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*Special
10th Anniversary
Edition*



**Editorial: 10th Year Anniversary
Edition of "Veritas"**

Letters to the Editor

**The Climate Change Dogma:
The Gospel According to Thomas
Malthus**

How Smart Do CEOs Have to Be?

**Great Temples of Chiang Mai,
Northern Thailand**

**Old Libyan Cultural and Social
Life**

**When Things Fall Apart: The
Decline of Building Construction
as a Symptom of Cultural Decay**

**Opportunity of Financial
Investment in Cambodia**

**Democracy in Nigeria:
"Challenges and Prospects in
The Next Twenty Years"**

**The Efficacy of Sustained
Dialogue as a Conflict
Management Strategy**

**Nigerian Economic Recession of
2016: Way Forward is Getting
Intervention Agencies to Play
Their Roles**

**Promoting Renewable Energy
in Sub-Saharan Africa**

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REGISTERED OFFICE: 2nd Floor Yellowman & Sons Building,
Off Old Airport Road, Grand Turk
TURKS & CAICOS Islands - British West Indies
Reg. No. E 14905

Web Site: www.stclements.edu

Email: admin@stclements.edu

EDITORIAL TEAM: Editor: Mr Adrian Williams

CONTRIBUTIONS: Contributions should be forwarded to Mr Adrian Williams at
admin@stclements.edu

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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.

**Veritas* is Latin for truth, reality.

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IN THIS ISSUE

Editorial: 10th Year Anniversary Edition of “Veritas” – David Le Cornu

Letters to the Editor

The Climate Change Dogma: The Gospel According to Thomas Malthus – John Potter

How Smart Do CEOs Have to Be? – Irving Buchen

Great Temples of Chiang Mai, Northern Thailand – George Reiff

Old Libyan Cultural and Social Life – Abdullaziz Swei

Promoting Renewable Energy in Sub-Saharan Africa – Nya Joe Jacob

Opportunity of Financial Investment in Cambodia – Chhiv S. Thet

Democracy in Nigeria: “Challenges and Prospects in The Next Twenty Years”
– Oyejide Felix Omotosho

The Efficacy of Sustained Dialogue as a Conflict Management Strategy – James Chikuni Jerera

Nigerian Economic Recession of 2016: Way Forward is Getting Intervention Agencies to Play Their Roles – Gabriel Udendeh

When Things Fall Apart: The Decline of Building Construction as a Symptom of Cultural Decay
– Kerry Bolton

EDITORIAL: 10TH YEAR ANNIVERSARY EDITION OF “VERITAS”

Dr David Le Cornu

(DBA, DIPFM, MBA, FAICD)

This is the 10th Year Anniversary edition of “Veritas”.

In this edition are 10 articles from different years of the Journal. The last three years of articles (2015 – 2018) are the John Potter Literacy Award winners.

The 2009 – 2014 articles have been selected to demonstrate the range of articles published in “Veritas”.

Special thanks go to Dr John Potter whose idea it was to establish “Veritas” and for the first years did all the work in editing articles and setting standards and to his Deputy Editor, Professor Dr Bruce Duncan, whose valuable assistance made “Veritas” a success.

“Veritas” currently relies on Mr Adrian Williams to edit and regularly publish it and I recognise his continuous contribution to keeping “Veritas” going.

Obviously without the Authors it would cease to exist.

I hope you, who receive it, find knowledge in the articles.



***Dr David Le Cornu**

President - St Clements Education Group

He can be reached at admin@stclements.edu

LETTERS TO THE EDITOR

Veritas – Tenth Year Anniversary Edition

In 1996, I submitted a paper to a well-known academic educational journal in the USA. A few months later I received a letter from the editor who wrote: “John, this is easily the best paper I have read this year; unfortunately, it does not fit our criteria”. This is not an isolated case – many other scholars have found, like me, that the established journals are closed shops which even English first language contributors find it difficult to penetrate. How much more would English second language writers from Africa, Asia or the Middle East have difficulty in getting something published! When Dr Le Cornu asked me to assist him develop an academic E-journal for St Clement University I had no hesitation in saying “yes”, because I saw it as an opportunity to open doors for academics in developing situations that had important things to say but were prevented from doing so because of the restrictions laid down by existing journal managers.

Various names for the journal were suggested but the name “Veritas” (truth) had almost unanimous support. The next step was to establish journal policy in the face of two possible criticisms. Firstly, many articles from the developing world could be viewed as saying things that had been well established in the West for a considerable time. We held that, just as it is an important principle in science that an experiment needs to be repeated numerous times in a variety of situations before a hypothesis can be viewed as proven, the reporting of results from applying proven social theory in different cultures is significant. Secondly, we anticipated that there would be some who would argue that articles were not written in ‘the King’s English’. Our response to that was: ‘if the language is understandable it is adequate’.

The first edition of Veritas was published in September 2009. Professor Bruce Duncan and I supervised production for the next four years; other people have carried on our foundational work with skill and commitment. It is a source of continuing satisfaction to me that Veritas is now an established journal and we can be sure that important papers will continue to be published, to the benefit of a much wider range of readers than was the case before Veritas was launched some ten years ago.



Dr John Potter
Morayfield, Queensland

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

THE CLIMATE CHANGE DOGMA: THE GOSPEL ACCORDING TO THOMAS MALTHUS

Dr John S. Potter*

(Published in VERITAS – Volume 1 No. 1 September 2009)

This paper has been motivated by the claim that the world is heading for catastrophe as a consequences of global warming induced by anthropogenic (man-made) carbon dioxide (CO₂) emissions. Predictions of this kind have been common in recent human history. In the 1960s, a cooling trend encouraged some climatologists to tell us that we were heading for a new ice age. In the 1980-90s, when the trend was to warmer weather, we were told that we were heading for massive sea rises, increased drought, the wholesale spread of disease and an increased incidence of violent weather. The idea that CO₂ could cause warming of the atmosphere hearkens back to Svante Arrhenius, the first Swede to receive a Nobel Prize, although he quotes Tyndall as having raised the possibility sometime earlier (Arrhenius, 1896).

When I was in school I learned that CO₂ was a natural gas and a vital substrate in the photosynthetic process by which plants manufacture glucose – the main source of energy in plants and animals. Consequently I found it difficult to accept that CO₂, even anthropogenic (man-made) CO₂, could be a pollutant and this led me to undertake my own investigations into so-called global warming. Contrary to the proclamations of the UN Intergovernmental Panel on Climate Change (IPCC), I found that there is:

- **No evidence of any unusual climate change/global warming.** There was some warming in the 1980-90s but from 2002 onwards steady cooling has brought temperatures back to 1980 levels; all of which can be explained by normal solar cycle (sun spot) influences (www.rightsidenews.com/Dec28, 2008).
- **No evidence of any glass house effect.** The classical paper by Svante Arrhenius is denied. Satellite data show that the hot spot in the troposphere indicative of a glass house effect is simply not there. This was confirmed by Dr David Evans, the ‘rocket scientist who devoted six years to carbon accounting and building models for the Australian Greenhouse Office’, who resigned his job as a consequence of the satellite data (www.theaustralian.news).
- **No evidence that carbon dioxide (CO₂) is influencing world temperatures¹** (www.auscsc.org).
- **No evidence that the Greenland and Antarctic ice sheets are melting.** I am talking about

‘evidence’ not ‘hearsay’. The mean temperature of the Greenland sheet is -25°C and the Antarctic sheet is even colder, so a rise of 0.5°C, or even 2°C, will not cause any melting (www.theaustralian.news.com.au/story, April 18th 2009).

- **No evidence that the number of violent weather events have increased** over the past twenty years. In fact, the number of cyclones and tornadoes has decreased since the 1960/70s (www.bom.gov.au/weather/cyclone).
- **No evidence that increasing temperatures will increase the incidence of diseases** like malaria. The worst malarial pandemic was on the Arctic Circle in Siberia in 1922 (www.auscsc.org).

These findings left me wondering why some people calling themselves scientists are identifying with and supporting the claims of the IPCC, especially when there are 31 000+ other scientists in the USA who agree that the facts are as I found them (www.ngpcc.org). Controversy in science is not new but to discard the facts because they do not suit the agenda is not science; yet this seems to be what is happening in the case of Climate Change and the IPCC (Plimer, 2009). The Canadian Minister for the Environment threw some light on the matter when she announced that ‘the facts may be wrong but we are going to keep on saying it because it is all in a good cause’. What good cause?

To ignore the facts is bad science but to twist the facts to produce a desired outcome is at least teleological and at worst apostate. What I mean by an apostasy is *an agenda that deliberately distorts the facts in order to establish a power base*. The more I read the more I become convinced that the Climate Change dogma is not just an opinion but a strategy aimed at pulling down and transforming civilization as we have known it. Who would be pushing such an agenda?

¹If there were a glasshouse effect, CO₂ constitutes less than 1% of so-called greenhouse gases in the atmosphere and a doubling of its concentration would be insignificant alongside water vapour which constitutes over 95% of greenhouse gases. CO₂ concentrations are presently only around 385 ppm (Plimer, 2009); vegetable growers get best results when they pump in CO₂ to 1000 ppm, the same level that submarine commanders have found to be best for the sustained health of their crew.

Digging deeper into the literature I uncovered the UN Millennium Eco-System Assessment Report (www.millenniumassessment.org), a current UN document claiming that all of the world's eco-systems are heading for disaster due to adverse human activity. And behind that I found some old adversaries - the people who insist that the human population must be limited and even reduced if life on the planet is to survive. It was they, I discovered, who were successful in getting the IPCC established in 1988, they who organized the Brazil Earth Summit in 1992 and they who sponsored Kyoto in December 1997.

My first encounter with these people was in 1971. I had been a practicing soil conservationist since 1958 and from 1966 the person in charge of soil conservation extension and research, land mapping and arid zone ecology in South Australia. I mention this to make the case that I was not uninformed in environmental matters when I was asked to apply for the position of Director of a new Conservation Society being formed in South Australia. During the interview, one panel member asked me what I thought about Zero Population Growth. I replied that, as Australia was producing children under that rate, I did not see it to be a crucial issue. I could see from the questioner's facial expression that I had given the wrong answer as far as he was concerned but at the time I had no perception that he represented a considerable body of people who saw population control as absolutely necessary. I was not offered the job!

On May 5th 2009, the Good Club, a group of billionaires including Bill Gates, Warren Buffett, George Soros, David Rockefeller Jnr, Michael Bloomberg, Ted Turner and Oprah Winfrey, met in the home of Sir Paul Nurse in New York. The meeting was private but a spokesperson reported that the main topic had been over-population and a consensus had emerged that the group would 'back any strategy in which population would be tackled as a potentially disastrous environmental, social and industrial threat' (www.etaiwanews.com/./news). This came as no surprise because Buffett has been a long time financial supporter of research aimed at improving contraceptives; and Gates, Winfrey and Turner had spoken publicly against population increases numerous times. These billionaires between them are reported to have invested more money than any government in plans aimed at population reduction. Why is the level of population so significant and why do billionaires, in particular, regard it as so important?

It is clear that there is a contingent of people operating in the political realm who have been highly successful in overturning a number of established conventions in recent times; I refer to legislation and public attitude changes with regard to contraception, abortion, euthanasia and homo-sexuality. What has not been so clear, perhaps, is that all of these agendas have a common denominator - reduced human population. But such matters remain controversial and by themselves unlikely to bring about universal

demographic changes. The Climate Change model is a superior strategy, holding hope of worldwide population diminution via the reduction of food supplies. The vilification of CO₂ opens the door for an attack on the fossil fuel essential for the production and transport of grain crops; and the vilification of ruminant animals because they burp methane (another so-called greenhouse gas) is a sure way of reducing meat and milk supplies. Add to this the evil genius of cap and trade of CO₂ emissions and you have a strategy to wrench the financial control of the world out of the hands of the current Cornucopian² stake holders. The modern Green movement is no longer a call to manage eco-systems responsibly, it is violent political movement bent on causing humanity to return to living in the primal state. Sadly, all of this has been reinforced in schools over the past thirty years; every day, naïve teachers feed children a diet of politically correct environmental untruths, believing that they are doing us all a good turn.

Greenpeace founder, Dr Patrick Moore, is reported as saying 'the green movement has been taken over by neo-Marxists promoting anti-trade, anti-globalisation and anti-civilization' (www.greenspirit.com.index.cfm). I want to argue that the problem is not with neo-Marxists but with neo-Malthusians, for the architects of the Climate Change dogma not only agree with the Rev Malthus's dystopian view of the human condition (Malthus, 1798) but are taking action to ensure that humans: (1) abandon their prerogative to rule over nature; (2) accept that they are no different and have no superior rights to the world's resources than any other animal or plant species, and (3) accept that true happiness and welfare lies in a return to a bio-diverse, pristine, anti-development world in which humans are subservient to nature. All of which is a denial of the utility of a science that seeks to improve the human condition. Regrettably, the bulk of the population is not aware where the Climate Change dogma is leading us.

Across the world, politicians and even industry has been led to accept the Green agenda, not fully realizing that it is a leap into space, a recipe for the extinction of the human race.

The Dystopian Malthusian View

The Reverend Thomas Robert Malthus was born in Surrey, England in 1766. He gained an MA from Cambridge in 1791 and became a Fellow of Jesus College in 1793. In 1797 he took orders and became an Anglican country curate. In 1804, aged 38, he married

²Cornucopians are futurists who believe that continued progress and provision of material good for mankind can be met by technology. Once the Earth's resources are fully used they see the abundance of matter and energy in space giving humanity unlimited room for growth. The name Cornucopian is derived from the magical 'horn of plenty' in Greek mythology. Cornucopians are often called Boomsters, while Malthusians are referred to as Doomsters.

his cousin Harriet and with her had three children. In 1805 he was appointed Professor of History and Political Economy at the British East India Company College in Hertfordshire. In 1818 he became a Fellow of the Royal Society based on his treatise, *An Essay on the Principle of Population*. He had an early introduction to philosophy - his father, Daniel, was a friend of David Hume and Jean-Jacques Rousseau. In later years, through his connection with the British East India Company, he was part of an elite group that included John Mill and John Stuart Mill (www.en.wikipedia.org). His ideas were controversial. He had support from people like Charles Darwin, who claimed that Malthus's ideas had been a major intellectual stepping stone to the concept of the survival of the fittest, and William Pitt the Younger, Prime Minister of England, who withdrew a Bill to extend Poor Relief after reading Malthus's work. Other contemporaries who were inspired by Malthus's work included David Ricardo, William Paley and Francis Place, the first to advocate contraception (1771-1854). In the 20th Century Malthus's work has been admired by John Maynard Keynes, Paul Ehrlich, the Club of Rome, Julian Huxley and Isaac Asimov. He also had his critics, suffering sometimes vitriolic insults from people like the poet Percy Bysshe Shelley, Karl Marx and Friedrich Engels. Marx and Lenin saw the Malthusian position as a denigration of the labouring class; Engels described Malthus's hypothesis as '...the crudest, most barbarous theory that ever existed, a system of despair which struck down ideas like love thy neighbour and world citizenship'. Malthus died in 1834.

The following discourse draws on Malthus's *An Essay on the Principle of Population*, (Malthus, 1798) (www.esp.org/books/malthus). In assessing Malthus's view of the world we need to remember that it was derived from knowledge and experience that predated the 19th Century industrial revolution and 20th Century technological advancement. It should also be remembered that he was a member of an intellectual and economic elite (not unlike our billionaire's club above) that thought it reasonable to pontificate on the affairs of 'lesser men'. His *Essay* was written, not for the general public, but specifically as a philosophical response to Godwin's *Avarice and Profusion* and 'remarks by M. Condorcet and other writers' - see title page.

Propositions

Malthus saw the great question for philosophers as 'whether man shall henceforth start forward with accelerated velocity towards illimitable and unconceived improvement or be condemned to a perpetual oscillation between happiness and misery and after every effort remain still at an immeasurable distance from the wished-for goal'(p.1)³. He regretted that 'writers on both sides of the argument had kept aloof from each other, that their arguments had not met candid examination' (p.1) and saw a need for a synthesis that draws the best from each view. But it is

clear that he fell away from speculations of the 'perfectibility of man', seeing too many unconquerable difficulties in the way. Drawing on Hume, Adam Smith and Wallace he presented two postulates: (1) food is necessary to the existence of man; (2) the passion between the sexes is necessary and will remain nearly in its present state (p.4). This led him to his main proposition which he saw to be axiomatic: '**the power of population is indefinitely greater than the power of the earth to produce subsistence for man**' (p.4) and the corollary: '**by the law of our nature which makes food necessary for life, the effects of these two unequal powers must be kept equal by a strong and constant check on population from the difficulty of subsistence...** a difficulty that must fall somewhere and be severely felt by a large portion of mankind' (p.5). Reading on we find that he spells out his pre-suppositions more precisely: (1) population cannot increase without the means of subsistence increasing; (2) population invariably increases where there are the means of subsistence; and (3) the superior power of population cannot be checked without producing misery and vice (p.11).

Economic Management

Malthus's choice of postulates makes it clear that his project is grounded in philosophy and not in the discipline economics. If he had been operating in the economics we would have expected him to address the economic axiom that development required inputs of *land, labour* and *capital* (and, we might add, '*no-how*' and *available technology*). Identification of the means of production leads to the conclusion that the condition of the 'lowest orders of society' (p.23) may be explained by the fact that they have no land or capital and have no hope of having same; that, with only their labour to offer, they remain permanently at the mercy of the cashed up, landed minority. And, if this is the case then, Malthus's conclusion that human social structures are not the cause of human misery and vice is discounted. He may have a point when he says that handouts to the poor will raise costs, for this is supported by recent evidence whereby hand-outs to first home buyers in Australia have raised housing prices in 2009. And there is evidence that handouts weaken the resolve of individuals to work and maintain their independence, although we might not go so far as to agree with the opinion of master manufacturers in Malthus's day that 'high wages ruin their workmen' (p.28). To conclude from his analysis (pp.24ff), as Prime Minister Pitt did, that the Poor Fund was unhelpful, was to take bread from the mouths of children who lived in hovels while the wealthy ate the best of everything in mansions. For a cleric in holy orders like Malthus, this constituted a casting aside of the care of the fatherless and widows, an abandonment of true religion (The Bible, James 1:27). In summary then, Malthus's concepts fall a long way short of being a prescription for economic management leading to an improvement in the material circumstances of the masses.

³All quotations are from Malthus, 1798 – pages indicated.

Social Organisation

It is implicit in Malthus's writing that he accepts the class distinctions of his day (e.g. p.20, 23, etc). In chapters 3 & 4 he attempts to justify his propositions by referencing a variety of macro-social groupings: hunters, shepherds, agriculturalists ('the state of mixed pasture and tillage', p.17), men of liberal education, tradesmen and servants. In doing so he presents no original empirical evidence and maintains a *macro-social* view of humanity that fails to recognise individuality and the power of human agency. On the rare occasion that he mentions an individual he is generally derogatory, e.g: 'a labourer who marries without being able to support a family may in some respect be considered an enemy to all of his fellow labourers' and 'the labouring poor live from hand to mouth... they seldom think of the future' (p.27). No wonder Marx, Engels and Lenin were upset with him!

If one discounts human agency it is not surprising that one would hold to a pessimistic view with regard to the possibility of humans avoiding cycles of misery and vice, especially if one agreed with Malthus that we are controlled by matters greater than ourselves – the sex drive and the ability of the earth to supply our needs. Malthus saw all of this to be ordained of God so that humans learned the importance of industry and sexual control (p.4, etc)!

Population Checks

Malthus sees two classes of population check: (1) positive agencies; and (2) preventative actions. In the first class he lists *war, famine* and *disease* and to these we may add cataclysmic events like *volcanic eruptions* and *tsunamis*. IT seems to me that there is a strange, unnatural depravity in listing such agencies as 'positive' when we consider the degree of suffering they engender. The extension from Malthus's view is that starvation and sickness are a blessing; unintended, perhaps, but something for which we should all be thankful. We can only conclude that Malthus's privileged class position has protected him from personally experiencing the impact of such disasters. How easy it is to philosophise in an ivory tower, to pontificate at the macro level without regard for human misery at the level of the individual. How quickly in the 20th Century we forgot the impact of pneumonia, diphtheria and small pox as it existed prior to antibiotics and advances in medical technology. To accept the Malthusian view is to argue that it would be to our advantage to abandon the search for better medical solutions. In fact, this happened in the 1970s in some developing countries where the population was expanding at the rate of 3.5% per annum; government policies focused on education and agricultural development, not medical assistance.

Amongst the preventative actions promoted by Malthus were *postponement of marriage, celibacy, prostitution, abortion* and *contraception*, to which we can add *euthanasia* and *homo-sexual behaviour*. To support

such actions in Malthus's time was provocative, especially as the author was a Christian minister. His views are sometimes quaint compared with modern attitudes and practices, e.g. he speaks of the 'the dictate of nature and of virtue... to be an early attachment to one woman' (p.6, etc.). Francis Place is adamant that his push to develop birth control was inspired by Malthus's *Essay* and it is evident that improved methods of contraception have resulted in movement away from single partners and 'the wed'; and led to population control in developed countries. The empirical evidence is that Malthus's pre-supposition that 'the population increases when there is the means of subsistence' is denied.

Abortion has only been decriminalized in many countries in recent times with a marked effect on demographics. In Australia 71 773 abortions were reported in 2006, i.e. 1 380 per week (www.fpq.com.au). The New South Wales Right to Life believes the figure is closer to 90 000 with 46 million world wide (www.newsrtl.org.au). Live births in Australia in 2005 were 255 820, about 1.2% of a population of 21.5 million (www.abs.gov.au). Concomitant with this, life expectancy in Australia is rising; in 2007 the expectancy for a male at birth was 79.0 years and for females 83.7 years. Only 137 900 people died in Australia in 2007 (6 per 1000); 1200 of these were children (4.2 per 1000 births = 0.4%). Overall, a baby is born in Australia every 1 minute 47 seconds; one person dies every 3 minutes 47 seconds and one person is added to the population by immigration every 2 minutes 23 seconds – giving an overall figure of 1 person added every 1 minute and 24 seconds. So, Australia is not conforming to the concept of zero population growth after all; a fact which must disturb the architects of Global Warming!

Whether we can go on murdering 90 000 babies every year is another matter. We do not throw foetuses in the Tiber River as the Romans did, or down pit toilets as they do in Africa in certain circumstances, but we do use them to manufacture cosmetics and little or no account is taken of the psychological consequences experienced by many woman who abort a child. What is extremely worrying is the malevolent push by some women politicians (the Emily list) in Australia whose object is to gain acceptance of abortion throughout the whole gestation period rather than limit it to the eight week period following conception when the foetus is not fully humanoid. The battle rages and conservative forces continue to be on the back foot.

The push for acceptance of homo-sexual acts over the past thirty years has been relentless. This has been against the common-sense normative attitude with regard to sexuality and it has been critical for the introduction of legislation that the opposition be silenced. In developed countries there is now an army of agents active on defining and refining laws aimed at crushing discrimination against homosexuals. We are not allowed to say, for instance, that the bulk of HIV/AIDS patients in Australia are male homosexuals.

Nor are we allowed to tell young males that practicing homosexuals need regular anal reconstructions – the muscles of the anus being designed for excretion, not penetration. I am not too sure what constitutes lesbian sexual practice but it must border on the bizarre. That such practices are matters of personal and private choice is evident but why are homosexuals allowed to promote their views in public and those who are strictly heterosexual silenced? Where is the balanced justice, the fair deal for all, in that?

The euthanasia lobby is small but active in Australia. On average, a new bill seeking to establish the right of people to do away with themselves is offered in an Australian parliament every two years or so. The difficulties resulting from legislation of this nature is well established in Holland and Oregon State, USA; elderly people are afraid to submit to medical assistance for fear of being eliminated ahead of their time, especially if they have organs suitable for transplanting in other individuals. Euthanasia is certainly a slippery slope.

So much for Malthus's population checks; sometimes bizarre, sometimes callous, his views must be seen as purely philosophical and not a recipe for social action.

Darwinism

Before proceeding to look more closely at the current population problem I should mention the influence that Malthus had on Charles Darwin and Alfred Wallace, both of whom developed theories of evolution after reading Malthus's *Essay*. Darwin himself makes the point that Malthus's views were a trigger for him to propose his theory of survival of the fittest (Darwin, 1876, see www.ncmp.berkeley.edu/history/malthus). The particular passage that provoked Darwin is found on page 5 of the *Essay*:

‘...nature has scattered the seeds of life abroad with the most profuse and liberal hand... (but) she has been comparatively sparing in the room and the nourishment necessary to rear them. The germs of existence contained in (one) spot of the earth... with ample room to expand would fill millions of worlds in the course of a few thousand years. Necessity, that imperious all pervading law of nature, restrains them within prescribed bounds. The race of plants and animals shrink under this great restrictive law. And the race of men cannot, by any effort of reason, escape from it. Among plants and animals its effects are waste of seed, sickness, and premature death; among mankind, (its effects are) misery and vice’.

Darwin's thought was that in such a regime ‘favourable variations would tend to be preserved, the unfavourable ones destroyed and the results of this would be the formation of a new species; here then I had at last got a theory by which to work’ (op cit). How he came to

such a conclusion is obscure because there is nothing in Malthus that would suggest that superior individuals are present or that survival is anything but a matter of chance that ‘some seed fell on good ground’. Further, Gregor Mendel's genetics would argue that the formation of a new species would require a great deal more than survival across a range of growing conditions. If this is really what Darwin based his ‘theory’ on, how meagre are the foundations of the ‘theory of evolution’. Regrettably, it is on this criterion that people like Malthus sees men to be nothing more than another animal species, destined to conform to the dictates of nature. The problem for this kind of reductive positivism is that it insists men are animals but continues to rationalize, despite the fact that by its human ontological prescription humans are excluded from doing so. Evolution is a fatuous kind of theory that has ruled the minds of some people ever since Anaximander first proposed that men came from fish in the 5th Century BC and we are daily subjected to Jurassic Park symbolism in the modern media. But its implications are nowhere near as dangerous as those resulting from the climate change dogma, apart from the fact that it provides a pre-supposition that supports the view that it is legitimate to manage human populations like any other species.

Review

So far we have seen that Malthus's propositions fall short in that they provide no ground for economic policy and management, are based on a macro view of humanity that has long been discarded by sociologists (see below) and propose checks on human reproduction that are both callous and brutally paternalistic.

We can expect that there will always be those who will maintain a macro-social view of humanity that sees humans are locked into conditions over which they have no control and acts on the presumption that societal norms are strong enough that individuals within a group are bound to conform to them. Like all dogmatic generalizations, such propositions have an element of truth, but it is a truth which ignores the reality of human agency. Contrary to what Malthus is saying, humans are not automatons or ‘cells in a body’, that have no control over their sex drive or the environment; they are individuals with an extraordinary capacity to devise rational strategies and take purposive action. This has been recognised by many sociologists since the social science revolution of the 1960s and none have expressed it better than Anthony Giddens whose *theory of structuration* assures us that, contrary to the macro-social view, humans make the rules and submit to them only as a matter of convenience (www.en.wikipedia.org).

Unfortunately, the macro-social view has been carried forward in our time by people like John Maynard Keynes; he felt more comfortable developing macro economic theory than doing the empirical work necessary for finding out what really goes on in human groups and communities. The inability of macro-

theorists to predict human action with any degree of certainty, as evidenced daily in the current financial world, demonstrates the futility and extreme mischief of such practice. Macro theory is not a way forward to understand the human condition. This is the fundamental problem with Malthus's position – his approach is flawed and his conclusions figments of his philosophical imagination. This makes him dangerous. He presents himself with a sad face and a sober word: 'I am sorry, but wars, famine and disasters are positive agencies for our general good'. And if they are insufficient to control population we can kill our unwanted off-spring and revert to the unnatural use of our bodies.

This then is the theoretical ground for the latest piece of macro-social folly – the climate change dogma. In what follows, I seek to re-examine the problem of land productivity and population referencing *an informed human agency*. In the process, I will present some genuine empirical information with regard to human attitudes to reproduction at the grass roots level, and argue that human ingenuity is not frustrated by a diminishing land area per capita ratio.

Back to Basics

It is an arithmetic certainty that populations in which the birth rate is consistently less than the death rate are heading for extinction. This is as true for humans as for any other animal species. When an animal species is threatened with extinction concerned people set up a breeding program. The environmentalists know that, although they seem to be reluctant to grant humans the same rights as the Tasmanian Devil or a unique shrimp languishing in some coastal backwater. But macro population trends do not concern the masses. The thing on most peoples' minds is the awareness that later in life they will lose the physical capacity needed to sustain themselves and this makes it imperative that at that time there are young people to support them otherwise their plight will become desperate. Ask an African subsistence farmer or a Chinese peasant and they will give you the same answer: they need children to look after them in their old age. That is the way it has always been and the relevance of such thinking has been confirmed recently in north-western Zambia and south western Malawi where the land has become unoccupied as a result of the HIV/AIDS pandemic which left a population composed entirely of very young and very old people. Being unable to support themselves, these people found it necessary to move to areas where there were people of economic age. Similarly, in the West the 'baby boomer' population bubble has been recognized by political administrators to be a problem because they foresee that there will be insufficient people of economic age to support the 'boomers' in their old age, especially as people are living longer these days. Managing the population is a problem, not because the land is getting scarce and humans are messing up the planet but because it impinges directly on human survival. The real population managers are not bureaucrats, some

'immense tutelary power' (Taylor, 1991); they are individual couples working out their destiny in a hostile and largely dysfunctional world.

The number of children regarded as sufficient to ensure the care of the aged varies with the circumstances, for the death rate is not determined solely by the aging processes. Natural disasters like the 2006 tsunami in the Indian Ocean, war, disease and unexpected crop losses, like that which precipitated the Irish Potato Famine, also have a major impact on our longevity. Couples settle on a reproduction rate consistent with their expectations with regard to these kinds of hazards. In Australia in the 1970s we worked on the hypothesis that a mean birth rate of 2.4 babies per couple would be sufficient to keep our numbers stable. This figure was based on the vastly improved life expectancy we were enjoying as a result of the discovery of antibiotics and the relative peace and harmony within our borders. At the same time in Sub-Saharan Africa north of the Limpopo River, 40% of babies were dying before they reached 5 years of age, so a zero population growth birth rate for African people was somewhere between 4 and 8 children. As a risk strategy, it is interesting that all groups tend to produce slightly more children than necessary. It is hard to have 2.4 children – to meet this goal requires that you have 3 children!

It is not true that reproduction is a haphazard process, even in the developing world. African women do not resort to Western methods of contraception (despite the push from the West for them to use condoms) but they are still able to maintain a strict code of producing babies at two year intervals until the required quota of children is reached. Apparently they have some means of preventing conception that the West has forgotten about, for there are reports that in the time of the Slave Trade slave women were regularly raped but never conceived. I find African people remarkable in that they are able to sustain their numbers even in the face of a disaster like the HIV/AIDS pandemic. What is critical for the present debate is that no amount of persuasion from the promoters of population decline is going to change their reproductive practice. If food supplies become limited, like an orange tree that is about to die, human populations will instinctively increase their breeding to off-set the effects of the disaster. I recall the testimony of a doctor in Italy during a cholera epidemic; he reported that people became unusually sexually active at that time.

In what follows, I take another look at land and population ratios. In doing so, I take it to be axiomatic that humans are superior to animal species - rational beings with the capacity to manage the environment for the benefit of all. I do not discount the fact that greed and ignorance can cause significant degradation of the environment from time to time, and that there is a need for responsible oversight of human action. But to conclude that half of us need to leave the planet is not likely to strike a cord with individuals concerned about their welfare in their latter years. Perhaps it is the people who propose such a simplistic philosophical

position who should set a good example and be the first to leave; but I doubt that many Climate Change dogmatists would agree with that proposition.

Another Look at Land Resources/Population

The surface area of the Earth is 510 million km² of which approximately 149 million km² (29.2%) is covered with land, i.e. 13.4 billion hectares (ha). When Malthus wrote his *Essay*, world population was 906 million, with a mean space per capita of 16 ha (www.geociyies.com/dtmcbride). He mentions (p.7) that there were seven million people in England at the time on 241 590 km² (24.16 million ha) so they had 26 ha of land per capita. No doubt Malthus would be surprised to find the UK population is now 61 million and the general level of health well above what it was in his day despite each individual only having 0.4 ha of land on which to live. And England is still a 'green and pleasant land. Malthus underestimated the ability of humans to manage the environment; and his present day fellow travelers seem to be making the same mistake, insisting that England should return to a primal state in which people live in remote and isolated communities, dressed in skins and disease ridden..

Today's population is 6.8 billion and the mean space available per capita is 2 hectares. Of this 11% (1.5 billion ha) is devoted to cultivated crops; 24% (3.2 billion ha) is devoted to pasture and grazing; 32% (4.3 billion ha) is devoted to forests and woodlands; and 33% (4.4 billion ha) is desert, ice sheet or devoted to urban occupation (www.theglobaleducationproject.org). Thus, at least 67% of the planet is capable of supplying food and shelter for human use and this takes no account of oceans and lakes which hold large supplies of fish, an important food alternative for many human groups. From these figures we can calculate that the mean cropland available per capita is 0.22 ha, pasture 0.48 ha and forest and woodland 0.64 ha. That is to say, each family of two adults and two children has available to it 0.88 ha of land for planting grain and vegetable crops, 1.92 ha for grazing domesticated animals and 2.56 ha from which to obtain wood for construction and fuel. By any standard this is more than enough to sustain life. Current food production figures support this view (see below)⁴. There are starving people in the world. Some of this is due to their inability to develop because they lack capital. Nobel Laureate, Professor Muhammad Yunis of Pakistan, has shown how small amounts of seed capital can transform lives (Yunus, 1998). Others are starving because they are the victims of their belief system (e.g. animism) or because they are being perpetually preyed upon by those who control the world's economic and political systems. The problem is not the non-availability of land.

The Cornucopian view, in direct contrast to the Malthusian view, suggests that there is enough matter and energy on the Earth to sustain 9.5 billion people. (My own calculations suggest 8 billion is the peak but I

will not quibble). They see the problem of hunger as, not a lack of resources but an inadequate distribution system. Of course redistribution is not a simple matter, even if you take away economic and political restraints; a Simple Equality redistribution system whereby equal quantities of resources are handed over to every citizen will not work. The hand-out to Australian aborigines in remote areas is a case in point; everyone receives the same amount on pension day but by week's end all of the money is in the hands of the local store-keeper. Walzer (1983) has proposed a Complex Equality under girded by a theory of goods which he sees located in an ideal economy in which goods are conceived, created and distributed within coherent human groups, neighborhood and political entities (Homans, 1962). Within such groups he argues for a social definition of goods derived from and contributing to a collective conscience. His central position is that there is no single good but a multiplicity of goods, with no single access, no single medium of exchange and no single set of creative or distributive agents. In another place, I have argued that the distribution of education is illuminated by Walzer's proposition (Potter, 1995). It is, in a nutshell, a Cornucopian view would see the supply of essential goods created and distributed to all through the application of human rational purposive action in a site of mutual inter-dependence. That is the way it has always been done and the way it will go on being done if we can find some way to eliminate practices of domination which some humans seem determined to perpetuate despite past bad experiences. The appeal for democratic participation is critical if we are to solve the misery currently experienced by the poor. Not kill our babies.

Modern Environmentalists

Malthusian environmentalists see development as a relentless process whereby eco-systems are destroyed with no regard for animal and plant populations or the future. And in some cases they are right; the ongoing destruction of forests in Papua New Guinea is a disgrace. So, we can agree that development needs to be monitored but not that we should move from one extreme position to another. In the post Second World War years, agricultural scientists treated land degradation as a serious threat and went about developing solutions on the assumption that *there was a means of using land that would both preserve the resource and produce an economic outcome*. And in this they were very successful. Today's environmentalists have moved to a preservationist position that wants to exclude humans from at least

⁴Current field crop yields are as follows (2008 year):

Crop	Mean Yield	World Production	Per Capita
Corn	8.7 mt/ha	308 million mt	51kg
Wheat	2.4 mt/ha	58 million mt	10kg
Soya Bean	2.7 mt/ha	77 million mt	13kg
Rice	7.0 mt/ha	661 million mt	110kg

some sites all together and the remnant population subsisting on land reconstituted to pre-development conditions. This is not hearsay. The Adelaide University took over a parcel of land south of Adelaide recently. They decided to develop part of the property for housing to generate funds for developing the bulk of the land as a vegetation reserve. They were refused planning permission for housing by the local authority and told that they must re-plant the whole area to its pre-colonial condition (*Messenger Press*, Adelaide). What is being over looked here is that this extreme form of conservation is nothing more than a 'rich man's hobby'. Why should the University of Adelaide pay money to return a piece of land to its prior condition purely as an act of benevolence? On local television we are shown gardens full of pristine indigenous plants, birds and other animal species. Such projects receive our praise but it is clear that the resources that paid for the development did not come from the land on which it is located. It is disturbing that many urban people seem to have lost sight of the fact that human survival is dependent on land, as well as labour and capital. Many young people in cities are ignorant of where milk and other food items come from, despite having a 'good education'.

Another point of concern is that the environmental lobby tends to be carried by people holding to common sense views based on hysteria rather than facts. The River Murray is a case in point. The Murray, like many other river systems in Australia, is an ephemeral stream – water only flows when there is sufficient rainfall in the catchments. When European settlers arrived in Australia they found that they could drive their horse and buggy across the Murray in the dry season and only operate river boats when the spring flows came. In the 1930s, State Governments, noting that much valuable water was running out to sea, built weirs across the Murray to store water for use in the dry part of the season. The result was that the river now consists of a number of stagnant pools of water and to the uninformed it looks like a permanent stream. Unfortunately, State Governments over allocated the stored water supplies and there is now insufficient water to go around. The Commonwealth Government is currently buying back water licences and we are hearing a lot about 'environmental flows'. What are they? Before the weirs went in there were no 'environmental flows', why do we need them now? Further, why does the South Australian Government pay \$3 million per annum to have sand in the Murray Mouth dredged out when it is patently obvious that there is no utility, either economic or environmental, in allowing fresh water to flow out to sea, Besides, the Southern Ocean re-fills the mouth with sand as soon as it is dredged. It is agreed that we need to care for the environment but let's do it in a manner that gives due consideration to informed opinions. But I am getting away from the main topic of this paper which is managing human populations for long term sustainability.

Final Thoughts

So far we have seen that Malthus's position is ignorant of basic economic axioms, operates in a macro social view that ignores human agency, treats disasters as blessings and fails to recognize that the main driver of human reproduction is the recognition that a person needs children to support them in their latter years. Perhaps the main sadness of his position is that it comes from a man of the cloth, for the Judaeo-Christian position is definitely Cornucopian. The Hebrew scriptures tell us that the first command of the Elohim God to humans was: 'Be fruitful and multiply, and fill the earth, and subdue it; have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moved upon the earth' (Genesis 1:28). Scofield sees the word subdue (Heb. = *kabash*) as the 'divine magna charta for all true scientific and material progress... (asking humans) to acquire knowledge and mastery over the material environment' (Scofield, 1967). And this position was reaffirmed to Noah after the world wide deluge (Genesis 9:1) and to Christians operating under the New Covenant (Ephesians 2:10). From this perspective Malthus's position is not only anti-social but anti-God; especially his insistence that misery and vice as experienced by the masses was God's plan!

Having said that, we recognize that world populations are increasing while the land available remains the same. We also note that there is still misery in the world; the times have changed, but the question remains the same: 'how will we feed ourselves if the population continues to grow'. The Malthusians say, reduce the population but this is easy to say and not so easy to implement. China has had a one child policy for some time and, as a result of selective breeding, there are now 60 million Chinese men who cannot find wives because families have preferred to have a son rather than a daughter. (Malthus reports that the Chinese 'expose' their unwanted children, i.e. throw them on the rubbish heap, Malthus, 1798, p.19. He was probably correct because the practice is still common in China (and in other places) today, see (e.g.) www.ccpr.ucla.edu/docs/YaquiangQi.pdf and www.gendercide.org, etc. Will one child in China be able to support two ailing parents? Probably not. This method of reducing the population seems not to be working.

So, what about Malthus's preventative measures, are they working? In Australia, we are breeding at just over 1% of population annually despite a high rate of abortion, contraception and Gay Mardi Gras. Thanks to improved health services we more than make up for those who are dying by natural means and on top of that there is immigration. So the Malthusians are moving to implement the grand strategy: reduce food supplies by implementing a cap and trade green house gas emission scheme that will starve out a significant proportion of the population. Natural disasters are difficult to arrange but man-made famine is a definite possibility.

In Australia, farmers have always dealt with a wide range of hostilities. Drought is an ever present threat and farmers are always at the mercy of their input suppliers. The price of Mono-ammonium Phosphate fertilizer in Australia in 2008 was \$800/ton; in early 2009 the price doubled to over \$1600/ton so one farmer looked off-shore and found a source selling the same fertilizer at around \$650/ton. When he put his product on the market at \$800/ton the main suppliers dropped their prices to \$800/ton over night! Machinery supplier's play the same game – the price is whatever you can get the farmers to pay. Some rural industries are in dire trouble. The current price of milk in the supermarket is \$2/litre but the latest regulated payment for fresh milk supplies from dairies is 28 cents/litre. Seeing that the cost of production is 40cents/litre we can anticipate that milk supplies are going to dry up if this continues. Many dairy farmers are suicidal and if they go who will have the expertise to grow our milk supplies? Now, on top of this kind of vulnerability the Australian Government is set to impose a Carbon Credit Tax on Australian food producers. Many of them will be eliminated, for crops cannot be planted, harvested and transported using solar or wind energy and the farmers will not be able to pay the carbon tax.

Rice growers in Australia have already been shut down by allocating them a nil irrigation water quota. And the River Murray irrigation districts have taken a further blow when even wood cutting operations have been closed down because their operations are seen to be disturbing a parrot that does not like to fly over open land – so we are told! This action has been taken by the Federal authorities, despite the fact that wood cutters were only cutting trees designated by the local Environment Protection Agency. Similarly, the national environment department has insisted that some 60% of Australia's coastland be declared a Marine Park that will be unavailable to commercial fishermen because some obscure shrimp or sea-horse is considered to be threatened; this despite the fact that fish stocks have been responsibly monitored by Fisheries Officers over many years. Such decisions are not coincidental; they each contribute to a well orchestrated plan to reduce food supplies with the object of reducing population.

On the world scene there are a thousand similar stories. Kenyan vegetable growers have had a lucrative market in Europe and the UK; this has now been sabotaged by marking their products *eco-unfriendly* when they are displayed in super market shelves because they have been transported by aircraft using fossil fuel. Kenyans are losing their businesses and the European public is resorting to digging up their back yards to grow food; at least some of them are, these days most urban dwellers do not have a back yard. The world price of rice went from \$140/ton to \$1100/ton in the latter half of 2008. This effectively means that a large percentage of the people for whom rice is the staple diet are no longer able to buy it. All of which suggests that a world wide famine is a definite possibility in the near future.

The billionaire's club will survive the cataclysm but ordinary folk, particularly the aged on fixed incomes, will have no alternative but to scratch out an existence as best they can in the primal manner, if they can find some land – and this is a big 'if'.

Malthus's prescription has no power to do anything but create more misery and vice. Will the Cornucopian community buckle under the onslaught or will this be their finest hour? This is the real question of the age.

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***Dr John Potter** holds degrees in Agricultural Science, Education Management, Education Philosophy and Distance Learning. He is a Member of the Institute of Management Consultants and regularly assesses international projects. Over 52 years of professional life he has spent extensive times working in both Australia and Africa. He is currently the Executive Chairman of the Paraclete Institute Inc, an education, training and mentoring service based in Adelaide, South Australia. He can be contacted on paracamp@senet.com.au

HOW SMART DO CEOS HAVE TO BE?

***Dr Irving Buchen**

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There was once a prisoner who yearned to be free. One day the prophet Mohammed appeared to him, and gave him a set of keys to his cell, saying “Your piety has been rewarded. Allah has set you free.” So the prisoner took the set of five keys, mounted them on the wall, and prayed to them five times a day.

Sufi Tale

There was a time when years of experience and successful performance were all that it would take to go all the way and stay there. But minimally now many have advanced degrees, even acquiring PhDs like their European counterparts. Most troublesome of all they behave like academics, pontificating about business metrics, dashboards and cultures.

But the entire issue can be uncomplicated and its basics restored simply by noting what choices effective CEOs make when both leadership and knowledge work in tandem. In other words, when each reinforces and guides the other the result is quickly recognized as smart leadership decisions.

Indeed, the literature even displays the essential patterns of such choices. They are three in number: the directional/aspirational, the inclusive and the reverberating.

1. Aspirational

The aspirational decision signals clearly where we are going but not often enough why. When such leadership decisions are intelligence-driven then the rationale of why we are going that way is made equally clear. Professor CEO runs the directional seminar. Such executive knowledge-sharing serves to advance two other sub directions: to justify actions of acquisition, and to pursue excellence.

Often the new direction is both acquisitional and aspirational in nature. What is chosen may be a soft takeover, an alliance rather than a conquest. But often directional pursuits do not just add but annex areas; they are territorial, serving to extend and expand the range of the leader’s domain and signal the extent of his ambition, testosterone, and mission.

The pursuit of excellence is no less aggressively pursued. Frequently made into a company’s brand (‘this is the way we do things around here’); it shares with the acquisitional the goal of getting ahead and being first in class. Leadership

intelligence thus always defines itself by what direction and performance standards it chooses and values. Savvy and smarts become CEO brand.

2. The Inclusive

Less aggressive and often both inward and outward facing, the inclusive does not seek to conquer but to co-opt, not to take over but to enable. The goal is always to be totally accommodating: to patch up territorial feuds and spiffs, to leave no one out and to implement ultimately the harmony of alignment. Above all, its goal is to create a culture of consensuality needed for the effective functioning of teams and networks.

3. The Reverberating

Applications are intended to be bequeathing; they start things off, get them going and then step back to pursue a life of their own. Instead of take over, they turn over, they delegate not dictate. Thus, the choices are always doubling: they link and are linking, connect and connecting, brokered and brokering. They are permanently unfinished. They are always a mode of stretching and searching, inevitably a prober of first and final causes, a unifier of innovation as the offspring of the future. They come closest to embodying vision.

Leadership intelligence thus always partners with what defines not only its own brand of intelligence and leadership, but also that of the company. Although the specific affiliations may vary extensively, it is clear that the threefold pattern supports the effective exercise of leadership to the point where absent leadership falters. In short, CEOs contemplating decisions have to ask of the options before them three questions: are they clearly directional and aspirational, inclusive and reverberating? Above all, smart leadership seeks to clear and level the field by making the following distinctions:

- Gifted athletes do not often make good coaches; the best violinist will not always be the best conductor; the best teachers will not necessarily be the best head of the department. Different skills are involved. The skill of performance is not the skill of leading performance.
- Natural leaders stand out. Employees listen and follow them, but need to look for the one who is capable of learning leadership over time.

- Leaders are developing. They are always long term. They have to persuade us that they are capable of going all the way, that they and we will last.
- Diversity rules. What may work in the West may not work in the East.
- Smart leaders do not keep making the same decision, tapping the same people or using the same words. Hybrids should begin to talk ‘hybridese’.
- Leaders should not be one-sided or one-dimensional. They should be tolerant of ambiguity and coexistence of opposites as norms—they should regularly read the Wall Street Journal and text messages.
- Change is one thing, progress is another. Not all change is progress; that requires conversion, the test of time and the ethics of the common good.
- Evolution is slow, technology is fast. Evolution tries to catch up, technology leaves things behind. Leaders are interveners; they are peacemakers between the slow and fast. In the process they also convert change into progress.

Finally then, how intelligent do leaders have to be? We know that many are not geniuses, and they do not have to be. Indeed, perversely being too bright may even be an impediment to decisiveness and invite decision analysis-paralysis. And yet for all that we single out and admire those whose savvy sets them apart, those who think and act in such a distinctive way that it becomes their leadership brand, and even happily that of their company. Indeed, that latter legacy tends to be generated by CEOs who have internalized their organizations to the point where we cannot tell where the one begins and the other leaves off.



**Dr Irving Buchen holds degrees in English Language and Psychology (New York University) and a PhD in Business Communications (John Hopkins). He is an international academic and business consultant and can be reached at 8650 Kilkenny Court, Fort Meyers, Florida 33912 or ibuchen@msn.com*

GREAT TEMPLES OF CHIANG MAI, NORTHERN THAILAND

Dr George Reiff*

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Chiang Mai is a provincial capital in northern Thailand. Previously it was the vassal kingdom of Lanna, which changed hands between the Burmese and Thais for several hundred years.

Chiang Mai has many Buddhist temples, which are of national importance in Thailand. For instance, it boasts the Wat Prathaat Doi Suthep, which hosts remains of the burial of the Buddha Sidartha. Altogether, there are 66 temples within the city district and another 200 in close vicinity. Let us now have a closer look at some of them.

PHAN TAO TEMPLE



Built in 1391, this temple is located adjacent to the much larger Wat Chedi Lueang. Actually, both temples are accessible via small side ways that penetrate the dividing wall. The name of the temple means Temple of the 1000 furnaces and the reason for this seems to be that the grounds were once used for the production of bronze images of the Buddha for the temple itself and for the surrounding temples in the region. The temple is unusually decorated from the outside in deep red tones. One building, however, is the temple's main claim to glory: the wooden assembly hall (vihān), which is situated in the northwestern section of the temple. The assembly hall is visible from Prapoklao Road; it is one of the very few surviving and well-preserved wood temple buildings in Chiang Mai. Despite it now being a religious building, it was not so in the past when the Chao Chet dukes, most notably Chao Mahawong, who was the fifth of that dynasty, used it as his guild hall from 1846-1854. During Mahawong's regency, this teakwood building was the most important one within the ducal palace. It was called the Chao Mahotra Prathed and used as an audience hall within the precinct of the ducal palace, which is now occupied by contemporary Yupparat School. After Duke Mahawong's death, the guild hall

was given to Wat Pan Thao in 1876 by Duke Chao Inthawichayanon who was the seventh ruler of the Chao Chet dynasty. Due to the former function as audience hall, the building has been elevated on stilts but due to its new use as assembly hall for monks (vihān), it was relocated and reassembled in the Pan Thao Temple on a more solid foundation closer to ground level. From then on, it has always been properly maintained and constitutes nowadays the only wooden vihān in a nearly perfect state stemming from the former Lanna Dukedom.

The main doorway faces east and there are two minor entries in the north and south. The style is a blend; the wooden panels making up the wall are Central Thai in design, while the triple-layered roof is much taller in a typical Lanna style vihān and the artfully crafted wooden carvings over the main entrance and openings are northern in style.

The portico at the main gate is crowned by a Lanna style lintel known as the eyebrow pelmet, which is said to represent the eye of the Buddha.

The roof of the vihān ends in gilded finials called sky tassels, whereas the gable ends are designed to represent heavenly serpents. All three roof layers are decorated with processions of small white birds that symbolize the Sanskrit Hamsa, which is the wild gander and so respectively remembered as the mount of the deity Brahma, who is worshipped by both Buddhists and Hindus.

The absence of naga balustrades, which is characteristic of many Lanna temple stairways, confirms that the building had initially no religious but a worldly function. A large golden Buddha image in the *bumisparsa mudra* (a religious posture calling earth to witness) is located on a raised red-and-gold pedestal. It is surrounded by several other Buddha images of different sizes. The main Buddha sculpture was originally ordered by a member of the Lanna aristocracy, Chao Mae Buathip when Chao Inthawichayanon ruled, in order to honor her family. One can find a vast collection of old temple bells, wooden Buddha images and some palm leaf scriptures in the temple.

Though the assembly hall (vihān) is historically the most important building at Phan Tao Temple, the rest of the temple is also very attractive to visit. The entrance for pedestrians leads directly from Prapoklao Road to the vihān. In 1980, the site was registered with the Fine Arts Department due to its significance.

WAT CHEDI LUEANG

The name of this temple can be translated directly from Thai language as the “Temple with the large Stupa” and we shall see that the name references a fact from some 450 years ago. This temple is the neighbour of the smaller Phan Tao Temple. It is located west of Prapoglao Road in Chiang Mai.



Duke Saen Mueang Ma (1385-1401) ordered its construction at the end of the 14th Century in order to house his late father's (Duke Ku Na, deceased 1385) ashes. This was classically done beneath a stupa (bell shaped construction, symbolizing the Buddha on Earth). Local lore tells us that when Duke Ku Na died, his soul did not have peace and remained as a tree ghost in a banyan tree. At one time he is supposed to have showed himself to a group of merchants who were asked to inform his son about his fate and that a large chedi (stupa) had to be built in order to ensure his being reborn in the god worlds. Obviously the son observed the plea and ordered the construction when he had an area cleared in the center of Chiang Mai and a platform made from stone prepared.

A Buddha in Silver and a Buddha in Gold were cast and installed upon the stone platform before the stupa was built to cover them completely. The project was not completed in Duke Saen Mueang's lifetime; it was his mother who continued and finished it. The site got the name Ku Lueang (large reliquary) and was basically not a stupa because it did not house the remains of the Buddha or a revered Buddhist saint, merely the remains of a worldly ruler.

During the reign of Duke Tilok (1441-87), an earthquake occurred in Chiang Mai which caused the stupa to partially collapse. The duke ordered the repair and three years later the stupa stood 82 metres high and 54 metres in width.

In 1468 the famous Emerald Buddha, which is now housed in the premises of the Royal Palace in

Bangkok, was installed in the eastern niche of Chedi Lueang Temple. It stayed there until 1548 when it was taken as booty by the Lan Shang (Laotian) King Setthathirat and brought to his capital at Luang Prabang. When Thailand overran Lao's Capital Vientiane it took possession of the Emerald Buddha sculpture and brought it to Bangkok where it remains today. Lao claims to the sculpture are ludicrous as the image originated in Lanna, which is a part of modern Thailand.

The Chedi Lueang Temple had a hard time after losing the Emerald Buddha sculpture. Yet another earthquake struck Chiang Mai about 1545; this caused the upper part of the stupa to slide away and collapse. Some reconstruction has been done in 1992 but to date the stupa has not been fully re-erected. The temple got back some of its prestige when the city pillar, known as the Pillar of Indra, was relocated from Sadeu Mueang Temple (where Mangrai the Great had once established it on foundation of Chiang Mai in 1296) to Chedi Lueang Temple on orders of Duke Chao Kawila in 1805. In moving the city pillar, the rebirth of the city of Chiang Mai was re-established in its role as capital of the north. However, for most people the massive brick construction of the Chedi Lueang Stupa, which for five centuries was the largest structure in all of Lanna, remains the most imposing part of the temple.



**Dr George Reiff is Professor for History at St. Clements University. He holds a Masters of Arts from Berne University and a PhD in History from the Universidad Empresarial de Costa Rica. As an Ambassador of the International Parliament for Safety and Peace, George travels widely to promote peace and understanding. He also serves as the Internet Director for the International Writers and Artists Association. He may be reached at kentuckycolonel@bluebottle.com*

OLD LIBYAN CULTURAL AND SOCIAL LIFE

Dr Abdullaziz Saeed Swei*

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This paper is an attempt to uncover the attributes of the ancient Libyan civilization between the period when it was housed in mountain caves during the rainy Pleistocene era and the period when Libyans lived under the Roman colonizers. The Libyan mountain caves explored by modern excavations have recorded for prosperity the inherent features of the early Libyan civilization. We consider it to be a unique local culture, unaffected by others. Rather, on the evidence provided by many foreign investigators who have surveyed the archaeological sites, we take it that Libyan culture has been an influence on other cultures. Our knowledge of early Libya is limited by the fact that many of the archeological sites remain submerged under the ground due to the sand dunes accumulated by the desertification and climate change that has plagued the south of Libya since the beginning of the dry and hot Holocene era until now.

Clearly, later Libyan culture has been influenced by foreign occupation but in many respects it has retained its old identity. The Punic civilization established by the Phoenician Canaanites in the North African, with its centre at Carthage, might be considered as an alien civilization that has taken root but become Libyan through the full integration of the ancient Libyans and the Phoenicians between the twelfth century BC and the fall of Carthage in 146 BC. Later occupations, the Greeks invasion in the region of Cyrenaica and the legions of the Roman army after the fall of Carthage have left their marks. After that the Vandals entered the country and the history of the region has taken another path, different from all previous periods.

Obviously, we have not given the ancient Libyan civilizations history its full right through this brief narrative but, hopefully we have provided points of interest for future research. Libya has been not only a crossing of civilizations between the East and West, as some Arabic researchers have argued, but also a focal point of civilization between North and South. When we talk about the history of ancient civilizations in Libya, we do not mean in any way to compromise neighboring countries that nowadays take the names and titles of what were different places in the past. Rather our intention has been, in good faith, to fill the spaces left and to complete the deficiencies which have been overlooked, so others can write an integrated history without any voids or shortcomings. We have, hopefully, highlighted the contribution of the ancient Libyans to the enrichment of human civilization in general and Arab culture in particular.

DRAWINGS, ORNAMENTS AND MUSIC

Old people on mountains like Acacus and Tadrart in southern Libya were not satisfied with making stone tools and weapons; they also turned their attention to the Fine Arts. These days we build universities, institutes and schools for them, and provide for our students a range paint colors, dyes, brushes, knives and surfaces of paper, wood, cloth and others. Contrasted with this, the Acacus inhabitation found all of their tools in their own environment near their caves. Their paintings were not affected by surrealism, classic, abstractionism, cubism or any other fine arts schools; they used their own primitive thoughts, instinct and intuition.

Recent chemical analyses have shown that the dyes, inks and paints used by the early Libyans were produced from a mixture of iron-hydroxide merged with a viscous liquid which maintained the brightness of the colors. Some people have suggested that the viscous liquid could have been extracted from the fat of animals, stalks of plants, or the white of eggs. Other research suggests that some dyes contained a protein like milk-casein¹. In addition to chemical mixtures some experts have claimed that there have been other natural materials caused by water flowage which gave the paintings a layer of white crystal plaster. But others have argued that that white crystal plaster may have been included by the drawers.

The painting tools were natural products like animals' hyraxes and bird feathers. They appear to have been as accurate as those used by modern artists. With them the Old Libyans produced thousands of colored pictures, currently dated by carbon dating* between the 3000 and 7000 years BC.

The age of agriculture and pottery in Southern Libya began in 7000 BC. Pottery sculptured with lines and dots has been found in Acacus area and dated at 7130 BC². The high percentage of cattle bones that contain characteristics of domestication together with the rock art of the times suggests that this era is also characterized by economic specialization. Owners of cattle herds accomplished rock paintings which show their dependence on a pastoral way of life.

*The dates given in this article are all by Carbon Dating methods

The emergence of ceramic is a natural expression typical of an expansion at the level of physical and spiritual life and social relations, with the assurance that that expansion was local³. It seems that the population of Acacus developed pottery pots from round typical formation to complex shapes. In one of the layers of excavations, in the valley Athaal in the Acacus mountains, were found the head of a gazelle in grided pottery with lots of broken pieces and stone tools, which was dated at 3680 years BC.

Also in Acacus valley they found pottery in the shape of a dog (Fig.1)⁴.



Fig.1: A grided pottery of a gazelle head and a dog: drawings by Firaf Gaguirn

The sculptures better known in Libya were generally related to a later era. Perhaps the most important Libyan sculptures are those found in Guerza to the south-east of the city of Tripoli. Specialists see these sculptures as local work representing an intermediate stage between the old desert patterns and the Romanian inscriptions⁵. The German Duveyrier discovered, near Ghadames, South-West Tripoli, panels inscribed with a scene showing a girl sitting on a chair and holding a palm or ostrich feather; behind her is a young female servant perhaps leading a religious ritual in front of a god⁶.

HAIRDRESSING

The ancient Egyptian documents show the interests of the Old Libyans in hairdressing. Women would grow their hair to cover their shoulders and down to their chests. Men's hair was shorter just covering the brow, with a cue dangling beside the temple, sometimes decorated with snails and ostrich feathers. Northern tribes like the Macae, Machlyes and Auseans shaved the head completely except for a long cue beside the temple. There is evidence also that the phenomenon of wigs also prevailed.

Since ancient times the old tribal chiefs were distinguished by having long and pointed beards, but it would be medium and surrounding the face with a small mustache to the public. So the method of coordinating the beard and mustache of the ancient Libyans were different from other peoples who launched their beards like Syrians and Negroes⁷.

These things are what the Egyptian documents have shown for the Old Libyans living in the Delta, but the stony drawings found in Tassili Panel in Southern Libya by the Frenchman Henry Lhote show the Libyan women's interest in makeup and hairdressing. These show people busy decorating each other, perhaps in preparation for a party in the painting of the bull's phase⁸.

CLOTHING

Concerning clothing and accessories, the ancient Libyans, men and women adorned themselves with long collars around the neck coming down to reach the chest. Women decorated themselves with wide bracelets around the wrist and around the ankles. Some Egyptian stelae showed the Meshwash Libyan tribe wearing a headscarf, which resembles the Arab *Kuffiyeh*, fastened at the back with a node instead of the Arabic head-cord *Akal*¹⁰. The Meshwashian woman wore a dress quilt from the skin of goat stripped of hair and crimson-colored in a stark dye. This kind of dress was borrowed by the Greeks and used to adorn the goddess Athena's statue, which was named by Herodotus as Pallas. He said that it had come from Libya and that the Greeks called the armor *ægis*¹¹, i.e. the Libyan woman's dress made from goat skin.

The men sometimes wore two bands crossed on the chest united on the back, and had a belt around the waist to install a small semi-circular quiver on the side, to tighten the apron and to install the long tail backwards. The women wore the same clothes as the men, the pants having a belt installed at the knees, but without tails¹². It is distinctive of clothing in Libya that there was a long robe with a shoulder strap, while the rest remains naked. This seems to be similar to the Libyan dress called *Al-Jard* made in wool, and to the Roman dress which had been previously borrowed from the Greeks.

Strabo said that some Libyans in Western Carthage 'decorated their appearance with hairstyles, beards and gold jewelry, cleaning their teeth and clipping their nails. They were rarely seen touching each other in the streets in order to stay as they were, keeping their hair decorated without being touched'¹³. Make-up used by the Old Libyans included tattooing. The best evidence of the tattoo is the pictures of the Libyan tribal chiefs in Tal-al-Amarna on the tomb of Siti 1st (19th dynasty) and the palace of Habou City related to Ramses III. Here the Libyans appear with many forms of tattoo on their shoulders, hands, feet and paunches¹⁴. It is worth mentioning that the tattoo is usually close to the current customs of Libyans, men and women, with differences in shapes and positions.

Old Libyans used to wear sandals in their feet. A text in the Karnack written during the period of Merneptah (19th dynasty) records his victory in the Libyans saying: "The Libyan Leader (Merety) escaped leaving his sandals"¹⁵. However, some Libyans appear in other documents barefoot.

MUSIC AND DANCE

It is useful to know that man since early times used music in the same sense of fun we have today. The oldest musical instrument known in the world was discovered in the cave of Haua-fteah near Derna city east Libya, it was a flute made of a bird's bone dated at 70000 or 80000 years ago¹⁶. The following image is a flute from the Neanderthal period, it could be the same instrument found in Libya, or the Libyan flute itself (fig.2)¹⁷, this discovery indicates that mankind of that time used the same scale of the seven musical notes we use today.

Fig.2: A Libyan flute dated between 70000 and



80000 years old

Herodotus said: 'It seems to me also that the cries of joy in religious ceremonies may have been heard here for the first time, with the Libyan women performing well as usual'¹⁸. Perhaps he refers to the women of the Garamants tribes who used to launch those happiness sounds, which can be noticed in Twareg weddings today.

It is well known that the drum is the oldest musical instrument. The Southern Libyan population has many kinds of drums; they use them to express themselves in their wedding ceremonies.

Concerning reed-pipe instruments, the Old Libyans began with one pipe with a number of holes, and later developed a two pipe instrument called a "Magrouna" (= doubled or dual)¹⁹. These reed-pipes were used in both Siwa and Augila. Perhaps they were made from wood (cane plants most likely) or from the bones of large birds²⁰. Egyptian texts reference a musical instrument with strings, the "rababa" (= rebeck). Libyans used these in public concerts and festivals²¹. Also found in Libya were a rababa made from the horns of a type of antelope. Some types of reed-pipes made from animal's horns are still in use in all Libya today.

The dance seems to have arisen amongst Old Libyans while hunting. Perhaps they used these movements to push animals towards tricky places to be hunted easily, and over time the physical movements became dances performed as a form of entertainment; dances representing hunting scenes, etc. Undoubtedly, nimble animals have inspired such movements, along with wars that required motor and muscle training before the fight. Many plates in the previously mentioned Southern caves show dance performances. A picture of

two sitting women exchanging sticks (weapons) was found in Acacus; this related to the bulls era. In Libya today, there are many dances which are performed using sticks and guns as a kind of show of force to intimidate the enemy.

Oric Bates transferred from an Egyptian stela an inscription showed a war dance which was practiced by Temehu, an Old Libyan tribe related to the New Kingdom: 'In the scene cited the performers are divided into those standing beating time with their sticks and those who are posturing and leaping about'²². This dance is similar to the modern Twargui dance called Alcaska. Clearly, the ancient Libyans carried their artistic monuments, customs and traditions into the Nile Valley during their migration in the time of drought.

DOMESTIC TOOLS

As well as decorative pots made of ceramic, and vases and cups and mugs made from ostrich eggs, the ancient Libyans were active in making baskets and mats from palm fronds. They produced these on a large scale since the beginning of the agriculture era. They also mastered the art of making ropes from palm fiber²³ and leather goods, leather jewelry and water canteens of animal skins which they hung on their horses²⁴. The Merneptah stela, previously mentioned, described Libyan soldiers escaping from the battlefield: 'They fled, throwing their water canteens that were with them on the ground. Unfortunately for their senior Merey, 'his fall resulted in his head feathers and vacuum canteen of the water that preserves his life being lost'²⁵.

Fig.3: Libyan fighters from Bates (p.138)



The water canteens, clothes, tents, ropes and shoes, were made of animal skins. They used the skin of lion, black panther and deer, each of which required a lot of processing²⁶.

Ancient Libyans carved rocks and made hand mills for grinding grain; remnants of mills have been found in most places of settlement, especially around the Siwa oasis and the surrounding area of Fayoum²⁷. Mills remained inherent to Libyan nomads until recently. The People of Mount Nefoussa (West-Mountain) are specialists in carving mills.

WEAPON MAKING

By the end of the Palaeolithic ages, weapons began changing from weapons to kill animals to weapons directed against persons in wars. This happened as populations grew and there was competition amongst rival groups for sources of food and water. According to Bates (op cit) the ancient Libyans did not use metal weapons. The Old Libyan tribe Auseans was dependent on sticks and stones as weapons of primitive assault; they knew how to use and throw these manually or by slingshot. But the Temehu used bows, arrows and spears in their war with Merenptah, Bates believed that bronze swords and daggers were possessed by the Sea Peoples whom were allied with the Libyans in that battle²⁸.

Old Libyan fighters were distinguished in the use of the bow, in Egyptian documents they are sometimes referred to as the "nine bows people". In the battles fought by the Libyans against Merenptah and Rameses III, bronze swords were the most important weapons used. The Egyptians captured a large number of them. Libyans appear in more than one view engraved on the wall of Habu City's temple carrying swords. It appears that the length of a sword was up to three-quarters of the length of its bearer²⁹ (see Fig.3). The Libyans who joined the Carthaginian army were known to have used axes of a double-edged kind³⁰.

Libyan weapons were not only types for attacking, but also those used for defensive purposes, e.g. thick leather coats, which they used in some of the battles recorded historically. These were of a circular kind and somewhat convex³¹. Herodotus mentioned that members of the tribe Makæ (near Sirt) used battle gear they produced from the skin of ostrich³².

Besides fighting equipment, the ancient Libyans made primitive chariots. In one recorded battle, Rameses III had over a hundred chariots. Herodotus said that the Greeks borrowed the habit of riding four horse chariots from the Old Garamants. Cyrenaica (Shahat in Eastern Libya) was famous for using this kind of chariot in races at the Olympiad competition. A model of those vehicles still exists at the Museum of Tripoli³².

AGRICULTURE AND ANIMAL INDUSTRIES

As well as grazing animals, the Old Libyans knew about agriculture. But the population along the Libyan coast lived a semi-stable life due to variable rainfall. The Nasamones commonly left their herds in the Gulf of Sirt when they went to the oasis of Augila in the summer to harvest dates. Their lives were a mix of

stability and agriculture on the one hand, and nomadic herding in order to stay alive, on the other.

Some Libyans ceased migrating to Egypt and began to settle in the oases, others settled in cities and coastal villages. The Kinyps river area was fertile in the production of grain, as well as Benghazi. Libyans used wheat and barley as a staple diet. They pulverized it and baked it by burying it in the fire. The resultant meal is still known to the Bedouins as a bread of 'Milla'.

The tribes of Garamantes (Southern Libya) lived on marshy ground which they cultivated. The Lotophagi, located near and east of Tripoli, can be considered farmers because they lived on the fruits of the lotus trees. Archaeology has shown that olive trees were found in Cyrenaica, as well as in Tripoli, especially in the era of the Phoenicians and the Romans³⁴.

Using these products Libyans built industries and founded commercial activities. The Lotophagi were able to squeeze the honey lotus fruit to produce wine. In the area of Tripoli there were many olive presses, especially in the Roman and Vandal eras. The Western Mountain's region is still famous for stone oil mills turned by camels. In the region of Cyrenaica the Greeks of Cyrene population took advantage of wild plant Silphium, exploiting it industrially and commercially after local residents had been forced to eliminate it completely as a kind of economic war against the Greeks occupiers of their land (Fig.4). Palm trees benefited the ancient Libyans; they ate its dates as food, extracted a kind of wine from its boles, and made ropes and baskets from its fibers and fronds³⁵.



Fig.4: Silphium plant on a Cyrenaic coin

In the region of Cyrenaica (Green Mountain, Eastern Libya) there were many forests of pine and cypress dating back to ancient times. The area was also famous for breeding the finest type of cows. From those two sources: trees and cows, Libya exported to Egypt the finest types of animal fats and vegetable oils which were used in manufacturing the excellent perfumes needed in temples and tombs of Egyptians. The best known of those raw materials in the Egyptian documents are *aj-Tehenu-anu* for animal fats and *Tehenu-ash* for vegetable oils³⁶.

On the business side, the Garamantes were notorious for guarding convoys across the desert, between the

North and the South. They were also active commercial brokers, transporting materials like salt from the Sahara, ivory, ostrich feathers, leather and other precious items from Africa to the coastal cities. They also carried the goods brought by the Phoenicians from their cities in the Levant (firs) and Carthage (later), selling them to people of the Sahara and Negros, Ethiopians and others. So they became rich.

On the other hand, the Libyans were obliged to import weapons and metal tools, textiles, ceramics and glass, widgets and other things they were unable to manufacture. They obtained metal pots and swords through trade with the Sea Peoples, especially the Sardinians. It seems that active trade relations remained between Libya and the Levant. This is evidenced by the similarity of the metal pots seized by the Pharaoh (Siti I) from the Libyans and vessels seized by the Pharaoh (Ramses II) from the Asians, both scenes engraved on the walls of the Temple of Karnack³⁷. The prevalence of the use of pots, swords and metal blades in large numbers, as well as the wealth of the governors themselves of gold, silver, copper and cattle, indicates that the Libyan people enjoyed a prosperous economy despite periods of drought, which were sometimes prolonged, ever pushing them to migrate towards Egypt in search of planting and water at various times.

WOMEN AND MARRIAGE

Herodotus is the best reference for the customs and traditions of the ancient Libyans. We can let him describe the actions of some members of the Libyan tribes whom were living in his time³⁸, taking advantage of the margins of the translator, and citing some comments when necessary.

Herodotus says that the women of the Libyan tribe Adymachidæ, which extended from Egypt to Sidi Barrani, grew their hair long. If one of them found a louse, they crunched it and threw it on the ground, being careful that the other Libyan women did not see them do it!

Members of this tribe offered virgins whom were going to be married to the king to break their virginity if he had a mind to do so. The tribe of Giligamæ, which extended from Adymachidæ to the island of Kirsia northwest of Derna city in Cyrenaica region, the Asbystæ tribe that lived behind Cyrene, and the Auschisæ tribe that occupied the coast at Benghazi, are believed to have all adopted the same habit.

Herodotus gives much detail on the marriage habits of the Nasamones that lived around the Gulf of Sirt. He says that every man had several wives, but all the men had their wives in common. When a man married for the first time they set up a stick in front of the place and commenced cohabiting. The bride would lie down with all the invitees and be awarded gifts. We do not know why Nasamones practiced cohabitation.

Herodotus was inclined to deliberately insult peoples who were not Greeks. He also mentions that Nasamones people used to swear putting their hands on the tombs of men who had been fairer and better than others, and to stress their swearing by irrigating themselves hand by hand. If no water or any liquid was available, they took sand from the ground and licked it. Apparently this demonstrated credibility and goodwill in the case of the disgraceful marriage custom described above in a time before marriage had been legalized.

Herodotus quotes the same thing for the Macæ tribe. He says that the women put a ring on their ankle for every man who cohabited with her. The woman with the most rings was seen as the best because she was beloved by many men.

The members of the Machilyes and Auseans tribes around Lake Tritonis (= Shatt al-Jarid, Southern Tunisia) performed an annual ceremony in honor of their goddess Athene. Virgin girls were divided into two teams to fight each other with stones and sticks. They performed that ceremony in accordance with local custom; any girl who died as a result of the beating was declared to be 'not a virgin'. It would appear from this that this tribe was interested in a young woman maintaining their honor, and families in keeping their daughters virgins. But Herodotus contradicts himself and says that members of both the Machilyes and Auseans were sharing their wives, did not marry officially and lived like animals. When a child was born it was allowed to grow up with the mother until the third month when in a particular place it would be examined. If the child looked like one of the men, it was his son!

The issue of polygamy as a habit of the ancient Libyans is confirmed by the Byzantines and the Latin writers such the Roman Sallust. The latter said that one man 'can acquire any number of wives as long as this is commensurate with his ability to support them'³⁹. The Byzantine historian Procopius records what the Libyan Presidents said to the Byzantine leader Solomon when he had threatened to kill their hostages: 'It is incumbent on you, that you cannot marry more than one wife to worry about your offspring, but one of us can marry more than fifty wives if he wishes, so we do not fear that our line will be interrupted'⁴⁰. It is notable that such statements convey reality and are devoid of insults. It is in opposition to classical writers who accused ancient Libyans of sexual promiscuity (above).

Bates speaks about the putting to death of girls who lost their virginity, as a sign of the importance of chastity and sexual purity in the female. Bates says that the descriptions of Herodotus do not apply to such people. He saw rather that there was a pattern of maintaining blood common in North Africa, as agreed by families within the system of tribe⁴¹. In such groups we find woman in the old Libyan social system who enjoyed great prestige and honour because '...the

system of inheritance based on the mother's side was common among the population of North African ancestors⁴².

BUILDING CONSTRUCTION

The houses of the Nasamones tribes were made of ears of wheat and others grasses thrown on to branches of rushes. They were movable houses. On the other hand, the tribes of the Auseans built their homes in forested and mountainous land which were full of monsters. Strabo says in his geography that Pharusii tribes were tying their canteens of water under the bellies of horses, that many of them were living like cave dwellers, were digging homes in the ground¹. It should be noted that Pharusii (cavalry) as well as Gaetuli (fighters) had teams of horsemen and fighters grouped under the banner of aristocracy Garamantes tribes who were dominant on the south Libyan up until the first millennium BC. After that they moved slowly to the north-west. Some of them entered in the army of Hannibal, when he led his famous campaign in Italy. Drilling of housing in the highlands is still followed in Libya soon; perhaps Gharian housing and other cities of the western mountain be the best proof of that. When the Gaetuli tribe was in the Southern Libya they were very ascetic in their lives, clothes and homes. They fed on sheep meat and milk, Strabo likens them to Bedouin Arab herders.

SOCIAL HABITS

Classic Writers agree that the Ethiopian cave dwellers were so notorious for fast movement and running that their neighbors, the Garamants tribes, did not inflict them with chariots driven by four horses. Herodotus says about them that they fed on snakes, lizards and similar reptiles, and did not have any language, rather shouted like bats. Eating snakes and some reptiles was practiced by nomadic Libyans until recently, perhaps even now as therapeutic intervention within traditional medicine. According to the Greeks who naturally did not understand the dialects of all Libyans, the languages sounded like shrieks, perhaps similar to the wheezing which was present in the languages of the ancestors of present Tabu.

Members of the Atlas tribe which inhabited the Ghat city area between Chad and the Niger River or Hagar mountains, are reported as cursing the sun when it reaches the height of the temperature, and insulting it verbally in the belief that burns them and burns their land. It is said that they did not eat any living organism, that they were vegetarians, although the warm climate may not allow them sufficient quantities of plants, but we do know that their ancestors were dependent on the hunting of animals for food. It is said that they did not dream in their sleep, although we do not know how this is known, as the sleeper in a dream state as in the case of fainting completely disrupts the inner mind? The nomadic Libyans whom were hikers in areas between Egypt and the Lake of Tritouns (=Shatt Al-Jarid, Southern actual Tunisia), were meat

eaters and milk drinkers, but they did not eat meat from female cows or pigs.

Many Libyans, especially the Bedouins, practiced cautery of the veins or temples of the heads of their children, using fat of sheep's wool when they reach four years to stop the persistent descending of phlegm from their heads. If the child suffered from a spasm as a result of cautery they poured urine of small goat on the affected place. The habit of cautery and pouring animal's urine on the wounds remains in use in Libyan nomadic society, as a kind of folk remedy.

There was a habit of slaughtering animals amongst Libyan nomads and herders, when they offer Eucharist, they cut the sacrifice ears before turning up its neck and slaughtering it. The idea behind this was to get rid of the blood so that they did not eat it. Apparently they realized the gravity of the blood being denied by divine religions.

GOVERNMENT SYSTEMS

Because of the lack of permanent water sources like those in Egypt and Mesopotamia, it was not possible for the ancient Libyans in ancient times to establish stable fixed states. At the end of the rainy Pleistocene era and the beginning of the dry Holocene era, the ancient Libyans began searching for places to settle down and establish economic systems. This led to them settling in Nile Valley, to develop their instinct to rule and practice domination, even develop religious and military power that eventually led to them becoming well-known Pharaohs by the beginning of the first millennium BC. Apart from that, the system of government prevailing among the ancient Libyan tribal system was no different to that common amongst the nomadic Arab tribes of pre-Islamic times. Headship of the tribe was a genetic position in the ruling family but the incumbent was chosen for his commitment to justice in his life and his actions; he could be isolated from the tribe if he proved the opposite. The Chief was assisted by a council of ten persons; the Council of tribe Auseans included all adults and was held every three months². The Egyptian documents indicate that the heads of the Libyan tribes of the upper class wore two feathers, while the lower class chiefs wore just one feather. The heads of the tribes were characterized by tattooed, wearing animal tails, long lacy dress and sitting on chairs. They had both temporal and religious responsibilities.

When Libyans came under the power of foreign civilizations like the Greeks and Romans they were coerced to submit to foreign government systems, in the same way that Carthage (Tunisia) submitted in the time of Phoenicians, Cyrene (Eastern Libya) submitted in the time of Greeks and Liptus, Oya Sabrata especially after the unit under the name (= Tri-polis = Tripoli) submitted in the time of Romans.

Among the most famous early Libyan chiefs registered in ancient Egyptian documents, who amounted to the

rank of the king and military commander, was Mery bin Dad⁴³. He tried to occupy Egypt allied with the rest of the Libyan tribes, but his attempt was thwarted by the Pharaoh Merenptahin in 1227 BC before he reached the Nile Valley. The latest Roman Emperor to rule in North Africa was Gregory. He was overthrown by the Arab conquerors in the seventh century AD. In Germa (in the south) the Garamantes had an aristocratic system of distinct military government which remained in existence from the first millennium BC until the beginning of Islam.

PRIMITIVE SCIENCE

In the Neolithic, at the time of living in the caves in the era of the late Pleistocene, old Libyan man was able to use his mind. He used his intellectual potential to the fullest extent to develop microlithic-geometric tools. Proof of this is the quality of inscriptions and rock drawings made by residents of the south of Libya who excelled in that industry.

Perhaps those experiences benefited them a lot when they entered in large numbers in the Nile Valley. Religious beliefs and food security were the main motivations behind some of the metaphysical ideas developed at the time: their perception of natural phenomena like the sun, moon, stars, wind, lightning, rain and others, by which they reached through to understand the number of months and days of the seasons, and record them in a complicated way on their rocky pages. The ‘Four girls’ panel discovered in Wadi Jabbarin, Southern Libya by the Frenchman Henry Lhot⁴⁵ and analyzed by the Libyan Mohammed Bazama is a good example (Fig.5).

Faith in another day caused them thinking of ways of burial, then they developed multiplied and diversified beliefs relating to gods, and finally started to develop a philosophy of life and death. Life needs to satisfy the permanent needs of the necessary, and death needs to ensure that the spirit is protected from unknown horrors. That was the march of human beings in the search phase for the God who had fed them and had provided them with safety.

In Phoenician times the Libyans of the coastal population mixed with the Canaanites, the children of cousins coming from the mountains of Lebanon. Like other peoples of the region, ancient Libyans have benefited from the great Phoenician civilization, borrowing a lot of sciences and knowledge in industry, agriculture, trade and sailing for which they were famous in the Ponic time. Also the Southern population (Garamantes) and their followers benefited from desert trading with Carthaginians, and achieved a great richness of that trade. The Garamantes had invented the wheels and fabricated special chariots driven by four horses that helped them build their own Saharan civilization.

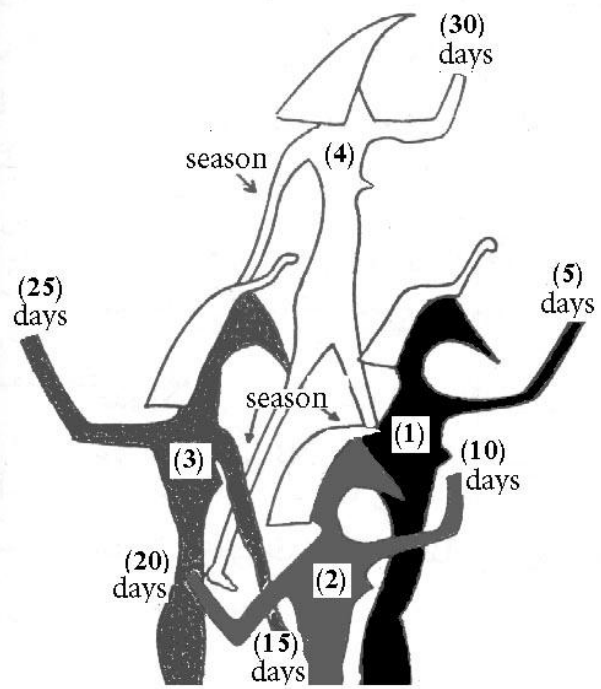


Fig.5: The old Libyan Year (3 seasons, 4 months each, 30 days each)

THE PHILOSOPHERS OF CYRENE

In the classical age philosophy, i.e. “the love of wisdom”, was a testimony to the culture and the development of a people. The Greeks pioneered such knowledge, and they passed it to the other peoples of the region. When Cyrene (Shahat now) reached the height of its civilization, a number of philosophers, poets and writers were found in it. We can claim them to be Libyans because they were citizens of the five cities (Pantapolies) in the Green Mountains, and different from the Greeks, having occupied the area since 631 BC. Strabo says in his Geography⁴⁶ that among those who have become famous are the Socratic philosopher Aristibus, founder of the philosophy of Cyrene and his daughter and successor Arietti, who left her son at the head of the philosophical school Mitrodisdaktos, and Anakerees who reformed the doctrine of Cyrene. There were as well in Cyrene, two famous Cyrenaic scientists and writers: Callimachus and Aaratosthinis. Both of these were honored by the kings of Egypt, as well as Karniades. Apollonius Cronus was the professor to the dialectical Diodorus; he was a famous logical expert known as Kronos. There were many others but these are a few of the more important Libyan teachers in these times.

THE TRIAL OF SABRATHA

The trial of Sabratha (West Tripoli), the Applogia, occurred in the years 156 and 158 AD⁴⁷. The hero of this story was Apuleius who had come to the city of Oea (=actual Tripoli) from his hometown Madaura (=a town between Tunisia and Algeria). In

Oea he married a wealthy widow named Lady Pudentilla. Butgher family members, the Sicinius family, filed a lawsuit against him at the court of Sabratha, accusing him of witchcraft and sorcery to gain their daughter's affections in the hope of wealth left by her previous husband. Apuleius was a philosopher, he had literary writings in which he discussed the philosophy of magic. These writings were used as evidence against him.

This story has been taken up by European historians as an important event in Roman history, especially during the reign of the emperor Hadrian. It has been dealt also by local historians as a matter which related to a person who was born and lived in their region. Both the European and the local histories omitted the places which were the most exciting and important in the story. For example, the Europeans mentioned "The Provincial Governor" instead of "The Governor of Oea"; it was Claudius Maximus who presided over the Court. Both named the city as Sabratha without specifying its situation that it was under Tripolitania Provincial Government. However they both argued that the defense of Apuleius (The Apologia) had the biggest legal impact between the era of Hadrian and the years 529 and 533 AD, as noted in the codicils of the laws of Justinian and Theodosius in relation to inheritance rights and the marital estate (Codex and Digest of Justinian and Theodosius)⁴⁸.

The story of the Sabratha Apologia tells us some facts. Firstly, that the population of the city of Oea in the reign of Emperor Hadrian was still authentic, i.e. not much affected by Roman culture. Here we see the Lady Pudentilla speaking of herself: 'I was no small catch. I'm well educated and can speak and write Greek, in fact, better than many of the men in my family, who stubbornly cling to Punic'⁴⁹. Note that the family of Pudentilla was one of the oldest and richest families in Oea; it was not like other families that had recently settled in that city which had been ruled by the Romans since the time of Julius Caesar. The long proceedings in front of Court of Sabratha also record what Apuleius said about his origin: "As for my country and my home town is located on the edge of Numidia and Gatulia"⁵⁰, Numidia was a province situated between Tunisia and Algeria, but the Gatuli tribe had lived previously near the Garamentes tribes in the province of Fezzan in Southern Libya. They only moved towards the north-west, when Hannibal took advantage of their strength and recruited men and cavalry from them in his famous campaign to Rome.

In response to his opponent who accused him of cleaning his teeth (!), Apuleius answered that the material of cleaning teeth (dentifricio) had come from the land of the Arabs in the form of "powder made of Arabic drugs"⁵¹, which had nothing to do with witchcraft.

NOTES

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3. Barich, op. cit, the same page.
4. Barich, *ibid.* p 143.
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7. To see more: Our History, op cit, pp 113-127.
8. The 'bull's phase' is well known that the Old History of the Libyan Sahara according to the rocky pictures is devised into five (5) phases or roles: (1) the huge wild animals role 10000-8000 BC; (2) the round heads role 7000-5000BC; (3) the bulls role 4000-2000 BC; (4) the horses role 1000-0 BC and (5) the Camel role 0-1000 AC – see Barich, op cit., p 128.
9. Hatem, Dr Imad and others (1979): The Great Sahara, Markaz Jihad Libyeen, Tripoli-Libya, pp 14-15.
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11. Herodotus: History of Herodotus (1846): Book IV, 3rd edition, Vol I, Henry Slatter, London, paragraph 189.
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14. Bates, op cit, pp 138-139.
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27. *Our History*, op cit, p 137.
28. Bates, op cit, pp 144-147
29. *Our History*, op cit, p 129.
30. Barghouthi, op cit, p 186.
31. Barghouthi, *ibid*, same page.
32. Herodotus, op cit, paragraph 175. Also the Arabic translation, Dhuib, op cit, p 120.
33. Barghouthi, op cit, p 187.
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**Dr Abdullaziz Saeed Swei is a Libyan author and Professor in Ancient History. He has written ten books, some of which are recommended as text books in Arabic universities. He can be reached at abdullaziz2011swei@yahoo.com*

PROMOTING RENEWABLE ENERGY IN SUB-SAHARAN AFRICA

Nya Joe Jacob*

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Woody biomass from forest management is a renewable, low-carbon feedstock that can substitute for fossil fuels in the production of energy and other products — a potentially important tool in the national strategy to reduce greenhouse gas emissions and resist global climate change. Markets for logging residues, small diameter trees, and other low-value forest products can add value to working forests, help provide financial alternatives to land clearing and development, and create incentives for investing in sustainable forest management. Forest thinning and removal of small-diameter, low value trees, are integral parts of forest management for a number of values and objectives including biodiversity conservation, ecological restoration, wildfire prevention, and timber stand improvement. There is also the potential for increased demand to drive unsustainable levels of harvesting, with negative consequences for biodiversity, soil, and water conservation.

Government policies should strive to ensure the sustainability of woody biomass harvesting; this will go a long way towards winning the public trust that is so essential if bioenergy is to become a trusted and utilized component of the national energy system. Today, concerns about the environmental impacts associated with fossil fuel use, particularly global climate change, have added new immediacy to the development of alternative energy systems. Biomass energy systems are among the alternative systems under development. There is enormous biomass potential in Africa that can be tapped by improving the utilization of existing sources, developing more efficient and advanced technologies to convert raw biomass into easy-to-use carriers (electricity, liquid or gaseous fuels, processed solid fuels) and by increasing plant productivity. Therefore, much more useful energy could be extracted from biomass than at present, bringing significant social and economic benefits to both rural and urban areas and to the environment.

BACKGROUND

Sub-Saharan Africa has 9% of the world's population, and is responsible for 2.5% of world economic activity measured by volume. It comprises 48 countries, most of which have a high percentage of low income and largely rural agrarian communities.

The region consumes 2.7% of world commercial primary energy. It has 2% of world proven oil reserves, 3% of world proven gas reserves and 6% of world proven coal reserves. There is a large hydropower

potential, in excess of 1,383 GWh/a. Other energy resources include uranium deposits and a consistently high level of solar insolation. Despite these extensive primary energy resources, commercial energy use is the lowest in the world and the average per capita final commercial energy consumption is less than 300 kg of petrol equivalent per inhabitant/annum, compared with 7,905 kg in North America and the world average of 1,434 kg (World Bank Index 1996). The most optimistic estimates have the ratio of consumption between the North and South stagnating at 5.6:1 over the coming decades (6.5: 1 in 1985). In terms of electrical energy use, the gap is even more glaring - 40% of the population of the world (essentially in the third world) is completely excluded. This raises questions concerning under-consumption on the one hand and the 'quality' of energy consumed by Africans south of the Sahara on the other.

More than half the countries of the region spend 20 to 35% of their total export earnings on petroleum. The main forces driving the demand for energy are population growth and economic development. The exposure and vulnerability of sub-Saharan African economies contributed to the severe economic downturn during the period of high oil prices in the 1970s and early 1980s. The distribution of primary energy resources across the region is uneven. Nigeria and Angola have 32% of Africa's proven oil reserves while virtually the rest, 65%, is in North Africa. Nigeria has 33% of Africa's proven gas reserves, while North Africa has 56%. South Africa has 88% of Africa's proven coal reserves. Of the 308 GW of hydropower potential, 64% is located in East and Central Africa and 34% in West Africa. Regional trade in both fuels and electricity is relatively low.

There are numerous difficulties associated with compiling information on the energy situation in sub-Saharan Africa. To begin with there is a paucity of data - there is no single work dealing with the entire situation in all its aspects in existence, though such a work is under production at present. This is partly due to the relatively recent acquisition, on the part of most states, of central institutions to deal specifically with this problem, and partly due to the unique context of the regional energy scene. An enormous section of the African economy is informal, and this applies particularly with regard to energy resources, the majority of which are produced and received utterly without reference to the commercial sector. Data must then be compiled from sources other than market tracking - surveys, and estimations of use of resources.

Information coming from many different bodies, governmental, international or NGOs, is often out of synch, and frequently contradictory, depending not only on the source but also on the viewpoint of the researcher on the major problems to be addressed. In addition, many countries do not have sufficient tracking mechanisms of their energy resources and usage (22% of regional countries regard energy as a ‘subordinate activity’, according to the African Development Bank), suggesting that all projections concerning the region as a whole are merely approximate.

METHODOLOGY

The most striking feature of the African energy situation is over-consumption of low grade traditional energy sources such as fuel-wood, charcoal and non-woody biomass on the one hand, and under-consumption of high quality modern fuels like coal, Liquefied Petroleum Gas(LPG), natural gas and New and Renewable Source of Energy (NRSE) on the other. Large disparities exist among countries in sub-Saharan Africa, with only five countries accounting for 70% of total modern energy consumption for the region (Nigeria, RSA Cameroon, Botswana and Zimbabwe). National per capita energy consumption varies by a factor of more than 10 between the highest user and the lowest (World Bank, 1990). Enormous disparities also exist between urban poor and rural users and the higher income groups throughout the region.

Per capita energy consumption has been declining over the last 10 years and is set to decline even further as population continues to increase and electricity generation continues to show a downward trend. The generation of hydrogen-based electricity has dropped by more than 20 per cent in the past decade (US Department of Energy, 1991).

Traditional fuels account for over 60% of total energy consumption throughout sub-Saharan Africa (see Figure 1), and in certain regions, such as Burundi and Burkina Faso, the figure is as high as 90%. The oil producing countries do not show any major deviations from this situation. Since household energy use stands at about 68% of total energy consumption, and traditional fuels account for 77% of household consumption in the region as a whole, it is clear that the household is the major actor in energy matters, the major user of primary energy sources, and furthermore, the major decision-maker in terms of practicable energy policy throughout sub-Saharan Africa. Official spending on biomass, standing at about 2.2% of total allocation of energy funds (see Figure 2), is markedly disproportionate to the stature of this fuel source in the region.

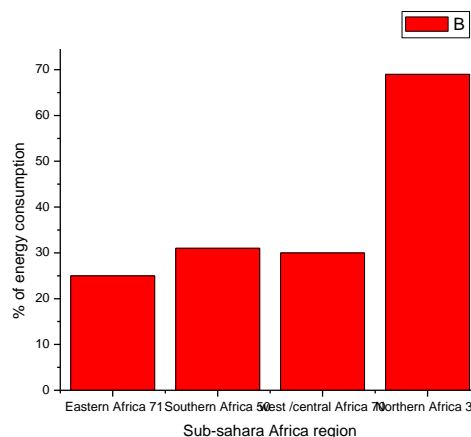


Fig. 1: Traditional Fuels - Share of Household Consumption of Energy by Sub-Region (%).

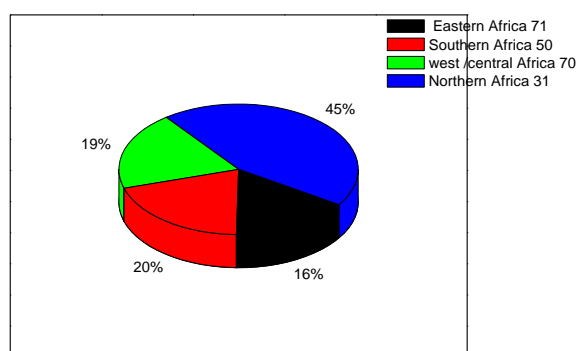


Fig 2: Household Consumption of Energy by Sub-Region

There is more variation in the reliance on traditional fuels in the East and Southern region than in West and Central Africa, ranging from 14% in RSA to 70% in Sudan. It is estimated that, on average, the Southern region, excluding RSA, relies on fuel-wood for 89% of its energy needs. With the inclusion of RSA this reliance declines to 58%, illustrating the difficulties of regional generalizing. In North Africa, biomass (largely residues) represents about 30% of the energy balance of a country such as Morocco.

The traditional energy sources are clearly not efficient enough to service energy intensive activities and therefore much of the debate surrounding energy resources in sub-Saharan Africa concerns the harnessing or importation of other fuel sources for the support of nascent industries and services. On the other hand there is also a question mark over the ability of woody biomass resources to cater for the majority of sub-Saharan African peoples who depend on it for their basic subsistence.

In spite of the enormous biomass potential in Africa, the very unequal distribution of resources is a major problem to sustainable supply and contributes to the deforestation of several zones in the sub-region. In Southern Africa, for example, the forest cover of Malawi is only 0.38% as against 53% for Swaziland.

Although biomass is a renewable resource, its over- or miss-use can lead quickly and easily to shortages as was witnessed in the 'fuel-wood crisis' in North Africa in the eighties. Despite many predictions that a similar crisis would overtake parts of sub-Saharan Africa, nothing on that scale has yet taken place. However in many areas wood-fuel resources are under severe pressure, a fact reflected in the growing use of inefficient and unhealthy non-woody biomass resources such as animal wastes and crop residues in some rural areas, and increasing prices for woody biomass in most urban centers. Land clearing in certain areas has meant a notable increase in actual labour consumed, especially in terms of distance travelled in order to secure a sufficient supply of fuel. The area of cleared land around Khartoum, for example, already stands at a 400 km radius and is expected to reach 600 km by 2005. Considering that at the same time real wages throughout the region have been steadily falling, the question of fuel supply in sub-Saharan Africa requires urgent appraisal.

Many sub-Saharan African countries share the problem of over-exploitation of wooded lands. Vast areas that were once highly productive in terms of biomass yield have been completely depleted. Estimates indicate that over 11 million hectares of tropical forests are lost annually under excessive clearance and mismanagement. The African Savannahs (12.5 million km²) are being cut down and depleted at an accelerated rate. In the Sudan 31 km² of the woodland Savannah are lost annually, while Ethiopia is left with only 3% of its total forest cover. In Nigeria, 12.5 million ha are subject to ecological degradation, while up to 2 million ha have been lost to date.

At the same time, information on the extent of the loss of biomass, often equated with deforestation, is highly inaccurate and sometimes contradictory. In countries like Mali, Burkina Faso and Kenya, recent studies tend to invalidate the trends forecast in the 1980's of a major depletion of supply and demand of traditional energy sources, and that this situation would become even more aggravated. In fact, it now seems that the productivity of forests and the number of trees might have actually increased, rendering the fuel-wood deficit uncertain and, in all instances, localized.

The African Development Bank notes that there is a fundamental flaw in the assumption on which analysis of energy supply and demand is founded, specifically that diminishing fuel-wood supplies are a result of inexorable growth in household consumption. There is, however, much evidence suggesting that the major cause of deforestation is not fuel-wood demand but land-clearing for agricultural production and human settlements.

Furthermore, the official and donor's conception of the problem has often been at odds with the perceptions of the populations concerned. Local people do not necessarily perceive fuel-wood in itself as a problem or even a priority, considering the range of difficulties they often face. Since wood is considered a free

commodity in rural areas, fuel production appears to be economically unattractive to the individual smallholder. Woody biomass plays an important role in the entire agricultural production system on which people's subsistence depends. These needs include fodder, fertilizer, food, fruits, medicine, dyes, cultural/religious and environmental protection. Fuel-wood is therefore largely regarded as a by-product. Equally, therefore, the threat of extinction or significant reduction of woody biomass resources in a particular area is synonymous with a threat to the sustainability and well-being of African populations.

DISCUSSION

Throughout Sub-Saharan Africa the population continues to increase at a rate of 3% per annum. However the average age has decreased over the past three decades, and currently 45% of the population is aged less than 15 years. Due to the changing trends in the age structure, the equilibrium between the active population (15-60 years) and the dependent population (less than 15 years and over 60 years) will equally undergo some modification. It is also estimated that the urban-dwelling population will rise from 34.5% in 1990 to more than 50% by the year 2000. Rural areas tend to be almost exclusively consumers of wood while the urban centers prefer charcoal.

The literature on the fuel-wood question suggests that there are a host of complex sociological, economic and ecological factors which actively shape the nature and magnitude of the energy crisis confronting poor households in Africa. Reference is often made to scarcity of labour, transport difficulties, competing demands for wood products, land tenure systems and patterns of population settlements and movement. It has been stressed that there is a close link between energy, water and food, and that fuel scarcities, while serious, are only one of the numerous difficulties which threaten survival. Fuel-wood shortages are a symptom of widespread rural poverty and are linked to the more fundamental dimensions of survival, production and land management.

Commercial fuel consumption for this region is about the lowest in the world. This clearly reflects upon the low level of economic activity in the region. In the continent as a whole, access to electricity stands at about 20%. In rural areas it is generally below 5%. South Africa accounts for 75% of all commercial energy consumption in the region.

Commercial fuel supplies are used mainly in and around the mining and urban enclaves to satisfy the needs of transport, industry, services, households and a small amount for commercial agriculture. The commercial energy mix of countries within the region varies considerably, and is to a large extent dependent on the composition of energy resources. All the countries in the region rely on oil to a large extent. With the exceptions of South Africa and Zimbabwe, petroleum represents the largest source of commercial energy. In all cases, besides Angola, Cameroon,

Nigeria and Gabon, the demand is met by imports. This causes a growing drain on the economies of many countries and uses up scarce foreign exchange earnings. In Tanzania, for example, although oil constitutes only 7% of total energy consumed, it costs the nation over 60% of its total export earnings in 1985 (WEC, 1992). The consumption of petroleum products also represents a key source of revenue for the region's governments through taxes and surcharges.

The transport sector consumes a large section of the commercial energy supply, and passenger transport by car absorbs the vast majority of the energy use in the transport sector. The number of cars per 1000 in the region varies from 4 in Sierra Leone to 17 in Cote d'Ivoire. The average for Africa is about 7, which is high compared with other developing countries (Korea: 6; India: 2; Bangladesh: 0.3).

	Industry	Transport	Residential	Total
Solid fuel	3.8	0.2	1.2	5.2
Petroleum products	12.5	21.1	11.9	45.5
Gas	4.7	-	0.02	4.7
Electricity	1.9	-	1.3	3.2
Total conventional energy	22.9	21.3	14.5	58.7
Biomass	3	-	93	96
Total	25.9	21.3	107.5	154.7

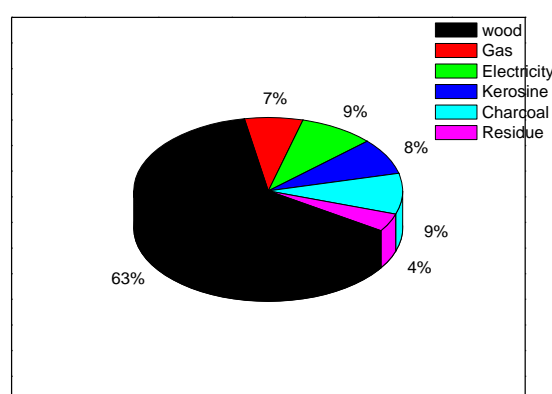
Source: ADB, Energy Sector Policy 1994.

Table 1: Energy Consumption in Sub-Saharan Africa (Million TOE)

Mining and non-energy intensive industries dominate the industrial sectors. There are, however, a few energy intensive industries, such as VALCO, a trans-national aluminium production company in Ghana, petroleum refining companies in many countries, and fertilizer companies and steel and cement plants in Nigeria.

While commercial energy accounts for most of the demand of industry, transport and agriculture (see Table 1), the vast majority of energy use remains centered on the household where non-commercial fuels pre-dominate, thereby skewing the data of energy use patterns in sub-Saharan Africa to some extent. The predominance of household energy use in the region, and of wood and charcoal in the household has recently been given some of the attention it clearly deserves, particularly by the African Development Bank (ADB) That said, data collection, which relies more on survey than national statistics, does not encompass all nations equally as of yet.

The energy consumption of the household (defined as a group of individuals with or without family ties, taking their meals together, pooling their financial resources, acting under the same authority) in sub-Saharan Africa has preponderance over the total demand of all other sectors put together and relies overwhelmingly on traditional fuels. Biomass supply for household energy consumption in Africa exceeds current demand, and the supply structures to fuel-wood buyers in urban and rural areas are currently quite adequate. However, this overall picture fails to depict the acute shortage in selected pockets in each African country. Added to the growing demand for traditional fuels, particularly charcoal, this means that the sustainability of supply of these fuels in some countries, in the near future, will be contingent upon practices of land use management and 'popular' approaches to afforestation and reforestation.

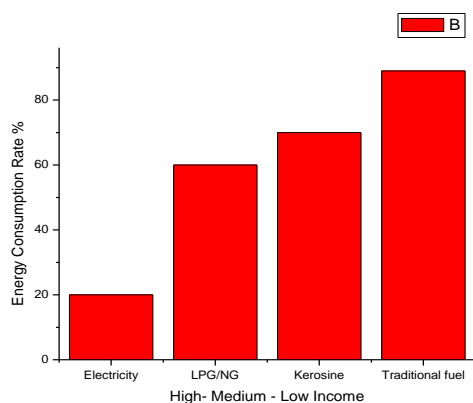


Source: Household Energy Consumption Patterns in Africa, 1996

Fig 3: Domestic Energy Demand in 13 SSA Countries in 1994.

Despite its dominance, wood is not the only fuel used in the sub-Saharan African household (Figure 4). A number of factors influence what sort of energy source is used, the most significant being household income; in general the higher the income and levels of education the more likely it is that a household will use alternative fuels like LPG and electricity. This correlation largely manifests in urban areas. In rural areas the same trend can be discerned, although blurred by the degree of social homogeneity, the non-diversification of energy uses, the inaccessibility alternative energies and the unchallenged dominance of fuel-wood.

The ADB study further reveals that lower income households are the least consumers of energy and that total energy consumption increases with income. Despite the fact the primary fuel (wood) is commonly free in rural areas, energy consumption is markedly less than in the industrial countries, a far higher proportion of the household income is allocated to energy in Sub-Saharan Africa than in the West (see Table 2), varying from 9.5% in Burundi up to 22.3% in Equatorial Guinea.



Source; ADB op cit.

Fig. 4: Share of Modern and Traditional Energies per Income category of 13 Countries in Africa (%).

Sub-region	Energy expenditure (% of income)
East Africa	12.7
Southern Africa	11.9
West/Central Africa	14.1
North Africa	7.9

Table 2: Household Energy Expenditure (% of Income) per Sub-Region

Other fuels used in households are LPG and Natural Gas (mainly in urban areas), electricity and kerosene - these last two being used mainly for lighting in both urban and rural areas. Various residues are used as energy in rural areas which have experienced severe shortages of woody biomass. There is a certain amount of use of New and Renewable Sources of Energy (NRSE), but their level of use remains insignificant.

If current consumption patterns are maintained, the average growth rate of household energy consumption will be in the order of 4% per annum. Stimulated by a galloping demographic growth rate, this increase in energy consumption largely remains a function of biomass, whose trends of conservation will have equal or more of a share in shaping the household energy balance in the coming years.

The ADB report (1994), drawing on the close correlation between income levels and energy-demand structures asserts 'the preponderance of fuel-wood as an indicator of the poverty of households', and that 'fuel-wood is the fuel of the poor'. Thus despite many side efforts to reduce the demand for wood, its share of total energy consumption has been maintained at a very high level. This, the ADB points out, is explained by the fact that most users of wood-energy are poor and cannot afford to choose their fuel. Fuel-wood remains relatively cheap, while top-down international economic programs have ensured that other types of fuel cannot be subsidized.

For the great majority of African households, wood and its derivatives will constitute to be the only energy source for cooking for a long time to come. For this majority the availability of fuel-wood is a question of survival.

ENERGY SOURCES AND SUPPLY CONSTRAINTS

In general, sub-Saharan Africa uses low quality, inefficient sources of energy, which appear to be becoming more difficult to produce and renew, while at the same time producing high-quality, efficient fuels which are largely exported - petrol, natural gas and uranium. This is due partly to there not being a large domestic market for these fuels, partly that their export serves to service debts, and partly to the fact that control of these products is largely in the hands of international corporate bodies. While the supply of biomass fuels appears to be threatened, that of conventional fuels (petrol, gas and hydroelectricity) is actually growing, albeit irregularly, and driven more by expanding demand outside of the continent, than that inside. In 1986, for example, total production of petrol and natural gas in Africa was in the region of 30 million tonnes greater than that of Europe, while final consumption of the same fuels was six times less. By comparison, practically equivalent production in East and South East Asia (including China) stands at a ratio of 3:1 greater than consumption. However there is much intra-regional trade in Asia (40%) in comparison with Africa, where intra-regional trade accounts for only 6% of total trade. The reasons for this remain under-analyzed.

Oil and Petroleum Products and Natural Gas

Proven oil reserves at the end of the 1980s were estimated at 8 billion tonnes. Thus, on the basis of current production rates, known reserves are sufficient to cover 25 years of oil production. Exploration activities are not particularly well sustained in Africa. Numerous sedimentary basins on the coast and in the interior, where new discoveries are probable, are prospected little or not at all. The oil companies are reluctant to take up costly drilling programs which cannot be funded by their national companies. Gabon and Nigeria, however, are intensively engaged in prospecting in order to refurbish their known reserves.

Africa exports about 80% of its oil production. This is about 16% of the global total while consumption represents only 3% of the global total. At the same time, 40 of the countries are net importer of oil and petroleum products. Other than Nigeria and Angola, which have by far the largest oil reserves in sub-Saharan Africa (89%), oil production throughout the sub-continent is in the hands of foreign companies, nine of whom (Elf, Chevron, Shell, Amoco, Marathon, Exxon, Sun, Conoco, Total) control the mining rights to 75% of the mining territories of 28 countries. National societies, particularly Nigerian National Petroleum Corporation (NNPC) in Nigeria and Sonangol in Angola, are still responsible for half of the

total oil production (338 million tonnes in 1992). Clearly this has an impact on the direction of revenue from oil exportation.

Proven natural gas reserves are estimated at about 9,771 billion cubic metres at the end of 1991, about 6.6% of the global total, 56% of which is located in North Africa. The remainder is divided among 16 Sub-Saharan countries and Nigeria (33%). In 1991, 4.75 billion cubic metres of gas in Nigeria was commercialised from a brute production of 28.9 billion, 2.4 billion cubic metres was re-injected, and the rest was burnt off, representing a loss of 18 million tonnes of Oil Equivalent. In 1988, Africa represented 1.5% of global gas consumption despite having 10% of world population.

The oil industry in the region is, except when controlled by foreign interests, heavily regulated by governments through the determination and control of prices and, in many countries, direct involvement and monopolistic control of procurement, refining and distribution activities. Governments are often major shareholders in oil companies and refineries. Besides the well-developed South African market, the market for petroleum products lacks adequate institutional infrastructure, is disjointed and characterized by inefficient and inadequate transport and distribution systems. The inadequacy of the transport sector is especially detrimental to land-locked countries.

The current state of the petroleum products industry in the region (excluding South Africa) is poor and the cost of supply and distribution excessively high. This represents a fundamental obstacle to the economic development of the region. Much scope exists for a rationalized system which would enable large savings. It has been estimated that rationalization could enable a saving of US\$ 270 million for the Eastern African region, with Tanzania and Zambia showing the largest potential for improvement. However, the major problems are procurement, refining and distribution inefficiencies. Difficulties with procuring oil are due to the lack of foreign exchange reserves, lack of proper purchasing skills or proper bidding procedures, and the concentration of procurement activities in the hands of the entities with little or no incentives to minimize actual costs. The region's refineries generally suffer from poor outdated technical structures, are small in scale, lack appropriate maintenance and repair (due to the lack of foreign exchange), have low utilization rates, and operate in a small market. Distribution is rendered problematic due to the poor state of storage and transportation infrastructures, the operation of which is affected by the lack of appropriate skills in the areas of logistics and service management.

	Oil and its derivatives	Natural gas	Coal	Hydro-electricity	Total
North Africa	163	53	0.3	0.7	217
SSA	140	3.5	4.5	3.9	152
Total	303	56.5	4.8	4.6	369

Table 3: Primary Energy Production in SSA (Million TOE)

Country	Oil	Coal	Gas	Biomass	Hydro
Nigeria	27	0.4	12.6	59	1
Ghana	21	-	-	69	10
Kenya	21	1	-	70	8
Ethiopia	8	-	-	90	2
Zimbabwe	10	50	-	25	15
Botswana	17	-	-	73	4
Cameroon	19	-	-	67	14
Chad	33	-	-	77	-
Average	19.5			66.25	

Table 4: Estimate of Primary Energy Supplies (%) in Representative Countries of Each Sub-Region.

Hydropower

Two large areas of sub-Saharan Africa are particularly rich in resources for the generation of hydroelectricity: the axis of the great African lakes from Kenya to Zambia, and the Atlantic coastline from Guinea to Angola. Zaire, straddling these two zones, possesses nearly 60% of total African hydroelectric resources. These resources are estimated at 1,383 GWh/year, with a little under a half (46%) considered technically exploitable, and about one quarter (27%) economically exploitable. Technically exploitable resources represent about 5% of the corresponding world total. Only 7% (43 GWh/ year) of technically exploitable resources (12% of economically exploitable resources) have been developed to date. Production has dropped sharply from a level of 60 GWh in 1980, principally due to cessation of production at the Cahora Bassa dam in Mozambique. In 1989 hydroelectricity covered 45% of Africa demand (119 GWh).

Electricity

Electrification is at an embryonic stage throughout the continent, and particularly in the countries south of the Sahara. Only six countries in sub-Saharan Africa have an installed capacity exceeding 1GW. The largest energy market in the region is ESKOM's Southern African Electricity grid, which links South Africa and many of its neighbouring states. This grid, which has an installed capacity of some 36 000 MW, that supplies Botswana, Lesotho, Mozambique, Namibia and Swaziland as well as RSA. It is also indirectly linked to Zambia and Zimbabwe. The latter two countries have interconnecting grids, and Zambia also has links with Zaire. Kenya has a link with Uganda.

The electric power supply industry in the region is almost invariably government owned, highly centralized and politically regulated. Although the region has no shortage of the resource base for economic power generation and supply, there has been deterioration in the performance of the electric power utilities, and a depression of the electricity markets of the region in the 1980s.

Total installed capacity in the region amounts to some 55,000 MW with South Africa alone having some 36,000 MW. With the exception of South Africa, infrastructure is still largely characterized by:

- Isolated networks with little or no interconnection between countries
- Low fuel use efficiency
- Low capacity factors, and high distribution and transmission losses

Apart from these inefficiencies, the reliability and availability of existing installed electricity systems is low. In Nigeria, for example, there has been such a serious problem with power reliability over the years that most industrial establishments and upper income households install expensive electric power generating sets. These amount to over half of total installed grid capacity. In some countries isolated sub-national grids are still to be found. The cost of electricity is high by the standards of developed countries, and this provides a serious obstacle to the expansion of electrification.

Wood and Peat - Constraints

The potential of natural forest resources in sub-Saharan Africa is impressive. Forest covers 22.2% of a total land area of 477 million hectares. Biomass resources are estimated at about 82 billion tonnes, with an annual average growth of 1.7 billion m³. This is a potential of 168.2 tonnes per capita. Productivity, at 3.9m³ (2.7 tonnes) per capita, is more than sufficient to cover the annual per capita demand for fuel which is about one tonne. However these aggregates conceal the considerable differences in terms of resource distribution and production fluctuation that exist between the sub-regions of the continent and within the countries themselves.

Efforts to address the energy situation in sub-Saharan Africa have had to meet a number of constraints. Substitution of fuels has been difficult due not least to the prohibitive price from the point of view of most consumers. But added to this are inter-related problems associated with the land tenure laws throughout the region, with the legacy of previous government policies combined with confusion as to how best to formulate more effective energy policies, and with public awareness of the existing problems.

LAW

With regard to land tenure law, the trajectory of practically all sub-Saharan countries shares a combination of three major factors:

- Pre-colonial laws or customs which in general held the land in high esteem
- Colonial regulations, designed for the most part to keep the populations away from land resources
- Post-independence legal structures.

Following the independence of most African states in the 1960s, some of them adopted new legal systems and others maintained the inherited structures, including an impressive number of all kinds of subjects and sectors with the ad hoc additions deemed necessary. To date, by and large, we can distinguish two typical situations in respect of the legal structures of African countries. On the one hand there are countries with a modern "framework" law, usually of a recent date. These laws are normally rather complete as regards principles followed and objectives stated. The general guidelines included in these laws have, with some exceptions, only rarely been turned into effective and applicable regulations, mechanisms or by-laws. Frequently these laws do not address the energy sector directly which makes it difficult to deal with complex inter-sectorial issues.

On the other hand a group of African countries have maintained former colonial law on a range of subjects and sectors. Colonial land tenure laws and regulations remain marked by the concern to keep the forests away from the populations and their activities (wood-cutting, poaching, bush-fires, pastureland and agriculture, etc.). This trend that prevailed almost everywhere was to reinforce restrictions and impose rigid control that should prevent people from the illegal exploitation of forestry resources. In the transition to independence, much of the control of forested territories was left in the hands of forestry departments, who apply a similar approach to this day, often with antagonistic results. But coercive measures have not been able to stop forest degradation, or even prevent the population from continuing to exploit the forests illegally. This degradation was aggravated by the adoption of land laws which did not take due consideration of community traditions regarding management practices.

These collections of laws often lack harmony and coherence; sometimes provisions are even contradictory. They fail to address important and complex aspects, such as the delineation of national versus local responsibilities, the responsibilities of the specific governmental and non-governmental institutions, the issue of reparation versus prevention of environmental damage, the relation with jurisdiction on other subjects, etc. In respect of energy, the division of legal aspect to cover mining, forestry, and industry, development or financial law apparently strongly affects the required coherence of policy making. Consequently the effect of these laws is marginal.

Apart from the evolution of formal legal structures, however, parts of the traditional community laws of the African continent play a considerable role. To a certain extent these laws have survived because of the physical inability of some states to exercise a complete

jurisdiction over their territory, due to lack of facilities or sheer size. Another important reason, undoubtedly, is the modest legitimacy of a number of regimes in areas outside their direct control. The co-existence between customary law and modern regulations has often resulted in antagonisms leading to a number of conflicts between the government and local populations living around state-developed centres, on the one hand, and the local populations and new private occupants on the other, as populations claim their right to collective ownership over newly developed laws.

The excessive centralization of state administration has been a deterrent to the active participation of the populations in land and forestry management. The almost exclusive and repressive character of governments' intervention to protect the environment was not conducive to the popular participation of grassroots communities in development activities (afforestation, bush-fire control, soil erosion control, etc.). (In Sudan, a land law dated 1925, ratified in 1970 and updated in 1989 stipulates 'that all virgin lands and forests as well as free unoccupied zones shall remain the property of the State unless proof to the contrary is produced').

POLICY

Clearly the formation of energy policy has been hampered with problems related to these legal structures. Energy departments as specialized bodies were only created towards the end of the 1970s and early 1980s, in response to the oil crises. In most countries, energy structures were established within central Ministries. These entities were charged with the responsibility for policy formation, planning and the development and use of the country's energy resources. However, Energy Ministries exist side by side with a multitude of institutions dealing with one or other among energy issues. These are usually a Forestry Department, Ministry of Agriculture, Ministries of Environment and Natural Resources, Ministry of Local Government, Ministry of Commerce and Industry. Energy research is carried out in universities and other higher educational institutes. The problem is that these institutions don't always work in concert. This could be attributable to weak lateral linkages, coordination and communication between the various institutions. The output of research institutions is hampered by a lack of strategic research programs, poor co-ordination and the absence of adequate funding and care on the part of the government. Driven by the need for effective communication, some countries have created National Energy Commissions/Boards to deal with the problem. Senegal, Ghana and Burkina Faso are cases in point.

In addition, many decisions at governmental level have exacerbated the problem of biomass supply with development policies. The post-independence era has witnessed a very slight deviation from the inherited colonial development policies. The agricultural sector remained dominant, export-orientated, neither intensified nor diversified and with minimum alternatives for the vast majority of rural populations.

Common features of the broad developmental policy frameworks for the majority of sub-Saharan countries can be summarized as follows:

- Increase agricultural production of exportable crops
- Increase agricultural production of domestic staple food
- Encourage development of agro-industries
- Increase job opportunities for rural population.

In the implementation process of these policies more land has been cleared and put under irrational agricultural production to simultaneously meet the food demands of the constantly growing population and the pressing demands of the commodity market. However, governments tended to give top priority to commodity crop production over food crops. Under these policies pressures on land and natural resources increased, and deforestation and environmental degradation continued at an unbridled pace.

Policy issues related to bioenergy sub-systems have invariably stressed the preventive approach and focused simply on supply/sustainability of fuel-wood and biomass through conservational measures, and to a lesser extent on energy demand at the point of end-use. Fuel-wood is often considered in the context of environmental protection rather than in its real economic perspective. As a result neither incentives and financial structures nor legislation and enforcement measures are geared properly to serve these traditional fuels and other bioenergy sub-systems.

POPULAR PARTICIPATION

Considering that pressure on energy resources is currently highly localized, it should come as no surprise that people living in wood deficit zones have a greater awareness of the problem. A survey carried out in Senegal and Gambia commented: 'People are aware of the environmental implications of exploiting the biomass resources for firewood and charcoal and they fear that a bio-mass energy crisis may occur in future if conservation measures are not embarked on. People emphasize the need to plant trees and control the rate of exploitation of biomass resources for firewood/charcoal. They also ask the government to subsidize the cost of LPG and electricity so that they will depend less on firewood/charcoal for their domestic cooking needs', (UNEP/ UCAD, 1996).

However government action does not always take place at the precise location where it is felt necessary. On the whole, given that reforestation operations were often carried out on contract, the interest of local populations concerned has been low. On the other hand, small operations referred to as "village woodlots" have enjoyed the full support of the populations and produced better results. But even where States have undertaken some activities in the area of environmental protection and energy management, the results expected have rarely been achieved. In the opinion of those interviewed (community leaders and professional

associations) the populations are often not consulted and so do not feel concerned by the projects, particularly the forestry ones initiated. Besides, the programs do not always correspond to a need felt by local populations. In Botswana for example, only 25% of respondents happen to be aware of reforestation activities going on in their region. The large majority feel that such programs would be better managed by local communities and less than 16% of the populace have confidence in the State (ADB 1994 - Households).

In the African context, instruments for public information dissemination include the press, radio, television, schools universities and NGOs. Often it is stated that the absence of "modern" means of communication and illiteracy are major impediments to addressing the general public. Experience with the successful marketing of commercial products such as baby milk and pain relievers suggest that this is not necessarily the case.

THE ENVIRONMENT

The current state of land and environmental degradation in the Sub-Saharan African countries mostly results from the structure, functions and objectives of policies related to natural resource use. It can be said with reasonable certainty that the colonial policy which was motivated and governed by the world commodity markets (Redclift, 1989) has taken its toll on the environment. The split of the legal/institutional and environmental framework among several actors, often with divergent interests further creates high and permanent risk of degradation and depletion of natural resources. The conditions for the sustainable development of African countries are thus jeopardized. Exploitation of bio-mass for bio-energy purposes is considered as a major contributing factor to land/soil degradation in sub-Saharan Africa (World Bank 1992). Annual soil loss due to erosion is reported to be 290 metric tonne/hectare for steep slopes in Ethiopia, and between 10 to 20 metric tonnes/hectare in West African gentle slopes (World Bank, 1989). These figures are very much higher than the acceptable rates of soil erosion in a relatively stable ecosystem. They are frequently put down to growing household energy needs.

However studies have found that other modes of land-use have a more compromising impact on the ecosystem. These essentially are agricultural expansion and human settlement. The adverse consequences of traditional energy use on the environment are mitigated by the fact that rural households secure their household energy provisions from dead wood, wood residues, branches and other bio-mass collected on the farm.

Countries	Total amount of lost soil/yr (mt)	Rate of erosion/hec/yr (mt)
Ethiopia	500 million	290
Kenya	--	138
Nigeria	13 million	14.4
Zimbabwe	15 million	50

Source: World Resources 1989

Table 5: Rates of Soil Degradation in Some SSA Countries

Desertification as defined in the Rio Convention refers to soil degradation as a result of human activity. It is worth taking account of other contributing factors to this activity however. Barrow (1991) proposed that some environments are more vulnerable to degradation than others. These susceptible environments can be grouped as follows:

- Areas with high slope values (Montane Highlands)
- Easily damaged soils (soils under rainforests)
- Fast draining areas (dry lands)
- Coastal lowlands
- Areas with torrential/ intense rainfall (Guinea/Sudan Savannah)
- Areas with high drought frequency (Sahel Savannah)
- Areas with violent climates (rainforests/ Guinea Savannah)
- Areas subject to locust invasion (Sudan Savannah)

All these vulnerable environments are found with varying extent in Sub-Saharan Africa. In fact the major ecological zones in the region are naturally susceptible to soil/land degradation. As an essential soil binding/protecting agent, bio-mass removal or weakening may interact with the environment by triggering off a series of degradation events that ultimately culminate in erosion and complete loss of top soil.

Fuel-wood collection is more likely to contribute to this problem in drier environments and uplands than in other relatively stable ecosystems. In the dry Savannahs (Sudan/Sahel) the rate of bio-mass depletion is higher in the extreme than both the regenerative abilities of the land and annual forest plantations. In the highlands of Ethiopia forests have been reduced from 16% to only 3% over the last 20 years.

FUEL SUBSTITUTION

Fuel-wood substitution and fuel switching seem to be closely linked with household incomes and accessibility more than anything else. Cost is the major reason which forces households to stay with fuel-wood as the primary base fuel. It is also noticeable that households go down the energy ladder when a higher grade fuel is not available on the market or when they have experienced a decline in their incomes. It appears that the present landscape of energy use will remain unless there is a significant improvement in the income base of African households, particularly in the rural areas. Looking at end-uses, LPG seems to be the fuel

with a promising future for cooking in urban areas. It is also in urban centres that access to electricity has the best opportunity of being improved, but at a pace which could be slowed down by the high urban growth-rate in most African countries.

In Ghana 10% of households in the high-potential zone use LPG as compared to 5.3% only five years ago. In Egypt, users of LPG have increased from 60% to 69% over the last five years. While the proportion of households using kerosene has declined over the same period from 3% to 2% and from 70% to 57% in Ghana and Egypt respectively.

The development of New and Renewable Sources of Energy (NRSE) has been advocated as a policy option, but in spite of the experimentation with some NRSEs being conducted in a number of countries, the enthusiastic call for their large scale application has remained largely rhetorical, and little has been achieved on the ground, rendering insignificant the impact of these sources on energy provision, at least for the foreseeable future. Although the use of solar energy is familiar in countries of the Sahel it is still marginal. Many households have not heard about it, neither do they know how the equipment functions nor the advantages they could derive from it.

The development of NRSE has not taken off mainly due to constraints of high initial capital and production costs and lack of established performance standards for design and installation. In Burundi where the promise of developing biogas technology is enormous, relevant programs were stifled due to lack of funding. In view of the cost of diffusion, governments offer initiation costs for some NRSE industries, play a role in co-ordination and monitoring and make provision for Research and Development and related activities of pilot projects, as well as seeking support from donors to overcome the investment cost involved in the application of development of these technologies. In Zambia, for instance, the government has removed sales taxes on photovoltaic systems and is proposing to offer guarantees to banks willing to lend income generating NRSE technologies. In the Sudan, the policy stipulates the establishment of renewable energy credit facility programs for manufacturers, users and importers. In Zimbabwe and Sudan, the policy considers the exemption of renewable systems from import duties and production taxes.

Many rural households in areas hard hit by bio-mass loss have turned to the use of crop residues and animal wastes as an energy source, the ramifications of which are dubious in terms of health. Energy substitution could also be achieved by making use of local resources such as these if appropriate technologies were introduced. The development of such technologies is still at an experimental stage, be it biogas in Burundi and Burkina Faso, peat in Senegal and Burundi or coal in Southern Africa. Equally, renewable energy technologies have not yet achieved the mature status of being successfully marketed independent of government or other subsidies. In terms

of energy substitutes, Africa has an enormous potential which needs to be explored and exploited.

SOCIO-ECONOMIC AND ENVIRONMENTAL IMPLICATIONS

The local production and use of bio-mass resources as substitute for fossil-based fuels offers many attractive benefits for the African continent; however, they could also have negative effects if not managed properly. The following socio-economic and environmental implications should form the basis of a more detailed study on the impact of biomass resource development to guide appropriate national policies and measures.

Socio-Economic Implications

The global quest for alternative sources of energy, especially in the area of transportation fuels, presents an opportunity for local and foreign investments in Sub-Sahara Africa, as well as increased export earnings. Pursuing Africa's biomass potential would have a domino effect: it would boost agricultural development, boost technological advancement, and bring job opportunities, thereby improving quality of life. Because bio-mass resources can be converted to liquid and gaseous fuels, electricity, and heat, they can increase access to modern forms of energy for the Sub-Sahara African population. Moreover, producing bio-mass resources domestically reduces the continent's dependence on foreign energy sources and vulnerability to supply disruptions.

Bio-mass resource cultivation, harvesting, and processing could have a direct impact on rural development and poverty reduction. It could improve rural livelihoods by providing new income opportunities to families and communities growing biomass, or through direct employment. Using biomass resources in stand-alone power generation units could insulate poor rural households from energy price fluctuations, allowing for an independent electricity source.

The expansion of biomass resource development could also have some negative socio-economic effects on rural communities. A study by the World Watch Institute points out that in the biofuels industry, most jobs are found at plantations where wages and working conditions can be very poor. Further, companies can make false promises about jobs for local communities. The study found that small farms could be more effective in job development than large scale plantations, stating that small farming systems in Gambia provide livelihoods for 260 times as many people per hectare of land as oil palm plantations. Depopulation of regions could also be associated with large-scale monoculture plantations due to depletion of traditional wood and food resources.

Environmental Implications

The local production and use of bio-mass resources offers many benefits to the environment, including

offsetting greenhouse gas (GHG) emissions associated with burning fossil fuels, waste utilization, and erosion control among others. Clearly biomass technology directly benefits the environment while helping solve pressing environmental problems.

Using bio-mass to produce energy is carbon neutral because it releases roughly as much carbon dioxide (CO₂) as it takes in. For every MWh of bio-mass power, approximately 1.6 tonnes of CO₂ are avoided (Morris 2008). This figure includes 0.8 tons/MWh from avoided fossil fuel use and 0.8 tons/MWh avoided from bio-mass decomposition or open burning. The use of biomass resources, managed in a sustainable way, would reduce CO₂ emissions and help tackle global warming.

While CO₂ is the principal GHG, methane is a close second. According to the Intergovernmental Panel on Climate Change, methane is about 21 times as effective as CO₂ at trapping heat in the atmosphere. Therefore, reducing 1 tonne of methane has the same positive effect as reducing 21 tonnes of CO₂. Methane is the principal component in biogas, and as described earlier, it is produced by anaerobic digestion or fermentation of biodegradable materials such as manure, sewage, and Municipal solid waste (MSW). Biogas capture and utilization presents an attractive opportunity for waste management in Sub-Saharan Africa because it is a valuable renewable energy source that can be used to provide electricity while reducing methane emissions. This technology could be particularly effective in handling rubber wastewater, which is otherwise dumped in rivers, creating serious pollution problems. The green by-product from biogas digesters are rich in nutrients and could be reapplied to rubber plantations. As Africa plans to further develop the palm oil industry, biogas to-electricity technology could be used to handle the industry's waste. Another waste management problem with environmental and human health implications in Sub-Saharan Africa that could be tackled with bio-mass technology is the disposal of MSW. The use of waste as an energy source provides two important benefits: environmentally safe waste management and disposal, as well as clean electric power generation. Waste-to-energy combustion reduces the volume of trash by about 90%, decreasing the amount of land required for garbage disposal by 90%.

Bio-mass resource development, under proper management, could be beneficial in managing soil erosion. Afforestation and reforestation activities could prevent the soils from being washed or blown away, and residues from production and harvesting could provide additional soil protection as well as nutrient supply and moisture retention.

Some of the negative environmental impacts associated with the production and use of bio-mass resources include deforestation, increased GHG emissions, loss of biodiversity, and soil erosion. Deforestation is caused primarily by shifting cultivation (land clearing for crop production) and excessive logging. This could

have reverse GHG effects: (1) clearing is often done by burning, which releases CO₂; and (2) once removed, the trees no longer contribute to carbon storage. Africa's population relies almost entirely on biomass resources (firewood and charcoal) for its energy needs; therefore, using alternative sources is critical to forest sustainability. Charcoal, for example, is produced mainly from trees, so using alternative sources like coconut husks and banana peels would relieve the pressure on native forests. Deforestation also leads to soil erosion and decline in biodiversity. Additionally, loss of biodiversity could result from an increase in monoculture crops and plantations. A study by the Integrated Framework in 2008 stated that where forest has been replaced by oil palm or rubber trees, up to 80% of reptile, mammal, and bird species previously found cannot be supported by the new environment. The use of pesticides and herbicides also devastates fauna and flora. The study also points out that the palm oil and rubber industries are rife with unsustainable environmental practices. As Africa plans to revive and expand these industries, proper planning and management will be required to ensure protection of its rich biodiversity.

CONCLUSIONS

This paper estimates the bio-mass resources currently and potentially available in Sub-Saharan Africa and evaluates their power generation and transportation fuels production potential. A variety of bio-mass resources exist in the continent with large quantities and opportunities for expansion. These resources are more than enough to cover the continent's annual electricity consumption of 297GWh (CIA 2005) and oil consumption of 206 Dam (Index Mundi 2005). While the contribution of food crop residues, animal manure, and MSW is small in comparison to other resources at a national level, they could play a valuable role in stand-alone electricity applications and be particularly effective for households in remote rural areas. On the other hand, cash crop and forest residues, from medium and large enterprises, provide opportunities for large-scale centralized power generation.

Considering the potential biomass resources or the expansion of key existing resources such as oil palm, coconut, and sugarcane, the paper evaluates their fuel and power production potential on available cropland. It is estimated that of the total cropland in Africa, only 6% is currently cultivated and that the remaining cropland amounts to some 3 million hectares. It is unrealistic to assume that all of this land would go under cash crop cultivation, a portion of it may go under afforestation to maintain forest ecosystems and their unique biodiversity, or be used for food crops production and other agricultural activities, or be converted to urban land. If cash crop production was expanded to 30% of arable land, it could double the bio-power and biofuels production potential. The local production and use of bio-mass resources as substitute for fossil-based fuels offers many attractive benefits for Africa. The socio-economic benefits include attracting

investment opportunities, job creation, rural development, and poverty reduction. Benefits to the environment include offsetting the GHG emissions associated with burning fossil fuels, waste utilization, and erosion control.

However, if not managed properly, bio-mass resource development could have negative environmental impacts such as deforestation, increased GHG emissions, loss of biodiversity, and soil erosion. The socio-economic and environmental implications briefly described in this paper should form the basis of a more detailed study on the impact of bio-mass resource development in order to guide appropriate national policies and measures.

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**Nya Joe Jacob is a native of Akwa-Ibom, State of Nigeria. Mr. Nya Joe Jacob holds a Bachelor of Science Degree (Physics) Education 1987 from the University of Calabar and M.Sc Physics from Bayero University Kano 1997 in Nigeria. Presently he is a PHD student of St Clements University British West Indies studying Renewable Energy Technology. Mr. Jacob lectures in Federal College of Education, Kano Nigeria, Ogunsanyo College of Education, Lagos as a part time lecturer. He has attended many conferences and workshops locally and internationally and presented papers in some of the conferences. He is a Member of Sciences Teachers Association of Nigeria (STAN). Presently Mr. Nya Joe Jacob is a Physics Lecturer in the University of the Gambia, West Africa. He can be reached at email jjn136@yahoo.ca*

OPPORTUNITY OF FINANCIAL INVESTMENT IN CAMBODIA

Dr Chhiv S. Thet*

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Abstract

The financial markets have performed a vital function within global financial and economic system. The financial market is the heart of global financial system, which were mobilizing and allocating savings from the households and setting the interest rates and prices of financial assets (Rose and Marquis, 2008). The financial market was used as a facilitator between lenders and borrowers or sellers and buyers of financial instruments such as stock, bond and other securities. Besides, it channels savings to the business firms and institutions needing more funds for business and investment project and meet their business spending.

Thus, the financial market offers the significance to the financial system like financing, financial information, equities and corporate governance and financial investment. The flow of funds through financial market around the world divided into different segments depends on characteristics of financial claims being traded. One of the most important divisions is the money market and capital markets to finance for short-term and long-term investments raised by business firms, government units and other organizations (Rose, 2003).

Therefore, in order to sustain the financial system in the country, it's necessary to develop the capital and money markets to support the economic growth. When the financial markets were developed, the financial investment mechanism also produced, that is, corporations, government units and other institutions have chance to raise funds through issuance of financial instruments such as stock, bond and other securities to support the business and investment project. In this regards, investors also take an opportunity to invest their money into the securities investment. The opportunity is a choice for corporations to plan their investment development in the future and build their value depends on the capability of management with confidence of publics (Myers, 1977).

Also, it is an expectation of companies to find possibility to enlarge their investment project in the future and paying compensation to the shareholders and debtors in dividend and interest (Smith, 1986). The study aims to describe and focus on the opportunities and challenges of financial investment in Cambodia.

Key Words: Financial Market, Security Market, Stock Market, Financial Opportunity, Financial Investment, Investment in Cambodia.

I. Background

Cambodia is developing financial markets aiming to deal with risks arising in the financial system and also, remove obstacles to the financial development and build an alternative mechanism for financing and investment. Moreover, Cambodia today is attempting to integrate into the financial globalization, and especially into ASEAN's financial integration in 2015.

Accordingly, the Government of Cambodia has to improve the national economic growth and poverty reduction which was set out the Financial Sector Development Strategy (FSDS) 2006-2015 (RGC, 2007) for strengthening the financial system through the capital market development for improving benefits to support the national economic growth and assure Cambodia's competitiveness within the globalization framework.

The FSDS is a major strategy and roadmap to establish the Securities Market of Cambodia in order to mobilize the savings and capital for financing the government units and business firms to raise funds for investment and business projects, besides the banking system. However, the securities market is newest to Cambodia, which was required building the strong laws and regulations and international standard accounting and auditing system to insure the transparency, accountability, and good governance for both issuers and investors to perform the financial investment in the good manners, fairness and confidence. The Securities Market of Cambodia (CSX) was established on July, 2011 and it is a new mechanism of the financial investment to improve the local financial and economic system to meet the existed banking system. The mechanism allows government units and corporations to take this opportunity to obtain finance from the capital markets through issuance of financial assets such as equities and debt securities and other assets. At the same time, publics and investors take this opportunity to invest their money into the financial assets to obtain earnings from the interest rate, dividend and price appreciation of financial securities.

In this context, the mechanism provided the opportunity and benefits to development of Cambodia's financial and economic system in order to

improve the national economic growth by producing more goods and services to complete the requirement of the domestic markets.

Although, financial investment is a source of economic growth, but it is a basis of financial crises, because this mechanism has created many challenges in the country, the most capital flow in the capital markets is a source of debt and currency crisis. Moreover, most important concerns is that most of people are still not participative in the securities investment because their knowledge is still low and limited in terms of investment awareness, speculation, risk reduction, management and protection of investor's right, transparency and good governance, securities market operation, and securities laws and implementation of regulations and other policies involving financial investment.

Therefore, in order to assure Cambodia's financial investment process operates effectively and efficiently. Cambodia has to build strong laws and regulations to insure that those policies were efficiently carried out and protection of investor right along with public awareness education as well as confidence of investor. If do not so, Cambodia has to face many challenges to this investment. Because of the financial investment is an opportunity for all corporations to develop their investment in the future; but their value has to depend on company's management competence with publics' confidence. For securities issuance proportion of companies must be lower than company's total assets and properties (Myers, 1977) and paying compensation to shareholders and debtors in dividend and interest (Smith, 1986).

Although, the financial investment provides benefits to the national economy growth, but it take along famous risks with the financial globalization and financial infrastructure were not yet properly implemented (Misking, 2003), the financial globalization may bring the country fall into the financial crisis because of imperfection and other impact of external factors in the global financial markets which created the fraud, frighten behaviors and attacking for speculation, even if, those countries have a strong economic basis (Sergio, 2004).

II. Literature Review

The financial system has great significant roles in daily lives. It's very necessary to mobilize all resources to the business firms and government units to produce goods and services for everyday lives. The system also allows people to transform their money to borrowers through financial markets with participation of financial intermediaries, financial assets, and financial regulators. The financial system has seven basic functions: savings function, wealth and liquidity functions, credit and payments functions, risk protection and policy functions and in addition, the system has creation of the savings and investment's flow (Rose, 2003) as following:

- Savings: households have used their money remaining from expenditure and paying tax for savings and business firms use their income remaining from tax payment, dividend and other expenses for savings. Also, Government units can do savings unless those units have surplus income more than their current expenses.
- Investment: capital flow from financial markets can support investment. The corporations and public institutions require more funds for constructing the building, equipment, and purchasing raw materials and goods for inventory and producing goods and services. As for government institutions also need the capitals for building schools, hospitals, roads, and support the public services for developing productivity, labor forces and standard of living.

The financial market has a vital function in the global economic system and it's a heart of global financial system (Rose, 2003). It participates in economic growth for every country in the world by allocating and absorbing the savings from households and companies through investment of financial assets and transforms those savings to the business firms and other institutions need more funds. In economy, financial markets encourage entrepreneurs and government units for long-term investment development such as projects of technological diffusion, capital allocation, equity, risk management, corporate governance and finance, human resource management, financial services and coordination between investors and issuers in the financial investment.

The financial markets help business firms and government units to raise funds for investment, besides the banking system. If there are no financial markets, the business firms and institutions are really met difficulties in finding lenders themselves. John Gurley and Edward Shaw (1960) pointed out that each business firms, households, and governments are active in the financial system and markets, they must conform to the following identity (Rose, 2008):

$$R - E = \Delta FA - \Delta D$$

(E) Current expense, (R) current income (ΔFA) holdings of financial assets

(ΔD) paying outstanding debt and equities

Deficit budget: $E > R$; $\Delta D > \Delta FA \Rightarrow$ borrower

Surplus budget: $R > E$; $\Delta FA > \Delta D \Rightarrow$ lenders

Balance budget: $R = E$; $\Delta D = \Delta FA \Rightarrow$ neither

This context showed that financial market has a great important function in transforming savings into the financial investment to strengthen the economic health and power. If households didn't use savings into

investment, so, the national economic strength was shortened and the country's revenue begins to fall down in the future because of reduction on consumption expense and living standard in country begins fall down, as for unemployment rate was increased.

Some economists realized that the role of financial system is acceleration for long-term economic growth through capital mobilization. Merton (2005) determined that previous economic crises happened in Asian countries in 1998 because of their careless on financial market development, mostly did not, so, which are caused the economic growth of those countries began to fall down deeply. Merton also affirmed that American economy in the twentieth century has greatly relied on the financial markets and strive to reduce usage of the banking system. On the contrary, some countries in Asia still mostly relied on the banking system than the financial markets, which was easily suffered. Based on the previous experiences, when banking crisis happened, it is really involved from one country to another country due to the financial globalization and the regional integration. So, the financial crisis was affected on neighboring countries and then reaching to other countries in the region and next, the world.

Financial market development also creates a mechanism for financial investment in country. This mechanism was defined as the current commitment of money and other resources in the expectation to gather future benefits. Individuals purchase shares anticipating that future proceeds from shares that will justify both the time with their money and risk of investment which were tied up (Zvi, Alex and Alan, 2008) and it involves expectation of positive return rate after sufficient analysis has been made and degree of risk which dictates the principal and future income value be relative certain (Johnson, 1978). Funds of individual are used to generate more income for them who are shareholders of corporations and they are not required to control any business of the company (Australian Corporation Acts, 2001).

Based on Australian Corporation Acts (2001) and Peter S. Rose (2003) showed that the financial investment mechanism involving between lenders and borrowers in the financial markets. So, the lenders always were the surplus budget units and individuals intend to invest financial assets such as stock and bond, generally defined as an "obligations or debt contracts" in money terms, that borrower of funds has to issue the financial instruments (promissory note) to the holders of securities or investors (Cooper and Fraser, 1993).

Base on the Brownian models for financial markets that's work of Robert C. Merton and Paul A. Samuelson, as extensions to the market models of Harold Markowitz and William Sharpe (Tsekov, 2010). This model aims to define the concepts of financial markets and financial assets, portfolios, gains and wealth. The assets have prices evolving continuously in

time and require an assumption of perfectly divisible assets and a frictionless market, meaning that no transaction costs occur either for buying or selling. Another assumption is that asset prices have no jumps that is; there are no surprises in the market. The model consist of $N + 1$ financial asset, where one of these assets, called a bond or money-market, is risk free while the remaining N assets was called stocks, are risky. The financial markets are defined in this formula:

$$M = (r, b, \delta, \sigma, A, S(0))$$

A share of a bond (money market) has price $S_0(t) > 0$ at time (t) with $S_0(0) = 1$, is continuous, $\{F(t); 0 \leq t \leq T\}$ adapted, and has finite variation. It can be decomposed into an absolutely continuous part $S_0^a(t)$ and a singularly continuous part, by Lebesgue's decomposition theorem as define below:

$$r(t) \triangleq \frac{1}{S_0(t)} \frac{d}{dt} S_0^a(t),$$

And

$$A(t) \triangleq \int_0^t \frac{1}{S_0^s(s)} dS_0(s),$$

As the result in a stochastic differential equation (SDE), we have:

$$dS_0(t) = S_0(t)[r(t)dt + dA(t)], \quad \forall 0 \leq t \leq T,$$

This gives:

$$S_0(t) = \exp\left(\int_0^t r(s)ds + A(t)\right), \quad \forall 0 \leq t \leq T.$$

Thus, it can be easily seen that if $S_0^a(t)$ is absolutely continuous (i.e. $A(\cdot) = 0$), then the price of bond evolves like the value of a risk-free saving account with instantaneous interest rate $r(t)$, which is random, time-dependent and $F(t)$ measurable.

Stock prices are modeled as being similar to the bonds, except with a randomly fluctuating component called its volatility. As a premium for the risk originating from these random fluctuations, the mean rate of return of stock is higher than that of a bond.

In this case, if, the number of stocks (\mathbf{N}) is greater than dimension (\mathbf{D}), it can be seen that there are $(\mathbf{N}-\mathbf{D})$ stocks whose volatiles. So, the number of stocks (\mathbf{N}) is not greater than the dimension (\mathbf{D}) of the underlying Brownian motion process.

Let $S_1(t) \dots S_N(t)$ is the strictly positive prices per share of the \mathbf{N} stocks, which the continuous stochastic processes are satisfying:

$$dS_n(t) = S_n(t) \left[b_n(t)dt + dA(t) + \sum_{d=1}^D \sigma_{n,d}(t)dW_d(t) \right]$$

$$\forall 0 \leq t \leq T, \quad n = 1 \dots N.$$

Here, $\sigma_{n,d}(t)$, $d = 1 \dots D$ gives the volatility of the \mathbf{N} stock, while $b_n(t)$ is its mean rate of return.

In case of the discounted stock prices are:

$$\frac{S_n(t)}{S_0(t)} = S_n(0) \exp \left(\int_0^t \sum_{d=1}^N \sigma_{n,d}(s) dW_d(s) + \int_0^t \left[b_n(s) - \frac{1}{2} \sum_{d=1}^N \sigma_{n,d}^2(s) \right] ds \right)$$

$$\forall 0 \leq t \leq T, \quad n = 1 \dots N. \quad (\text{Ioannis and Steven, 1991})$$

Myers (1977) said that financial investment opportunity is a choice for all corporations and institutions to develop their investment in the future, but their value must depend on management's competence and asset's issuance proportion of companies must be lower than company's total assets and properties. Also, Smith (1986) affirmed that financial investment opportunity is an expectation of companies to find possibility to enlarge their investment project in the future and paying compensation to the shareholders and debtors in dividend and interest.

The financial globalization may improve the financial sector development and plays the best functions in the country's financial system to help demanders of funds to develop the business and investment project. The functions of financial sector development including: (1) use of free-cash flow and (2) improvement of the financial infrastructure to reduce the asymmetric information (Schmukler, 2004). Also, Stulz (1999) affirmed that financial globalization can improve the country's financial infrastructure through strengthening the issuers and investors base on principle of efficiency, transparency and competition. There are some methods for modernizing financial infrastructure including: (1) improving of stronger competition in allocating the capitals for investment project and the efficient income generation, (2) acceptance of international accounting standard to improve transparency, (3) introducing the financial intermediaries to improve the financial sector toward a international boarder. As for Crocette (2000) also affirmed that the financial globalization creates a technical connection of specific financing outcome within domestic and global markets and enables the foreign banks can join with the local banks to improve financial infrastructure to the developing countries, which are carrying out the financial globalization.

Graff (1999) confirmed that there are four possibilities linking financial sector development and economic growth: (1) financial sector development and economic growth are not connected, in the modern European economic development in the 17th century showed that the economic growth was the outcome of certain growth, but the financial sector development was the financial institutional improvement, (2) the financial sector development followed by economic growth and (3) the financial sector development is a reason of economic growth and (4) the financial sector development is a obstacle for economic growth referring to uncertainty of securities investment and financial crises.

Garresten, Lensink and Sterken (2004) showed that there is connection between the economic growth and capital market development, primarily, the stock market, which was measured by the market capitalization, the listed securities and income. Also, Niewerberg (2006) said that the stock market development determined economic growth of country. Based on the findings of previous research of professors Laura, Victor and Andreas (2008) studied on the involvement of capital market development and economic growth in Romania showed that there is really involved between the capital market development and economic growth by using capital market variables:

1. Size variable:

- Market capitalization and number of listed shares,
- Liquidity variables: trading volume and liquidities proxy,
- Volatility variables: Bucharest Stock Exchange Index

2. GDP:

- GDP growth rate
- Real GDP
- GDP growth rate per capita

Based on analysis in linear regression and vector autoregressive methods showed that regression (R1) and (R2) has positively correlated between the economic growth and the capital market development. Particularly, it reflects the market capitalization and economic growth is strongly correlated, the trade volume on the capital market and real GDP reflects a feed-back effect.

Although, financial globalization provides benefits to the national economy growth, but it also take along the risks when starting an operation of financial globalization and famous risk of the financial globalization is the financial crisis. The current financial crisis and crisis's augmentation always happened after the developing countries have integrated themselves within the global financial liberalization and financial markets, which were the main sources of financial crisis such as the financial crises in Asia 1997, Russia and Brazil in 1999, and Ecuador in 2000 and Turkey and Argentine in 2001 and Uruguay in 2002. Misking (2003) confirmed that if the financial infrastructure were not yet properly implemented, thus the financial globalization may weaken the health of financial system in the country. Usually, financial system is not operated as our intention because the lenders and investors are facing asymmetric information. Sergio (2004) said that the financial globalization may bring the country fall into the financial crisis because of imperfection and other impact of external factors in the global financial markets which created swindle, frighten behaviors and attacking for speculation, although, those countries have the strong economic basis.

In reality, in Asia, there are two sources of Asian financial crisis: (1) *Current account crisis*: the crisis happened due to the developing countries contain the imbalances of the budget and payment because of their commitment to accelerate the national economy, so, they had to improve bigger investment development by attracting the foreign investment funds into the countries which those funds have surplus of the local savings to improve goods and services and financing to support the construction and real estate. For that reason, it might put the country into the bigger deficit of current account. Moreover, the quantities of import has sharply increased and the quantities of export has strongly dropped in the countries and additionally, at that time, the price of oil on the international market is increasing together with foreign debt is bigger. So, this circumstance might expand the deficit of current account is biggest in country. (2) *Capital account crisis*: due to deeply-surplus capital flow to finance the deficit of current account and component of those funds is debt and currency crisis that is an original cause of banking system and currency crisis. For currency crisis: due to the foreign currency flow quickly poured out of those deficient countries, as a result, the international institutions were afraid to provide loan and funds to those countries. Along with, banking crisis is also happened because of internal credit crisis of the country was strongly reduced.

The world financial crisis started in August 2007 in USA as subprime mortgage crisis happening due to the imbalance of world finance and liberalization of the global financial markets. The crisis can be attributed to a number of factors pervasive in both housing and credit markets, factors which emerged over a number of years. Causes proposed include the inability of homeowner to make their mortgage payment, overbuilding during the boom period, risky mortgage products, increased power of mortgage originators, high personal and corporate debt levels, financial products that distributed and perhaps concealed the risk of mortgage default, bad monetary and housing policies, international trade imbalances, and inappropriate government regulation. Excessive consumer housing debt was in turn caused by the mortgage-backed security, credit default swap, and collateralized debt obligation, sub-sectors of the finance industry, which were offering irrationally low interest rates and irrationally high levels of approval to subprime mortgage consumers because they were calculating aggregate risk using Gaussian copula formulas that strictly assumed.

The European sovereign debt is the financial crisis that has made difficult or impossible for some countries in the euro area to repay or re-finance the government debt without assistance of third parties. The European sovereign debt crisis resulted from a combination of complex factors with globalization of finance; easy credit conditions during the 2002–2008 period that encouraged high-risk lending and borrowing practices; the 2007–2012 global financial crisis; international trade imbalances; real-estate bubbles that have since

burst; the 2008–2012 global recession; fiscal policy choices related to government revenues and expenses; and approaches used by nations to bail out troubled banking industries and private bondholders, assuming private debt burdens or socializing losses. The Credit default swap market also reveals the beginning of the sovereign crisis.

Accordingly, Government of Cambodia had carefully begun to develop the local capital market. Specially, they made and adopted the policy, which was called the Vision and Financial Sector Development Plan for 2001-2010 (FSDP), which was a long-term strategy for financial sector development in order to achieve the sound and market-based financial system and then revised it as FSDP 2006-2015 aiming to provide strategy, guidance, and framework to support the financial sector development, particularly, is the roadmap to establish the financial markets in Cambodia.

Cambodia is developing the financial markets based on three reasons:

- ⇒ In the short term, addressing the risks arising in the financial system
- ⇒ In the intermediate term, removing obstacles to financial development in other sectors
- ⇒ In the longer term, developing an alternative mechanism for financing and investment

Cambodia's economy today grew since 2010, after seriously fallen in 2009 which affected on main sectors such as garment, construction and tourism. Even if, the banking system now is progressive, but financial sector was in the first phase, its infrastructure could not sustain the financial markets. So, Cambodia is facing many challenges of financing from banking system and the financial asset gathering of big banks that might lead to the systematic risk and high spending for intermediaries.

Thus, the quantity of savings mobilization in Cambodia now is still limited if compared to the neighboring countries in ASEAN. The gap between the saving and investment sharply increased from -0, 7% in 2006 and also to -0.7% in 2010, so, Cambodia could not relied only on the foreign savings from abroad, it is necessary to encourage local resource mobilization through the capital markets and, moreover, the capability of center bank is still unable fully to support the financial system in the country. For financial products is still focus on small sectors of credit and savings. The money market and inter-banking is still not operating. So, financing has relied on the banking that an original source of financial crisis in Asian 1997.

The absence of long-term financing, human resources, and competences of management and monitoring might lacking of convinced credit, rural financing, payment system, and information exchange, which are main source of challenges. Insurance sector is not yet fully support financial system, the foreign insurance companies have operated the life insurance services,

although, the capital source from the insurance sector is unable to support the capital markets of Cambodia.

The Cambodia Securities Exchange (CSX) was established on July 2011 as public enterprise with government shareholding of 55% and the remaining stake held by the Korea Exchange, a well-known securities exchange, the Republic of Korea. The CSX is a platform of securities trading and used as a mechanism to raise funds for business and investment development.

However, there was only one company listing in 2011, so far, there is no more companies listed in the CSX for securities trading and also, the transactions are allowed to be settled in U.S. dollars for a transitional period of three years. Eventually, the stock market has to boost the foreign exchange market and requires upgrading the currency market. Also, the bond market is not yet developed due to lacking some components to support the market and the principal ratio to determine the value of issuance and other involving mechanisms.

Even though, the stock market development is good for short-term and long-term economic growth, but there are many challenges for recent situation of financial globalization of Cambodia. The systematic risk and speculative bubble should take into account in terms of the imperfection and fraud in the financial market causing failure of financial stability in the country. Actually, Cambodia requires solving challenges for CSX development because the institutional investors from Japan, Korea and China have also taken a bite of recent IPO but whether those interests can be sustained for long term or not. The corruption is also a big concern even the government passed an anti-corruption law in 2010, but the fear is still in mind of investors and also the lack of the capital market infrastructure and capacity building can be challenging to the investors, who are not familiar with the Cambodia securities market.

III. Research Objectives

The research study aims to observe the of financial investment mechanism occurring of the capital market development in Cambodia. Specially, this study intends to determine the main objectives as following:

- To define the mechanism of financial investment supporting the economic development of Cambodia.
- To identify the benefits of financial investment supporting the economic development of Cambodia.
- Find out the challenges of financial investment affecting on Cambodia economy development.

IV. Research Methodology

Descriptive research method has been used in the study, which applied both deductive and inductive

research approaches. The data collection were used in this survey are the primary and secondary data. The structured questionnaires are used to collect the primary data with other specific information from the institutional and individual investors. The secondary data are also collected from the government organizations, the National Bank of Cambodia, SECC, Ministry of Finance and Economy, the stock exchanges, WB, ADB, IMF, EIC, NGOs and corporations, research institutions and other institutions.

According to Tong yang Security 2012, the key investors are about 300. The populations from the institutional and individual investors were selected as respondents in this research. The convenience sampling technique used in the survey by drawing the samples from interviews based on the proximity to researcher. As the result, we select 120 respondents from the population size 300.

The study used the research tools of Relevant Insights: **sample size and margin of error** were calculated the level of confidence, response percentage; sample sizes and margins of error to test the significant differences in convenience sample. As result, showed that the convenience sampling was undertaken is appropriate because it is about precision, tolerance for risk and cost meaning that when the study use the population size 300, we got the sample size 120 and 95% of confidence level and 5.3% of margin error. So, it was assumed that at 95% confidence level is more certain, but less precise to make sure the true value falls in it. By the way, it was decided to use affordable means to reach representativeness of the target population.

Looking to the sample size calculation of the Indochina Countries (Cambodia, Laos, and Vietnam) found as in the normal distribution table below:

Survey Sample Size	Margin Of Error Percent*
2,000	2
1,500	3
1,000	3
900	3
800	3
700	4
600	4
500	4
400	5
300	6
200	7
100	10
50	14
*Assumes a 95% level of confidence	

The table of calculation showed that if the level of confident 95 per cent was taken and the sample size from 100 to 200, Hence, the Margin Error is about seven per cent. The sample size is conformed to Taro Yamane formula (1967), which was used to calculate the sample sizes is shown below. A 90 per cent confidence level and precision level (P) = 0.7 are assumed for this equation.

$$n = \frac{N}{1 + N(e)^2}$$

Where **n** is the sample size, **N** is the population size (300), and **e** is the sampling error (0.07). This formula was applied and the results of the sample size are as below:

$$n = \frac{N}{1 + N(e)^2} = \frac{300}{1 + 300(0.07)^2} = 121$$

So, the result of the sample size is 121 (≈ 120), the research was selected the investors 120 to be the respondents in this survey.

To avoid the bias in selecting the respondents the Systematic Random Sampling was used.

Data analytical methods were used the quantitative and qualitative designs. The primary data is analyzed by the quantitative design basing on statistics and tabulation, average calculation, percentage and growing ratio in order to show and interpret those data. The secondary data was also analyzed and evaluated by the qualitative design in order to make the conclusion and to meet further information because the questionnaires are not fully covered and questioned. So, the analysis in this research is used both primary and secondary data to validate on development of financial investment in Cambodia is really providing an opportunity or challenge to Cambodian macroeconomics and financial sector development.

V. Opportunity Of The Financial Investment

The survey was done in order to analyze on the research theme of the financial investment opportunity based on the specific variables for measuring and classified into three categories; mechanism of financial investment, benefits of financial investment and challenges of financial investment in Cambodia.

VI. Financial Investment Development

Table 1: sources of financing were used for current business improvement.

Sources of Financing	Frequency	Percentage
Financing from bank	52	43.33
Financing from individuals	42	35.00
Financing beside system	14	11.67
Financing from abroad	8	6.67
Financing from other sources	4	3.33
Total	120	100

The table 1 illustrates that 52 respondents or 43.33% out of 120 respondents receive the financing from bank. This is the highest percentage, if compared to other 4 sources and then, 35% or 42 respondents got the financing from individuals, and 11.67% or 14 respondents received the financing beside system and 6.67% or 8 respondents got the financing from abroad while only 4 respondents got the financing from other sources. This is a lowest percentage of those respondents.

Table 2: offering of financing sources for current business development.

Current financing sources	Frequency	Percentage
Enough	48	40
Not enough	72	60
Total	120	100

The table 2 illustrates that 72 respondents or 60% out of 120 respondents point out that the current financing source in the country is not enough for them to develop business. This is the highest percentage and only 40% or 48 respondents told the the current financing source in the country is enough for them to develop business. This is a lowest percentage of our respondents.

Table 3: chance of CSX development to support the new financing source.

Chance of CSX development	Frequency	Percentage
Available	90	75
Unavailable	30	25
Total	120	100

The table 3 illustrates that 90 respondents or 75% out of 120 respondents pointed out that the CSX development in Cambodia is available chance for them in order to find new financing for business development besides banking system. This is the highest percentage and only 25% or 30 respondents told that the CSX development at this time, it's unavailable for them to raise fund because of current economical situation of Cambodia is not so good. This is a lowest percentage of our respondents.

Table 4: Chance of fund raising in CSX to support the business project.

Chance of fund raising in CSX	Frequency	Percentage
Have chance	85	70.83
No chance	35	29.17
Total	120	100

Table 4 illustrates that 85 respondents or 70.83% out of 120 respondents told that they have a chance to raise fund in the CSX for supporting their business project. This is the highest percentage and only 29.17% or 35 respondents said that they have no chance to raise fund in the CSX. This is a lowest percentage of our respondents.

Table 5: Chance of Income Generation From Securities Investment.

Chance for income generation	Frequency	Percentage
Have chance	28	76.67
No chance	92	23.33
Total	120	100

The table 5 illustrates that 92 respondents or 76.67% out of 120 respondents have no chance to generate further income from securities investment. This is the highest percentage and only 23.33% or 28 respondents said that they have chance to generate further income from securities investment. This is a lowest percentage of our respondents.

Table 6: Purpose to list the company in the CSX for financing to support the business development.

Purpose to list in the CSX for financing	Frequency	Percentage
Yes	62	51.67
No	58	48.33
Total	120	100

The table 6 illustrates that 62 respondents or 51.67% out of 120 respondents told that they have purpose to list their companies in the CSX for financing the business project development and supporting of their cash flow. This is the highest percentage and only 48.33% or 58 respondents said that they have no purpose to list their companies in the CSX for financing. This is a lowest percentage of our respondents.

Table 7: Preparation of firms to issue the securities to publics.

Preparation to issue securities to publics	Frequency	Percentage
A little readiness	15	12.50
Being preparing	35	29.17
Not yet prepared	70	58.33
Total	120	100

Table 7 illustrates that 70 respondents or 58.33% out of 120 respondents told that their companies have not yet prepared to issue the securities to publics. This is the highest percentage and then, 29.17% or 35 respondents said that they're preparing to issue securities to publics and only 12.5% or 15 respondents told that they have a little readiness to issue to publics. This is a lowest percentage of our respondents.

Table 8: Type of securities that your firm intends to issue for financing.

Type of securities	Frequency	Percentage
Stock	76	63.33
Bond	32	26.67
Other securities	4	3.33
Not at all	8	6.67
Total	120	100

The table 8 illustrates that 76 respondents or 63.33% out of 120 respondents prefer to issue stock than the other categories. This is the highest percentage and then, 26.67% or 32 respondents said that their companies prefer to issue bond and 6.67% or 8 respondents told that they are not at all and only 3.33% or 4 respondents pointed out that they like to issue other securities besides stock and bond. This is a lowest percentage of our respondents.

Table 9: Intention to develop your firm into the financial industrial services.

Intention to develop the financial service	Frequency	Percentage
Brokerage firm	28	23.33
Underwriting firm	4	3.33
Institutional investor	18	15.00
Securities dealing firm	15	12.50
Advisory firms	32	26.67
Not at all	23	19.17
Total	120	100

The table 9 illustrates that 32 respondents or 26.67% out of 120 respondents told that they intends to develop the advisory firms than the other. This is highest percentage and then, 23.33% or 28 respondents said that they like to develop brokerage firms and 19.17% or 23 respondents told that they are not at all and 15% or 18 respondents pointed out that they like to do the institutional investors and next, 15 respondents or 12.5% like to develop the securities dealing firms and last, 4 respondents or 3.33% like to do the underwriting firms. This is a lowest percentage of our respondents.

Table 10: purpose to generate extra income from portfolio investment.

Income generation	Frequency	Percentage
Yes	90	75
No	30	25
Total	120	100

The table 10 illustrates that 90 respondents or 75% out of 120 respondents told that they have purpose to generate the income by securities investment. This is the highest percentage and only 25% or 30 respondents said that they have no purpose to generate the extra income for individuals by securities portfolio. This is a lowest percentage of our respondents.

Table 11: form of earnings for your preference in securities investment.

Form of Earnings	Frequency	Percentage
Interest	35	29.17
Dividend	60	50.00
Increasing price	15	12.50
Not at all	10	8.33
Total	120	100

The table 11 illustrates that 60 respondents or 50% out of 120 respondents told that they prefer to take the earnings from securities invesmeent in the form of dividend . This is the highest percentage and then, 29.17% or 35 respondents said that they prefer to take the earnings from securities invesmeent in the form of interest and only 12.5% or 15 espondents told that they prefer increasing of price of securities and last, 10 respondents or 8.33% showed that they do not at all.

Table 12: type of securities that you prefer to invest.

Type of securities	Frequency	Percentage
Stock	60	50.00
Bond	35	29.17
Other securities	15	12.50
Not at all	10	8.33
Total	120	100

The table 12 illustrates that 60 respondents or 50% out of 120 respondents prefer to invest stock than the other catagories. This is the highest percentage and then, 29.17% or 32 respondents told that they prefer to invest bond and 8.33% or 10 respondents told that they are not at all and only 12.5% or 15 respondents pointed out that they like to invest other securities besides stock and bond.

Table 13: Other benefits to sustain the Macroeconomics

Benefits sustaining macroeconomics	Frequency	Percentage
added tax income	30	25
Creating of employment	30	25
Legal framework and financial system	25	20.83
Both; increasing of employment and tax	35	29.17
Total	120	100

The table 13 illustrates that 35 respondents or 29.17% and 60 respondents or 50% out of 120 told that this mechanism has other benefits to sustain macroeconomy such as creating and increasing of employment and further tax income. This is the highest percentage and the last, only 25 respondents or 20.83% showed that this mechanism has supported strengthening of legal framework and financial system. This is a lowest percentage of our respondents.

Table 14: awareness of the business firms and institutions.

Awareness of business firms and institutions	Frequency	Percentage
Understanding	20	16.67
Some understanding	60	50.00
Not understanding	40	33.33
Total	120	100

The table 14 illustrates that 60 respondents or 50% out of 120 respondents, they told that they didnt understand so much about the rules and terms of securities issuance. This is the highest percentage next, 60 respondents or 50% told at that they have some understanding and the last, only 20 respondents or 16.67% told that they understand about the rules and terms of securities issuance. This is a lowest percentage of our respondents.

Table 15: basic awareness for securities investors.

Basic awareness for securities investors	Frequency	Percentage
Understanding	15	12.50
Some understanding	45	37.50
Not understanding	60	50.00
Total	120	100

The table 15 illustrates that 60 respondents or 50% out of 120 respondents didnt have basic awareness of securities investment This is the highest percentage and next, 45 respondents or 37.5% told that they have some understanding in this regard and the last, only 15 respondents or 12.5% told that they have a basic awareness of securities investment. This is a lowest percentage of our respondents.

Table 16: Risky worries of securities Investment.

Risk of securities investment	Frequency	Percentage
Worry	75	62.50
Some worry	40	33.33
Nothing worry	5	4.17
Total	120	100

The table 16 illustrates that 75 respondents or 62.5% out of 120 respondents are worry about risk of securities investment. This is the highest percentage and next, 40 respondents or 33.33% told that they are some worry in this regards and the last, only 5 respondents or 4.17% told that they are nothing worry. This is a lowest percentage of our respondents.

Table 17: Worried risky type of securities investment.

Worried risky type	Frequency	Percentage
Increased debt being unable to repay the principal	32	26.67
Unable to pay interest by due date	10	8.33
Unable to pay dividend by due date	30	25.00
Unable to pay due to bankruptcy	35	29.17
Decreasing of price due to any crisis	10	8.33
Other risks	3	2.50
Total	120	100

The table 17 illustrates that 35 respondents or 29.17% out of 120 respondents told that the worried risky type of securities investment is unable to pay due to bankruptcy. This is the highest percentage and last and 32 respondents or 26.67% showed that the worried risky type of securities investment is unable to pay dividend by due date and next, 20 respondents or 16.66% each are worried about unable to pay interest and decreasing of price due to any their crisis and last only 3 respondent or 2.5% showed that they are worry about other risks happening in their investment. This is a lowest percentage of our respondents.

Table 18: confidence of publics to securities sector development in Cambodia, in term of legal framework implementation, market operation, and management efficiency and investor protection.

Confidence of publics	Frequency	Percentage
Trust	40	33.33
Not so trust	70	58.33
Not trust	10	8.33
Total	120	100

The table 18 illustrates that 70 respondents or 58.33% out of 120 respondents, have not so trust on securities sector development in Cambodia. This is the highest percentage and next, 40 respondents or 33.33% told that they have trust in this regards and the last, only 10 respondents or 8.33% told that they have not trust in this matter. This is a lowest percentage of our respondents.

VII. FINDINGS SUMMARY

Referring to all above analyzed tables pointed out that Cambodia nowadays has used the banking system as major financing source for the business expansion and long-term investment project.

The findings showed that around 70 percent of investors expressed the lack of financing source within the business development and supported to develop the CSX in the country. In order to resolve the problems, the Government of Cambodia has found the Cambodia Securities Market (CSX) in order to provide the opportunities and benefits to the business firms and government sectors to raise more funds for business expansion. At the same time, the most of them hope to have a chance to raise more funds besides banking system in order to generate more income from the financial investment.

Additionally, the findings pointed out that around 60 per cent of companies want to list their firms in the CSX, although; they are not yet to prepare themselves to list in the CSX, but they desire to issue and invest the stock and bond for extra income generation. Additionally, they intend to contribute into the financial industrial services by developing the advisory firms, brokerage firms and underwriting firms. Moreover, even though, most of investors are not aware of financial investment process, but they wish to invest the stock and bond for additional income. Additionally, this mechanism has supported macroeconomics such as tax income, employment creation and legal framework improvement as well as financial sector development.

Furthermore, the result showed that around 70 per cent of the investors are not aware of the financial investment process, thus; they are so worry about high risk in the securities investment in terms of carrying out of the relevant legal framework, transparent and efficient market operations and managements as well as the investor protection and is unable to repay due to bankruptcy and other crisis. Also, most of the companies didn't have sufficient knowledge of the financial investment, so; they assumes that the rules and conditions of CSX are extreme rigorous for them to raise funds in the CSX that are main concerns for unconvincing on the financial investment process in Cambodia.

Accordingly, based on those results, I would like to conclude that the financial investment development in Cambodia today is facing many problems because the findings showed that even, most of companies and investors support to develop the CSX, but they are not yet to prepare themselves to list into the CSX and they didn't sufficiently have the financial investment knowledge, thus; they supposed that the conditions of CSX are extreme rigorous to raise funds and are so worry about high risk in the securities investment in terms of carrying out of the relevant legal framework, transparent and efficient market operations and

management as well as the investor protection. For that reason, which caused most of investors and companies are hesitant to participate in the financial investment development in Cambodia.

Although, the financial investment development in Cambodia today is not yet profited to the current economy development of Cambodia, but at least, there is some benefit to sustain the macroeconomics for instance, tax income, employment creation and legal framework improvement as well as financial sector development. Moreover, most of companies and investors support to develop the CSX and they desire to list their firms in the CSX and plan to issue and invest the stock and bond for income generation, and intend to take part in the financial service industry. Thus, this action is a helpful contribution to support financial investment development in Cambodia.

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*Dr Chhiv S. Thet is a Professor of Pannasastra University of Cambodia (PUC), and Asia Euro University (AEU) and Cambodia Specialty University (CUS). Dr Chhiv holds BBA and Master Degrees in Public Administration and Political Science and PhD in Economics. Dr Chhiv currently is Assistant Dean of Graduate School of Management and Economics of PUC and a Chairman of CMI Cambodia (NGO). Previous to entering academic work, Dr Chhiv was a Government Official in the National Assembly of Cambodia and he started teaching the professional courses of the capital markets and Forex and Derivatives markets since 2008 at CMI Cambodia and other universities with cooperation programs in Phnom Penh. He may be reached at chhivsokthet@puc.edu.kh.

DEMOCRACY IN NIGERIA: “CHALLENGES AND PROSPECTS IN THE NEXT TWENTY YEARS”

Oyejide Felix Omotosho*

Department of Political Science, University of the Gambia, Brikama, The Gambia.

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Abstract

Nigeria and the world over, everybody and every nation clamor for democracy now. A development informed by the curiosity for greater freedom and right to liberty which everyone yearns for through inclusions of its clause in the constitution, the Blueprint for Governance that is popularly elected. The word has found favor and flavor even to the household and where even political leadership everywhere wants to be associated with it in their statecraft. No one wants to be called a tyrant or addressed as authoritarian, even though, in action they are. It has been certified by the political scientists all over and law experts, as the best form of government that guarantees sustainable national development in a state and its stability and quality citizenry. To this end, Nigeria adopted it from her independence in 1960 but was confronted with some challenges that impeded her prospects for rapid growth and development efforts.

This paper examines democracy in Nigeria and its trends from independence to date and twenty years after, looking at challenges and prospects and how events unfold to confirm or dispute the level of democracy and democratization process in Nigeria. In conceptualizing democracy therefore, its contextualization is drawn to the Nigerian experience and the patterns it takes for its theory and practice. Is it the one characterized by crises and conflicts or is it that which is peaceful and violent-free? Is it the one that offers its dividends or is it democracy of the stomach? These and other thematic questions are raised and examined in the text.

Keywords: *Democracy, Challenges, Prospects, Nigeria, Twenty Years.*

1.0 Introduction: A Historical Framework and Analysis.

One of the most acceptable forms of government if not the only preferred in most parts of the modern world today, Nigeria inclusive, is ‘democracy’. It has been really so, since everybody now clamors for a governmental rule or system that guarantees fundamental human rights and freedom through constitutional means and an organized electioneering process viably regarded to be all-inclusive, even up to the grassroots.

Nigeria became a sovereign nation-state on October 1st, 1960 when her former colonial master Britain granted her political independence to manage her own affairs in the most credible and acceptable popular means to her citizens. From this date, the country adopted a parliamentary west-minster democracy that allowed for a federal system of government that recognized grass-root participation and regional autonomy within the confines of a federation. This obtained till 1963, when the country became a Republic by October 1st, when she had to fully govern herself without any link of domination with Britain. This continued until January 1966, when the instituted democracy was aborted by a military coup d’état led by Late Major Kaduna Chukwuma Nzeogwu and the situation remained until Oct 1st, 1979 when the military government of General Olusegun Obasanjo conducted a general election nationwide and handed over power to a democratically elected ex-president Alhaji Shehu Aliyu Shagari, who turned 90 years today 25th February, 2015. The paper discusses democracy in Nigeria by examining its major challenges and prospects in the next twenty years from now, using historical frameworks and conceptual analysis to determine the Nigeria’s democratic growth and advancement as the most populous black nation and giant of Africa that has a credible mouth-piece on global issues, especially, those ones bothering around African problems and affairs. The paper focuses more on the country’s pattern of democracy and its trends from 1960 to date and what the stakeholders need to do to overcome existing and probable future challenges, while consolidating on the gains that democracy offers or can offer to leverage on sustainable development and growth as well as the advancement of a popular rule in the next twenty years for Nigeria. The author argues, this can only be realized or achievable when the political leaders and others harness the available avalanche resources and potentials that abound in the country and channel them towards purposeful integration and meaningful developments for national security and corruption eradication. This, the author contends, would help to stabilize the politico-economic integrity and survival of the nation, believed to be undergoing serious strains and setbacks that cast doubt on the attainment of advance democracy for Nigeria by 2035. Although, it has been speculated by many economic watchers and analysts that, Nigeria may probably attain this height of economic advancement by 2025, however, political analysts have expressed doubts, just as expressed by their economic analysts and public affairs commentators, that this speculation

may likely be a mirage if the political leadership in Nigeria does not re-strategize to overcome major constraints to sustainable growths and advancements, through proper re-orientation and *political will* that are needed to harness the abound avalanche and stupendous resource potentials in the land for managing the political economy of the country, Nigeria.

1.1 Conceptualizing Democracy:

Before going in-depth of democracy in Nigeria in our discussion, it is imperative to conceptualize the term in order to help our readers to actually understand what democracy means and its various variants and why it becomes the most acceptable and an organized government that actually helps the individual in the state to realize his/her best- self. In the free encyclopedia, Wikipedia, democracy was described as a form of government in which eligible citizens may participate equally either directly by voting for the passing/rejecting of laws or running for office themselves, or indirectly through elected representatives. The description of democracy in this light is a perception of the governmental process that allows for freewill for people's choices on who governs them, how they are governed and the expectant benefits (*always referred to as the dividends of democracy*), that accrue from such a governance process.

In his own opinion, Wilson, N. G. (2006) says, democracy is a people-power or rule by the people. Going further, he remarks, democracy is a system in which people decide matters as a group, arguing, the term is typically used in the context of a form of government in which all the citizens have a vote. This conception connotes democracy as a people-oriented, people-driven and people-deciding rulership that recognizes the sovereignty of people's decision against the dictatorship of a monarch or an oligarchy characterized by oppression, repression and force which is already moribund to modern governance process and practice. In his own submission, Omotosho, O. F. (2014:1), views democracy from three connotations; as a concept, as an ideology and as a system/process. As a concept, elaborating further, he says, it is a terminology in the dictionary of political science used for issues interpretations, e.g. such as describing what the term is from the perception of a group or system and so on. As an ideology, it is a practice suggesting a people's way of governance life and as a system it is a mechanism for serving as a working tool to achieving a viable governance process within the principle of the '*General Will*'. Roskin, G. M. et al (1994: 61 - 63), contends on modern democracy... "Within the entire vocabulary of political science, there is probably no single word that has been given more meanings than democracy. At the present, the word has a rather magical connotation and a somewhat tranquilizing effect. Any citizenry which is persuaded that its own government system is a democratic one is likely to accept the political power

exercised by that system. That which informs the Soviet Union, now Russia claimed it was democratic, the government of mainland China calls itself the "People's Republic" and governments the world over advertize their democratic attributes". This assertion corroborates Omotosho (2014) and Enemuo (2005) analyses on the meanings of democracy that, it is by far the most popular form of government to the extent that, there is hardly any leader who does not wish to be seen as a democrat or a regime that does not seek to be described as democratic. Hence, the word holds a strong appeal among the ordinary people, determining administration of justice, equality and equity in a state, (Enemuo, F. C. {2005: 141 - 143}; Omotosho, O. F. {2014: 1 - 4}; Roskin, G. M. et al {1994: 61 - 63} and Cummings, M. C. et al {2005: 19 - 20}), at a time the evils of dictatorship had been exposed even to a school child and/or a housewife at home or a maid in the house of her master, who today, wants their freedom enjoyed and preserved by their state.

Garner, R. et al (2009: 68), elucidating on the elusiveness of the term democracy reiterates... "Like many other political concepts, democracy is an essentially contestable concept. It is a term with no precise and agreed meaning, just as argued by Enemuo (2005: 144)". Garner stresses that the efforts made in funding a definitional consensus to the term by scholars could rather be strenuous, if not frustrating because of its emotive connotations and the rather diversifying and confusing meanings that many from different walks of life and schools of thought have given to it (Garner, R. {2009: 68}; Enemuo, F. C. {2005: 144}; Omotosho, O. F. {2014:}). Nonetheless, in finding an acceptable meaning to democracy, some variants, elements and characteristics have been listed to validate this consensus among which are the two main models that explain the characteristic nature, scope and mode of a democracy namely the direct democracy known to be the classical/ Athenian mode where all citizens participated in decision-making. This was obtainable in the medieval times. For the second, we have the modern, believed to be representative in mode, where not all or everybody could directly be involved in decision-making any longer as a result of largeness of crowd and perhaps the cost of running such a system, but, where everybody has a right to a vote in an election, irrespective of the form of election, to choose freely whom he/she wants him/her to be his/her representative. This is the choice that is most cherished today and could attest to the claim that a particular government in this modern era is truly democratic.

The free encyclopedia asserts that... "no consensus exists on how to define democracy, but legal equality, freedom and rule of law have been identified as important characteristics since ancient times" (The Wikipedia 2014). These principles are reflected in all eligible citizens being equal before the law and having equal access to legislative processes. For example, in a representative democracy, every vote has equal weight, no unreasonable restrictions can apply to anyone

seeking to become a representative and the freedom of its eligible citizens is secured by legitimized rights and liberties which are typically protected by a constitution. One theory holds that democracy requires three fundamental principles: (1) upward control, i.e. sovereignty residing at the lowest levels of authority; (2) political equality and (3) social norms by which individuals and institutions only consider acceptable acts that reflect the first two principles of upward control and political equality.

The term '*democracy*' is sometimes used as shorthand for liberal democracy which is a variant of representative democracy that may include elements such as political pluralism: equality before the law, the right to petition elected officials for redress of grievances; due process; civil liberties; human rights; and elements of civil society outside the government. As argued by Roger Scruton... "democracy alone cannot provide personal and political freedom unless the institutions of civil society are also present". In some countries, notably in the United Kingdom which originated the Westminster System, the dominant principle is that of parliamentary sovereignty, while maintaining judicial independence. In the United States, separation of powers is often cited as a central attribute. In India, the world's largest democracy, parliamentary sovereignty is subject to a constitution which includes judicial review and in Nigeria, the Africa's largest democracy, but, with turbulence of challenges, amidst expectations for an advanced attainment of a democratic governance, separation of powers like in the USA, autonomies within federalism and the supremacy of the constitution are cited as dominant principles and attributes of democracy.

This informs why the author of this piece critically contextualizes this study for an examination of Nigeria's democracy and where it will likely be in twenty years to now.

1.2 The History of Nigeria in Brief

1.2a Early History

The history of the '*political animal*' now called '*Nigeria*' is traceable to the pre-historic settlers who lived in the area, dating back to 11,000BC. Numerous ancient African civilizations settled in the region, prominent among which was the Nri Kingdom, while the Songhai Empire was also believed to have extended to some parts of the territory's lands. Islam reached Nigeria through the Hausa states in the 11th century AD and the missionary activities spread Christianity to her in the latter centuries through the South-South region of the country in a town now called 'Calabar'.

Archeological research, pioneered by Thurstan Shaw and Steve Daniels has shown that people were already living in the South-Western Nigeria (specifically Iwo - Eleru) as early as 11,000BC and possibly earlier Ugwelle-Uturu (Okigwe) in South-Eastern Nigeria, where microliths were used. Smelting furnaces at Taruga dating from the 4th century BC provide the

oldest evidence of metal - working in archeology (Wilson, N. G. [2006], Hilla University, 2004). The earliest known example of a fossil human skeleton found anywhere in West Africa which is 13,000 years old was found at Iwo-Eleru which attested to the antiquity of habitation in the region. Microlithic and ceramic industries were also developed by savanna pastoralists from at least the 4th millennium BC and were continued by subsequent agricultural communities. In the south, hunting and gathering gave way to subsistence farming around the same time, relying more on the indigenous Yam and Oil palm than on the cereals important in the north (Barker, E. [1906]). The stone axe heads, imported from the north in great quantities and used in opening the forest for agricultural development, were venerated by the Yoruba descendants of Neolithic pioneers as "*thunderbolts*" hurled to earth by the gods.

Kainji Dam excavations revealed iron-working by the 2nd century BC. The transition from Neolithic times to the iron-age apparently was achieved without intermediate bronze production. Others suggest, the technology moved west from the Nile Valley, though, the iron-age in the Niger River Valley and the forest region appear to predate the introduction of metallurgy in the upper savanna by more than 800years. The earliest identified iron-using Nigeria culture is that of the Nok culture that thrived between approximately 900BC and 200AD on the Jos plateau in the north-eastern part. Even though, there wasn't sufficient information from the first millennium AD, following the Nok ascendancy, but, by the 2nd millennium, there was active trade from North Africa through the Sahara to the forest, with the people of the savanna acting as intermediaries in exchanges of various goods (Wilson, N. G. [2006]; Barker, E. [1906]; Aristotle [2010] and Grinin, E. L. [2004]).

1.2b Modern History: "A Trace of the Colonial to Post-Colonial Democracy"

Nigeria as an amalgam of ancient kingdoms, Caliphates, empires and city-states and with a long history of organized traditional political systems, contrary to botched claims by the Europeans and their writers, came under attack of the British army in 1861 with the conquest and control of Lagos from where they penetrated the hinterlands up to the Niger Delta in the South and the north caliphate territories. This conquest, basically drawn on trade interests and the overseas territorial ambitions of the European powers, and believed to have been inspired or instigated by the forces of the industrial revolution which had occurred in Britain and the rest of Europe, had required a firm administrative control, but, with elements of democracy in preparing '*the colonized*' towards self-government.

In 1898, the name '*Nigeria*' was given to the entire territory to designate the British Protectorates on the River Niger. By 1900 and 1906, when Sir Frederick Lord Lugard was designated the British High

Commissioner to the Northern Protectorate, he had studied and discovered that the various ethnic-nationalities that came to make up Nigeria were administratively organized, though, with the Yoruba Kingdoms more democratic and liberal than the Hausa-Fulani (Sokoto Caliphate) autocracy and the acephalous republican Ibo societies. He however preferred that the traditional rulers that controlled these segmented ethnic groupings continued to administer their subjects, thus, culminating into the introduction of the *'indirect rule policy'*.

By January 1st, 1914, Lugard amalgamated the already established two protectorates of Nigeria as one country for easy administrative control and they were the Northern and Southern Protectorates of Nigeria and 'he' becoming the first Governor-General. By 1922, Sir Hugh Clifford, who succeeded Lugard as Governor-General in Nigeria then, introduced "*the elective principle*" which gave election/voting rights to Nigerians who were resident both in Lagos and Calabar. This development marked a new era and milestone in the country's journey to a modern democracy with the formations of political parties and an established functional party politics and agitation for constitutional advancement and government, backed up by Nationalist struggles. By 1948 to 1951, after twenty-four years' rule by Clifford, Sir Arthur Richards marched forward in the democratization process of Nigeria as Governor-General with the retention of the elective principle, introduction of regionalism (regional politics) and quasi-federalism. These opened up more agitations, especially from the west and the east under Late Chief Obafemi Awolowo of the Action Group party which held sway to the west and the National Council for Nigerians and the Cameroonian, later called the National Council for the Nigerian Citizens (the NCNC) under late Dr. Nnamdi Azikwe. The Northern Peoples Congress that held sway to the north under its charismatic and religious leader Sir Ahmadu Bello was not much politically intimidated and curious with political independence and democratization like his west and east counterparts initially. By 1954, when Governor Oliver Lyttleton took over reins of power, full federalism had been constituted and Nigerians had had a good taste of federal democracy. This was reflected in the various constitutional agitations by the nationalists who championed the independence movement and the democratization process. The outcomes of the 1953-54 constitutional conferences in both Lagos and Ibadan and another in London in 1957 culminated into the passing of an 'Act' on the floor of the British parliament for a full democratic independence for Nigeria slated for 1st October, 1960. From this date, Nigeria became independent with a federal system of government, formulated electoral laws that recognized elections into the established two Houses (The Houses of Representatives and the Senate), but patterned along the Westminster System (Parliamentary System). At the regional levels, two Houses i.e. the Houses of Assembly and Chiefs were also allowed to be formed by elections. Although, in the Houses of Senate at the

centre and the Chiefs at the regions, members were selected by the Governor-General and the Queen in Britain who acted as Head of State until 1963, October 1st, when Nigeria voted to become a full republic. Dr. Nnamdi Azikiwe who was appointed by an Act of Parliament in London as Governor-General became Nigeria's first Head-of-State on October 1st, 1963 and the Senate members were now elected like their counterparts in the Federal House of Representatives. This was the situation of things until January, 1966 when the nascent democracy was truncated by a military coup d'état led by Major Kaduna Chukwuma Nzeogwu and who along with his colleagues, later ceded the power then to the most senior military man by that time, Major General Thomas Aguiyi Ironsi. The latter ruled for six months only with a reversal of the federal democracy to a military oligarchy and dictatorship, believed to be ethnically incited and motivated. By July of 1966, another mutiny had held in the country bringing into office a young northern military leader Gen. Yakubu Gowon, whose sudden elevation and assumption became controversial both among the military brass and their few collaborated political hegemony. This generated into an ignominious crisis of civil war that lasted till 1970 after Col. Odumegwu Ojukwu of the Nigerian Army and who governed the Eastern region as a military administrator declared secession and named the Biafran Republic.

Many factors were said to have instigated the demise of the 1963 federal democratic republic chiefly, ethnicity and the flagrant displays of regional politics and weak federation. We also had the census crises, election crises of both 1962 and 1963 respectively, which heated up the polity and caused total lawlessness and mayhem. The highest level of this lawlessness was more severe in the West, following power tussles between Chiefs Obafemi Awolowo and his contemporary S. L. Akintola. As this essay is more concerned with the democracy in Nigeria and the pattern it took to unfold, we shall try to focus more on this by looking at the determinant factors for this pattern and how it has shaped the country's nascent democracy and democratization till date, especially, from 1999, when it has enjoyed some relative stability from military incursions and oligarchy. We shall also survey the place of Nigeria's democracy in the next twenty years and what pattern it has taken and the resultants of this pattern to political advancement of the nation.

1.3 Nigeria's pattern of Democracy, Prospects and the Major Confronting Challenges as at Date and in the Next Twenty Years.

By pattern, we mean, the mode and method by which the practice of democracy and democratization process in Nigeria unfolds in giving to its citizenry the desired "*dividends of democracy*", believed to bring improved living conditions and standard governance that thrive for advancement in industry, technology, politics services and law. This pattern is not without some upheavals, intrigues and turmoils which have

accompanied it from the independence time and have not allowed the country to realize its greatness in truth. Formidable among these challenges are the structure of the political system which the British oligarchy bequeathed on Nigeria at independence and which gave rise to the nature of and nurtured political elite that was corrupt, inept and ethnically-based, as well as the entrance of the military, considered aberration to civil rule, but, who had capitalized on the weakness and corrupt nature of the political class, coupled with externally-incited influences within Africa and beyond, seized power and instituted a highly centralized oligarchy that ruled the nation with decrees for more than thirty years out of its fifty-two years of nationhood and democratization period. As Kifordu, H. A. (2011: 1) posits... "Since political independence, achieved from Britain in 1960, political regimes and resources in Nigeria have seen many changes". The changes according to him, that have resulted in repeated regime ruptures with authoritarian types which dominated Nigeria's half-century of post-colonial experience. During this period, democratic governments rarely outlived their second term in office before they were toppled by the military who had tasted the sweetness in political power. Not until in 1999, when the fourth republic was constituted under the 1999 constitution, that brought the first post-1999 civilian administration of Chief Olusegun Obasanjo to power, was a break in military coups observed, culminating into successive democratic means of succession to political power and consolidation and advancement of the democratization process. Despite this, political watchers, local participants and observers, nationally and internationally, have yet to certify this successive trend as truly democratic and people-orienting as the three consecutive national elections are said to have been marred by massive political and electoral corruptions, riggings and other mis-governance practices of the political elites, that which have not made the dividends of democracy to be realized in the one part as effective and efficient as required and in the second part, which have ignited series of ignominious crises like ethno-conflict and religious wars, increased militancy movements including the on-going and pervaded insurgency in the North-East of the country by the Boko-Haram sect as well as multi-faceted and spectrum of strike actions by workers and different groups and bodies, like the "*Bring Back Our Girls*" crusade, led by her coordinator, Dr. Okuosiliese (a former Government Cabinet Member under Olusegun Obasanjo), all of which are borne out of discontents and the distrusts with the civil authorities over neglect, non-policy prioritization and democracy bastardization.

As observed by Kifordu (2011)... "A 2008 public perception survey covering the post 1999 democracy period showed that approximately 78 percent of Nigerians support democracy, but, in spite of this positive development and measurement ratio, only 42 percent of the surveyed Nigerians is satisfied with the country's democratic governance performance and an even lower 32 percent could perceive democracy

extensively in their respective experiences, unlike what is recorded in the neighboring Ghana, where the picture is more positive, 83percent was able to perceive the extensiveness of democracy, while 78 percent supported it, 80 percent felt satisfied with their country's democratic governance (Kifordu, H. A. [2011:1]; Okeshola, B. F. and Igba, A. [2011] and Oke, Leke, [2010: 31 - 40])". This index ratio shows the degree of the poor performance of the democratic governance process in the post 1999 Nigeria's democratization process and March towards the advanced democracy, presumed attainable by 2025, when Nigeria would top ten among the most industrialized and "highly politically cultured" states of the twenty-first century. This plummeted democracy level, which would have again attracted the military to incurse, but, for the outright local and international rejections of their incursions and excuses that always attended them, which according to political analysts, have not effected any meaningful/positive changes in the polity, has worsened, even increased and sustained violence in the country, Nigeria.

What has been happening in the election history of the country as a match towards the fourth elections continues, where a few days to the February 14th, 2015 general election, postponed out of mysterious circumstances and the political antics of the ruling elite in connivance with the military that have been pocketed and co-opted, and where about 58persons have lost their lives so far, in Rivers, Lagos and Kaduna States out of several cases of recorded pre-election violence across the federation, is a confirmation and an attendant factor that attest to claims of poor democratic governance performance, contrary to popular expectations (National Human Rights Commission Index, February, 2015).

Nigerians had yearned for a much better governance that will fight corruption, strengthen national security, promote more of the unity of the country amidst diversity, reduce poverty level and hybrid unemployment, (described by Gen. Buhari as "*keg of gunpowder*" that the nation is sitting on), after the prolonged military dictatorship and the subsequent return to democratic rule in 1999. As this hope is shattered by the corruption of the Nigerian politicians and their greed in promoting mis-governance and distrust, which is rapidly eroding confidence in the ability of the political class to leverage on the dividends of democracy and good governance, with a credible opposition coalition of the All Progressive Congress (APC) under its chairman, Chief John Oyegun and its presidential flag-bearer, Gen. Muhammadou Buhari, perhaps, such hope could be revitalized if a credible change could be effected by the ballot with the opposition party winning the election and taking power to overhaul the polity and the economy by May, 2015. This would be preferred for the nation, if only, promises are kept and manifestoes are fulfilled to the people. It is also the preferred and of course best alternative in place of mob rule by violent

means and/or military intervention or insurgency overthrow of the state.

As Chaj (2008) observes, democratic governments and legitimate systems, the world over, have centered around provisions of welfare and basic necessities that make life easier and prepare their citizens for the challenge of nation building. They are the means by which a nation is assessed viable, stable and sustaining with veritable-populist economic policies that help to trickle down wealth to the least rural man and woman in the village, which some countries which are not endowed with natural resources, have used their initiatives and discipline to guarantee good, promising and satisfactory life for their citizens. Countries like Singapore, Indonesia, Malaysia, South Korea and the Gambia under president Yahya Jammeh are good examples of responsible and pragmatic leaderships that are development-oriented and people empowering in the world today.

From the onset of the 4th republic in Nigeria, there have been repetitions via media, government officials and the populace of the slogan “dividends of democracy”. The dividend of democracy implies the coordinated benefits and advantages of democracy coming in the forms of adherence to the rule of law (supremacy of the law, equality before the law and respect for human dignity and rights), legitimacy of the state, improved living standard/conditions for all, stable polity, national security and people-empowerment. Others are corrupt-free society, equal opportunity, level playing ground for all (irrespective of affiliations), high political participation and attractions of viable foreign investments and domestic-opportunity expansions. All these thematics constitute pre-requisites or indices for national developments (Igba, 2012; Eyinla, 2000; and Oke, 2010). The efforts of the new democracy, have been scuttled by some human and material challenges, the challenges that have constrained development strides and gains as dividends of democracy for the people. Prominent among these challenges are the loss of direction by the leadership and the decay of the leadership to initiate credible policies that leverage on national development goals and sustainable growth, political, bureaucratic and electoral corruption epitomized by decayed civil service and inept – porous leadership at the government level, ethnic – conflict and politics, religious bigotry and extremism, lack of political will for effective – efficient decision – making process, unemployment, god-fatherism in politics, poorly implemented economic policies and practice like the privatization and commercialization of the energy, oil and gas as well as mining and communications sectors, lack of patriotism and non-prioritization of state policies, list not exhausted. This woeful performance of the leadership and constituted corrupt political brass in using what the state has to get that which she desires for her teeming population as the most populous African nation and indeed largest democracy and economy in the black world has given birth to terrorist practices and rise in the number of terrorist organizations including the insurgency of the

Boko Haram, going on in the North-East of the country. The failure has also produced shame for the country as its image and credibility are plummeted by the occurrences of killings daily and weak national security (the primary object of governance) which the country’s armed forces have failed to redeem. Today, international organizations like the African Union, ECOWAS, the UN and concerned nations including the world powers are those helping Nigeria to contain the surge and scourge of insurgency in a nation that used to be a destination for all around the world, because of its avalanche of human, material, physiological resources and ecosystem. In the midst of abundance, more than 35percent of her citizens live in absolute poverty according to World Bank statistics and among the most twenty poorest countries, Nigeria is counted, mortality rate is on the increase, youth unemployment exacerbates, crimes like ritual killings, armed robberies, money doubling, money laundering, narcotics, prostitution, ‘one chance’, certificate faking, reep-offs, undue exploitations and youth restiveness are all on the high scale. With this deplorable state of the nation, coupled with the crippled educational system and licensing of private educational institutions for political patronages, the killing of the refineries and sales of public utilities and institutions, through the Federal Bureau of Enterprises, as well as oil thefts by those favorites of the politicians, the fourth republic is almost crossing the red-line of collapse and disintegration under sitting President, Goodluck Ebele Jonathan, lest, something urgent is done in the national interests.

The Nigerian streets are filled with smokes of generating sets, following the incessant black-outs, resulting from the poor electricity system. This has crumbled the economy and made many businesses to close. Foreign investments are not attracted, crime perpetrators use the blackouts’ advantage to continue in their heinous activities, the business moguls and beneficiaries of licenses for generator importations milk on the economy indiscriminately widening the unbridgeable gaps between the well-offs and their poor majority.

This has been the situation in Nigeria as at today. And for what will be in the next twenty years, only posterity will tell and if a freer and fairer credible March and April, 2015 general elections can be realized, and disaster is averted, with a concomitant positive political re-engineering, Nigeria, the land of hope and glory may not doom in the hands of political prostitutes that cross from one political party to the other without a controlling legislation, just merely to satisfy personal and group interests and aggrandizement on the altar of democracy, through electoral politics and chauvinism. The hope and prospects for Nigeria in the next twenty years are bleak and not promising if the conduct of free, fair and credible elections is scuttled or undermined. In spite of various non-violence pacts signed by leaders of the political parties, with world powers and international election observers and political juggernauts as well as concerned local groups

like the religious bodies and the civil society groups, election crises rage daily and polity is heated up by reckless and unguarded statements by some irresponsible and unpatriotic politicians and individuals like Gov. Ayodele Fayoshe of Ekiti State, Asari Dokubo of the Niger-Delta Youth Movements, a Militant stalwart and the brutal Boko Haram sect leader, shehu shekarau in his “Sambisa Forest”.

One striking thing to note is the fact that, while Nigeria is too big, but very complex for all these occurrences that threaten her future and prospects, the society is too pluralistic for just a few to take laws into their hands and use their aggrandizements to plunge the nation into a slum. It is a country for a greater population of the African people, foreclosing that, the present situation is rather prevented and sanitized by all Africans, their leaders and those of the entire world by stopping the potential worst refugee problem in the world, if a few succeed in their plots. For now, the refugees Syria, Libya, Iraq and Egypt (to mention a few) have produced are enough as the worst from the Central African Republic and South Sudan and Sudan are not yet worst. Calamities can be curtailed and contained if only right, urgent and meaningful decisions are taken in time. “A stitch in time saves nine” as said the English man. Fortunately, if this situation is contained, which scholars are praying for, the prospects ahead of Nigeria as, not just the giant of Africa, but, as the proposed 10th best economy and democracy in the world in twenty or more years time is very promising. Nigeria has all it takes to rise to the position even before then if the leadership can be disciplined and could play politics according to the rule of the game. If only, the love of their nation can stick to their hearts with the fear of God and the nation and only if ethnicity, hatred, ill-gotten wealth and variants of talents can be properly harnessed and channeled for sustainable national growths and developments. Prospects are brighter, when corruption that is already hybrid is tackled through the “*Top-Bottom Approach*” and if ruler-ship is made to be national service. Prospects are promising in the next twenty years, only if, politics and democracy of the stomach is discouraged, where politicians see political career as a money-making venture and property-acquisition affair. For example, the Polytechnic, Colleges of Education and other tertiary institutions’ faculty members are on strike now, the law makers of the two ‘Houses’ of the national Assembly in Abuja, are favoring a bill that will cut down lecturers’ salaries and not their own in curtailing public spending because of fall in international oil prices. Where there is national interest and where there is a genuine interest in the national interests, should the lawmakers who are already rich with all the privileges and wealth that they enjoy in the House be contending to further enrich themselves at the expense of those working to produce the nation’s money and human capital? The answer is ‘NO’.

Americans think first of what they would do and sacrifice for America, because, their leadership always thinks first of them, protect and provide for them. This

has reduced unnecessary tensions at home except those arriving from the foreign policy orientations and obligations of US and which is believed to bring glory and comfort home. If Nigerian leaders can cultivate this political culture, Nigerians are people who are subtle with their leaders and very loyal to their authorities, let alone, raising arms against them. Boko Haram is for example, a product of mis-governance. Today, it is Boko Haram, who knows what is out there tomorrow as the Niger-Delta militants are also threatening to strike in the event that Dr. Goodluck Ebele Jonathan loses elections. All these are outright ‘hate’ for the nation but love only for the ‘National Cake’. If national cake dries, what becomes of the nation? This question will be for further research.

1.4 Conclusion and Recommendations

This piece has examined democracy in Nigeria with its concomitant challenges and prospects in the next twenty years or beyond. These three phenomena, that is, challenges, the prospects and democracy itself gives some concern for thought as to what the pattern of democracy in Nigeria holds for the country and its populace in the next twenty years. Such expectations are clouded with intensity of fears in view of the diverse nature of the society, the unpatriotic attitudes of the political class and their intent to self-aggrandizements, which run counter of genuine national development efforts for a greater nationhood, with Nigeria as a black super power to reckon with. The work does not only unveil future events and expectations, but it has surveyed happenings before, during and after 2015 general elections in the country.

General deplorable state of the polity and economy as well as the lack of government initiatives to take positive decisions in the best national interests, coupled with an inept, porous and unpatriotic political leadership, whose gains is on personal enrichment and ostentations, due to greed and aggrandizements are decried and steps to take in savaging situations to bring normalcy to all the fabrics of the state in the best interest of Africa and humanity in general are highlighted.

Some thematic questions are raised, including, what happens in the post 2015 elections in Nigeria and what happens, the paper contends, will depend on posterity and unfolding events after the general elections, These events hinge on the plans and ploys of the political class and their allies and surrogates who compromise national interests and national development efforts for sustainable growths for their personal and group enrichments and oligarchy consolidation. The paper concludes that, should the political class re-orient itself and put logics and common sense into use, the job of national development and integration, through national consciousness is an easy, though sensitive and challenging, but rewarding task to perform for national pride and integrity.

In the quest for a greater nation by 2035 and the attainment of an advanced democracy, the political class is more tasked to provide for responsible leadership and growth of a credible political culture that will instill, consolidate and sustain ethical values and discipline in the polity. This will provide for what Socrates (469 – 399 BC), the doyen of political philosophy and theory in the medieval Greece (Athens), had described as “virtue”, which is knowledge in partisanship. If virtue, according to Socrates, can be taught and learned, then it suffices to say that the political leadership can encourage the inculcation and practice of good habit, just as Aristotle also theorized in his ‘golden mean’ application, in the state by all, where the idea of the good holds as cardinal point, through a veritable political education.

Nigerians ought to also genuinely love one another amidst political divide and cultural differences that rule our socio-cultural and political lives. This is where compromise and consensus are needed to advance our understanding for national consciousness toward national integration. Emphasis on ethnic politics and chauvinism by the gladiators as it is expressing itself now in the current dispensation and as it has always been, going by inflammatory political statements that are uttered to heat up the polity unnecessarily, should be discouraged.

Electoral fraud and other electoral criminalities aimed at stealing mandate, that which have pervaded in Nigeria’s polity, like the June 12, 1993 presidential election and the unprecedented series of rigging that have been carried out in the past elections in the country should be stopped. This will bring stability to our electoral politics and bolster the electorate’s confidence and that of the general society in election conducts and its efficacy for a peaceful – moral change of government. The practice of true federalism with emphasis on merit system needs to be encouraged to strengthen our political structures at all levels of governance. With this, the political horizon will be invigorated and made lively for all Nigerians. Level playing ground will be encouraged, politics of national cake will jettison for politics of patriotism and good statesmanship as obtained in advanced countries, especially, the United States. Importantly also, resource control issue needs to be dynamic and federally-inclined. It is crucial to note that the report of the 2014 National Conference which the delegates arrived at and submitted for implementation in resolving all crises bedeviling Nigeria’s existence as a corporate entity to President Goodluck Ebele Jonathan, should be made public and passed into law. Since the change by dialogue and consultation, which politics stands for, the National Assembly and the Executive Arm of Government under President Jonathan should defend Nigeria’s integrity and constitutionality by fulfilling Nigeria’s decision on the conference. Nigeria needs to also partner with her African brother-nations, especially, those within ECOWAS on the need to promote regional integration for democratic survival. Without Nigeria’s leadership and the leadership by

example first, this partnership would become a child’s play as it is more potentially positioned in terms of human and material capital as well as the political will to drive the force in this age of globalization. Her other brothers always look up to her for this leadership role, which President Olusegun Obasanjo has always been offering both during and outside his office term. For this leadership role to be strengthened, internal problems of national security, political corruption and economic mismanagement must all be addressed and laid to a rest. The military must be kept at bay in politics and the politicians should be careful at playing into the former’s hands would ever make them to think of any political interests.

By extension, the faculties in the nation’s tertiary institutions should increase research activities into efforts of national development and national consciousness, with the help of the various governments that will leverage on advancement democracy for both Nigeria as a nation and Africa as a region. With all these measures and many others yet to be raised but deferred for further research, Nigeria by 2035 and beyond has a great hope to become Africa’s super power and by extension, the world.

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AUTOBIOGRAPHY



**Oyejide Felix Omotosho is a native of Okeigbo in Ile-Oluji/ Okeigbo Local Government Area of Ondo State in Nigeria. Currently, he teaches Political Science and International Relations at the University of the Gambia, Brikama, The Gambia. He holds a B.Sc. (Hons) in Political Science from the Bayero University, Kano, Nigeria and a M.Sc. (Hons) degree in Political Science from the University of Lagos, Akoka, Yaba, Lagos, Nigeria. Other qualifications possessed by Felix are Postgraduate Diploma in Education (PGDE), Calabar, Postgraduate Diploma in Management Studies (PGDM), The Gambia and Graduate Diploma in International Relations (GDIR), The Gambia. He serves as a judge on the panel of the University of the Gambia Debating Students Association of the American Ambassador Championship in the Gambia. He also serves as secretary to the recruitment panel for faculty members and other category of staff for the School of Arts and Sciences, University of the Gambia. A renowned teacher and management expert who has served in various capacities both in Nigeria and abroad with proven track records of achievements. He also delivers papers in various international and local seminars, conferences and workshops. He is currently a PhD student in Political Science at the St Clements University, Turks and Caicos Islands in the British West Indies. He can be reached at omotoshofelix@yahoo.com / ofomotosho@utg.edu.gm*

THE EFFICACY OF SUSTAINED DIALOGUE AS A CONFLICT MANAGEMENT STRATEGY

Dr James Chikuni Jerera*

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Introduction

This paper has been written for publication in 'Veritas'. I hope it will be of interest to all interested in the powerful art of Negotiation. It examines the efficacy of sustained dialogue as a conflict resolution method in Africa.

The motivation for the study was that conflict poses a major challenge to United Nations (UN) efforts for ensuring global peace, prosperity, and human rights. This study has three primary objectives. These are to:

- examine the concept of conflict and consequences on development;
- assess the utility of sustained dialogue as a conflict resolution method, and
- propose the options for effective negotiation and conflict resolution.

The concept of conflict and its effects

According to Alden (2005), conflict includes differences between two or more parties regarding interests, beliefs, goals, and opposing preferences that are not possible to achieve at the same time. "While for many people, the idea of conflict has negative connotations, one can argue that disputes can be value-neutral" (www.u.osu.edu).

In Africa, "conflicts are, very often, the result of the interaction of the political, economic and social instability, frequently stemming from bad governance, failed economic policies and inappropriate development programmes" (www.ajsih.org). However, "the lack of peace drains away resources that otherwise might be applied to promote the well-being of a nation's citizens" (www.ijitam.org).

According to Marke (2007), the establishment of peace permits the recuperation of stable conditions for development and liberates resources for needed investments, although it does not ensure in and of itself that the resulting development will be sustainable. One can say, "no continent that has the problem of peace and stability in its society could progress" (www.ijitam.org). Ikejiak (2009) points out that the costs of conflicts in Africa regarding the loss of human life, property and the destruction of natural resources and social infrastructure are enormous. For example, "between 1998 and 2002, some four million people died in the civil war in the central African country of

the Democratic Republic of Congo" (www.ccsenet.org).

Ikejiak (2009) provides that most African conflicts occur because of a combination of poverty and weak state institutions. The adverse conditions have had a devastating impact on Africa's development. Scholars like Goodhand (2003), Nathan (2003), Galtang (2004), Stewart (2004), and Schaefer (2005), when attempting to connect violent conflict and poverty, found out that conflict, particularly recurring, causes poverty. "It is also essential to notice that the impact of national civil disagreements has been devastating not only in the war-torn countries, but their spread to neighbouring countries has been equally dangerous" (www.ut.ee). For instance, Kenya and Ethiopia face problems because of the instability in Somalia (Ikejiak, 2009).

Sustained dialogue as a conflict resolution method

The approach is a continuous dialogue process, which occurs over an extended period. There are five stages in continued dialogue (Saunders 2011). "It is important to point out that these steps are a kind of ideal type description and not a recipe" (www.gracebibleholidaysburg.org). "Participants need to move back and forth between the stages, and will not follow this rigidly" (www.training.fema.gov).

• Stage 1: Deciding to engage

The first step is for members to agree to come to the negotiating table. A good size for a sustained dialogue has a minimum of eight but not more than 15 people, who should be respected community leaders but not necessarily in official positions (Saunders 2011).

• Stage 2: Mapping relationships and naming problems

The second step signifies the beginning of dialogue. Stage 2 is first a process of naming the issues, telling stories of personal experiences, venting grievances, downloading or 'dumping' all the concerns, letting it all out, and clearing the air (Saunders 2011).

• Stage 3: Probing problems and relationships

At the end of Stage 2 and the beginning of Stage 3, the character of the conversation shifts, 'me' becomes 'we' and 'what' becomes 'why'. Participants move from speaking 'to' each other to talking 'with' each other.

- **Stage 4: Scenario building**

The fourth stage is about resolving problems. While the groups have a primary focus on the problems until this point, they step into a solution space. The negotiators identify the steps they and the wider community need to take to change troublesome relationships (Saunders 2011).

- **Stage 5: Acting together**

In the last stage, the shift is from talking to action, and the previously inward focus is now outward. The participants are either working out how to put their suggestions in the hands of those who can implement them, or go out to perform their activities themselves.

The key distinguishing feature of sustained dialogue is that it is a long-term negotiation process. “Over the extended periods of time, the same group of people takes part in consecutive meetings” (www.racialequityresourceguide.org). The focus should be on establishing the relationships instead of looking at the problem.

The sustained dialogue process was in use in Mozambique. Peace talks between the ruling party and the rebel group in Mozambique were possible because of Saint Egidio, a Roman Catholic institution (Mpangala 2004). “Burundi also used sustained dialogue, where the facilitators were people who commanded respect, ie Mwalimu Julius Kambarage Nyerere and, later, Nelson Mandela” (www.repositories.lib.utexas.edu). The same approach was also in use in Zimbabwe, after a disputed 2008 presidential poll.

However, conflict is still widespread in Africa. Therefore, sustained dialogue may not be 100% effective in all African communities.

The other options for negotiation and conflict resolution

One of the best options for facilitating effective negotiation is through tolerance and respect for one another. One term can be in use to describe this method, which is ‘Ubuntu’. Nussbaum (2003) defined Ubuntu as the principle of caring for each other’s well-being and a spirit of mutual support. “Each person’s expression is through his or her relationship with others and theirs in turn through the recognition of the individual’s humanity” (www.academic.sun.ac.za).

Mutwa (2009) also observed that Ubuntu is a way of living, and it pertains to how the people relate with one another as human beings. Broodryk (2006) noted that Ubuntu is ubiquitous in all the languages of Africa. For instance, “hunhu, a Shona description in the Zimbabwean context, is Ubuntu in Zulu, Botho in Sesotho, Ajobi in Yoruba, Numunhu in Shangaan, Vhuthu in Venda, Bunhu in Tsonga, Umntu in Xhosa, Utu in Swahili and Abantu in Ugandan” (www.dharmaramjournals.in).

Essential elements of Ubuntu

According to Mutwa (2009), Ubuntu has the following pillars:

- honesty;
 - working hard;
 - respect; and
 - fairness.
- **Honesty**
Honesty entails always being truthful to others and oneself. It means one lives up to his or her word and the ability to be trusted. Truthfulness comes from the way in which people uphold their name and live to their responsibilities. There is a need for honesty in trade and daily transactions between people.
 - **Hard work**
Africa always celebrates hard work. Both men and women receive fame for working hard, and there are rewards for their diligence. Laziness is not welcome in any productive community. In fact, there is respect for hard work and people who do not uphold this value find it difficult to fit into society. It is so hard for the lazy men that even their marriage prospects are small.
 - **Respect**
Respect is one of the core tenets of human interaction within the Ubuntu set up. Ubuntu’s fame comes from the belief that a person is a person because of others. In fact, “if a person lacks respect elders commonly refer to them as coming from a place where there are no people, or they would say he or she did not receive adequate socialisation” (www.herald.co.zw). It is important that Africans revert to upholding this value within their societies so that they restore sanity (Gade 2011).
 - **Fairness**
Ubuntu is in support of the concept of justice and being fair. “Unfair people have bad names and their integrations into society are not easy. Friends and business partners are few because they are unjust to other citizens” (www.herald.co.zw). Upholding such values will result in fewer complaints from workers, business customers, and other colleagues. (Gade 2011).

The preceding discussion shows that Ubuntu is about being principled and having the ability to maintain ethics, obedience, humility, honesty, respect for human life and transparency. However, there is a severe decay in the moral fabric in Africa and the relegation of these core values into the ‘garbage bin’. Therefore, conflicts are predominant because people no longer respect the fundamental values of Ubuntu. Accordingly, “it is hard to engage in productive negotiations because of the lack of humanity” (www.academic.sun.ac.za).

Role of active communication in dispute resolution

Sound interaction is essential in any post-conflict setting. Furthermore, “in the area of conflict transformation and peacebuilding, effective communication plays a role in shaping the views of policy makers and influencing public opinion” (www.sfcg.org). Communication helps in preventing violent conflicts, provides early warning and enables the implementation of more efficient responses to crisis.

In line with the need for effective communication, the UN and the European Union (EU) developed management information systems. For example, “in 2009, the UN established the Global Impact and Vulnerability Alert System (GIVAS) to collect real-time information to prepare better decision makers for a response to a crisis/emergency” (www.statistics.unwto.org). The system also helps in the raising of ‘red flags’ on newly emerging and dramatically worsening vulnerabilities of global concern. GIVAS strives to bring the voices of the most vulnerable into high-level decision-making forums (Werner 2010).

Development as a strategy for conflict resolution

Ikejiak (2009) stressed that development is the new name for peace. Unless people can promote a development philosophy and a framework that meets the needs of individuals, especially the poor and oppressed, then the standards of living will remain low in most countries. Though conflict retards economic progress, the lack of development is a primary source of grievances. A combustible mix of poverty, inequality, marginalisation and exclusion often precipitate into violent demonstrations (Schaefer 2005).

According to Marke (2007), most conflicts are primarily civil wars, protracted and increasingly complex in nature. “They mostly occur in the poorer countries of the world, where the development imperative is greatest. More than 15 of the 20 poorest countries in the world have had a major conflict in the past two decades” (www.un.org). The fact that developed countries do not face serious conflict also reinforces the notion that development is necessary for peace to prevail.

According to Ikejiak (2009), in many cases, when poverty coincides with ethnic, religious, language or regional boundaries, underlying grievances can explode into open conflict. The tension is often due to the external shocks such as sudden changes in the terms of trade, mobilised by groups who benefit, directly or indirectly, from the conflict. In this context, “those who move in and out of poverty are prone to the building up of grievances that can lead to violent conflict due to their relatively greater deprivation” (www.un.org).

Deprivation can be a cause of conflict. For example, in Nigeria, the inhabitants of the oil-rich Niger Delta are always violently demonstrating about denial of oil wealth. Unequal sharing of resources also leads to discontent. For instance, in Sudan, the unequal distribution of oil revenue resulted in a civil war and the subsequent creation of the nation of Southern Sudan (Ikejiak 2009).

Conclusion

This research shows that there are multiple definitions of the term conflict. Despite the variations in the meanings, conflict embodies differences in interests, beliefs, goals and opposing preferences between two or among more parties. Confrontations in Africa, especially armed conflicts, compromised economic and social development. Therefore, peace is necessary for national progress to occur.

There is a myriad of conflict resolution methods, but this study’s focus is on sustained dialogue. The approach is the interaction that occurs over an extended period, as the conflicting parties realise that they cannot afford to ignore one another. There are five steps in the process, which are deciding to engage, mapping relationships and naming problems, probing challenges and interactions, scenario building, and acting together.

Sustained dialogue has been in use to resolve conflicts in countries like Burundi, Mozambique, South Africa, Sudan, and Zimbabwe. However, in some cases, the approach failed to yield peace because it did not incorporate tolerance and respect for one another (Ubuntu). Ubuntu is a way of living, and it pertains to how people relate with one another as human beings. The lack of equitable development is also a hindrance to productive negotiations and the attainment of peace.

Recommendations

Many African countries have been in conflicts in their post-independence era. Peace and security have and continue to preoccupy the minds of African leaders. There is the holding of many summits with the desire to end conflicts in the continent. Therefore, the study makes the following suggestions.

Upholding the core values of Ubuntu in peace negotiations

This study shows that application of Ubuntu approaches is vital for ensuring successful negotiations. Active negotiations and sustained dialogue, which embody the core values of Ubuntu, communication, and equitable development seem to be the answer. The four essential elements of Ubuntu (honesty, hard work, respect, and fairness) help to facilitate productive negotiations. People will have the ability to maintain ethics, obedience, humility, honesty, compliance with decent human life, and transparency.

Conflicts are predominant because people no longer respect the fundamental values of Ubuntu.

The use of traditional leaders to facilitate peace and development

Africans have sound traditional leadership systems. The historical leaders could be in a better position to ensure peace because they stay with the people and know the culture of communities. Therefore, they are in a better position to facilitate the prevalence of peace. Traditional leaders also share common interests with their subjects, and their views are acceptable to communities.

The elders can and do play a vital role in development that enhances democracy and sustains good governance. At an international conference on chieftaincy in Africa, held in Niger, there were numerous reports from African countries such as Nigeria and South Africa as well as Ghana about the developmental role of chiefs. The traditional leaders uphold the core values of Ubuntu and encourage followers to have the respect for the law.

Harmonisation of systems of governance

Africa's general crises are unlikely to be in reversal without a coherent and efficient system of establishments. The formal organs of the state cannot be competent if they fail to advance the interests of the large segments of the population. "The modern institutions must not continue disregarding or contradicting the traditional systems, which govern the livelihoods of large sections of the population" (www.indianexpress.com).

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www.ut.ee



**Dr James Chikuni Jerera is a PhD graduate, with 15 years experience in logistics and general operations at Director Level. He has also commanded challenging and respectable administrative, strategy and corporate governance positions in government and the private sector. James is also the holder of a Master of Commerce in Strategic Management and Corporate Governance, an Executive Masters in Business Administration, Bachelor of Business Administration Marketing and Business Leadership degrees and various diplomas.*

Minechip Investment (a gold-mining organization) and Biscray Enterprises (a leading grain-commodity trader in Zimbabwe and Southern Africa) are entities where he is a co-founder. Dr Jerera went into business after retiring as a Senior Officer from the Defence Forces of Zimbabwe. He had served in various positions and had great achievements at Defence Management Training Institutions producing quality graduates thereby earning respect as a leadership authority, lecturer and an organizational consultant.

Dr Jerera has remained an advocate of good corporate governance as a principle-centred leader. This was his area of research for his PhD studies.

He is now on the Professorship course of the Institute of Professional Financial Managers (IPFM).

Dr James C. Jerera may be reached at jcjerera@gmail.com

NIGERIAN ECONOMIC RECESSION OF 2016: WAY FORWARD IS GETTING INTERVENTION AGENCIES TO PLAY THEIR ROLES

Dr Gabriel Udendeh*

(PhD, COU, FCIB)

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Introduction

The choice of this paper stems from a realization that economic management is a shared responsibility; with everyone playing their assigned roles. Government has a duty to assign these roles at the planning stage (policy stage). The role of the private sector is to influence the direction of policies and provide capital resources. Proper blending of both roles will galvanize economic growth and development. It is generally believed that the extant economic recession (since 2016) which Nigeria got into is unnecessary if intervening agencies had played their roles. In the light of this, the author the ensuing discussion will seek to identify and assess key intervening agencies set up to facilitate evolution of a symbiotic relationship; review and re-call their roles in this respect and suggest policy reforms where necessary, then conclude.

Imperative for Collective Responsibility

Collectivity of responsibility in economic management has become imperative in the light of dwindling resources at the disposal of public authorities and growth of private sector interest in the conduct of economic activities. Setting the stage of discourse, permit me to draw lessons from the US flood disaster (Hurricane Katrina) of 2006, which ravaged New Orleans. Advising victims, who felt abandoned by US government, Yunus (2007), who was on sympathy visit, urged them to look inwards for recovery by evolving social entrepreneurship schemes. Such schemes meant organizing into small groups to establish inclusion hubs. Inclusion hubs give rise to business units leading to commercial activities. Inclusion hubs link start-ups with investors and innovation mentors, thereby, strengthening capacity for learning, connection and funding. Yusuf referred to this as Grameen concept. Grameen concept (self-help) creates beehives for commercial activities with peer support mechanism. Nigeria's Small and Medium Enterprise Development Agency (SMEDAN) practicalized it with business clusters. Yunus' advice derives from his experiment with micro-credit solution that restored hopes to fellow citizens after the poverty-stricken famine of 1974-5 in Bangladesh.

Nigeria's economic circumstance since 2015, has been likened to the immediate post-Hurricane Katrina era in New Orleans, and requires joint efforts to reverse or, at least, halt the trend. This solution can only come through synergy by both private and public. Government had earlier demonstrated goodwill with several intervening agencies aimed at providing the needed direction. These include, though not limited to, National Poverty Eradication Program (NAPEP), National Directorate of Employment (NDE), Small and Medium Enterprise Development Agency of Nigeria (SMEDAN), National Economic Reconstruction Fund (NERFUND), Entrepreneurship Development Centres (EDC) and Youth Initiative on Entrepreneurship Development (YIED). The private sector reciprocated this with pressure groups, including the Manufacturers Association of Nigeria (MAN), National Association of Chambers of Commerce, Industries, Mines and Agriculture (NACCIMA), Association of Small and Medium Enterprises (ASMEs), and Bankers Committee (BC). We will focus on the roles of these agencies ought to play, offer policy suggestions in relation to country experience, to improve their performances, summarize and recommend.

PUBLIC SECTOR INTERVENING AGENCIES

National Poverty Eradication Program (NAPEP)

Advent of NAPEP in 2001 heralded the return to civil rule and determination by the "new" regime to lay a foundation for sustainable economic growth and development through youth empowerment. The new government considered training and access to micro-credits as support pillars for meaningful engagement in the economy. NAPEP drew young people (potential farmers) from rural to urban areas, using fraud-infested tricycle schemes as bait, which marked the beginning of its failure.

National Directorate of Employment (NDE)

National Directorate of Employment (NDE) was set up in November 1986, amid serious prevailing economic circumstances characterized by effects of structural adjustment program (SAP); mainly, devaluation, dearth of foreign exchange (FX), closure of factories,

Privatization and commercialization. The combined effect of these was an upsurge in job losses, leading to high unemployment. The Nigerian government (FG), then, set up the Stephen Chukwuma Committee to find a lasting solution to the challenge. The committee's recommendation led to the establishment of NDE. NDE was to operate as bulwark for employment generation; with responsibility to design and implement anti-mass unemployment programs. Then, unemployment had moved from 4.0 to 7.0 per cent (NDE Report, 2013). As at December 2016, unemployment in Nigeria was reported at 13.0 per cent (NBS, 2016). NDE's responsibilities encompass to: design and implement anti-mass unemployment programs; articulate policies at developing work programs with labour intensive potentials; obtain and maintain a data bank on employment and vacancies...and act as clearing house ...in collaboration with government agencies; and implement other policies as may be approved by the board. It further developed own strategy of vocational skills development, entrepreneurship development, agricultural skills training; and Public work programs.

Small and Medium Enterprise Development Agency of Nigeria (SMEDAN)

Nigerian government established SMEDAN under an Act in 2003, with the objective to facilitate development of programs for small and medium enterprises (SMEs). Its main functions include to stimulate, monitor and co-ordinate development of SMEs; initiate and articulate policies for SME growth and development; promote and facilitate development of instruments that support SME operations; create jobs and enhance sustainability; promote and provide access to industrial infrastructure such as layouts,...etc; and to work in concert with other institutions in both public and private sector to create an ideal environment for business to thrive, among others. Build-up to the Millennium Development Goals (MDGs of 2015), the need to chart a new development course against 2020, within the corridors of SMEs, and in anticipation of sustainable Development Goals (SDGs) against 2030, and government placed additional responsibilities on SMEDAN (SMEDAN, 2012). The additional mandate encompasses to generate and disseminate business information; create business awareness and develop business services. Other responsibilities are - create access to market and finance; advance entrepreneurship education; stimulate entrepreneurship/enterprise development; institute enterprise cooperation and clustering; and engage in policy advocacy to improve the operating environment.

This aspirational philosophy might have informed SMEDAN's desire to access bank- instituted SME funds in the latter's vaults. SMEDAN has played active roles in the formulation of national policies to promote MSMEs, culminating in the establishment of clusters in aid of support services. It plays key roles in collective bargaining through membership to business organizations such as national association of small

scale industries (NASSI) and national association of small and medium enterprises (NASME). SMEDAN has developed model business plans for start-ups; creates a platform for interfaces with SME outfits; promotes collaboration with government and nongovernmental agencies; and engages youths on the need to imbibe a culture of venturing in the economy.

Cluster Activities

At-end September 2012, SMEDAN had established 56 business clusters cut across 28 States of the Federation. Rationalizing the creation of clusters, the agency intimates cluster-system affords players an opportunity to pool resources together to reap benefit of scale; knowledge spill-over; specialist skills and innovative capabilities. Experience of the developed world suggests that cluster hubs create beehive activities in an economy, and are considered a good growth strategy. Beehives promote enterprise; while serving as bait to investors. Cross Rivers State in Nigeria has created a beehive in its promotion of Calabar Carnival, held every December. At the 2015 edition, 2.5 million participants were attracted from eleven countries, which rose to 13 in the 2016 edition, including Brazil and South Africa. Variants of beehive activities at the event comprise bike riding (December 27), street carnivals (December 28) and international carnival (December 29) (CRS, 2016, 2017). The carnival is heralded by Obudu mountain climbing with cattle ranching, which comes up in October; while Okpekpe race in neighboring Edo state, constitute good beehives for tourism.

National Economic Reconstruction Fund (NERFUND)

The federal government of Nigeria introduced NERFUND program in 1989 to empower banks towards granting credits to SMEs for industrial activities. The initial response by Nigerians resulted in the emergence of SMEs, which also, coincided with the implementation of poverty alleviation program. Consequently, several beneficiaries of NERFUND credits, inclusive of bank managers, misconstrued NERFUND for poverty eradication cake; hence expressed reluctance to pay back the loans. A failed bank tribunal had to be established, in 1994, to prosecute defaulters. Post-failure review of scheme revealed government failure to research widely before setting it up.

Entrepreneurship Development Centres (EDCs)

Entrepreneurship Development Centres (EDCs) are skills acquisition centres established by the Central Bank of Nigeria (CBN) in the period 2010-2011, as part of efforts to entrench entrepreneurial spirit among the youths, (CBN, 2012). The idea of EDCs stemmed from National Economic Empowerment Development Strategy (NEEDS) philosophy (2004-2009), which sought to empower every Nigerian to play a role in economic growth and development. Under the scheme,

government provides training and vocational skills to university and polytechnic graduates as well as other eligible youths. On graduation, deserving among them are granted credit to start businesses of their choices. Six EDCs were set up in six geo-political zones, comprising one each in Kano, Onitsha and Lagos. Others were: Maiduguri, Makurdi and Calabar, (CBN, 2013). These centres were set up under an understanding that the host zones would assume ownership after the EDCs had attained reasonable stability in their operations. The CBN appointed serving academics, with necessary incentives, to head the institutions. By March 2016, the CBN, in collaboration with National Youth Service Corp (NYSC) and Heritage Bank, floated an alternate scheme known as Youth Innovative Empowerment Development (YIED) program where young entrepreneurs with successful business proposals would be given N3.0 million to commence the business. The project targets one million youths by 2020, from 310 as at October 2016.

Private Sector Agencies

On the private sector, key associations exist, comprising MAN, NACCIMA, ASMEs and Bankers Committee.

Manufacturers Association of Nigeria (MAN)

Manufacturers Association of Nigeria (MAN) was established in 1971 as a company limited by guarantee. Its objective is to communicate and consult with members, government and the public to: guide the private sector in suggestions that enriches government policies; create ideal environment for efficient operation of members; consolidate and harmonize divergent voices of its members; and protection of members' interest. MAN's main organs of governance are executive and standing committees. Membership of MAN, includes entities engaged in manufacturing activities with defined eligibility criteria. Membership which is voluntary dropped from over 3,000 in 1978 to about 2,000 as at October 2016 (MAN site, 2016). The national secretariat of MAN is in Lagos, with sixteen branches cut across Nigeria, including a liaison office in Abuja.

National Association of Chambers of Commerce Industries, Mines and Agriculture (NACCIMA)

NACCIMA was established in 1960 as an umbrella body for affiliate members in Nigeria. Membership is voluntary, which comprises city, state, bilateral and corporate bodies. NACCIMA plays advocacy role at influencing free enterprise policies. NACCIMA is a founding member of the West African Chambers of Commerce (WACC) and affiliate to the African Chambers of Commerce (ACC), based in Cairo. It is, also, an affiliate to the International Chambers of Commerce (ICC) with headquarters in Paris. NACCIMA states its main responsibility as collaboration with Centre for International Enterprise

(CIPE), Washington D.C., US. This collaboration is for programs designed to support emerging markets and focuses on: public policy advocacy; capacity building for chambers of commerce and business associations; business participation in legislative process; training of journalists on business and economic reporting; watch-dog function on economic policies.

Membership of NACCIMA comprises chambers of commerce, corporate entities, bilateral trade relations and business associations. Corporate members are companies and organizations; while bilateral institutions are extra-territorial chambers of commerce such as Nigeria-British Chambers of Commerce; Nigeria-American Chambers of Commerce and Nigeria - South African Chambers of Commerce. Business associations comprise traded-related pressure groups, including Nigerian Insurers Association, Association of Road Transport Owners, Association of Consulting Engineers, etc. NACCIMA or its affiliates are responsible for organizing trade fairs and exhibitions across Nigeria.

Association of Small and Medium Enterprises (ASMEs)

ASME was established in 1986 as a not-for-profit organization. Its membership comprises corporate and individual members. The association focuses on provision of business education and market opportunities to members. It draws inspiration from Singapore, which has a policy of harmonizing public and private sector interest to enhance business environment. ASMEs aspire to galvanize growth and development of the sub-sector through meritocracy and has floated two key awards in this respect; Enterprise of the Year Award and Singapore Prestige Brand Award.

Bankers' Committee (BC)

BC is an umbrella body of bankers in Nigeria chaired by the Governor of CBN. It is believed to have been set up in 1959, shortly after the CBN had commenced operations in July 1959. The committee, which started as an association of bank chairmen, subsequently upgraded to an association of chief executive officers (CEOs) of banks. Available information suggests the decision to transform to CEOs drew from the need to executive powers to take enduring decisions in the industry. Key founding members of CIBN facilitated this transformation. BC held its 20th meeting in February, 1961 (BC' Secretariat, 2015), implying that it held monthly meeting from July 1959 up to February 1961 (20 months). This further suggests that BC's meeting started at the commencement of CBN operations.

Proceeding from the above, one can state that BC is a forum where CEOs of banks meet to deliberate, harmonize views and take decisions on matters bordering on the smooth running of the industry. The committee conducts its affairs through sub-committees

such as those on ethics and professionalism, chief compliance officers, and chief inspectors. All licenced banks are members of BC, while CIBN stands in as an observer in the light of the central role the latter plays in the industry. The importance of BC cannot be over emphasized, given its role in facilitating orderly transmission of monetary policies to the economy.

Analysis of Roles of the Intervening Agencies

A review of intervening agencies suggests that despite their well-articulated roles in the economy, Nigerians are yet to feel their impact adequately. Several reasons may have accounted for this; absence of legislation (for some), wrong choice of management, inadequate funding, and absence of policy to harmonize operations. Others are: political interference, policy inconsistency and outright corruption. Government institutions set up to facilitate entrepreneurship end-up constituting major hurdles to its spirit. NAPEP, for instance, ended up draining resources meant for poverty eradication; SMEDAN over-saddled with responsibilities devoid of commensurate funding, which rendered it ineffective. A merger of SMEDAN with NDE with mandate to collaborate with organized private sector (OPS) will create the necessary impact.

Federal executive council (FEC)'s decided, in January 2000, that NERFUND should merge with Bank of Industry (BOI), along with Nigerian Bank for Commerce and Industry (NBCI) and Nigeria Industrial Development Bank (NIDB). This decision was frustrated as NERFUND preferred to linger on in protracted crisis. On the other hand, NDE came on board in 1986 when the country was experiencing serious prevailing economic circumstances akin to the current economic recession. Rather than concentrate on employment policy, data collation on employment opportunities and collaboration with employers, NDE went into nebulous vocational training. Consequently, the nearly 30 years of its existence has not yielded in the search for unemployment solution.

The CBN established EDCs in 2010-2011 to provide skills to stimulate entrepreneurial spirit among the youths and appointed serving academic professors and doctors to head them, instead of practicing entrepreneurs. This, itself, defeated the purpose. Barely ten years after introduction, CBN started handing over some of the EDCs to host-zones, and simultaneously floated Youth Innovative Entrepreneurship Development (YIED) in collaboration with NYSC and Heritage Bank, apparently in replacement of EDCs.

On the flip side, private intervening agencies are led by MAN, NACCIMA, ASMEs and BC have not fared any better. As an association of manufacturers, the concern of MAN would have been imperative to source market for members; not policy formulation or preference in foreign exchange allocation. The existence of MAN's liaison office, as opposed to head office annexure, in Abuja does accord with high-powered representation in the policy cycle. MAN needs an effective voice,

visibility and influence to command the respect it deserves. The ineffectiveness of Abuja commodity board may be attributable to MAN's inactivity and lack of influence over government policies. NACCIMA is not doing any better, as its failure to expand advocacy scope towards a wider set of bilateral associations is injurious to Nigeria's economic status. For instance, China is one of Nigeria's largest trading partners that even sought for currency swap deal with Nigeria in early 2016. The deal had potentials to deepen trade-relations between the two countries; while relieving Naira of the Dollar pressure; yet, Nigeria and China do not have a chamber of commerce, at least, not on NACCIMA website.

In terms of membership, NACCIMA's members comprise moribund and uninspiring institutions. This suggests obsolescence of the state of the Association. An association in the 21st century devoid of proactivity or even activeness cannot command the respect it deserves. The composition of business associations of NACCIMA does not inspire confidence; influential among professional bodies are left out, including the likes of CIBN, stock brokers, accounting bodies (ICAN or ANAN), pharmaceutical society, nollywood, computer association, etc. Affiliation of these agencies to NACCIMA will create the needed vibrancy and platform to match, effectively, business ideas with funding to attract more members to NACCIMA. The mandate of organizing trade fairs is, at best, observed in the breach, as trade fairs are organized irregularly and improperly.

ASME came into being in 1986 as a not-for-profit organization with membership comprising corporate and individual members. The mandate to provide business education and market opportunities to members suggests that the agency needs transformation to a cost recovery agency for efficiency sake. Equipment Association of Nigeria (ELAN) played this role successfully for leasing entities, though on a cost recovery basis; culminating in its enabling Act of 2015 (Udendeh, 2016). The BC, as a policy maker in banking industry, seems to lack legal status given the weight of its decisions in the industry. The continued existence of BC without tacit legal support exposes its decisions to the risk of litigation by aggrieved members.

Country Experience

The American chamber of commerce (ACC) is the oldest and largest business federation in the world, with over 3 million affiliates (Ndiaye, 2016). Its potency is underscored by locating within the precincts of the US authorities in Washington D.C. This privileged location opens it up to teeming visiting heads of state to either the US president or other government officials, for a stop-over visit. By the strategy, ACC hosts a high number of delegates yearly (Ndiaye, 2016). Although a policy institution, ACC's main objective is promotion of genuine private entrepreneurship. It does this without having to grant

credit to members, instead, ACC creates business opportunities among members to match ideas with funding in-house (Ndiaye, 2016). This presupposes that banks are integral members of ACC. Membership of ACC excludes government companies, those floated by government officials or those incorporated to target government patronage. This implies that only business oriented entities are members of ACC. Nigerians saw proactivity in ACC policies when the latter, in response to the apparent threat by China to dominate Nigeria's economy, created a window for US-Nigeria CEO Dialogue, effective first quarter of 2017.

Malaysian umbrella body for commerce and industry is the National Chamber of Commerce and Industry (NCCIM). It comprised five affiliates, including the Federation of Malaysian Manufacturers. The role of NCCIM is to help represent interest of Malaysian business community. It does this by promoting exports, enhancing business environment. South African chambers of commerce and industry (SACCI) is known as the voice of business in South Africa. Its responsibilities include submission of business policy proposals to government, enhancing business environment through confidence index research, and provision of information on trade links. SACCI holds annual conventions where all categories of members, including government officials, debate and arrive on broad policy outlook.

Indonesian chambers of commerce and industry, also, known as KADIN, is the umbrella body for private business in Indonesia. KADIN takes practical measures to develop synergy to tap from the potentials of Indonesian economy. It offers strategic fora for Indonesian entrepreneurs and foreign investors with business interest in Indonesian economy. Germany, on the other hand, has German chambers of commerce & industry (GCCI or DIHK) as umbrella body for businesses. It is statutorily required to enroll all German companies, except those engaged in handicraft & subsistent farming. GCCI has 70 members but speaks for over 3 million entrepreneurs. GCCI has tremendous influence over government industrial policies. It commits government to less bureaucracy, simple and transparent tax system and competitiveness. Specifically, GCCI: assists youngsters start an entrepreneurial life; supports and organizes information exchange programs among like minds; blends vocations to industry needs by designing training curricula, engaging in faculty development and preparation of training materials with examinations monitoring. Others are: regulation and coordination of government training initiatives, in conjunction, with trade and industry; encourages members to focus on resources-friendly products. GCCI has a foundation that administers grants to deserving start-ups and supports aspiring young entrepreneurs through coaching and access to grants. No wonder, while advising Nigeria on the way out of the latter's recession on October 31, 2016, GCCI delegation urged Nigeria to deepen vocational education to accelerate speed of recovery.

Summary, Conclusion and Recommendations

Economic management is shared responsibility between public and private sectors. Effective discharge of each party's role will go a long way in alleviating the pains of economic recession. Government must restrict its role to planning and policy framework to give the private sector the leeway to provide finance, innovation and management. Government must give room for pressure, where necessary, from the private sector to attune policies to the desired directions. A blend of both will result in economic synergy with openings for a further participation. In view of the above, the author makes the following specific recommendations:

- a. Nigerian economic managers must set up a committee to review the performance of intervening with a view to establishing their continued relevance. Such institutions, include NAPEP, NDE, SMEDAN, NERFUND, EDCs or YIED
- b. Instruments establishing intervening agencies/institutions must be reviewed to ascertain the adequacy, or otherwise, of the provisions of instruments setting them up. Those deserving legal backing for strengthening should be accorded legal status.
- c. Government should lead Nigerians in looking inwards for economic recovery by evolving social entrepreneurship schemes or inclusion hubs, leveraging SMEDAN's idea of business clusters.
- d. Intervening agencies playing competing or complementary roles in promoting entrepreneurship should be restructured into one large single entity for greater impact. For instance, NAPEP, NDE and SMEDAN can consolidate into a single entity with enhanced mandate.
- e. Government must direct NERFUND to comply with the FEC directive of January 2000 to merge with BOI, while EDC and YIED team up as joint venture between OPS and CBN, or at least, a structure that allows collaboration between the two.
- f. MAN, NACCIMA, and BC can consolidate into a single NACCIMA with greater capacity for outreach. The ACC boasts of over 3 million affiliates; hence its capacity for outreach.
- g. FG should imbibe the culture of feasibility studies before setting up intervention schemes. The current APC-led government failed to do a detailed study before committing a whopping N500 billion to people-issues in the name of poverty eradication.

- h. An enlarged NACCIMA should work towards creating/discovering market opportunities for members, through exhibitions, trade fair and bilateral trade relations.
- i. Inclusion of vibrant trade /unionized professionals associations like computer, bankers, accountants, nollywood, pharmacists, ASUU, etc., under its umbrella, will strengthen research, and therefore, effectiveness of advocacy role at influencing free enterprise policies.
- j. NACCIMA, as founding members, should take advantage of the West African Chambers of Commerce (WACC), African Chambers of Commerce (ACC) and International Chambers of Commerce (ICC).

It is the author's belief that proper attention to the issues raised, particularly as regards recommendations, will see Nigeria through from current economic recession.

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**Dr Gabriel Udendeh is a financial consultant and trainer based in Abuja. He can be reached at gudendeh@yahoo.com*

WHEN THINGS FALL APART: THE DECLINE OF BUILDING CONSTRUCTION AS A SYMPTOM OF CULTURAL DECAY

Dr Kerry R. Bolton*

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Things fall apart; the centre cannot hold – W B Yeats,
The Second Coming (1919).

One of the features of Donald Trump's campaign and presidency has been a call for the rebuilding of the USA's infrastructure. He wants \$1 trillion dollars invested into the rebuild of USA's decaying roads, bridges and tunnels. Few would hardly discern that the USA's utilities and transport systems are falling to pieces, decaying. While a trillion dollars investment in public works would provide a tremendous boost to the US economy, if it were done by the use of US Treasury notes, reminiscent of those issued by President John Kennedy and prior to that the famous Greenbacks of Lincoln, such a currency or credit issue would only represent a further debt liability, with compound interest if undertaken by private bank loans, and therefore the USA's problems would be aggravated in the long term. (Bolton, 2013). How is it that arguably the world's still pre-eminent power and richest nation, can have an infrastructure that is falling apart? Civilisations, like an apparently healthy body that is internally wracked by disease, unless prematurely aborted by invasion or natural disaster, reach a cycle where they are outwardly opulent but inwardly rotting. The façade conceals the reality. As the saying goes, 'all that glitters is not made of gold'. The USA was not founded as a new culture but the outgrowth of Europe's old civilisation. It has reached a stage of inward decay, and the breakdown of infrastructure is a symptom of that. This is not unique to the USA. Rather it is a symptom typical of civilisations that have reached a cycle of what is analogous in organisms to old age. While traditional cultures perceived society as going through processes of organic birth, growth, maturity, ending in decay and death, which the Hindus call 'Yugas', the Greeks and Romans 'Aeons', the Chinese 'dynastic cycles', while the East has the 'dharmic wheel', and the West the medieval Wheel of Fortuna, Oswald Spengler, the early 20th century historian-philosopher examined the analogous life-cycles of civilisations from an empirical method in his seminal book *The Decline of the West*. By considering civilisations he described analogous life-cycles which he related to the four seasons. Spengler held that Western Civilisation, like Rome, Greece, India, Egypt and others before us, has reached its cycle of 'Winter', of its decline into decay and its eventual demise on the world stage to be replaced by another, which he saw as likely being led by Russia. Spengler's historicism has

been considered before in 'Veritas' by Dr John Potter (2012), and myself (Bolton, 2012).

Spengler regarded cultures and nations as possessing a 'soul'. While positivist historians of our modern era regard this as a hangover of superstition, Carl Jung, the founder of analytical psychology, came to a similar conclusion with his theory of the 'collective unconscious'. How such a group soul, psyche, unconscious, or whatever else one might like to describe the outlook, customs, manners and traditions that go to define an ethnic group, can be shaped by common experiences (or what we can call 'history') and passed along to future generations, thereby becoming a part of an ethnic group-character can now be explained by comparatively new sciences such as Dr Rupert Sheldrake's morphic field and resonance theories, and the up-and-coming science of epigenetics that shows how the experiences that affected the attitudes of prior generations can be inherited through future generations by means other than change in DNA. The relevance of this is that it shows how an ethnic group has what Spengler, and prior German Idealist historians such as Herder and Fichte, called a 'soul', that is expressed in its unique culture, in its religion, architecture, art, music, mathematics, and so on. (Bolton, 2017, *passim*).

Temple and Church Styles

Temple and church architecture are among the most salient symbols of a culture's soul, as they are earthly expressions of the way a people looks at its relationship with the divine and with the cosmos. The magnitude of their construction also indicates the type of social organisation a culture has.

'Romanesque' was the first properly Western style of architecture. It was so named due to its use of Roman classical columns and arched vaults. However it is a mistake to regard Western Civilisation as a continuation of the Greek and Roman; an assumption that was reiterated by the Renaissance, whose disparaging of Medieval Western Gothic culture obscures the great achievement of that epoch, not only in architecture but in science, including medicine (Bolton, 2017, 302-305). This positivist view of history as a Darwinian, lineal march of ascent from 'primitive' to 'modern', with our own 'modern civilisation' being the culmination of all past endeavours, and literally

what historians such as Francis Fukuyama call 'The end of history', also obscures the ebb and flow of history and the rise, flourishing and decline of civilisations, without recognition that each has its unique origins and is not merely the next phase of a prior civilisation. It also forms the basis of the West's hubris in assuming that we are indestructible and superior to all others before us, an outlook that especially formed in Britain during the Industrial Revolution and the theory of Darwinism.

The 'Romanesque' style, a named applied to it centuries later (19th century), seeks escape from the earth-bound solidity of the Classical Roman Temple, while the Western soul finally soars unbound several centuries later with the 'Gothic'. The Romanesque sought communion with the body of Christ, and with the representation of the heavenly Jerusalem on earth. The portal of the Romanesque church represented the metaphor of Christ that he is 'the door' (*John*, 10: 9). The Romanesque portal guided the entry from the secular to the spiritual into the interior of the church. The portal led the way of the faithful as symbol of Christ leading the way. The development from Romanesque to Gothic was away from the Church as a material representation and towards transcendence from the earthly plain to spirit. The monk Bernard of Angers, writing of the Abbey of Sainte-Foy of Conques in 1013 described the allegorical character of the architecture, with the basilica comprised of three forms by the division on the roofs, 'but on the inside these three forms are united across their width to shape the church into one body', thus representing the trinity. (Bolton, 2017, 294-297).

From the 12th century, starting in France, the uniquely Western style started manifesting in its most recognisable form: Gothic. The Gothic Cathedral was the purest expression of the Western "Faustian" soul. The theologian Nicole Oresme (1320-1382) referred to this religious world-feeling towards infinity, writing that there is "Beyond the cosmos an infinite void that reflects the infinity and immensity of God" (Kendall, 13). While the imaginative faculty of the Western mind in its formative stage strived towards the infinity of God; in the Late civilisation epoch of rationalism, the infinity-imperative continues, but no longer in the name of God, but of science, reaching out towards the infinity of space with rocketry. Both Gothic spire and spaceship symbolise this imperative; one of High Culture, the other of Late Civilisation. The genius of Gothic - medieval - man is shown in an architecture and engineering that is uniquely Western.

The whole scheme of the building is determined by, and its whole strength is made to reside in a finely organized and frankly confessed framework rather than in walls. This framework, made up of piers, arches and buttresses, is freed from every unnecessary encumbrance of wall and is rendered as light in all its parts as is compatible with strength — the stability of the building depending

not upon inert massiveness, except in the outermost abutment of active parts whose opposing forces neutralize each other and produce a perfect equilibrium. It is thus a system of balanced thrusts in contradistinction to the ancient system of inert stability. Gothic architecture is such a system carried out in a finely artistic spirit. (Moore, I: 8).

Interiors induce a sense of infinity by making the beholder aware of the unending variety and limitlessness of God's creation, the *Andachtsbilder* induced a sense of infinity by permitting the beholder to submerge his being in the boundlessness of the Creator Himself (*ibid.*, G 19).

This restlessness of spirit is recognised as 'Gothic' across the arts and sciences:

This compulsion and lack of peace characterize the Gothic in all forms, preventing relaxation and the lapse into partial awareness. Gothic nervousness quickens the senses as more of the mind becomes awake to more of the world. Even in its embryonic state, Gothic art displayed the type of agitation that would continue to appear in Gothic architecture and literature. (Bayer-Berenbaum, 1982).

This 'restlessness of spirit' and questing towards infinity is what Spengler described as the 'Faustian soul' of the West, derived from the Medieval Faustus legend about the scholar with an unquenchable thirst for knowledge despite the consequences. Just as the legend of Doctor Faustus was called a 'tragedy' so too the West's Faustian impulse has a self-destructive tragedy in not accepting limits.

Comparative Culture Styles

Comparing architectural styles of religious constructions most readily shows the character of different culture-souls. For example, while the Gothic Cathedral expresses infinite space, the Arabic dome symbolises the vault of heaven. A Koranic verse states: 'And we have made the sky a roof withheld (from them). Yet they turn away from its portents'. (*Koran*, 21.32).

The dome is, of course, a cosmic symbol in every religious tradition; and symbolically, in Islam the dome represents the vault of heaven in the same way as the garden prefigures Paradise (Dickie, 33).

This contrasts to the soaring, unbound impression of the Gothic, Islamic architecture reflecting,

Enclosed space, defined by walls, arcades and vaults, [as] the most important element of Islamic architecture. The tendency to an infinite repetition of individual units (bays,

arches, columns, passages, courtyards, doorways, cupolas) and the continuous merging of spaces without any specific direction or any specific centre or focus. And if a definite spatial limit is reached, such as a terminal wall, the surface that should stop the progress of anyone moving through the building will be decorated with patterns that repeat themselves, leading on visually beyond the given limit of the wall, surface, vault or dome. (Grube, 13).

Russia also provides a contrast, because she is a civilisation-unit unique to herself, and not an outgrowth of the Western, despite the attempts of Peter the Great (*Petrinism*), Catherine the Great, Lev Trotsky, Boris Yeltsin and sundry others in both Russia and the West to make it so. The dome of the Russian Orthodox Church is here as with the Arabic, the focus of symbolism, representing celestial space. The product of the Eastern Church of Byzantium, the 'dome of Byzantine churches represents the firmament covering the earth like a lid'. (Trubetskoi, 16-17).

The Russian theologian Sergei Bulgakov explained this contrast of soul-feeling between the Gothic and the Byzantium:

...whether it is the dome of St. Sophia in Constantinople, which so admirably represents the heaven of Divine Wisdom reflected on earth, or whether it is the cupola of stone or wood of a Russian village church full of sweetness and warmth — the impression is the same. The Gothic temple rises in pride toward the transcendent, but in spite of the unnatural feeling striving toward the heights, there is always the feeling of an insurmountable distance, yet unattained. Under the Orthodox dome, on the other hand, one has the sense of a bowed humility which assembles and reunites; there is the feeling of life in the house of the Father, after the union between divine and human was created. (Bulgakov, 150-151).

The Faustian urge is one of ever striving for the unattainable divine in the cosmos. Even if the far-away goal is unattainable, it is the striving that is significant. For the Russian it is an inner unity with the divine: hence, the mystical character of the Russian soul that endures despite hardship; in contrast to the restless spirit of the Westerner. Instead of the heavenward Gothic spire there is the upward pointing flame atop the dome of the Russian church reaching towards God. The difference between the Gothic spire and the Orthodox flame is that,

It is through the flame that heaven descends to earth, enters the church, and becomes the ultimate completion of the church, the consummation, in which the hand of God covers everything earthly, in a benediction from the dark blue dome'. (Trubetskoi, 16).

In the West, Faustian humanity aspired to ascend to Godhead; in Orthodox humanity the Russian seeks the descent on Earth of the Holy Spirit.

Chinese architecture is earthbound, symmetrical and defensive. The buildings were traditionally of a common height; social hierarchy was symbolised instead in the expanse. The upward curves of the roof are gently pointing heaven-ward. The focus of architecture was to connect geologically. Even reaching heavenward man must remain earthbound, mountain-like. Heaven and earth were within, Confucius stating: 'Heaven and earth grow within me simultaneously and all things become one with me'. (Shun-xun Nan and Beverly Foit-Albert, 4). The Chinese sought to merge with the landscape; the Faustian to dominate. 'In traditional Chinese architecture, by contrast, the building merges with the site. There is a reciprocal penetration and permeation between the natural environment and the manmade environment' (ibid, 3). Traditional Chinese construction aimed to create a spatial sequence that connects heaven and earth through the medium of man (ibid. 7). Space is seen inwardly, as a void to be utilised (Ibid, 8), where the Western sees infinity.

China, after repudiating its tradition and adopting the Late Western economic model via Marxism, now seeks to dominate the landscape to the extent of self-destruction. It is an attempt to adopt the Faustian imperative for economic gain that will cause ecological ruin to China as it is to the Late West. Japan has followed the same course in gradually, although far from entirely, compromising its tradition, that sought harmony with the landscape, while now the landscape is increasingly imposed on.

Decline in Style as Indicator of Cultural Decay

The decline of a Civilisation proceeds from a certain point where opulence and materialism has been reached and the founding ethos of a civilisation, that required austerity and self-discipline in overcoming the challenges of the landscape are no longer needed. These changes in character were observed by many historians, sages and prophets, including Jeremiah of the Israelites; Ipuwer of the Egyptians; Livy, Cato and Scipio of the Romans; Strabo observing the Persians, Plutarch observing Sparta; Ibn Khaldun of the Arabs, (Bolton, 2017, 189-238) and Spengler of our own times. The general slackness of the populace, high and low, is reflected in even details of craftsmanship in decline. Archaeologists have noted for example the decline of craftsmanship of the famous cylinder-seals of the Babylonian civilisation as part of a 'general decline of power and civilisation and even the workmanship', which became 'carless'. (Edwards, Gad, et al. I: 218).

M N Vahia and N Nahava, of the Tata Institute of Fundamental Research, in their studies on the enigmatic Indus Valley civilisation, which is often assumed to have collapsed through environmental

factors, conclude that Indus was subjected to the same cycles of decay as other civilisations. Furthermore, one can see the cultural decline in the decline of standards of craftsmanship and construction:

As the society becomes ever richer, it finds it increasingly difficult to meet the increasing expectations of its population and heads to chaos. If the technological breakthrough does not come at its scheduled time, the chaos ensuing from the inability to meet the increasing demands and expectations may actually result in a fall in the standard of living... (Vahia and Nahava, 38).

By 1300 B.C. Harappa was overcrowded, and the hitherto orderly streets were being encroached on by houses and workshops, Vahia and Nahava citing the seminal field-work of archaeologist J M Kenoyer.

The fact that this was a decay rather than destruction is highlighted by Kenoyer (183-208). Discussing the environmental evidence, he concluded that there was no substantial evidence of change in weather patterns. He also shows that the decay was gradual, at least in Harappa where signs of overcrowding, decay beginning with loss of the elite along with the disappearance of signs of complex mercantile activities such as weights and seals (ibid., 33).

The decline in the quality of brick manufacturing, a key feature of the Indus civilisation, at Harappa during the 'Late Phase', is an important indication of cultural decay. '[T]he decline in baked brick manufacturing is not merely a loss of one specific technology, but also represents a considerable loss of symbolism'. The quality of brick manufacturing indicated a central authority ensuring that there was standardisation of brick dimensions, which had a precise ration of 4:2:1, with standardised moulds in use from 4000 to 3600 B.C. During the 'Late Phase' there was a deviation from the so-called 'Indus proportion'. The change in style and quality of brick manufacture is a significant indicator of transformation in Indus society:

Beyond the moulds, the standards are also preserved in the craftsmen's tradition and in social norms. The deviation from the standard in the Harappan Late phase could therefore point to a changed social norm, or to the lack of craftsmen to keep up the traditional brick manufacture (Khan and Lemmen, 5).

Interestingly, the cylinder-seals of the Indus, reminiscent of those of the Babylonian, markedly declined, as had the Babylonian and during analogous epochs of social decay. Khan and Lemmen ask, 'what do bricks tell us about these social changes?' Up to five changes in brick proportion suggest shifts in architectural preference and lack of control by those responsible for urban planning. The urban centres seem also to have been experiencing a reversal in population,

including the loss of craftsmen, with the disintegration of cities into villages. (Khan and Lemmen, 7).

The Mesoamerican civilisation of Teotihuacan (700 AD to 850) underwent analogous epochs of social crisis and decay as other civilisations, including a population decline that is reminiscent of Rome's. While dwellings were maintained, new construction stopped. Diehl cites studies indicating that the city underwent a period of decay, with poor sanitation, crowding, decline in water supplies, outbreaks of infectious diseases and low life expectancy. During the latter phase of its decline, the city relied on rural migration to supplement its population, (Diehl, 13) as deaths seem to have outnumbered births, again reminiscent of Rome's predicament. A period of 'cultural and artistic poverty' ensued. Diehl states that although Teotihuacan long continued as a city culture,

it apparently lacked an architectural tradition, large public construction efforts, monumental art, and even a definable art style. We cannot even detect an elite, although it surely existed. Apparently the ideology and power that held together the Teotihuacan world for so many centuries ceased to exist and was not replaced. Perhaps their absence led to the total decay of Teotihuacan's economic and political structure by the end of the Coyotlatelco period. Whatever happened, by A.D. 850 the birthplace of Mesoamerican urbanism had passed into the shadows of Nahuatl myth... (ibid., 16).

Literal Collapse of Rome

Rome was in an advanced state of decay by the end of the second century; over two hundred years before the official 'end' of the Empire in 476 A.D. As an imperial power Rome was abandoning provinces, beginning with Dacia and parts of Germany. Cities were declining. There was no further significant construction of the great monuments of Roman power after the end of the second century. The Rome of this epoch is more notable for in constantly collapsing, poorly built high rise tenement slums. These *insulae*, rising five, six, seven, and some eight and nine storeys high, homed most of the one million inhabitants of Rome by 150 A.D. Juvenal commented of the *insulae*:

We're living in a city that's propped up with little more than matchsticks: and they're the only way the rent-man can keep his tenants from falling out, as he plasters over the gaps in the cracks and tells them not to worry when they go to bed (even if the place is just about to fall around them!). It's wrong for people to have to live in fear of house-fires and buildings collapsing all the time. Right now your next-door-neighbour is calling for the fire-brigade and moving his bits and pieces while your own wee garret is smoking and you nothing about it. If the folk at the bottom of the stairs panic, the chap who's trapped and the last to burn is the one in the top attic just under

the roof that keeps the rain off himself and the pigeon's nest...(Juvenal, *Satires*, i. 3. 193ff).

Augustus established building codes, and Nero, after the great fire of 64 A.D., also used the opportunity to establish strict building regulations and paid for the reconstruction himself. By the fourth century there were about 46,600 *insulae* in Rome and only about 1800 private houses, while the population had declined to around 700,000.

The Present Epoch

Books with titles such as 'the triumph of the West', remind us that through globalisation, what was once swashbuckling imperialism has been replaced by money and trade that have no boundaries, and the economic model that has reached most of the world is that of Late Western Free Trade economics. If the West is indeed in a Late epoch of decay, then this is the 'triumph' that the West has imparted, analogous to the spreading of a disease that is 'triumphantly' spread by a carrier to infect others, suggesting the old saying, 'misery loves company'. Japan was one of the few societies that maintained a balance between commerce and tradition. However, in recent decades this balance is being undermined.

The particularly insightful Japanologist, Alex Kerr, has written of the destructive process:

Writers on Japan today mostly concern themselves with its banks and export manufacturing. But in the greater scheme of things, for a wealthy nation does it really matter so much if its GNP drops a few percentage points or the banks falter for a few years? The Tang dynasty poet Du Fu wrote, 'Though the nation perishes, the mountains and rivers remain.' Long before Japan had banks, there existed a green archipelago of a thousand islands, where clear mountain springs tumbled over mossy stones and waves crashed along coves and peninsulas lined with fantastic rocks. Such were the themes treasured ... in everything that defined Japan's traditional culture. Reverence for the land lies at the very core of Shintoism, the native religion, which holds that Japan's mountains, rivers, and trees are sacred, the dwelling place of gods. So in taking stock of where Japan is today, it is good to set economics aside for a moment and take a look at the land itself.

When we do, we see this: Japan has become arguably the world's ugliest country. ... the native forest cover has been clear-cut and replaced by industrial cedar, rivers are dammed and the seashore lined with cement, hills have been levelled to provide gravel fill for bays and harbors, mountains are honeycombed with destructive and useless roads, and rural villages have been submerged in a sea of industrial waste.

Similar observations can be made about many other modern nations, of course. But what is happening in Japan far surpasses anything attempted in the rest of the world. We are seeing something genuinely different here. The nation prospers, but the mountains and rivers are in mortal danger ...

During the past fifty-five years of its great economic growth, Japan has drastically altered its natural environment in ways that are almost unimaginable to someone who has not travelled here. ...

Across the nation, men and women are at work reshaping the landscape. Work crews transform tiny streams just a meter across into deep chutes slicing through slabs of concrete ten meters wide and more. Builders of small mountain roads dynamite entire hillsides. Civil engineers channel rivers into U-shaped concrete casings that do away not only with the rivers' banks but with their beds. The River Bureau has dammed or diverted all but three of Japan's 113 major rivers. ... Meanwhile, Japan's Construction Ministry plans to add 500 new dams to the more than 2,800 that have already been built.

...It is not only the rivers and valleys that have suffered. The seaside reveals the greatest tragedy: by 1993, 55 percent of the entire coast of Japan had been lined with cement slabs and giant concrete tetrapods ... (Kerr, Chapter I).

China has undergone the same process, its Maoism having had a violent policy of destroying traditional culture for the sake of economic growth to surpass the West. China will continue to suffer the consequences with ecological devastation, including in particular problems with soil fertility, erosion, air and water qualities, population imbalance, urbanisation, rural drift and food shortages.

The USA is undergoing a process analogous to that of the other civilisations we have considered. Like Rome's tenements, buildings are falling apart. Like the Indus and Mesoamerica large sections of the USA are becoming uninhabitable, and inner cities are being left vacant. Adam Forman wrote an article aptly titled 'New York City is Crumbling'. Citing a report from the Center for an Urban Future, for which he is a research associate, he wrote that,

a significant portion of New York City's bridges, water mains, sewer pipes, school buildings, and other essential infrastructure is more than 50 years old and in need of repair. Throughout the city, 1,000 miles of water mains, 170 school buildings and 165 bridges were constructed over a century ago. The city's public hospital buildings are 57 years old, on average, and 531 public housing towers were built prior to 1950.

In 2013, there were 403 water main breaks. In 2014 a major water main break in Manhattan flooded the street and nearby subways. In 2013, subways in south Midtown were flooded. In 2012, 11% of the bridges across New York City were structurally deficient. Forty-seven of these were reported as ‘fracture critical’, meaning they are prone to collapse. ‘Approximately 4,000 miles of sewer pipe across the city are made of vitreous clay, a material susceptible to cracking and blockage. One and a half thousands of 2,600 public housing buildings do not comply with local standards for exterior and façade conditions’. (Ibid). Of the public schools, over 370 of the city’s 1,200 public school buildings predating the Great Depression, have ‘temperamental heating and cooling systems, leaky roofs, and broken elevators’. Adam Forman, et al, *Caution Ahead*).

A report on Washington referred to ‘a loose chunk of concrete’ that ‘plummeted onto a woman’s car as she drove under the Capital Beltway. It broke loose from a decades-old bridge in Morningside, Maryland’. ‘The Arlington Memorial Bridge is emblematic of the nation’s infrastructure challenges’. In 2014 the National Park Service stated that the bridge would need to be ‘shut down by 2021 for safety reasons’. (Dildine). An observation of this predicament summarises the character of the decay of civilisations from across the millennia to our own: ‘Its facade appears elegant on the outside, but the bridge’s innards are withering away’ (Ibid.).

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About the Author



***Dr Kerry R. Bolton**, Th.D., is a Fellow of the World Institute for Scientific Exploration, and a ‘contributing writer’ for *Foreign Policy Journal*. He has been widely published in the scholarly press on a variety of subjects, including: *Irish Journal of Gothic and Horror Studies*; *Journal of Social, Political & Economic Studies*; *India Quarterly*; *International Journal of Social Economics*; *International Journal of Russian Studies*, etc. Books include: *The Decline & Fall of Civilisations*; *The Occult & Subversive Movements*; *Geopolitics of the Indo-Pacific*; *Peron & Peronism*; *The Banking Swindle*; *Opposing the Money-Lenders*; *The Psychotic Left*; *Babel Inc.*; *Stalin: The Enduring Legacy*; *Revolution from Above*, etc. Contact: krbolton41@gmail.com

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