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Please note the Notes to Contributors at the back of this edition

LANGUAGE POLICY:

Veritas is an English Language publication and the Editorial Board aims to ensure that contributors use grammatically correct and idiomatically appropriate English language. However, for many of our contributors English is a second and even third language and from time to time a strict language policy is modified to ensure that good articles are not excluded simply because they do not meet the highest English standards. We also hold it to be important that material be not over edited, providing its message is considered to be clear to the majority of our readers. The general objective that ***Veritas*** is to create conditions whereby all informed persons are able to contribute to the ongoing debates, regardless of their English language competence and their lack of familiarity with accepted journal protocols.

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*_**Veritas**_ is Latin for truth, reality.

VERITAS

THE ACADEMIC JOURNAL OF ST CLEMENTS EDUCATION GROUP – ISSN 2307-2806

Volume 12 No. 2 **October 2021**

Kathmandu Durbar Square, Nepal: A Popular Tourism Destination

Source: https://www.greattibettour.com/nepal-tours/top-places-to-visit-in-nepal.html

IN THIS ISSUE

LETTERS TO THE EDITOR

Dear Editor,

I read, with interest, the letter from Mr Ernest David (e-Journal Volume 12, No. 1, March 2021).

Mr Editor, I cannot subscribe to your correspondent's view that people in chains and confined to lives of forced servitude were treated as human beings because they were at the bottom of the social scale. There is no evidence from the literature supporting this "classist" opinion. On the contrary, imprisoned captives, deprived of their rights, ripped from their homes, family and country by more powerful invaders were not treated as human beings.

Furthermore, your correspondent's view about slavery is confusing viz:

… there were levels of people and slaves were 'bottom' level **but they were still human beings**. In democratic America with a belief in the Justice of Man (and to a lesser degree women) **how can you possibly justify slaves own another human being.**

Source: Ernest David – the writer's bold-type emphasis

However, in addition to the literature sourced for my article, may I refer to the following sources that provide historical evidence that supports my holistic understanding of slavery:

The Impact of Slavery on Societies by Danielle Button (available at The Impact of Slavery on Societies | Colonialism, Slavery, and Race (uw.edu)

- Slave societies (available at Slavery - Slave societies | Britannica)
- Normans and Slavery: Breaking the Bonds (available at Normans and Slavery: Breaking the Bonds | History Today)

Nonetheless, could your correspondent add to my education by answering my concern about the racist label attached to slavery? My current view is that this abhorrent abuse of human beings by the powerful over the less powerful morphed into the racist label somewhere along the historical line. A tag that specifically and exclusively defines slavery victims as "black" people.

My perspective is that if we objectively view slavery contextually, then the evidence unequivocally shows that many people from many races and religions played a part in creating and populating the slave trade. So, I seek to understand how and why slavery has become a distinct "only white on only black" topic. We cannot just dump parts of history.

Mr Editor, it is difficult to put emotions on one side when discussing slavery but, to be balanced and constructive, we must remain objective.

Yours sincerely

Professor Dr Bruce Duncan

PS. I will be writing an article on this theme and submit it to your editorial board for consideration.

Article 1 **16 July 2021**

Contradictory Aspects of the Holy Spirit

The Holy Spirit is the one major difference between Christianity and all other world religions. The Holy Spirit is even difficult to explain between different Christian denominations. The theology of the Holy Spirit refers to one of the three persons of the Trinity but does not evoke the same concrete images as the Creator Father or redeemer Son do.[1]

In some denominations of Christianity, the Holy Spirit is only seen as a wind, or a power, or at most just a spiritual entity, hence the reason some translations call Him the Holy Ghost.[2] However, His true nature must be seen in the light of Scripture. The Gospel of John is full of Jesus' narrative to His disciples teaching them about the coming Counsellor that will be with them after He leaves them.

Jesus on several occasions explains to His disciples that the Holy Spirit that is coming in His place is also a person. In **John 14:16** and **John 16:7** Jesus calls the Holy Spirit another helper. In some translations He is called a comforter and a friend. By this Jesus means that the comforter would be someone else, distinct from Him, and would help and teach the disciples just as He has done.

Human attributes

In **Romans 8:27** it shows that the Holy Spirit has knowledge or intelligence. **Romans 15:30** also shows that He has emotions while **1 Corinthians 12:11** shows He has a will. The Holy Spirit also does things that only a person can do. In **Acts 8:29** He is seen speaking to Philip. In the Book of Acts the Holy Spirit is also seen commanding Peter. Peter did not say that Jesus commanded him, or that God commanded him. He said that the Spirit commanded him. That means he recognised the Spirit as distinct from Jesus. Remember, the Apostle Peter was remarkably close to Jesus. Peter would have recognised Jesus' voice in a crowd of people, but this was the Holy Spirit, which was a new distinct person that was not Jesus.[3]

Another interesting fact is seen in **John 16:7-8** and **13-14** when Jesus says: "…I will send **Him** to you" and "when **He** has come, **He** will convict…". Even Jesus is referring to Him as a person and not just an entity, or a wind, or a power.

Conclusion

The last scripture where Paul wrote his farewell in **2 Corinthians 13:14** says: '*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all, amen*.' The more Christians will understand the personhood of the Holy Spirit, the more Spirit minded they will be. **Galatians 5:16** says *"if we walk in the Spirit, we will not fulfil the lust of the flesh".* How can Christians have a relationship with a power or a wind? Understanding the person of the Holy Spirit is vital to having a relationship with the Trinity: God the Father, God the Son, and God the Holy Spirit.

Blessings
Dr. Rudi Boshoff PhD, MTh, BTh

[1] **Dunn, J. D. G.** (1988). Holy Spirit. In *Baker encyclopedia of the Bible* (Vol. 1, p. 990). Grand Rapids, MI: Baker Book House.
[2] **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 496). Grand Rapids, MI: Eerdmans.
[3] **Easton, M. G.** (1893). In (Holy Ghost) *Easton's Bible dictionary*. New York: Harper & Brothers.

The editors at 'Veritas' welcome and encourage any responses to the articles in this publication by way of the LETTERS TO THE EDITOR forum.

ANALYSIS OF MOZAMBIQUE'S PARTICIPATION AT ACADEMIC INTERNATIONAL CONFERENCES: FOCUS ON THE HIGHER EDUCATION MANAGEMENT FORUM IN PORTUGUESE SPEAKING COUNTRIES – FORGES (2014-2020)

Dr Godwen Veremu*

Abstract

This paper analyses the participation of Mozambique at academic international conferences. The focus will be on Higher Education Management Forum in Portuguese Speaking Countries and Regions (*Fórum de Gestão de Ensino Superior nos Países e Regiões da Língua Portuguesa (FORGES)* between 2014-2020, regarding research and scientific publications. The participation of Mozambique's Higher Education Institutions (HEIs) at this forum is one of the ways to fulfil the requirements of indicators 6 and 9 of quality assurance established by the National Council of Quality Evaluation of Higher Education (CNAQ), namely Research and Extension and Internationalization respectively. (CNAQ, 2013). As a qualitative study, data collection was based on documental analysis of FORGES Journals and Minutes Books of Conference Communications. The study concluded that Mozambique contributed with only 6% of the papers and Conference communications published between 2014 and 2020, compared to 14% from Angola, another Portuguese Speaking country from South African Development Community (SADC). To improve this level of participation, this paper recommends the Ministry of Science and Technology and Higher Education to widely disseminate the FORGES Conferences at all HEIs. On the other hand, the HEIs should create/operationalize research funds to support the participation of their lecturers and researchers at the FORGES conferences and other international academic conferences.

Key-words: FORGES, Quality Evaluation Indicators, Internationalization, Research.

Introduction

This study has an objective of analysing the level of participation of Mozambique in research and scientific publication at the Higher Education Management Forum of Portuguese Speaking Countries (*Fórum de Gestão de Ensino Superior nos Países e Regiões da Língua Portuguesa - FORGES)* in the period between 2014-2020. The participation of Higher Education Institutions (HEIs) from Mozambique at this forum is one of the ways to fulfil quality evaluation indicators 6 and 9 established by National Council of Quality Evaluation of Higher Education (*Conselho Nacional de Avalição da Qualidade de Ensino Superior em Moçambique (CNAQ)*, namely Research and Extension and Internationalisation respectively. (CNAQ, 2013).

FORGES is an association of HEIs from Portuguese speaking countries that intends to help and develop activities which can contribute to the development and consolidation of higher education in the countries and regions of Portuguese language, particularly in management and policies of higher education. (FORGES, 2014).

Since 2010, *FORGES* organizes annual Conferences in different member states with the participation of various HEIs. For example, in 2017, the Conference took place in Mozambique at Eduardo Mondlane University (UEM). It has become a norm that the annual conferences take place in different member countries between November and December, each year having its main theme and sub-topics. In 2017 the Theme was: The role of Higher Education for the development of the Portuguese speaking countries. The number of Mozambique's publications at this conference was 12.5%, regardless the fact that the conference took place in this country, where transport and accommodation costs were cut down.

Considering that HEIs are oriented by three pillars: Learning, Research and Extension, there is a generalised weakness among the Mozambican HEIs in the last two pillars. This paper intends to bring out the evidences of these weaknesses in order to encourage HEIs and scholars to invest in research and publication of scientific papers at international conferences and forums to reach quality evaluation indicators and promote visibility of their institutions at international level.

In its activities, *FORGES* opens space for HEIs to publish their papers and expose research outcomes annually in their three distinct forms: Scientific Journal, Communications and Posters. However, so far Mozambique with only 6% contribution, it has not used this opportunity to upgrade its research and publications at these low cost academic conferences. Therefore, this poor contribution urges us to embark on this study.

Methodology

As a qualitative and exploratory study, document analysis was done to obtain data related to the participation of Portuguese speaking countries at FORGES Conferences from 2014 to 2020. The annual and bi-annual FORGES Journals (*REVISTA FORGES*) present papers written by scholars from all the member countries. The Journals are printed and published in Lisbon, Portugal. Each Journal has an Editing Committee, Scientific Council and an *Ad Hoc* Board of Evaluators. The committees and councils are composed of recognised scholars from member countries. During Conferences, researchers present their findings through Communications, which are summarised and presented in Minutes Book of the Conference (*Livro de Atas da Conferência*).

The method of data collection and analysis was done through identifying and counting the number of papers in each Journal and respective authors in order to come up with each country's participation. The same method was used to come up with the number of conference communications for each country. Tables and graphs were used to illustrate the figures and percentages of each country's scientific contributions for discussion purposes.

1. Participation of HEIs at academic conferences and Higher Education Quality Evaluation in Mozambique

To guarantee higher education quality management, the Mozambican government created the National System of Evaluation, Accreditation and Quality Guarantee of higher education in Mozambique *(Sistema Nacional da Avaliação, Acreditação e Garantia de Qualidade do Ensino Superior em Moçambique* - SINAQES) in 2007. (Decree 63/2007). SINAQES then created its executive implementation organ: The National Council of Quality Evaluation of Higher Education (CNAQ, 2013).

To operationalise its mission, CNAQ established 9 quality evaluation indicators. (2013:54-65). This study focuses on how HEIs can reach the indicators 6 (**Research** and Extension) and 9 (**Internationalization**).

The relevance of these indicators in this paper reside in the fact that Indicator 6 defines that HEIs must have publications in National or International Journals and each lecturer or researcher should publish at least one paper in 3 years. This requirement suggests the participation of HEIs in national and international scientific events, thus conferences promoted by FORGES represent a source for peer-review scientific journal papers with practically zero cost.

The table below shows part of Indicator 6 and its verification criteria.

Table 1. Indicator 6 (Research and Extension)

Standard	Verification Criteria
6.3 An Institution must have publications in national or international journals.	6.3.1. Peer reviewed scientific articles published by lecturers or researchers in national journals in the last 3 years with relevance to the areas of their courses/programs.
	6.3.2 Pair reviewed scientific articles published by lecturers or researchers in international journals in the last 3 years with relevance to the areas of their courses/programs.

Source: CNAQ, 2013 (Translated from Portuguese by author).

In regards to Internationalization, we highlight the standards 9.3 and 9.4: which define that: *the institution must have and announce policies of lecturer and researcher mobility.* This paper defends that the participation of HEIs at academic international events such as FORGES Conferences unlocks opportunities not only for publications, but also for *networking* among institutions, which can promote mobility of lecturers and researchers, as indicated by the verification criteria of the above mentioned indicator.

Considering the results of external quality evaluation of courses and programs of HEIs done by CNAQ, between 2016-2017, there was a generalised weakness in scores of indicators 6 and 9, which contributed to non-accreditation of the courses and programs offered by HEIs, as indicated in Table 2.

Table 2: Table of Courses evaluated in 2016-2017

Nº.	**Description of periods**	**Courses Accredited**		**Course not Accredited**		**Total of Courses evaluated**
		Nº	**%**	**Nº**	**%**	
1	1st period 2016	6	40	**9**	**60**	15
2	2nd period 2016	8	57.14	**6**	**42.85**	14
3	1st period 2017	2	100	-	-	2
4	2nd period 2017	29	82.86	**6**	**17.14**	35
Total		**45**	**68.18**	**21**	**31.82**	**66**

Source: CNAQ, 2017.

This study expects to raise awareness among Mozambican HEIs so they can improve their scores in indicators 6 and 9. HEIs policies and regulations show that each institution has internal policies for research and internationalisation. However, the challenge lies on the implementing strategies. This study suggests that academic conferences offer opportunities for HEIs implement their research policies.

2. Contribution of Mozambique in FORGES Journals and Conference Communications

Mozambique as a member of Southern African Development Community (SADC). There are two SADC Portuguese speaking countries, which are members of FORGES – Mozambique and Angola. These two countries share the same history as far as higher education is concerned, which dates back to 1962. (Decree Law n.º 44.530, of 21 August 1962).

Table 3 and figure 1 shows the contribution of each member country to FORGES Journal between 2014-2020:

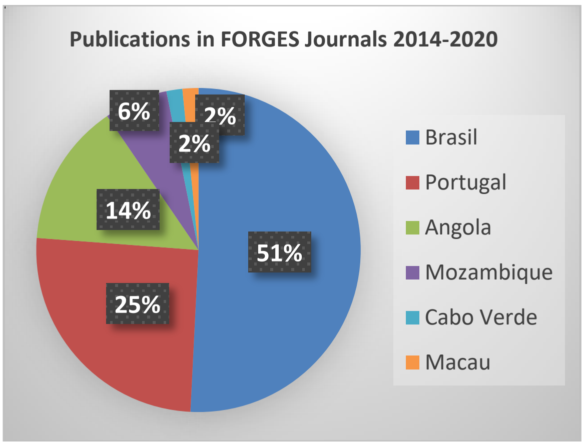
Table 3: Article Publications in FORGES Journals 2014-2020

País	**2014**	**2015**	**2016**	**2017**	**2018**	**2019**	**2020**	**Total**
Brazil	02	02	05	04	09	05	05	**32**
Portugal	03	03	02	01	02	-	05	**16**
Angola	-	01	02	02	01	02	01	**09**
Moçambique	**-**	**01**	**01**	**01**	**-**	**-**	**01**	**04**
Cabo Verde	-	-	01	-	-	-	-	**01**
Macau	-	-	01	-	-	-	-	**01**
TOTAL	**05**	**07**	**12**	**08**	**12**	**07**	**12**	**63**

Source: FORGES Journals 2014-2020.

Out of 63 papers published in FORGES Journals from 2014 to 2020, Mozambique contributed with only 4, corresponding to 6% as illustrated in Figure 1:

Fig. 1. Paper Publications in FORGES Journals 2014-2020



Source: FORGES Journals 2014-2020.

Among the Portuguese Speaking African Countries (PALOP), Mozambique was below Angola, which contributed with 14%. However, it was above Cabo Verde and Macau with 2% each. Other countries, São Tomé e Príncipe, Guiné-Bissao e Timor-Leste did not contribute with any publication over this period. According to the Ministry of Science and Technology, Higher Education and Vocational Training, Mozambique had 53 HEIs in 2019. (MCTESTP, 2019). However, 4 articles published in FORGES Journal from Mozambique in the period 2014-2020 only came from 3 HEIs, namely Higher Polytechnic Institute of Manica (*Instituto Superior Politécnico de Manica - ISPM)*, Eduardo Mondlane University *(Universidade Eduardo Mondlane - UEM)*, and Zambeze University *(Universidade Zambeze – UniZambeze)*. All in all, it is concluded that only 5% of Mozambican HEIs contributed to the FORGES Journals between 2014-2020. This evidence, doubtlessly, shows poor contribution of Mozambique in relation to production of scientific articles for FORGES Journals. This study is bringing this reality as to awaken the ego in all academics and HEISs to invest and improve research and scientific publication in order to be visible internationally and improve their points on quality evaluation.

As far as Conference Communications are concerned, Mozambique's participation did not differ a lot from its participation with the articles. Taking as an example, in 2015 and 2019 Conferences, Mozambique participated with 12 Communications, of which 9 in 2015 and 3 in 2019, against 42 from Angola, 46 from Portugal and 122 from Brazil, as shown in Table 4.

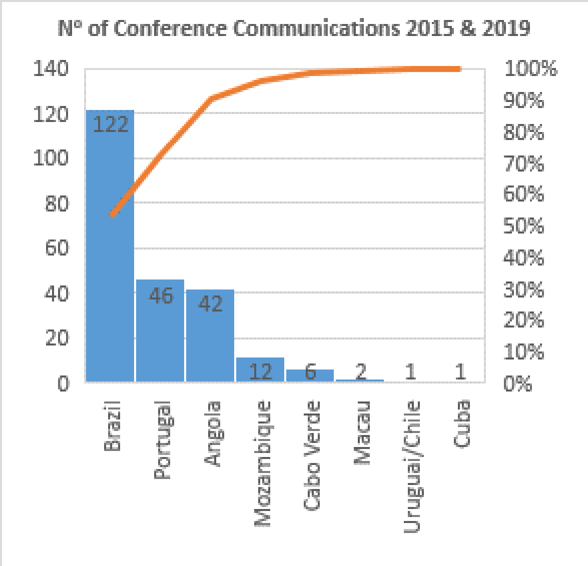
Table 4: Number of FORGES Conference Communications 2015 & 2019

Country	**2015**	**2019**	**Total**
Brazil	89	33	122
Portugal	29	17	46
Angola	19	23	42
Moçambique	**9**	**3**	**12**
Cabo Verde	4	2	6
Macau	1	1	2
Uruguai/Chile	-	1	1
Cuba	-	1	1
Total			**232**

Sources: Book of Minutes of Conference Communications 2015 & 2019.

Mozambique's participation was about 5%, which calls for reflection on the country's participation and contribution at the forums, as shown on figure 2.

Fig 2: Number of Conference Communications at FORGES 2015 & 2019



Sources: Minutes of Conference Communications Sessions 2015 & 2019.

Conclusion and Recommendations

This study noted that from 2014 to 2020, Mozambique contributed with only 6% of the Articles and Conference Communications in FORGES publications. This contribution seems not much is done in research, publication and participation of HEIs at international academic conferences, considering a country with more than 53 Higher Education Institutions.

To change this situation, the study recommends the Ministry of Science and Technology and Higher Education to widely disseminate the FORGES conferences in all HEIs. It is believed that at least all HEIs have internal policies to finance scientific research and participation of researchers at national and international events. However, the implementation of the policies seems deficient. HEIs are then recommended to operationalise the research policies and funding in order to help lecturers and researchers to participate at scientific Conferences, such as FORGES, thereby improving research, scientific publications, participations at academic events and networking.

This is unfinished work; the data presented here can be a sample for other more detailed studies about scholars' and HEIs students' perception on the activities of FORGES Association and evaluate the impacts of its 10 years of existence.

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A QUALITATIVE ANALYSIS OF TOURISM IN BUDDHISM

Sushma Acharya*

Sushma Acharya is a PhD scholar at Lumbini Buddhist University, Nepal and involved in various research work as well as social work.

Abstract

The sun, the moon and the truth cannot be hiding for long time. Purity or impurity depends on oneself. No one can purify another. Buddhism is a faith, which was founded by Siddhartha Gautama. Buddhism is one of the major world religions. Nepal is highlighted spot for tourist all over the world one reason is the birthplace of Gautama Buddha. Tourism acts as a treasure hunt of full of mysteries whilst by beautiful country with rich diversity in natural and cultural resources, religion, culture, caste, national heritages and other elements are the main theme of study to prove with full of potentiality in tourism sector. This study examines the relation between Buddhism and tourism of Nepal for planning, development, promotion and educative purpose. This helps to reveal that there is "complementary and positive relation between Buddhism and tourism" to understand the means promotion of Buddhism, it helps to develop quality tourism and expose to upgrade Buddhist sites.

Key words: *Buddhism and Tourism*

Introduction

The concept of travel in Buddhism is seemed to have initiated by the Buddha himself. Pilgrimage got much importance as the Buddha treasured it as a sacred act for the followers of Buddhism (Rai, 2020) Buddhism is the second-largest religion in Nepal. According to 2001 census, 10.74% of Nepal's population practiced Buddhism consisting mainly of Tibeto-Burman-ethnicities and Newar. However, in the 2011 census, Buddhists made up just 9% of the country's population. Dhanavajra Vajracharya is famous historian of Nepal, who noted that Buddhism came to Nepal during the Kirant period but historically Buddhism was well developed and accepted in Nepal under the Lichhavis also available documentary evidence mentions that a large number of *Viharas*, *Bhikshuni* and *Bhkshu Sangha* and the *Mahasanghika* and *Vajrayana* faiths have existed in Nepal ever since the Lichhavi period. Buddhism became so popular during the period that a large number of devotees made lavish donations in the name of Buddhism. The Lichhavi rulers played a very significant role in the development of Buddhism in Nepal. Some of the rulers, especially *Vrisha Deva, Narendra Deva, Amshuvarma and Shiva Deva* were very prominent in this respect. They had a great contribution to the development of Buddhism in one way or another (Thapa S., 2001). Tourism is important in Nepal for economic growth and religious tourism is important as well. This kind of tourism does not just help generate income and provide job opportunity but it also helps in protecting the religious sites and places. They also help in preservation of religion. It helps to protect and promote the religious heritage of the local community as well as the whole country. Being key tourism destinations, religious heritage sites not only drive international tourism and economic growth, but also provide important meeting grounds for visitors and host communities, making vital contributions to tolerance, respect and mutual understanding between different cultures (UNWTO, 2014).

Nepal's tourism industry is also booming lately in a similar vein. It has occupied a distinctive place in Nepal's economy. Nepal's Tourism Policy 2065 identifies tourism sector as one of the most important engines for economic and social development (MOCTCA, 2009). Economic activity is expected for the wellness of the entire universe no matter in tourism since it involves huge number of people. As stated by Jayasaro that by including the "right livelihood" in the Eightfold Path, the Buddha recognizes the role of economic activity both in promoting individual well-being and in developing a society in harmony with the principles of *Dhamma*. He taught that Buddhists should take moral and spiritual criteria into account when considering a livelihood, in particular by abstaining from livelihoods harming other people, animals, or the environment should be following the rules (UNDOV, 2019).

Sustainable development of tourism through Buddhism should not only think of profit but also the preservation of nature. In other words, it should not only profitable but also be moral and hence it has ethical dimension which is more important for sustainability. Tourism will not be sustained unless nature as a holistic unit is preserve well. According to Kittiprapas and Payutto, Buddhism realizes the importance of basic physical needs and eradication of poverty is 'the priority' before human beings can be developed spiritually. Buddhist ethics in the establishments of meditation as remarked by Hudson and Miller that like in many other parts of the developed world, a fierce battle is taking place between conservationists and the tourism industry. Conservationists are arguing for more environmental protection and a restriction on tourism growth, and tourism operators are seeking to upgrade and develop tourism facilities, arguing that it is wrong to restrict access and deny their businesses profits and locals and tourists the opportunity to enjoy some of the most beautiful and accessible outdoor recreation terrain in the world (UNDOV, 2019). The main ethics of Buddhist focused to establishment of meditation for good mental health as well as peace society. Nepal is birth place of Gautama Buddha this reason attracts Buddhist tourist flow is high. Having lots of attractable monasteries, *gumba*, festivals and other Buddhist related cultures and activities like meditation, positive and peace environment, different types of unique festivals tourism attract to Nepal which is very good for the development of economy.

Objectives

The purpose of this paper is to overview the tourism development by Buddhism and Buddhist heritages. The study analyzed and discussed the cultural and heritage tourism and development of tourism by collaborating with Buddhism. The relation between Buddhism and tourism is studied for the promotion of tourism by Buddhism with exploration of economic dimension. The study is concluded with the summary of the findings.

Methodology

Methodologically, qualitative research approaches have been employed in this research. The secondary information is acquired through the review of published and unpublished literatures. The knowledge depth literature review information of this study is acquired through secondary data.

Discussion

Buddhism

The Buddhist doctrines aim at eliminating sorrow (*Dukha*) from the life of the individuals as well as from the society as a whole. Like a seasoned physician, the Buddha begins with the identification and diagnosis of the ailment the *Dukha*. Once the factors causing *Dukha* are identified, Buddha proceeds to provide the prescription. Buddhist **r**eligious beliefs are helpful to reduce anxiety and depression, to enhance one's self-esteem and develop a positive ethic towards one's community. About four hundred million Buddhist people and millions of peace lovers around the globe admire to visit the holy places following the footsteps of the Buddha as the Buddha himself enshrined pilgrimage as an important act in the life of a peace seeker.

Buddhism is generally viewed in the world as a 'religion' that encourages the followers to make their afterlife comfortable more than the current life. This idea might have derived from the Hindu practices that prevailed during the time of the Gauthama Buddha. The research attempts to explore the falsehood of this general notion. In order to delineate an in-depth and meaningful investigation, the research explores the Buddhist stance on consumerism through a study of the *suttas*, the *Dhamma* preaching of the *Tathagatha*. Statements explored are whether Buddhism rejects consumerism and what are the remedies the Supreme Buddha suggested to the lay disciples if consumerism is denounced (Weerasooriya, 2019). The world has changed to the better and worse ever since man came to existence on earth and money or wealth has been a pivotal part in people's lives making and breaking them. However, as humans evolve, the focus has always been on making life more comfortable and likewise paving way to innovation of different machines those goods help to make life easier but, in some case, it makes complex. Buddhism represents as an organized religion, a "way of life" and "spiritual tradition" it encourages its people to avoid self-indulgence and also gives praise about self-denial. The path to enlightenment is attained by utilizing morality, meditation and wisdom. Buddhists often meditate because they believe it helps awaken truth (History.com, 2017).

Over the time Buddhism developed in four types in context of Nepal they are *Mahayana*, *Theravada Vajrayana* and *Lamaism*. According to caste cultures and geographic status accessibility of people applied the types of Buddhism. The Buddha was not a god and the philosophy of Buddhism does not entail any theistic world view. The teachings of the Buddha are aimed solely at liberating sentient beings from suffering.

The basic teachings of Buddha which are core to Buddhism are:

The Three Universal Truths

1. Nothing is lost in the universe
2. Everything Changes
3. The Law of Cause and Effect

The Four Noble Truths

1. *Dukha*: Suffering exists:
2. *Samudaya*: There is a cause of suffering
3. *Nirodha*: There is an end to suffering.
4. *Magga*: In order to end suffering, you must follow the Eightfold Path.

The Noble Eightfold Path

1. *Samma ditthi:* Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.
2. *Samma sankappa*: Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness. These two are referred to as Prajna, or Wisdom. Sila: Virtue, morality:

3. *Samma vaca*: Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.

4. *Samma kammanta* Right conduct or Right Action involves abstaining from hurtful behaviors, such as killing, stealing, and careless sex. These are called the Five Precepts.

5. *Samma ajiva*: Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals. These three are referred to as Shila, or Morality. Samadhi: Concentration, meditation:

6. *Samma vayama*: Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.

7. *Samma sati*: Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.

8. *Samma samadhi*: Right Concentration: Meditate to achieve a higher state of consciousness. Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness (HCDOPC, 2012).

People who follow Buddhism or wish to follow that path are welcomed in the monasteries of Nepal warmly. Each year thousands of tourists visit monasteries around Kathmandu valley for these purposes. These monasteries provide courses on Buddhism such as Retreats, Buddhism discovery, Dharma talk. The guests staying at such monasteries are to follow the monastery rules and regulations such as dress codes, meal time. These monasteries provide accommodation based on programs as well as they provide private stay which requires certain payments. The most famous retreat monastery in Nepal is Kopan Monastery located in Kathmandu valley. There are other monasteries such around Pharping area, Swyambhu area, Boudhanath area where guests are welcomed hearty (Basnet, 2016). The concept of religion and philosophy came into existence much later the Buddha's lifetime. Today, Buddhism has been established both as a religion and a philosophy. it has qualities of both religion and philosophy as well. They never wished to establish Buddhism as a religion. During expansion and evolution of Buddhism, after emerging of Mahayana sect, the Buddha was regarded as a god and his doctrines were established as religious commands, and thus Buddhism became a religion (Rai, 2020).

The other important step in Nepal's Buddhist history is the visit of Mouryan Emperor Ashoka to Kapilvastu and Kathmandu. He was a great Buddhist practiced Buddhism during his rule. He made pilgrimages to the popular Buddhist shrines and Buddhist sites. He visited Lumbini which is proven by the pillar inscriptions found there and in Niglisagar in the Western Tarai of Nepal. These Ashokan pillars commemorate Ashoka's pilgrimage to these places. Both places are sacred for the Buddhists the Nepalese Buddhist traditions also believe that Emperor Ashoka visited Kathmandu Valley as well. (Mark, 2020) This description of the chronicle tries to explain that Ashoka came to Nepal for a pilgrimage along with a large retinue of family and successors. He visited holy places in Kathmandu he built several Chaityas there. The four ancient style Chaityas is in Patan (Imadol, Lagankhel, Pulchowk and Pimbahal) are said to have been established by him during his visit (Thapa S., 2001).

History cannot be based on religious sentiment. All the prevailing myths and legends of Nepalese tradition relating to the Buddha and Buddhism in Nepal are the products of Nepalese people's religious beliefs. Certainly it has religious value which is ingrained in the belief system of the Buddhist people of Nepal. Nevertheless, it cannot be regarded as historical fact (Thapa S., 2001).

Tourism

Tourism is in the small Himalayan kingdom of Nepal is a relatively new phenomenon as the country was opened to the Western world in the early 1960s. Nepal has had a positive image as being an exotic, cultural, tranquil, safe and peaceful destination. The images of South Asia stricken with natural catastrophes and enduring political rhetoric and military exchanges between India and Pakistan have proved to be an encumbrance for tourism growth in Nepal. Due to the economic importance and significance of tourism, the Tourism Board along with the government has been proactive with respect to re-creating and repositioning a favorable image of Nepal as a vacation destination, despite the undulations of political instability within the country and the region (Thapa B., 2003).

According to Macintosh and Goldner (1986), tourism is the sum of phenomena and relationships arising from the interactions among tourists, business suppliers, host government and host community in the process of attracting and hosting these tourists and other visitors. The activity such as travelling and staying in places far from the residence is tourism (Basnet, 2016). Tourism is very important to Nepal and is a key industry; so much so that to some extent it represents the third most prominent religion in Nepal after Hinduism and Buddhism. Given the increase in international visitors, the potential to expand this sector to generate more income, employment and other benefits is enormous, considering the low level of tourism development in the country Peace and happiness are the main pursuit of people longing for, but in many ways they are starving. Due to the economic significance of badly needed foreign exchange, the government's tourism philosophy is to increase tourist arrivals, and subsequently hopes to generate more income, employment, and tax revenues. However, tourism growth is dependent on a number of factors such as development and improvement of infrastructure, information, facilities, access, transportation options, safety and security (Goeldner, Ritchie, & Mcintosh, 2000). Buddhism has been source and way forward for peace and happiness- this is how people have started realizing today. In pursuit of peace, billions of dollars' worth Buddha images, Buddhist souvenirs and puja paraphernalia are sold every year in Buddhist sites of different countries that make local economy vibrant. There are many Buddhist heritage sites that have been explored, excavated, conserved, developed and promoted because of tourism activities all over the world (Rai, 2020).

Tourism is very important to Nepal and is a key industry; so much so that to some extent it represents the third most prominent religion in Nepal after Hinduism and Buddhism. Given the increase in international visitors, the potential to expand this sector to generate more income, employment and other benefits is enormous, considering the low level of tourism development in the country which are all needed in the case of Nepal. Additionally, tourist demand is subject to change from unpredictable internal and external influences, notably political instability and international conflict which consequently hindered the pace of arrivals in the country (Hall & Sullivan, 1996). Nepal can develop a new form of adventure sports because of its unlimited tourism potentials and organize various social and cultural events. Tourism products, available in Nepal, are not exploited optimally. Recently, the Government of Nepal has formulated its vision for 2020, which mainly focus on the area of creating employment in rural areas which include women and marginalized communities, distributing tourism benefits to a grass root level and enhancing community participating in tourism related activities. For promoting tourism in Nepal, The Government of Nepal and the Ministry of culture, tourism and civil aviation have been actively working and also been motivated to the private sector for their participations in the development and promoting tourism development in Nepal (MOTCA, 2009).

Having the unique topography equipped with every prospect of natural sceneries, mountains, herbs, heritage, and cultural differences etc. tourism prospects of Nepal seem very sound. But being the politically unstable country, extend of the tourism of Nepal has not exploited till date however various remarkable initiation has already been started from state and local level. If adequate infrastructure can be developed, no doubt Nepal will have the possibility to hike the tourism as one of the best (Dhakal, 2015).

Nepal is renounced as a land of temples, Gumbas, Monastries and houses of god and goddess, gallery of ancient sculpture, painting and architecture. Therefore, Nepal is famous in the world in the field of its unique arts, crafts and architecture. Art and the culture is the mirror of the past society through which the development of civilization of particular country and society can be understood. The role of art and sculpture is very significance in the history of Nepalese society. Mainly, the Nepalese art and architecture are inspired by Hindu and Buddhist religion and culture (Visit Nepal, 2012). Country has numerous ancient pilgrimage sites which make visitors to lure Nepal. Swayambhunath Stupa, Bouddhanath, Tengboche Lumbini etc are Buddhists sites. Buddhist specially comes to visit the birth place of Lord Gautama Buddha Lumbini (Glacier, 2011).

Conclusion

Buddhism became a very popular and well-established religion all over the world. In Nepal available inscriptions attest this fact. Many rulers had faith in Buddhism which is why some of them favored Buddhism and provided opportunities as well as material support in order for it to flourish. Globally, tourism has advanced over the past decades into one of the fastest-growing sectors with close linkages to other sectors. It has emerged as a driving force in the global economy. Nepal's incredible mountains, ancient cultures, captivating sights and religious activities have attracted thousands of tourists yearly along with the activities and alluring monasteries and its architecture, lifestyles of monks etc. are the reason of gripping. There are different types of meditation in meditation but breath meditation and *Vipassana* meditation are mainly in implement. Depression is a common mental anxiety disorder revealed all over. Buddhism teaches that mental and physical well-being can help to achieve happiness through meditation. Where an individual uses of technique such as mindfulness or focusing the mind on a particular object thought activity or to train attention and awareness and achieve a mentally clear and emotionally calm and stable state Buddhist meditation techniques have become popular in the wider world with many non-Buddhists taking them up. Leading happiness is the main objective of Buddhism. Which depicts that practicing can benefit us mentally and physically? Nepal can be developing as the main spot for the psychotherapy. the good and comprehensive planning, policies and management of tourism, identification of potential reason to emphasizing creative advertising and publicity of beauty of Buddhist heritage sites. The above study clearly explores the importance of Buddhism and tourism in Nepal by interconnection each other.

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TILTING FOR FAIR ACCREDITATION WITH DON QUIXOTE

Professor Dr Bruce R. Duncan*

Introduction

Source: Historia Del Peru (2021)

Stand back, J. K. Rowling, Napoleon Hill, Charles Dickens, Agatha Christie, C. S. Lewis, Dan Brown, and other pretenders to the BESTSELLING NOVEL throne. McIntyre (2021) hails Miguel de Cervantes's 415 years old blockbuster "Don Quixote" as the "best literary work ever written". This humanistic Spanish novel published in two parts (1605 and 1625) has now sold over 500 million copies – the Number One globally registered bestseller (Moor, 2020; McIntyre, 2021).

Key Words: British Accreditation, Higher/Tertiary Education, Private non-accredited Institutions, UK Quality Assurance Agency, Universities, Privy Council.

Widespread acclaim aside, and using secondary research[1] and personal experience with students, the writer draws on the jousting metaphor of Don Quixote's adventures to focus on a battle of the 21st-Century's educational non-conformists[2] - the women and men dubbed the "knights-errant[3]. These stalwarts defy the British Establishment's undemocratic, classist, tertiary accreditation windmill to pioneer private education. In so doing, their enterprise remains blanketed as "fake"[4] by the Establishment - the in-group - and their goose-stepping, brainwashed minions.

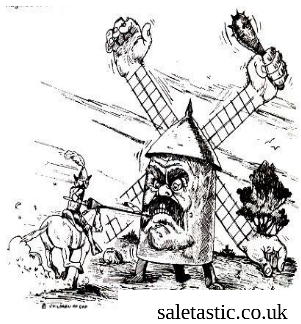
Factually, however, each private, professional education body - the non-conformist out-group – teaches university accredited subjects, employs qualified lecturers, and operates under an out-sourced third-party quality assurance process. Nonetheless, their efforts remain "unaccredited". The out-group does not appear in the formal University League Tables (ULT). Arguably, however, the ULT fail to compare apples with apples, and marketing ploys trade on the strength of sentimental branding, nostalgia, and the seductive power of in-group labelling.

[1] Primary research was not possible because of the Covid-19 lockdown and shielding rules in the UK.
[2] Someone who lives and thinks in a way that is different from other people (Cambridge Learners Dictionary online).
[3] From the traditional medieval knight who travelled around doing brave things and helping people who were in trouble (Cambridge Learners Dictionary online).
[4] "Fake" should only apply to fraudsters – the shysters who sell degrees, and not to honest non-conformists.

Consequently, the writer extends de Cervantes's metaphorical umbrella to enable readers to learn more about the determined knights-errant's daunting mission. These non-conformists – the out-group - want official recognition to formally compete in the higher education market. Their mantra, "We shall overcome", contextualises their struggle[5]! A justified odyssey will end when their democratic lance pierces the "in-house" exclusivity of the in-group's archaic, toxic, masculine-created patriarchy.

Why is the use of the word "university" an accredited privilege, the barnacled holy grail of an otherwise modernising, sovereign, and woke Britain?

The Accreditation System (the windmill)



saletastic.co.uk

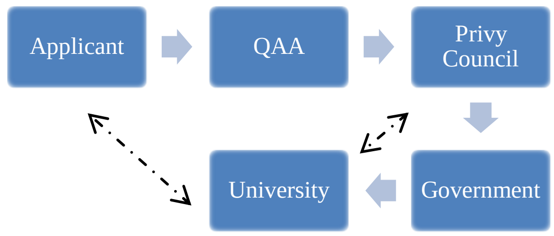
Initially, on the advice of a government or a semi-legislative body, the UK's Privy Council may approve a higher education entity to use the legally "sacred" word, "university". The process requires a higher learning body to pass a government-approved quality assurance process to assess whether mandatory systems confirm a course's quality. For example, the ACCA **(Chartered Certified Accountants**) taught at a university (Stafford, n.d.).

So, the UK's Quality Assurance Agency for Higher Education (QAA) can recommend (or support the renewal of) accreditation. The Privy Council holds the accreditation key on behalf of the UK Government (The Privy Council, n.d.).

> All Online Learning and Distance Learning degrees awarded by a UK University recognised by the UK government is accredited and globally recognised.
>
> There is no mention of [the exclusion of] Online Learning or Distance Learning on the certificate. It is 100% equivalent to the certificate awarded to full-time students.
>
> Source: Stafford, n.d.

[5] See Baez, 2021.

One Route to the legal use of the word "University" (a synoptic glimpse)



What is The Privy Council?

The Privy Council dates to Norman times **(1066 – 1154)** and is one of the UK's oldest legislative components. Elizabeth I (1558 – 1603) manipulated the Privy Council's members to centralise her government. She established the foundations of another binding, self-perpetuating path-dependency (Tutor2u; BBC Bitesize, n.d.).

> Members of the Privy Council are appointed for life. Only Ministers of the current Government participate in its day-to-day business. They are accountable to Parliament for all matters conducted through the Privy Council.
>
> Source: Privy Council Office (n.d.).

The Privy Council is the mechanism through which interdepartmental agreement takes place on those items of Government business which, for **historical** or **other** reasons, falls to Ministers as Privy Counsellors rather than as Departmental Ministers. No parliamentary debate takes place. So, for an educational body to legally hold the designation of "University", the Privy Council's sanction is necessary. The Right Honourable Jacob Rees-Mogg[6] is the newly appointed Lord President of the Council and the House of Commons leader.

Now let us summarise university ascendancy.

The beginning of universities: branding and educational classism and accreditation

Overall, formal education has evolved since "the Roman occupation from AD43 to around 400". According to the writings of Tacitus, "Agricola set up schools [in Britain] in AD78 … to 'Romanise **the sons of native chieftains**'" (Gillard, 2018, citing Lawson and Silver, 1973:7). Thus the seeds of "elitism" - the in-group - began to gestate also in the womb of tertiary education.

In around 1096, Oxford University began its epic tertiary journey, followed by the breakaway Cambridge University (1209) and later the University of St Andrews in Scotland (1410 – 1413).

[6] Mr Rees-Mogg is a Conservative Party MP.

The unique tertiary aspect of separate buildings, appointed decision-makers, and the gradual move away from blinkered religious "knowledge" in a self-sculpted cloister of "learning" had begun. However, traditional governance characterised "the way things are done here" – and the in-group's brand developed. The appointees made the rules, and the "old boys club" - the in-group - initially appointed men to the Privy Council. Women had domestic duties (sic)! However, fee-payers had a firm grip and understanding of educational advantage. Classism's gap between the in-group and the out-group had excluded people lower down the societal ladder – they could not afford education. The divide between the in-group and the out-group expanded. There was scant regard for "the human person's dignity and worth" (UN, n.d.).

21st-Century Tertiary Education and Classism

Consequently, the cemented, square doorway to the tertiary education windmill fails to admit the diamond-shaped academic needs of a different seven-tiered British society of some 67 million people. Professor Michael Savage and academics from the University of Manchester, the London School of Economics and Political Science, and the University of York found that most Britons no longer identify with the historical three-tier class model[7] (Savage et al., 2013). Britain's woke[8] socio-cultural environment has changed.

The British 7-Class System – a changed structure

Elite	1
Established Middle Class	2
Technical Middle Class	3
New Affluent Workers	4
Traditional Working Class	5
Emergent Service Workers	6
Precariat[9]	7

Source: Savage et al. (2013).

Not only has Britain's social structure changed, but businesses now colour codes employees. So, seductive labelling could "give a dog a bad name and hang it" or "create a saint and worship her/him".

- White-collar (clerical/administrative).
- Blue-collar (manual workers).
- Pink-collar (women behind desks).
- Grey-collar workers (retirees).
- Scarlet-collar (workers in the pornography industry).
- Gold-collar (employees with the mind of a white-collar worker and the hands of the blue-collar employee).

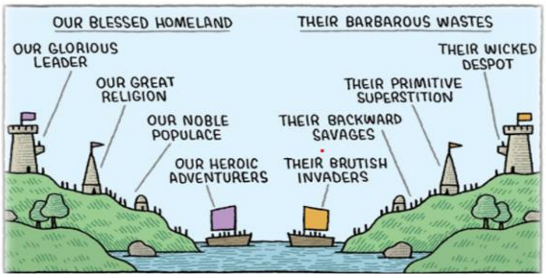
Source: Van Horn, Schnaffer (2003; Roe (2020).

[7] The Upper, Middle and Working classes.
[8] Aware, especially of social problems such as racism and inequality (Cambridge Dictionary).
[9] The Precariat: the new dangerous class. Guy Standing. E-Book. ISBN: 9781849664561

The subtle coding and interpretation of the colours introduce us to the literature and the opacity of labelling[10].

- Hall (2018) refers to the social science research of Becker's 1963 Labelling Theory showing that people's social context … the label placed on them by society … will influence their reaction to an action.
- Cooley's Looking Glass Self Theory (1902) explains socialisation as how others perceive us contributes to how we perceive our identity. Thus, the process of self-identification relates to social interaction.
- Edwin Lemert's Concept of Secondary Deviance (1951) also drew on G. H. Mead's focus on how the individual defines himself/herself through the community's feedback.
- Aaron Cicourel's 1968 study on Power and the Negotiation of Justice concludes that others' perception influences an individual's assessment of himself/herself and their behaviour. This path-dependency received the support of Henri Tajfel's Social Identity Theory viz. a person's sense of who they are will depend on their group membership(s).

Groups give us a sense of identity: a sense of belonging to the social world. Consequently, we divide the world into "them" and "us" based on social categorisation (classism). So, we identify with the in-group and may react against the out-group.



Consider the Ivy League and Russel Group Universities. They are the crème-del-la-crème where perceptions of the brand opens doors.

The rusty blades of de Cervantes's windmill

The four blades of the UK's accreditation windmill reflect the in-groups monopolistic, oligarchy-controlled System of four core path-dependencies: encultured branding, a self-perpetuating oligarchy, life appointments, and classism.

[10] London (UK) has now introduced "green female characters" to replace some the "green men" at pedestrian crossings.

A Self-Perpetuating Oligarchy – for life

The term comes from the Greek word ὀλιγαρχία; composed of the Greek roots ὀλίγο (oligarchs), meaning "few", and ἄρχω which translates as '**govern**' or 'command'. Thus, the ***"government of a few".***

For example, in South Africa during British colonisation and after the Anglo-Boer War (1899 – 1902), the Treaty of Vereeniging (31 May 1902) specifically excluded the majority population - Africans other than white - from having political rights in reorganised South Africa[11]. The White British and White Boers[12] had created a self-perpetuating oligarchy of white minority rule (Gabriella 2019). Consequently, the people originally from Europe had elitist access to educational and commercial opportunities over non-whites – the indigenous tribes of southern Africa.

> Up until 1959, the Afrikaans-medium universities had traditionally limited admittance to whites. The University of the Witwatersrand and the University of Cape Town had, however, remained open to all races. The University of Natal admitted students of all races but segregated classes. Fort Hare, meanwhile, was a predominantly black institution.
>
> Source: The Ratcatcher (n.d.).

Notwithstanding, this politically structured path-dependency also gave the British government prime entrance to the allure of the Witwatersrand's gold-mining complex and South Africa's lucrative diamond deposits[13].

Encultured branding favours the "haves" (the in-group)

Since its inception, pre-and tertiary education opened its in-group-hinged doors to the paying elite – and rewarded its students with the aura of privilege that highlighted the divisive, classist, stigmatising gap between academic and vocational qualifications (Gillard, 2018, citing Lawson and Silver 1973:7).

Initially, those lower down the socioeconomic scale had no easy-to-access place in the conventional classroom, and no Welfare State had existed to provide free education for the "have nots" (the out-group). However, some religious bodies and other caring groups had organised educational opportunities for the poor. However, the "accredited right" to use the word "university" remained with the self-appointed and traditionally empowered in-group.

[11] In 1857, the Dred Scott Decision of the US Supreme Court ruled that Africans could not be US citizens.
[12] Descendants of Dutch families from 1652 onwards whose language is related to Dutch and is spoken in South Africa.
[13] The Cullinan Diamond is one of many South African diamonds in Britain's Royal Crown (Cape Town Diamond Museum, 2016).

Britain's favouring of the in-group - its classism – reappears when, as the world's superpower, it eventually abolished slavery (1834)[14]. However, the reparation[15] paid to in-group slave owners did not benefit the freed slaves - the out-group.

Six years later, in 1840, the UK stuck the Penny Black Stamp (1840) on its CV. However, the stick-in-the-mud, male-dominated, accredited university graduates in the legislature adamantly refused women - the out-group - the vote, and, ironically, Queen Victoria described the suffragette movement as a "mad, wicked folly" (Chernock, n.d.). The arteries-filled pus of the in-group's discriminatory classism and entitled privilege flowed from the pomp of the out of touch Palace to classist Parliament, along streets and across the seas.

While the sun has set on the British Empire, its embedded classism is a painful reminder of an elitist, grandeur-structured path-dependency that still discriminates against those who are less privileged and living in poverty[16] - the out-group.

> The Social Mobility Commission's 2019 poll [found that] 77% of people feel there is a large gap between social classes in Britain today. Despite 50% of people believing that the central government should be doing more to improve social mobility, socioeconomic status is often left out of diversity discussions.
>
> (Source: TUC, 2019).

So, with diversity and inclusion still pecking at the borders of agendas, the out-group might need the legislative backing of a "Class Act" to make discrimination based on class unlawful (TUC, 2019, citing Capriani, 2021). So, why not drag this onto the political agenda? After all, Britain has now legislated against misogyny – so, what not against classism?

So it is that the private education sector - the out-group - must sharpen lances and advance. Responsible private enterprise has the right to share the higher education market and the democratic right to set-up a university.

Just as we lance a boil, the determination of those whom the Establishment deems "fake" – the out-group - must rise and act. To commence the process, the non-conformists must lobby their respective MPs to remove Tertiary education from the Privy Council– by a democratic vote in Parliament. Let the people govern – not an oligarchy that perpetuates a now intolerable monopoly over higher education.

[14] The process took 46 years of struggle by the out-group abolitionists (Oldfield, 2017).

[15] The payments took the British taxpayer 182 years to pay off (Barrie and Cork, 2020; Fowler, 2021).

[16] Before coronavirus, an unacceptable 14.5 million people in the UK were caught up in poverty, equating to more than one in five people. (JRF, 2021)

The House must also vote on the inclusion of the out-group's educational bodies as an equal sector of higher education. Both sectors must receive accreditation from the Quality Assurance Agency (QAA). The subjects taught must meet the professional bodies' standards. Having obtained the right to use the word "university", the private sector bodies must register their university at Companies House and retain the right to appoint their accreditation Board (c.f. Summerhill School).

Democratic ethics must ensure that British universities cater to all and provide a wide choice of "People's Universities".

Tilt again and Lance the boil

The medical profession includes different bodies registered under their professional bodies. Acupuncturists, chiropodists, chiropractors, for example, have their registration bodies.

The Summerhill School[17], Montessori, High Scope, Reggio Emilia and Head Start preschool models do not earn acceptance from the Establishment. However, they continue to teach – and remain as unaccredited (fake) bodies in the in-group's eyes - notwithstanding, research has shown that these non-conformist groups have advanced education philosophies that positively impact students.

Many religious bodies care for people's eternal soul without the formal accreditation label but with their governing body's blessing.

Why can tertiary education not have the same latitude of democratic creativity? Let us champion the vision of a legally monitored framework of private educational bodies. The non-conformists can make it possible for whosoever to learn and earn their degree in another way and receive accreditation for their studies from trustworthy and professional educational enterprises.

Let pragmatic diversity rule and invite people of all classes to participate in the ownership of education. What about NONCONFORMISTSTOO#?

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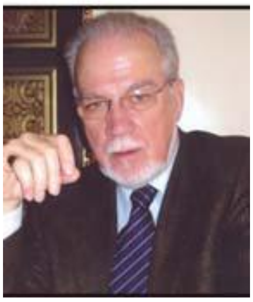
About the Author



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THE "LOST" POLITICAL SYSTEM - CONFEDERATIONS

Ernest David

One of the political systems (appearing/approved) in the 18th and 19th centuries, but out of use today, is the term **Confederation**. In the first year of the United States of America the political format of government was a Confederation, the original Canadian body was a Confederation. The most famous Confederation was the Swiss one which eventually evolved into a Federation.

Due to the fact the pro slavery states of southern USA formed a Confederation when they broke away from the USA. The word is today sometimes associated with slavery – when in fact it is a political system.

The difference between a Federation and a Confederation is that in a Federation the ultimate sovereign power lies with the National Federal Government while with the Confederation, the sovereign power, lies with the states and the Confederate government has the status of a multi government body where it acts with the consent of the States which make it up rather than a central authority.

Switzerland is one of the few countries with the title Confederation in its name. In 1291 the Cantons of Uri, Schwyz and Unterwalden joined together to form the Swiss Confederation which over time grew to incorporate what is now modern Switzerland. In 1848 after a short civil war it was decided to restructure into a Federation with a central administration. It maintains its old name – Confederation. This leads to Switzerland having very strong Canton governments despite the fact there are 26 Canton sub units.

I would suggest the real reason for Brexit was the EU followed a Federal rather than Confederal model.

It keeps working on making the Central Administration bigger and more dominant and it was this, I suggest, was what caused the British (English in particular) to revolt against it. The elected representatives of the people, those in national parliaments have no say in what happens in the growing central administration of the EU. It will be interesting to see if there are not more revolts from other European nations over time.

The closest government to being a Confederation currently in operation today is Iraq with the Kurdistan Region.

It is certainly a system which needs to be considered when looking at trying to find a solution to Syria where there are four separate administrations ruling parts of the country. It could be a solution to the Scotland England United Kingdom situation.

One of the solutions to Basque and Catalonia may be to have a Confederate relationship between these areas and the rest of Spain.

One of the strengths of the USA system is while it is a Federation it still has some of the requirements from the original Confederation model e.g. the head of state (President) is not elected by popular vote but by delegates elected to represent the state at an Electoral College. The Army Reserve is also a National Guard which when called up for Law and Order issues in times of civil disturbances are under the control of their respective Governors.

Some States, Georgia for example, technically have their own Militias and the controversial right to bear arms is a right for States to have their own Militias rather than everyone in the country having military style weapons. The best way to get people of different backgrounds to work together is to allow them to be different.

When working together is a good idea for all concerned it will be quickly embraced. When what we might think are good ideas and others do not embrace them, what makes our ideas the ones which should be imposed on others?

Keeping sovereign rights down to the most local practical level rather than highest level ultimately offers more democracy to the individual.

Ernest David

HISTORY OF LOGISTICS MANAGEMENT TO THE PRESENT

Dr Abson L. K. H. Mgongolwa*

(Dip. Ed., BA. Ad.Ed./HRM, EMBA, D.Litt)

This is a summary extract from a paper written for the St Clements Institute Professorial Diplomate program.

1.1 The historical background of Logistics Management (LM)

Logistics system is a feature for every outstanding efficacy activity processes on earth and in universe. It carries the means to effective performance, develops to promote efficacy in performance in widespread institutions aspects and features embedded in human civilization.

Human civilization began c. 3million BC as primitive (Figure 1) through aggressive struggles, developing through the dark ages, kingdoms trade conflicts, of SCM approaches into industrial revolution, transportation and operation management; into WWI and II and comprehending principles and best practices.

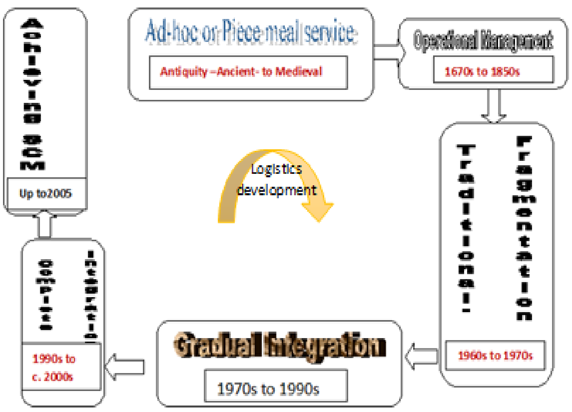

Figure 1: Historical Detailed Logistics Development Stages, Source: Dr. Abson L. K.H. Mgongolwa

1.2 Logistics is Features of civilization[1]

Civilized life is the optimal form of exemplary outstanding performance established within institutions' efficacy competencies, making institutions reputable, sustainability and reliability. It's an attribute of strong reliable huge competences, operating in efficient logistic systems Institutions includes government and its laws, transportations, economics and jobs specialization.

1.3 LM in the Antiquity Past

Antiquity logistics primitively began at infancy, ad hoc, incomplete manner e.g. in advertising[2] of lost slave being frequent; water distribution to workers with strikes; hence being uncoordinated, piece meal services to beneficiaries. For the reason some ancient empires and kingdoms disappeared. Moreover, the Turkey's shipwreck in Mediterranean sank for inconsistence in Greek marketing models as Polanyi reports.[3]

1.4 The beginning of building logistics

The antiquity humans initially started caves' life fulfilling daily logistics hunting, collecting roots and fruits, insects, eating honey. Fire discovery during 1 million BC improved foods and life; crushing diorites rocks and smelting to extract metals e.g. copper, tin, iron and later gold and silver found in fertile silt of river flood banks.

1.5 Domestication and agriculture

Before 10,000 BC moved from caves to live along fresh water rivers e.g. Tigris and Euphrates and Indus for farming very fertile silt soils. Domesticated plants for farming and taming animals for subsistence production into advanced agriculture and mining.

1.6 Subsistence into surplus production

Surplus generation was a result of highly maximizing family, slaves and servants institution utilization for surplus of agricultural products, thereafter embarks into metallurgy for commerce and trade, creating economic civilization[4] to stabilized economy, advanced professions and expanding technology.

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[1] Eight Basic Civilization Features, www.Findanyanswer.com>what-are-the-

[2] Images: www.smithsonianmag.com>archive, Allen Jones a lost slave

[3]www.dogonews.com>ancient-ship ; Governmental Intervention in Foreign Trade in Archaic; www.core.ac.uk>download>pdf by MAE Bissa, Cited by 57

[4] Key Components of Civilization, www.nationalgeographic.org

1.7 Trade and Sugar Spreading

Wild grain e.g. barley have been eating 105,000 years ago but domestication happened 9500BC[5]. Sugar cane invented in New Guinea (A) domesticated in 7000BC; traders physically distributed up to Americas far east (B) 7th CA in Figure 2. The Slave institution being a crucial component[6] for plantations and mining; enabling traders establishing congestion exchanges commodities at commercial center and in linear, bilateral-, triangular-, tetragonal-, pentagonal-, hexagonal- shaped routes linking between W. Africa-North-East. Colonialists exchanged molasses salt, sugar, rum, tobacco, gold and silver even the African slaves as strategic commodity.

Figure 2: Sugar cane logistics of spread, from New Guinea, Source: Internet

1.8 The EDE,JMTMMEDDFST

Great Powers expertise mobilized military, business and religious competencies spearheading slave trading inventing and discovering multitude colonization logistics systems, Figure 3 and 5.

Figure 3: Describes the ancient, fore and post runners of colonization, Source: Dr. Abson L.K.H. Mgongolwa

Strategic multi-Competencies EDE,JMTMMEDDFST: Emperors, Discoverers, Explorers/Journalists, Merchants, Traders, Missionaries, Military officers, Entrepreneurs, Medical Doctors, Colonialists, Strategists, Indigenous Africans Traitors, rulers,

Figure 4: Congestion of trade routes network due lot of interaction, having lots of business resources, potential for trade and profit, Source: Internet.

1.8.1 Application of SC and channel levels slave trade

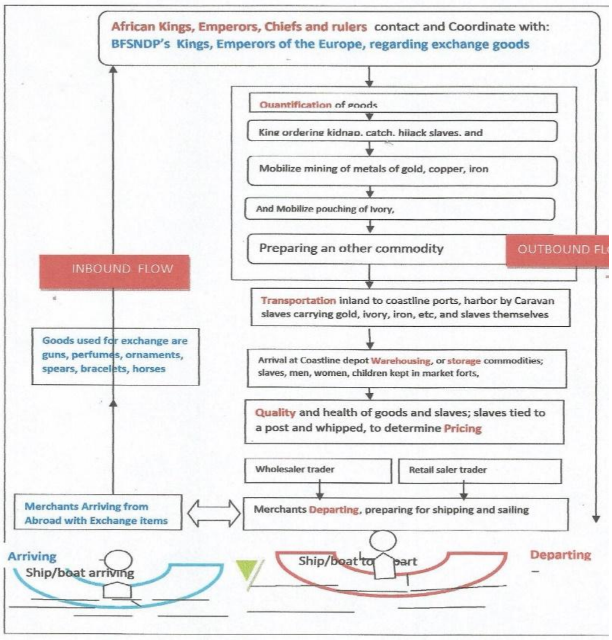

Figure 5: Reconstruction of slave's trade SC system commodities arriving and enslavement, slave departing, Source: Dr. Abson L.K.H. Mgongolwa

1.9 Slaves as commodities

Slaves trade companies RAC, NWI, CDS, EIC operational to 19th century militarily operated enslavement; more than 13 million Africans forced, chained in fortresses then physically distributed shipping plantations in Brazil, Caribbean and Americas, others for comfort services or concubine age. Slavery contributed to 1/3 of Europe's economy during 17th century. However, many atrocities, trade losses had deprived logistics application.

1.10 News and books written

Conflicts and wars were rampant in Europe due to lack of trading skills and military inefficiency in trade profile. Ancient military and Roman legion only way of winning battles was cutting enemy's fighters supplies attributed inefficient military logistics know – how.

Then William Muller wrote explaining military 'supply chain' in 'The elements of Art of war' during1810 AD, later publishing about 'logistics' in 1838AD in the 'The art of war' of Baron de Jomini. Appearing in 'The independent Newspaper' in 1905, opened eyes for military and transportation spreading as basis for Americas logistics.

1.11 Transportation logistics begin

Ancient humans travelled on foot, later driving on animals e.g. horses; for seas and rivers used boats and canoes. Wheel invention c.3000BC led to making carts and chariots, used also warehouses' robots, for

[5] History of Agriculture, https://www.en.m.wikipedia.org ;
[6] https://www.hive.slavevoyages.org

efficient trade established depots, lounges, restaurants and hotels along trade routes cities.

Steam engine discovery simplified mines water drawing, driving trains and steamboats. From internal combustion fuel engine made trucks, hovercraft and helicopters; in 1903AD made turbo engine aircraft, and 1931 AD jet aircraft utilized in WWI and WWII respectively.

1.12 Operational management (OP)

Concepts including division of labor, scheduling rosters with targets, lean and mass production and furthermore applying measurements, statistical methods and quality standardization and world wide web sites and globally networking integrated companies for e-order fulfilments.

1.13 LM towards Supply Chain

Many countries market economy was strongly serving 1950s – 1970s for S-D to complex solutions and achieving PD and MM[7].

Supply and PD became fruitful during 1980s -1990s flexibly improvising modern IT, MRP[8] and ABC; flows expansion in information, goods and services into micro-, meta-, macro, European-, and globalization; which lead to foundation for LAN[9] and WAN scopes, the internet and Intranet, and installation of modern logistics, B2B[10] of companies and B2C links.

1.14 Marketing versus SMP

Marketing concept rediscovered in 1950s but impeded by SMP[11] however SMP lost trade flavor. The 1950s-1960s impediment was due to imposing deregulation, taxes, rates increase and cost going higher to consumers, and SMP total death in 1990s; while marketing serving customer S-D needs growing.

1.15 Merging Military to Business Spheres and transformation

1.15.1 Before WWI, WWII and thereafter

i. Slavery abolition of 1807 production hiked costs, in machinery use, in plantations and manufacturing objects in Europe.

ii. While S-D was growing in civilian business, the military logistics was dominatingly engaged demands - supply fulfilment with models and its systems supporting operations.

iii. Merging spontaneous resolved equipment, computers systems provision, software networking and computerizing measurements calculation issues; improvising intermodal containers[12] in TTSA[13] transportation and PD, networking and qualitative methods.

iv. WWI necessitated machines adjustment to manufacture weapons for quality, design and massive quantity.

v. WWII necessitated manufacturing applying statistical methods, measurements and standardization;

vi. In USA[14] the military freight assembling on ULDs[15] quickening operations for warehouses, employing fewer personnel.

vii. Then, established management function-, and management operational- components, marketing concept elements, consumer's rights, and SCM design structures and building e.g. internet e- order fulfilment into globalization.

1.16 Merits and benefits of LM Tool

LM is well applicable in tackling many complexity activities or large scale complications including:

i. Military for defence forces operations including supplies, facilities and foods, same in police and intelligence units;

ii. Mercenaries troops services operations and high technological warfare;

iii. Communication and Transportation and logistics services companies-serving cities, towns and villages by railway- , air-, buses and cars fleet- systems;

iv. Design and Construction engineering works related to civil-, mechanical- ,technical-, geological and mining industries e.g. large-scale electrification programs.

v. Economic/ Environmental/ Ecological impacts alleviation due to human acts, generating polluting substances i.e. solid, liquids and gases or mismanagement of land, forests and resources;

vi. Large scale alleviation of natural mud slides and floods, disaster due to volcanos, tectonic plates causing earthquakes;

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[8] JIT – just in time, MRP- Material Resources planning, ABC-Activities Based Counting to reduce costs

[9] Local Area Network-smaller geographical area, WAN-Wider Area Network-larger geographical area

[10] B2B- Business to business, B2C-Business to customer

[11] The Portable MBA in Marketing 2nd ed. Charles Schewe and Alexander Hiam, p23-24

[12] Export Import Management, 2nd Ed. By Justin Paul and Rajiv Aserkar, p185-188

[13] Truck, Trains, ships and aircraft

[14] https://www.en.m.wikipedia.org and https://www.googleweblight.com

[15] ULD- Unit Load Devices

vii. National sensors, political campaigns and elections programs involving non-governmental organizations and international observers, mobilizing populations and multi-professional;

viii. Humanitarian Rescue, lifesaving and relief of displaced populations' victims of war under sponsored private companies or United Nations.

1.17 How to apply the LM-SCM tool

It requires researching to discover if has value, Figure 6 summarizes the process. First step is testing the proportionality between A and C responsibilities.

A	B	C
Supplies to provide for needs	Matching: supply-demands	Consumer Expectation, Needs Satisfaction
Efficacy Responsibilities **1.LM** **i. Flows** -Supplying goods, providing services, materials e.g. gasoline, information, products, order fulfillment, ii. **Criteria for Testing:** .Management function Components: -PIC,C Effectiveness Efficient etc; -Forwarding, Reversing, Recycling & Disposals -Inbound & Outbound directions, .Management Operations Components: PCW/h, TIQ etc, -Integration of HR, Engineers, -Movements-Fleet transportation, & Transportation usual, -Consumers rights, -marketing elements **2. SCM** **i. Criteria for Testing** – Design structure (Building), -Networking and flows, -Machines & computers avails, -ULD needs i.e. container, pallets –Equipment, tools, trucks, crane, -Personnel, population to move, -Leveraging networking, -WW web site, ICT & software -Exist Demand-Supply, global? -Profit/ value creation indication	**Direct Proportionality** i. Leveraging, ii. Synchronization: exist **Demand-Supply**, iii. Is it globally linking i.e. Are multiple companies? **Decision:** criteria A is proportional to criteria C Then it meets logistic management criteria then works in operations of i. Emergency natural disaster, ii. Environmental /ecological pollution alleviation, iii. Election campaign conducting, iv. Aircraft emergency response, v. Natural resources mining operations, vi. Products, goods and waste material trade analysis, vii. Professional research promoting low earners SME.	**Efficacy Responsibilities** **Criteria Testing** **1. Needs to satisfy** -Fulfilling Demands -Meeting Requirements -Ensuring Value for money paid **2. Beneficiaries (earning)** -Original supplier, -Manufacturers, -Transporters, -Warehousing, -Wholesaler, Retailer, -Intermediaries

Figure 6: Matching Criteria A and C for making decision; Source: Dr Abson L. K. H. Mgongolwa

1.18 Conclusion

Finally, the techniques is scientific approach because requires formulating hypothesis of outcome, data collection, analysis and determining has value, the matching and practical application.

About the Author

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Acronyms

PD and MM: Physical distribution and materials management,
S-D: Supply- Demand,
JIT: Just in Time,
OTP: On time productions,
WWI, WWII: world war I and II,
SCM: Supply Chain Management,
RAC[1]: Royal African Company,
NWIC: New West India Company;
CdS: Compagnie du Sénégal,
ICT: Information Communication Technology
LM -PMQTIHFWSPP (PIF-QT-DR[2]): Operations components responsibilities
LM: PIC-FRS-GSI-C-D,-MCR[3] :management functions components responsibilities

Essential definitions

LM: the part of SCM that **plans, implements and controls the efficient, effective forward and reverse flow and storage of goods, services and related information between point of origin and point of consumption in order to meet customer's requirement; and..** integrates activities **with ....marketing, sales manufacturing, finance and information technology (CSCMP, 2011)[4].**

SCM: that networking system of companies and customers ..the **building design[5], Planning, Execution, Control and monitoring** of supply chain with objective of **creating value**, building a competitive infrastructure, leveraging **(influencing) worldwide logistics, synchronizing supply with demands** and **measuring performance globally.**

BUDDHIST POPULATION AND ITS TREND IN NEPAL

Yubaraj Kandel*

Abstract

Nepal is the birthplace of Kanakamuni Buddha Krakuchhand Buddha and Gautam Buddha. Prince Siddhartha, who was born here, propounded the Buddhist philosophy, which has spread throughout the world as Buddhism. Important places connected with the life of Gautam Buddha are in Nepal. Buddhism is believed to have entered Nepal during the time of Gautama Buddha and ancient monuments also point to it. China and India are different sects of Buddhism. As it is located between these two countries, the influence of the Buddhist tradition prevalent in those countries can be seen in Nepal. Newar Buddhism, which has its own originality in Nepal, has had a profound effect on Nepal. Gautam Buddha's contemporary tribal community is still the largest ethnic community in Nepal. This tribal community is the largest Buddhist group in Nepal. Although various Buddhist traditions have been prevalent in Nepal for a long time, the Buddhist population in Nepal seems to be comparatively less. What is the impact of Buddhism on the population of the place where the Buddha was born and where important times of his life were spent? What has changed in the population of his followers? What are the reasons for these changes? That is mentioned in this article.

Keywords: *Buddhism, population, Janajati, Newar Buddhism*

Introduction

Nepal is situated in South Asia. It is also known as the land of Mt. Everest, the highest peak of the world and the birth place of Lord Buddha, Lumbini. Nepal is a land locked country, which occupies 0.03 % and 0.3% land area of the World and the Asia respectively. It has diverse topography and climate. Geographically, Nepal has three east-to-west elongated ecological belts. The northern mountain belt is naturally decorated by an unbroken range of Himalayas, which contains eight peaks higher than 8,000 meters, including the world's highest peak Mt. Everest (8848 meters). Middle hilly belt is enriched by gorgeous hills, valleys and lakes. Kathmandu, the capital city of Nepal is situated in this region. Terai belt is the plain area situated in southern part of Nepal. Lumbini, the birthplace of Gautama Buddha, and his kingdom, Kapilvastu, are in the Terai. Nepal had been a Hindu kingdom for a long time. The Constitution of Nepal (2015) has declared the country a Federal Democratic Republic with seven states. It is further divided into 753 local levels including 460 Village Municipalities, 276 Municipalities, 11 Sub-metropolises and 6 Metropolises. There are7 provinces and 77 administrative districts in Nepal.

Nepal is rich in socio-cultural diversity, which is characterized by racial, caste/ethnic, linguistic, religious and regional diversity. Despite being small in area, 125 ethnic/caste groups and 123 languages were identified in Nepal (CBS, 2014). Nepalese people belong to four racial groups: Caucasian, Mongoloid, Dravidian and Proto-Australoid. Terai castes such as Brahman, Kshatriya, Vaishya, and so-called "untouchables," Hill castes such as Bahun, Chhetri and Dalit, and Muslims belong to Caucasian race (Sharma: 1972). Similarly 59 nationalities or indigenous ethnic or tribal groups, called JANAJATI, belong to Mongoloid, Dravidian and Proto-Australoid races. These diverse ethnic/caste groups can be arranged into five broad cultural groups: i) the caste-origin Hindu groups; ii) the Newar, iii) the Janajati or nationalities, iv) Muslim or Musalman and v) Other (*Dahal* 2003). Janajati or nationalities (including Newar) occupies about 35 percent of Nepal's population.

Nepalese people speak more than 123 languages and dialects that belong to four language families, namely, Indo-Aryan, Tibeto Burman, Dravidian and Munda. In terms of religion, Nepalese people have faith in diverse regions including Animism, Buddhism, Lamaism, Kirant, Hindu, Jain, Islam, and Christianity. According to the 2011 census (CBS, 2011), the total population of Nepal is 26494504. Of these, Hindus constitute the largest population at 81.34 percent of the total population of Nepal. Buddhists are the second largest religious group in Nepal. According to the census, there are 2.396 million Buddhists in Nepal, they occupies 9.04 percent of the total population, followed by Islam (4.38%), Kirat (3.04%) and Christianity (1.4%) in the 2011 census. Religion of a sizable number of people (61,581 or 0.23%) is still unidentified or unknown.

Size of Buddhist population

The proportion of the Buddhist population in Nepal is irregular in every census. In 1952/54, the population of Buddhist Buddhists in Nepal was 707,104, and this number reached 239,099 in 2011, the population ratio is found to be different. In 1981, Buddhists made up 8.57 percent of the total population, but this proportion dropped to 5.32 percent in 1981. The Buddhist population rose to 10.74 percent in 2001. In the following decade, the proportion has dropped to 9.04 percent.

Table 1: Population of various Buddhists

Census	Buddhist population as a percentage of the total population of Nepal
1952 /54	8.57
1961	9.25
1971	7.5
1981	5.32
1991	7.78
2001	10.74
2011	9.04

Source: Population Monograph of Nepal, Volume 2, Table 1.10

Geographical distribution of Buddhist population

Geographically Nepal is divided into three regions: Mountain, Hill and Terai. About 50.3 percent of the total population of Nepal is in the Terai region. Total population of Buddhist in Terai is 472469 which is 3.54 percent of the Terai population. Out of total Buddhist population of Nepal, 19.71 percent are from Terai region. The population of the Janajati (indigenous tribes) is higher in the hilly areas. Buddhism is more influential in this ethnic group. Although only14.08 percent of the total population is Buddhist in the hilly region, the state has more than two-thirds of the total Buddhist population of Nepal. The mountain (Himalaya) region is connected with China's Tibet. The inhabitants of Tibet are Bon or Buddhists. However, the number of Buddhists in the adjoining region is low. In the three districts of mountain region Rasuwa, Manang and Mustang, two-thirds of the total population of the district is Buddhist.

Table 2: Population of Buddhists by geographic region

Region	Buddhist population	The proportion of provinces in the total Buddhist population
Mountain	17.90%	13.3%
Hill	14.08%	67%
Terai	3.54%	19.71%

Source: Population Census, National Report 2011, Table 22

Buddhist population by province

There are 7 provinces in Nepal. Although Gautam Buddha was born in Lumbini province and has various Buddhist sites in this province, it has only 5.81 percent of the total Buddhist population in Nepal. Karnali and the far western provinces have the lowest number of Buddhists. The largest number of Buddhists in Nepal are in Bagmati. Buddhists make up 60.57 percent of the population. Of the total population of 5529442 in Bagmati, 23.3 percent of the population is Buddhist. Studying the census data, it has been seen that there is a large population of Buddhists in the state which has more Janajati/ tribes like Tamang, Newar and Sherpa.

Table 3: Buddhist population by province

Province	Population of Buddhists in the state	Percentage
1	417379	17.41
2	162750	6.8
Bagmati	1287432	60.57
Gandaki	313460	13.08
Lumbini	139224	5.81
Karnali	48551	2.02
Far West	27303	1.13
Nepal	2396099	100

Source: Central Bureau of Statistics, Nepal 2020

Buddhist population by ethnicity

The National Census 2068 has identified 125 castes in Nepal. Out of these, 59 caste groups have been considered as nationalities or indigenous tribal groups, (Janajati) by the Federation of Indigenous Tribes. Among the tribes of Nepal, Buddhism has a strong influence on the Mongoloid, Dravidian and Proto-Australoid races. It is estimated that 94.43 percent of the total Buddhist population of Nepal belongs to the Tamang, Magar, Gurung, Newar and Sherpa castes, these are major indigenous groups. Eighty-seven percent of Tamang's population is Buddhist. Tamangs make up 56 percent of Nepal's total Buddhist population. . Numerically, after Tamang, the Magars are Buddhists. Although 18 percent of the Magar population is Buddhist, they make up 14.2 percent of Nepal's total Buddhists. Among Gurung, 62.7 percent of the population is Buddhist, which is 13.67 percent of the total Buddhist population. Newar Buddhism is being established as a separate Buddhist sect in Nepal. But very few people in the Newar community are found to be Buddhists. The number of Newar Buddhists seems to be just more than 0.1 million. Though smaller in number, 98.3 percent (13,173) of Bhote, 91.3 percent (9819) of Yehlmo and 50 percent (11,451) of Ghale are Buddhists. Similarly, Tharu (56949), Thakali (8995), Rai (8198), Dolpo (4095), Bansi (3890), Limbu (3077) are small Buddhist tribal groups.

Table 4: Buddhism Population of the main ethnic group

Caste	Population	Population of Buddhism follower
Tamang	1539830	1344139 (87.3%)
Magar	188773	340608 (18.0%)
Gurung	522641	327813 (62.7%)
Newar	1321933	141982 (10.7%)
Sherpa	112946	111068 (98.3%)

Source: Population Monograph of Nepal, Volume 2 Table 1.13

Buddhist population growth

In Nepal, religion based data has been collected after the end of the Rana rule. In the 1952/54 census, 707,104 Buddhists were identified in Nepal. Between 1954 and 1961, the population of Buddhists increased by 23.17 percent to 870,991. The religious population seems to have declined during the Panchayat period (1960-1989) when religious freedom was restricted. From 1981 to 2001, the growth rate of Nepal's Buddhist population was the highest, while in the period 2001-2011, the total Buddhist population declined by 1.09 percent. During the wave of political change and tribal movement in the country, the Buddhist population in Nepal has seen many fluctuations.

Table 5: Population growth of Buddhist followers

Period	Buddhist population growth percentage
1952 / 54–1961	23.17
1961-1971	-11
1971-1981	-7.78
1981–1991	80.08
1991–2001	41.08
2001–2011	-1.09

Source: Various publications of the Central Statistics Department

Buddhist population in Buddhist sites

The Second World Buddhist Conference has identified Kapilvastu, Lumbini, Devadaha and Ramgram in Nepal as major Buddhist sites. Ancient Kapilvastu is situated in modern Kapilavastu district, Ramgram is in West Nawalaparasi district and the rest are in Rupandehi. The Buddhist population is very low in these districts. According to the National Census 2011, 0.81 percent population of Kapilvastu, 0.45 percent of Rupandehi and 11.43 percent of West Nawalparasi are Buddhists.

Table 6: Buddhist population in Lumbini area

Districts	Total Population of the district	Population of Buddhists in the district
Kapilvastu	571936	4986
Rupendehi	880196	40571
Nawalparasi West	331904	11396

Source: Population Census, National Report 2011, Table 22

Why the fluctuations in the Buddhist population?

Daniel Wright writes that Buddha came to the valley from Kapilvastu to visit the Swayambhu Chaitya during the reign of King Jitedasti. (Daniel: 1877). Ashoka is said to have visited Nepal in about 249 BC. As mentioned in the 'Mool Sarvastivad Vinaya Sangraha', written around the second century, Ananda, a leading disciple of the Buddha came to the Kathmandu Valley with some of the Mahajans. Based on the above, it can be estimated that Buddhists came to Nepal around the first century. As Gautam Buddha spent a significant period of his life in India, his contemporary Nepali society did not have the opportunity to become acquainted and initiated into Buddhist philosophy. Despite the spread of Buddhism in India, the fragrance of Buddhism did not spread beyond the siege of the ancient Kapil kingdom in Nepal. Although there were followers of the Buddha in Kapilvastu, the Buddhist civilization was destroyed in Kapilvastu by the 6th century AD due to the conversion of Buddhists for fear of invasion and murder by neighboring kingdoms. Famous Chinese travelers Huan Sang and Fahian have mentioned this in their travelogues (Barama: 1918 & Watters: 1904). The Lichhavi inscriptions attest to the fact that Buddhism was fully developed in Nepal by the later part of the ancient period (Joshi: 1974). Towards the end of the twelfth century, Nepal's Buddhist community changed and the monk's life came to an end. Through the native Vajrayana, Buddhism was preserved within the ancient Nepal (Malla: 2020).

By the fifteenth century, Buddhism was widespread in the Khas Empire (now Karnali). With the fall of the Khas Empire, Buddhists became Hindus (Maharjan: 2021). During the Malla period, some kings adopted Buddhism. According to historians, Buddhism was a dominant religion until the time of King *Jayasthiti Malla* who ruled Nepal during medieval period (around 1382 C.E.). He imposed caste system in Nepal according *Manudharmasastra*, a Hindu holy book. Buddhist culture and tradition were banned, the celibate monks were forced to disrobe and forced to marry. Vajrayana or *Newar* Buddhism was developed following the demise of Theravada Buddhism. The situation of Buddhist became worse during the time of Rana rule (1846 to 1951). That was the age, when Buddhism was totally forgotten by non-Buddhist of Nepal. During the Rana rule, many Buddhists converted to Hinduism. It was known and practised by only certain castes-*Vajracharyas (Bajracharyas), Shakyas, Tuladhars etc.*

By the end of the Rana rule, different Buddhist sects had developed in different parts of Nepal after the ban on Buddhism. The Himalayan region was under the influence of Tibetan Buddhism while Kathmandu valley was under the influence of Bajrayana. Now Nepal is home to several varieties of Buddhism, including Newar Buddhism with its unique noncelibate form of monasticism and elaborate ritualism, the Vajrayāna Buddhism practiced by culturally Tibetan communities and Theravāda Buddhism, which was established in Nepal during the course of the twentieth century (Levine and Gellner: 2005).

After the political upheaval of 1951, Buddhists began to feel somewhat relaxed. The government of Nepal tried to make Buddha, Kapilvastu and Lumbini the brands of Nepal. Due to the spread of Buddhist teachings and the awareness of the indigenous communities, the Buddhist population in Nepal had increased by the year 2000. With the beginning of the renaissance in Buddhism, the pace of conversion has started again in Nepal. After the country became secular, there was a wave of conversions. Nepali Buddhists often see themselves as a discriminated minority; internally, they are divided by tradition, caste, region, and language (Gallner: 2018). There is no unity among the Buddhists of the same community. It has weakened religious ties and helped convert.

Large Buddhist groups such as the Tamang, Magar, Rai, Limbu and Sherpa communities are increasingly becoming Christians. On the other hand, the Rai Limbu community, which calls itself Buddhist until 1991, has been calling itself a separate religion in the last census. Most of the people serving in the British Army from Nepal belong to tribal groups. Many people have migrated from Nepal as British soldiers and their families have been granted residency in Hong Kong and the United Kingdom (Pariyar: 2020). Due to these reasons, the proportion of Buddhists in the population has decreased.

Conclusion

Nepal is the center of the Buddhist faith around the world and Gautama Buddha and Buddhism are the identity of Nepal. Buddhism is the second most populous religion in Nepal. Most of the Buddhists belong to the Janajati group, which is religiously risky and distracted, and the Buddhist population in Nepal is constantly fluctuating. In places where there are centers of Buddhist faith, the Buddhist population is even lower. In such a situation, the number of Buddhists in Nepal will decrease further in the coming days and this will affect the Buddhist identity of Nepal.

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FEDERALISM IS KEY FOR IMPLEMENTING VISION 2063

Dr Landson Thindwa* *(Ph.D)*

To begin with, the Federal came from Sanskrit word "meaning to unite. Federal system often exists where people are not ready to surrender all the powers to central authorities with the view of sustaining their socioeconomic and political development at grass root level. (Konrad Adenuer, 2000)

Federal system is both political and philosophical ideology which describes how powers are shared in the state. In a simple definition, it means a government where a country is composed of internally –self-governing political divisions but subject to authority from central government. (Konrad Adenuer, 2000)

Each internal unit is responsible for its affairs under the supervisions of central authority. This system of government fits well where there is sectional diversity of races, culture, languages, nationality, religions and geographical boundaries. I believe this can also be found in Malawi.

Coming back to the vision 2063, federalism is a key in the implementation of Vision. On agricultural productivity and commercialization, the nation can implement this through provision of various territories or segments. In this case farmers will be well organised and through proper deployment of well-trained Agricultural Extension Workers at decentralized state level to spearhead farming activities at grassroots. Decentralized administration can easily revamp all the previous agricultural centres like Hora in Mzimba, Makoka, Bvumbwe and Baka in Karonga and others which are currently nonfunctional. This can also facilitate easy monitoring and supervision of agricultural activities in the decentralized states.

In terms of industrialization indicators, this can be well achieved if the government can adopt federal decentralized system. There is need to focus on developing regions and make sure that each territory has power to facilitate industrialization of local towns. Trading centres can easily be transformed into bigger towns if there is both political and administrative will at decentralized state level.

On the indicators to do with the creation of secondary cities, the country can easily create such cities if federal system can be adopted since every territory (decentralized state) will have its budget to transform its main trading centres into secondary cities as opposed to centralized system. This can effectively be implemented when the federal system is accepted by all Malawians of good will.

Indicators on Urbanization, this is central to economic growth and development, this enhances job creation, proper land use and also planning systems. In decentralized states, it will be effective enough to create urban centres; each decentralized state will be responsible to create more of such urban centres which will facilitate revenue generation in long run.

Indicators on human capital development, it can also be argued that Human Resources can be trained to suit the requirements of the decentralized state. These states will look at the capacity needed in their units and focus their capacity development to enhance productivity, efficiency and effectiveness. There is no need to develop the capacity in general but focusing on the need of territories and this has affected the previous arrangement in the country. Such trainings may also enhance competition at decentralized level and grassroots hence sustainable developments at the grassroots.

Indicators on public sector performance can be achieved when the federalism is adopted rather than at centralized arrangement. In this case the public sector will be organised and work competently like the private sector where human resources are well accountable to their customers. Unless the public sector is organised into small units their effectiveness, efficiency and productivity in a centralized system will always retard development. In a decentralized state, there will be proper supervision, accountability, transparency, and responsive public sector which every Malawian is looking for. Malawian citizenry can also see patriotism from public servants hence efficiency, effective and productivity.

Indicators on domestic revenue mobilization, in federal decentralized system revenue generation can be easily mobilized to support the development agenda in the states. Administrators will always look at the development needs in the catchment areas and mobilize resources to advance such developmental activities unlike centralized system of governance. For this to be done there is need for all Malawians of good will to change their minds and see that federalism is not for dividing the country but a platform for sustainable development of the country. *Mindset Change.*

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THE BOOK OF REVELATION: PROPHETIC ONLY OR APOCALYPTIC AS WELL?

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Introduction

Today's church is flooded with all sorts of predictions about what is yet to happen given the present trends. Nearly every day, there is a plethora of claims from pulpits right across the world. Some claim to have discovered a previously hidden truth from the Bible or think that they alone are right while everyone else is wrong. Most prophesies of our times have their roots from prophetic books like Ezekiel, Jeremiah, Daniel, Malachi or some passages in other portions of scripture that seem to suggest some eschatological sentiments uttered or written by a Biblical character (Dyer 3-24;Yerby 7-9). As a result, thousands are led astray ending up disillusioned while others treat the relevant prophetic books or allusions to prophecy with some level of contempt. But Prophecy is not to be treated with contempt but rather accepted and tested for its validity (I Thessalonians 5: 19-21). The apostle Paul gave a timely caution when he wrote to the Thessalonians that they needed to be alert and yet receptive to the word of prophecy without scepticism (Cara 158). Thus, every child of God must have a healthy interest in what is happening in the world and its implications on prophecy. This, therefore, means that prophetic books like Revelation must be diligently studied today and tomorrow. The Revelation is, as Brooks has rightly observed, full of Christ (13). This paper proffers some highlights on selected aspects relating to probably the only fully prophetic book in the New Testament. A few others have pockets of Prophecy but not to the degree Revelation is.

Author, Primary Readership, Location and Date of Authorship

The book of Revelation, as earlier intimated, is the only prophetic book in the New Testament which was revealed to the apostle John when he was on the Island of Patmos (Berkhof 186). Though the book itself states that John the apostle was in the Spirit on the Lord's Day and led by celestial beings to record what he saw and experienced (Revelation 1:10), God is the actual source of this book (Brooks 14). This book is dubbed "*The revelation of Jesus Christ*" for a good reason because Christ and His redeeming work lies at the core of the entire prophecy (Brooks13). The celestial beings portrayed as delivering this glorious message could be angels from God representing the most high and thus showed John what was soon to take place. The apostle, being a mere mortal, was accordingly overwhelmed at the glorious sight and fell down as dead but was instructed to rise to record whatever was yet to transpire (Revelation 1:11). Thus, internal evidence demonstrates that the apostle John is for a fact the human agent used by God to author this book although some dissenting voices are heard to object based on the genre type, style and elaborate symbolism that marks the book. External evidence, that includes the testimony of the Church fathers and their successors, point to the fact that John wrote the gospel, letters and the Revelation. As pointed out, John was in the Spirit when he received this revelation in form of visions of things that were soon to be. In all probability the apostle was banished to the said Island for his faith and in the process was taken up in that mighty spiritual experience. Later, he is said to have returned to Asia Minor and resided at Ephesus the last 25 years of his life (so some claim) where he probably exercised a powerful apostolic Ministry, a much more mature and transformed individual. From a fiery son of thunder, he seemed to have mellowed into a mature caring apostle.

Naturally therefore, the primary recipients of the prophecy were the seven churches in Asia Minor that received warning and encouragement from the Lord (Revelation 2-3). But John writes to a wider audience/readership; the Church of the Lord that would eventually read and receive his message. It is worth mentioning that other possible authors like John the presbyter or some other person have been suggested to have actually written the book rather than the apostle. This school of thought's arguments revolve around genre, style, structure and form that the book takes. That said, the prophecy has divine stamp though took quite some considerable time to be accepted as canonical because of its complex message expression, as well as the approximate date of its writing, probably after AD 90during Domitian's reign (Hale 661; The Zondervan NIV study Bible 1963). Others, however, suggest an earlier date such as during Nero's reign (AD54-68). The exact date is inconclusive.

Purpose for Writing the Book

The primary purpose of this book is to reveal what must soon come to pass. How soon exactly is difficult to ascertain whether during the apostolic era, the church epoch or over a long period of time. The book communicates divine truth using symbols, signs, visions and at times, literal expressions that carry the divine message relevant for all ages. At first, the book appears confusing and lacks chronological narrative structure or consistent logical arguments compared to those found in the gospel or even the epistles but this is accounted for by the type of genre at play. The seven letters to the churches highlight some probable maladies that had swarmed and affected the once thriving churches (Revelation 2 & 3). For instance, some of the Churches were entertaining heretical tenets, wrong practice or hypocrisy (e.g. Revelation 2:15). The Church at Ephesus is commended for having remained resilient in the face of many years and yet is condemned for having left its initial form of love, a form of incipient declension (Revelation 2:2-7). Each respective Church is given directions on how to remedy and/or stay away from trouble, failure to which would attract divine retribution, including annihilation of the particular Church from the face of the Asia Minor landscape.

The book of Revelation is even broader as it reveals the fate of the Churches, the saints or the wicked and righteous alike. For instance, the Revelation highlights the worship of the lamb by the 24 elders (Revelation 4:4-11), the seven seals (6:1-17), the glorious songs of praise to Him that sits on the throne, the martyrs, the tribes, the 144,000, people from every Nation (Revelation 7; 14:1-5), the beast and his mark (13), the abyss, the millennium (Revelation 20) and the final recreation of the New Jerusalem (Revelation 21:9-22:5). All these point to a bright recreated future which will be the chief delight of the saints while the wicked, declared wanting and not found written in the book of life are cast into the lake of fire (Revelation 20: 15). This is a fearful end for those that would persist in their sinful and wicked ways. The book therefore is for both warning and encouraging hope because Jesus is said to be coming soon for His own for whom the lamb was slain before the creation of the world. It talks about the last days and struggle between Christ and Satan with the former ultimately triumphing (Hale 661).John ends the book with a stern warning for those that that would add or deduct from his prophecy while yearning for the imminent return for the lamb. His "*Maranatha*" is a fitting close to a great prophecy (Revelation 22: 20).

Characteristic Features of the Book

The book of Revelation has interesting unique characteristics which it may or may not share with other Old Testament prophesies. It is certainly very different from the epistles and gospels in its style, structure, form and genre. By that token, one needs to take extreme care when interpreting the book since the symbolism littered all over the book may mean different things depending on who is reading or hermeneutic employed (The Zondervan NIV study Bible 1963). To get round this hurdle, one suggestion would be to understand the authorial intent as well as the context in which the writer wrote. Furthermore, the prophecy has some apocalyptic aspects that point to what is yet future, which future may not be easy to infer or determine (African Bible Commentary 1543). Various arguments have been advanced about the true nature of the book, whether it is only prophetic or a combination of both apocalyptic and prophetic or indeed none of these! Writers and authorities like Ray Steadman have written whole books based on what he perceives as to what the Bible is saying from a dispensational perspective. Steadman attempts to prove that the message from across the scripture points to one premillennial return of Christ. Ian Murray or Robert Murray McCheyne are others that equally wrote extensively from a premillennial perspective. A vivid example of Ian Murray's work is *The Puritan Hope* published by the Banner of Truth Trust. Others however, argue from another stand point either Post millennial or Amillennial. Robert Carla is one such example. But there are other perspectives to the book as to how it is interpreted or exegeted.

The Preterist for instance insists that all the prophecies in Revelation took place in the first century while others hold that some prophecies are yet future. The extensive use of numbers, symbols and visions certainly set the book apart more so that each of these has a specific meaning in its original context which may be lost to history hence leading to, sometimes, uncertain or wrong conclusions. Being the only fully fledged prophecy in the New Testament, it is difficult why this is so or why more or possibly none of the prophecies were incorporated in the (NT) canon of scripture. That said, the book is linked to the other prophetic books or those alluding to eschatological aspects, as earlier hinted at, like Matthew's gospel, the Thessalonian epistles or any other such writing. Admittedly, some aspects of the prophecy are difficult to interpret let alone synchronize with other prophecies. We thank God that the angel told John to write what he saw and thus bequeathed us with an enduring record for both warning and encouragement of the Church.

Interpretation of the Book

The book has prophetic genre and therefore demands an appropriate and correct hermeneutic. While the dispensationalist claims to be the most literal on the text unless the passage expressly states or dictates otherwise, others assert that some parts must be interpreted symbolically or literally contingent on how clear or obscure a given passage is. For instance, the *millennium* mentioned in Revelation 20, is that to be interpreted literary or symbolically? If symbolic, then the thousand year period may refer to a mere long period of time but if the literal approach is taken, it means Christ will reign for a literal one thousand year period. Which is which? Schools of thought abound and we dare not delve into the discussions in this short write up. In short, we may safely conclude that the book is to taken literally as possible unless the text dictates otherwise of course bearing in mind the abounding symbolism littered across the book.

The Key Message of the Book

As earlier alluded to, the exact hermeneutic and exegesis of John's prophecy is elusive to come by, at best impossible to really ascertain for sure. Pundits from different schools have made serious attempts but each school's position has some weak points. But what are some of the salient features of the book itself? What does it teach exactly? Given the narrow scope of our enquiry, we settle for few selected points, some of which Blomberg and others proffer in the land mark work *Introduction to Biblical Interpretation*. Firstly, the book (i.e. Revelation) uses a unique genre from the rest of the New Testament writings, hence its difficulty to interpret. Secondly, the book begins on the earth and at times delves into the spiritual realm where visions, pictures and symbols come into play. Thus, to properly appreciate this book, one needs a wide and deep knowledge of the other prophetic books in the Old Testament as well as the prophetic/apocalyptic genre. Thirdly, the prophecy is not a logical chronological argument like other writings in say, John's gospel, Pauline or Johannine epistles. While the epistles are relatively easy to logically follow through, Revelation stands in its own class.

Given the above, the enquirer into the secrets of this prophecy must bear in mind but remain as objective, literal and inquisitive where possible. As to its message, the book may be said to be "*The Revelation of Jesus Christ*" or "*The Revelation of John*" as some have preferred. This author prefers the former rather than the latter because Jesus is the primary focus of this book. Jesus is said to be the one that was slain before the foundation of the world as a lamb to redeem the elect. Further, Jesus is said to be the alpha and the omega, one with divine power and pre-existed. He came into the world, lived and was crucified, rising on the Lord's Day (Revelation 1:10). Thus, in the first few chapters, a brief narrative of what transpired when John encountered the Angel of the Lord and then reveals seven summary epistles or letters directed to the Churches with respective charges and warning. In some cases, a commendation is given but it would appear that the Churches did not heed to the Christ's warnings and today have been obliterated from the face of the Asia Minor landscape, where Islam has firmly planted its feet. As the apostle John glides through the spiritual realms, he sees many depictions of how God in Christ has redeemed a people for himself, some of whom are disembodied looking forward to the resurrection.

The prophecy points out that there is battle between good and evil with Christ triumphing in the end while the Devil and his cohorts or agents are cast into the lake of fire. There is mention of the nations, the child, the beast and his mark (666) as well as a regeneration of sorts in Revelation 21 & 22. The book ends with a cry and longing to have Jesus return. Though the over view may sound easy and straight forward, there are many different detours, contours, schools of thought about how best to view and interpret this book. That said, Jesus is depicted as the triumphant lamb that becomes the King worshiped in the entire universe. In addition, from the Revelation, we may note that holiness and persistence is called upon to be the characteristic mark of the believers in the midst of trouble such as the *Armageddon* or when people refuse to get the mark of the Beast paying dearly with their lives. Another aspect that comes out clearly is that the wicked will not escape God's righteous judgement as some are wont to believe and hold in these degenerate latter days. Books are in place that record every detail (of events or one's life) and will have to be opened on the last day, whether the white throne judgement and/or the final judgement as some would argue.

A question that begs answering is whether the saints will be judged and on what basis? Reading from Revelation 20, it would appear that the final Judgement will be based on works done in this life. If that be the case, where does justification by faith stand? This and many other sound questions come to the fore demanding a level of consistency and logic. The Bible student is urged to prayerfully read the book, seeking light from above. A second suggestion is that the student must read a wide variety of works by the saints gone before to compare with what they will have come out with during their exclusive meditative Bible reading (before reverting to the said commentaries). William E Cox and Robert Carla claim that the Rapture to take place is neither secret, pre or post millennial. Rather, it shall be public and at the last day as I Thessalonians 4:13-5:10 states. Michael J Svigel on the other hand asserts that the secret rapture is actual, premillennial with amillennial literal physical reign of Christ on the earth. Despite these strong apparently opposing positions, what should warm the saints is that Jesus lives forever to intercede for the saints who are the object of their first desire here below. In eternity, the saints' chief occupation will be to worship God forever! This point alone knocks out the accidental presence of the wicked in the city of God. The book is surely worth repeated & meditative reading, treasuring and frequently musing over.

Perceived Challenges in the Book

Given the complex nature and genre of the prophecy, it is hardly surprising that it attracts not a few queries. The books' structure, style or form apparently all point away from the apostle John, for if he was the same one that wrote the gospel and epistles, something within the text would have pointed to him. Additionally, the book directly claims that John wrote the book which is very unlike the Apostle John's way of writing. He never mentions or directly identifies himself as the author of any of his other books, why this book being the exception? While the argument against John the apostle's authorship of the epistles based on his perceived conflicting character, the argument on Revelation is the style of writing. Another challenge with this book is its apparent disjoint nature again very different from other Johaniane writings. The heretics in the second century loved this book thus suggesting that it was a second century work, therefore, not a product from the apostle John. Finally, there is considerable debate whether the book is apocalyptic or prophetic, given its genre and content. These and other considerations have generated perceived challenges around this book leading to some doubting its canonicity. This also gives currency to the theory that another wrote the book in a later century.

Take Home Lessons Hewn from the Book

The book of Revelation is, in many senses, an interesting book. Its genre is very different from the rest of the New Testament literature and yet an essential part of the New covenant. It is a book requiring more study and familiarization than presently receives. This revelation is therefore teeming with many lessons as we shall attempt to highlight below:

1. The Revelation is the only prophetic book in the New Testament canon. Other books like Thessalonians or Matthew have prophetic aspects or portions but none is to the same degree as this book.

2. Being prophetic, the book is certainly of a different genre, form and structure therefore demanding a relatively different hermeneutic from the rest.

3. People interpret the book differently from the literal to dispensational hermeneutics contingent on one's eschatological leaning.

4. The book makes extensive use of symbols, numbers and visions to communicate its message. For instance, some have suggested that there are seven prophecies, seals, churches, trumpets and bowls etc. (Berkhof 187).

5. Divine warnings must be seriously heeded. The warnings to the seven churches went unresponded to and today, nearly all those churches have been wiped out from the face of the earth. It is possible to be active, have a good reputation and do many impressive things and yet be rotten to the core (Revelation 3:17).

6. The book uses the number seven on several occasions to signify completeness. Examples include the seven churches, seals, bowls or visions. Symbolism is very important and needs to be properly understood.

7. Revelation is both Prophecy and apocalyptic in some sense (Berkhof 187). This is because it carries aspects of both genres though largely prophetic in nature and message. A distinction between these is given in the ensuing point.

8. Prophecy looks at the past and present but an apocalypse looks at the future. Some further state that apocalysm has some fearful aspects of what will or might happen in case a particular condition is not met.

9. Interpretation of Revelations varies depending on one's leaning. The Preterist views prophecy in Revelation has having already taken place/fulfilled in the first century. Then there is the premillennial, post millennial and Amillennial eschatological perspectives (Berkhof 192; Hale 661; Ryle {Practical religion} 280-321; Cox 1-6; Mahan 16-18). The dispensational hermeneutics claims to be the most literal and correct mode of exegetical interpretation of prophecy (Omondi 8). This is debatable. Other schools of thought object offering alternative hermeneutical and exegetical approaches.

10. The book of Revelation houses seven epistles or letters to churches. Though short and highly summarised, the said letters are exceedingly loaded.

11. The Revelation is understood by some to be representing what is happening in the spiritual realm or happening in the natural but viewed from the spiritual heavenly perspective. An example to this effect is what we read from Revelation 1:10,11.

12. The book shows Satan as the ancient serpent while Babylon is interpreted as Rome or actual Babylon (though the latter is most unlikely so some argue). The Revelation cites figures or places from the Old Testament like Jezebel to communicate a message.

13. Revelation is very different from other writings of John, which itself has generated speculation as to whether the apostle John actually wrote the book (Africa Bible Commentary 1543).

14. The book is thought to have been written last of the all the aged apostle's writings though its genre is prophetic unlike the other writings.

We may safely assert that they who ignore or side step this book do much injustice to themselves because much can be learnt from this rich prophecy.

Conclusion

The Revelation stands as a monument and beacon of the past, present and future. Some aspects have been fulfilled while others are yet to be. Though interpretation modes vary, the book definitely has an important message for the Church today. The saint is encouraged to be inquisitive enough to explore the book and yet at the same time not fall into the pitfall interpreting every symbolism, sign or event with the wrong hermeneutic (African Bible Commentary 1543). Literalism throughout the book or over spiritualizing everything are opposite extremes to watch out for. The book is not only prophetic but apocalyptic in nature as well, hence relevant to the present day.

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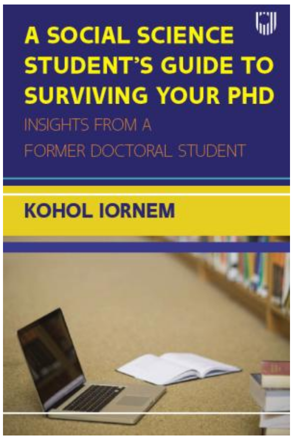
BOOK REVIEW

A Social Science Student's Guide to Surviving your PhD



ABOUT THE BOOK

The doctorate is an emotional and academic journey, filled with dilemmas and obstacles that are normal for every student. Offering a new perspective to help navigate and adjust to a new environment and culture of learning, this book seeks to answer questions like:

- What if my research is not up to a PhD standard?
- What makes a thesis original?
- What if I cannot finish the course before the stipulated 3-year period?
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Professor Michael Addison, Academic Director, International Foundation Group

ABOUT THE AUTHOR

Dr Kohol Shadrach Iornem is a senior lecturer at the International Foundation Group, London, UK, where he teaches Business Management, Organisational Behaviour and Study Skills. He is also the Director of Programmes at London Graduate School.

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