gave the advantage to speed and dexterity, the marketplace continued to support the QWERTY keyboard.

Let us consider the probable incentives (sweeteners) behind this stasis in the marketplace. The familiar way of doing things took precedence over the new design. The pioneer path-dependency had cornered the market and consumers did not want to replace/buy new typewriters or relearn skills to adjust to a different keyboard. So it was that teleological ethics caused stasis. The better the devil you know *reaction*, enveloped in *reactive* self-interest, had overpowered the *reasons* behind and the advantages of the innovation. An established path-dependency remained and overcame the new path-dependency.

Racism

Now, let us return to the BLM and its justified fight to obliterate racism viz. “the belief that other races of people are not as good as your own, or the unfair treatment of people because they belong to a particular race” (CALD, 2020).

Why, despite years of anti-racism demonstrations, is the racist path-dependency alive and well? Well, what is racism?

Five broad groups are particularly affected by racism and discrimination: Roma, people of African descent and Black Europeans, Muslims, Jews, and migrants.

Source: ENAR (n.d.)

Consider the recent (2020) controversial remarks by the renowned British historian, Dr David Starkey. Note the power of the ever-intrusive and influential path-dependency. While Starkey⁹ illustrates one aspect of the ENAR definition, his innate feelings about black people, and his attitude towards the abhorrent practice of slavery reveal his true feelings.

Slavery was not a genocide. Otherwise, there wouldn't be so many damn blacks in Africa or Britain would there? You know, an awful lot of them survived" (Siddique, 2020).

Racism – Definition

Oh my, where is Freud when we need him to sort out the convoluted path-dependencies of racism? However, is there a working definition?

Yes, there is! Clair and Dennis (2015), remind us of an updated, broadened, multivalent and sociological approach to racist definition.

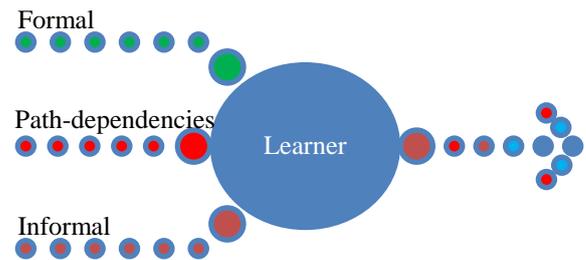
... contemporary sociology considers racism as individual and group-level processes and structures that are implicated in the reproduction of racial inequality in diffuse and often subtle ways.

Now, having learned about incentives, path-dependences and looked at updated, revised definitions, and examples of overt and covert racism, we must return to one source responsible for contributing to the racism debacle. Let us close the gap and learn from each other.

Mutual Learning

Arguably education is not only a formal learning process involving instruction of testing, and analysing outcomes. Education also includes informal learning – the acquisition of knowledge from experiences.

Illustration: Learning



Reportedly, Aristotle had said, “Give me a child until he is seven, and I will show you the man.” Allegedly, Loyola, the founder of the Jesuits, mouthed the same sentiment. However, while there is no evidence as to the author of the mantra, children (and adults) are impressionable. So it is that marketers know how to position products that feed the gullibility of children – to educate them on how to get to the pockets of their parents. After all, how on earth did Santa Claus get around the world while supersonic flights boomed if kids had not believed adult-propagated myth?

While Donald Trump accentuates the reality of “fake news” – with countless examples in his propaganda “tweets” - he has also unintentionally thrown the politically-littered “fake news” cat amongst pigeons of partisan-created education. Formal and informal education has, under the direction of politically-motivated ideology, ignored the relevant but less flattering parts of history – especially in the focused areas of social science (Gregory, 2019).

Hopefully, formal, but revisionist education will soon take centre stage. Society needs the pivotal link that will deliver outcomes that contribute to “a fairer society, in which opportunity is shared more widely, [where] we must secure the highest standards of education for all young people, regardless of their background” (Gibb, 2015). Such sharing of unbiased knowledge will create a new path-dependency¹⁰ that does not ignore the less glamorous parts of the cultural, social, and economic evolution of a nation.

Sadly, however, the readers and the writer of this essay are the products of a path-dependent formal and informal education that helped form our knowledge base (Israel, 2018). Consequently, we now operate within the constraints of our different, historically written path-dependencies. We view issues differently and *react* to preserve our status quo (teleological ethics).

So it is that society continues to challenge path-dependencies. For example, the courageous, early 20th-Century Suffragettes changed the formally structured path-dependent denial of the franchise to women.

⁹David Starkey apologises: <http://a.msn.com/01/en-gb/BB16opIF?ocid=se>

¹⁰Arguably, formal education should be the responsibility of an electorate-monitored accountability process.

- Nelson Mandela abrogated the stranglehold of Apartheid in South Africa,
- Barack Obama kicked over the traces of a white presidency.
- Rosa Parks taught racists that buses must be colour blind.
- Boris Johnson trumped the United Kingdom's path-dependent servitude to the undemocratically structured European Union with the Brexit Ace.

So, just as the pyroclastic surge of volcanic disruption buried Pompei and Herculaneum, the hashtag activists will continue to surge across the globe. Each hashtag carries a path-dependency that disturbs the "as it was in the beginning" attitude of those whose path-dependencies developed from their encultured history that shape formal and informal education. *Reactions* against the "newcomers" mushroom into violence that begets brutality – a spiral of entangled path-dependencies.

So, what would happen if we first listened and then *responded*? Is there a working, rational model from which we can learn? Is it possible that individuals within the same nation can work through violent *reactions* to embrace positive *responses*? Yes, it is and Cape Town, South Africa has a powerful and proven antidote to violent *reactions*. A pioneer movement has begun to enable individuals to understand their path-dependencies and change those that perpetuate violence and social disruption.

Fact focus for reader research:

https://www.researchgate.net/publication/275223305_They_Just_Block_It_Out_Community_Counselors'_Narratives_of_Trauma_in_a_Low-Income_Community

Dealing with historically destructive path-dependencies is possible, and contact with Dr Arlene Benjamin¹¹ and her team could be a means to an end that brings peace and goodwill to all. So, we can continue to develop our communities and society by #changing path-dependencies.

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FOUNDERS DEATH AND SURVIVAL OF FAMILY BUSINESS: A CURIOUS PHENOMENON IN CORPORATE GOVERNANCE

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INTRODUCTION

Apart from being large and highly successful global businesses, these companies also have something very interesting in common: IBM, Coca-Cola, Ford, Nestlé, Pepsi, General Electric, Procter & Gamble, Bacardi. All of them has been in existence for more than a century. Yes, started over 100 years ago, the entrepreneurs who started them are long dead, but these businesses have continued to exist, thrive and expand even after the minds that conceived them left this earth. Some of these businesses, like Ford and Bacardi, have remained within family circles, and passed through successive generations. Other businesses like Coca-Cola, IBM, and General Electric, have changed hands several times but continued to exist and expand as very successful companies.

Across Africa, I have noticed that the situation is quite different. Apart from a handful of small family businesses, and a few others with colonial ties, it's often not the norm to find African businesses or brands that have survived beyond their founders. For some strange reason, after the founder retires or dies, the business starts on a path of slow or accelerated death.

This work in examining the reason behind this curious corporate phenomenon, discovered that it is wide spread and not particularly an African issue.

REVIEW OF RELATED LITERATURE

Earliest empirical studies on business failure examined the role of various owners and firm characteristics to explain business failures. The numerous characteristics shared by failed firms, are directly related to personal decision-based characteristics of the owner (lack of insight, inflexibility, emphasis on technical skills, etc.), managerial deficiencies (lack of management skills and appropriate managerial training, etc.) and financial shortcomings (no accounting background, cash flow analysis, financial records, etc.). Many aspects of poor management are reported to be connected to several related issues, such as poor financial circumstances, inadequate accounting records, limited access to necessary information, and lack of good managerial advice (Gaskill et al., 1993). Some studies focused more on the managerial causes of failure and listed some 25 causes and categorized them simply as poor management, and concluded that poor management

combined with the personality traits of the owner-manager, and external factors cause business failure (Berryman, 1983). A business failure may happen as a result of poor management skills, insufficient marketing, and lack of ability to compete with other similar businesses. It can also be the result of a domino effect caused by business failures of suppliers or customers (Wu, 2010).

In Elombah News of July 14, 2017, Anayo Nwosu commented that there were many businesses that were the pride of a town, state and a people that have now become history because the men that started the business either died unexpectedly or even at a ripe age. There are many successful businessmen especially of Igbo (Nigeria) extraction who are still living but have continued to make the mistakes made by the bourgeoisie before them and whose big empires would most likely end up the same way.

Contributing on this topic, Elaine Pofeldt stated that many entrepreneurs look at their businesses as a way to build wealth for themselves and their families. But new research shows that if the founder dies, a firm typically suffers significant setbacks that affect the value.

In a research done by Professor Sascha O. Becker at the University of Warwick in the U.K. and Professor Hans K. Hvide at the University of Bergen in Norway, it looked at 341 privately held companies up to 10 years old where the majority owner and founder had died, comparing them to similar companies where the managing entrepreneur was living. The companies they studied were based in Norway, where the government keeps very detailed records on businesses.

They found that for such firms, sales dipped by 60%, on average, four years after a business owners' death, and employment at the firms was down 17%. The survival rate of firms whose owners died two years afterward was 20% lower than at similar firms where the owner was living. At the same time the likelihood of bankruptcy rose for firms where the owners passed away.

"It seems founder-entrepreneurs are the 'glue' that helps to hold a business together," said Professor Becker, Deputy Director of the Centre for Competitive Advantage in the Global Economy (CAGE) in the Department of Economics at the

University of Warwick, in a release about the findings. “We expected businesses that experienced the death of a founder-entrepreneur to have some kind of a dip in performance immediately after the death owing to the upheaval, but we anticipated there would be a bounce-back. However the results of research were quite surprising because even four years after the death, most firms show no sign of recovering and the negative effect on performance appears to continue even further beyond that.”

Writing in *Nevada Lawyer*, May 2013, Kristin M. Tyler stated that Family-owned businesses are the foundation of the American economy, and the greatest part of America’s wealth lies within them. Family businesses comprise 50% of U.S. gross domestic product, generate 60% of the country’s employment, and account for 78% of all new job creation.

According to the Family Business Institute, only 30% of family businesses survive beyond the founder’s generation. The mean age of control in the family’s core company is 60.2 years. Despite this 25% of family business owners entering their senior years haven’t completed any succession planning.

In Nigeria, the story of the growth of family-owned businesses is generally considered dramatic with a number of sub-plots dwelling on family squabbles, poor management, lack of proper succession plans and the reluctance to involve professional external influence.

There is, however, no way family business issues will be discussed in Nigeria without names like Dangote, Globacom, Ibru, Anyiam Osigwe, Eleganza, Dantata, Folawiyo, and M.K.O. Abiola.

Other popular family businesses in the country, over the years, include Adebowale Group, Domino Group, Doyin Group, Modandola Group and Chanchangi Group, among many others. All are successful to the extent that their founders are still alive, but surely, very soon they will join thousands of other equally successful family firms, especially in the transport, building, electronics, hospitality, oil and gas and other divers industries, that collapsed immediately the founders die and annually, pushing thousands of workers back into the unemployment market.

Recounting some of popular local family firms that perished soon after the founder died, some experts pointed at the case of the late M.K.O. Abiola whose chains of businesses have since gone under. For some that are still alive and struggling, they are enmeshed in controversies as the children continue to fight over their share of the investments while the business nosedives.

Some of such businesses include the Ekene Dili Chukwu Transport Company that was founded by the late Chief Augustine Ejikeme Iiodibe, who died on July 1, 2007; the founder of the Henry Stephens Group of companies, Henry Oloyede Fajemirokun, whose business grew rapidly and diversified into several spheres such as engineering, banking, insurance, shipping and oil, but went under after his death in 1978; the Odutola business empire, which was owned by two brothers – Late Alhaji Jimoh Odutola and Late Timothy Adeola Odutola; and Sir Joe Nwankwo whose beverage factory used to produce Gina soft drink, but perished alongside his other businesses soon after his death. All over Nigeria, there are cases of businesses that went into extinction immediately the founder is no more.

Commenting on the reason for failure, Joachim Schwass of IMD, a Swiss business school, argued that the most common characteristic of failed successions is that the family marks out the eldest son for the top job from an early age, and hands it to him regardless of ability.

“To avoid this fate, and increase the chances of producing a strong successor, business families need to grasp two things. The first is that inheritance is a process, not an event. That process involves giving potential heirs a chance to prove their worth. The second thing that business founders must grasp is that behind a successful family firm lays a successful family,” a KPMG report added.

Bernard Arnault, the boss of LVMH, and Rupert Murdoch, the boss of News Corp, have both given their children bits of their empires to run.

Also, Samsung created the role of “chief customer officer” for Jay Lee, the son of its boss, Lee Kun-hee, to give him experience in handling all-important partnerships with other tech firms, such as Apple. Another Lee family, which owns Lee Kum Kee, a Hong Kong-based maker of sauces, has created a “family learning and development centre” to prepare the next generation to take over. According to experts, another way to ensure that heirs are ready for the jobs they inherit is to make them prove themselves outside the family firm. This can broaden their experience, boost their self-confidence and prove to doubters that they are more than just daddy’s pet.

METHODOLOGY

In this study, the author adopted the questionnaire method which was distributed to families, relatives, corporate experts and past employees of leading corporate organizations in Nigeria, whose founders have passed on. All together, fifty respondents were involved in the work.

RESULTS OF DATA COLLECTED

Majority of the respondents agreed that the following are the major factors behind this phenomenon.

Personalization of the business by the founders

More than 50% of the respondents agreed that originally, founders perceive their business to be personal believing that the greater public has no stake or contribution in the business.

No Clear Succession Plan & Founder's Feeling of Immortality

Most of the respondents agree that founders believe in their immortality, putting paid to the need to make early succession plan.

Resistance to Diversified Ownership

There is high resistance to the diversification of ownership both from the founder and his immediate family in the belief that it is a cheap accommodation of parasitic outsiders.

Refusal to Modernize or Embrace Technology

Respondents agree that for fear of the unknown, founders are more at ease with maintaining the current status on the belief that innovations are costly and requires time to pay off. On the basis of age, the founders are more interested in immediate returns.

Owners prefer sole proprietorship

Most of the respondents also agree that many successful private businesses prefer sole proprietorship. Basking in the euphoria of their success, the founder believes that involving another partner may bring more misfortune than blessing to the company.

Avoidance of corporate governance principles

Greater percentage of the respondents also agree that sole business is popular because it helps the owner to determine the extent they can comply with corporate governance laws and rules, for the purpose of maximizing their profits.

CONCLUSION

In Nigeria, there is no statistics of the number of workers thrown into the unemployment market annually due to the closure of many business firms as a result of the death of founders. But even as one business sinks another rises, found by yet a new and young entrepreneur. This seems to create a steady state, which is devoid of positive growth. Real growth can be achieved when, as new firms spring up, the dearth of old ones are minimized through appropriate government intervention and legislation. Government can decide that when a private business of a certain capital base, employing from 500 to 1000 and above operates for a certain number of years, the ownership

structure must be diversified and so on. In this way, the aged founder will be sure of the continuity of his business, while sparing the society the agony of unemployment that may result due to family quarrels and litigations, a common scenario.

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FOREIGN RELATIONS OF TONGA

Professor Dr Kemal Yildirim*

Abstract

Tonga, by a modification of its treaty of friendship with the United Kingdom in July 1970, is responsible for its own external affairs. It maintains cordial relations with most countries and has close relations with its Pacific neighbours and the United Kingdom. This article will furnish detail about foreign relations of Tonga and its foreign policies with rest of world.

Keywords: Tonga, Foreign Relations, Diplomacy

Introduction

Tonga, by a modification of its treaty of friendship with the United Kingdom in July 1970, is responsible for its own external affairs. It maintains cordial relations with most countries and has close relations with its Pacific neighbours and the United Kingdom. In 1998, it recognized the People's Republic of China and broke relations with Taiwan.¹

Regional Relations

Tonga maintains strong regional ties in the Pacific. It is a full member of the Pacific Islands Forum, the South Pacific Applied Geoscience Commission, the South Pacific Tourism Organisation, the Pacific Regional Environment Programme and the Secretariat of the Pacific Community. Tonga endorsed the Treaty of Rarotonga (the South Pacific Nuclear Free Zone Treaty) in 1995.

Tonga is, however, notably not one of the eight signatories of the Nauru Agreement Concerning Cooperation in the Management of Fisheries of Common Interest which collectively controls 25–30% of the world's tuna supply and approximately 60% of the western and central Pacific tuna supply.²

Since November 2011, Tonga was one of the eight founding members of Polynesian Leaders Group, a regional grouping intended to cooperate on a variety of issues including culture and language, education, responses to climate change, and trade and investment.³

¹ *"Tonga breaks relations with Taiwan"*. BBC. 30 October 1998. Retrieved 10 June 2008.

² *"Pacific islands fighting for their tuna | Klima-Tuvalu"*. Web.archive.org. 19 August 2011. Retrieved 15 January 2020.

³ *"NZ may be invited to join proposed 'Polynesian Triangle' ginger group"*, Pacific Scoop, 19 September 2011.

Extra Regional Relations

Tonga was admitted to the Commonwealth of Nations in 1970. Since it has always had its own monarch, its position in the Commonwealth is rather unusual. Tonga was admitted to the United Nations in 1999. Additionally outside the region, Tonga is a member or participant of the ACP, Asian Development Bank, Economic and Social Commission for Asia and the Pacific (ESCAP), the Food and Agriculture Organization (FAO), the G-77, the International Bank for Reconstruction and Development, the International Civil Aviation Organization, the International Red Cross and Red Crescent Movement, the International Development Association, the International Finance Corporation, International Hydrographic Organization, the IMF, the International Maritime Organization, Interpol, the International Olympic Committee, the ITU, the NAM, the UPU, the World Meteorological Organization and the World Trade Organization.

Commonwealth of Nations

Tonga has been a member of the Commonwealth of Nations since 4 June 1970. Tonga was a British protected monarchy from 1900 to 1970, when it became an independent native monarchy within the Commonwealth of Nations, a status shared by Brunei, Lesotho, Malaysia, and Swaziland, which also have their own native monarchs.

Current Foreign Policy

Tonga's foreign policy as of January 2009 has been described by Matangi Tonga as "Look East" – namely, as establishing closer diplomatic and economic relations with Asia (which actually lies to the north-west of the Pacific kingdom). Tonga retains cordial relations with the United States. Although it remains on good terms with the United Kingdom, the two countries do not maintain particularly close relations, and the United Kingdom closed its High Commission in Tonga in 2006. Tonga's relations with Oceania's regional powers, Australia and New Zealand, are good.

International Disputes

In 1972, Tonga laid claim to, and invaded, the tide-washed, isolated Minerva Reefs, some 480 kilometers southwest of Nuku'olofa, to thwart efforts by a private group, Ocean Life Research Foundation, to establish an

"New Polynesian Leaders Group formed in Samoa", Radio New Zealand International, 18 November 2011.

independent Republic of Minerva (now the Principality of Minerva) on the reefs and surrounding quays. In November 2005, Fiji laid a complaint with the International Seabed Authority claiming ownership of the reefs.⁴

Tonga Japan Relations

Relations between the Kingdom of Tonga and Japan are founded on the mutual and friendly ties that exist between the Imperial Family of Japan and the Royal Family of Tonga. On the historic occasion of the Coronation of His Majesty King Tupou VI on 4th July 2015, the people of Tonga were honoured by the gracious presence of Their Imperial Highnesses The Crown Prince Naruhito and Crown Princess Masako of Japan. Links between Tonga and Japan date back almost 100 years. In 2015 our two countries celebrated 45 years of diplomatic relations since they were first established in 1970. Relations between our countries in the political, economic and social spheres have been further strengthened by government visits and exchanges of ministers, senior officials and people-to-people exchanges. Soroban is taught in Tongan primary schools and an annual competition is held. A Japanese language speech contest takes place annually between high schools. Education exchanges continue in the form of scholarships for Tongan students. Collaboration in the health field culminated in the completion of the Vaiola Hospital in Tonga, and the Malimali (SPMT) dental pediatric care programs have continued for over twenty years. In addition, JICA volunteers give invaluable assistance in various sectors of Tongan life. Sports have also played an important role for more than thirty years in fostering relations between our countries. Talented rugby players from Tonga have played for Japan, and our country is the second from outside Japan to compete in the national sumo tournaments. The Embassy of the Kingdom of Tonga continues to represent and advance diplomatic relations between Tonga and Japan.

Tonga UK Relations

Tonga has had its longest formal relations with the United Kingdom, with which it remains on very good terms. The British explorer James Cook led expeditions to Tonga in 1773, 1774 and 1777. Extensive English missionary activity beginning in 1797 followed this. The mass conversion of most Tongans to Christianity – and primarily to Wesleyan Methodism – resulted in strong religious ties to England as the source of most of the missionaries involved. Indeed, it was in part through the assistance of the English missionary Shirley Baker (who baptized him) that George Tupou I established the current Tonga constitutional monarchy in 1875. This served to further strengthen Anglo-Tongan ties. While always remaining independent, Tonga became a British protected state under the so-

called Treaty of Friendship on 18 May 1900, when European settlers and rival Tongan chiefs tried to oust the second king. The Treaty of Friendship and protected state status ended only in 1970 under arrangements established during the reign of Tonga's third monarch, Queen Sālote. Tonga is unique among Pacific island nations in its never having been colonized. Its foreign relations, therefore, have always been as an independent monarchy free of the colonial relationships of its neighbors.

Tonga's earliest foreign relations were rooted in conquest of many of its neighboring islands so that by the 12th century, Tongans, and the Tongan kings, the Tu'i Tonga, were known across the Pacific, from Niue, Samoa to Tikopia they ruled these nations for over 400 years, leading some historians to refer to a "Tongan Empire," although it was more so a network of interacting navigators, chiefs and adventurers. Tonga's dominance of the region was greatly affected following first contact with the Dutch beginning in 1616 on the Northern Tongan islands "Cocos Island" (Tafahi) and "Traitors Island" (Niuatoputapu), and later in 1643 on the main island of Tonga itself. The Dutch did not establish a lasting presence, but Dutch reports led to interest from the British. The British explorer James Cook led expeditions to Tonga in 1773, 1774 and 1777. Extensive English missionary activity beginning in 1797 followed this. The mass conversion of most Tongans to Christianity – and primarily to Wesleyan Methodism – resulted in strong religious ties to England as the source of most of the missionaries involved. Indeed, it was in part through the assistance of the English missionary Shirley Baker (who baptized him) that George Tupou I established the current Tonga constitutional monarchy in 1875. This served to further strengthen Anglo-Tongan ties. While always remaining independent, Tonga became a British protected state under the so-called Treaty of Friendship on 18 May 1900, when European settlers and rival Tongan chiefs tried to oust the second king. This protected the Tongan monarchy from European or other colonizing powers in return for a special relationship with the United Kingdom. In the 1950s, Anglo-Tongan relations were strengthened with the visit of each country's monarch to the other nation. In 1953, Tonga's Queen Sālote became the first Tongan monarch to visit Britain when she attended the coronation of Elizabeth II. Soon after, in 1954, the Queen Elizabeth then visited Tonga.

The Treaty of Friendship and protected state status ended only in 1970 under arrangements established during the reign of Tonga's third monarch, Queen Sālote.

As part of cost-cutting measures across the British Foreign Service, the British Government closed the British High Commission in Nuku'alofa in March 2006, transferring representation of British interests in Tonga to the UK High Commissioner in Fiji. The last

⁴"*Fiji, Tonga dispute ownership of reef*". Radio New Zealand International. 1 November 2005.

resident British High Commissioner was Paul Nessler.⁵

In 2010, Tongan Brigadier General Tau'aika 'Uta'atu, Commander of the Tonga Defence Services, signed an agreement in London committing a minimum of 200 Tongan troops to cooperate with Britain's International Security Assistance Force (ISAF) in Afghanistan.⁶

Tonga has a high commission in London. United Kingdom has a high commission in Nuku'alofa
Tonga–United States relations

The United States and Tonga

The US and Tonga enjoy close cooperation on a range of international issues. Officers of the American Embassy in Suva, Fiji, are concurrently accredited to Tonga and make periodic visits since the United States has no permanent consular or diplomatic offices in Tonga. Although plans for a US consulate in Tonga were announced in 2008, it has yet to be established.⁷ Peace Corps Volunteers teach and provide technical assistance to Tongans. A large number of Tongans reside in the United States, particularly in Utah, California and Hawaii.⁸

Tonga is accredited to the United States from its permanent mission to the United Nations in New York City and has a consulate-general in Burlingame, California.⁹ United States is accredited to Tonga from its embassy in Suva, Fiji.

Russia–Tonga Relations

The Kingdom of Tonga and the Soviet Union established formal diplomatic relations in 1976. Tonga was the first Pacific Island country to establish relations with the USSR. The USSR was dissolved in 1991 and was succeeded by Russia as the successor state.

On 2 October 2005, Minister of Foreign Affairs of the Russian Federation Sergey Lavrov and Minister of Foreign Affairs of the Kingdom of Tonga ST T. Tupou exchanged telegrams offering congratulations on the occasion of 30th anniversary of establishing diplomatic relations between the two nations. In his heads of foreign ministries of Russia and Tonga expressed

⁵[The sun finally sets on our men in paradise](#), published in The Daily Telegraph, 21 March 2005.

⁶["Tongan troops to work with UK and other ISAF forces in Afghanistan - GOV.UK"](#). Mod.uk. 8 October 2010. Retrieved 15 January 2020.

⁷["U.S. Relations With Tonga"](#), U.S. Department of State, 29 August 2014.

⁸["Home"](#). Tongaconsul.com. 1 May 2019. Retrieved 15 January 2020.

⁹["Home"](#). Tongaconsul.com. 1 May 2019. Retrieved 15 January 2020.

confidence in further development of Russian-Tongan relations in the interests of the peoples of both countries and strengthen peace and security in the Asia-Pacific region.¹⁰

Russia is accredited to Tonga from its embassy in Canberra, Australia. Tonga does not have an accreditation to Russia.

Fiji–Tonga Relations

These neighbouring countries in the South Pacific have a history of bilateral relations going back several centuries.

Fiji's Prime Minister Voreqe Bainimarama received "cheers and thunderous applause" from the Tongan public when he attended a Pacific Islands Forum meeting in Tonga in October 2007; the crowd's "enthusiastic reception" of Fiji's leader was likened to "that accorded to a rock star"¹¹ Radio Australia noted that he had been "the star of this year's meeting, for the people of Tonga",¹² while TVNZ reported that he had been "given a hero's welcome".¹³

In terms of inter-governmental relations, Tonga has generally avoided pressuring Fiji's "interim government" into holding democratic elections. However, Tongan Prime Minister Dr. Feleti Sevele has urged Bainimarama "to produce a credible roadmap to the election according to the Constitution and law of Fiji".

China–Tonga Relations

The Kingdom of Tonga and the People's Republic of China (PRC) established official diplomatic relations in 1998. The two countries maintain cordial diplomatic, economic and military relations. China has an embassy in Nuku'alofa. Tonga has an embassy in Beijing.

Sino-Pacific Relations

Oceania is, to the People's Republic of China and the Republic of China (Taiwan), a stage for continuous diplomatic competition. Eight states in Oceania recognise the PRC, and six recognize the ROC. These numbers fluctuate as Pacific Island nations re-evaluate their foreign policies, and occasionally shift diplomatic recognition between Beijing and Taipei. In keeping

¹⁰["On the exchange of greeting telegrams between the Foreign Ministers of the Russian Federation and the Kingdom of Tonga on the occasion of 30 anniversary of establishment of diplomatic relations"](#). Mid.ru. Retrieved 15 January 2020.

¹¹["Voreqe no 'leper'" Archived](#) 20 September 2008 at the Wayback Machine, Maria Buresse, *Fiji Times*, 17 October 2007.

¹²["TONGA: Questions over Fiji election commitment"](#), ABC Radio Australia, 18 October 2007.

¹³["Clark snubbed, Bainimarama welcomed"](#). *Television New Zealand*. 16 October 2007. Retrieved 30 September 2011.

with the "One China" policy, it is not possible for any country to maintain official diplomatic relations with "both Chinas", and this "either/or" factor has resulted in the PRC and the ROC actively courting diplomatic favours from small Pacific nations.¹⁴ In 2003, the People's Republic of China announced it intended to enhance its diplomatic ties with the Pacific Islands Forum, and increase the economic aid package it provided to that organisation. At the same time, PRC delegate Zhou Wenzhong added: "The PIF should refrain from any exchanges of an official nature or dialogue partnership of any form with Taiwan".¹⁵ In 2006, Chinese Premier Wen Jiabao announced that the PRC would increase its economic cooperation with Pacific Island States. The PRC would provide more economic aid, abolish tariffs for exports from the Pacific's least developed countries, annul the debt of those countries, distribute free anti-malaria medicines, and provide training for two thousand Pacific Islander government officials and technical staff.¹⁶ Also in 2006, Wen became the first Chinese premier to visit the Pacific islands, which the Taipei Times described as "a longtime diplomatic battleground for China and Taiwan". Similarly, according to Ron Crocombe, Professor of Pacific Studies at the University of the South Pacific "There have been more Pacific Islands minister visits to China than to any other country".¹⁷

There were approximately three or four thousand Chinese people living in Tonga in 2001, thus comprising 3 or 4% of the total Tongan population.¹⁸ Chinese Tongans are Tonga's main ethnic minority group, and have been subjected to significant levels of racism, including racist violence, since the late 1990s.¹⁹

¹⁴ ["The Pacific Proxy: China vs Taiwan" Archived 2007-11-04 at the Wayback Machine](#), Graeme Dobell, ABC Radio Australia, February 7, 2007.

Young, Audrey (October 19, 2007). ["Chequebooks brought out at Pacific forum". The New Zealand Herald](#). Retrieved November 2, 2011.

¹⁵ ["China announces initiatives to expand ties with PIF member countries"](#), PRC embassy in Papua New Guinea, November 24, 2003.

¹⁶ ["China offers aid package to Pacific Islands"](#), *China Daily*, April 5, 2006.

¹⁷ ["Chinese Premier Wen to visit the Pacific Islands"](#), *Taipei Times*, April 3, 2006.

¹⁸ ["Tonga announces the expulsion of hundreds of Chinese immigrants" Archived 2008-03-16 at the Wayback Machine](#), John Braddock, WSWS, December 18, 2001.

¹⁹ ["Editorial: Racist moves will rebound on Tonga". The New Zealand Herald](#). November 23, 2001. Retrieved November 2, 2011.

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Paul Raffaele and Mathew Dearnaley (November 22, 2001). ["Tonga to expel race-hate victims". The New Zealand Herald](#). Retrieved November 2, 2011.

In 2000, noble Tu'ivakano of Nukunuku banned all Chinese stores from his Nukunuku District. This followed alleged complaints from other shopkeepers regarding competition from local Chinese.²⁰ In 2001, Tonga's Chinese community was hit by a wave of about a hundred racist assaults. The Tongan government decided not to renew the work permits of over 600 Chinese storekeepers, and admitted the decision was in response to "widespread anger at the growing presence of the storekeepers".²¹

In 2006, rioters caused severe damage to shops owned by Chinese-Tongans in Nuku'alofa.²²

These events have had no noticeable negative impact on Sino-Tongan relations; in response to continued Chinese development assistance in 2011, Tongan Deputy Prime Minister Samiu Vaipulu spoke of the "warm relations between their two countries".

Present Relations between China and Tonga

Tonga has consistently recognised the People's Republic of China since 1998.

In 2001, Tonga and the PRC announced their decision to strengthen their "military relations".²³ In 2008, the PRC provided Tonga with military supplies worth over €340,000.²⁴

In the wake of riots in Nuku'alofa in 2006, China's Export-Import Bank gave Tonga a \$118m loan at an interest rate of only 2% with payments now deferred until 2018. Much of it was used for construction, and paid to Chinese construction companies.²⁵

In April 2008, Tongan King George Tupou V visited China, reaffirmed his country's adherence to the "One China" policy, and, according to the Chinese State news agency Xinhua, "supported the measures adopted to handle the incident in Lhasa".²⁶ King Tupou V also met Chinese Defense Minister Liang Guanglie to "enhance exchange and cooperation between the two

²⁰ ["No More Chinese!" Archived 2012-06-30 at the Wayback Machine](#), Tongatapu.net

²¹ ["Tonga announces the expulsion of hundreds of Chinese immigrants" Archived 2008-03-16 at the Wayback Machine](#), John Braddock, WSWS, December 18, 2001.

²² ["Chinese stores looted in Tonga riots"](#), *People's Daily*, November 17, 2006.

²³ ["China, Tonga Vow to Further Military Ties"](#), *People's Daily*, May 15, 2001.

²⁴ ["Chinese Government Donates Military Supplies to TDS"](#), Tonga Now, January 9, 2008.

²⁵ Perry, Nick (25 June 2014). ["How China's gift of an aeroplane put Tonga, New Zealand at odds". The Age](#). Fairfax. Retrieved 25 June 2014.

²⁶ ["Tonga supports China's stance on Taiwan, Tibet"](#), Xinhua, April 10, 2008.

militaries". Xinhua stated that China and Tonga have "fruitful cooperation in politics, economy, trade, agriculture and education, and kept a sound coordination in regional and international affairs".²⁷

In June 2009, Radio Australia reported that it had "obtained a document" sent from the Chinese embassy in Tonga to the Tongan Ministry of Foreign Affairs. The embassy expressed concern about two Falun Gong members who were visiting Tonga to express their beliefs to Tongans. The Chinese authorities described them as "anti-China", and asked Tonga to take "immediate and appropriate actions" regarding a situation, which might harm Sino-Tongan friendly relations. In another document Radio Australia stated it had obtained, Tonga's Secretary for Foreign Affairs instructed police and defence officials to help preserve "Tonga's good relations with China". Radio Australia reported that Tongan immigration officials, as a result of the Chinese embassy's request, had allegedly questioned the two women.²⁸

In 2013, China gave a 60-seat Xian MA-60 airplane to Tonga's airline Real Tonga. This caused some tension between Tonga and New Zealand, because tourism dropped after the New Zealand airline Air Chathams pulled out of Tonga in order not to face subsidized competition and the New Zealand government posted a travel advisory about the safety of MA-60 airplanes.²⁹

Australia–Tonga Relations

Australia has a high commission in Nuku'alofa.³⁰ Tonga has a high commission in Canberra Australia–Tonga relations are foreign relations between Australia and Tonga. Tonga has a High Commission in Canberra, and Australia has a High Commission in Nuku'alofa in 1999, Australian Foreign Minister Alexander Downer welcomed Tonga's admission to the United Nations. The Minister said that the Australian Government had helped fund the Commonwealth Small Island States Office in New York so Pacific states can afford to be represented here.³¹

Following the outbreak of violence in Tonga in 2006, the Tongan Government asked the Australian

²⁷"Chinese Defense Minister meets Tongan King", Xinhua, April 15, 2008.

²⁸"Falun Gong members allegedly questioned in Tonga" Archived 2011-07-07 at the Wayback Machine, Radio Australia, June 4, 2009.

²⁹Perry, Nick (25 June 2014). "How China's gift of an aeroplane put Tonga, New Zealand at odds". *The Age*. Fairfax. Retrieved 25 June 2014.

³⁰"Australian High Commission in Tonga". Tonga.embassy.gov.au. Retrieved 15 January 2020.

³¹"Tonga breaks relations with Taiwan". BBC. 30 October 1998. Retrieved 10 June 2008.

Government for assistance from Australian forces.³² Following this request, eighty-five Australian soldiers and police were sent to Tonga with support from New Zealand.³³

In 2008 Tonga's High Commission in Canberra opened. Crown Prince 'Aho'eitu 'Unuaki'otonga Tuku'aho (now King Tupou VI) became its first chief of mission Australia is the largest donor of aid to Tonga³⁴through its Ausaid program. In 2008/09, Australian aid amounted to AUD13.2M Australian Foreign Minister Stephen Smith said in 2009 that "Tonga was an important partner of Australia in the Pacific". He further added "We have extensive development assistance programs with both countries [Samoa and Tonga] and we have very strong people-to-people links".³⁵ In February 2009, fifty Tongan seasonal workers from a federal government pilot scheme aimed at combatting a skills shortage in the rural sector arrived in the town of Robinvale, Victoria.³⁶

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³²http://www.countrywatch.com/cw_topic.aspx?type=text&vcountry=177&topic=POFOR

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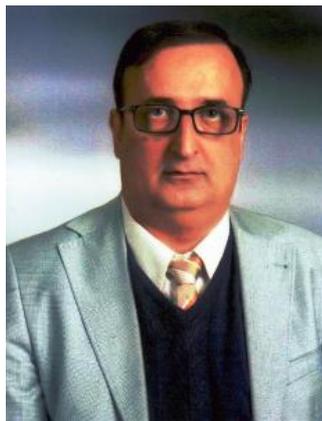
³⁵"Tongan High Commission in Australia". Tongahighcom.com.au. 9 September 2015. Retrieved 15 January 2020.

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INTERNATIONAL EDUCATIONAL INSTITUTIONS AND NATIONAL LAW OF HOST COUNTRY

Dr U Kyaw Naing*

Traditionally, the government grants the degree awarding authority to the university which was established and licensed by the law of the respective country.

If an institution is a private college or university in a developing country, it may face the disadvantage of governmental recognition because unlike industrialized countries, there may not have the law to register a private college or university in that country.

To achieve the legitimate operational status, the private educational institutions must work with the colleges and universities in the industrialized countries because those institutions in the industrialized countries have already attained the legal operation status in their countries.

As an education becomes a kind of import commodity, the disadvantage of high tuition fees is faced by the students in the developing countries where the national law does not cover the registration of private colleges or universities and the government colleges and universities alone cannot provide the educational needs of the students.

Some of the educational professionals have tried to fill such gap but the national law itself does not provide the protection, their efforts are wrongly classified as the tasks to execute to operate the degree mills or diploma mills.

Can specific National Law be applied to the legitimacy of the conferring of the degrees by international degree colleges?

It is very important question because normally the status of the university or the college is checked with the respective Government authorities. How about the International Educational Establishment? Although they have all features of an educational institution, lack of Governmental Registration will classify them as Degree Mills?

To answer this question, the status of the College or University or Professional Organization is to be examined whether they are National or International Institutions.

The legal status and degree-granting authority of an international university needs to be understood and evaluated in relationship with and comparison to the other institutions that belong to this category, not in

relationship to purely national (public or private) institutions.

Incidentally, it is on account of this particular status that IAU does not include the “regional /international institutions” in the WHED database, because WHED is a purely national database.”

These institutions are transnational in nature and governed by international law, the following questions may (and have recently been) asked – questions which are typically applicable to national universities but not always to international ones.

“GOVERNED BY INTERNATIONAL LAW”

International universities are, at least in most cases, like States and intergovernmental organizations, subject of international (not domestic or national) law.

“Treaties” (in their proper technical definition) are agreements among States that are binding upon them because they created “rights and obligations” and are “governed by international law” as well as by the Vienna Convention on the Law of Treaties of 1969.

(Reference: UNDERSTANDING THE LEGAL STATUS AND DEGREE-GRANTING AUTHORITY OF THE “REGIONAL – INTERNATIONAL” UNIVERSITIES, Syed Zahid Ali et al. EUCLID Secretary-General, January 2012)

According to the above facts, if they have all features of an educational institution, lack of Governmental Registration cannot classify them as Degree Mills because they are International Institutions not National Institutions.

Although the operation of an institution is international nature and it is legitimately and genuinely executing the tasks of college or university, the legitimacy of its operation will then be related to educational assurance.

Third party accreditation received by the institution or membership of reputable international federation are the factors to determine the quality and genuineness of its operation.

BENEFITS OF ACCREDITATION

Accreditation sends a clear message. It says your certification or inspection body can be counted on to perform its duties – in an authoritative and impartial way. It flags that you have been approved by an independent third-party as a professional body that acts

with integrity when certifying or inspecting for conformity assessment.

Third-party accreditation is recognized around the world as the highest and most credible type a certification or inspection body can obtain.

Reference:

<https://aacb.com.au/membership/benefits-of-accreditation/>

For those reasons, it will be legitimate to operate International Educational Establishment if the institution possesses all features of the college or university with the educational quality and evidence of genuineness of its operation.

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THE GREAT APOSTASY

PART TWO: THE DEIFICATION OF NIMROD AND THE WOMAN

Dr John S. Potter*

THE DEATH OF NIMROD

Amongst the names of Nimrod which we have discussed in Part One are Osiris and Bacchus. Both have curious meanings.

Osiris = 'torn to pieces' and 'translated to heaven'; i.e. Nimrod becomes Orion.



Orion

Bacchus = 'the Lamented One' is an equivalent of Tammuz for whom it said the women of Judea weep (Ez.8: 14).

The question is, why is Bacchus, who we know to be Nimrod, also Tammuz the Lamented One, and why is Osiris represented as the one torn to pieces and translated to heaven. The Bible is silent on the death of Nimrod, so we have only human traditions from which to discern something of this event. And such traditions abound. For instance, in China there is the record of a young Mandarin Wat-yune who was suddenly drowned in a river; on the same day of the month each year the dragon boats go out to search for him with weeping (as for Tammuz). In Scandinavia and Iceland, Balder son of Odin and Frigga, killed by his brother Loki with a 'sprig of mistletoe', is important in the Nordic mysteries.

Of these traditions, the most helpful are those relating to the Egyptian Hercules, (not to be confused with the Greek Hercules). This Hercules is always shown with a horn coming out of his mouth, signifying power in his spoken word. He is specifically reported to have overcome the Giants by the power of God in the Holy Spirit. This image is reinforced by images found amongst the Celtic Druids whose Hercules Ogmius, i.e. Hercules the Lamented One is shown drawing multitudes after him, not by human power or chains but by golden threads running from his mouth to the ears of the people. The mythology of Chaldea and Greece supports this concept in that the death of Bacchus, in his form as Adonis the Hunter, is attributed to a boar in a hunting accident. By such symbolism we may deduce that the architect of the

downfall of Nimrod was a man with a horn in his mouth, i.e. a powerful word. With such a position the ancient writers agree.

Putting various stories together we can presume that, in Nimrod's day, while his power allowed him and his mother to be more and more blatant and open in their perpetration of the great apostasy, there were present certain patriarchs, including the 'renowned one' (Shem) who would not have been happy at the gross neglect of the worship of the True God. It appears that Nimrod was somehow brought before the Council of the Egyptian Judges and witness brought against him by the Egyptian Hercules who had power in his mouth. The Egyptian Judicial system required thirty (30) Judges to hear cases where the death penalty was appropriate. Their job was to determine guilt and pass sentence. A further court of 42, called the Tribunal, met following sentence to decide whether a convicted person's body might be buried or not. Thus, there were in effect 72 Judges involved in a case of magnitude under Egyptian Law headed by a President called Typho. It is possible that the Typho who directed the case against Nimrod was in fact 'Hercules' because in later applications, Typho became in the mysteries identified as 'the accuser'.

Whatever the truth of the matter, tradition has it that Nimrod was convicted by the Egyptian Courts and his body dismembered into small pieces, a piece being sent to each of the nations with the implication that 'so be it to any who do the same'. This fact is confirmed in scripture, (Judges 19:29; I Sam. 11:7).

NIMROD'S DEIFICATION

The death of Nimrod was undoubtedly a serious challenge to the perpetrators of iniquity but the manner of his revival and deification demonstrates the evil genius behind the apostate system. The ongoing priest craft, including Semiramis, turned again to known revelation and attached it presumptuously and blasphemously to the stricken Nimrod. They centred on the story of the garden and the promise of a seed whose heel would be bruised but who would crush the Serpents head. Thus, was Nimrod resurrected in the mysteries as the overcomer of the serpent and the blasphemous saviour of mankind.

In Babylon he was worshipped as Zero-Ashta (= The Seed of Woman, cf. Gen.3:15). This was the first (Assyrian) Zoroaster and not to be confused with a later figure in the times of the Medes and

Persians. His image was perpetuated amongst the Greeks as Apollo slaying Phytho, in Egypt as Horus v the Snake, India as Vishnu v Calyia, Scandinavia as Thor v the snake, etc. Wherever false religion is practised the Serpent is present and so is his destroyer, false destroyer though he be.

The next blasphemous appropriation perpetrated by the Chaldean priestcraft was to initiate the idea that Nimrod had *given himself voluntary* to death for the sake of all mankind. It appears that the image in Gen.3:15 left the patriarchs with the clear idea that the bruising of the heel implied death followed by a supernatural resurrection to crush the serpent. It was relatively simple for Nimrod to be declared to have 'ascended to heaven' and be presented in his resurrected form as the saviour of the world. Easy, that is, to present him so amongst the initiated, for elsewhere the judgement of the Court in Egypt had left a large part of humanity filled with caution about associating with his memory let alone his diabolical system. In these times secrecy increased, and the sanctions of the oath grew more important. As the apostates joined themselves with a dead man, Baal-Peor (Ps. 106:28), the apostate system went underground. Magic and Astronomy were introduced to keep the initiates happy; such things as Magic Lanterns originating in this time.

The appropriation of the attributes of the true Messiah is demonstrated in the following traditions associated with the resurrected Nimrod:

El-Bar: In Babylon, in addition to Zoroaster, he was worshipped as the God-Son.



Mithra

Mithra: The great god of the Persians had this name meaning 'Mediator'.

Baal-berith: Another Persian god who is always represented as sitting on a rainbow, and whose name means the Lord of the Covenant, i.e. the Mediator of the Covenant. Note Judges 8:33, 9:4.

Vishnu: Worshipped as the Great Victim Man, the preserver and saviour of men by Hindu and Buddhists alike.

Ichor: In Greek writing the blood of divinity is always referred to as 'Ichor' (= Chaldee, 'the precious thing').

"From the clear vein the immortal Ichor flowed,
Such streams as issues from a wounded God,
Pure emanation, uncorrupted flood,
Unlike our gross, diseased terrestrial blood"
(Homer)

Adon/Adonis: In this form Bacchus was associated with the Old Testament second person, the 'Lord' of Abraham, i.e. Adonai.

Dionysus: Another name for Bacchus meaning 'The Sin Bearer'. This became shortened to Zeus, the Saviour of the World.

Dagon: The half fish/half man of the Philistines was promoted as a type of the resurrected Nimrod; it appears to relate to the Chinese legend of Wat-yune (above).

To complete our picture of the representation of the Victim God as the True Messiah and Saviour of men's souls, let us list the attributes attributed to the Chaldean god by the Egyptians, who proclaimed him to be:

God of goodness and truth.
Predestined heir of all things (cf. Heb. 1 :2).
On his birth day a voice proclaimed, 'The Lord of all the Earth is born'.
King of kings (ruler of the seen world) and Lord of lords (ruler of the unseen world and Judge of the dead). NB: Sesostri I of Egypt added this title to his own name as he also claimed divinity to sustain his power.

Seeing all these names were applied centuries before Christ we can only marvel at the primal people's knowledge of God's plan of salvation; reinforcing the view that God has never hidden this plan from the nations but has plainly revealed it. Secondly, we marvel at the rebellion and the presumption in the heart of fallen man. Truly, the architects of the mysteries made themselves willingly ignorant of the truth, and in doing so deceived the whole earth.

THE DEIFICATION OF THE WOMAN

Mother of the Gods

With Nimrod dead, the priestcraft of the Apostasy needed another 'live god' to distract the initiates from the realities of his absence. Even though they might associate his death with God's plan of salvation, his absence might raise questions if the faithful could ponder it. How natural that attention should shift to the mother of the man proclaimed El-bar (The Son of God), and she be recognised as the Mother of the God(s). So, she was worshipped throughout Assyria, Persia, Europe and Asia.

If the son was loved and worshipped, so much more the mother. Tradition holds that the woman was of outstanding beauty, with blue eyes and golden

hair:

Flava Ceres, i.e. Yellow haired Ceres.
Europa was yellow haired.
Minerva; blue eyes (Homer), yellow haired (Ovid). Diana the Huntress, yellow haired.
Aurea Venus, i.e. golden Venus.
Lakshmi, Mother of the Universe, of 'golden complexion'.
Ariadne, wife of Bacchus, yellow haired.



Diana the Huntress

The attributes of her divinity were:

- She was represented as grasping the serpent's head, to finish the crushing.
- She was recognised as being a virgin. Alma Mater = virgin mother. This is found universally; in China and Tibet, Jesuit missionaries found that the local people worshipped a god called Virgo Deipara = the Virgin Mother of God.

Mother Earth

The most universal representation of the woman is as the 'mother of the whole Earth' (after Eve, Gen 3:20). It is a short step from this idea to Mother Earth and identification with Nature. Thus, speaks Isis, 'I am Nature, the universal Mother...'. The rites of the mysteries abound in references to nature, the earth and fertility, all associated with the woman. Hear the cry of the Saxon ploughman in the time of Ecgberht, 'Earth, Earth, Earth, Mother Earth (Semiramis) grant thee the Almighty One (Kronos), grant thee the Lord (Baal), acres waxing and sprouts wanting. Hail Mother Earth, feeder of folk, be thou growing by goodness of God, filled with fodder, the folk to feed' (Green, 1886).

Queen of Heaven

From being Mother of the Gods, it was a short step to Queen of Heaven (Jer.44:15-25). The blasphemous attributes of this queen know no bounds; they are so horrendous that we do not repeat them here. Suffice to say that she was worshipped as, not only the Mother of the Earth and the gods, but as the Habitation of God, e.g.:

Babylon: Sacca, the Temple of God from Sacta = Tabernacle.

India: Sacti.

Egypt: Athor, the one in whom all the fullness of God dwells.

Greek: Hesta, the DwellingPlace.

Rome: Vesta, the Dwelling Place.



The Queen of Heaven

The association of the woman with the Holy Spirit was taken a step further. To express the celestial nature of the woman she was called D'Iune (= the Dove) from which was derived the Assyrian Juno. The association here is with the dove that Noah sent forth from the Ark that returned with the olive branch in its mouth; it being a short step from the olive branch to Z'emir-amit, the Branch Bearer, i.e. the bearer (mother) of the branch (the son).

That the image was further expanded to appropriate attributes of the Holy Spirit is made clear by the fact that the Assyrian Juno, i.e. the Virgin Venus, was identified with air, which is a common representation of the life-Giving Spirit. It was natural that, if Juno was Queen and mother, she should also be the Life-Giver. Thus, did Semiramis consolidate her place in the Babylonian Trinity.

The Mediatrix

A further title claimed for the woman was Aphrodite (= the Wrath Subduer) and Melissa, the sweetener, (her sign was a bee), the mother of Phoroneus, who was the first to reign. In scripture the association of mediation with sweetness and interpretation is found in the Hebrew word 'melitsah' from 'melitz' from which comes Melissa, (Prov.1:6; Hab.2:6).

The inference here is that while Semiramis was not slow to appropriate the prerogative of Eve to be the Mother of all the Living, she was quick to show that while Eve brought down the wrath of heaven, the second incarnation of the mother of the living, being also Queen of Heaven and the mother of the gods was able to be also Mediator and subduer of the wrath.

As(h)tarte

A common name by which the woman was known and worshipped was Astarte, (from which comes Easter), meaning 'The Woman who made Towers and Encompassing Walls'. There is no doubt then

that Astarte is the consort of Ala-Mahozim! This attribute is also accredited to the Roman Venus, Diana of the Ephesians and the Greek Aphrodite.

Atergatis

A curious name of the woman in Assyria is Atergatis, the fish goddess. This may have to do with her association with the resurrected Nimrod in his half fish Dagon form. It is interesting to find that the cult of the Woman amongst the Negroid peoples associated with the Niger River who report weird tales of women turning into fish. So far has the mystery of iniquity penetrated that we may agree with scripture and say that there is no man that has kept himself clean of her abominations. How much we needed a Saviour to liberate and sanctify us from her impurities!

APOSTASY IN ISRAEL

It will be helpful in understanding the devastation brought upon a nation by the invasion of apostate thought, to review the history of one nation – Israel. By doing so we will begin to understand the malignant nature of the mysteries and the reasoning behind the severity of God's judgements on those who indulge in them

Abraham

Abraham, (1996-1821 BCE), was alive at the same time as the architects of the apostasy. A time when the iniquity of the nations was 'not yet full'. He mixed freely with the peoples of his own Chaldean race prior to his departure from Ur and was friends with Pharaoh and lived comfortably amongst the Amorites. Abraham's time was when the foundations of the nations were being laid. Isaac and Ishmael, as well as Midian were still in his loins as were Moab and Ammon in the loins of Lot. The only hint of degradation in Abraham's time, as reported in scripture, was that amongst the inhabitants of Sodom and Gomorrah, where antisocial sexual behaviour reached such a point that God destroyed them.

Israel in Egypt

Isaac lived through times of growing apostasy but 'dug the wells of his father'; apart from minor aberrations such as that with Abimelech, he lived his life in relative serenity.

By the time Joseph, Jacob's son, was sold into Egypt, the apostasy had developed considerably and Jacob's seed dwelling in Egypt found themselves eventually in great need of deliverance, not only from the physical persecution of their Egyptian masters but also from the powerful apostate religious system; for, Israel in Egypt had her own pagan priesthood presumably practising the arts of the nation that surrounded them.

The great deliverance of Israel from Egypt was followed by testings in the wilderness with the great confrontation at Sinai. 'Let the priests also, who come near to the Lord, sanctify themselves lest the Lord break forth upon them' (Ex.19:22)! The Covenant of the Law is above all a call for Israel to break with the old corrupted, apostate life of the nations and to cleave unto God and be a holy nation.

'I am the Lord, thy God... thou shalt have no other gods but Me... Thou shalt not make any graven image, nor any likeness of anything... Thou shalt not bow down to them, nor serve them, for I, the Lord, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy to thousands of them that love Me, and keep My commandments'.

At the conclusion of the statement of the Law, (Ex.23:15- 33), the commands of the law take on a practical tone as the provisions of the Abrahamic Covenant are reinstated. *'I send an angel before thee...to bring you to the place that I have prepared... unto the Amorites, and the Hittites, and the Perezites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them and quite break down their images. And you shall serve the Lord your God and He will bless you'.*

Despite frequent lapses (e.g. the golden calf, Ex.32; the rebellion at Kadesh-Barnea, Num.14; etc), thanks to the Lord's adherence to His sovereign purpose and the intercession of His servant Moses, the nation selected for sanctification finally arrived at the banks of Jordan. There on the plains of Moab, the Law is rehearsed a second time, concluding with the setting forth of the ways of blessing and cursing, life and death and a command to re covenant with the Lord lest any should worship or serve the idols and gods of the nations. *'The Lord will not spare him...the anger of the Lord and His jealousy will smoke against that man and all the curses that are written in this book shall lie upon him, and the Lord will blot out his name from under heaven',* (Deut.29:9- 29); *'...therefore, choose life, that both you and your seed shall live'* (Deut.30:1 1-20).

Israel in the Land

After the crossing of Jordan in full flood, the freshly sanctified nation sees great victory at Jericho only to see loss at Ai. The reason revealed for this loss is the disobedience of Achan who coveted gold, silver and a **Babylonish garment**, (Josh.7:21). God's fierce judgement manifests, the culprit is punished and the battle for the land is resumed.

The history of Israel in the land reveals remnants of paganism amongst the judges, some of which survive today, (e.g. the months of Israel's calendar),

but there is a steady movement forward as Samuel and finally David, a man after God's own heart, take centre stage. Finally, under Solomon, Israel is raised to greatness under God, despite their rejection of Him as King. But how soon the corruption of iniquity reinfects the sanctified nation. Solomon worshipped Ashtoreth (the goddess of the Sidonians) and Milcom (the abomination of the Ammonites); did evil in the sight of the Lord, build a high place for Chemosh, the abomination of Moab, and for Molech, and like-wise for all his foreign wives who worshipped and burned incense and sacrificed unto their gods. *'And God was angry with Solomon... for as much as you have done this, I will tear the kingdom away from thee and will give it to thy servant.... I will not tear away all, for my servant David's sake...'* (I Ki. 11:1-13).

The divided kingdom fared no better than the first. The Northern tribes fell into total iniquity and were dispersed by the Assyrians (II Ki.17:6ff.); a little later, Jerusalem is sacked and her peoples taken captive, for *'...your fathers, your kings, your princes and the people of the land', have burned incense and poured out drink offerings to the queen of heaven,* (Jer.44). Such was the judgement of God upon His nation Israel who failed to keep His command to separate themselves from the gods of the nations. Such is the fate of us today who allow ourselves to be drawn afresh into the abominations of the iniquity which still operates amongst us (II Thess.2:7).

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THE ABIDING IMPACT OF THE REFORMATION

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INTRODUCTION

The Reformation is a well-known phenomenon and epoch in History (Jones 1999; preface). Those aware of its place in history cannot help but acknowledge that God moved in a mighty way to bring about changes that would have lasting impact on centuries long after the central actors have left the center stage (Cunningham 1). Triggers of this Reformation are many but for one reading through the eye of providence, the circumstances¹ came together to foster the Reformation, whose prime mover was arguably the Christian Church (Peterson 1999; 185).

THE NATURE OF THE REFORMATION

The Reformation is not a one-off event but an accumulation of diverse shades of events that led to the climax during the 16th century when God raised individuals in separate parts of Europe and the United Kingdom to rise to the occasion (Jones 1999; preface). In many ways, the Lord prepared the ground for such a momentous occasion when truth would triumph in the midst of much evil, sin, superstition and crime that had enveloped a greater part of Europe (Ryle 1992; 150).

CONDITIONS PRIOR TO THE REFORMATION

The Roman Catholic was probably very potent², wielding unrivalled power over certain European countries politically and otherwise. Not even Monarchs were free from the potent influence or control of Papal authority. Germany for instance lay in the very clutches of Papal grip to the extent that even Kings could be deposed or elevated as the Pope desired! In other places of Europe, the state would appoint Bishops since the two were inseparably connected. Continental Europe was largely and securely in the hands of the Pope of Rome (Renwick & Harman 1999; 89-95).

LEADING FIGURES BEFORE AND DURING THE REFORMATION

England, despite being an Island away from the Continent (i.e. main land Europe) was not spared as it increasingly continued to receive influence from Rome

at times resulting in the deaths of several people either burnt at the stake or executed for daring to question the existing ecclesiastical authority (Ryle 1958; 7). The tussles between Rome and England eventually led to the creation of the Anglican Church headed by the English Monarch (i.e. Henry VIII, 1534) but even this did not secure the freedom of the English Church because the flavor of the established church depended on the type of person that was on the throne. If they were inclined towards Romanism (e.g. bloody Mary; 1553-1558), the Church would lean towards that way. Equally, if they were inclined away from Romanism (e.g. Edward VI; 1547-1553), the Church tended to be antagonistic towards Rome.

In his time God raised a different people across the centuries whether on the Continent or the United Kingdom (i.e. Scots, Welsh, English or Irish). On the main land, God raised people like John Huss (1360-1415), Savonarola (1452-1498; the social reformer) and host of such valiant continental reformers that trail blazed the way for the actual reformation epoch. Many died along the way and we may never know them until the day of crowns. God raised other sanctified mortals in ensuing years and centuries but these were some of the early instigators of Reform on main land Europe. The Lord equally raised other Reformers from the United Kingdom such as John Wycliffe (1320-1384; 'The Morning star of English Reformation')³, William Tyndale (1494-1536), John Knox (1505-1572), Nicholas Ridley (1500-1555), Thomas Cranmer (1489-1556), Hugh Latimer (1487-1555), John Hooper (1495-1555), John Bradford (1510-1555)⁴ and a host of others, some of whom sealed the faith with their blood. The forces of darkness were constantly waging war against the light and at times darkness apparently seemed to prevail. It was in the midst of this pitch darkness that God begun to stir pockets of protest and Reforms both on the continent and the United Kingdom. God raised a standard equal to the task in these Reformers that were very effective in their own right. For instance, Knox is famously said to have stated that he desired to have Scotland become Christian or he died if that was not granted (Houghton 1980). The English monarch is said to have dreaded his prayers more than the armies of France!

It is a curious fact that among individuals raised up to foster reform were those from the devout children of

¹ Whether political, social, economic or the quest for nation/statehood, as Peterson (1999; 145) seems to suggest

² Although strictly speaking, the Papacy was in its decline from its 1073-1294 height (Renwick & Harman 1999; 89) the Pope of Rome was vulnerable at some point and resided at Avignon, France at some point for security-Peterson (1999;)

³ Renwick & Harman (1999; 99)

⁴ Ryle; Five English Reformers, Banner of Truth Trust; John Foxe gives moving accounts as well of the Martyrs

Rome. These individuals were initially committed to the Roman church, supporting its practices, abuses, false piety and its syncretic mixture of truth with error. At that stage the Bible was locked away in Jerome's Latin Vulgate and so only open to the learned Priests claiming to be the only ones able to interpret it. At the time many Priests were also limited in what they could interpret or teach as everything was strictly regulated by the church. To depart from the norm implied severe sanctions that no sane person dared invite upon themselves. Not only was the Bible locked away, lay people were not allowed to own one lest the wrath of man was unleashed on them.

Pockets of the Children of Rome that God raised over the centuries and years included names like Aurelius Augustine (354-430; Renwick and Harman assert that he was the greatest theologian in his age; 1999; 58), Thomas Aquinas (1225-1274), Thomas Akempis (1380-1471), Savonarola (1452-1498), and Martin Luther (1483-1546), the prime Reformer in Germany⁵. After much wrestling with truth, Luther pasted 95⁶ points on a Church door meant for debate resulting from having been fed up with what he observed and experienced on his visit to the Vatican. Luther, a Professor in Theology, triggered the debate in 1517. Indeed, It was a brave day when he did this because, unknown to himself, he would trigger a wide revolution whose impact would ripple deep into the future. In 2017, we commemorate that one brave act whose effect we continue to feel, despite the five centuries between us. But Luther was not the only instigator of Reform at the time, other warriors were raised including Ulrich Zwingli (1484-1531), John Calvin (1509-1564), Theodore Beza (1519-1605)-Switzerland, Philip Melancthon (1497-1560) - Germany and others that were not only part of the actual Reformation in Europe but would eventually carry on the Reform long after the prime instigators would have left the center stage. John Calvin, often called "the reluctant Reformer" (Jones R.T. 1985; 123), providentially found himself in Geneva (1536), initially just in transit when he was coerced, in the name of God, to take up the Reformation mantle by William Guillaume Farrell⁷. Calvin reluctantly took it up and would soon prove a very deep theologian, voluminous writer, civic leader and Preacher. Harman and Renwick (1999; 119) assert that Calvin was in fact the greatest individual of the Reformation era, given his prowess and influence. Calvin is said to have been so productive that he literary worked himself to death, passing into eternity in 1564, buried in an unmarked grave at his request (Jones 1985; 128 & Renwick & Harman 1999; 124). Such was the resolve of these mortals raised by God during the Reformation!

⁵ Renwick & Harman (1999; 108)

⁶ It may interest you to know that Luther had earlier raised 95 thesis of disputation for debate but had no effect.

⁷ Harman & Renwick (1999; 121). *The story of the Church*; Jones (1985; 123). *The Great Reformation*; Needham (2004; 215). 2000 years of Christ's power.

THE POTENTIAL BENEFITS AND EFFECTS OF THE REFORMATION

But then, our primary task is not to recount the works of this army of people but to highlight the lasting effect of the all-pervasive reforms that ripped through and rippled across the world. We seek to highlight some of the effects and impacts that resulted from the "Great Reformation," as Tudor Jones would call it.

That the Reformation was so potent an epoch is beyond debate. While some like David Watson claim that the Reformation was a tragedy and blot on the Church image (Bray 2000; 1), others state that it was such a watershed whose immense impact we are yet to completely measure or comprehend. Yet there is a third group that are indifferent and wonder why the noise to remember such a distant epoch which does not have any directly relevance to the present. This latter group further asserts that the remembrance of the Reformation amounts to hate speech or applauding a bad event that is against the Roman Catholic. Others still, claim that the Protestant Reformation has no connection, bearing or impact on what eventually evolved because as the inherent desire for nationalism, enlightenment etc. arose long after the Reformation (Lee 2010; 1, Bruhn 2008). Whatever leaning one may have about the Reformation, it is a land mark historical period in the lives of Protestants (and others too) that cannot be ignored or easily whiled away. The epochal event is too important to forget, given the tremendous post Reformation effects that continue to resound in the present day, whether in the centers where the Reform actually took place or the far flung places such as Africa that were probably not even aware what was going on outside their native continent. In this paper therefore, we highlight some key effects of the reformation which people may not realize trace their genesis to this movement:

1. Access to the Bible in native languages. Thanks to the Reformation, the Bible is available in several languages other than the original or Latin. Prior to the Reformation, it was very hard to come across a Bible, let alone dangerous. The Reformation ensured that the picture changed yet many of us take our Bibles for granted. Men and women paid the price with their blood for us to freely have this Bible in our possession. We truly owe a lot to the Reformation (Ryle n.d Tract 56; 7)!
2. Recovery of long lost and neglected cardinal doctrines. The Reformation recovered the long lost and buried doctrines of Justification by faith rather than works. Once Martin Luther stumbled across this great doctrine, burned on his heart, he could not help but talk about it, to the point of defying even the seemingly invincible Pope! His famous words "Here I stand, I can do no other...so help me God" send a solid ring tone of deep conviction. He was ready to die for that truth. All the five Solas were battle cries and

watch words of the Reformation. Today, Justification by faith continues to bring much freedom and delight into the hearts of countless souls, despite many attackers of the doctrine such as N.T. Wright (Tyler 1999:3)⁸. Dr. J.I. Packer is probably right when he asserts that this (i.e. Justification) is the principle doctrine of the Christian faith and according to him, needs to be the first in any *ordo salutis*. The discovery of truth cast away shackles of fear and abuse that had been imposed on the masses by the corrupt church then. Justification by Faith restored the glorious liberty we have in Christ. Sadly, today people seem to be marching back into the domain of ignorance domain because they do not seem to know or appreciate this powerful doctrine. This is true not only of the Romanists but of professed Evangelicals too (Pollitt 1996; 3; Hunt 1985; 8)!

3. Scholarship:⁹ The Reformation laid a high premium on the need of education and self-improvement. They insisted that people needed to be consistently reading and updating themselves so that they improve their lot to the greater glory of God. It is from the Reformation era that we derive and draw the need to study the Holy Scriptures in the original languages so that the precise meaning of a text is known, hence determining the authorial intent. Prior to the Reformation, it appears people did not care as much about the precise meaning of scripture and other writings. We can safely assert that we understand the Bible and other books better in our present age, thanks to the scholarship insisted on by the Reformers who themselves demonstrated high levels of scholarship (Ryle n.d Tract 56; 2). Luther himself was a Professor (Needham 2004; 68) while Calvin was a Lawyer and Theologian (Needham 2004; 204). Their heirs the Puritans were great scholars in their own right (Barker 1996:9-16) and on goes the ripple effect.
4. Human rights: This point may surprise many people that the Reformation triggered the need for human rights (Mbewe 1999). If one reads Ryle's great write up entitled 'what we owe to the Reformation' they cannot fail to notice what a great blessing the Reformation was! The Reformation engendered a deem need of liberty of conscience as well as the need to treat all people free without abuse because they are created in the image of God. The Reformation freed people from the tyranism of Romanism as Ryle and Sullivan would highlight. Not even the Jesuit influenced Counter Reformation of the

1540s could completely reverse things (Harman & Renwick 1999; 148)¹⁰. So potent and far reaching was the protest having spread like wild fire. From religious liberty saw the emergence of the battle for freedom of association as well as the inalienable rights that were enshrined in the USA constitution by the founding fathers of 1776. Without the Reformation, it is difficult to imagine whether such watershed changes would have taken place. Today, Roman Catholicism trots around as the default champion of human rights when in fact it stood against every proclamation of freedom back in those dark, dark days!

5. Government: The government with its three arms was to some extent instigated by the Reformers. Although the earlier Reformers tended to blend the Civil Government and Church together, later Reformers and their heirs tended to insist that the two needed to be separate so that they offer checks and balances. Further developments have resulted in the three arms as we know them today. But the Reform achieved much more. Tudor Jones (2004; 251) states that out of the Reformation emanated several types of Church polity or government including Congregationalism, Presbyterianism, in addition to the already existing episcopal government in its various shades. Murray (1965; 178-301) draws important lessons from papers written by the Reformers and Puritans on Church polity.
6. God centered Worship:¹¹ The Reformation, although varied across where it was later entrenched tended to make worship simple and theocentric unlike the various ceremonies and superstitions that had gripped the Roman Church prior to the Reformation. Instead of elaborate Mass or some such ceremonies, the Reformers (especially Zwingli) insisted on making worship orderly and simple away from the drama, superstition and dread that the previous regime has included. Although Zwingli and Luther severely differed over the Eucharist and vestments, they none the less both insisted that God should be at the centre of worship. Murray (1965; 38, 55) makes a good case in the collected papers from the Reformation era. They demonstrate how theocentric the Reformers sought to be. Needham (2004) makes a similar observation about John Calvin and others. The Regulative principle has regulated practices in

⁸ Wright NT discusses Justification in Chapter 7 of his 192 paged book "*What saint Paul really said...*"

⁹ It must be admitted here that the Jesuits were great scholars and educators. Harman and Renwick document this in their book "*The story of the Church*" pp 148.

¹⁰ Harman & Renwick state the following: "The Jesuits became the life and soul of the Counter Reformation, their influence being very powerful in the Council of Trent in its last years. They specialized in Education and established flourishing schools all over Europe, where young people were turned into eager instruments for promoting the designs of the Vatican..."

¹¹ I would further argue that the Reformers introduced a Biblical world view. Dockery & Thornbury would agree.

many Reformed Churches, although the breeze from the affective principle is making serious in-roads into the anthropocentric postmodern era church.

7. Institutions, instruction and enterprises: The Reformers insisted on the need for formal and informal education as highlighted earlier. Thus, they were not content with the status quo and went on to reform, establish formal schools or places of Instruction (Renwick & Harman 1999; 124). More than that, they studied and taught as much as they could. John Calvin is said to have been such a voluminous author, preacher and civic leader at Geneva. It is said that his productivity kept over four secretaries consistently on their toes trying to catch up with his high output! Not only was he a writer, he was a teacher and preacher too, giving several lectures and expositions from right across the Bible! Scores of people from within the continent and the UK travelled to learn at the hands of this great Reformer. Names such as Knox and others come to mind. Calvin would say something like this: “send me sticks and I will turn them into swords”! Such as their commitment and resolve! After his demise, Theodore Beza¹² and others succeeded him to carry on the work of teaching. Philip Doddridge, though of the 18th Century did much to establish and run a school and so did the Puritans before him. But then, other saints established successful businesses in their day, demonstrating the need for empowerment, independence and earning one’s keep. Dr Gregory Jones (2016; 4-7) demonstrates that Wesleyan witness included enterprises that left a lasting impact on the present and succeeding generation.
8. Writing: As already alluded to in the previous section, The Reformers read and wrote all the time! Their works still follow them to this day. Luther, Calvin were prolific writers their heirs, the Puritans, followed their model. Calvin commented on every book except Revelation and Daniel, yet that was not his only work! He wrote the Institutes of Christian Religion (1536) which was a form of systematic theology as well as an apologetic of sorts. Aquinas’ Summa Theologica was magnanimous but Calvin’s was even clearer!¹³
9. Spreading the word exploiting the printing press: The Reformers were driven to share God’s world and thus used every extant cutting
- edge means to spread the word of God. The Printing press had just been invented and they exploited it to the full (Needham 2004; 378). The Church needs exploit available means that are ethically sound such as the social media among others.
10. Social enterprises: The reformers insisted on a holistic well-rounded life style. They probably could have been better known for insisting on correct doctrine and practice, the off shoot resulted in far much more including social and economic enterprises such as clinics, hospitals, schools and a host of other good things. The Wesleyan Methodists for instance spared no efforts in ministering to the whole man. Once again, Dr Gregory Jones (2016; 5-7) input comes in handy. He makes a case of Wesleyan influence having been accompanied by much accompanying works although these works in themselves never save anyone. That is practical Christianity.
11. Missions: The Reformers were not content to keep truth to themselves but did everything within their power to send forth the truth they knew as the bread of life. They gathered people around them, trained them and then sent them far and wide. We think here of Wycliff’s Lollards and Calvin’s missionaries to Brazil among others (Harman & Renwick 1999; 100; HistorySage.com 2013; 2). The mission field, in their view, was both local and abroad, in keeping with the Biblical modus operandi. Martin Luther first thought of the German and translated the Bible into the native language. Wycliffe and Tyndale translated the Bible into English while William Carey, Hudson Taylor, David Livingstone and a host of other fearless missionaries trooped out their comfort zones fired up by the zeal of the earlier Reformers.
12. Purity: The Reformation in its various shades insisted among many things, the need for higher stands of purity and therefore holiness among its congregants (Renwick & Harman 1999; 121, Ryle 1985; 33-49). The Reformation was so forceful on this point to the extent that Rome begun to feel uncomfortable resulting in the Counter Reformation and other reactions (Renwick & Harman 1999:146-149). For instance, in an earlier period, men like Savonarola insisted on purity of piety and life among people but his reward was the loss of his precious life. His clarion call did not die with him but lived on in the lives of others that would come after him. Perhaps the fullest expression of his call was seen in the lives of the Puritan era when purity of life, action, motives and all was a major focal point, all for the glory of God. Puritanism gave way to the great Evangelical awakening that salvaged England out of the despond of sin. Spirituality

¹² Although some accuse Beza of having altered some of Calvin’s original views on Predestination, election etc.

¹³ Needham (2000; 272) makes an interesting comment about Thomas Aquinas (“The Church Doctor”) as having been one of those that probably taught that forgiveness of sin could be acquired through indulgences which were later abused.

appears to have cycles with intermittent seasons of much sin and apostasy. Whitefield, Wesley, Harris and a host of other preachers labored unfatigably to turn the tide to the glory of God (Dunn 1983; 16). On and on went the fire for higher purity in individual and public life. That explains in part, why even the most godless nations that once knew the touch of God insist on some sense of uprightness and purity in public life of its elected officials especially that of President. The Puritan effect is still evident around the world for sure, aside from some of their living monuments both in New England and England itself. Insistence on a regenerate ministry restored dignity to the Christian Ministry. We are in decline now.

13. Scripture interpretation: Prior to the Reformation, the Bible was interpreted in all sorts of ways included the allegorical, random or magical/mystical approach. It was hardly taken for what it meant-The inspired word. The Reformers thrashed all these wrong approaches and insisted on the literal interpretation of scripture unless the genre dictated otherwise (Needham 2004: 70). In insisting on the literal interpretation, they set aside superstition and wrong application of the Holy Writ establishing the authorial intent. This further led to the establishment of the perceived scriptural authority, although its inherent inspiration never alters. We need a fresh Reformation again to tame exegetical fallacies (Carson 1996: 15).
14. Science: Contrary to what many people hold, Science and the Bible are never at odds but complementary¹⁴, if not Science explaining what Scripture has already stated. In effect, the word "Science" means knowledge in which case theology is the queen of the Sciences as the Puritans used to aptly quip (Watson 1958). The Renaissance triggered curiosity, scholarship and a desire for investigation raising questions on many issues in God's creation. The Reformation insisted on the need to establish truth by various ways and methods as long as they were perceived consistent and sound. Thus, in later years when the modern era arrived, scientists (most who were theists), took on various projects to discover what God had placed in nature. Out of good sound science has come so much improvement though postmodern science is again being affected by the winds of the

¹⁴ Albert Einstein is quoted as having said the following interesting words: "Religion without science is blind, Science without Religion is lame." As quoted by Dr John Wright in his book "Designer Universe: Is Christianity compatible with modern Science?" Another, Dr Ted Burge, argues that Science and Christianity are not at odds. It is the interpretation that causes the apparent tensions. Not all his evidential arguments would pacify the Presuppositional perspective but he certainly has a case. Dr Ross would clearly agree with him.

times. That said, the Reformation's quest for truth has borne fruit and continues to rather than superstition and squalor that preceded it.

15. Preaching and its primacy: The Reformers insisted that preaching should be the primary means of disseminating God's word in the local assembly and otherwise (HistorySage.com 2013; 2-10). They placed a high premium of 'the art of prophesying' as good old Perkins would say. Preaching was considered important in worship because then God was speaking from the preached word. As such, it was accorded a special place on the Lord's Day explaining why preaching is still central in Reformed churches across the word. Further, the preaching was most biblically sound and applied well in the given contexts (Watson 1958). The venerable Ryle made much of this matter and so did Dallimore as he wrote on the Great awakening of the 18th Century.
16. Capitalism, wealth creation and work ethic: Where ever Protestantism flourished tended to become prosperous, reason being that the Reformers insisted on the need for the Christian to work hard to the glory of God. The saint needed to be productive at all times as instructed by scripture and not be content to live on hand outs. This resulted in industry, research, earnest hard work and manly dominion emanating from a Biblical worldview. In many senses, many western nations remain prosperous because they have retained this work ethic, despite hurling out the religious underpinnings. Professor Charles Hill (2003; 97-98) has commented on this fact in his monumental book, 'International Business'. He claims that the Protestant insistence on hard work has led to higher productivity, innovation, individualism and progress¹⁵. Wherever Romanism flourished, you witness a lot more social intervention rather than disciplined resolute hard work to earn one's keep. According to Peterson (1999; 187) Romanism tended to militate against capitalism and thus kept people in poverty but the Reformation turned the tables, thus opening the door to genuinely earned prosperity and wealth creation.
17. Social reforms: Not only were the Reformers insistent on purity of life, they ensured that the whole person was addressed. Although the Reformers themselves primarily focused on the spiritual reforms, they also ensured that their influence permeated everyday life. More than

¹⁵ Hill makes the following assertion while quoting Webber's claim: "according to Weber, there was a relationship between Protestantism and the emergence of modern capitalism. Weber argued that Protestant ethics emphasize the importance of hard work and wealth creation (for the glory of God) and frugality (abstinence from worldly pleasures)..."

that, they worked to reform institutions, laws and practices that tended to impinge on people's lives. John Calvin for instance essentially set up or reformed the social systems at Geneva, some of which are still applied to this day. The Reformers taught, lived and applied what they knew. Where their proposals were rejected by the crown, they went on to practice and establish their convictions thus setting an example. In later generations, their thinking became engrained in many causes including social justice among all social classes. According to Herman and Renwick (1999; 105) effected a serious and deep Social reform among the masses and intellectuals before the Romanists occasioned his death in 1498. The Great Awakening rescued entire nations from decadence. Preachers like Whitefield, Wesley and Harris were greatly used by God (Bennet 1987; 9; Dunn 1983; 16).

18. Puritanism and morality: The Puritan era drew much from their spiritual ancestors, the Reformers. English Puritanism, for instance, aimed at reforming the established Church with limited success (Murray 1971; 3, 85). Their standards were very high which permeated to society in various ways. Drawing from the Reformers' insistence on Education and application, the Puritans generally ensured they were as exemplary, educated and applicatory in their outlook to life. Similarly, the Pilgrim Fathers took with them the same values as they immigrated to New England in the 1600s. This standard, somehow finds its way in American public life today although the principles of piety are generally long lost. Sullivan (2016) seems to suggest that the Reformation demands (by Luther and others) have been met by the Church of Rome and hence sees no reason for continued antagonism. This view is suspect because the Reformers and their heirs demanded a deeper reform beyond just the physical outward reforms.
19. The Great Evangelical awakening (late 1730's onwards): The great awakening of the UK and in some senses of America were (remotely and indirectly) off shoots of the Reformation (Renwick & Harman 1999; 165; Murray 1971; 112; Dunn 1992; 3, Thornbury 1977; 22). Having set a high standard of holiness by the Puritan era, there came a declension that needed God's intervention. The hunger for a new visitation obviously was from God but the standard of holiness had been set by a previous era of Puritanism. God graciously visited the nations brining about many social and spiritual transformations. To some extent, this was an off shoot of the Great Reformation.

CONCLUSION

In this essay we have traversed part of the landscape the Reformation effected. Today, we witness the Reformation being remembered as well as ridiculed but that matters less because what God did, continues to be evidently a reference point. We do not remove the Ancient boundary stones as God has ordained it. As we commemorate the 500th anniversary of this pivotal moment in history, always remember that God always has his people in every age and moving history towards His sovereign ends. That another Reformation is needed is beyond question as many of the evils that the Reformation thrashed out have made bold returns garbed in a different dress. These vices have made serious inroads within Evangelical ranks and threaten to take us back to Romanism, as the venerable JC Ryle once warned (Ryle 1992; 126). The firm principles laid by the Reformers are fast being erased by post modernism, we must and need to resist this temptation to abandon ship, no matter how strong. Ecumenism and compromise on cardinal truths relating to the five *Solas*, battle cries of the Great Reformation is not a viable option. We need to push on towards greater reform and purity!

Soli Deo Gloria!

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WAKE UP AND SMELL THE COFFEE: A SOLUTION TO VIOLENCE-FRAMED SOCIO-POLITICAL ISSUES

Professor Dr Bruce R. Duncan*

Introduction

The phrase, “wake up and smell the coffee” challenges folk to “tell someone that they are wrong about a particular situation and must realise what is really happening” (Cam, n.d.). This peer-reviewed essay will initially address the reactive use of fatuous rhetoric vis-à-vis the evils of slavery¹ and racism. Consequently, to bolster its focus, the writer uses phrases, metaphors, and literature. Excerpts from media reports about the upsurge of reactive violence in parts of the USA and areas of the United Kingdom adds to the content. Then, after delving into pre- and recorded history to uncover the birth of slavery (a path-dependency), the outcomes will show that economics incentivised and piloted the slave trade since the Neolithic Age. Entrepreneurs, regardless of race and religion, had created, designed, perpetuated, and populated the slavery-driven treadmills with doomed victims also from their socio-cultural and religious mix.

Money makes the world go around
The world go around
The world go around
Money makes the world go around
It makes the world go ‘round²

Source: Cabaret, 1998

Helpfully, definitions and path-dependencies will unravel the violence of unsavoury slavery (and racism) - each is an analytically separate concept.

So, knowledge and understanding of the past are crucial to address the racial and social injustices of the present. With a nod to the quantitative history of economics – cliometrics – the writer demonstrates how history and neoclassical economics enables an understanding of current events (Wallis 2015).

Crucially, we must first refer to history (that is often nuanced, complex and messy) and accept truths not readily palatable in the 21st-Century to untangle the complicated fibres of the present (North 1961). For example, our developed 21st-Century nations blossomed from the shed blood, sweat and tears of slaves; therefore, each citizen shares a common link to the outcomes of slavery. Wrapped in legal statutes and religion, the slave-fed enterprise became an encultured path-dependency. The boat-laden supply chains of wretched captives created, oiled, and processed the economic and social growth of many developed nations

(Temperley et al. 2018). We the people (of whatever colour and race) owe much of our prosperity, social advantage and sophistication to slavery’s historical horrors.

Nevertheless, blind eyes did not see, and deaf ears cared little about slavery’s kidnappings, murder, violence, and rape – an irrefutable legacy of shame securely framed in economics. Dehumanised slaves were negotiable transactions, and profit-focused scribbles - inscriptions on log sheets.

One important but overlooked risk mitigation device that facilitated the growth of the slave trade in the eighteenth century was the increasing availability of insurance for ships and their human cargoes.

Source: Pearson and Richardson (2019)

Entrepreneurs – drivers of enterprise

The core slavery stakeholders were entrepreneurs - black and white slave owners (or their lackeys) often from the same nation and religious belief as their enslaved chattels (UCL, 2020; Gates, n.d.; Holloway, 2010; Lewis, 1992; El Hamel, 2014; Tsai, 2014, Hezser, 2005; The Quran; The Old and New Testaments of The Bible). Arguably, some of us might have the skeletal remnants of a compliant pro-slavery relative (or slave owner or defenceless, enslaved ancestors) rattling around in our archived and undiscovered past.

Racism, tribalism, and slavery – a toxic mix of path-dependencies

Notwithstanding, societies are still collages of divergent power groups (Chriss, 2012) where the thirst for racial domination, violent and factious inter-tribal bloodshed reflect the volatility of humanity’s Jekyll and Hyde nature – regardless of race or creed.

Similar but not equal – a paradox

So, to correctly define and understand each path-dependency, an understanding of the historical context - the unique, idiosyncratic, and time-bound modus operandi of an era is crucial. To best illustrate the point, consider Charles Darwin who labelled the aboriginal peoples on Tierra del Fuego (as “savages”) in “The Descent of Man”³. He also used the time-bound word “man” to refer to both the male and female gender. The now-defunct era-specific language had morphed people into savages and allowed males to

¹ Focussing on the Trans-Atlantic hub.

² The song relates to the Weimar Republic’s post WW I financial woes and the ascendancy of Hitler and his Nazi Party.

³ The Descent of Man. Charles Darwin. Penguin Books ISBN: 9780140436310

eclipse females. However, norms and morés change. Definition is therefore crucial – words are windows to understanding.

Undoubtedly, Darwin’s path-dependent belief that “the civilised races of man will almost certainly exterminate, and replace, the savage races throughout the world”, sums up an aspect of the anthropological narrative of the pre-20th-Century mindset. So it was that “difference” had denigrated others into “savages” - the “superior ‘us’ and lower status ‘them’ boxes”. However, Darwin’s humanism detested the inhumanity of slavery. In his voluminous writings, while on the Beagle, he described South American slavery as an “odious, deadly subject” (Desmond and Moore, 2009).

Self-Acceptance – growing up

Understandably, the writer and readers of this story cannot be held responsible for the past. However, we must acknowledge and understand it, “warts and all”, and then consider changing the outcomes from its many outdated and unacceptable path-dependent narratives. Two examples are the one that makes some black people want to be white, and the other that causes some white people to whinge and bleat about their “whiteness”. Is it not time that we take pride in our ethnicity – and allow others the same right? After all, not people are either black or white! So, let us define our discourse themes ahead.

Definitions

Violence

The writer adopts Blume’s (n.d.) social perspectives on violence and appeals to Constructionist Theories to provide the framework for the discourse themes. The word “violence” can, for example, either justify violent acts or else frame it so that it is acceptable behaviour (situation ethics⁴). So it is that the writer argues for definition as a crucial link to understand vocabulary and then to work towards grassroots reconciliation and lessen the destructive Scylla-like⁵ roundabout of violence.

Recent literature reports that human beings have the potential to commit torture - another heinous act of violence (Vince n.d. citing Fiske et al., 2004)⁶. The renowned Princeton University professor’s investigation included male and female American soldiers at Abu Ghraib prison in Iraq during 2003 and 2004. The related informative video evidence of gratuitous violence on prisoners of war is painful to watch. So, why do “civilised” people continue to inflict violence on others? Could the writer and readers of this essay commit evil and violence? Yes, we have the capacity. However, can we address violence? Yes, we can and arguably, we must.

⁴ Situation Ethics: The New Morality (1966). ISBN-10:0-664-25761-5.

⁵ See Scylla and Charybdis – Greek mythology.

⁶ Available at <https://lapa.princeton.edu/people/susan-t-fiske>

Slavery

- Aristotle called slaves ‘human instruments’ – thus signifying their dehumanised use as tools – a path-dependency.
- Fifth-century Anglo-Saxons called their slaves “Welshman”, after the people they captured – a possession from a conquest.
- The word “slave” is adapted from Slav, from when the Germans supplied the slave markets of Europe with captured Slavs.

Source: (NI. n.d.)



Source: Jenn McCulloch/zip06.com

So, tributary-fed concepts of slavery erupted into the path-dependent slave trade long before the current focus on the Trans-Atlantic route existed.



Race

Among social scientists, “race” is generally understood as a social construct. Although biologically meaningless when applied to humans - physical differences such as skin colour have no natural association with group differences in ability or behaviour - race nevertheless has tremendous significance in structuring social reality. Indeed, historical variation in the definition and use of the term provides a case in point. Race, ethnicity, and nationality are socially constructed, and, as such, groups once considered ethnicities are known as races, and vice-versa.

Source: Clair and Denis (n.d.)

Racism

Arguably, racism is “an ideology of racial domination” in which the presumed biological or cultural superiority of one or more racial group is used to justify or prescribe the inferior treatment or social position[s] of other racial groups.

Through the process of racialisation ... perceived patterns of physical difference - such as skin colour [hair] or eye shape ... differentiate groups of people, thereby constituting them as “races” ... racialisation becomes racism when it involves the hierarchical and socially consequential valuation of racial groups (Wilson, 1999).

Racism is analytically distinct from racial discrimination and racial inequality. Racial discrimination concerns the unequal treatment of races, while racial disparities involve unequal outcomes (in income, education, health ...).

While racism might gestate in both processes, contemporary racial inequalities and forms of discrimination are not always the immediate result of modern racism (Pager and Shepherd, 2008).

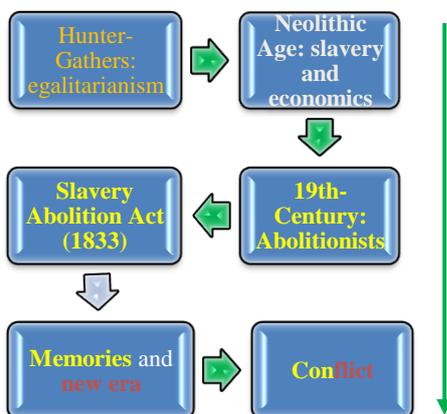
Source: Clair and Denis (n.d.)

Path-Dependency

- Path dependence is an important concept for social scientists engaged in studying processes of change, as it is for students of dynamic phenomena in nature. A dynamic process whose evolution is governed by its own history is path-dependent.

Source: David (2006)

Illustration 2. A Path-Dependence Phase – slavery



Religion

The subjective interpretations of religious texts could cause problems when, for example, addressing the policing of violence, politics, social norms and morés.

The exegesis of holy books is a controversial process in both Islamic and Christian circles where ethnicity,

theological bias and cultural path-dependencies play influential roles (McCaulley, 2020).

The interpretation of texts often leads to a perceived theocratic control - an insular perspective on society (e.g. Iran). Arguably most religious groups, propagating “thus saith the Lord”, ignore crucial critical analysis and objectivity.

History confirms that the interpretation of texts from some Holy Books from some 2,000 – 4,500 years ago, not only abound with divinely orchestrated violence but continue to divide the religious who cannot yet sip coffee at the same table.

Neo-imperialism – the new kid on the block

- Neo-Imperialist State policy, practice, or advocacy extends [foreign] power and dominion, especially by direct territorial acquisition or by gaining political and economic control of other areas. Because it always involves the use of power, whether military or economic or some subtler form, imperialism has often been considered morally reprehensible, and the term [often appears] in international propaganda to denounce and discredit an opponent’s foreign policy.

Source: EB (n.d.)

Reconciliation

The term ‘reconciliation’ refers either to a process, or to an outcome, or goal. Reconciliation, as an outcome, is an improvement in the relations among parties formerly at odds with one another. The nature and degree of [progress] required to qualify as reconciliation for any particular context is a matter of disagreement among theorists. So too, the reasons why relations have improved and may play a role in determining whether reconciliation has genuinely taken place. That is, on some accounts, two parties will count as reconciled if their better future relations result from their having dealt with the emotional, epistemic, and/or material legacy of the past. While the outcome of reconciliation orientates to a future marked by peaceful and just relations, [the processes orientates] towards continuing bad feelings, suspicions, or harms that were created by the conflicts and injustices of the past.

Source: Stanford (2016)

Before sniffing coffee’s aroma: the scenario

The re-emergence of the 2020 violence in America and the UK, resurrected perceptions of the brutal slave trade (abolished by statute in the UK in 1865). In consequence, angry citizens rattled cages crammed with distinctive encultured black and black path-dependencies. Included in the hubbub and chaos were patchwork cries for justice and retribution to atone for slavery’s past. However, illogically absurd cries had

ignored the slave-endowed assets that enrich their society – resources that enable the protesters to earn their living.

Nonetheless, subsequent violence soon led to domino-like scenarios of toppled statues and desecrated national monuments. Battle lines further separated individuals and communities into pro-, anti-, or sitting-on-the-fence stand-offs. Regardless of the outcomes, those hunkering defensively behind the drawbridges of established path-dependencies scrambled to defend and explain their position. However, did they understand the historical-cultural background to their position? Simultaneously, anti-social hyenas lurked in the alcoves of conflict. They scavenged for the spoils from mindless, indiscriminate violence that shattered plate glass windows, overturned police vehicles, and burned assets that represented “the enemy”; some officers of law and order also faced criminal charges.

- Were these reactions understandable?
- Did these reactive protests serve reconciliation?
- Did the activists understand which path-dependency incentivised them?
- How many activists had ancestors who had been internal or external stakeholders in slavery?

Arguably, and as an example, thoughtful responses based on an understanding acceptance of historical path-dependencies were critical to the messages of “I have a dream” (History, 2020), and the “government of the people by the people for the people” (Khumalo, 2016).

As an aside, Khumalo’s YouTube video (see Sources for the link) shows the power of a new path-dependency and a considered response based on a definition – not a reaction.

Before savouring coffee’s aroma: the small print

This social history investigation will hopefully debunk the current eddies of fake news about historic slavery by appealing to historical evidence. Zealously articulated propaganda must use facts and not Trumpian-like rhetoric. Populist agendas, enriched with facts, however, can make good news. So, to counter historically unjustified assertions, this essay will appeal to realities – not dodgy assumptions. Reconciliation lies in wait.

However, it is crucial first to understand the contexts and path-dependencies in which the mercenary trade in human flesh gestated before erstwhile entrepreneurs added their imprisoned human capital to create the slave-enriched commercial trade routes to parts of the global village.

Factually, slavery was yet another way of doing business. The slavery-inscribed business model had, over thousands of years prospered under legal, social, and religious protection to lay the foundation on which many nations established their constitutions, and gained prosperity (RV, 2017).

The international slave trade emanated initially out of major “population reservoirs” viz. the Slavs, the Iranians, German, Celtic and those who lived north of the Roman Republic who eventually became the victims of the Viking slave raids (EB, 2007).

So it was that the acculturation of past slavery evolved into a global, legally sanctioned, cruel path-dependency. Slavery’s legacy of unopposed sadistic horror likens to the advancing cascades of falling pumice and pyroclastic surges spewing forth from Vesuvius in 79 CE - burying and cremating people in Pompei and Herculaneum and destroyed homes.

Before coffee’s aroma – a synopsis

Eventually, the rallying call of black and white abolitionists caused legislators to redress their inhumane, elitist-engineered legislation. Businesses had to find another way to turn the economic wheels. After much debate⁷, most British legislators recoiled from the horror of the exploitation of human misery – they had smelt the wafts of percolating coffee. By applying the humanistic blended grains of reform, they created a new legal slave-free path-dependency – freeing the captives⁸!

Britain eventually introduced the Abolishment of Slavery Act in 1833, and the legislation began to take effect in 1834 (Henry, 2020; TNA, n.d). In concert, (Gray, 2011, citing Schama 2007), points out that the “American Revolution itself was likely fought or was ultimately won to preserve slavery”.

Slavery was not abolished in the USA until 1863 after a bloody Civil War had been fought over the issue. It was not abolished in Brazil until 1888. Britain’s high moral line about enslavement after 1833 is not often dealt with ... [continuing] its anti-enslavement activities in several parts of the world right through the 19th century.

Source: NA (n.d.)

Anomalies and economics

However, and ironically, tourism now builds its wealth on the bleeding backs of past slavery. While archaeologists still dig up the victims and spoils of Vesuvius’s volcanic eruption, books, videos, and the hospitality industry earn commercial profit from the uncovered glories of the slave-served cities of Pompei and Herculaneum (Sheldon, 2010). Has anybody protested?

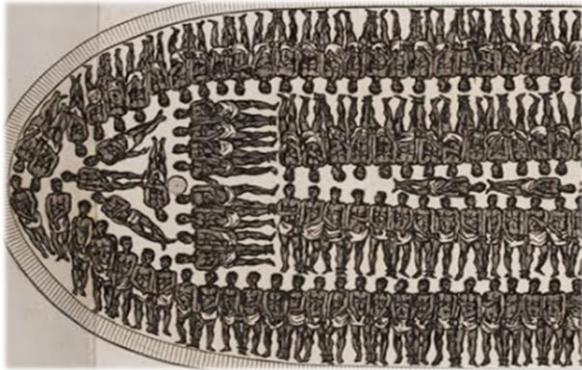
Further irony emerges as we take note that instead of toppling statues and boycotting the commercial ventures, archaeologists and governments now preserve the iconic statues and artefacts of autocratic,

⁷The campaign in Britain to abolish slavery began in the 1760s, supported by both black and white abolitionists. The battle was long and hard-fought, with pro-slavery campaigners arguing that the slave trade was important for the British economy and claiming that enslaved Africans were happy and well-treated (sic).

⁸The application of the abolition law was not universally applied immediately. e.g. Slavery continued in the USA for 89 years in the USA after declaring independence from England.

powerful, slavery-focussed narcissists who also built arenas in which the blood of slaves flowed! How many “anti-slavery” activists join tourist queues and pay their entrance fees?

Illustration 2. A Slave Ship and Slaves.



Source: Demell's Dudes (n.d.)

Economics

Today, the GDP of countries benefit from, amongst other things, historic castles, famous buildings, and GDP enriching products like tobacco, sugar, coffee, brass, rice, rum, and cotton – initially sourced by slave-owning oligarchs. This cruelly-sourced wealth from a past era helped build the infrastructure and economies of countries (Lewis, 2020). However, we have, by word and deed, unconsciously agreed to “forget” the slavery past – “money makes the world go round” does it not.

Sadly, violence destructively targets the historical assets that created the society in which the demonstrators live. Is the retribution-seeking warrior biting the hand that feeds it? Fogel and Engerman's (1974), must-read book, “Time on the Cross” uses statistical analysis to examine the relationship between the politics of American slavery and its profitability while simultaneously debunking the fake news about the slave trade.

Religious bigotry

Well, perhaps we can learn about religion and path-dependencies the self-serving, bigoted ISIS thugs. They destroyed much of the historic remains of Palmyra. Maybe, current demolition activists might also need to reconsider their violent way of doing things. Violence begets violence does it not and let those without sin cast the first stone or, this case, destroy our heritage.

Change requires focus and time

Nonetheless, abandoning one path-dependency in favour of another way of doing things is often complicated and takes time. For example, when Louis Jordan, Fats Domino and Muddy Waters introduced what was to be termed Rock-and-Roll music to the market, many white people, and religious groups recoiled in horror at the “crude and indecent music” (ESL, n.d.) – a clash of path-dependencies. However, the younger generation soon shifted much of the anti-

establishment reactions to the recycle bin. For example, the writer as a teenager, spent many happy nights rock-and-rolling to Bill Haley and his Comets while singing, “Rock Around the Clock”. Of course, hero-worshipping Elvis Presley by wearing his blue-suede shoes (a music path-dependency) and trampling upon the Puritanical path-dependency of pious, influential adults was also fun! If we understand our cherished path-dependencies and accept definitions, we can change our projected, fatuous rhetoric and destructive violence.

Now, let us journey back in time and face more of the realities of historical slavery and its gruesome path-dependencies that still reach across the globe into the 21st-Century (EB, 2007).

Before we smell the coffee: the hunter-gatherers, the Neolithic Period, slavery, and economics

Roughly, from c. 2,6 million to c. Two hundred and fifty thousand years ago the inhabitants of the Palaeolithic Age (falling into the Pleistocene era) left evidence of their endowed survival skills⁹. Their stone-age tools enhanced the innate abilities of the nomadic hunter-gathers to survive as they roamed across their virgin territories (Groeneveld, n.d.).

Early bands of Homo Erectus were likely the first to venture out into new worlds, nearly 2 million years ago, spreading out to Eurasia, China, and Indonesia.

Source Groeneveld (n.d.)

Because egalitarianism was the dominant cultural ethos of hunter-gatherer societies, there was an emphasis on “individual autonomy, non-directive childrearing methods, nonviolence, sharing, cooperation, and consensual decision-making” (Gray, 2020). So, as primitive, self-serving farmers they had no use for slaves. They collected or grew just enough food for themselves. They had no additional power need or economic incentive to own another human being (HW, n.d.).

However, their prehistoric wanderings began to end when the sun dipped below the horizon to close the Ice Age and welcomed the Neolithic era of settled communities, and the genesis of organised commerce.

There are still a few hunter-gatherer peoples today viz. the San¹⁰, “an indigenous people of southern Africa, related to the Khoekhoe (Khoikhoi) who live chiefly in Botswana, Namibia, and south-eastern Angola” (Britannica, n.d.). Another of the diminishing number of hunter-gather nomads are the 21st-Century, Tasmanian based, Hazda people.

⁹ The evidence of effective, informal and non-accredited learning!

¹⁰ Pejoratively named “bushman/bosman” by the white, Dutch/Afrikaner settlers who colonised the southern tip of Africa from 1652 (SAHO, n.d.).

The Neolithic era

So, the Neolithic Age heralded a lifestyle change for the hunter-gatherers, and a new path-dependency began. Their unique way of life blossomed and the ownership and development of land upon which they built and anchored their homes – changing their inherited path-dependent nomadic lifestyle.

Thus, our early relatives acquired assets that would also need maintenance, management, and protection; changing forever their previous path-dependent roaming to start living in stable settlements – the probable advent of the Territorial Imperative (Ardrey, 1966).

Human lifestyles began to change as groups formed permanent settlements and tended crops.

Source: NG (2020)

Genetic analysis reveals that high-status families in the late Neolithic and Bronze Age Germany kept slaves. Organised commerce had made its debut, and “it may be assumed that slaves were not far behind [the trade in] high-value items such as amber and salt in becoming commodities” (EB, 2007; Britannica, n.d.).

Thus, the complex Neolithic slave-owning societies were well established long before those of classical Greece and Rome (Mittnick, 2020) and the arrival of the Russians in the 16th and 17th centuries. Subsequently, captured enemies became the products, and ships formed part of the supply chain that enriched commercial ventures throughout the world (Suzman, 2027).

Still no coffee aroma: Mesopotamia, Economics, Power, up to the Middle Ages

The first written references to slavery appear in The Code of Hammurabi (c. 1860 BCE). However, slavery had operated “for thousands of years at the time [The Code] was written” (RV, 2017).

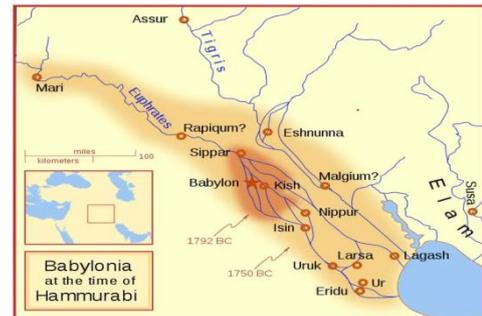
Illustration 3. The Code of Hammurabi



Source: TechinAsia (n.d.)

The gateway to slavery was “debt, birth into a slave family, child abandonment, war, as a punishment for crime” (RV, 2017) and the fate of relatives of criminals (EB, 2007) or the wish of the owner when transferring his sex slave to another. Slave traders would market the skills of a slave with the needs and wants of a buyer.

Map 1. The cradle



Source: MapMaster / Wikimedia Commons (2019)

... the lives of slaves in ancient times were typically better than that of peasants in the same era, as they had regular care, food, shelter and clothing ... rarely attempted to run away unless their masters were atypically cruel.

Source: RV (2017)

The content will now take us to threads of encultured path-dependencies that enslave some aspects of 21st-Century thought.

The coffee grains are on the boil: separate path- a curious concept and dependencies

Pocahontas

Readers might recall the Walt Disney classic, Pocahontas. Well, the history behind the story reveals a path-dependency that dovetails into the essay’s thematic discourse on 21st-Century issues.

Briefly, the husband of Pocahontas, the English-born, John Rolfe (1585-1622) was an English-born settler who emigrated to North America:

- Rolfe and his first wife, Rebecca Hacker, arrived in Virginia in 1610 with 150 settlers on a Virginia Company charter ship.
- Rebecca died soon after their arrival.
- Rolfe eventually developed Virginia’s first profitable export – tobacco.
- Pocahontas, the daughter of a local Native American chief, was an 11-years-old girl – a captive of the English - who had converted to Christianity.
- Rolfe obtained permission from her father and the English military governor to marry 14-years-of-age¹¹ Pocahontas.
- They travelled to England with their infant son, Thomas in 1616.
- As they were preparing to return to the UK, the teenage mother took ill and died in 1617, aged 20.

¹¹ The marriage also secured an uneasy peace for eight-years between the colonialists and the local Native Americans.

- Rolfe then married a fellow colonialist, Joan Peirce/Pearce and in 1621 took up his appointment to the Virginia State Council.

Source: Editors (2020)

What is of interest to this investigation is the following snippet about Pocahontas while she was in England. The Virginia Company's sponsored trip had led to a formal audience with King James I¹². Pocahontas (or the Lady Rebecca, as she was known), heralded as a shining example of a Native American who had been civilised and successfully adapted to English ways (Editors, 2020). The pejorative use of "civilised" reflects the path-dependency that arguably gave part of the rationale for the colonisation of parts of Africa. The black human beings were "different" - thus "uncivilised savages" (sic) who needed Christianity (commercial exploitation was the real incentive).

So, the Empire upon which the sun never set established the British imperial standard of social measurement viz. "difference".

The Path-Dependency of slavery

When 16th-Century European settlers began the process of colonising America, they took with them the path-dependent mantle of slavery – the lucrative "this is the way we do business" set of norms and mores. Their need to survive while displacing the original inhabitants of the country led to the demand for labour – the supply-demand of economics. Consequently, the seed of Neolithic-born slavery path-dependency blossomed into a commercially viable venture that included the transportation of more than 11 million people across the Atlantic Ocean, thus bolstering the wealth of entrepreneurs (NA, n.d.).

... cities also grew rich on the profits of industries which depended on slave-produced materials such as cotton, sugar, and tobacco.

Source: NA (n.d.)

Economics had found an internationally adaptable source to meet the demands of many civilised (sic) nations and contributed to their prosperity.

Definition

However, the reality of ambiguities in definition began to overlap the already stormy waters. The concept of slavery and race had morphed into the racial idea that "we are civilised" and "you are savages" - path-dependencies. Many older readers might recall history lessons and conversations affirming that people other than white were part of a group who were "uncivilised savages in loincloths".

The misinterpretation and understanding of "difference" had given birth to the new, colour-coded discrimination that filtered into the social matrix and education systems of countries (Wagner, 2018;

Magirosa, n.d.; Kohli et al., SAHO@20, n.d. citing the Bantu Education Act of 1953).

A new path-dependent language transformed "race" into "racism" and "black" people into "savages". Thus, the new definitions set the social status of black people as inferior to the self-appointed "racist" lexicon of the white race. The encultured path-dependencies of blacks and whites differed. Pejorative judgement had introduced bias; racism formally entered the English Dictionary in the 20th-Century (Demby, 2020). As an aside, Demby's biography provides educative reading vis-à-vis objectivity.

Racial profiling and slavery

Arguably, racial profiling was both the cause and result of slavery. There was a belief (a path-dependency) amongst white folk that black people were racially inferior because they were culturally, socially, physically, and educationally *different* from the white race. So it was that cabals of Europeans, Arabs and Black entrepreneurs set up the self-serving slave trade using predominantly African-enslaved people in the 1520s.

Enslavement has also caused racism by setting up a stereotype of black people as victims in the past.

Source: (NA, n.d.).

Now, where on earth did this racism - concept of blacks being perpetually subjugated to whites originate? The slavery of captured enemies is one issue, but the idea of cultural, "colour-coded servitude" is another. How, in measure, had skin pigmentation set the social pecking order?

Religion and myth

Let us turn to a theologically captured myth that in part, played an influential role in the philosophy behind apartheid. Ironically, fables, like gossip, produce results – as does the story of Santa Claus.

Islam and Christianity still float their allegedly divinely inspired but different stories of Noah (Genesis Chapters 5 – 9) and Islam's numerous references beginning with Surah: 4 throughout the Quran to Sura 66. Archaeologists still dig for irrefutable fossilised remnants and evidence of the Ark. Creationists invite people to view recreations of Noah's unique boat¹³, and evangelical museums support creationist interpretations of the Bible – ah, economics always finds a breast from which to suckle, does it not.

Briefly, Noah had three sons, and Ham saw his drunk father lying on his bed and invited his brothers to view the spectacle. As a result of the incident, Ham's son, Canaan, was cursed by his grandfather, Noah¹⁴.

Josephus, in his Antiquities of the Jews (Whiston, n.d) developed that Hebrew path-dependency that replicates

¹³ "Employees are required to sign a 'statement of faith' promising they're not gay and believe in young Earth creationism". Also see http://www.creationevidence.org/displays/noahs_ark.php.

¹⁴ What an interesting reaction. Where was Freud?

¹² The monarch who authorised the King James version of the Bible.

in early Islamic and Christian theology viz. black people were Canaan's descendants who were to forever be "hewers of wood and drawers of water" – servants. Early Muslims believed that people were created black because of the curse. The early Mormons, Calvinists and Dutch Reformed theologians also bought into this path-dependency. Consequentially, the Mormons did not initially allow black converts into their religious offices, and the Dutch Reformed Church gave what they believed was the divine sanction supported by Noah's curse behind the legal enforcement of apartheid in South Africa in 1948.

The future

So, our journey has taken us from the present to the past and back to the present. Now we will peep into the future and, hopefully, play a part in creating a new path-dependency.

Ugly facts have reminded us of humankind's ability to engage in devastating brutality against those who were weaker. The destructive power of religious misinterpretation, human greed mixed with economics, myth, superstition, and the abuse of power had engineered slavery's ghastly holocaust that overshadows the 21st-Century.

History shows that our abolitionist forebears drew a line in the sand and the British-initiated statutes of 1807 and 1833 eventually ended thousands of years of legal, cultural, and religiously endorsed violence – the enslavement of women, men, and children. However, dated path-dependencies still cast their shadows. Is it not time to change and allow the light of knowledge to guide us to the challenging but liberating process of reconciliation?

Smell the coffee: milestones to reconciliation – a new path-dependency

The literature abounds with the on-going attempts by nations to engaged in the complexities of getting to the truth as a route to reconciliation (US Aid, n.d.). Perhaps, we can begin with those with whom we rub shoulders – over a cup of coffee.

Why not:

1. Mutually explore each other's historical path-dependencies?
2. Connect the known past to the present to understand how to progress?
3. Face up to the painful realities influencing our individual opinions about slavery, race, and racism?
4. Reconcile with a person – not an opinion about her/him?
5. Respect cultural differences and allow others to have their space and refrain from encroaching on their territory?
6. Build a new path-dependency based on fact?

These steps could lead us into another era – reconciliation.

So, having set out to wake up and smell the coffee, we have discovered the grounds necessary to brew a tasty aroma-clouded drink! We now understand that slavery began as a tool of economics in the shadow of the Neolithic age. We have seen the relevance of factual evidence and noted the effect of fatuous language; understood the importance of critical analysis; investigating and then understanding our path-dependencies and accepting those who have their unique pathways. We now know that "difference" is not a pejorative noun but a simple statement. We can better appreciate the value of critical thinking and objectivity. We can cultivate a humility that bows to facts and eschews fiction. In tandem, we can refrain from blurring meanings when attempting to understand sensitive realities. Key to our progress was to bring history into focus and not isolate a current reality without understanding its path-dependency.

Notwithstanding, we can virtually access the Bethesda-like pool of healing – reconciliation. So, let us jump in and sit on its tiered banks to smell and then sip our coffee while we mutually learn from each other and those who are different.

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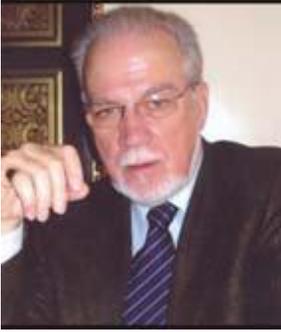
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