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Engineering Design   *Photo: Don Hargis*

IN THIS ISSUE

FOUR APPROACHES TO ENGINEERING DESIGN

Don Bryant Hargis*

Identifying or determining the design approach an infrared technology company utilizes in the development of infrared detectors, thermal imagers, missile guidance devices is somewhere between difficult to impossible. The design methods utilized appear to be a combination of the methods engineers and scientists learned and brought with them into the industrial marketplace. In this paper I briefly review four approaches to engineering design. These four approaches are used broadly within engineering enterprises and their concepts and solutions are often combined and utilized as an engineering project may demand. They are not the only approaches available to the engineer as the field of engineering design is oriented to finding solutions to problems and is therefore dynamic and expansive.

The industries that design, fabricate and deploy infrared technology operate in a progressive and dynamic milieu. This milieu is progressive and dynamic because the technology is continuously in review and development. Infrared technology is progressive in a developmental sense. The technology is not static, nor is it finalized. There is a constant push to improve the technology for enhancing its applications. Within this progressive orientation resides infrared technology's dynamic nature. New designs and materials increase its application approach and grow its fabrication and deployment.

Infrared technology is designed, developed and deployed in diverse industries such as consumer products, telecommunications, military applications, non-destructive evaluation, commercial and consumer heating, security devices and aerospace research. These industries require plastics, semiconductors, metals, electrical connectors and cables, liquid crystal displays, nuts and bolts, paints, resins, and optics within their supply path.

When we look around our technology filled world experience, we notice infrared technology used in remote control devices, communication between consumer electronic devices (cellular phones, pocket PCs, palm pilots), home security motion detection, home saunas, and alternative cooking devices. Infrared technology is used in professional and personal medical devices such as high intensity LED (light emitting diode) pulse pain relievers and circulatory system analysis systems. As we look more closely at the news, the public and commercial environments, we see infrared technology deployed in missile guidance systems, secure telecommunication devices, retail product security areas, and the thermal signatures of celestial bodies (space sciences).

WHAT IS DESIGN?

Design can be considered as a discrete act of purposeful behaviour characterized by initiative and productivity. Design resembles a creative act because it involves the act of re-making, re-forming. We re-form and re-make what is given, what is before us in our world. Design could be one of the highest or sublime actions a human can do, to take created substance and re-form or re-make the created substance into a new form, a revised usefulness, into something that enhances and improves our lives. In this manner design takes on the meaning of a purposeful pattern and becomes an integral starting point for technology. And we take from the many forms, shapes, colours and substances our minds have acquired through experience and learning to re-form and re-make. We design.

DESIGN APPROACHES IN INFRARED TECHNOLOGY

Without presenting the discrete knowledge of infrared technology, we will summarize the iterative, axiomatic, and algorithmic design approaches. The actual design process is not always directly and widely mentioned or referenced in the published documentation.

We briefly review four approaches to engineering design. These four approaches are used broadly within engineering enterprises and their concepts and solutions are often combined and utilized as an engineering project may demand. They are not the only approaches available to the engineer as the very field of engineering design is oriented to finding solutions to problems and is therefore dynamic and expansive.

Interactive Design Process (Wolfe)

William Wolfe describes the design process like this,

> 'Infrared system design is not, like some circuit design, a synthetic process. One cannot start by stating the problem and proceeding in an orderly fashion to a final solution. Rather, we guess a solution and explore its applicability and capability. It is an iterative process, which goes faster if the first guess is a good one. The quality of that first guess is a function of insight and experience, and insight comes largely from experience. The design process that I have found to be most efficient is to calculate, in order, the geometry, the dynamics, the sensitivity and, finally, the optics. Then review the results, consider alternatives and try again… This process produces a sub-optimum spectral region, altitude, range, optics diameter, optical system, scan technique, etc. This allows calculation of the various efficiencies and their effect on performance...A final important step is a step back. Are there other approaches...a different altitude, spectral region, detector, optical system or systems? This can be the innovative step that wins a contract or generates a patent' (Wolfe 1996).

For Wolfe the design process is not a synthetic process. It does not originate from a stated problem and proceed through a well structured set of engineering resolutions to a desired solution. This could be due to his focus on the 'infrared system design' rather than the more general approach to engineering design. The iterative process requires guess work from insightful and experienced engineers, scientists and technicians. He describes his iterative process as the calculation of the geometry, dynamics, sensitivity and optics of a project. After these calculations he reviews the results, considers alternatives and then iterates. Wolfe calls his final step as a step back. The step back appears to be the consideration of alternative approaches (ibid).

The iterative process Wolfe describes is a trial and error method disguised by experience. The iterative process differs from an axiomatic approach and an algorithmic approach, though elements from each could be shared in each approach. From a cursory reading of Wolfe we could assume that an infrared system design is at some higher or more evolved level of the engineering process. In other words, Wolfe appears to present this level as approaching the final stages of the design, materials, fabrication and deployment process. At this stage the infrared system has already achieved its component and system characteristics from the choice of materials, signal processing, optical definition and potential application.

The great value of his work and observations appears to extend from his well experienced observation of system design possessing with the attributes of geometry, dynamics, sensitivity, and optics. These four areas of infrared system design are critical to the success of the system's application. This also shows a keen insight into the prevailing or predominant application of infrared technology as a surface measurement system.

The design process of try it by experience, do it again, and do it again, for Wolfe, assumes a particular design is well known and adaptable. His iterative process has little to nothing to share about the process of designing from lesser knowns and ideas that warrant radically new and innovative approaches. His process covers finished products within the industrial, military and consumer product markets. Within the engineering profession Wolfe's iterative approach appears to play a critical role in the continual improvement processes of real world functions and operations.

The iterative process of calculating the geometry, dynamics, sensitivity and optics of a project or product would naturally occur after the engineering design process has made an appropriate definition of the requirements, considered diverse conceptual designs and started the detailed design. Wolfe's expertise is well taken for the infrared detector industry's improvement and product adaptation. The directness and simplicity of his outline coupled with experiential insight appears deeply useful for current product development.

Axiomatic Design Process (Suh)

Nam P. Suh, Professor of Mechanical Engineering with MIT, has introduced the concept of "complexity" into the engineering design process. Complex mathematics, complex mechanical and electrical designs and devices have been part and parcel of engineering concerns long before Suh made his introduction. What distinguishes Dr. Suh's use of "complexity" is his formal introduction of the concept into the engineering design process.

Suh's approach is self declared as axiomatic. While he exhibits an understanding of the central role of insight and experience in the design process, trial and error is conceptually and pragmatically avoided through the use of axioms, domains, mappings, and theorems. Borrowing terms from mathematics and redefining the terms, Suh attempts to build an approach to the design process with a more scientific basis (Suh 2005).

Suh also delineates the iterative and axiomatic approaches from the algorithmic approach to design theory, though he does not spend much time describing its attributes, focusing on his own axiomatic design principles. The algorithmic process attempts to identify the preferred method for advancing a given process by following a best practices approach to design. For Suh this approach is *ad hoc* for specific situations and difficult for all situations...developing algorithms (ibid, p.20). Algorithms may be avoidable in the early stages of engineering design, yet for modern sophisticated systems algorithms are inevitable.

> 'Complexity is defined as: A measure of uncertainty in understanding what it is we want to know or in achieving a functional requirement (FR). Functional requirements (FRs) are defined, as in axiomatic design, as a minimum set of independent requirements that completely characterize the functional needs of the product (or software, organization, system, etc.) in the functional domain' (Suh, 1990, 2001)

Suh's approach appears to be comprehensive and system independent, with the potential of applying his approach across engineering disciplines. He sets up his approach and design theory with four types of complexity and the concept of functional periodicity. The four types of complexity are:

- Time-independent real complexity
- Time-independent imaginary complexity
- Time-dependent combinatorial complexity
- Time-dependent periodic complexity.

Functional periodicity is a familiar concept for engineering and applied science and plays a central role in Suh's design approach. Functional periodicity is the dynamic where the 'same set of functions repeats, that is, the periodicity may or may not have a constant time period' (Suh, 2005, p.11). His primary example is things in nature have survived billions of years in a

stable set of functions and resultantly have functional periodicity. In this and engineering systems functional periodicity is a fundamental requirement. Here Dr. Suh establishes that functional periodicity is essential for understanding the complexity of engineering systems and he lists the many general systems where this concept is evident (ibid, p.12).

While Suh's axiomatic theory centered on complexity is a general engineering design approach, the consistent stream of thought for his text on Complexity and Axiomatic Design Theory is the reduction of complexity within engineered systems. In his thesis to reduce complexity, systems become manageable and stable as the complexity is reduced. And for an effective reduction of complexity, according to Suh, it is necessary to eliminate some or all of the characteristics of the first three types of complexity – real, imaginary and combinatorial – and transform these into periodic complexity.

Suh's example, again, is not from engineering nor applied science; rather he takes his source of conceptual inspiration from biology. 'Biological systems have survived through effective use of time-dependent periodic complexity or, conversely, natural systems with time-dependent combinatorial complexity have been eliminated through the evolutionary process (ibid, p.11).

The axiomatic design approach has many useful conceptual tools for applied science and organizing an engineering design team to effectively carry an idea into final design parameters. The difficulty with Suh's approach is the philosophical and theoretical scientific basis of his approach. To utilize axiomatic design effectively from the final design into actual product fabrication, evaluation and improvement, one will have to separate axiomatic design from other engineering systems' concerns. This is evident from a thorough read of his work and the realization that Suh exhibits scientific bias that creates potential errors for his approach to be comprehensive. In other words, his application of axiomatic design theory understanding to biological systems contradicts the established theories of entropy and thermodynamics. I do not have an intrinsic problem with his divergence from these theories, only that most if not all earth-bound engineering systems are presently forced to obey the dynamics of entropy and thermodynamics.

While Suh suggests we accept his design theory as an open system because it crosses over the boundaries of scientific and engineering disciplines, his whole design theory is dependent on acceptance of this understanding and definitions for axioms, theorems, corollaries, functions and reductions. This presents a problem because axiomatic design theory assumes self sufficiency and appears to be a closed-system for the philosophy of engineering design rather than an adaptive, open and dynamic system for real-world design and process systems.

He does present a few real-world examples in simplified form. These do not dissuade one from the problems established in the basis of his theoretical approach. Functional periodicity can and often is an ephemeral characteristic of engineered devices, whether biological, organic or synthetic. There is often a transformation of functional periodicity (periodic complexity) into combinatorial complexity, which transformation Suh neither admits nor attempts to explain. Here is an example:

> "Axioms are valid only within the bounds established by the definition of key terms: Axiom: Self-evident truth or fundamental truth for which there are no counterexamples or exceptions. An axiom cannot be derived from other laws or principles of nature' (ibid p.21).

Even in the concrete applied sciences for which engineering design is a subset, this definition is questionable or arguable. Self-evident truth can not exist in isolation from a source or reference, otherwise it is purely subjective and represents a closed system. For subjective truth to be authentic, ontologically evident and open, the subjective truth must be derived from or connect with an objective truth. Of course, my position is arguable for those who would not admit to a constructible realism or a transformational realism.

A clear, pragmatic and well thought out position for approaching the issues involved in these studies is essential. Dr. Suh appears have a desire for such an approach. Yet to proceed with Suh's thesis on axiomatic design we must accept his primary working definitions. The working axioms of his theory do have interesting and useful concepts when taken at face value. For example, his first two axioms are (ibid, p.23):

Axiom 1: The Independence Axiom - Maintain the independence of the functional requirements.

Axiom 2: The Information Axiom - Minimize the information content of the design

The independence axiom suggests that each functional requirement, when there are two or more, must be satisfied independently in the design solution (ibid); this forces clarity, simplicity and priority into the design process. The information axiom suggests that the best design is the one with the greatest probability of success (ibid. p.30). And best here tends toward the limitation or reduction of information for the design goals. Suh calls a design fitting this description as a "robust design" – reduced or minimized information, accommodation of parameter variation and process variables, while satisfying the functional requirements (ibid, p.33).

Jumping back to Suh's application of complexity to axiomatic design theory, he clearly wants to establish what works and what does not work for engineering design. Long-term stability, equilibrium states and

functional periodicity are not only the driving force of natural systems but also engineered systems. And a predominant goal of design is the reduction of complexity to zero (ibid, p.87). To achieve this goal, Suh insists that complexities other than periodic complexity need to be eliminated or transformed to periodic complexity. Much of the remainder of his text is dedicated to examples of applying axiomatic design theory and how to reduce complexity to functional periodicities. There are some valuable applications one can sift through and derive information from his material. With the caveat that Suh's theory of complex systems and axiomatic design approach has inconsistencies. This does not invalidate many useful ideas for engineering design.

Algorithmic Design Process (WAE)

'An algorithm is a complete, step-by-step procedure for solving a specific problem' (Berman & Paul, 2005).

Algorithmic design could entail designing a tiered or layered set of algorithms, from simpler sub-problems to the more complicated problems. Or, this can be approached by a "top-down approach" where the significant steps to a solution are refined to 'simpler and more manageable building blocks'. The complex problems are solved through identifying and designing algorithms for the "building blocks" (ibid).

The general guidelines utilized by Berman and Paul (ibid) for algorithmic design are:

- Formulate the problem with the necessary parameters
- Identify the abstract data types to model the problem
- Identify the parts of the problem that can be solved by known algorithms
- Verify the correctness of the algorithms and analyse their performance, and
- Decide whether more efficient algorithms are necessary

The algorithmic design process is a part of algorithm engineering, specified by the Workshop on Algorithm Engineering (WAE) in 1997 to the present (Vitter 1999). Formative authors in algorithm engineering, Bader et al (2002) define this approach as 'the process required to transform a pencil-and-paper algorithm into a robust, efficient, well tested, and easily usable implementation'. Algorithm design is a method of algorithm engineering intended to create a mathematical process in solving problems.

Re-iterating Suh's brief review of algorithmic design...attempts to identify the preferred method for advancing a given process by following a best practices approach to design. At a glance, Suh is suggesting that general engineering designs are broader than the application of computing sciences' mathematical basis. To compare and contrast his axiomatic design theory

with algorithmic design does not address the diverse engineering environments in which algorithmic design cannot be replaced by axiomatic design.

For our purposes within infrared technology, algorithmic design must have a central role and function in the engineering design process. This is clear form the industry's dependence on digital signal processing, AC/DC converter processes and user interfaces for data acquisition and analysis.

Common engineering sense could admit that not all aspects of the engineering design process can be accomplished mathematically, while many design processes must finally utilize mathematics to design, fabricate, and deploy quality and reliable products.

Engineering Design Process for Producibility and Reliability (Priest)

John Priest does not label his engineering design approach, choosing to address engineering design as a whole process for design, materials selection, fabrication and deployment, contiguous with his focus on quality, producibility and reliability. One of his statements implies my observation: 'This continuum is a set of interrelated, interdependent processes and disciplines that includes the design, test, and manufacture of a product', (Priest 1988).

Priest defines the design process as 'consolidating limited resources and information into a usable product, a product that satisfies the needs of a number of users. It is a step-by-step, systematic effort involving the engineering fundamentals of design, test, production, and supportability...divided into five major phases.' (ibid, p.6). His approach is centred on quality, producibility, and reliability.

Priest's multi-disciplined engineering approach places producibility on the significant level with reliability and quality, characteristics of technology and manufacturing engineering utilized at every juncture and stage of the continuum. Producibility, defined as 'an engineering discipline directed toward achieving a design compatible with the realities of manufacturing' (ibid, p.35) can determine the success or failure of a design resulting in a product.

The engineering design process for producibility and reliability presented by Priest is direct, well organized and constructive. Priest presents quality, producibility, and reliability as a "continuum". Restating his previous quote: 'this continuum is a set of interrelated, interdependent processes and disciplines that includes the design, test, and manufacture of a product' (ibid, p.4-10). The continuum is characterized by significant processes such as: quality in the design process, engineering design in the development process, and eight methodologies. He spells out eight key methodologies and concepts of the engineering design process. These eight concepts are (ibid, p.75-100)

- Requirements definition
- Conceptual design
- Design goals and requirements
- Design requirements for reliability
- Derating criteria and design margins
- Design requirements for producibility
- Program organization and system design
- Design documentation

Priest's engineering design process allows an applied scientist to integrate the approach and application of concepts into engineering design without the necessity of dependence on a closed system of thought. Attributes from axiomatic design, quality design, algorithmic design and the iterative process can be implemented within Priest's approach. The reverse may not be completely true.

Quality Design Process (Taguchi)

Taguchi's approach to engineering design is focused on quality, to which he devotes his introductory text. Here he defines quality as 'the loss a product causes to society after being shipped, other than any losses caused by its intrinsic functions' (Taguchi 1986). He introduces this orientation to quality and loss within the conceptual framework of variability. This variability is functional for Taguchi and does not relate to product variability.

Taguchi introduces his audience to a re-orientation and re-definition of commonly accepted concepts, such as value, dispelling the notion that quality is value. He insists that value is a subjective concept and this increases the functional variability of an engineering design and product. Such a determination, as the subjective value of an engineered product, is a problem for product planning and marketability, not engineering. Here Taguchi departs from Priest and the conventional wisdom of quality assurance and improvement, to wit: quality engineering.

On a purely materialistic level of existence, in other words, experience that has no conscious recognition of realities beyond the ephemeral five senses, Taguchi is well grounded. Yet even within the context of human society and the motivation to produce usable and sustainable technologies, there may be generalized forms of value that are not simply subjective.

Taguchi does not maintain his strict definition through his text and often reverts to the more common use of the word quality. He very quickly begins using superlatives such as "good quality" or "better quality", which quality performs its functions without variability and causes less loss (ibid).

Taguchi's approach to engineering design appears more oriented to mass production and a static product design. The design engineering approach he has styled 'quality engineering' is more persuasive as a production engineering approach in where quality may be interpreted more narrowly, that is applied within the actual context of product fabrication and product testing. This is not an intrinsically wrong attempt at quality engineering, only one of less applicability in the whole process of design, materials, fabrication, deployment and metrology.

CONCLUSION

The four engineering design approaches briefly critiqued above are not explicitly identified by applied scientists and engineers in the design of infrared technology. Here one might freely maintain a generalized and pragmatic approach: do what works and use the right tools for the job.

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SOME FURTHER THOUGHTS ON SPENGLER: POSITIVISM & CAESARISM

Dr Kerry Bolton*

John Potter's paper on the philosopher-historian Oswald Spengler, with a focus on Volume Two of his seminal *Decline of The West* (Potter 2012) is a welcome and generally novel contribution to Spengler's historical paradigm and its relevance for the present. If the reader is not familiar with Spengler, despite the attention his *magnum opus* attracted during the first half of the Twentieth Century, this is not surprising: Spengler has long been *persona non grata* among academia. This is because Spengler's morphology of culture repudiates some of the most cherished dogmas of modern scientific, historical, economic, sociological, ethnological and political theory. Spengler is one of those great Thinkers who is regarded by the predominant factions in academia as 'dangerous', and has, to use Orwell's term, been consigned to the *Memory Hole* (Orwell, Part 1, Chapter 4).

POSITIVISM

Potter (op. cit.) shows that *positivism* laid the basis for the intellectual affront on Western tradition and the undermining of the West's former certainty and belief. This materialistic, mechanistic way of looking at the universe is itself a symptom of the turning point from High Culture to Civilisation, the latter being the manifestation of a Culture as a purely material and utilitarian phenomenon. Hence, the *positivism* of Auguste Comte (1798-1857) arises in the cultural epoch that is analogous to that in which the positivists of Thales et al emerge in 5th Century BC Greece. While *positivism* established what has become the Western scientific method, it also demystified the universe and has led to materialistic interpretations. A High Culture however is not founded on *positivism* or on *physis* but on *metaphysis*. Hence, under *positivism* a Civilisation becomes culturally ossified and breaks adrift from its traditional social, political, ethical and spiritual-religious moorings. In the context of Western Civilisation, while scientific discoveries speed on exponentially, there have been few great works of art, literature, music, architecture, and these manifestations of Culture in the epoch of a Civilisation's senility become matters of either utilitarian or commercial profit.

While *positivism* applies the empirical, observational method of what is regarded as 'modern' science to the physical world, in order to discover the 'truth', the application of *positivism* to the social sciences and philosophy resulted in what Nietzsche referred to as the 'death of God'. Potter (ibid.) shows that *positivism* has itself become an error ridden dogma even in the physical sciences, and provides several examples of 'certainties' that are no longer so certain. To these we might add Einstein's Theory of Relativity (Adam, 2005; Saswato, 2011). *Positivism* becomes an outright menace when applied to the social sciences; an ideological weapon.

The inadequacy of *positivism* to explain the meaning of Being has resulted in nihilism, and a world without meaning other than that of random combinations and recombination of atomic particles, leading Marx to describe humanity as matter-in-motion. From here everything has become regarded as a reflection of matter, and of a mechanistic universe. Marx's *historical materialism* or *dialectical materialism* is merely the application of prior theories to the current Western epoch. Each Civilisation has its analogous epoch of materialism that is a symptom of cultural decline. Marx's precursors include Epicurus (341BC-270BC) and Democritus (460BC-370BC) et al.; Marx's doctoral dissertation was a study of these two (Marx, 1841). Marx, influenced specifically by Epicurus, applied these theories of 'atomism' to account for all human activity, including that of the arts and religion. The approach is reductionist, as is Freud's who saw the sexual impulse in the same way as Marx's economic determinism. Later positivists in academia synthesised the two into a theory that has come to dominate, under various guises, the social sciences (Bolton, 2010), and to further dethrone the Divine impulse in mankind. In repudiating Hegel's metaphysical dialectics Marx wrote that, 'With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought'. (Marx1873). This is a reiteration of his early views on Epicurus's *atomism*, Marx having concluded in his dissertation:

> 'In *Epicurus*, therefore, *atomistics* with all its contradictions has been carried through and completed *as the natural science of self-consciousness*. This self-consciousness under the form of abstract individuality is an absolute principle. Epicurus has thus carried *atomistics* to its final conclusion, which is its dissolution and conscious opposition to the universal' (Marx, 1841, Part II, Chapter 5, 'The Meteors').

In Spengler's morphology of cultures he sees Epicurus as analogous to Marx, arising from the respective nihilistic epochs in civilisations,[1] where 'the ideals of yesterday, the religious and artistic and political forms that have grown up through the centuries, are undone…' (Spengler, Vol. 1, 357). Marx was merely a 'child of his time,' imbued with the *zeitgeist*[2] of the

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[1] The charts of 'contemporary spiritual epochs' of civilisations included in Spengler's <u>Decline of The West</u> can be perused at: <u>http://www.scribd.com/doc/13596939/Spenglers-Civilization-Model</u>

[2] *Zeitgeist* = 'spirit of the age'.

19th Century – materialism - which continues to the present. Hence his 'antithesis' to capitalism was nothing more than the mirror image of capitalism, Spengler stating of this:

> 'There is no proletarian, not even a communist, movement that has not operated in the interests of money, in the directions indicated by money, and for the time permitted by money — and that without the idealist amongst its leaders having the slightest suspicion of the fact' (Spengler, Vol. 2, p. 402).

I shall come back to this question of the role of money in politics, when considering the meaning of Spengler's *Caesarism*.

Positivism led to the question of why one exists, of *existentialism*, since Mankind no longer had a metaphysical meaning or origin. Nietzsche's was a well-meaning attempt to provide an answer, that of continuing human ascent through acts of will-power (Nietzsche, 1975). Despite the manner by which Nietzsche had been interpreted by friend and foe alike, he sought the ennoblement of Mankind in repudiation of the fad of Darwinism which relegated humanity to an animalistic level. Much nonsense had been written about Nietzsche that often identifies him as a Social-Darwinist, and an advocate of 'the survival of the fittest'. Nietzsche did not 'kill God', he merely recognised that *positivism*, including Darwinism, had already done this, and sought an existential answer beyond the moral nihilism of his time and ours. His famous dictum that 'God is dead' appears more as a lament than a celebration:

> *'The Madman*. Have you not heard of the madman who lit a lantern in the bright morning hours, ran into the market place and cried incessantly: "I am looking for God!" I am looking for God!" – as many of those who did not believe in God were standing together there he excited considerable laughter. "Have you lost him then?" said one. "Did he lose his way like a child?" said another. "Or is he hiding? Is he afraid of us? Has he gone on a voyage or emigrated?" – thus they shouted and laughed. The madman sprang into their midst and pierced them with his glances. "Where has God gone?" he cried. "I shall tell you. *We have killed him* – you and I. We are all his murderers…" (Nietzsche, Section 125, 1974).

The multitude in the market place, it should be noted, is symbolic to Nietzsche of mass-man in its most degraded, mob-like existence; an apt description of how materialism has reduced humanity today to the level of economic automatons. In a chapter entitled *Of the Flies of the Market-place* he says in *Zarathustra*:

'Where solitude ceases, there the market-place begins, and where the market place begins, there begins the uproar of the great actors and the buzzing of the poisonous flies'. (Nietzsche, 1975, op. cit., 78).

While to Marx Man was matter, to Darwin Man was animal and to Freud Man was a sewer, Nietzsche proposed Man as a transition to something ennobled by sublimating his base instincts (Kaufmann, 220). One could ask whether such sublimation is really antithetical to the message of Christ, who was the subliminator *par excellence* of base instinct through will and sacrifice.

The *positivism* of Auguste Comte, as referred to previously, was applied to the social sciences, to philosophy and the question of existence. To such fact-gathering, which has become the basis of "education" and the determinant of policy and ethics, Spengler wrote:

> 'Destiny has made the man so or so – subtle and fact-shy, or active and contemptuous of thought. But the man of the active category is a whole man, whereas in the contemplative a single organ can operate with (and even against) the body. All the worse, then, when this organ tires to master actuality as well as it own world, for then we get all those ethico-politico-social reform-projects which demonstrate, unanswerably, how things ought to be and how to set about making them so - theories that without exception rest upon the hypothesises that all men are as rich in ideas and as poor in motives as the author is (or thinks he is). Such theories, even when they have taken the field armed with the full authority of a religion or the prestige of a famous name, have not in one single instance effected the slightest alteration in life. They have merely caused us to think otherwise than before about life. And this, precisely, is the doom of the "late" ages of a Culture, the ages of much writing and much reading – that they should perpetually confuse the opposition of life and thought with the opposition between thought-about-life and thought-about-thought….

> 'Men of theory commit a huge mistake in believing that their place is at the head and not in the train of great events. They misunderstand completely the role played, for example, by the political Sophists in Athens or by Voltaire and Rousseau in France. Often enough a statesman does not "know" what he is doing, but that does not prevent him from following with confidence just the one path that leads to success; the political doctrinaire, on the contrary, always knows what should be done, and yet his activity, once it ceases to be limited on paper, is the least successful and therefore the least valuable in history… He mistakes his place. He belongs with his principles and programs to no history but the history of literature. Real history passes judgement on him not by controverting the theorist, but by leaving him and all his thoughts to himself. A Plato or a

Rousseau – not to mention the smaller intellects – could build up abstract political structures, but for Alexander, Scipio, Caesar, and Napoleon, with their schemes and battles and settlements they were entirely without importance. The thinker could discuss destiny if he liked; it was enough for these men to be destiny. (Spengler, Vol. 2, 16-18).

As for Comte's political outlook as the 'father of sociology', he was an advocate of the 1848 Revolution in France and of Jacobinism, and a socialist mentored by Saint-Simon. (Dobbs, 228). His ideal was for a religion of science and a priestly caste of scientists governing mass man (Bourdeau, 2011). This was the next stage of an evolutionary, lineal intellectual process of three stages: theological, metaphysical and positive. (Hewett). Hence, again, we find a lineal, "progressive" outlook to explain a supposedly intellectual evolution that is as insufficient as Darwin and Marx, and belonging to the same Western cultural epoch. His belief in rule by a technocratic elite as the ultimate goal of "progress" would be particularly apt for the advocates of today's globalised economy.

AGE OF THE DOCTRINAIRE

The Western Civilisation in the "Late" or "Winter" cycle described by Spengler, is dominated by theorists rather than men of deed and fact. Theorising does not make history. Myth, including sacral myth and religion do, however rationalistic a system might profess to be. Hence, did the adulation of Marx and Lenin[3] by supposedly atheistic states assume any lesser sacral form than the adulation of the Saints by the Church? When Jacobinism attempted to extinguish Catholicism in France it created on the ruins of the Church the Cult of Reason and a rival Cult of the Supreme Being, with their own public rituals, liturgies, and holy days (Hancock, 18; Aston, 272). This speaks to an innate religious imperative in humanity that cannot be destroyed by appeals to 'reason' or the strictures of state violence, but *positivism* has sought to de-sacralise humanity by replacing it by "philosophy", which, as Comte advocated, would take on forms that are no less religious than the metaphysical religions. Today, we hear this heralded as "secular humanism", and are assured by the intelligentsia and certain politicians that it is a laudable sign of mankind's inexorable march of "progress", liberation from "primitive superstition". The result in practice is what Nietzsche saw – with the 'death of God' – as nihilism. Theistic states are therefore regarded as anachronistic and even dangerous to this "march of progress".

Darwin's attempt to understand life materialistically was applied to economics and society under the names

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[3] As shown for instance by the mummification of Lenin's corpse and its preservation in a stepped pyramid.

Free Trade and Social Darwinism. These doctrines remain dominant in the West's economic structures, and are imposed on the rest of the world by institutions such as the International Monetary Fund, and by mass aerial bombing, when diplomatic and economic pressures do not work.

HISTORICAL DARWINISM: THE MYTH OF "PROGRESS"

Of even more profound importance on "modern" thinking, however, has been the application of Darwin's "evolution" to history, as it has coloured the manner by which the modern Westerner perceives the world. Comte's *positivism*, as a type of *intellectual evolutionism*, pre-empted Darwinist evolutionism in the fields of biology and economics. Hence, today there is a pervasive belief that there is a singular "march of mankind" from "primitive" to "modern", and that everything "new" that occurs in the West is "progress" and that to oppose this "progress" one is being "reactionary", "regressive" and "old fashioned".

The optimism of the 19th century in the wake of the Industrial Revolution saw that Century as the most progressive development of mankind so far. Perhaps this spirit of optimism in "progress" has been no more cogently articulated than by the leading 19th Century Darwinian, A R Wallace:

'Not only is our century superior to any that have gone before it but… it may be best compared with the whole preceding historical period. It must therefore be held to constitute the beginning of a new era of human progress. … We men of the 19th Century have not been slow to praise it. The wise and the foolish, the learned and the unlearned, the poet and the pressman, the rich and the poor, alike swell the chorus of admiration for the marvellous inventions and discoveries of our own age, and especially for those innumerable applications of science which now form part of our daily life, and which remind us every hour or our immense superiority over our comparatively ignorant forefathers. (Briggs, 29).

What is called the "ascent of man" is the view that pervades Western society on the basis of technical achievements and the availability of consumer products. It was even the title of a BBC Television series presented by Jacob Bronowski in 1973, and as a book (Bronowski, 1974) wherein Bronowski, a physicist and mathematician, opines that Darwinian evolution is the greatest single discovery of the 19th century. This 19th Century *positivist* view of history as a Darwinian line of ascent remains the dominant paradigm, even graphically expressed as what has become an iconic illustration in a Time-Life book (Howell, 41-45).

Against this dominant paradigm Spengler postulated a morphological view of history that sees Cultures as

organisms that, like other organisms, go through cycles of birth, youth, maturity, old age, senility and death. He alluded to these cycles in seasonal terms, as Spring, Summer, Autumn, and Winter. Each High Culture has its analogous cultural epochs that can be compared throughout history (footnote 1, op. cit.), and thereby the theory has predictive value as to the phenomena one can expect to arise in the successive cycles. Spengler wrote of 'the world as history in contrast to the morphology of the world-as-nature that hitherto has been almost the only theme of philosophy'. (Spengler, Vol. 1, 5). He wrote of this cyclicity of history:

'I see in place of that empty figment of ONE linear history… the drama of a number of mighty cultures, each having its own life; its own death… Each culture has its own new possibilities of self-expression which arise, ripen, decay and never return…. I see world history as a picture of endless formations and transformations, of the marvellous waxing and waning of organic forms… The professional historian on the other hand, sees it as a sort of tapeworm industriously adding to itself one epoch after another. (Spengler Vol. 1, 21-22).

Spengler saw history as an interplay of metaphysical forces, and not as a mechanistic unfolding according to the laws of physics or mathematics. It is, then, the antithesis of the *positivist* scientific world-view of the present. (Spengler, ibid., 6). History is for Spengler, imagination, symbol, intuition, and destiny. Metaphysical forces act holistically on a Culture in all fields, and each High Culture has its unique way of expression, whether in the sciences, arts, architecture, mathematics, etc.

THE "DANGER" OF SPENGLER: WHY HE IS *PERSONA NON GRATA*

One might see why Spengler is out of favour among the intelligentsia. Spengler shows that notions of "progress" mean little, and there is nothing "new"' in Western Civilisation that does not have its cultural analogues in the civilisations spanning millennia. Furthermore, much of what is praised as "progressive" in the West has emerged in prior civilisations during their epochs of decay. Therefore, a Spenglerian, or cultural morphologist, would ask of a social or cultural phenomenon not whether it is "modern", whether it is a part of "progress", but the manner by which it is a manifestation of a specific cultural epoch in a Civilisation. The paradigm undermines all the great myths of "modern" Western society, which have become world-wide.

When Potter alludes in both his review and in his article on Spengler to the book by this author (Bolton, 2011) detailing the manner by which money interests are backing symptoms of decay, what should be kept in mind, although not examined in the book, is that these money interests have only come to power in the first place during a cycle of cultural decline. They do not

create the manifestations of decay that Potter cites, such as the legitimisation of homosexuality, breakdown of marriage, population decline through birth control, etc. The money interests (plutocracy) arise because of an already existing cultural crisis, and profit from the situation. They therefore feed on and aggravate situations that have arisen through morphological processes of decay, during which, in the late epoch of a civilisation, money become power.

The crisis of civilisation is not induced by economic plotting but by what is more widely termed *secularisation*; where there is no feeling of duty beyond one's ego gratification. Society therefore becomes what Rousseau called a "social contact", and not an organic entity that demands reciprocal rights and duties to a higher destiny that is ultimately a reflection of how a Culture sees itself in relation to God. The demographic crisis in the Western world is therefore not the result of a plan but the result of moral decay that is aggravated by the economic system that is permitted to operate. Spengler calls this "the sterility of civilised man".

'This is not something that can be grasped as a plain matter of Causality (as modern science naturally enough has tried to grasp it); it is to be understood as an essentially metaphysical turn towards death… The continuance of the blood-relation in the visible world is no longer a duty of blood, and the destiny of being the last of the line is no longer felt as doom' (Spengler, Vol. 2, 103).

As indicated above in regard to *positivism*, Spengler states that 'when reasons have to be put forward at all in a question of life, life itself has become questionable. At this point begins prudent limitation of the number of births. In the Classical world the practice was deplored by Polybius as the ruin of Greece… in subsequent Roman times it became appallingly general' (Spengler, ibid., 104). What is today called "feminism" had analogous movements and thinking 'in Buddhist India, as in Babylon, in Rome as in our own cities', the choice of a "partner" (now the preferred term to husband or wife, and more reminiscent of an economic contract) in marriage therefore becomes one of finding a "companion for life" rather than a mother of one's children. 'At this level all Civilisations enter upon this stage, which lasts for centuries, of appalling depopulation. The whole social hierarchy eventually collapses' (Spengler, ibid., 105).

Hence, for example, *positivist*-inspired movements, parties and doctrines that rationalise abortion, "alternative lifestyles", sundry "minority rights", and moral relativism, and advocate the elimination of traditional social and cultural mores as "old fashioned" do so in the name of "progress". However, as Spengler shows, "progress" is illusory. These are manifestations of decline and moral decay that have happened many times before over the course of millennia. Doctrines of socialism, equality, capitalism, democracy, feminism,

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abortion, family planning, and so on, are not new or unique. This breakdown in traditional social order opens the way for the rise of new ruling classes based on money rather than what Spengler called "blood", or family tradition. 'The dictature of money marches on' (Spengler, ibid., 506), able to buy votes and control electorates under Democracy, because money has become power, and politics is reduced to a matter of the Gross National Product and questions of taxation become the *raison de'etre* of electioneering. There is no statesmanship. The primacy of money interests reduced the former Estates to economic classes, rather than as manifestations of the nexus between one's "calling" and the Divine social order. While *positivism* regards this as "progress", "democracy" and "human rights", against "privilege" and "religious superstition", to what extent has "modern man" in the West achieved purpose above and beyond his counterparts in the medieval epoch? He is indebted, works increasingly longer hours, and has replaced his feeling of connection with the Divine order with nothing more than a rootless economic existence as *Homo Economicus*. This rot in the West can be traced as far back as Henry VIII who destroyed not only the traditional religious order but also the traditional socio-economic order, and allowed moneyed interests to ascend. The famous English social commentator William Cobbett made a study of the conditions of the labouring folk up to pre-Tudor England and found their lives in terms of types of food, prices, and number of holidays were far better than during the 19th Century. (Cobbett, 1824). So much for "progress".

CAESARISM

Potter cogently summarises Spengler's view on how Democracy serves as a means by which plutocracy controls the masses under the catch-cry of "freedom", which amounts to no more than the liberty to produce-and-consume. Spengler in his closing pages states that the rule of money comes to an end and there is a final 'conflict between money and blood' (Spengler, ibid., 506) - "blood" here referring to the forces of instinct that have an impulsion towards something higher than the *positivist* notion of Mankind as nothing more than matter-in-motion. It is what Spengler calls the 'cosmic on-flow of history' (ibid., 507).

This overthrow of plutocracy is described as the 'coming of Caesarism [which] breaks the dictature of money and its political weapon democracy' (ibid., 506). The Anglophone reader should not misconstrue Spengler as opposing what he calls Caesarism as an unfortunate end-product of mass-manipulation that occurs under Democracy. Spengler saw the rise of Caesar figures as the means by which the tyranny of Money, operating behind the façade of Democracy, is broken; the emergence of strong characters, who break the will of money, revive creative politics in which business becomes subordinant, as in traditional societies, and not dominant. One might recall here in the Western Civilisation Napoleon, who thwarted the

madness of the French Revolution, and harnessed the banking system to the interests of the State. (Holtman, 104-105).

But what of the present? The Spenglerian Caesar figure is not any tribal tyrant or demagogue. He is a great figure of History who emerges to re-establish a Civilisation's destiny. An example of a thwarted Caesar-figure-in-potential in the context of the English-speaking world, is the Depression era Governor and Senator of Louisiana, Huey P Long, who through strength of will subordinated the money interests in his State and was likely to have become US President had it not been for his assassination in 1935. (Huey Long Official Website). A contemporary figure is Russia's Putin, one of whose most significant acts was to challenge the influence of the "oligarchs". The "modern" Westerner is accustomed to looking on such heroic figures with fear or indignation. Considering the vested interests that have ruled the West for generations, the reader might perhaps consider that this is how those interests want such figures to be perceived. Another term for these Spenglerian "Caesars" is what tradition has customarily described as "heroes", those who make history (Carlyle, *passim*). This "heroic vitalism" as it is called, is an historical paradigm that helps to put Spengler's praise of the Caesar into perspective. The heroic figure will be demonised by vested interests if that figure is an obstacle. We see this with frequency today on the world stage. Today such talk of "heroes" and "Caesars" sounds strange to modern ears, because "heroes" are now often sports personalities, movie stars and pop stars who get Knighthoods. Politicians who would once have been regarded as nonentities are looked upon as statesmen. We have become accustomed to the mediocre, whether it is in politics or the arts, and those who might rise above mediocrity are looked upon with suspicion at best.

Is Western Civilisation irredeemable? In the past, when an empire rotted from its core and collapsed, it was replaced by tribes and peoples that had retained their vigour and had been isolated from or eschewed the corrupting influence of a decaying Civilisation. When Rome collapsed through internal rot, the Germanic tribes grasped the sceptre of Civilisation and the result was the Gothic Civilisation of the West. Looking about the world for a people that has still not yet succumbed entirely to moral decay, and whose heritage is that of the strong political leader rather than party hacks, perhaps the Russians and related Slavic peoples offer the best remaining option of not so much 'saving the West' as becoming the focus of a new cultural synthesis: a Slavic-Western Civilisation, where the innate mystical outlook of the Russian provides the impetus for what Spengler called the 'Second Religiousness' (Spengler, Vol. 2, 310) that emerges among people tired of the meaningless of 'the tyranny of Reason' (Spengler, Vol. 1, 424). Mankind is a religious being, as alluded to previously. Spirituality cannot be repressed indefinitely by materialism, the

pseudo-religion of consumerism, jaded pop idols as gods, technological entertainment as sacramental, and the shopping mall as church. There is no *universal* panacea, however, any more than there is a *universal* civilisation or a *universal* humanity, all prescriptions of *positivism*. Each nation, people and culture must find their own solutions to the problems of cultural etiolation, on the basis of their own unique traditions, and not with one-size-fits-all globalist formulas.

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THE MENTAL HEALTH NEEDS OF MIDDLE EASTERN WOMEN AND CHILDREN

Dr Kemal Yildirim*

The link between the well-being of women and that of children, the family and the health of society as a whole is well established. Unfortunately, women's health within the policy domain is often defined as reproductive health. Family planning programs, inspired by the theory that overpopulation is a major impediment to development, have dispensed contraceptives in the interests of reducing fertility, but often ignored women's needs for information about, and control over, reproductive processes.

Mainstreaming a gender perspective into the health sector requires a broad-based definition of health for women that addresses well-being across the life cycle and in domains of both physical and mental health; women disproportionately suffer from mental health disorders due to the fact that they are more frequently subject to social dysfunctions that lead to mental illness and psychosocial distress. Depression, hopelessness, exhaustion, anger and fear grow out of hunger, overwork, domestic and civil violence, entrapment and economic dependence. Understanding the sources of mental ill health in women means understanding how cultural and economic forces interact to undermine their social status. In this paper I wish to provide a partial profile of the cluster of problems in the domain of mental health that challenge policy makers committed to mainstreaming a gender perspective in health policy and state ideologies. In particular, I describe in some detail the mental health needs of women and children within different cultural diversities of the Middle East.

Middle East culture has its own traditional explanations for mental disorders. The common belief is that mental illness is the result of possession by supernatural forces and that recovery has to do with "submission to God's will'. This "possession concept" has religious roots, and cannot be explained in psychological or psychiatric terms. The general populace tend to fear and reject the mentally ill and this becomes a major reason why patients tend not to share their problems with relatives and friends. Emotional and psychological distress is most often reported as physical symptoms such as headaches, colic and back pain, with the result that mental illness is significantly under-reported. Health workers in the Middle East have only recently begun to acknowledge the political and environmental factors involved in mental ill-health.

TRAUMA IN MIDDLE EASTERN WOMEN

Traumatic events include physical, psychological, and sexual abuse; terrorism and war; domestic violence; witnessing violence against others; and accidents and natural disasters. All of these can result in serious stress and detrimental consequences for survivors and their families. The mental and physical symptoms of post-traumatic stress with women can be quite debilitating, but trauma is often undiagnosed by health professionals due to a lack of training, time, and resources. There are a variety of effective treatment interventions for women who have survived traumatic events, including cognitive-behavioral therapy, group treatment, pharmacotherapy, and psychodynamic interventions but women seeking this kind of assistance in Middle East countries, especially in Iran, most Arab countries and rural areas of Turkey often wait years to receive help or, as is often the case, receive no treatment at all.

Some of the rural people in Middle East, particularly minority groups such as Kurds, Berbers and Assyrians have risk factors which make them more prone to develop Post-Traumatic Stress Disorder (PTSD) when they are exposed to a traumatic event. These include:

- Previous mental health problems.
- Being female.
- Coming from a poor background.
- Lack of education.
- Coming from an ethnic minority.
- Being exposed to trauma in the past.
- A family history of mental illness.

Sexual problems and venereal diseases are difficult for Arab patients to deal with because Women are shy to talk about their private lives and feel more comfortable with women doctors.

TRAUMA IN MIDDLE EAST CHILDREN

Children in the Arab World constitute around 45 percent of the total population. Evidence with regard to the psychosocial development of children and adolescent is lacking but it is clear that many of them are doubly affected by multiple traumatic events they experience themselves and by the effects of trauma on their parents and care-givers.

Children exposed to war have particular symptoms of psychological distress: bedwetting, nightmares, learning difficulties (reading and speech), concentration and memory problems and resulting academic failure, and aggressive behaviour.

Children with these disorders are confused in their thinking and generally have problems understanding the world around them. A study by Seif El Din et al. (1998) in Egypt found that the number of pre-school children having behavioral problems was nearly one fourth of the total sample (23%). Further, 50% of them reported having temper tantrums, followed by sleep problems (mainly difficulty in sleeping on their own) and over activity. A school based study carried out in Saudi Arabia, reported that 13% of school boys suffered from behavioral and or emotional disorders:

6.9% were behaviorally disturbed, 5.5% were emotionally disturbed and 0.7% had mixed disorders (Abol Fotouh, 1996). In Alexandria, Egypt the prevalence of behavioral and emotional problems among pre-school children attending nurseries was estimated to be 22.5% (Abdel Latif et al., 1989).

In Egypt, Lebanon, the UAE and Morocco there is a rising prevalence of drug abuse, especially among the young (see Table 1). The drugs widely used in the Middle East are mainly central nervous system depressants and hallucinogens. Both point to drug taking in our culture as means of an escape from rapid societal upheaval during a phase of national change and from stability and conservatism to an unknown contemporary modern society. Such changes constitute an identity crisis that is both threatening and frightening in the midst of the challenges of development (Akabawi, 2001).

MENTAL HEALTH SERVICES

For reasons described above, these are not well developed. Lebanon, the UAE and Morocco have expressed a need for child and geriatric services. Workers from Egypt, Jordan and Tunisia explicitly referred to a shortage in epidemiological research in mental health and disease. Community psychiatric surveys are an essential part of psychiatric epidemiology. They inform us about the need for services and whether these are changing; they allow us to examine disorders without the distortions of the referral process; they permit the identification of high-risk groups, and they enable us to examine the influence of important social and cultural factors (Ghubesh, 2001).

The clinical presentation of mental disorders in the Middle East region constitutes a challenge that requires special consideration, since it reflects on both the training needs and the facilities most commonly used by patients. Seventy to 80% of psychiatric patients in developing countries, including Arabs, tend to somatize their emotions and express their feelings in physical symptoms. This tendency to somatization seems to protect the patient from the stigma of mental illness, but on the other hand it also leads him or her initially to consult with a traditional healer, general practitioner or an internist rather than a psychiatrist. This affect should be taken into consideration in the design of mental health policies and programs.

SOURCES OF MENTAL ILL-HEALTH

Trafficking of children and women for forced prostitution clearly violates their right to liberty and security of person, their physical and mental integrity and even their right to life. It exposes them to ongoing abuse at the hands of traffickers and those who take advantages of their services. But women are discriminated against in other ways. For instance, women in the Middle East (Palestine, Turkey, Iraq, Iran, the Yemen, etc) receive only half the pay that men receive for equal work. And beyond that there is the trauma of war.

Palestine

The Palestinian population is a case in point. The populace there has been exposed to a series of traumatic events: imprisonment, torture and human rights abuse, house demolitions, land confiscation, movement restrictions and the indignities of unemployment and under-employment. Wages are low and travel hours long, reducing family time. Land confiscation in particular is a source of much frustration and tension, while house demolitions, used as a collective punishment by the Israeli army, can have an immense psychological impact. The home is not just a shelter, but the heart of family life; losing one's home is more than a physical disaster - it evokes the traumatic experience associated with being a refugee. Shelling of Palestinian areas and the demolition of Palestinian homes also brings back memories of Palestinian losses in the 1948 war, a particularly acute and deep-seated source of fear and insecurity. Adults who are exposed to house demolitions show a higher level of anxiety, depression and paranoia than other groups.

As men begin to lose faith and confidence in the face of their traumatic experiences, women often suffer physical abuse. Up to a quarter of women in the Gaza Strip have been exposed to domestic violence and abuse at some point in their lives, mainly from their blood relatives and husbands. For this reason, women tend to exhibit a higher prevalence of mental disorder than men. One explanation for this could be to do with how the conflict has changed women's roles in ways that are often very difficult to accommodate. Traditionally, Palestinian society was authoritarian and patriarchal. With the advent of the Intifada, however, women have become politically active. The structure of Palestinian homes has also changed because husbands are often absent, whether for work in Israel, in Israeli detention or dead.

For children, the psychological effect of violence is severe and traumatising. Many injured children have acquired a permanent physical disability, but many more have developed psychological impairments. The prevalence of neurotic symptoms and behavioural problems among children, such as disobedience or irritability, is high. According to recent research in the Gaza Strip, some 33% of children suffer from severe levels of post-traumatic stress disorder, 49% moderate levels and 16% low levels.

In the world at large, women enter the work force primarily out of economic necessity. In the Middle East, where societal stigmas discourage women from entering the labor market, the women who labour for wages are mostly single, widowed or divorced. They are among the poorest members of society.

The psychosocial well being of Palestinian children is under significant strain, mainly due to the omnipresence of violence in their surroundings and the resulting pervasive feeling of danger in their lives. The majority of sampled children (93%) reported not feeling safe and exposed to attack. They fear not only for themselves but also for their family and friends. Almost half of the children (48%) have personally experienced violence owing to the ongoing Israeli-Palestinian conflict or have witnessed an incident of such violence befalling an immediate family member. One out of five children (21%) have had to move out of their homes, temporarily or permanently, overwhelmingly for conflict related reasons. Children in Gaza were generally more affected than children in the West Bank. Children in urban and refugee camp settings were also more affected than children in rural areas.

Palestinian children generally continue to engage in activities that are constructive and positive in nature. This includes helping their families, becoming pro-active players/helpers in their community, or participating in peaceful demonstrations that avoid confrontations with Israeli soldiers or checkpoints. Thus, while the majority of children consider it important to 'actively resist the Israeli occupation', most (71%) focus on peaceful, non-violent ways to this end. A smaller group (21%) tends more towards withdrawal, blocking out the conflict around them by keeping themselves busy at home, or by focusing on protecting themselves from danger. Only a minority of children (7%) focus on violent means of resistance, believing they need to be fearless and aiming to become soldiers/martyrs in the future.

Since the outbreak of the second Intifada in September 2000, death and injury have become part of a child's daily life in the West Bank and Gaza, impacting the young directly or indirectly. According to the Palestinian Red Crescent Society, approximately 23,000 Palestinians have been injured and 2,400 have died since September 2000; approximately 18% of the deaths are of children under 18 years old[4]. Children have also been exposed to violence in the form of the destruction of homes, bombing and shelling raids, imprisonment, razing of agricultural property, the uprooting of olive trees, the construction of fences and barriers around or through their communities, as well as stringent curfews and closures confining them to their homes during prolonged periods of time. Economic decline, growing poverty, and the lack of financial and/or physical access to quality health care have a further detrimental effect.

A USAID-financed nutritional assessment in 2002 found that the incidence of acute malnutrition amongst children under 5 years old is 13% in Gaza and 43% in the West Bank[5]. Thousands of children have not had regular access to schools due to closures, curfews, and destruction or confiscation of schools[6]

Turkey

The mental health of Turkish society is much affected by the process of change from a collectivist personality to an individualistic personality. In collective communities, members see themselves as extensions of the community. Being an individual means drawing a border between one's self and the external world. In order to protect this border, one must develop an ethic based on responsibilities. But for collective personalities, the main source of ethics is outside each individual member and can be religion or tradition. However this does not mean that individualistic personalities do not pay attention to these sources. Furthermore, being an individual has nothing to do with being selfish, as is often misunderstood in Turkey

The transition is not always consistent and can result in identity and gender crises as well as lifestyle problems. Lifestyle problems develop: in the work place, in marriage and in behavior patterns exhibited when it comes to other people, particularly the opposite sex. In rural societies, most people get married to someone nearby. And the same pattern is replicated in major cities because large parts of or entire villages often movie to the same neighborhood of a city. In due time they move out of these dwellings, but when they do so, life begins to change. For example, fights between brides and their mothers-in-law are less frequent because their houses are separate or they've moved away from one another. All these transformations took place in Turkey very quickly. People moved to the cities between 1960 and 1980, i.e. within 20 years they moved from the village to live in the city.

Another problem we see is Post-Traumatic Stress Disorder. And a third common problem is anxiety because the future becomes uncertain. Protective and preventive services have not been developed to cope with these problems.

The fight against drug addiction is an example. What is needed is youth centres in every neighborhood at which young people can do sports, study or learn a hobby, learnt to play chess or study the Holy Book as an adjunct to schooling programs that do not understand the needs of the younger generation. Local municipalities need to enlist the assistance of psychologists to find out where to construct parks and

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[1] Palestinian Red Crescent Society (PRCS) at www.palestinercs. org, June 30, 2003. According to the database, as of May 31, 2003, 412/ 2,338 deaths or 18% were children under 18 years old.

[5] Abdeen, Z., Greenough, G., Shahin, M., Tayback, M., Nutritional Assessment of The West Bank and Gaza Strip, 2002.

[6] Palestinian Ministry of Education, Report on conditions within the educational sector, January 2003.

youth centers but in Turkey this is not happening. Therapy services are improving to some extent but preventative services are not given any attention at all.

During the transition period, disadvantaged groups such as children, the elderly, the disabled and women become even more vulnerable. As an example an increase in violence against women could be indicative of this fact. Firm action is needed in the fight against violence towards women, starting with policy that insists that violence against women will not be tolerated under any circumstances. Violence against women should not be seen as a matter to be addressed by security forces but one with which the health system should be concerned. Those who oppress women will usually allow them to go to a hospital or a doctor; a visit to a police station usually has negative consequences for women. If healthcare providers are trained in this matter, it would be of immense help to the women. A system has to be established in which healthcare professionals can detect women who are victims of violence. The next step should be for hospitals to put women in touch women with the security forces and other social service institutions, such as shelters. Such a program has been implemented Gazi University's medical emergency department. Trained personnel are available to talk with women who claim they 'fell down the stairs', for example. Within one year, 360 women who were victims of violence were helped.

One of the basic problems Turkish psychiatrists face is a lack of laws regulating their field of work. The only authority able to restrict personal freedoms apart from the justice system is a psychiatrist, but no law as of yet regulates this authority. 'Most... psychiatrists can make the decision to limit someone's freedom as a requirement of medical ethics, but it is nonetheless illegal to do so. The lack of regulations also opens this field to abuse. Health is a human right and must therefore be regulated by law' (Candansayer 2011).

This is a general problem with professionals working in the field of psychology: psychiatrists, psychologists, psychological counselors and psychiatric nurses. 'Every profession considers itself a psychiatrist, but this leads to harming the patient. Many physical problems start as psychiatric problems, so if a person providing services is not a medical doctor, he or she might not notice physical problems' (ibid). The Psychiatric Association of Turkey, which counts 99% of Turkish psychiatrists as members, frequently issues statements and gives ideas on what to do vis-à-vis specific problems. The association says it is ready to do its best if asked for help, but notes that decision-makers pay no attention to it. 'Despite all these problems, three international scientific magazines on psychiatry originate from Turkey. Some Turkish psychiatrists even have to see 80 patients a day, but they do not give up on research and writing articles which are read and respected internationally. Considering these conditions, l guess l could finally say that they are very successful in this context' (ibid).

Iran

Tens of thousands of women have been executed in Iran since 1979, when the mullahs took power. They were executed on political grounds, for their opposition to the policies of the ruling government. Among those executed were many pregnant women. The worst kinds of torture are inflicted on woman prisoners who oppose the regime. These include repeated sexual assaults and amputation of body parts.

Women played an active role in the 40,000 strong teachers' demonstration outside the Majlis on January 12, 2002. A number of women were arrested and imprisoned on the charge of participating in a demonstration.

At least 22 women have been sentenced to stoning or stoned to death during Khatami's tenure. Girls between ages 10 to 17 are the prime victims of sexual slavery in Iran. In Tehran alone, 4000 street girls roam the city on daily basis and are subjected to sexual and physical violence. Reports indicate that 90% of the runaway girls end up in prostitution or sold into the Persian Gulf human trafficking market. Women and girls bare the brunt of Iran's poor economic conditions; e.g. 700,000 children, aged 10 to 14, work in black labor market in Iran. The latest statistics released by Iran's Organization of Management and Planning shows that 51% of the country's population live below the poverty line. Iran's deputy Health Minister, Ali Akbar Sayari, admits that 20% of Iranian people go hungry daily. Sicty seven percent (67%) of the students deprived of education are girls between 11 and 16 years old. Only 11% of Iranian women are employed.

The rate of mental and psychological problems among women is almost 26%. In the western and southern regions of Iran suicides are mostly self-immolations among women, which rates more than 6 in every 100,000 women. In a western province the Deputy Governor for Women's Affairs, Heyran Pournajaf, reports: 'About 70% of those who commit suicide in Ilam are women'. The Director General of social affairs of the governor reports that '90% of these women were between 17 and 35 years old. The real number of suicides is much higher than what we have recorded'. The World Health Organization has placed Iran on the top 3rd ranking country on death by suicide.

DEALING WITH MENTAL HEALTH

Women throughout the world constitute the vast majority of carers for chronically disabled family members, including mentally retarded children, demented elderly persons, and adults suffering a major mental illness. Minimally, it is in a community's long-term social interest to assist with this burden through formal health services. And, because women are critical to the success of health policies, their participation in formulating mental health policies should be encouraged through governments and

international agencies and NGOs defining avenues for women to exercise leadership roles. Policies should be evaluated by women's groups not only in terms of how they support mental health victims but also in terms of the quality of services offered.

In the light of their increasingly pivotal role in the lives of Palestinian children, schools should be assisted in broadening their extra-curricular facilities, turning them into "multi-functional centres". A special emphasis should be placed on activities that allow children to express themselves, resolve psychological/social behavioral problems and encourage their desire to become positive and supportive members of their community. As much as possible, these activities should seek to re-inject "normalcy" into children's lives, especially those who repeatedly suffer distressing or traumatic experiences. Schools should be places where children can study, play and socialize throughout the day, with a view to bolstering their "sense of normalcy". In addition, counseling and support offered to parents should also be extended to teachers.

The Special Problem of the Muslim Family

The "Middle Eastern Muslim family" is a patriarchal unit; Muslim family law reinforces patriarchal gender relations and women's subordinate position within the family. For many women, this reality contributes to mental distress. For instance, women who are mothers, or who want to have children, can experience barriers to the use of mental health services and will often avoid disclosing their problems for fear of losing custody of their children, leave hospital sooner than they otherwise would, in order to look after children, or find themselves unable to use services because of childcare commitments. It is essential to increase awareness of the significance of polygamous family structures among psychiatrists and other therapists in Middle Eastern countries.

The Turkish Ministry of Health has specific department and programs to improve mother and child health. The Department of Family Planning and Mother and Child Health, which is one of the five major departments within the Turkish Ministry of Health, is directed to set goals for solving problems in the areas of mother and child health as well as family planning. One of its aims is also to provide interventions during the antenatal and the postnatal period to preserve the physical and mental health of both the mother and the child. The department is also responsible for the training of the health practitioners to provide services to the mothers and children. Turkish Ministry of Health has launched two programs for reproductivity and mother and infant health in Turkey. *The Reproductive Health Program* was a collaborative program between the EU and the Turkish Health Ministry. It started in 2003 and finished in 2007.

There were five main components or aims:

- Educate the people about Safe Motherhood
- Family Planning
- Emergency Obstetric Care
- Young People's Reproductive Health,
- Sexually-transmitted Diseases.

The second program is called *The Children's Psychosocial Development Support Program (0-6 years)*. It is located within the Ministry of Health and the aim is to integrate within the primary care services the monitoring of the child's mental and social development and the support provided and to conduct assessments for the expectant mothers and children using the biopsychosocial model. This follow up program was developed especially for children from fertilization up to 6 years old, but also covers the mental, social and physical needs of pregnant women, mothers and fathers alike. The program started in 2002 and still continues in Turkey.

The organization of specialists and residents of adult psychiatry in Turkey is the Psychiatric Association of Turkey (PAT). PAT aims to provide and promote scientific development of psychiatry in accordance with ethical standards in clinical practice and research. Prof. Dr. Nazan Aydın in Turkey founded the Section of Scientific Studies on Pregnancy and Birth Related Mental Disorders within the PAT in March 2011. The aims of this group are to conduct studies, collaborate for prevention of mental illness and be involved in the screening and treatment of pregnancy and birth related mental health problems. Turkey has some improvements in its health system especially to prevent early motherhood and mother and infant deaths; to decrease the fertility rate; to increase literacy rate; to protect the families domestic violence; to promote small entrepreneurship and, to educate the health personnel about perinatal care. Women health practitioners are doing research to understand the problems in perinatal mental health. However, pregnancy and birth related mental disorders still require more attention. Depression prevention programs in perinatal period need to become high priority issue. Implementing community-based programs to meet the care needs of new mothers, including at least two follow up visits, giving education on psychiatric disorders related to pregnancy and, establishing departments on women's mental health must be a concern of health authorities.

The Special Problems of Asylum Seekers

Women and children make up 80% of the world's refugees and displaced persons[7]. For many women refugees, the violent situations that caused them to flee

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[7] NSW Refugee Health Service. *Fact Sheet 5: Refugee women.* Retrieved May 17, 2005

their home countries is the beginning of a path which may itself present many dangers such as physical abuse, rape and abduction[8]. Many refugee women are widowed or become separated from their husbands during flight and they become the sole adult responsible for their dependent children. This responsibility and the potential isolation and stress on the mother increases her risk for mental illness[9]. Women who are refugees or asylum seekers may arrive from traumatic situations to find themselves detained, which has been described as 're-traumatisation'. They are physically examined, but are rarely asked if they are victims of torture; even if they are asked and the response is "yes", they are commonly not believed and generally nothing is done about it.

A consistent finding from studies is that separation from family members was perceived as more distressing to children than air raids or bombings[10]

- Research has shown that the way in which trauma is experienced is related to the age and developmental stage of the child. Preschool children, who are particularly dependent on their parents, may react to trauma with anxious attachment behaviour, while school-age children may change radically following a traumatic event. Adolescents may lose impulse control and engage in antisocial acts.

- Post-traumatic Stress Disorder (PTSD) among children and adolescents may become chronic when factors such as a lack of supportive parents or other adult attachment figures, inadequate mental health services and ongoing trauma persist. On the other hand, maintenance of attachment relationships and enabling adults to support traumatised children has been found to protect children from the development of chronic PTSD.

Refugee women can face many dangers while fleeing their country of origin, or in places of settlement, including physical and sexual violence, abduction, forced prostitution and forced sale of children. One of the unique post-migration challenges faced by refugee children and youth is differential rates of acculturation between themselves and other members of their families.

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[8] United Nations High Commissioner for Refugees. (1991). *Guidelines on the protection of refugee women.* UNHCR: Geneva.

[9] Ibid

[10] Barnes, D. (2003). *Asylum Seekers and Refugees in Australia: Issues of mental health and wellbeing.* Sydney: Transcultural Mental Health Centre.

Gender Ideologies in Mental Health Policy Initiatives

Health policies that incorporate mental health into public health and address women's needs and concerns from childhood to old age can be developed in numerous ways to further mainstreaming of gender perspectives. Ethical considerations and competence of practitioners are central to the formulation of integrated health programs capable of redressing the trauma of rape, the stigma of sexual or domestic violence, the depression of isolation or gender oppression, and the anxiety of scarcity. One of the more troubling mental health consequences of general health status of communities is the effect on mothers of high infant and child mortality rates and high HIV infection rates affecting multiple family members across generations. Highly skilled clinicians as well as broader programs are necessary to address the deeply troubling experiences women encounter when faced with decisions about how to make use of scarce family resources or how to plan for the care of children who may be orphaned because of familial HIV. International and state sponsored health policies must also face the challenge of formulating moral but "culturally sensitive" responses to practices hazardous to the emotional and physical health of women and girls, e.g. female circumcision, female infanticide, gender-specific abortion, and feeding practices that discriminate against girl children. Such dilemmas can be partially resolved by offering support to local public health movements and grass-roots efforts.

Health policies and accompanying programs of health research may become leverage to mobilize political will and participation, and to promote change in policies controlled by other sectors of government. There is a link between health and access to and control of economic resources and opportunities that needs emphasis. Health policies and "healthy" policies may both be fostered by and provide ways to encourage equitable state gender ideologies that bring about the mainstreaming of a gender perspective into the health sector. There are also several specific initiatives in the domain of mental health that call for concerted attention from the research community, international agencies, and local governments.

THE WAY FORWARD

Strategies that offer hope of significant improvement in mental health services include:

- Identify effective methods, measures, and resources for screening, assessment, service coordination, service delivery, and funding; in order to upgrade the quality of mental health services.

- Encourage systematic efforts to upgrade the amount and quality of mental health training for workers at all levels, from medical students to

graduate physicians, from nurses to community health workers.

- Promote efforts to improve state gender policies, and ongoing interagency and inter-disciplinary collaboration toward interdicting violence against women, and toward empowering women economically, and to make women central in policy planning and implementation of mental health services. Research should evaluate the mental health consequences of these programs for women, for children, and for men.

- Encourage initiatives to attend to the causes and consequences of collective and interpersonal violence, direct efforts specific to primary prevention of mental disorders, and behavioral, psychosocial and neurological disorders and evaluate outcomes and changes for children and family services.

- To expand community education, training opportunities, and support for non-mental health professionals concerning early parent-child relationships and early emotional-social development and supporting integrated services and evaluate outcomes for children, families, and service providers.

- The cessation of conflict in the Middle East would go a long way to over-coming the likelihood that Middle East women and children will be traumatised. In the mean time, programs should be introduced that attempt as much as possible to re-establish a sense of 'normalcy' in the lives of Palestinian children by providing them with greater opportunities to participate in on-going recreational/ cultural/sport and other non-formal activities. Support should be extended to existing community-based initiatives that seek to provide such opportunities.

- Psychiatrists should be provided with more and better facilities. The psychological effects of violence are severe and traumatising. On the other hand, many Arab children in conflict are injured and my have acquired a permanent physical disability, many more have developed psychological impairments so the importance of psychiatrists should not be disregarded.

- Addressing gender imbalance needs to be given high priority in the Middle East. The continuing equality balance between the sexes is an ongoing source of trauma. A healthy environment requires that there be a balance between the attributes of maleness and femaleness, not one dominating the other. Emotion-focused strategies may be helpful for the immediate crisis, but should be used in combination with more active strategies for complete problem resolution.

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THE GHANA OIL FIND: WHAT IS AT STAKE?

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Ghana has discovered oil in commercial quantities under her soil at Cape Three Point in its territorial waters in the Western region of Ghana. There has been total jubilation on the part of the central Government, ordinary Ghanaians and entrepreneurs in the country at this find because they foresee many opportunities arising as a result. This paper asks; what are the pitfalls for such a development and, in particular, what are the lessons to be learned from other oil rich African countries experiences.

The countries selected for study were Nigeria, Algeria, Angola, Congo and Sudan. The survey suggests that it will be important for the Central Government to deal with border demarcation issues, security issues, constantly review contracts and empower the private sector to expand their frontiers. Such oversight could prevent unnecessary unemployment and other social problems developing. Further, the expectations from the Government, entrepreneurs and indigenes are more likely to be fulfilled if cognizance is taken of the lessons that emerged from the comparative study.

INTRODUCTION

One commodity that can be described as a vehicle of every economy in the world is oil. It is the background for all economic activity and, in view of this, countries that are lucky enough to have the resource under their soil are admired by the powerful nations who do not have but definitely need oil for their development. This natural resource can economically emancipate or eradicate the woes of a country.

Africa has fifteen (15) countries that have an oil resource: Nigeria, Cameroon, Democratic Republic of Congo, Gabon, Libya, Sudan, Tunisia, Angola, Algeria, Egypt, Equatorial Guinea, South Africa, Morocco, and lately Ghana. The first twelve are net exporters of oil so oil for them is a foreign exchange earner. The last three on the list are net importers, despite their production of oil.

OIL FIND AND GENERAL EXPECTATIONS

The Government of Ghana expects that oil will greatly increase national GDP. Firstly, by increasing industrial profitability since petroleum products are in many cases a major input. Secondly, by creating jobs and reducing the unemployment burden on the government[1]. Thirdly, by reducing the country's dependency on foreign donors and eliminating conditions placed by donors on the national economy[2].

The indigenes also expect to feel the benefits of the oil find in their pockets by way of getting employed directly or indirectly with the oil company. For instance, the multinational company (Tullow Ghana) has promised to create employment for youth, an estimated 200 jobs directly into their company and about 800 jobs through subsidiary companies that would be working hand in hand with them.

Entrepreneurs (food vendors, shop-owners, service companies, etc.) are expecting that, as people secure jobs, they can improve sales to sustain their businesses. Some entrepreneurs expect to take advantage of new projects including construction and the supply of equipment and raw materials.

The people of the Western region of Ghana where the oil has been found also have some expectations. They expect to have enhanced social amenities like good drinking water, good schools, good roads and other things that will improve the health and educational standards in their communities.

This paper highlights some critical issues that could hamper the developmental process of the country and presents some recommendations that might assist entrepreneurs to avoid some likely pitfalls.

COUNTRIES IN CONTEXT

Angola, Algeria, the Congo, Sudan and Nigeria were selected for the study in this project. Nigeria is in the same sub-region with Ghana; Algeria represents the northern part of Africa with its peculiar problems; Angola the southern part of Africa, Sudan the east and the Congo the central countries of Africa.

Nigeria

In Nigeria oil was discovered in the Niger Delta. All communities in the Niger Delta are stakeholders in the oil business along with the Nigerian Government and the oil companies that have undertaken the drilling. All the stakeholders had their expectations but these did not always coincide with each other and there has been conflict between them. The local communities feel that they were not treated fairly because the oil producing companies did not fulfill their part of the promise as contained in the Memorandum of Understanding governing their contract. The communities expected the oil companies to respond to their social needs by providing social amenities like schools, good drinking water and roads. The people also claim that the national cake is not being shared equally and this has brought about problems between the communities and

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[1]The ruling party in Ghana at the moment (2008-2012) made it clear in their manifesto that, it would use the oil proceeds to set up industries to help curb unemployment.

[2]Recently the country was handed a condition of placing a ban on employment when a loan was contracted.

the Government. In particular, it was resented that the Government did not moderate sky rocketing interest rates to ensure that individuals owning businesses could access credit from banks in the Niger Delta. The more people failed to operate their business, the more intense the conflict became.

Apart from this problem, the Government of Nigeria has two equally important problems to deal with. First and foremost, there is border dispute between Cameroon and Nigeria over a portion of the oil field called the Bakaase Peninsula. Secondly, the state faces ongoing security costs in the Delta. Many people of different backgrounds troupe to the Niger Delta and the resultant insecurity threatens the efforts of business men and women in the area; the government has no choice but to provide adequate security.

Angola

According to the human right watch, the Government of Angola has not done much to eradicate corruption and mismanagement. Even though the oil rich country's GDP has increase by more than 400% over the last six years, Angolans are not seeing their lives improved. The report indicates that the human indicators in the country remains abysmal and not commensurate with the natural oil wealth since people do not have access to legitimate social amenities. The UNDP has ranked Angola 143rd out of 182 countries. There is no doubt that this has affected businesses in the country with the result that the woes of people have deepened.

Algeria

The International Monetary Fund (IMF) estimates that 98% of Algeria's export income comes from the oil and gas sector and that oil and gas represent 45% of the country's GDP. The country has built huge external reserves through oil and gas exporting. But, despite these successes, the countries unemployment problem has not been solved. This failure has been attributed to the Government's insistence on concentrating its efforts to grow the public sector and its failure to assist the private sector to grow. The private sector was not called upon to participate in the oil and gas sector, and since the public sector has taken over the banking sector, the government is not conversant with the needs of the private sector. In practice, the public sector has little solution for unemployment so the unemployment figures continue to grow.

Sudan

In Sudan, 75% of the oil found lies in the southern part of the country and 25% in the northern part. The north will need to retain more than 25% of its rightful share if it wishes to avoid a serious economic crisis. But, if this is not handled very cautiously agitation can be expected from the south leading to a serious strain in relationship.

The Congo

When the oil price in the Congo slumped in 1998, the economic progress of the country worsened to the extent that the budget deficit was badly hurt. The country's oil accounts for about 67% of the real Gross Domestic Product (GDP) but budgetary shortfalls were experienced due to excessive public sector spending. The biggest setback in the Congo was in December 1998 when there was the resumption on the armed conflict which hindered oil operations in the country.

TENTATIVE CONCLUSIONS

Almost all the countries reviewed had crisis situations which tended to undermine the wealth created by their oil reserves. The issues below were the conclusions drawn from the contextual framework:

- In all the countries considered, every stake holder had an expectation which was in conflict with the expectations of other stakeholders. This brought about conflict and a struggle for survival. Those who missed out posed a problem for the Government, as the case of Nigeria.

- Some countries focused on creating wealth but neglected some of their responsibilities as a Government. This was evident in Angola and Nigeria where people were always pressing to have their social amenities upgraded.

- The private sector which is the engine of growth in every economy was not promoted in some instances. For instance, Algeria gave support to the public sector but that was not replicated in the private sector. As the case has always been in Africa, supervision in the public sector is much less strict than the private sector. Angola has over resourced the public sector and this appears to have led to an increase in corruption.

- Many people have found their way to the oil producing countries to seek for jobs. Mostly they are indigenes from outside of the main oil communities and people from neighboring countries. This has raised the population in the oil communities leading to problems associated with overpopulation. One of the problems that threatened the progress of businesses in the communities as a result of over population was security.

- There were disputes among nations and also among regions in the same country as a result of territorial demarcations. Two different types were identified which had the tendency of erupting into serious disputes. The one between Nigeria and Cameroon could be described as external since it was between two countries but Sudan's case involved the northern and southern portions of what was previously the same country.

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- In other developments, oil multinational companies have entirely neglected their corporate social responsibilities to the communities.

GHANA IN FOCUS

Ghana lies in the same sub region as Nigeria and has been in cordial international relationship with the rest of the oil producing countries in Africa. Though she is new in the industry, people anticipate similar occurrences in Ghana to those experienced in the other oil rich countries. Indigenous Ghanaians have had experiences with multinational companies though not in the same field and are looking for indicators to allay their fears. In what follows I attempt to highlight all the critical issues significant in the country's development.

In 2001 when it was officially announced that Ghana has found oil in commercial quantities, many people called on the Government to address some of the critical issues to pave way for smooth business. Below were some of the issues it is being argued at the Government needs to attend to:

- Ghanaians are calling on the government to state clearly how the multinational company (Tullow Ghana) must address the issues concerning compensation packages to parties that may be affected during their operations in the country. Many multinational companies had taken Ghanaians for granted over the years during their operations in the country. Some of them demolished farms belonging to Ghanaians to enhance their operations but in the end, compensation is not forth coming. Mining companies have depleted the soil from which farmers plough their businesses but yet they cannot boost of good roads and schools which would serve as compensation. It is on this experience that the chiefs and people of the Western region near Cape Three Point are demanding 10% of the oil proceeds to help develop their own area. This might be an indication that, the people are gradually losing confidence in agreements between the Government and multinational companies.

- Business men and women in Ghana cannot afford to lose the cordial relationship between Ghana and Ivory Coast. The Ghanaian public is therefore calling on the Government to take calculated steps in handling the territorial demarcation dispute that is looming at Cape Three Point. It is important to take experience in the Nigeria-Cameroon situation into account.

- The people of Ghana are expecting the Government to create an enabling environment for the private sector to work and be able to curb the ever increasing unemployment figures to some extent.

IMPLICATIONS ARISING

As indicated above, there are three stake holders at Cape Three Point. They are Tullow Ghana, the community and the Government. If the community feels cheated, there is the tendency that the indigenes to be hostile towards any unknown face. When this happens, entrepreneurs from other parts of the country and foreign ones will find it difficult to operate.

- Currently Ivory Coast is claiming ownership of certain portions of the sea where the oil was discovered and this has the potential to create a dispute among the two nations. If d when the dispute does occur, entrepreneurs would be at the receiving end. They would find it difficult to trade across the border to Ivory Coast and be unable to access foreign partners from that country. Trade barriers can even be mounted to prevent entrepreneurs in Ghana from going international and vise versa. In the end, the local market might not be competitive and the customer would suffer.

- If the private sector is not encouraged by the Government to access funding for their businesses, it would mean that the government must bear the responsibility of creating jobs alone. The Gross National Product (G.N.P) will reduce, inflation will increase and unemployment figures would rise if the private sector is neglected.

- The ECOWAS treaty has allowed free movement of nationals across countries and there is a tendency for different nationals to enter Ghana as a result of the oil find. Western region would is likely to become very busy and the population is likely to increase. The government must therefore put in place security measures to check criminals and suspecting characters. This security issue is likely to affect the risk of the businesses in the area. For instance, banks in the midst of this risk are likely to increase their interest rates and that can deter entrepreneurs from growing their businesses. Those who will be brave enough to work in that environment would probably monopolize the market and so the businessman would have no choice.

- Any attempt to postpone corporate social responsibility on the part of Tullow Ghana would bring anarchy which will not create the enabling environment for businesses.

RECOMMENDATIONS

Based on the above conclusions, the Ghanaian Government need to be proactive as Tullow Ghana prepares to commit more resources into the deal. The following recommendations were specifically made for the Government of Ghana to address;

- The Government must draw up a plan to monitor Tullow as per the Memorandum of Understanding

(MoU) drawn up before the start of the contract. A team must monitor the progress of the community and compare their findings with the section of the MoU that talks about corporate social responsibility from Tullow to the community. That will put the company on their toes and also reassure the community of good things to come.

- The Government through the Ministry of Trade and Industry needs to ensure that the private sector is given the needed push to provide training programs, access to credit and political conducive environment to encourage them to explore more opportunities.

- Since it is a legitimate right for people to go about their duties without fear, security must be given the right attention it deserves so that business owners can feel less insecure. This can be done by learning from nations that have successfully done it like the United States who knows when to use the Navy, Police and other security apparatus to combat crime.

- Oil spills should not happen at the detriment of the fishermen in Ghana. Tullow must produce a detailed process and procedure they would adopt to clean oil spill when it happens. This document must be critically evaluated as per the logistics they would employ for such an exercise.

- To facilitate business exchanges between Ghana and Ivory Coast smoothly, the impending demarcation dispute must be handled with care.

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GLOBALISATION – WHAT'S *IN* THE NAME?

Dr Bruce Duncan*

'A politics of paradise will be built on respect for principles of economic security'[1]. Political unrest is of global proportions and an arguably common denominator adding to the turbulence is the influence of Globalism.

There is as yet no record between the official birth and public recognition of Globalisation because the tight post-birth definition of the word still eludes vocabulary pundits. However, the concept still attracts debate and attention. By 2004, for example, there were some 5000 books about Globalisation in print (MacGillivray 2006). The reading for this paper includes a selection of books and papers published after 2004, indicating a further increase in publications.

GESTATION OF GLOBALISATION

It is apparent that a practice of what is now broadly interpreted as Globalisation was in vogue centuries before the coining of the *word*. There was also a gap after its official recognition (after the end of WW II[2]) before it was added to dictionaries around the late 1950s and early 1960s[3]. Its evolution continues. Scholte (2008) records the vocabulary of Globalisation having spread into other languages over the past several decades. Examples include the terms *lil 'alam* in Arabic, *quanqiuhua* in Chinese, *mondialisation* in French, *globalizatsia* in Russian, *globalización* in Spanish and *utendawazi* in Swahili. In minor languages, too, we now find *globalisation* in Finnish, *bishwavyapikaran* in Nepalese, *luan bo'ot* in Timorese, *segyehwa* in Korean and so on.

Globalisation's impact to date may be likened to the after-effects of the pebble that is dropped into a pond. The subsequent ripples have paradoxically created not only positive creativity that has captured the attention of many and injected relevant societal advancements but also caused collateral damage.

The "Globalisation pebble" introduces a chain of events (as often seen in earthquake scenarios) – and its influence has not only caused the rejuvenation of tired and weary ways of doing things but also left huge cracks still to be addressed. History has yet to record fully the ingenuity of this powerful force and to also note further aftershocks.

Are there elements of Mary Shelley's, Dr Franken-stein epitomised in the Capitalist creativity of Globalisation? Is an Orwellian caricature of doom on the horizon? Hopefully, this paper will offer some answers – or pose further conundrums.

To fully contextualise this now well-known "buzz word", this essay will: attempt to understand the core of "Globalisation", highlight aspects of its history, scan features of its phenomenal place on the world's stage (noting some of its most controversial cuckolding influences), consider the pros and cons linked to its presence up until late 2011 and conclude with some questions.


Source: bilder.tobu.nu

Figure 2. Globalisation and Influence

GLOBALISATION'S EMBRYO

The founder of the Jehovah's Witness Movement, Charles Taze Russell, coined the phrase, "corporate giants" in 1897. This term began to be used by economists and social scientists in the 1960s and the media had branded it by the late 1980s[4].

However, "Big Business" was, for some, like a red rag to a bull. For example, Karl Marx[5] had theorised (perhaps in prophetic voice) that the corporations that turned the economic wheels of capitalism would inevitably drive the bourgeoisie to 'nestle everywhere, settle everywhere and establish connections everywhere … [helping to pave the way for] intercourse in every direction, [the] universal interdependence of nations (see Kiley, citing [Marx 1848, 476] "Communist Manifesto," in Robert Tucker (ed.), The Marx-Engels Reader, New York: Norton, 1979. 2005.)

The broadly structured divide between Capitalism and Socialism feature prominently in arguments supporting and opposing the Goliath of Big Business. The grey shades of differing opinions add to the illustrative tapestry and many have switched political horses as a result of its performance. Perhaps it may be said Tony Blair's race to fame, fortune and prominence was when he left the stable of Socialism to flirt with Capitalism clothed in the regalia of George W Bush. Globalisation may yet create new paradigms of political practice.
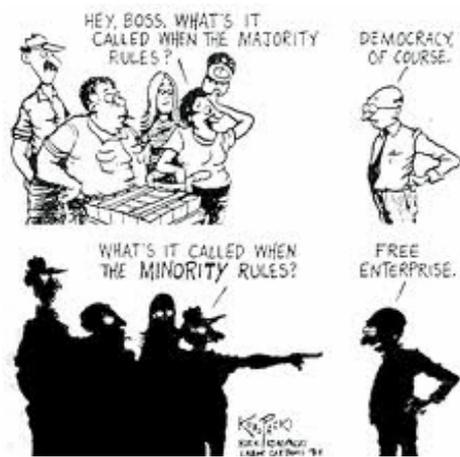
Source: ukdebate.co.uk

Figure 3. Free Enterprise and Capitalism

amutahwh.wordpress.com

Figure 4 Early British Expansionism

"Big business" or "capitalistic enterprise"[6] was the midwife to the "baby", duly named Globalism, and it continues to grow. Like the cuckoo, it lays its egg that when hatched brings fresh realities into the nest – often at the expense of the rightful owner.

Over some 50-years of recorded documentation the practice has mutated to add yet another tag that, when analysed, reflects also 'the spread of trans-planetary, and in recent times, increasingly supra-territorial – connections between people' (Scholte, 2008).

A HISTORICAL OUTLINE

Globalisation as a concept is not new, and history credits many pioneers who travelled great distances to barter and sell their wares as, for example, the Phoenicians, Romans, Vikings and those who trod the famed Silk Road (the bridge between China and Europe that may also have been the route that brought the Black Death to parts of Europe) along with the enterprises of Columbus, the Dutch and the British East India Company.

Significantly, the Dutch East India Company was the first multinational corporation in the world and the first company to issue stock. It was also arguably the world's first mega-corporation, possessing quasi-governmental powers, including the ability to wage war, negotiate treaties, coin money, and establish colonies[7] The latter spawned the notorious Venetian Black Nobility[8] which, in itself was another tentacle[9] of the developing Globalisation octopus. Linked to this expansionist development grew the Opium Wars in China[10] which fed the coffers of the British colonisers.

Arguably, this 21st more sophisticated process was built also on "Greek, Mongol, Islamic, Chinese, Dutch [and] Irish" expansionist forays across their respective borders and was not initially the unique prodigy of United States, French or United Kingdom colonisation (MacGillivray, 2006).

In seeking to provide an acceptable historical background to the Globalising sensation, Peter McMahon (2004) states, 'There have been five distinct but overlapping stages in the [last five centuries of the] long process of Globalisation'[11]. In his view it had entered the beginning of its final

Stage	Time scale	Spatial centre	Characteristics
Germinal	Circa 1500-1850s	Europe	Growth of national community, accentuation of the concept of the individual, spread of Gregorian calendar
Incipient	Circa 1850-1870s	Mainly Europe	Shift towards homogeneous unity of the state, formalised international relations
Take-off	Circa 1870-1920s	Increasingly Global	Inclusion of non European states into international society, WWI, League of Nations
Struggle for Hegemony	Circa 1920-1965	Global	Wars/disputes about the shape of the globalisation process, atomic bomb, UN
Uncertainty	Circa 1965-1990s	Global	Inclusion of Third World, moon landing, end of Cold War, environment, HIV/AIDS

Source: sti.bmj.com

Figure 4. Historical stages of Globalisation

phase 'around the middle of the 1990s and really accelerated after the 9-11 attacks'[12]

Globalism's supra-territoriality has now advanced to creating freshly minted communicative relationships transcending territorial geography or spatial domains.

To date there is no reliably definitive history of Globalisation but the broad-sweep of the five-stages depicted in Figure 4 is amongst the most recent investigations into the process. Revisionists still dig for facts that could eventually offer an unambiguous record to the world.

A variety of definitions and understandings of the meaning of Globalisation that had clothed the *corporate giants* of the Russell era soon accompanied the grasping tentacles of the thrust for economic power, dominance and control across a somewhat mesmerised and avariciously needy world of trade, commerce and industry. The baby Cuckoo (cuculică) grew whilst simultaneously pillaging the weak to enrich the strong – making the Developed World (sic) become self-appointed guardians of others whose ingenuity had initially nestled in their own traditional patterns. Thereafter, Free Enterprise, in compensatory manner, patronised and sought to change previously independent nations thus creating a dependency syndrome allowing for easy manipulation and paving the way to buy into the surges of Capitalistic enterprise whilst also opening the floodgates to conflicting ideologies and Left Wing reactions.

Source: ddanayoung.wordpress.com

Figure 5. Globalisation Today

UNDERSTANDING THE CONCEPT

A succinct understanding of "Globalisation" is open to nuances of interpretation. However, as a broad concept, the term includes:

- the pursuit of classical liberal (or "free market") policies in the world economy ("economic liberalization");

- the growing dominance of western (or even American) forms of political, economic, and cultural life ("westernization" or "Americanization");

- the proliferation of new information technologies (the "Internet Revolution");

- as well as the notion that humanity stands at the threshold of realizing one single unified

community in which major sources of social conflict have vanished ("global integration")[13] It cannot be stated that Globalisation is intrinsically wholly imperialist in design because "there are emancipatory global social movements as well as exploitative global processes"[14].

- The concept of universality could be likened to one part of the graphite chip of Globalisation. For example, religion has played a part in the process of attempting to "unify" people under one banner (stained, of course in Crusading blood, Jihadist gore, pogroms, sectarianism and often accompanied with loaves and fishes). The Universalist pretentions of "Faiths" have provoked cultural and social responses – with sad outcomes when cloning and dualism elude being enveloped in tolerance and understanding.

Interestingly, Stamford University adds a fresh look at Globalisation, postulating also that whilst there is a marked divide between participants in the debate:

- "Most contemporary social theorists endorse the view that globalisation refers to fundamental changes in the spatial and temporal contours of social existence, 'according to which the significance of space or territory undergoes shifts in the face of a no less dramatic acceleration in the temporal structure of crucial forms of human activity'.[15]

- Alarmingly, this temporal and spatial adjustment means that "alterations in humanity's experiences of space and time are working to undermine the importance of local and even national boundaries in many arenas of human endeavour.[16]"

In summary, Globalisation is:

- A process that enables and unites the world's flow of economic practices by a deliberate reduction of barriers affecting tariffs and export and import quotas impeding international trade by opening up global financial space. Such a liberalisation might be seen in the convulsing domains of the European Economic Community and the Commonwealth of Nations. Liberalisation was initially envisaged as the open sesame to the eventual Nirvana heralding 'prosperity, freedom, peace and democracy'[17] However, Scholte (ibid) argues that to conflate Globalisation with liberalisation would imply that the latter was 'the only available policy framework for a more global world'[18].

- An arranging of international relations that allow for specialisation and competition. This creates an amalgam of technological, sociological and political factors, opening up a vista of shared ideas, a sharing of many languages and a process of acculturation – one big interdependent family idea – embracing utopian Capitalist ideals that must lead to the creation of wealth and prosperity,

thus writing the tag, 'neo-colonialism through multi-national enterprise'[19].

- The integrating of global societies and cultures into national economies through communication, transportation, direct investment, trade, capital liquidity and migration are processed. This international phenomenon is referred to as economic Globalisation, and is predominantly energised from the western part of the Globe and being overtly American in flavour although China. India and South Korea are now also extending their corporate vision across continents.

However, as in the formation and composition of the European Economic Community (EEC), the United Nations (UN), the European Union (EU), the Organisation of East African States (OEAS), the Association of South East Asian Nations (ASEAN) and the Organisation for African Unity (OAU), the vision of structured unity is bedevilled more often than not by the spoiler common to all – the unpredictability of fallible human nature. Power, ego gratification and greed tend to darken lofty ideals on "one for all and all for one".

Nevertheless, like Topsy's House[20] that grew and grew, Globalisation's body has continued to recruit stakeholders and shake up established institutions, systems and technologies challenging "the way things are done here" scenario. It both bedevils and enriches commercial, industrial and social structures. Crucial to Globalisation's expansion, however, has been the all-pervading influences of technology and technological systems.

Arguments wage strong in both supporting and criticising the concept and practice of Globalisation, emphasising too that increased intercultural liaisons have also created fresh probabilities for international and intra-national conflicts.

Let us attempt to feel the heartbeat of Globalisation as we analyse the concept further its pros and cons.

CONTROVERSY

Globalisation has not enjoyed a conflict-free journey across the world's stage. The decline of Socialism led to the rise of Marxist ideology, which having opposed fascism, has created strident opposition to Globalisation. The Anti-Globalisation Movement, evolving from an antagonistic Marxist Leninist perspective has vigorously opposed the Big Business ethos. Embracing the thoughts of the Russian revolutionary and theorist of collectivist anarchism, Mikhail Alexandrovich Bakunin (1814–1876) who advocated 'that the working class could not use state power to emancipate itself but must abolish the state', anarchists within the Movement turned to 'propaganda of the deed often engaging in acts of assassination and terrorism in order to incite mass uprisings'[21] The Machiavellian, 'the end justifies the means'[22] actions

have become their justification for deeds defined as "anti-social and violent". Fighting fire with fire or appealing to the "an eye for an eye and tooth for a tooth" philosophy finds fertile breeding ground in the minds and actions of those who might feel victimised.

The evolution of the anti-Globalisation movement embraces the concept of 'transforming the terms on which it takes place, and subsequently adjusts into the domestic anti-corporate movement. The movement might thus better be described as against neo-liberalism or against U.S. imperialism and domination by U.S.-based trans-national corporations'[23].

Nevertheless, the anti-globalisation movement has become home for many younger activists, as witnessed in demonstrations against the 1999 World Trade Organisation in Seattle, USA. The young radicals helped to market the anti-Globalisation movement and propel its dominance to centre stage. Similar opposing actions targeted the World Trade Organisation, the International Monetary Fund and the World Bank. The anti-Globalisation movement now embraces people of all ages, and off-shoots have spread into Labour and Christian movements across the westernised world[24]. The cuckoos' eggs continue to hatch across the world.

PROS AND CONS FROM THE CUCKOO'S EGG

Is Globalisation all positive or all negative – or a combination of both determiner pronouns? Nations that were once separated by national borders are now connected through trade agreements, which allow participating countries to trade their goods without import-export taxes, (known as tariffs), resulting in lower financial boundaries.

Examples of free trade agreements include: NAFTA - North American Free Trade Agreement; DR-CAFTA – Central American Free Trade Agreement; GAFTA - Greater Arab Free Trade Area; and SAFTA – South Asian Free Trade Area.

Figure 6. Global Map of Free Trade Agreements with at least Four Participants – 2009

On the plus side – the legacy of the Cuckoo:

- Many nations have engaged in free trade where products can be traded at lower prices. For example, the World Trade Organisation now has 130 member countries[25].

- So called "developed nations" have increased their influence on "developing nations". Interestingly, and as an aside, there has been a 70% increase in cardiovascular disease in emerging economies over that of the developed economies 'as a consequence of adverse lifestyle changes accompanying industrialization and urbanization'[26].

- Big Business has expanded across borders and conglomerates like Samsung, Apple, Microsoft and Virgin Airlines have tightened their grip on profit margins that have understandably enamoured the expectations of shareholders.

- Communication has increased in volume and speeded up as the mass media beams its messages into most corners of the global village.

- Transport development carries cargo across the seas and national boundaries at speed and in bulk. Tourism has taken off and the world is now the oyster of many.

- Cultural barriers have been challenged and the kaleidoscope of traditions has added exotic displays of home-grown uniqueness that has captured the attention of many.

- Political ideologies have spread as, for example, in the newly forced regime changes in the Arab-dominated world.

- Some have suggested that there is less likelihood of war between developed nations because of the spread of knowledge and information held by all.

- Care of the environment has assumed global coverage and a greater awareness of bullying companies trashing natural habitats are more focussed[27].

- Globalisation offers "substantial and potentially sweeping changes to national systems of higher education, but there is no uniform influence on nation-states or institutions. All globalisation is in fact subject to local (or national and regional) influences"[28].

On the negative side – the legacy of the Cuckoo:

- Corporations seek out the cheapest workforce and those in less developed countries fall easy prey to the ever-greedy labour market in developed countries. This influx of foreign labour causes collateral damage when the local work force has to submit to the cut-throat contracts offered to "outsiders" as, for example, in the United Kingdom where there is growing antagonism to "foreign labour" and outsourced telephone support replacing local workers – economic expediency.

- The potential for cross-border economic debacles increases – as with the recent avalanche of the financial crises engulfing many parts of the world. The Euro Zone is in turmoil as Greece, Spain, Portugal and Italy stagger like inebriated victims because of poor fiscal management and control.

- Local Capitalist enterprise, when competing with global dominance often causes "indigenous entrepreneurs" to disappear in the wake of expansion and progress. The story of the Tata and the Reliance Nano land grab in Bengal left farmers bereft (along with suicides) and the former's development of the port in Orissa has earmarked an endangered tortoise for early extinction[29].

- The Big Brother ogre threatens as money-awash companies use muscle to displace small traders, entrepreneurial midgets and less globally-astute individuals. Coupled with this is the fact that many take advantage of weak regulatory rules in developing countries.

- Noam Chomsky warns about the dangers of Globalisation impacting negatively on the poor and dispossessed because of the power of Big Business. He quotes a Canadian economist, 'The poor complain, they always do but that's just idle chatter. Our System brings rewards to all – at least to all who matter'[30].

- The spread of diseases has increased as, for example, the HIV / AIDS pandemic, Bird Flu and related health hazards.

- Ecological concerns follow in the wake of tourist trails and the Life Cycles of fertile environments remains under threat – green economics is beginning to cry out for help.

- To preserve national identify, polarisation of politically aware groups could engender civil unrest – as is seen in the rise of extremist groups in the United Kingdom.

- Culture in host countries is being swamped by the arrogant dominance of some immigrant groups. Some demand their place in the sun but deny an equal share of its rays to those whose roots are being pulled up to accommodate "them". The United Kingdom, for example, has (in places) abandoned some of its harmless but nevertheless traditional Christmas heritage so as not to offend some Muslims[31]. The result of this kind of crass capitulation has given rise to fervent nationalistic

response and a greater polarisation of political and social groupings. British heritage is, according to popular belief, being sacrificed on the altar of that other ambiguous phrase, "Human Rights" where, in this case, there is a marked absence of a twinning with essential "Personal Responsibility".

In this regard, aspects of a speech by the Australian Prime Minister, John Howard could well be embraced in principle by United Kingdom lawmakers:

'This culture has been developed over [many] centuries of struggles, trials and victories by millions of men and women who have sought freedom. We speak mainly ENGLISH, not Spanish, Lebanese, Arabic, Chinese, Japanese, Russian, Hindi, Urdu, Polish, Lithuanian, Hungarian or any other language. Therefore, if you wish to become part of our society, learn [our] language!

'We will accept your beliefs, and will not question why. All we ask is that you accept ours, and live in harmony and peaceful enjoyment with us.' "This is OUR COUNTRY, OUR LAND, and OUR LIFESTYLE, and we will allow you every opportunity to enjoy all this. But once you are done complaining, whining, and griping about Our Flag, Our Pledge, Our Christian beliefs, or Our Way of Life, I highly encourage you take advantage of one other great Australian   freedom:

'THE RIGHT TO LEAVE'[32].

Should immigrants be allowed to follow the pattern of the Cuckoo? Sadly, too, the symbiotic link between language and culture is often ignored and whilst verbal and written communications are imperative, we must not lose sight of the reality that the English language is entwined with the unique culture of the land in which it was conceived, grew and then spread. In brief, to be "English" is to speak its native tongue – English.

CONCLUSION

Will Globalisation continue to meander through the avenues of the world? Will its cuckolding itinerary result in more adaptations and reconstructions – both positive and negative? Will it eventually transmute into an Orwellian monster? Are altruistic commitments and resultant actions the imperatives that must play a major part in ensuring that the cyclically possible, voracious appetites of *power and greed* do not ultimately give birth to freshly imposed hydra headed[33] colonisation – albeit robed in the clothes of a new, despotic, high-handed Emperor? Surely, what's *in* the name is therefore of concern to those of us who care about other people, the environment and a democratic framework in which the rights and responsibilities of *all* people are (or are not) upheld as sacred essentials?

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THE EQUAL OPPORTUNITIES COMMISSION IN UGANDA

Dr Oyat Christopher*

ABSTRACT

This paper explores the mission, vision, mandates, activities and powers of the Equal Opportunities Commission in Uganda. The study reveals that despite the fact that the Constitution of the Republic of Uganda under article 32 gave rise to the establishment of this statutory body in 1995, it took the Government of Uganda fifteen years to fully establish the Ugandan Equal Opportunities Commission. The study noted further that despite its creation, the Equal Opportunities Commission appears to behave like 'a dog that barks but does not bite', failing to exercise its given powers. The review suggests that in order to ensure that all Ugandans are treated fairly and equally, the Equal Opportunities Commission should be encouraged to execute its constitutional obligations without fear or favor.

BACKGROUND

Uganda has its share of problems which may be traced to 'discrimination' in one form or another.

Regional Discrimination

According to research conducted by the Refugee Law Project (Working Paper No. 11, February 2004), the deep seated division between Northerners and Southerners in Uganda has been the main cause of conflict and orchestrated violence in the country. Further to that, the North-South divide is symptomatic of other regional divisions that exist throughout Uganda. It is argued that conflict in Uganda has always been viewed as an issue of 'nationalism' rather than a 'national matter'.

This lingering attitude among many Ugandans, including policy makers, has its roots in the policies and actions of previous Governments that concentrated power and resources in the hands of specific groups in certain regions to the exclusion of other regions (Refugee Law Project Report, 2009). At the root of actions lay each Government's failure either to identify and prioritize the issue of nation-building, or their use of approaches that only partially solved the problems or inadvertently reinforced them. Narrow individual and political interests, including exclusion and intolerance to alternative ideas and groups have been some of the main root causes of conflicts and violence in Uganda (Refuge Law Project Working Paper No. 11, 2004).

Gender Inequality

In the context of Uganda, the most important United Nation's Millennium Development Goal is that which focuses on equality for women (MDG - 3). Equality for women is not just about justice or being nice to women. It is a fact that unless the situation of women is deliberately, purposefully and radically improved, Uganda will never eradicate hunger, educate its children, or achieve other Millennium Development Goals. In fact, it is well argued that the other seven Millennium Development Goals (MDGs) are dependant on equality for women in society being achieved - for in Uganda women are the key to poverty reduction. World Bank studies show that agricultural productivity would increase by 20% if women in Uganda had the same access to resources as men. Investing in women makes economic sense. It is a prerequisite to development (World Bank, 2005).

A study by the Ugandan Ministry of Finance, Planning and Economic Development (2006) has shown that women are astute economic managers; female headed households spend far more on schools fees than male headed ones, and three times less on alcohol. Women are far more likely than men to invest their own earnings in productive assets like livestock. Despite this, women in Uganda are excluded from the management of key resources. They own only 7% of Uganda's registered land and, because they cannot put up land as collateral security, they are also far less likely to get bank loans than men. Most members of farmers' groups are women, but 80 - 90% of group leaders are men

Under the Constitution of Uganda (1995), men and women are supposedly equal before the law in all aspects of political, social and cultural life. But contemporary reports (see the Uganda Demographic Household Surveys of 2006(a) and 2009(b), and MoFPED, 2006) show that in practice the opportunities for men and women in Uganda are not equal. On average, women in Uganda earn between 40 - 50% of a men's income in any type of job they perform. Men and women are also grossly unequal in decision making. Only 22% of women can decide for themselves about their own health care; in only 27% of households, husbands and wives decide jointly on major purchases; and 30% of men believe they should control their wife's earnings.

Political Discrimination

In Uganda, individuals with different political opinions to the current regime have been unfairly discriminated against.[1] They do not access good jobs in the ruling Government's statutory bodies, agencies and other positions of governance in the country. The views of members of opposition parties are rarely taken into consideration.

THE UGANDAN EQUAL OPPORTUNITIES COMMISSION (EOC)

Taking into account the historical dimension of Uganda's problem it is pleasing to note that Article 32 of the Constitution of the Republic of Uganda (1995) prescribes affirmative action in favor of marginalized groups as quoted hereunder:

"the state shall take affirmative action in favour of groups marginalized on the basis of gender, age, disability or any other reason created by history, tradition or custom, for the purpose of redressing imbalances which exist against them; and the parliament shall make relevant laws, including laws for the establishment of an Equal Opportunity Commission, for the purpose of giving full effect to all Ugandans to actively participate in the affairs of the country without discrimination."

The Commission which was established by an Act of parliament in 2007 is tasked with the responsibility of eliminating discrimination and inequalities against any individual or group of persons on the ground of: sex, age, race, color, ethnic origin, tribe, birth, creed or religion, health status, social or economic standing, political opinion, disability, and any attribute; and to take affirmative action in favour of marginalized groups (see *The New Vision* newspaper of October 9, 2011).

The Ugandan Constitution (1995) prescribes that the main activities of the Commission shall be as spelt out below:

- To investigate into a complaint by any person or group of persons, any act or omission, practice or activities that may seem to amount to or constitute discrimination, marginalization or otherwise undermine equal opportunities;

- To examine and monitor any law or proposed law, policy, culture, tradition, custom or plan which is likely to have effect on equal opportunities and to take appropriate action;

- To facilitate and promote awareness of equal opportunities;

- To provide information, coordinate and promote public discussion in respect of equal opportunities;

- To prepare and publish guidelines for implementation of equal opportunities;

- To monitor compliance in Uganda with the provisions of International and Regional Conventions and Treaties to which Uganda is a party, and advise accordingly; and

- To enforce compliance and provide assistance, advice or remedy through mediation, conciliation, negotiation settlement or other dispute resolution mechanism.

The Commission has the constitutional power to award penalties in the form of fines or imprisonment to a maximum of eighteen months, or to both fine and imprisonment.

THE EOC – A REVIEW

The review reported here aimed at assessing the role and challenges facing the Equal Opportunities Commission in fulfilling its constitutional mandates with a view of identifying and determining what should be done to ensure equal opportunities for all Ugandans. The review brought to light some anomalies.

Late Establishment of the EOC

Despite the fact that the Constitution of the Republic of Uganda (1995) clearly spells out under article 32 that an Equal Opportunities Commission should be established to address the problem and challenges of inequality, this body only became fully fledged and operational in 2010[2] Given the historical problems that Uganda went through since independence in 1962, one would have expected that an 'enlightened' regime under the leadership of President Yoweri Kaguta Museveni would have taken early action to establish such an important institution, especially as this Government has been in power since 1986 and the current Constitution (1995) was developed and promulgated under its watch. It might well be asked: why did it take the Government of Uganda over 15 years to establish and operationalize the Equal Opportunities Commission? Have Ugandans not learned from the bitter past of sectarianism and blood letting that characterized different regimes in Uganda? Why do political elites and bureaucrats easily forget about the tragic past?

Membership and Nation Building

The current Commission is composed of five members – three women and two men, (see *The New Vision* newspaper of October 9, 2011). While one can appreciate the gender dimension which is a good development in light of the existing discrimination towards women reported above, it is clear that two key groups are not represented on the EOC. The first of these is the youth population in Uganda. It is on record that the youth constitute over 60% of the population (National Census). This category of people have been ignored by all regimes that have ruled Uganda since 1962 when the country got its independence from the British colonial masters. But it is these kind of youth who would be manipulated especially during times of elections so that they vote in favor of the different political actors and parties of the time. It is the youth population in Uganda who are greatly affected by the problem of unemployment. Besides, it is on record that

Uganda since independence does not have a comprehensive employment policy (Millennium Development Goals: An Assessment Report, September 2010).

The second omission identified is the failure on the part of Government to guarantee regional balance. For example there is no representative on the Commission from Northern Uganda, and the main question that may be posed is that: How can it be expected that the strategic issues of the Northerners might be adequately addressed? These two omissions have important implications for nation building in Uganda.

Failure to Act

The existing Equal Opportunities Commission since its inception and on the basis of the Constitution of the Republic of Uganda (1995) has never fined or imprisoned any Ugandan despite several anomalies reported on. Its presence, duties and responsibilities are known by only few Ugandans.

DISCUSSION

The history of Uganda since independence in 1962 is characterized by conflict, violence and the challenge of accessing and equally sharing the national resources. The establishment of the Equal Opportunities Commission as per the Constitution of Uganda (1995) was a welcome development, given Uganda's history of limited accountability and transparency in the management of national resources, serious violation of human rights (Human Rights Watch report, 2010), ethnic and tribal divisions and lack of opportunity for democratic participation in strategic decision making. All of these call for a vibrant and robust Equal Opportunities Commission. But one wonders how this Commission can be bold enough to tilt the balance of power so that the members may act as true ambassadors of equal opportunities for all Ugandans. It is a cause of wonder because it is expected that this body should be a key player and the vanguard for the championing of the rights of the marginalized and vulnerable population in the country. For once in the history of this country one had to think that there is a window of opportunity to redress the main imbalances of the past!

But the EOC in Uganda has an 'uphill task' in the face of the turbulent history of Uganda. It is not by accident that this statutory body was established. The challenges and misdeeds of past leaders and Governments should inform the conscience of the members of the Commission to do the right thing and do it urgently.

It is important that the members of the Commission are bold enough to challenge the status quo, and begin to 'bite even the hand that feeds it'. Should they find that the executive arm of Government is derailing them from executing their constitutional work, it will be appropriate to seek for the indulgence of Members of Parliament for their possible support. Acting on the basis of approved mandates should be their primary obligation rather than dancing to the tune of the ruling party bureaucrats and politicians. The Commission members should act soon enough to ensure that the desired fundamental changes in the country are addressed.

It may be advisable that the number of members of the Commission should be expanded from the current five to nine members so that there is better representation of people from diverse backgrounds and affiliations.

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[2] A Member of Parliament from Northern Uganda intimated that if the Government of Uganda under the leadership of Yoweri Kaguta Museveni was truly committed to empowering and enabling all Ugandans to enjoy equal opportunities, he would have prioritized the establishment of this body as soon as he came to power in 1986. By not acting as expected, it demonstrates that there has been no serious political will to address this historical problem.
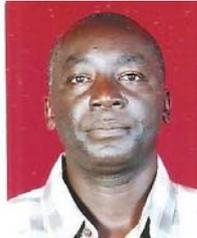
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RELIGIONS IN OLD LIBYA

Dr Abdullaziz Saeed Swei*

A: PAGANISM

Most prehistory researchers have concentrated their attention on the religions of Egypt, Mesopotamia, Greece and Rome. There is little published information as to what Old Libyans worshiped and how they invented their gods. Our research has revealed that the gods and goddesses worshiped in Old Libya pre-dated those of Egypt and Greece and the religious practices of Old Libya were transferred into Egyptian and Greek civilizations where they were raised and clearly known. This cultural mix occurred because, at a time of climatic dryness in Southern Libya, many old Libyan tribes left their territories and crept towards the Nile river searching for water and fertile lands. They took with them their thoughts and faith and practiced them in their new Egyptian habitation.

THE OBSCURE FAITH

In his attempts to approach the unknown and mysterious powers which influenced his life and environment, Old Libyan Man put his imaginations and thoughts about solid bodies and animals to provide peace and tranquility by expelling evil spirits out of his daily activities. The Englishman Oric Bates hypothesized three phases of religious development in Old Libya: (1) the animistic phase; (2) the eschatological phase; and (3) the theological[1] phase

Anthropological excavations in Libya have commonly revealed heaps of big well-shaped stones in the middle of communal centres[2]. It is difficult to understand the reason behind the heaping of these stones, but it could be metaphysically explained that people might have gathered around these rocky heaps thinking that it had a holy mysterious power. Later we notice that religious centres in Sumer, Athena and Roma had temples in their cities which provided the same religious impulse, demonstrating how mankind developed and modernized his thoughts about the gratification of his faith's instincts.

In Siwah (Ammonium), where some Libyans were living centuries BC, there was a certain stone sacred to the South Wind (Kibly)*; they believed that 'when the stone is touched by hand, straightway there arises a wind which, hurling the sand about like water, rages as if over waves'[3]. The classic legend says that that wind destroyed the old Libyan tribe (Psyli) in the Golf of Sirt and dried their water reservoirs[4]. In some places in Libya, the old people worshiped the mounds as solid stones which could have spirits and provide invisible secrets[5].

After the stony gods, the Old Libyans worshiped some particular animals. When they failed to explain the obscure phenomenon of the sky, they tried to connect the sun or the moon with the animals on their pictures - like engraving a disk between the ram's horns. This god had his own name: Gurzil[6], his evidence is still obvious on a mountainous stone in Mezda south-west of Tripoli. Afterward the sun disk was drawn between the bull's horns; this image was called Guerza. There are two historical places; one in the east and, the other in the west of Libya that have the same name: Guerza.

At that time the chiefs of the ld Libyan tribes started wearing animal features like bird masks, horns and tails. There are many colored pictures of those characters on rocks in the Acacous Mountains in southern Libya. So, the Old Libyans merged their views in regard to phenomena like sun and wind into the known bodies like rocks and animals, creating a series of gods; eventually transferring their worship to tribal chiefs or holy men - human gods.

It seems that when the Old Libyans reached Egypt, they continued developing their gods. The Egyptian god of inscription, Thut (see *right* in Figure 1) seems to be comparable with an very old unknown Libyan personality, *left*, both of whom wear birds' masks, holy snakes, artificial hairs and animal tails.
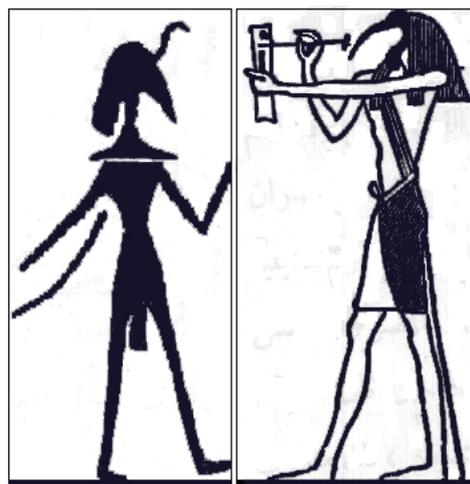
Fig. 1: An Old Libyan personality and the Egyptian God Thut

THE OLD LIBYAN GODS

The Old Libyans did not leave sufficient evidence to indicate their gods' names, but the classic writers, Greeks and Romans, tried to derive some information from the Egyptian documents which mentioned the existence of Libyans in the Delta and described their social, cultural, arming and religious activities. Some of the Libyan gods were mentioned in many classic and contemporary sources we could list them as following[7]:

> **Ash**: This god first appeared on a graffiti related to the Egyptian king Sahu-re from the 5th dynasty. He is believed to have been worshiped by the Old Libyans during the Old Egyptian Kingdom's period, but no

information is provided with regard to his nature and function.

Shahded: This god's name is scripted on a Stella among the names of Libyans who were living in the Delta during the Later New Kingdom's time. Some historians have doubts about this god, but others accept his existence.

Sinife-re: It is said that this god was worshiped by the Eastern Libyans. It seems to be as a tribal god who was believed to help people in times of war.

Mastiman: Is a war's god, similar to Sinife-re.

Aptuchus and **Baleus**: Near Appolonia (Soussa) eastern Libya there is a place called Aptuchus or Aptujensis, it may be the name of a goddess who was worshiped in Barca (=The Green Mountain) and in Shahat (= Old Cyrenaica). There is another town called Ba'al-Ḳeren; this appears to be a Phoenician name meaning God of Cyrenaica. Some people believe that this town was also the site of the Phoenician god Ba'al-Ashmun.

Poseidon (God of sea): Herodotus said that this god was borrowed by the Greeks from the Old Libyans. It may relate to the god Triton who was connected to Tritons Lake (=Shat Al-Jarid) in southern Tunisia or be a separated god.

Athena: Athena relates to a Libyan goddess called Antinia. It said that the Greeks adopted this goddess in the name of Athena. The legend tells that Athena is the daughter of Poseidon, but a disparity happened between them, so she escaped to Siwah and was adopted by the god Zeus (=Amon). Around Tritons Lake there was an annual festival attended by the virgin girls of a Libyan tribe called Auseans who appeared in bucklers, holding weapons and riding chariots. This appears to explain why the Greek Athena wears a war buckler and is described as the goddess of wisdom and war.

Achor or (Ashur): Some historian believed that this god is the Cyrenaica's god Acurim or Ashurim and had a particular relationship with the eastern god ba'l-Zibub.

Psaphon: The ancient legend tells that a Libyan man wanted to deify himself. He collected many parrots, taught them to repeat: "Psaphon the great god" and released them near the habitants' places. It is said that Libyans believed in him and offered sacrifices to him.

The Sun-God: Herodotus said that the ancient Libyans offered sacrifices to the sun and the moon. The god which represented the sun was called Gurzil

(see above). The Old Libyans used to ask this god to respond to their questions. He might be then relate to the Egyptian god Amoun, "Deus Fatidicus" (=the god of predictions).
The Moon-God: Herodotus told us that the Libyan tribe Nasamuns (actual Augila) believed that garnet dropped from the sky and could be found only on nights of full moon. For that value they worshipped the moon.

Deus-Coelestis (The Sky-God): The Old Libyans expected that the sky had been hanged above the earthy atmosphere as a flat surface. They believed that the Sky-God dies temporarily in autumn, so they had to celebrate for his resurrection in spring, and sacred their precocious fruits for him.

DISCUSSION

From the above it might be assumed that the Old Libyans invented and worshiped gods out of primal and simple minded thoughts, but we must remember that these were actually creative human thoughts at a time when there were no Prophets or Messengers to direct people towards the real God. They imagined their gods through sky phenomenon like the sun, the moon, the wind and/or natural bodies on the ground like stones, trees and animals.. or spirits of their fathers. Afterwards, we see that they invented particular gods which had their own names, penetrations, specifications and functions.

It is well known historically that Libyans were living in the Nile Delta before the Egyptian Dynasties were developed. They became leaders in religious authority and provided day to day management of Egyptian temples. The Egyptians and afterwards the Greeks knew the Libyan gods and worshipped them.
Clearly, many Libyan religious practices were borrowed by the Egyptians, for there is much evidence to support this fact, e.g.:

Gurzil (god of sun) was taken in Egypt as Ammon-Re or Zeus.

The Eagle-God for the Third Western Province in Egypt was called *"The Libyan Horus with the striking arm"*[8].

Poseidon (god of sea) and **Athena** (goddess of string and bow) were worshiped in Greece.

Burying dead people on a flat ground by heaping wet sand on their sitting-bodies is the first idea of building tombs in pyramids' shapes. The oldest mummy in the human history (dated at around 7000 BC) was recently found in Southern Libya[9].

Fig. 2: The Libyan Gurzil (ram+sun) god of sun (Southern Tripoli-Libya)

B: CHRISTIANITY IN LIBYA

During the period of Phoenician settlement in Old Libya (North Africa), the Old Libyans knew Judaism as a first divine religion, but this religion had not being available for those who were not Jewish, so it was not adopted widely by the Old Libyans. The Christian religion was different in this regard and there are some famous Libyan people who had their names recorded on the Christian history pages:

JOHN MARK (Writer of the Second Gospel in the New Testament): This man's Hebrew name is John, and his Roman surname is Markus (=hammer) because he led the religious revolution against the Romans in Libya. He also had the name **Labios** (=the Libyan)[10] because of his origins. His father and mother had come from Canaanite families who lived in Cyrenaica (=Barka, Eastern Libya) which was where John Mark was born. They went to Palestine to escape the troubles caused by the Romans in Libya. The Prophet Jesus-Christ (*Peace of Allah be upon Him*) and the apostles were often found gathered together praying in the house of Mark's wealthy mother (Mary)[11].

After some Christian preaching trips between Antakya and Rome with Paulus and Barnabas[12], Mark returned home to Barka (Libya) and created the first Libyan Church near Darna city. His cave can still be found in the Green Mountain on a river called Wadi Morkos (=Markus' River), near another river called Wadi Al-Engeel (=Bible's River). It was in that place where Mark wrote his Bible. In 55 AD Mark made his first visit to Alexandria. In 66 AD he stayed in Alexandria and built the first Theological School in opposition to the Idolatrous Platonic School. He was murdered there after 2 years[13].

SIMON (the Libyan who held the Cross on the Way of the Cross (=Via Dolorosa): Mark's Gospel records that: "…they compelled a certain man, Simon a

Cyrenian, the father of Alexander and Rufus, as he was coming out of country and passing by, to bear Jesus' cross"[14]. Matthew said in his Gospel states that: "…as they came out, they found a man of **Cyrene**, Simon by name; him they compelled to bear His cross"[15].

SABELLIUS: He was one of the Pentapolis Bishops[16]. He died in 261 AD. His claim to fame was his explanation for the concept of the Father, Son and the Holy Spirit. He supposed that a Godly nature had discharged from the Father-God, one part to create the Son in a way that united Jesus-Christ with humanity, and the other part to create the Holy-Spirit. That is, he refused the Trinitarian Christology. The Church of Alexandria considered these thoughts to be heresy, but his doctrine (Sabellianism) remained in use even after Sabellius's death. It was known in Europe as Patripassianism (=the painfulness of the Father).

ARIUS (Son of a Libyan called Ammonius)[17]: All sources describe Arius as a Libyan Christian thinker. He was variously recorded to have been born in Cyrenaica in 256, 260 or 270 AD. His teachings about the nature of the Godhead, which emphasized the Father's divinity over the Son, and his opposition to the Trinitarian Christology, made him a controversial figure in the First Council of Nicea, convened by Roman Emperor Constantine in AD 325. Arius is notable primarily because of his role in the Arian controversy, a great fourth-century theological conflict that rocked the Christian world and led to the calling of the first Ecumenical Council of the Church. This controversy centered upon the nature of the Son of God, and his precise relationship to God the Father. Those of his works which have survived are quoted in the works of churchmen who denounced him as a heretic. This leads some, but not all, scholars to question their reliability.

DONATUS (Bishop of Carthage): He was a real Libyan by descent. He established the Donatism doctrine in 311 AD and it remained in existence after his death in 355 AD. His students thought that they were successors of the apostles and the complete representatives of the real Church, so the baptizing of the Bishops in the Church related to Rome was wrong[18]. It seems to be that the Donatism doctrine was not a complete religious contravention, but a kind of political, cultural and national attempt to oppose the Catholic Church once it became connected with the Roman Empire[19] not only in Carthage (in Tunisia) but in Oea, Sabratha and Leptus (in Libya). Again, Donatism has been labled heresy by the Roman historians.

DISCUSSION

Research shows that Libyans have been looking for 'the real God' for thousands of years. There first contact with a religion which worshipped this god was with Judaism but the Christian religion was closer to their faiths and senses. In the case of John Mark we can

say that the Old Libya contributed to the preaching of Christianity throughout Africa, Asia and Europe, particularly in Libya Egypt, Palestine, Antakya, Minor Asia, Cyprus, Venice and Rome.

In addition to adopting Christianity, Libya provided men who spent much time developing doctrine related to such matters as the nature of the Trinity. In this respect they were founding fathers of the Christian faith, putting forward theories and point of views. Sometimes their views were in opposition to standard Christology, thereby making them controversial figures in the First Council of Nicea.

CONCLUSION

In this paper we have reviewed Old Libyan history with regard to their faith: how they had been trying to find a super power to worship, from paganism to the divine religions; how they developed their thoughts step by step through many generations until they recently adopted the Islamic religion. During that long period they effected in their neighbors and were affected by them. On one hand we can say, especially with regard to Paganism and Christianity, that Libyan thinkers have contributed significantly to religious thought of other countries. But on the other hand we see that Old Libyans were also influenced by other Eastern civilization. For example, when the Phoenicians came to the North Africa coast and built harbors and cities at the beginning of the first millennium BC, the Old Libyans mixed and connected with them even in marriages. By that time, the Old Libyans had recognized the Eastern Gods and some of them obeyed the Judaism as a divine religion.

Old Libyans rejected colonization by the Romans, Byzantia and the Vandals. Some of them dealt with the Greeks but this was only in Cyrenaica in Eastern Libya. The relationship between Libya and Rome remained hateful during the Christian period, until the beginning of Islamic Preaching (Al-Fatah), partly because Rome was against initially against any divine religion.

When the Prophet Mohammed (*Peace of Allah be upon Him*) established the first Islamic State in the Holy city (Al-Medina), He sent some letters to the heads of the nearby Empires, one of those letters was sent to Hercules, it contained the following comment:

"In the Name of Allah the Most Merciful, the Most Graceful: From Mohammed; the servant of Allah and his Messenger, to Hercules, the greatest of the Romans. Peace (Salam) be upon he whom follows the Right Path. I invite you by the Islam's Appeal. If you inter into the Islam you will be in Peace and Allah will reward you twice. But if you turn away from the real Path, the iniquity of the **Eris** (=Arius followers) will be upon you."[20]. (See Figure 3).

This letter refers to the Arius followers' doctrine (see above) which was well known in the Arabian Peninsula

by people who were still worshiping idols. Islam had accepted the Libyan Arius's idea that Jesus-Christ was a human creation who had been blown by the Holy Spirit into Mary's matrix; He was a Messenger of Allah but not His Son.

Despite of the very wide experience of the Libyan people in religious practices from paganism to the divine religions, nowadays in Libya there are neither Jewish nor Christian; all Libyan citizens are Sunni-Muslims.

Fig. 3: The letter of the Prophet Mohammed (Peace of Allah be upon Him) to Hercules

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HEALTH AND SAFETY IN MINING COMPANIES IN GHANA: A CASE STUDY

Dr Gabriel Dwomoh*

The mining industry in Ghana is employing a large number of people and this has meant that an ever increasing number of the Ghanaians are being exposed to mining workplace hazards. The Ghana Labour Act No. 651 of 2003 requires employers to act to ensure that employees are not exposed to conditions that will lead to work related injuries or accidents and the Ghanaian Health and Safety At Work Act of 1974 requires employees to follow safety practices put up by companies so as to maintain health and safety within the organization. This study asks the question: are management staff and employees in Ghanaian mining companies aware of their health and safety obligations and do they take health and safety practices to be conducive in creating a good working environment?

AngloGold Ashanti, which accounts for about 35% of the total market share of the mining industry in Ghana, was selected for a case study. Interviews conducted with management staff and employees of the company confirmed that health and safety is seen as a core value of the company. Currently, the company spends about US$15million per month across all its subsidiaries exploring new ways by which health and safety can be improved as well as sustaining those practices already in place.

INTRODUCTION

These days it is widely recognised that health and safety policies should be seen as a company responsibility, not a matter of discretion. A company that has no health and safety policy in place will inevitably find it difficult to maintain a record as an accident or injury free organization. Though it will remain difficult to achieve a total accident free record throughout the period an employee works with an organization, putting in place policies relating to health and safety can mitigate against accidents.

According to Armstrong (2006) it is estimated by Health and Safety Executives in the UK that about 500 people are killed at work every year and several hundred thousand more are injured or suffer ill-health. It is also estimated that, apart from the pain and misery caused to those directly or indirectly concerned, the total cost to British employers of work related injury and illness exceeds four billion British Pounds. This statement clearly shows that poor health and safety policy by companies around the world, those in Ghana being no exemption, can be costly. Costly in terms of money spent on accidents and wages paid to the employee whilst the employee is under treatment, none of which is related to productivity.

HEALTH AND SAFETY LAWS IN GHANA

Ghana is among the 183 member countries of the International Labour Organization (ILO), which requires (as per the ILO convention No.155 of 1981) that member countries formulate, implement and periodically review a coherent policy on occupational health and safety and work environment. Ghana has not yet ratified this convention and has no established authority dedicated to Occupational Safety and Health to guide and facilitate the implementation of the "Action at the National Level".

However, there are a number of Acts, mostly industry specific that provide guidelines for promoting health and safety. For example, there is the Factories, Offices and Shops Act 328 of 1970, Act 328; the Workmen's Compensation Law 1987 (PNDC 187) which relates to compensation for personal injuries caused by accidents at work; the Ghana Health Service and Teaching Hospital Act 526, 1999; and the National Road Safety Commission Act 567, 1999 which aims to protect drivers and pedestrians. There are also other statutes which indirectly impact on Occupational Safety and Health, including the Environmental Protection Agency Act 490 1994, the Ghana Health Service and Teaching Hospital Act 526, 1999 and the National Road Safety Commission Act 567 1999. The mining industry is governed by the Mining Regulations of 1970 LI 665; these regulations, which are administered by the Mining Commission, contain some guidelines for promoting health and safety in the mining industry.

Ghana's Labour Act No.651 of 2003, Part XV, sections 118 to 120 directs employers and employees in their roles and responsibilities in managing Occupational Health, Safety and Environment in the nation. But the Act has a weakness in that it does not specify to whom accidents occupational illnesses should be reported. Currently in Ghana, accidents that occur in factories are expected to be reported to the Department of Factory Inspectorate but companies hardly ever report such events to the inspectorate for investigation and correction due to poor management in the Department and the limited resources available to facilitate the work of the inspectorate.

Health and Safety hazards are industry specific. Radiation hazard may be common to hospital staff working in the X-ray department whilst cyanide hazard will be of concern to people working in a mining company. This fact has led to the creation of many fragmented agencies, each seeking to put up health and safety guidelines for the industry with which they are concerned. It has made it difficult for Ghana to have an overall national agency promoting health and safety for companies. There is an Occupational Health and Safety Bill under consideration in the Parliament but it has not yet been passed. At the present time, the best performing companies in Ghana, like MTN and Vodaphone, have developed their own policies pertaining to health and safety in their efforts to reduce fatalities and injury in the workplace.

THE VALUE OF EMBRACING HEALTH AND SAFETY POLICY

While it is generally accepted that a good health and safety policy may have great impact in reducing fatalities at the workplace, some organizations tend to play down its importance since to it is seen to involve costs in development, implementation and staff training. In opposition to this, many studies have shown that the cost is well-offset by the benefits. A study reported by Grobler et al (2006) showed that better health and safety management promotes productivity, reduces absenteeism, helps the company to avoid cost of accidents and litigation, improves staff morale and promotes good employee relations. In another case, Armstrong (2006) reports that Rolls Royce saved £11 million through improved absence management. And at MFI Direct Limited (UK), manual handling injuries were eliminated and employees lost hours were totally reduced through the organization's commitment to health and safety. Other companies that have reported benefits as a result of commitment to health and safety are British Polythene Industries and the Port of London Authority; the latter was able to cut employees absence by 70% as a result of focusing on employees' health and safety. To ascertain whether Ghanaian companies who were implementing health and safety policies were experiencing the same benefits, a case study was undertaken.

ANGLOGOLD, ASHANTI – A CASE STUDY

AngloGold Ashanti was selected for the study because it has about 35% share of mining operations in Ghana and was willing to participate in the study.

Mainly qualitative data was collected at AngloGold Ashanti. According to Oosthuizen (1999) there are problems with this kind of data. For instance, if managers are asked how their companies have performed in relation to health and safety, the common answer given is to give the number of accidents and injuries that occurred over a specific period of time. Whilst this can be a useful measure, Oosthuizen believes there should be a basket of measures or a balanced scorecard, providing information on a range of health and safety activities.

There is also the problem that not every injury or accident may be reported; an organization can under-estimate its health and safety statistics. Consideration of what constitutes injury or accident is also a problem. One organization may deem a certain incident an accident and include it in its accident report, while other organizations may deem the event to be normal and not include it in its accident statistics.

The researcher was aware of these problems when he made an-site visit to AngloGold Ashanti's operation's site where he was able to observe various measures put in place by the company in promoting health and safety first hand. He interviewed thirty four employees of the company along with the General Manager, Human Resource (GMHR) of the company using probe questions to ensure that he had some measure of the reliability of the data collected. The following questions were addressed:

- Does the company have a health and safety policy?

- What specific areas does the policy seek to address?

- What are the challenges faced by the company in enforcing the policy?

- To what extent has the policy reduced fatalities at the workplace?

- What other benefits does the company enjoy from having a health and safety policy?

Results

The AngloGold Ashanti GMHR indicated that the main policy regulating the actions of mining companies is the Mining Regulations 1970 LI 665 administered by the Minerals Commission of Ghana. In 2010 the mining sector drafted an updated document on mine health and safety. This has not as yet been implemented but AngloGold believes that it has the power to greatly reduce the health and safety hazards faced by employees in the industry. The provisions of the draft document are as follows:

- It is to be obligatory on mining companies that they conduct risk assessments that identify the various hazards inherent in their operations, rank these risks and ensure that effective controls are put in place to ameliorate the risks.

- It mandates all mining companies to train and re-train their employees in safety matters.

- It requires mining companies to show commitment to comply with health and safety standards through implementation of appropriate health and safety programmes.

- It requires District Assemblies in Ghana to ensure that children are not engaged in mining operations since their health can be affected.

- It requires mining companies to organize educational programmes to create health and safety awareness in the areas in which they operate.

While it remains a question as to how mining companies may be forced to adopt the provisions of the draft document, AngloGold Ashanti has already anticipated most of them by putting in place measures they consider necessary to promote health and safety at the workplace. These include "safety leadership" which mandates all employees in the company to take

the role of a leader in promoting health and safety in the company. The company also measures performance in the area of health and safety. Other measures put in place include:

- Establishing division tripartite committees on health and safety which bring together management, union and government representatives to discuss how AngloGold Ashanti can improve in the area of health and safety.

- Establishing a health and safety performance audit in order to identify areas where actions need to be taken.

- Organizing frequent workshops to enhance the knowledge of employees in the area of health and safety management in the organization.

Health and safety practices are not only applied to employees at AngloGold Ashanti. The same practices are expected to be followed by all personnel, including customers, who visit the company. These practices include: wearing protective clothes and goggles in selected places in the company and observing signs which direct customers to various destinations in the company operations site. These policies convey to the visitor that the company takes health and safety at the workplace seriously, with the result that the customers feel safe when visiting the company.

One of the areas of interest to the researcher was the extent to which health and safety initiatives put forward by the company had reduced fatalities at the workplace. The 2010 Annual Report of the company indicates that health and safety initiatives put forward by the company have yielded positive results in this regard. Table 1 taken from that report suggests that the company's safety audit, safety leadership and frequent safety workshops initiatives have been effective. The fatal injury rate halved over the three year period, lost time improved by 20% and the company's medical treatment injury frequency rate showed a 33% improvement.

PERFORMANCE INDICATOR	2007	2008	2009
Fatal injury frequency rate	0.21	0.09	0.10
Lost time injury frequency rate	8.24	7.32	6.57
Medical treatment injury frequency rate	27.84	22.95	18.53

Table 1: Health and Safety Performance: AngloGold Ashanti - Source: AGA Annual report 2010
www.lostimeinjury.htm

The researcher was interested to understand the challenges faced by the company in relation to developing health and safety policy. The GMHR indicated that lack of education on the part of the employees made it difficult for them to understand what management expects from them with regard to health and safety. The cost of implementing such policies is also a factor; AngloGold Ashanti spends a considerable amount in maintaining health and safety Another challenge is getting commitment by all the stakeholders involved in making the policies work; this is necessary if the policies are to succeed. The GMHR emphasized that despite these challenges, AngloGold Ashanti is very comfortable with their present practices. The company's managers have been successful in gaining the support of all stakeholders involved. Their results also agree with Frone (2005) that a fully implemented and sustained health and safety policy brings benefits to the employer and the employees. These include a reduction in accidents or injuries; increased productivity as the number of lost time man-hours is reduced; reduced labour turnover as employees feel safe at the workplace; and an improved corporate image for the company.

DISCUSSION

AngloGold Ashanti was selected for study because it is the biggest mining company in Ghana and had a reputation of being concerned about the health and safety of its workers. The company's Annual Reports showed that safety standards in the company are continuing to improve throughout its subsidiaries. The lost time injury frequency rate for the Group has decreased over time thanks to frequent workshops, rigorous training in safety practices and regular safety audits throughout the company's operations.

If organizations wish to enjoy the benefits of promoting health and safety, the words 'safety and health' need to be captured as a core value of the organization. In the case of AngloGold Ashanti, safety tends to be "the first core value" because of the company's perception that there are many benefits associated with maintaining a high level of health and safety in an organization. The company regards people as its first priority and is continually engaged in seeking new and innovative ways to ensure that the work place is free of occupational injury and illness.

There is no national policy in Ghana with regard to health and safety but most sectors have agencies that have produced guidelines aimed at protecting employees working within the industry. In Ghana, the Mining Regulation 1970 LI 665 was drafted and implemented a long time ago to oversee the health and safety needs of all stakeholders in the mining industry. This regulation has been reviewed in 2010.
The new provisions have not yet become operational but AngloGold Ashanti have demonstrated that at least one major company is not waiting for national policy to be in place when it comes to health and safety of its workers.

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LEARNING CHALLENGES IN COMPUTER PROGRAMMING COURSES: A CASE STUDY

Thomas Yeboah*

Students tend to perform poorly in courses in computer programming offered at most universities and other higher institutions in Ghana. This study asked the question: is this failure due to the use of the lecture method, misconceptions of students about computer programming in general, lack of logic and methodology in programming or ineffective use of teaching and learning resources?

In looking for ways of improving performance the study asked whether a more adaptive learning environment that addressed individual learning styles might assist individual learner's un-ravel the learning challenges and enhance their performance.

INTRODUCTION

It has become obvious that many students at higher institutions in Ghana precisely Christian Service University College dislike computer programming. At Christian Service University Collegeal most all the instructors provide instructional materials in book or lecture note format. The problem may be that individual learners have different learning style and the static way of delivering courses, for it is apparent that different learners have different ways of receiving and assimilating instruction.

According to Rundle and Dunn (2000), visual text learners remember material best by reading it. Therefore, the matched media experience was a text-only version of the content, which comprised rich text formatting such as annotated source code sections and highlighted key concepts. The same authors (ibid) have emphasized that visual learners prefer information represented in a pictorial fashion and create mental images according to what they hear or see. These learners were accommodated by supplementing the text with illustrations, diagrams, flowcharts or non-interactive animations. Again, Rundle and Dunn (ibid) have claimed that tactile-kinaesthetic learners prefer to physically interact with what they learn, and that auditory learners prefer listening to instructional content.

The main objective of the research reported in this paper was to construct and evaluate an e-learning environment, which adapts to individual learners' learning styles. The project sought to address the individual learning styles when constructing web–based learning environments. The project aimed to create an individualized learning environment, which accommodated the specific learning styles of learners and to assess whether this led to an improvement in performance. This learner-centred approach aimed to increase learning motivation, retention of knowledge and understanding and a more positive attitude towards the content being taught.

Current learning theories and derived learning techniques were considered the tools to achieve this. The learning environment was a computer-generated and web-based prototype. After a small pilot study with 10 participants, a larger experimental field study with 54 participants was conducted. The aim was to measure the effectiveness of the adaptive learning environment (ALE) in comparison with a static learning environment (SLE). From an educational perspective, the ALE attempts teach the concept of object-oriented programming to a target group at Christian Service University College using the Visual Basic 2010 programming.

LITERATURE REVIEW

The theory behind this research work was based on Paivio (1986) dual coding theory, which is incorporated in web-based environment to create dynamic environment to learners so as to address learning styles of learners in order to ravel learning challenges of learners.

Dual Coding Theory

Paivio found strong evidence to support his Dual Coding Theory (Paivio, 1986). He postulated that the human brain works with (at least) two cognitive
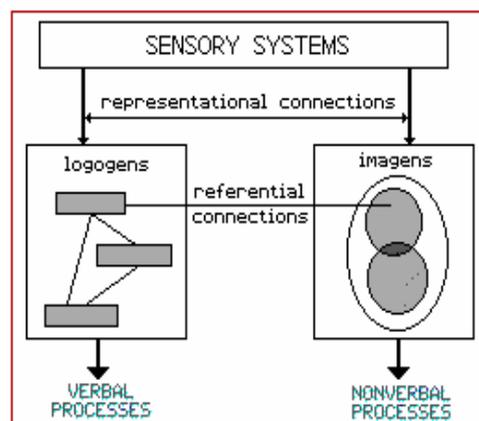

Figure 1: Paivio's Dual Coding Theory

subsystems, one of which deals with language. According to his theory, instruction is more efficient by presenting information in both visual and verbal form.

Paivio's research has been recently backed up by Mayer's Comprehensive Cognitive Theory of Multimedia Learning (Mayer, 2001). Mayer's theory consists of three assumptions:

- **Dual-Channel Assumption:** This assumption is closely related to Paivio's findings (Clark &Paivio, 1991). It argues that humans possess

separate information processing channels for visual and verbal information. Students learn better if both channels are addressed simultaneously.

- **Limited-Capacity Assumption:** The human brain is limited in the amount of information it can process at any one time per channel. This assumption is backed up by Sweller's Cognitive Load Theory (Sweller1999) and argues that appropriate structuring and "chunking" of multimedia content is necessary to facilitate learning.

- **Active-Processing Assumption:** Humans actively engage with what they learn and construct their own mental representations. This process involves paying attention, organizing new content and relating it to prior knowledge. A multimedia environment should therefore encourage and enable students to actively engage with the content taught.

Curry (1991) has suggested that learning style theories can be generally categorized into three different schools of thoughts or dimensions:

- **Perceptual Modality:** The way our body takes in information with our senses: biologically-based reactions to the physical environment.

- **Information Processing:** The way our brain processes information: distinguishes between the way we think, solve problems, and remember.

- **Personality Models:** The way we interact with our surroundings could affect our thoughts.

HYPOTHESIS

The hypothesis of this research was that each learner has an individual learning style. James and Blank (1993) define a learning style as 'the complex manner in which, and the conditions under which, learners most efficiently and most effectively perceive, process, store and recall what they are attempting to learn'.

METHODOLOGY

The aim was to develop a technical blue print for an Adaptive Learning Environment (ALE) that adapted itself dynamically to each user's learning style profile and behaviour. This was done for a course named Programming with Visual Basic 2008. This course was chosen for several reasons:

- Firstly, most computer programming lecturers think that the best way to learn programming is to target the cognitive aspect of the learner without necessarily considering the behavioural aspect of the learner. This reasoning is based on the fact that learners at higher institutions do better in text-

based examinations than in practical examinations as far as programming is concerned.

- Secondly, the stereotype nature of instructional materials given to computer programming seemed to be a factor leading to poor performance in programming learners in this course.

The ALE course was designed to teach generic programming skills using Visual Basic as an exemplary language in the following lessons:

LESSON NUMBER	TOPIC
1	Introduction to Visual Basic Programming
2	Variables and Constant
3	Data Types and Expression
4	Conditional Statements
5	Iterative Statement
6	Functions and Procedure
7	Graphics

Table 1: Lessons for Programming for Visual Basic 2008

The lessons were interrelated. Learners were required to start at Lesson 1 and not move to the next lesson until they had achieved a certain percentage mark.

In the ADL teaching format (see diagram below – Fig. 2), since poor performance cannot be attributed solely to the learner's cognitive ability to learn the material but could also be attributed to the learning style chosen by the learner, if the participant performed poorly he or she would be asked to choose different learning style with the same topic that the learner performed poorly.
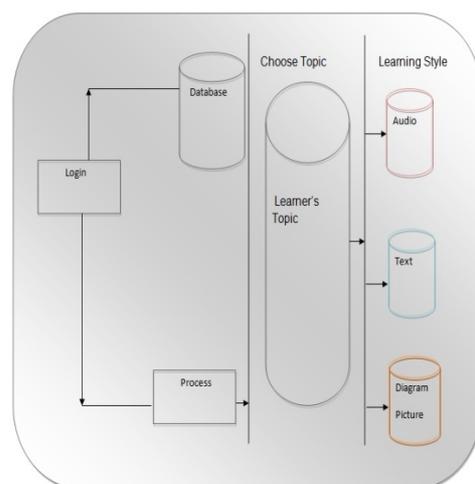

Figure 2: Activity Diagram showing a learner's interaction with the ALE

In constructing the ADL we took notice that several studies had indicated that a tree-like structure is helpful for novice learners and improving ill-structured

materials. For example, experiments conducted by Pollock, Chandler and Sweller (2002), showed that cognitive load is reduced for novices, if ill-structured content. (i.e., high element interactivity) is taught in a serial manner. Similarly, Shin, Schallert and Savenye (1994) investigated the effect of content structures in a hypermedia learning environment and found that hierarchical (as opposed to networked) structures led to higher test grades. In accord with these findings a hierarchical, tree-like content structure was built that revealed content pages progressively for this system. In view of this the system presented the same material in three different learning styles (i.e. text, audio, and picture/pictorial form) to address the individual learning styles.

In order to un-ravel the learning challenges of students in Microsoft Visual Basic programming a critical review of the learning styles literature and existing environments, a dynamic adaptation approach was adapted for this project that helped the students choose the learning style that suited them best. This approach was implemented by creating an environment that provided learners with a choice of media experiences, rather than a static experience. Moreover, the system also permitted the learner to choose the perceptual and information process that suited their preference. Perceptual preferences were accommodated with three media experiences which the learners could adapt to: visual, text, and auditory.

RESULTS

Distribution of Students Learning Styles

The distribution of the three learning styles visual pictures (VP), auditory (AD) and visual text (VT) is displayed in Figure 3. Five (5) of the 54 participants (9%) preferred visual text (VT), 19 (35%) preferred learning materials in Visual Picture (VP) and 30 (56%) preferred learning material in Audio (AD)
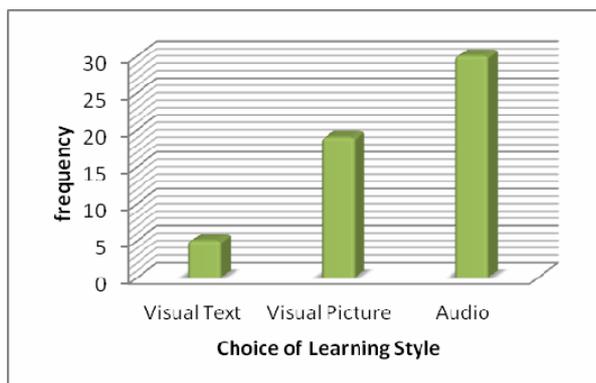

Figure 3: Distribution of Learners Learning Style

These results support Paivio's Dual Coding Theory (Paivio, 1986; Clark &Paivio, 1991) which suggests that instruction is more efficient by presenting information in both visual and verbal form. The data also support Mayer's Comprehensive Cognitive Theory of Multimedia Learning (Mayer, 2001) which postulates that humans possess separate information processing channels for visual and verbal information and that students learn better if both channels are addressed simultaneously. Further, the results confirm that performance would be negatively affected when lecturers give instructional materials to students only in visual text, which was the preferred medium of only 9% of students in the current study.

Pre-Test and Post-Test Comparison

In order to compare the post-test and pre-test results of the learners the results for 5(9%) of all 54students were selected. Figure 4 shows the frequency distribution for the pre-test and post-test of the five selected students.
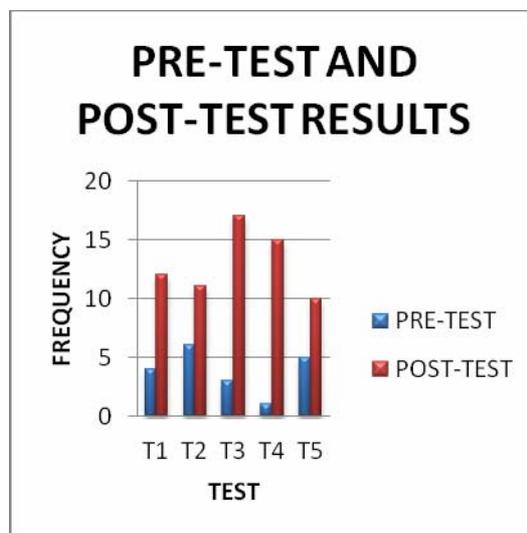

Figure 4: Pre-Test and Post-Test Distribution

It was observed (Fig. 4) that student's performance in the post-test (after implementation of intervention system) is higher than that of the pre-test. This means that students performance increase when the instructional materials were varied or when the instructional materials were given in different form (Visual text, Visual Pictures and Audio).

Practical Implications

This study has contributed some weight to the argument that learning style should be seen as a flexible, rather than a stable construct. For example, 91% of the analysed participants expressed multiple most-preferred learning styles.

This suggests that it would be advisable to collect data on prior experience, interest, as well as the initial learning style distribution of the target audience *before* developing lessons comparable to system (in terms of learning content, population, adaptive behaviour). For example, when contemplating the integration of multiple media experiences for the same learning content, a low level of prior experience would indicate that providing a choice is likely to be beneficial. A

more far reaching implication is related to the negative effect of choice on high interest/experience learners which will not give clear picture about the system developed because it might be that the learner has strong interest in the course or the learner has prior knowledge about the course to be taught.

DISCUSSION

The study was limited by time and financial constraints to Computer Science students at Christian service University College, a population of fifty four (54). But it does suggest that there would be value in repeating the study other institution offering MS Visual Basic.

CONCLUSION

The findings suggested that the relationship between media choice and learning gain, enjoyment, perceived progress, and motivation is not as trivial as equating mere choice with a comprehensive benefit for the learner. Rather, the effect of choice appeared to be strongly influenced by factors such as the level of prior experience with computers and the Internet and the level of interest in the topic that is facilitated.

The study has contributed some weight to the argument that for certain groups of learners, it is constructive to view learning style as a flexible, rather than a stable construct.

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MARTIN LUTHER'S HERMENEUTICAL METHOD

Dr Daniel Valentine*

This article is an attempt to outline the key aspects of Martin Luther's method of interpreting scripture, including his treatment of Justification from Gal 2:16. The distinction between Law & Grace is at the centre of Luther's understanding of the Christian Gospel. The "real theologian," Luther says, is one who "knows well how to distinguish the Gospel from the Law".[1] And again: "...the doctrine of justification must be learned diligently. For in it are included all the other doctrines of our faith; and if it is sound, all the others are sound as well."[2]

Justification by Faith became for Luther the principal doctrine of Christianity, almost the only doctrine, and the litmus test for personal faith and church leadership. In this article I will include a brief examination of Luther's treatment of one of the New Testament's clearest statement of this doctrine, Galatians 2:16.[3]

INTRODUCTION

Luther's act of nailing 95 "theses" to the door of the Castle Church in Wittenburg on All Saints' Day (31st October) 1517 is well known. The nature of their contents is much less well known. There is no mention of Justification or Law in the Theses, which are largely concerned with the abuses of the system of penance and the unscriptural notion of purgatory and merit. Leo X appears not to have taken much interest in Luther's criticisms, despite the fury of the Archbishop of Mainz and the Dominicans. The opposition to Luther seems initially to be more financial than theological. Cardinal Tomoosa de Vio of Geaeta, known as Cajetan, studied the document in December and realised the fundamental gravity of Luther's statements.

By removing purgatory and the idea of merit, Luther removed the basis for Justification. If people could not be made fit for heaven by good works in this life and suffering in the next, then what was the basis by which people could be made righteous? What Luther puts in the place of the supremacy of the church and the medieval apparatus of forgiveness was not so clear in the 95 theses, but Luther's comments undermined the entire system of church-mediated grace. Luther's views on the Bible were the foundation for his rejection of the notion of purgatory, especially his "theological breakthrough"[4] in 1515, and the publication of the first Greek New Testament in 1516, by Erasmus.

In April 1517, Luther wrote ninety seven theses attacking the Schoolmen, and especially the Nominalist tradition of Gabriel Biel. Luther now regards man as passive, and departs from the nominalism of the *via moderna.*[5]

LAW AND GRACE

'...yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified Gal 2:16'(The Bible, Revised Standard Version)

Luther reinterpreted the terms "flesh" and "law". The common interpretation at the time of this verse was that "flesh" was interpreted as actual sin, and "law" was interpreted as ceremonial law, and so the passage was read as: "Ceremonial law cannot remove the guilt of actual sins. Only obedience to the moral law (as summarised in the Ten Commandments) can justify a person".

For Luther 'flesh' represents human nature/the human person, and 'law' represents the entire scheme of Law in the Old Testament, which was designed to constrain evil and reveal God's character and purpose. Luther therefore reads the passage as "A person can only become right with God by faith in Jesus Christ; obeying the law (whether judicial, moral or ceremonial) cannot save a person."

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[1] Works 26:115

[2] Works 26:283

[3] I will use the 1535 version of Luther's Commentary, and avoid all discussions on differences between it and the 1519 version of which there are many. The 1535 version is substantially rewritten. The 1535 edition is longer, more polemical, and less philological than the edition of 1519. It applies the text of Galatians more directly to events in Luther's own time. The doctrine of Justification by Faith is much more significant in the 1535 version.

[4] The term used by Alistair McGrath in his entry on "Luther" in "A dictionary of biblical interpretation", 1990, SCM and referring to the "Tower Experience", when Luther realised the meaning of God's righteousness. This event, however, cannot be accurately dated, it may have occurred as early as 1514, and as late as 1518, which means the significance of the event is uncertain.

[5] McGrath, 1985, discusses three influences on Luther; Nominalism, Humanism and the Augustinian tradition of his order.

The previous translation endorsed obedience to the Church as a way of becoming right with God. Luther's version condemns this view as useless, as obedience cannot overcome the essential "fleshness" of the person. How can we overcome sin if it is not just about our deeds but is embedded in our human nature?

Luther uses five tests to judge previous interpretations of this verse:

The **first test** is the Cross of Christ. How does an interpretation treat the Cross? Luther believed that the Roman Catholic interpretation of this passage made the Cross of no effect. If man could gain his own merit, why did Christ live and why did he die?

The **second test** is compatibility with the doctrine of justification by faith (alone). Does the interpretation proclaim or obscure this doctrine? The Roman Catholic emphasis on merit and works negated the principle of justification by faith alone, for Luther it had to be one or the other; either a person trusts totally in themselves, or else throws themselves upon God's mercy and Christ's work on the Cross.

The **third test** is God's character. "They accuse God of being a severe tyrant and a cruel taskmaster…What sort of God would that is who would demand that we fulfill His Law, which we otherwise observe by our natural powers, with an ornamentation that we cannot possess?" The Roman Catholic translation made God into a harsh judge, with impossible standards.

The **fourth test** is the encouragement for Godly living. The Roman Catholic interpretation of righteousness was that it was something which could be instantly lost, and would then need to be earned back. But by providing methods for earning (and even buying) forgiveness, the system encouraged godless behaviour, because the consequences of sin could always be reversed through penance.

The **fifth test** is the experience of internal peace that the interpretation gives to the troubled reader. Luther's quest for peace was his motivation for searching the Scriptures. Peace was the one thing none of his tutors had been able to give him. Freedom of "conscience" and internal peace were very significant for Luther, especially the fear of death and hell. For Luther, only the appropriation of Christ's own righteousness could protect a sinner from the wages of sin. Good works can neither save nor give assurance of salvation. "Smug people, who have never struggled with any temptations or true terrors of sin and death, were the ones who made up these empty dreams…"[6]

LUTHER'S HERMENEUTICAL PREFERENCES

Scripture alone *Sola* Scriptura: This is the best known of Luther's principles. Luther wished to cut through the thicket of allegorising and conflicting patristics to the Scriptures themselves. Whilst Luther recognised and elevated the value of genuine scholarship, it needed to be rooted in Scripture, and could never be authoritative:

> 'Holy Scripture alone remains the only judge, rule, and guiding principle, according to which, as the only touchstone, all teachings should and must be recognized and judged, whether they are good or evil, correct or incorrect' *Formula of Concord Epitome*, paragraphs 1 & 3.

> 'No believing Christian can be forced to recognise any authority beyond the sacred Scripture, which is exclusively invested with Divine right'. *Works, 2, 279*

However, we will see below how Luther both claimed authority over Scripture, and invested his own writings with unique authority.

Literal - *sensus literalis*: Literal means that we take the words for what they mean in their normal or plain sense. While Luther did not dismiss the other three senses of scripture, he reversed the priorities, declaring the literal sense had priority and superiority. Especially significant for Luther was Nicholas de Lyra (b1270), a Franciscan lecturer and writer on the Bible, and noted Hebrew scholar. De Lyra regarded the literal sense as the foundation of the others.

> 'In the history of biblical interpretation in the Catholic Church, each time there has been a movement that put emphasis on the primacy of literal exegesis (e.g. Jerome..) this movement has been swallowed up in a more attractive movement that stressed the theological or spiritual aspects of Scripture almost to the exclusion of literal exegesis. And so Origen's spiritual exegesis conquered Jerome's literal exegesis through the efforts of Augustine. ...this quest (for the literal sense) is the primary duty of those who teach and study Scripture and we should not allow ourselves to be misled into easier paths…' Raymond E. Brown S.S, chapter 71 of The Jerome Biblical Commentary, Geoffrey Chapman, 1968

Luther treated the Old Testament (OT) in a far from literal way, seeking the spiritual meaning through the illumination of the Holy Spirit, which was invariably connected to the life, death and resurrection of Jesus Christ. The OT for Luther was not purely historical narrative, but prophecy, despite being written mostly in a non-prophetic style. 'The Law spiritually understood, is the Gospel'. McGrath (1990) suggests that Luther, rather than replacing the Quadriga, extended it into eight categories, giving a Prophetic, or NT meaning to each of the four accepted meanings.[7]

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[6] Works, 40, 224

[7] See McGrath's entry on "Luther" in Coggins, 1990

The literal-historical sense for Luther, however, was the one that related to Christ, and the tropological (or moral) sense related to Christ's work in the heart of the believer. The allegorical and anagogical senses soon ceased to have any practical value for Luther. Once the literal sense was established, it was only the tropological sense that gave any further meaning; namely as applying the work of Christ to the individual. As to the nature of biblical inspiration Luther had no particular view, and he never indicated belief in its literal inerrancy.

Christ-centred: The whole Bible is focused on Christ. Christ is the source of both revelation and salvation. Christ is the reason for the unity of the Scriptures; every part of the Scriptures points to Him; and it is in that, that Scripture's value lies.

This is Luther's method for making the entire Bible a Christian book. The Fathers did it with their allegorical method. Luther does it with his Christological principle.[8]

Clarity: The Roman Catholic Church insisted that the Bible was an obscure book. Luther insisted that the book was written in order to be understood and that whilst obscure passages exist, the way of salvation is clearly laid out. Both mystical and allegorical interpretation methods share the view that the text contains a truth which is in some way obscured, and that this deeper sense or spiritual truth (the *hyponoia*) was the real reason the text was written and can only be uncovered by analysis. The clarity of Scripture and the simplicity of the Gospel are two of Luther's core beliefs. The true method of interpretation is that which puts Scripture alongside of Scripture in a right and proper way; the father who can do this best is the best among them.[9]

Luther was clear that both diligence and spiritual life were conditions of this clarity, and rejected assertions (by some Anabaptists for instance) that all scholarship was useless, and that the Holy Spirit would guide Christians into truth without the need for their own learning. In this respect Luther occupies a mid position between those who rejected scholarship, and those who thought scholarship was sufficient to gain the truth.

Luther's greatest contribution to the Reformation was probably the translation of the Bible into German. His New Testament was published in 1522, the complete Bible in 1534 (revised 1539, 1541 and 1545). This was an implicit denial of the Pope's exclusive claim to interpret Scripture, which Luther explicitly denied in 1520 in the pamphlet "Appeal to the German Nobility". Unlike the English Authorised Version of 1611, it is written in a common, racy style of ordinary speech. Luther believed that faith was formed primarily by the Scriptures **heard**; and so it was appropriate that his translation should be written in an oral style.

Luther's Bible (like Calvin's Geneva Bible) was not a copy of the text alone, but contained many notes; it is an interpretation of Scripture, not strictly a translation, and is in the common idiom, so it is more like a modern "study bible" than a pew-bible. Thus, Luther's belief in the clarity of Scripture was not as extreme as some suggest. He recognized that people required guidance to navigate and understand the text.

The Psychological Principle: The main requirement of a reader for Luther was not knowledge but faith. The Bible holds spiritual truths which must be spiritually understood, through the illuminatory work of the Holy Spirit. Readers do not extract meaning from a resistant Scripture; rather God delights to give understanding to people with faith. The most essential pre-requisites for bible-study are faith, prayer and an obedient spirit.

> '[T]he truth is that nobody who has not the Spirit of God sees a jot of what is in the Scriptures... The Spirit is needed for the understanding of all Scripture and every part of Scripture."[10]

Luther was attracted by Augustine's teaching (in "On Christian Doctrine") that the laity could understand Scripture by relying on the Holy Spirit for Guidance, when listening to Church teaching. But for Augustine, the interpreter had to be trained and authorized by the church as well as possessing "fear, piety, knowledge, fortitude, mercy". Luther took what Augustine believed was true for the laity listening to a homily on a text by the clergy, and applied it to the laity reading scripture for themselves. The Holy Spirit would lead an intelligent and pious mind into spiritual truth, without the need for the mediation of the church. Luther seemed not to realize, that, in the eyes of many, he had made the clergy redundant.

Free Enquiry: Irenaeus asserted that the Bishops were the legitimate interpreters of the Bible[11]. The line of Episcopal succession was regarded as the guarantee of sound doctrine. Illumination was restricted to the leaders of the church. This was Irenaeus' way of denying Jewish and Gnostic interpretations validity. Tertullian, in "The Prescription of Heretics" condemned the efforts of the Gnostics to explore the scriptures. He asserted that the truth has already been found and personal bible study was illicit curiosity, which tends to erode the faith. What is called the right of "private judgement" is better named "free enquiry", as every person can claim the right to read scripture, and the church of all organizations should not prohibit access to the Scriptures, but each person does not have the right to regard their own imaginings as correct and free from reproof.

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[8] Ramm, p56
[9] Works, 3:334.

[10] Luther, The Bondage of the Will, J. I. Packer and O. R. Johnston (eds), 1957, James Clarke, p70
[11] Against Heresies IV.26

Luther himself was the opposite of liberal; he was strictly concerned about orthodoxy, and fought anyone who deviated from his teachings. Luther came to accept the value of a "Magisterial" interpretation, but continued to assert that all believers had the right of access to the Scriptures to verify this interpretation for themselves.[12]

Submission: A submissive disposition is essential. We can either treat the scriptures as imperfect narratives of facts historically interesting, or as complete revelations of truths vitally important. It is hard to criticize someone and at the same time take criticism from them; either we criticize or we accept criticism; we are either above or under the text.

> 'What they should do is to come to it empty, to derive their ideas from Sacred Scripture, then to pay careful attention to the words, to compare what precedes with what follows, and to make the effort of grasping the authentic meaning of a particular passage rather than attaching their own notions of words or phrases that they have torn out of context.[13]

Social Conservatism: Luther was the very opposite of a liberal. He believed in order in both church and state. The Anabaptists were a diverse collection of groups, who believed in an extension of the Reformation, and simplicity in every aspect of life. Many of them proclaimed a reversal of social values, equality of possessions, and the kingdom of God on earth. Luther detested them as much as the Roman Catholics; he would not accept any interpretation that undermined the authority of the pastor or sovereign, as he was essentially medieval in his categories of thought and his views on society.

Spiritual: For Luther, reading the Bible must always be a spiritual experience. The Bible is not like any other book. The reader requires assistance from above, but the Christian not only experiences supernatural help in understanding and spiritual power to obey, but also supernatural obstruction:

> 'The devil is a greater rascal than you think he is. You do as yet not know what sort of fellow he is and what a desperate rogue you are. His definite design is to get you tired of the Word and in this way to draw you away from it. This is his aim (WA 32, 64f.).

> 'And note that the strength of Scripture is this: that it is not changed into him who studies it, but that it transforms its lover into itself and its strengths." (Luther, "First Lectures on the Psalms").

Historical: This means we seek with diligence to determine the historical background and context before

rendering an interpretation. If the aim is to draw allegories from Scripture, then the Historical details of the original text are of little significance, but if the aim is to obtain the literal meaning, then knowing the context to the passage is of great importance.

Clarity: As Luther believed that Scripture was clear in its essentials, so he endeavored to make his commentaries upon it models of clarity. Readers are left in little doubt when reading Luther, both as to the correct doctrine to be gained from the passage, and to the incorrect methods of interpretation. The subordination of the Scriptures to the ecclesiastical teaching authority had incarcerated the Scriptures, and Luther released them, by affirming they were written for everybody.

Balance of the exegetical and the hortatory style: Luther was both a pastor and a scholar, a preacher and a linguist. The combination of profound doctrinal, personal, historical and textual material makes for stimulating reading.

Grammatical: This refers to following the grammatical rules of literature, and use of the original languages. But by modern standards, Luther's interpretation was highly theological, and often ignores the grammar of the passage. 'Grammar is indeed necessary and what it says is true; it should not however rule the subject matter but ought itself to serve it.'[14] In this, Luther stood with the medieval exegetes who viewed Scripture as a theological source-book.

The Law-Gospel Principle: Luther's over-all hermeneutical clue – the doctrine of justification by faith alone, by which Luther tested the value of each part of scripture, and the primacy of the books in which this doctrine is most clearly set out (Romans & Galatians). Law and human activity have no value in salvation. This is Luther's most lasting legacy to Christian Doctrine[15].[16]

Luther more specifically believed that the Gospel, specifically Justification by Faith, was the unitive principle of the Scriptures, but this caused him difficulty with parts of Scripture that didn't clearly exhibit this principle, notably James, but also Jude, Revelation & Hebrews.

Medieval theology before the Reformation considered the Christian faith to be composed of several articles. At the very least, there were *three* articles of faith as

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[14] Works 3:70

[15] Both Bultmann & Käsemann, for example, follow Luther's approach.

[16] See Angela Tilby's essay on Marcionism in *Heresies and How to Avoid Them*, Ben Quash and Michael Ward (ed), 2007, SPCK, p77-80 for a comparison of Luther and Marcion regarding the value of the Law.

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[12] For Luther, it was Baptism that conferred this right to read Scriptures, as Baptism brought a person into the Priesthood of Believers, which is the true Church.

[13] Works 27:29.

represented by the three articles of the creed. Others saw the Apostle's Creed itself as containing at least twelve articles, which together formed the irreducible minimum of belief. Luther unilaterally reduces the Christian Faith, the Gospel, to one article.

Mystical Aspects: Luther may have rejected medieval mysticism, which was Platonic in origin, and dualistic in nature, but he retains mysterious elements in his hermeneutic. For Luther, both Faith and Scriptural Illumination have a mystical element, they are not the result of effort or actions, but result from union with God and the sharing of his life, wisdom, and righteousness.

Inconsistencies: Generally speaking, Luther is a biblical scholar, not a systematician, he is happy to go where the text takes him. Luther had a high tolerance for paradox, but many of Luther's paradoxes appeared to others as contradictions, inconsistencies and poor logic. Whether this paradox merely reflects Biblical teaching or is a feature of Luther's method of thought is a question people disagree on. '..Luther abounds in paradox… his self-contradictions, are notorious. He is too close to experience and to the Semitic genius of the Bible to endure the straight waist-coat of a systematic theology."[17]

For many of Luther's beliefs, Luther appears on both sides of the argument. This is true even on his principal doctrine of Justification by Faith: 'For God has not justified us, that is, he has not made us perfectly righteous or declared our righteousness perfect, but he has made a beginning in order that He might make us perfect'.[18] Additional to his taste for paradox, is the longevity of Luther as a writer, and his willingness to adapt his thinking when faced with some of its consequences, e.g. his hostility to social and liturgical reform.

His attitude to allegory is not consistent, as Bernard Ramm describes:

'Luther rejected allegory. He calls allegorical interpretation "dirt," "scum," "obsolete loose rags," and likens allegorizing to a harlot and to a monkey game. Yet this is not the entire story. This was his opinion of allegory as used by the Catholics. He was not averse to allegory if the content were Christ and not something of the papacy. In fact students of Luther have indicated his inconsistency at this point for Luther himself engages in some typical medieval allegorization'.[19]

Luther never claimed to entirely reject allegory however, but introduced a distinction about its use, that it should be used only after the historical sense has been extracted:

'It was very difficult for me to break away from my habitual zeal for allegory, and yet I was aware that allegories were empty speculations and the froth, as it were, of the Holy Scriptures. It is the historical sense alone which supplies the true and sound doctrine… After this (i.e. the literal sense) has been treated and correctly understood, then one may also employ allegories as an adornment and flowers to embellish and illuminate the account. The bare allegories, which stand in no relation to the account, and do not illuminate it, should simply be disapproved as empty dreams…. Let those who want to make use of allegories base them on the historical account itself' (W.A., XLII, p. 173).

However, Luther stands between two periods, and two religions, and expecting modern standards of consistency from a man who had to re-establish evangelical religion almost single-handedly is perhaps expecting more than could possibly be delivered by one man.

WEAKNESSES IN LUTHER'S HERMENEUTICAL APPROACH

A too rapid appropriation of texts: This is notable in Luther's Christological use of the OT, but also in his readiness to derive lessons for the current moment from THE New Testament (NT) texts, including Galatians.

'He (Luther) gives, in fact, relatively little attention to the historical setting of Galatians. What he does give is primarily a sketch of where the churches of Galatia were located and what the opponents of Paul taught there. Otherwise he reads and interprets the letter as though it speaks rather directly to his own day. He compares Paul's struggle with the opponents of Paul's time - persons who sought to undo his work in Galatia - to opponents of Luther's own, who seek to undermine his work. The comparison is so strong that the struggles of Paul and Luther are virtually identical: as Paul the Pharisee had pursued the traditions of his forebears, so had Luther done in his years as a monk; as Paul suffered for preaching the gospel, so does Luther; and, particularly in the 1535 version, the opponents of Paul correspond to and illustrate the fanatics and sectarians of Luther's day'.[20]

Subjectivity: Luther shifts the center of revelation from the Church to the individual believer with their Bible. But as Luther discovered, many people are ill equipped or disinclined to study the Scriptures. People prefer to rely on a secondary authority. The "plain sense" is often not easy to discern, and because of the unity of Scripture, the answer to any part lies only in the whole, placing the skill of interpretation out of the reach of most readers. Possibly a result of this subjectivity, this reliance on the individual reader,

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[17] Whale, p20
[18] Works, 25: 245, quoted in.Clifford, p173
[19] Ramm, p54

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[20] Hultgren, p234

Luther developed a personal, almost obsessive, identification with Paul. Luther too-easily makes connections between Paul and himself. For Luther, what the reader gains from Scripture is the most significant thing; there is little historical or communal filter, and so the interpretation can become very personal. Scripture must speak to the individual, but much of what we think Scripture is saying to us can be the product of our own minds rather than the voice of God, so precautions are much needed. Subjectivity is often close to egoism. Luther appears to assume that most previous exegetes and church leaders are unregenerated, and untouched by the Holy Spirit.

Loyalty to an over-arching system with a single key: Luther asserted that the key to understanding the Scriptures was distinguishing between the Law & the Gospel. Total reliance on this single key produced an attitude of extremes; groups who didn't share this belief were un-churched and grouped into the category of seekers of works-righteousness.

> 'Luther was essentially a man of one idea; and that was Justification by Faith… It is this "one-track-mindedness" which makes Luther as unsatisfactory as a Biblical commentator, despite his phenomenal knowledge of the text of the Scriptures. And it was this which gave the Reformation at the outset such an unfortunate theological bias…. Exegesis was not Luther's strong point, and his commentaries bristle with faults. They are defective and prolix; full of bitter controversy and one-sided'.[21]

This doctrine tends to subsume all the others; for instance when Luther says the Bible is self-interpreting and the reader should use the clear passages to interpret the difficult ones, he does not mean using the simple sentences to interpret the compound and complicated ones. What he means is using the passages which clearly express justification by faith alone to obtain the meaning of others passages which do not teach this doctrine as clearly. For example:

> 'It (i.e. the Epistle to the Romans) has been evilly darkened with commentaries and all kinds of idle talk, though it is, in itself, a bright light, almost enough to illumine all the Scripture' (H.E., VI, p.447).

Which suggests the Bible reader should examine Scripture through the lens of the epistle to Romans; in which case a person would perhaps be better off just reading Romans alone. Luther's relentless Christological interpretation is of great value in the NT, but in the OT it often generates perverse interpretations, and obliterates the value of the genuine literal meaning. Summing up the whole of the Christian faith in one doctrine strikes many Christians as simplistic, or cultic:

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[21] Dewar, p125

> 'In classical Lutheran theology, the doctrine of justification has been described as "the article by which the church stands or falls." It would be a mistake, however, to suggest that for all the Reformers all Christian doctrine can be reduced to the doctrine of justification. The fullness of Jesus Christ does not find its complete expression in this or any other single doctrine'.[22]

The system Luther generated became for him more important than Scripture itself. Once he had found the master-key to the Scriptures, this key became sovereign over Scripture itself. It allowed him to rank parts of Scripture, according to how clearly they taught this primary principle, and to discount exegesis that did not consider this principle as the secret to all understanding. It also allowed him to alter Scripture, in order to make this principle stand out more clearly. In Galatians 2:16, Luther inserted the word "alone" to follow the word "faith", despite the absence of this word in the original and the objections of his colleagues. Luther's contradictory attitude to the canon of Scripture is one of the great problems Luther left to Protestantism.

> 'Here is Christ, and over there are the statements of Scripture about works. But Christ is Lord over Scripture and over all works.... I am not put off at all by passages of Scripture, even if you were to produce six hundred in support of the righteousness of works and against the righteousness of faith, and even if you were to scream that Scripture contradicts itself. I have the author and the Lord of Scripture, and I want to stand on His side rather than believe you....You are stressing the servant, that is Scripture—and not all of it at that or even its more powerful part, but only a few passages concerning works. I leave this servant to you. I for my part stress the Lord, who is the King of Scripture'.[23]

Polemicism: Luther continually teaches great hostility to Roman Catholicism, Judaism & Anabaptists, and values nothing in these traditions. Anything that savours of "works righteousness" is condemned, even if it is in the Scriptures themselves. Allied to this is a tendency to disputation with those who shared many of his beliefs[24] and this done in highly emphatic language. Luther turned against many former colleagues, including Karlstadt[25] who had been his first colleague.

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[22] Migliore, p237
[23] Works 26:295
[24] "When I am angry," Luther is reported in *Table Talk* as saying, "I can write, pray and preach well."
[25] Andreas Karlstadt was Luther's superior at Wittenburg University, and Luther's first colleague in reforming the University. Karlstadt wanted a more complete reformation which included a new liturgy, and Luther had him condemned and exiled in 1924 after accusing him of being a revolutionary (due to his iconoclastic activity).

It is hard not to interpret this as being: 'I, Luther am right, and everyone who differs from me is wrong', which is an unfortunate principle of interpretation, and has been shared by many protestants since.

Misunderstanding of Jewish Righteousness: Luther appears to have made at least one serious error in his conception of the Jewish faith. Luther regards the Pharisees as having a system of "works-righteousness", whereby doing particular actions earned them units of favour with God, which would eventually procure for them earthly blessings and a good place in the afterlife. Since Sanders (1977) there has been a general recognition that this is an inaccurate view of first century Judaism, which was more accurately based on "covenantal nomism" – whereby God's favour is given by Divine Grace through the covenant, and that the participants in the covenant respond with obedience, so God's favour is not earnt by people, but initiated by God. Thus, works were not a payment to God, but a badge of belonging. Luther's negative view of Judaism means that he doesn't fully grasp Paul's arguments in Galatians.

CONCLUSIONS

Luther remains a controversial figure. Like many figures in the Reformation period, he has suffered from radically different treatments. Many seem to adopt Luther for causes for which he very limited sympathy, whether capitalism, nationalism, anti-clericalism, liberalism or religious liberty. His influence is a permanent one, and his personality is written into the history of both Protestant church and state. Luther was more a figure of division, than of unity, his writings lacked system, despite the efforts of colleagues such as Philip Melancthon, and his church was a compromise that few nations chose to adopt. Kramm, himself a Lutheran, suggests that 'Luther's negative influence, i.e. the opposition provoked by some of his ideas, was and is almost as great as his positive influence'.[26] The level of interest and opinion concerning Luther, equally positive and negative, make him the most written about person ever, after Jesus Christ.

Luther's hermeneutic though called grammatical-historical is primarily **theological**[27]; the principal purpose of Scripture for Luther was to extract Christ from every part of them (or put Christ into every part) and the single principle of the NT was Justification by Faith Alone, which trumps and tests every other teaching. Luther takes a number of liberties with Biblical text, and replaces medieval allegorising with a new kind of allegory, one centred about Christ and the doctrine of "Justification by Faith Alone".

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[26] Kramm, p122

[27] Mark S. Burrows in Fowl, 1997, refers to Luther as a "Biblical Theologian" to express the fact that Luther was neither a Biblical Schola

Luther's focus on Scripture, both its availability and its interpretation, is his most lasting legacy. His commentaries have never been out of print, and they remain powerful and persuasive. If they help people to appreciate both the depth and the clarity of the Scriptures, and the necessity of faith in its Author, then they are doing what Luther intended.

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EFFECTS OF GLOBALISATION ON THE CIVIC EDUCATION INDUSTRY IN MALAWI

Landson Thindwa*

Theodore Levitt (1983) has described globalisation as 'viewing the world as a single unit… producing and market standardized products and services worldwide… persuading customers worldwide to accept standardized products'. The study reported here aimed to discover the impact of globalisation on Civic Education in the central African country of Malawi.

Civic Education may be defined as a tool in mass communication aimed at empowering people to make informed decisions with regard to public affairs (NICE 2006). In practice it includes the work of all organizations involved in the provision of basic education on political, social and, economic matters - anything that is concerned with national development.

In Malawi, there are so many local and non-governmental organizations (NGOs) and community based organizations (CBOs) that provide Civic Education services for the masses. Chief amongst them are the Malawi National Initiative for Civic Education, the Public Affairs Committee, Action Aid International, the Civil Liberties Committee, and church initiatives developed by the Livingstonia and Blantyre synods of the Church in Central Africa Presbyterian. Common subjects focussed include HIV and AIDS, democracy, good governance, decentralization and local governance, human right, election, food security, the environment and human health. The study was undertaken in order to discover to what degree these organisations were being influenced by agents promoting globalisation objectives and whether such innovation was helpful of a hindrance.

RESEARCH METHODOLOGY

Data were collected via a questionnaires distributed to 100 Civic Education organizations operating in Malawi. About 50% of the organisations were targeted during the research.

A questionnaire was prepared, pre-tested with a pilot group and then distributed to both employers and employees within each organisation. The information supplied was backed-up and reinforced by reading documents published by the organisations, structured interviews, conducting focus group discussion with 10-20 participants and on-ground observations by the researcher. Commitment to participation in this research was evident.

FINDINGS

The Value of Globalisation to Organisations

Very few of the organisations contacted were linked to global initiatives but most of them (80%) agreed that it was important to globalize civic education with the view to sharing new ideas and information on such matters as "best practice". The benefits they saw included the following:

- **Gaining New Partners**

A large number (65%) of those interviewed were interested in gaining global partners in the field of Civic Education.

- **Marketing of Global Best Practices**

Seventy eight per cent (78%) of the participants surveyed indicated that globalisation of Civic Education would enhance the selling of global best practices and that this would assist nations to adopt a standard approach for Civic Education related to such matters as sustainable socio-economic and political development.

- **New Skills**

Seventy nine per cent (79%) of participants saw the learning and practice of new skills to be one of the most positive effects of globalisation in Civic Education. Globalisation was seen to have opened the door for Malawians to visit the best teaching institutions in the world.

- **Adding Value and Positive Image to the Organization**

The majority (81%) saw participation in the global arena as adding value and positive image to their organisation, putting their organization on world map.

- **Spreading Technological Know-how**

Of the participants 87% saw globalisation opening the way for technological advances to be distributed widely. They saw that without globalisation, knowledge would tend to remain cooped up in the country where it was developed. And they saw economic and political knowledge included in this.

- **Provision of Employment**

The majority of the people interviewed (95%) felt that globalisation of Civic Education would provide job opportunities for Malawians in host countries.

- **Promoting Tenets of Democratic Governance**

Ninety per cent of participants (90%) felt that globalisation of Civic Education could lead to better governance and that this would lead to more

sustainable socio-economic and political development, especially in less developed countries.

- **Promotion of Adult Learning**

The majority of the people interviewed (84%) indicated that they saw globalisation of Civic Education enhancing adult learning\

Negative Effects of Globalisation on the Civic Education Industry in Malawi

- **Exploitation of the Labour Force**

Seventy five per cent (75%) of the people interviewed felt that globalisation could lead to exploitation of the labour force, in that volunteers may be called upon to work in remote areas without proper remuneration and good working environment.

- **Loss of Jobs to Foreigners**

Eighty six per cent (86%) of participants were concerned that globalisation might lead to foreigners being employed at the expense of locals, especially in senior positions.

- **The Spread of Propaganda**

Ninety per cent (90%) of participants saw a danger in globalisation enabling hostile powers to spread dangerous propaganda and that this might lead to internal conflict, even civil war.

- **Bad Cultural Practices might be Introduced**

Eighty per cent (80%) of participants felt that the globalisation of Civic education services could lead to the spread of bad cultural practices, especially amongst young people.

- **Increased Competition Amongst Deliverers of Civic Education**

Ninety eight per cent (98%) of interviewees felt that globalisation of Civic Education might create unnecessary competition in the global industry. Majority of the people interviewed mentioned that

- **Political Instability**

The majority of people (78%) felt that globalisation of Civic Education services might encourage political instability in nations. Some countries believe that people should not know about their political and civil rights, that they should remain in dark ages. Once people are aware about their rights they usually start demanding their rights from governments. (The current push for democracy in Muslim countries is a case in point).

GENERAL THOUGHTS ON THE GLOBALISATION OF CIVIC EDUCATION

- **The Enhancement of Transparency and Accountability**

The majority of the people interviewed (87%) indicated that globalisation of civic education could enhance the values of transparency and accountability in the nations.

- **The Enhancement of Social Justice and Participatory Democracy**

Most people interviewed (78%) felt that globalisation of Civic education could enhance social justice and participatory democracy values.

- **Improved Operations in Civic Education**

Eighty seven per cent (87 %) of people mentioned that globalisation of Civic Education might facilitate improved operations in the organizations.

- **Global and International Conferences**

Organizations can globalize their Civic Education services by conducting international and global conferences and targeting key people in host countries. Such meetings provide an easy means of passing information with regard to experiences and practices between different countries. They also serve to unite countries in the areas of Civic Education.

- **Joint Ventures**

Via globalisation, Civic Education services can enter into joint venture operations with external bodies. Such ventures can ease the problem of technological development, share the management load, share costs, and share risks – particularly political risks. But Malawi interviewees saw some risks with such arrangements; without careful controls being introduced, shared ownership could lead to conflict in long run.

- **Strategic Alliances**

Strategic alliances may assist Civic Education organizations entering other nations. Strategic alliance has no precise definition but it is different from a joint venture in the sense that there is no involvement and no new organization is created. Strategic Alliance is a "SWAP SHOP" in which two or more organizations agree to cooperate strategically to the mutual benefit of both partners (CIM: 1992). Possible benefits include: an enhanced pace of innovation; reduced expenditure on research and development; the introduction of global standards; an increased speed response in Civic Education; reduction of political risk; low exit costs; protection from predators; and a reduction in unnecessary competition in provision of civic education services.

- **Partnerships**

Organizations may partner with Civic Education organizations in other countries. This may reduce the burden in terms of recruiting more staff. Partnership may encourage and promote cordial relationship among organizations in the field of civic education. It could also reduce the cost of operations and administration

- **Video Teleconferencing**

Global Civic Education can be delivered through the use of video teleconferencing. Organizations can enter into global Civic Education through the use of video conferencing as this allows people to communicate face to face over long distances by combining video and computer technologies. Video teleconferencing comes to the desktop with video phones and teleconferencing soft ware (MANCOSA: 2005)

- **Designing a Web Page**

Organizations can globalize Civic Education through designing a web page. Civic Education messages can be posted at the web page and people from all walks of life can browse and get Civic Educated. This strategy is cheap and allows global interaction.

- **Sub-Contracting Services**

Civic Education Organizations can sub-contract their services to organizations in other countries. The benefits include: reduced political risk, reduced cost of operation and reduced numbers of staff employed. The demerits might include: loss of technology and low commitment from the partner.

- **Cyberspace Systems**

Organizations can enter foreign country through the usage of Cyberspace systems which facilitate the flow of information. Many people can debate on global issues through online services. Cyberspace systems can create a platform for freedom of expression on topical issues and critical debate on civic education matters.

- **Capacity Building Journalists as Para Civic Educator Status**

Journalists can play a major role in information dissemination. Civic education organizations could train journalists as Para-Civic Educators (Change Agents) and encourage them to provide information to the grassroots of society.

CONCLUSIONS

Civic Organisations in Malawi saw both positive and negative effects of globalizing Civic Education services. Some of positive effects included sharing of information and best practices, increased employment opportunities, spread of good cultural practices, spread of technological know-how, sharing of new skills and,

improved program operations. Negative effects included opening doors for rampant propaganda, the spread of bad cultural practices, loss of jobs by locals and the exploitation of local labour forces.

The study was helpful in compiling a list of ways that Malawian organisations can connect with the wider world community, including strategic alliances, joint ventures, partnership, video teleconferencing, and web page design.

RECOMMENDATIONS

The study suggested some recommendations which Civic Education might consider exploring. In particular organisations might consider:

- Coming up with deliberate policies for promoting internationalization and globalisation of Civic Education which could assist the organization's expansion and growth.

- Building staff capability to the extent that it would be easy for them enter in foreign countries with services and the tendency of recruiting foreigners at the expense of local people in the service would be reduced.

- Strive towards reducing unnecessary competition which exists in the industry. Organizations should collaborate and network to avoid duplication of services. Civic education organizations should work towards complementing each other and the government's efforts at large.

- Guard against introducing bad cultural practices. Culture is a learned behaviour, briefs, values and practices; there is need to keep on watching and understanding its implications by Civic Education organisations.

- Recruiting employees from the host countries rather than outsourcing from foreign nations at the expense of well qualified locals in the name of expatriate in globalisation of services.

- Evaluating with which nations it could be useful to connect. One has to look at the GPD per capita, national income figures and other economic and political indicators which could warrant the organizations to enter a particular nation with Civic Education services. Legal and social cultural practices should also be taken to account.

- Finding international to facilitate viable collaboration and networking, and to ease the problem of duplication of services and ripe the benefits of technology from others.

- Thinking about ways of investing Civic Education services in other nations and making Civic Education a profession on its own capacity. People should be encouraged to study Civic Education as a course at Colleges and University level.

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SCHOOLING SYSTEMS WITHIN THE GULF COOPERATION COUNCIL

Dr Stuart Grant Colesky*

This paper is a summary of a Doctor of Education thesis submitted to St Clements University in April 2012. It identifies the differences between government and private schools across the Gulf Cooperation Council (GCC), discusses the characteristics of these schools and options available to the local and expatriate population of each state and identifies trends and development in education within the region.

INTRODUCTION

The Arabian Peninsula is located in the south-western region of the Asian continent and covers about three (3) million square kilometres. The south-eastern area of the peninsula is the Rub'al-Khali, which translates as "the Empty Quarter". It is the world's largest expanse of continuous sand.

Politically, the Arabian Peninsula consists of the United Arab Emirates, the State of Bahrain, the Kingdom of Saudi Arabia, the Sultanate of Oman, the State of Qatar, the State of Kuwait and Yemen. Together, these countries (excluding the Republic of Yemen) constitute the Gulf Cooperation Council (GCC) – see figure 1.

Figure 1: GCC today

Founded on 26 May 1981, the objectives of the GCC were primarily the deepening and strengthening of relations, links and areas of cooperation among their citizens. The objectives clearly confirmed the special relations, common qualities and similar systems founded in Islam. The objectives are also a confirmation of faith in a common destiny, one goal, and cooperation among these states that serve the objectives of the Arab nations. One particular area of cooperation was the coordination and integration of education services and delivery.

TRADITIONAL EDUCATION

Education is inevitably linked to the prevailing economic and social conditions in any society. Prior to the discovery of oil in the region in the mid 1930's, education was limited to the teaching and reciting of the Holy Quran or the "Three R's": reading, writing and arithmetic. The economic and social conditions at the time dictated these objectives. It was only in the mid 1950's that the region began its transition to becoming an internationally influential region. As the economy grew a modern infrastructure rose to support it. For instance, inn 1962, when oil production started in Abu Dhabi, the country had just 20 schools for less than 4,000 students, most of them boys. This gender education issue began nearing parity at the turn of this century. (Ahmad and Vig, 2010).

EDUCATION TODAY

As oil production grew, so too did the population. In particular foreign workers immigrated into the area and in doing so placed pressure on the traditional education systems of the region. The numbers of schools began to increase as expatriates looked for schools to send their children.

Population growth in each state was further fuelled by the process of "Globalisation". Globalisation is a multi-faceted set of processes which include not only the changes that have flowed from new information technologies and opening up of markets, but also new concepts which mean that "shrinking space, shrinking time, and disappearing borders are linking people's lives more deeply, more intensely and more immediately than ever before" (Human Development Report, 1999).

Globalisation brought changes and trends that offered not only opportunities and initiatives but also threats or forces that influenced the nation, culture and the education system. While globalisation has the effect of removing obstacles, allowing new technologies and possibilities for cultural exchange, it also poses threats for governments who restrict and limit the exposure of information. This is especially true in cases where globalisation has the potential to give free rein to latent linguistic, religious and racial tensions in a community where, in the past, these were held together by force, custom or culture. These forces can destabilize the core values of a society, including its culture and education system if allowed to go un-checked. Conversely, the process of globalisation has the potential to free the people to self-determination. It, in effect, presents the opportunity to make decisions affecting their lives. In essence, globalisation introduces people to choices.

The Middle East, in particular the GCC, has its own unique set of dominant forces influencing the multi-cultural and dynamic environment of the region; both

positive and negative. Unique characteristics, such as the high expatriate male ratio and the large "youth-bulge", influence and create demands on the governments in the region.

GCC State	Local Population (2004 est.) mill.	Total Population (2004 est.) mill.	Foreign Population (2004/5) %	2005/6 Non National Workforce in %
UAE	0.7	3.3	79	83
Bahrain	0.4	0.7	43	59
Saudi Arabia	16.5	22.6	73	65
Oman	2.3	2.9	21	66
Qatar	0.2	0.7	71	57
Kuwait	0.9	2.7	67	82
		GCC Average	51%	69%

*Labour Force % against population: (*Fasano and Goyal, 2004*)*

Foreign or expatriate workers in the GCC in 2005/6 comprised nearly 70% of the total workforce at a time when the total workforce population was estimated at 14.5 million. In the previous year census statistics for 2004/5 showed that the region averaged 50% foreign population. In 2010 the figures showed that the region had 41% local citizens to 59% foreigners. (Al-Khouri, 2010).

During the annual GCC summits in the late 90's, individual states proposed discussions on some of these population diversity issues relating to education. The variety of challenges and range of complications faced by each member state made it difficult to reach consensus on strategies to overcome some of the challenges faced by their schooling systems. (Abouammoh, 2009).

A common challenge was the unnatural growth and demand for schooling for the large non-national population. This led to a high growth rate in the number of private schools in some states. In addition, unemployment and the unusual demographics of the population have further fuelled this pressure on states to provide quality education to their expanding populations. It is also interesting to note that not all states have used the private schooling option to meet these needs.

PRIVATE OR PUBLIC SCHOOLING

The table below shows the number of public and private schools in the GCC states recorded in 2009.

Public and private schools 2009				
	Public	Private	Total	Pvt as %
Bahrain	210	66	276	24%
Kuwait	1613	653	2266	29%
Oman	2854	133	2987	4%
Qatar	570	179	749	24%
Saudi Arabia	31147	3255	34402	9%
UAE	722	1076	1798	60%
Average				**25%**

Traditionally Saudi Arabia and Oman have been hesitant to promote private schooling as an option to meet the increasing demands of the country but recently began approving applications from private schools. Oman has by far the lowest private school participation while the UAE leads the private education sector with a massive 60%. (Ahmad and Vig, op cit).

EDUCATION REFORM

The growth and stability of a region depends on the ability of an education system to prepare its people for the future. This includes the integration of a population into the workforce so that they can contribute towards its economy. To this end the GCC has recognised the need to empower its people through quality education to be able to contribute to the economy of the region. The process of nationalisation has been the focus of each state within the GCC from the turn of the century. Strict quotas have been put in place to increase the number of nationals employed in the workforce. Incentives and sometimes restrictions have been used to reduce the dependency on foreign workers and increase the nationalisations of the workforces. Unemployment in a region where the GDP is very high is unusual and countries have recognised this growing unemployment statistic. In 2008, the national unemployment in Saudi Arabia was quoted as 13% while in the UAE it was 14%. Both Oman and Bahrain were listed as 15% despite the rapid growth in the economies of the GCC. In contrast Qatar, experienced an unemployment rate of 3.2% in 2007. (Shediac and Samman, 2010).

Educational reform is seen as one way of combating this problem and reducing the unemployment rate while increasing the ratio of locals in the workforce. Education can therefore be seen as a tool to reduce unemployment and ultimately increase the nationalisation of the workforce.

The population demographics of the region have to a large extent contributed to the drive of this reform. The massive "youth-bulge" in the population has forced the

governments in the region to recognise the needs of the people. The GCC is the most youthful populations of the world today. Nearly two-fifths of the population in the region are under the age of 25. (ibid)

This has led to the regional governments realising the need for education reform and creating a drive in educational reform to a focus on the establishment and creation of an economy and supporting infrastructure for the regional governments.

Reforms in education as such have been on the agenda of the GCC summits since the late 90's and are reflected in the state education policies in some countries, such as the Abu Dhabi Education Council's (ADEC) 2030 Strategy and Qatar's Supreme Education Council's "Education for a New Era" Reform initiative. Successes of these reforms are still to be assessed empirically. Data such as the standardised external measurement tests have produced less than satisfactory results and it has been suggested that more time is required to truly assess the effects of these reforms.

In 2005, ADEC set out to improve primary and secondary standards through the appointment of private companies tasked with role of mentoring and coaching the teacher body to improve teacher and leader standards in state schools. At the peak of the reform nearly 80% of the public schools were involved in the reform. The ADEC also introduced a "New School Model" that aimed to graduate bilingual students. The objective of this project was to allow students to move on to university without having to attend bridging programmes. The goal was to reduce the number of high school graduates that need to attend bridging programmes to 30 per cent by 2018. (Abu Dhabi Education Council Strategic Plan for P-12 Education 2009-2018, 2009).

EDUCATION FOR THE FUTURE

It is anticipated that by the end of 2020 over 160,000 teachers will be required across the GCC region. Governments will need to place an emphasis on preparing their local workforce to meet this growing need instead of relying on expatriate services. (Ahmad and Vig, op cit).

The demographics of the region are dictating a growing demand in tertiary education. Recent politics commonly being referred to as the "Arab-Spring" are indicating that the youth masses are demanding a voice. Unemployment and the "youth-bulge" along with an increased global awareness have been identified as challenges for the future. The youth have a desire to be educated and employable not only within their country but also internationally. States are going to have to put incentives in place to encourage international universities to bring their services to the region while ensuring that international standards are maintained and courses and certificates are accredited to ensure international credibility to these qualifications.

The increase number of schools in the region will continue, despite the phenomenal growth over the past decade. (ibid)

Countries that have low private to public school ratios are either going to fund this expansion themselves or seek ways to fund the growth of schools through private investment.

While it is recognised that countries wish to retain their culture and heritage there is also a need to ensure that the needs of the people are met. Not many counties within the GCC have explored the potential of private partnerships fully. While traditionally public sector funding was the main source of educational budgets, today's demands have shown considerable growth and countries need to set up and further explore partnerships in order to help the GCC states meet the demands of an ever growing student body.

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The Journal takes the following:

- Short articles and essays   2000-3000 words
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Contributors are asked to observe the following format where possible:

Title: 14pt Times Roman Font

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Body: 10pt Times Roman Font for text

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References in text: In the text ALL quotations must have quotation marks and a reference, e.g.

James said 'all dogs are brown' (James, 2002)

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- Reference to work listed directly preceding: *ibid,* p.20
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- Report: Australian Bushfire Commission Annual Report, 1997, p.71
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