St Clements University

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

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*Veritas is Latin for truth, reality.

Is Trump the most divisive President in US history?   *Source: www.nydailynews.com*

IN THIS ISSUE

EDITORIAL: BEST ARTICLE FOR THE JOHN POTTER LITERACY AWARD 2017

Dr David Le Cornu*

President - St Clements Education Group

(DBA, DIPFM, MBA, FAICD)

The best article has now been selected for the 2017 John Potter Literacy Award from a number of well written nominated articles.

The **winner** of the John Potter Literacy Award for 2017 is the article **"Nigerian Economic Recession of 2016: Way Forward is Getting Intervention Agencies to Play Their Roles"** by Dr Gabriel Udendeh.

The **runner up** article was selected as **"The Impact of Board Composition and Structure on Corporate Financial Performance in Nigeria"** by Dr Adebanjo Joseph Falaye.

A **highly commended mention** goes to the articles: **"Perceptions of Islamic Philosophers about Soul"** by Dr Mehmet Emin Kilic and **"The Challenges of Tax Revenue Maximization in Nigeria through Voluntary Tax Compliance: The Role of Self-Assessment"** by Dr Christian Ndukaire Onyegbule.

Articles **nominated** for the John Potter Literacy Award included the following: **"Critical Challenges in Road Projects and Projects Performance Management in Donor Support Economies: The Sierra Leone Factor"** by Ing Dr Sahr Ernest Gbembo and **"The United Kingdom (UK): Longue vie de différence!"** by Prof Dr Bruce Duncan.

Congratulations to **Dr Gabriel Udendeh** for his award-winning article and **Dr Adebanjo Joseph Falaye** for his runner up article.

Dr Mehmet Emin Kilic and **Dr Christian Ndukaire Onyegbule** will receive highly commended certificates for their well received articles.

Finally **Ing Dr Sahr Ernest Gbembo** and **Prof Dr Bruce Duncan** will receive nomination certificates for their important contributions.

If you wish to read any of these articles please email Dr David Le Cornu admin@stclements.edu and copies can be sent to you electronically. Alternatively, 'Veritas' publications are available on our website and can be accessed via our e-library at www.stclements.edu/library.html.

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THROUGH A VORTEX OF DOOM AND GLOOM

Dr Tarun Pathak*

(BA (Hons), PgD, MBA, PhD (Hon), DAMS, DFPFM, FCOPAB, MOTHM, SNNP)

Since the last Convocation in 2016, education and worldwide politics continue to go from bad to worse.

The calibre of students enrolled onto Higher National Diplomas in UK and skilled-based students is getting worse by the day. Although they are all over 18 years of age, many of them still behave like children and do such things in the classroom that even infants would not do, like hurling elastic bands at the teacher. Some of the students are ex-criminals and druggies and so could cause a great cause of concern for the teaching staff. They are there only because of financial incentives; there is zero interest in education.

Talking of the BTEC Higher National Diploma (HND), that has the Pearson crest, has the same Diploma that is recognised by nearly every UK University (apart from big dons such as Oxford, Cambridge, London and Durham). Such a qualification cannot be seen in any of the big accountancy magazines, like *Pass* or *PQ,* unlike courses such as the ACCA or CIMA, which have both become a dying breed.

I have honed on these topics in previous articles, and I shall do so again, because, unlike the Accountancy Qualifications, which have, in turn, promoted colleges like Emile Woolf, entrepreneurs such as Dan Gidwaney and lecturers such as Doug Beardon and Tony Surridge - there is nothing to suggest that anything similar is done for such HND programmes. Many of these big brands of lecturers and colleges had been rendered lifeless under this vortex of rigorous bureaucracy and standardisation.

Did I utter the word 'Standardisation' again? Why on earth do I keep repeating myself?! This is another area I seem to be rather fixated on, because since I wrote the last article, the word 'Standardisation' has further extended to lecturers being obliged to teach using Powerpoint slides set up by the various Awarding Bodies – meaning …., yes you've guessed it, everyone having to deliver in the same way with very little deviation, so the lecturers have been reduced to being just latent robots doing what they are told by the Awarding Bodies, the QAA and the UK Education Funding Agencies. Lecturers and staff expected to perform peer observations meet regularly both informally and formally to share ideas, as another requirement. This is all causing the teaching staff to lose whatever individual identity they have left and become 'Asses in the Masses'.

To give an example, let us consider a judge that was on a dancing competition for the BBC, *Strictly Come Dancing* – Len Goodman. When he left in December 2016, after serving 12 years on the show, he himself said "We're just cogs in the machine…. When people say it won't be the same without me, of course it will, I'm a cog, they'll take me out and put in another cog". This can also be said similarly about lecturers - they have just become mere cogs in the Educational Sector.

Many of the students have opted more for skilled-based courses or apprenticeship- based programmes rather than a proper university degree. No wonder many people are talking like they are uneducated. A shining example of this phenomenon is the long running BBC television series *The Apprentice* fronted by heavyweight business entrepreneur Lord Alan Sugar, former Chairman of Amstrad. The premise of this reality show is that a number of candidates go through a number of gruelling challenges, and the winner is given a £250,000 investment from Lord Sugar in his/her own business. Past candidates were of better calibre and were better spoken. The latest series had the people talking 'like steel utensils colliding with one another'!

Teaching in the university has also gone from bad to worse. Anybody wishing to join as a university faculty member is now required to enrol as a Doctor of Philosophy (PhD) student, or be already studying for a doctorate qualification. In addition, they would have to write several academic articles. Now as I remember, studying for a doctor's qualification requires somebody to come up with, and prove a new hypothesis, which has never been tested before, supported by research. To undertake such rigorous research requires a great deal of interest and passion in the chosen subject area – now one is just doing all this research and writing such articles just to tick off the boxes in the paperwork set by governing organisations such as the Quality Assurance Agency for Higher Education (QAA) and the Higher Education Funding Council for England (HEFCE).

This in my view only means three things:

- The doctoral area for research that is approved by the university is very much restricted. Students are limited to researching only certain topic areas, which are sanctioned by the university – nothing controversial, meaning that anything controversial cannot be researched, and also the doctoral candidate has a restrictive 'leash around the waist'.

- The research paper would not be very exhilarating, and certainly not of a normal doctoral standard.

- The articles penned would be a very half-hearted job, and uninteresting to the reader's eye.

Again I reiterate my pride of being accredited with the so-called 'non-accredited universities and awarding bodies, as no such restrictions apply, i.e. students can research whatever they like and find the journey a more fulfilling one. I myself got a Honorary Doctorate in Education & Training from IUA in recognition for my services within tertiary education for the past 18 years, and I think that accolade is even more worthy than having a Pearson Diploma in Teaching where one has to do meaningless assignments and get sucked into the onerous bureaucracies within the Educational Sector, becoming another lifeless cog in the system.

As far as politics go, this year, the current Prime Minister, Theresa May believed that she was in the comfort zone regarding Brexit matters and called a 2017 Election to try and further secure her place as Prime Minister. Unfortunately, she succeeded only in shooting herself in the foot as the election results rolled out a hung parliament with the Democratic Unionist Party – so she no longer had a fully-fledged Tory Government.

Furthermore, she has lost credibility of many of her own party members, the Opposition Party, the Leader of the European Union and the general public as all Brexit discussions have ended in failure. Many people may be today regretting voting to leave the European Union, as it will mean poorer standards of living in the UK, at least in the short term.

Theresa May was unfortunate that the leader of the Labour party, Jeremy Corbyn, produced a much better party manifesto than she did. The promise of free education for UK citizens galvanised the support of the younger voters towards Labour. He has also achieved a 'cult status', which made him more electable than Theresa May. On both the 2015 and 2017 General Elections, since losing, he has on both occasions, become the Labour Leader, and thus the Prime Minister in Waiting.

Moving onto the USA, the next President that was sworn in was USA business heavyweight Donald Trump. When he was elected, he started making harrowing decisions and moreover treating the USA more like a business instead of a country. Like the former US President, George Bush Jnr, Trump himself believes that he is like God, or even better than God!!

Just as Trump is proposing a wall to border Mexico, it seems that Theresa May is herself building a wall around England as far as Brexit and UK immigration is concerned. Nicola Sturgeon, Leader of the Scottish National Party (SNP) is again hoping to break away from Britain in light of Brexit. It would not be surprising if Northern Ireland and Wales were to follow suit.

Elsewhere in the world, other country leaders such as Narendra Modi, India's Prime Minister, Kim Jong-Un, Supreme Leader of North Korea, and China's Xi Jinping are also mere figureheads that just talk a lot of hot air. What is astonishing is that Aung San Suu Kyi, Leader of the National League for Democracy in Myanmar that had tried to advocate democracy in the country seemed to have chickened out when there were all those persecutions going on amongst all the Moslems there. If one claims they are going to be a leader with a difference, and if in the past, they lived up to their word, one should keep the consistency going – not become shtum when the going gets tough!!

The virtual collapse of the tertiary education system continues to be evident in the UK – but now so is the USA under Donald Trump's leadership!! What does this mean? Whenever any student completes a qualification, or even have to re-sit any paper to complete the qualification, he or she would need to make a fresh application to the University. Such reapplications are costing students lots of money and causing them a lot of heartache. The USA receives a thousand students a year from China, but the restrictions that are being brought in could radically reduce the number of International Students entering America. So even Donald Trump is becoming racist, just like the UK Conservative Government has become.

Many of the students who previously came to UK and the USA now prefer to go to Australia. Its educational system goes from strength to strength and education is now the second biggest earner of foreign exchange after tourism. This loss of university fees and accommodation costs is inexcusable. Plus, many students will stay in Australia, where this source of good quality immigrant worker is appreciated - unlike in UK. This can be demarcated by the increasing flexibilities bestowed by Australia in terms of Student Visa Application Fees, Employment during study where students can now work 40 hours a fortnight spreading those hours as and how they like instead of the former fixed 20 hours a week. A Post Study Visa is also available for those that have completed their qualifications, so a Bachelor's graduate would have a two years work Post Study Visa, a Masters' graduate three years, and a Doctorate, four years.

Canada is another favoured country where potential students are opting to pursue their Higher Education as students there are eligible to work 20 hours a week whilst undergoing their studies, and be eligible for a Post Study Visa, which lasts up to three years. There are also great opportunities for students and even other immigrants to work and settle in Canada and enter the Canada Visa Study Hub where up to $500 can be won through a Scholarship Contest.

So once upon a time, the UK had an educational system to be proud of that was very lucrative for all concerned, including the country. Now it has a system which is an absolute disgrace and which is losing the country millions of pounds. Employers may eventually refuse to accept such inferior qualifications and students will surely refuse to pay high fees for the courses. The Conservatives have messed up our education system big time!! If they do the same for Brexit (which Theresa May is so far doing) then the UK is heading for a major catastrophe!! Can the future get any bleaker? With the Conservatives in power the answer is a resounding YES!

About the Author

__Dr Tarun Pathak__ has had over 16 years' experience in lecturing in Business Studies and related subjects as well as an Examiner and Assessor for various Commonwealth Awarding Bodies such as Pearson Education and Awards for Training and Higher Education (ATHE). He is also an Educational Consultant responsible for recruiting International Students to UK colleges and also marketing various UK Awarding Bodies internationally.

Dr Pathak has also prepared course validation documents for a number of Commonwealth Universities and is an educational consultant involved in marketing a number of UK and international courses around the world.

During his tenure in the Educational Sector, Dr Pathak has noticed a lot of turbulence in that industry along with general life in the UK going from bad to worse. Since the last Convocation, that trend still continues, alongside the ongoing confusing Brexit process, UK's Prime Minister Theresa May losing her credibility, yet she carries on to rule with an iron fist; and also fewer and fewer people wishing to visit the UK! Meanwhile, in the USA, business heavyweight Donald Trump has become the next President and he is causing havoc to the country and to the world!

This article details the further madness these politicians have caused in the Education Sector and to society in general.

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

Dr Kerry R. Bolton*

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

One of the features of Donald Trump's campaign and presidency has been a call for the rebuilding of the USA's infrastructure. He wants $1 trillion dollars invested into the rebuild of USA's decaying roads, bridges and tunnels. Few would hardly discern that the USA's utilities and transport systems are falling to pieces, decaying. While a trillion dollars investment in public works would provide a tremendous boost to the US economy, if it were done by the use of US Treasury notes, reminiscent of those issued by President John Kennedy and prior to that the famous Greenbacks of Lincoln, such a currency or credit issue would only represent a further debt liability, with compound interest if undertaken by private bank loans, and therefore the USA's problems would be aggravated in the long term. (Bolton, 2013). How is it that arguably the world's still pre-eminent power and richest nation, can have an infrastructure that is falling apart? Civilisations, like an apparently healthy body that is internally wracked by disease, unless prematurely aborted by invasion or natural disaster, reach a cycle where they are outwardly opulent but inwardly rotting. The façade conceals the reality. As the saying goes, 'all that glitters is not made of gold'. The USA was not founded as a new culture but the outgrowth of Europe's old civilisation. It has reached a stage of inward decay, and the breakdown of infrastructure is a symptom of that. This is not unique to the USA. Rather it is a symptom typical of civilisations that have reached a cycle of what is analogous in organisms to old age. While traditional cultures perceived society as going through processes of organic birth, growth, maturity, ending in decay and death, which the Hindus call 'Yugas', the Greeks and Romans 'Aeons', the Chinese 'dynastic cycles', while the East has the 'dharmic wheel', and the West the medieval Wheel of Fortuna, Oswald Spengler, the early 20th century historian-philosopher examined the analogous life-cycles of civilisations from an empirical method in his seminal book *The Decline of the West*. By considering civilisations he described analogous life-cycles which he related to the four seasons. Spengler held that Western Civilisation, like Rome, Greece, India, Egypt and others before us, has reached its cycle of 'Winter', of its decline into decay and its eventual demise on the world stage to be replaced by another, which he saw as likely being led by Russia. Spengler's historicism has been considered before in 'Veritas' by Dr John Potter (2012), and myself (Bolton, 2012).

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

Temple and Church Styles

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

'Romanesque' was the first properly Western style of architecture. It was so named due to its use of Roman classical columns and arched vaults. However it is a mistake to regard Western Civilisation as a continuation of the Greek and Roman; an assumption that was reiterated by the Renaissance, whose disparaging of Medieval Western Gothic culture obscures the great achievement of that epoch, not only in architecture but in science, including medicine (Bolton, 2017, 302-305). This positivist view of history as a Darwinian, lineal march of ascent from 'primitive to 'modern', with our own 'modern civilisation' being the culmination of all past endeavours, and literally what historians such as Francis Fukuyama call 'The end of history', also obscures the ebb and flow of history and the rise, flourishing and decline of civilisations, without recognition that each has its unique origins and is not merely the next phase of a prior civilisation. It also forms the basis of the West's

hubris in assuming that we are indestructible and superior to all others before us, an outlook that especially formed in Britain during the Industrial Revolution and the theory of Darwinism.

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

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

> The whole scheme of the building is determined by, and its whole strength is made to reside in a finely organized and frankly confessed framework rather than in walls. This framework, made up of piers, arches and buttresses, is freed from every unnecessary encumbrance of wall and is rendered as light in all its parts as is compatible with strength — the stability of the building depending not upon inert massiveness, except in the outermost abutment of active parts whose opposing forces neutralize each other and produce a perfect equilibrium. It is thus a system of balanced thrusts in contradistinction to the ancient system of inert stability. Gothic architecture is

such a system carried out in a finely artistic spirit. (Moore, I: 8).

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

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

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

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

Comparative Culture Styles

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

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

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

> Enclosed space, defined by walls, arcades and vaults, [as] the most important element of Islamic architecture. The tendency to an infinite repetition of individual units (bays, arches, columns, passages, courtyards, door-ways, cupolas) and the continuous merging of spaces without any specific direction or any specific centre or focus. And if a definite spatial limit is reached, such as a terminal wall, the surface that should stop the progress of anyone

moving through the building will be decorated with patterns that repeat themselves, leading on visually beyond the given limit of the wall, surface, vault or dome. (Grube, 13).

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

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

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

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

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

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

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

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

Decline in Style as Indicator of Cultural Decay

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

M N Vahia and N Nahava, of the Tata Institute of Fundamental Research, in their studies on the enigmatic Indus Valley civilisation, which is often assumed to have collapsed through environmental factors, conclude that Indus was subjected to the same cycles of decay as other civilisations. Furthermore, one can see the cultural decline in the decline of standards of craftsmanship and construction:

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

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

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

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

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

Interestingly, the cylinder-seals of the Indus, reminiscent of those of the Babylonian, markedly declined, as had the Babylonian and during analogous epochs of social decay. Khan and Lemmen ask, 'what do bricks tell us about these social changes?' Up to five changes in brick proportion suggest shifts in architectural preference and lack of control by those responsible for urban planning. The urban centres seem also to have been experiencing a reversal in population, including the loss of craftsmen, with the disintegration of cities into villages. (Khan and Lemmen, 7).

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

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

Literal *Collapse* of Rome

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

We're living in a city that's propped up with little more than matchsticks: and they're the only way the rent-man can keep his tenants from falling out, as he plasters over the gaps in the cracks and tells them not to worry when they go to bed (even if the place is just about to fall around them!). It's wrong for people to have to live in fear of house-fires and buildings collapsing all the time. Right now your next-door-neighbour is calling for the fire-brigade and moving his bits and pieces while your own wee garret is smoking and you nothing about it. If the folk at the bottom of the stairs panic, the chap who's trapped and the last to burn is the one in the top attic just under the roof that keeps the rain off himself and the pigeon's nest…(Juvenal, *Satires*, i. 3. 193ff).

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

The Present Epoch

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

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

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

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

> Similar observations can be made about many other modern nations, of course. But what is happening in Japan far surpasses anything

attempted in the rest of the world. We are seeing something genuinely different here. The nation prospers, but the mountains and rivers are in mortal danger …

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

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

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

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

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

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

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

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

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NIGERIA'S ECONOMIC INVASION BY BRICS COUNTRIES

Dr Gabriel Udendeh*

(PhD, COU, FCIB)

1.0 INTRODUCTION

Nigeria is proudly the most populous black nation in the world located in West Africa. "Proudly" in the sense that her citizens need no introduction given their courage; hard work; enterprise and volition to champion African issues. The country is an island to Atlantic Ocean, Benin Republic, Republic of Cameroun, Republic of Chad and Niger Republic. It occupies an area equivalent to 923, 768 square kilometers with a population of 188 million (NPC, 2017). The country is blessed with a clement weather, rich soil (extractive minerals and agriculture resources) and human capital. Africans, wherever they are, look up to Nigeria for salvation; though most have expressed disappointment over the past decades due to absence of commitment to this objective.

Politically, Nigeria has been through rough edges since independence the Great Britain gave her in 1960. The civilian regime the British Colonial Masters (BCM) bequeathed to Nigeria lasted for, barely, six years before its truncation, by the military, in 1966. However, a third attempt at civilian regime, in 1999; led by General Mathew Aremu Olusegun Obsanjo (a.k.a OBJ), has been sustained to date. This signifies stability in polity. Political stability is essential for economic development of any country. This probably informs the general belief that participatory governance, characterized by genuine rule of law, is antidote to political instability. General OBJ made more conscious attempts to entrench enduring polity in Nigeria than anyone, else, in the leadership seat of Nigeria. But for the strong rooted corruption weighing heavily against the process, economic foundation laid by OBJ would have made significant difference by now.

A cursory look at his regime (second coming) in 1999 would indicate he, among other reforms, introduced the global system of mobile telecommunication (GSM) in 2001. Today, GSM is a revolution in telecommunication technology, connecting over 180 million lines with huge employment generation (directly and otherwise) and contribution to gross domestic product (GDP). GSM-inspired ICT made young entrepreneurs to find succor in private-enterprise amid scorching unemployment occasioned by nepotism on the part of the political class. The latter allocate employment slots among them for immediate family members. OBJ in 2004 introduced two anti-graft agencies - Economic and Financial Crime Commission (EFCC) and Independent Anti-Corrupt Practices Commission (ICPC). Again, except for the inherent constraints, the agencies would have made great impact against corruption concerns in Nigeria by now. OBJ further introduced monetized fringe benefit (MFB) in the civil service, including sale of residential estates and official cars to civil servants. Today, the waste associated with contrived maintenance cost of these assets has been eliminated, while the referenced assets look better maintained under private ownership. OBJ reformed the pension scheme from the, erstwhile, defined benefit scheme (DBS) with significant underfunding to a well-funded contributory benefit scheme (CBS) with participation from both public and private sectors. In spite of the scheme having just about 7.0 per cent of the envisaged pool (scope), its consolidated credit balances of N7.0 trillion ($19.178 billion) remains the country's longest patient capital.

Other reforms OBJ initiated were: sovereign wealth fund (SWF) accounting for savings from crude oil prices above budgetary provision (formerly Excess Crude Oil Price Account); education, including introduction of private university system (2001) and establishment of an open university (2003); banking reforms (2004); virile foreign policy that saw to conflict resolution in Liberia, Sierra Leone and Ivory Coast. Attempts were further made at power, rail transportation and steel reforms but with little or no success. Overall, the foundations, laid in the period 1999 – 2007 may have started yielding results. Evidence is in the attraction for participation by the international community, including members of the BRICS countries. BRICS stand for Brazil, Russia, India, China and South Africa. The ensuing chapters will focus on each component of the BRICS with a highlight of their interest in Nigeria.

2.0 BRICS

As we probably know from contemporary economic history, the acronym BRIC (S) was coined in 2001 by Jim O'Neill, an investment banker, then, with Goldman Sachs Asset Management. This was contained in his publication -"Building Global Economics BRICs", (Wikipedia, 2017). Jim's prediction emanated from his study of models of economic growth and transformation of the peer countries overtime. Armed with this vision, foreign ministers of initial BRIC nations, in September 2006, met in New York on the sideline of United Nations General Assembly. The objective was to develop a philosophy towards realizing the spirit of BRIC. The blue print led to a full-blown diplomatic meeting of the relevant nations on June 16, 2009. This signaled the birth of BRIC economic group. South Africa was admitted to the group on December 24, 2010. By April of 2011, it attended the meeting of BRICS in Sanya, China, as a

full member (Wikipedia, 2017). BRICS is, therefore, an independent international organization that encourages commercial, political and cultural cooperation among group members. To register its resounding emergence on the world economic stage, BRICS pledged $75 billion to IMF in support of the latter's lending capabilities, subject to agreement to review the institutions' voting pattern. In Durban, South Africa, in 2013 (March), BRICS further proposed a new development bank scheduled to take-off by 2014, which did not commence as envisaged due to logistic issues. Collectively, BRICS has a population of 3.136 billion, aggregate GDP (purchasing power parity -PPP) of $8.119 billion, aggregate foreign reserves of $1,004. 0 billion and average life expectancy cycle of 70 (+) years, (Wikipedia, 2017). These are no doubt, intimating statistics.

2.1 BRAZIL

Brazil is located in South America with an estimated population of 207.65 million people; a GDP of $3,216.0 billion and external reserves of $362.744 billion. Brazil has literacy rate of 92.60 per cent and life expectancy of 75 years. Brazil is among the emerging economies with competence in diverse areas of human endeavor, including sports, industrial sector, oil & gas, as well as, culture. Brazil's appeal to Nigerians comes from its football prowess. Brazilian stars, including Pele, Ronaldo, Ronaldino, Kaka, etc., along with their ladies enjoy significant admiration from Nigerians. Alao (2011) noted Nigeria and Brazil have cultural affinity, as well as, historical ties. For instance, said him, a number of Nigerians supposedly from South West Nigeria, in the 17th and 19th centuries, found labour as slave workers on plantation farms in Brazil. A development that made Brazil has the largest black population outside Nigeria. Consequently, Brazil stands to benefit immensely from the diverse culture in Nigeria snowballing into Nollywood. Brazilian visibility in Calabar year-end carnivals, held every December, through their cultural troupe must be precursor to cultural integration at national level.

Aside from culture, Brazil plays significant role in Nigeria's oil and gas. It has demonstrated interest to leverage its expertise in bio-fossils and ethanol to strengthen economic ties with Nigeria. An African Development Bank Group (ADBG) reported in 2011 that Brazil planned to build a bio-fuel town in Nigeria and produce ethanol from sugar cane and palm oil (ADBG, 2011). Other areas of Brazil's interest in Nigeria include energy cooperation symbolized by the establishment of Nigeria-Brazil Energy Commission sometime in 2007-9. Brazilian luxury buses, especially the Mercedes or Marcopollo brand, are well-patronized by major transporters in Eastern Nigeria. It is expected that Brazil will show greater interest in setting up vehicle assembly plants in Nigeria, football academies and show more than passive interest in Nollywood to leverage on these potentials.

2.2 RUSSIA

Russia has a modest population of 144 million, a GDP (PPP) of $3,938.0 billion and external reserves of $358.500 billion. It has almost 100 per cent literacy rate (99.70%) and life expectancy of 70.5 years. Russia's involvement in Nigeria can best be traced to the latter's civil war (1967-70) where it played active role. Russia has continued to cooperate with Nigeria in areas of military logistics by providing specialized training to Nigerian military. It played a pivotal role at the launching of Nigeria's satellite – NigeriaSat-1 built jointly with a Russia's company. Russia's involvement in Ajaokuta Steel Industry got plunged into crisis after a whopping 95.0 per cent completion was achieved. Political commentators attributed the development to the global fear that a successful conclusion of the industry, as envisaged, would have launched Nigeria into world economic stage to the discomfort of industrialized world. In any case, for inexplicable reasons, the industry remains uncompleted, which the author thinks, was a lost opportunity for Russia to have cemented economic ties with Nigeria. Notwithstanding, Russia enjoys huge market in the supply of military hardware and armaments, including fighter jets and armored personnel carriers.

2.3 INDIA

India has a population of 1,324 million, GDP of $9,489.3 billion and external reserves of $352.131 billion. It has literacy rate of 72.0 per cent and life expectancy of 68.3 years. India has been long standing friend of Nigeria since the colonial era. This is probably because of commonality in colonial antecedents with British masters. In the late '70s to '80s, Indian teachers (academics) swamped Nigerian school system, some teaching arts subjects like West African History. Nigeria accommodated a good number of Indians during their mass exodus from Uganda under Idi Amin repressive regime within this period. Their teaching prowess has endeared them to Nigeria's education sector to date. India has strong ICT capabilities, which is being deplored in Nigeria at various sectors such as banking, aviation, e-commerce, steel industry and outsourcing services. The relative ease with which Nigerians understand India's technology and cost friendliness accentuated the penetration rate. India has significant break-through in medicine and Nigeria has acknowledged this with the flooding of Indian pharmaceuticals to Nigerian markets and periodic influx of Nigerians to India for medical vacation. A number of private hospitals in Nigeria are manned by Indian doctors and nurses. Recently, India took over borehole drilling industry leveraging their technology. The success of its motor vehicle industry is reverberating in Nigeria with Data making significant in-road. The success of Indian films and its usages to cement family ties with love influenced Nollywood philosophy. In books, Indian authors are simply the best in terms of subject matter dexterity and mode of delivery. They are easy to understand, pungent in their illustrations and versatility in localizing illustrations to

practical circumstances. When an Indian consultant taught the author Swaps in business finance, he used the illustration of exchanging a chicken for a duck, each with attendant risk. These risks are those of the chicken flying away in the process or duck escaping or dying in the process and risk of the receiver holding onto both the chicken and the duck resulting in losses to the other party. He, therefore, counseled that any effective swap arrangement must have a neutral (third party) who will hold both the chicken and duck to do the swap. India had opportunity to run the Nigeria railway system in the late '80s – '90s but this did not work out effectively.

2.4 CHINA

With a population of 1,404 million, GDP of $23,194.4 billion and external reserves of $3,899.28 billion, China is the second largest economy in the world next only to the USA. It is envisaged that at the end of President Trump tenure, China may have taken the lead given the latter's three and half economic reform lecture by its president Xi Jinping on Wednesday, October 18, 2017 (CNN, 2017). In the speech, China pledged to, among others, open up the world economy and reform its foreign exchange policies and financial markets to facilitate greater investor participation. China allayed global fears that, though its growth is unprecedented, will not pose threat to any country. This assurance is quite timely to African countries, including Nigeria. China has literacy rate of 96.4 per cent and life expectancy of 76 years. It has an enviable industrial capacity and significant enterprise. China has acquired competencies in virtually all sectors of the economy; though with focus on trade and construction to make in-roads in developing countries. It controls about 50.0 per cent of road/rail, hydro-electric dams, stadia and other basic infrastructure construction in Nigeria; though the US Secretary of State recently observed during his visit to India that China saddles developing nations with infrastructural loans without creating jobs (Sobowale, 2017). China has replaced virtually every European or American industrial product in Nigeria's market with its own products. Culturally, they are making efforts to penetrate local culture through institution of Chinese language programs in select Nigerian universities and scholarship to beneficiaries to conclude their studies in China. It has set up Chinese cultural centres in strategic cities; while accessing local markets by direct purchase of raw materials from farmers at the point of harvest. They sometimes blind-fold their host communities with welfare projects, including school buildings, hospitals and recreational facilities. In spite of this huge influence, Chinese efforts remain cosmetic to alter the state of alienation of Chinese culture to Nigeria's mainstream culture. A development that creates an atmosphere of fear that resonates in China's employment, industrial and social policies. All these combine to hinder effective reciprocation of Chinese trade balance with Nigeria. Worse still, Chinese products for Nigerian markets deliberately possess sub-standard quality; hence hardly substitutes European or American industrial products. Notwithstanding, China is set to out-pace other contenders in the Nigerian economy.

2.5 SOUTH AFRICA

South Africa (S/A) has the least population among the BRICS, of 56.0 million; a GDP of $762 billion and external reserves of $47.190 billion. It has literacy rate of 94.43 per cent and life expectancy of 63 years. Nigerian economy is like an extension of S/A's economy. When the World Bank in 2007-2010, observed that S/A's economy was growing tepidly, against Nigeria's robust growth averaging 7.0 per cent, S/A noted that as long as Nigeria's economy was on the ascent, S/A was good. South Africa uses a three-pronged approach of financial system; ICT and entertainment to economic development. It has a strong industrial base with virile capital market epitomized by Johannesburg Stock Exchange (JSE) considered the best on the continent. South Africa's banking system, since embracing King's Corporate Governance Principles in 1994, has remained attractive to global participation. The relationship between Nigeria and S/A is that of factory and market. Nigerian market with population of 188 million against S/A's of 56 million cannot be overlooked. South Africa took advantage of Nigeria's banking reform in 2006 when it's Stanbic Bank acquired the Investment and Trust Banking Corporation (IBTC) led by a maverick investment banker, Atedo Peterside. On the eve of handover, the South African investors initiated a 20 year development programme to out-grow First Bank Ltd, the biggest in Nigeria then. Incidentally, S/A introduced banking to Nigeria in 1892 following the advent of African Banking Corporation (ABC), in response to the request by the British traders in the sub-region. The failure of ABC to withstand the ensuing vagaries of economic circumstances informed S/A's decision to hand it over to Elder Dempster Steamship Company (EDCL), a trading cum transport company, in the sub-region (Udendeh, 2014). Today, Stanbic – IBTC Ltd has branches in virtually all the 36 states of Nigeria. It has seven equity funds, considered the most vibrant, against First Bank's six (Udendeh, 2017). Rand Merchant Bank Ltd (RMBL) is among the first few merchant banks that heralded Nigeria's purpose-specific banking model in November 2010. RMBL is known for its capacity for developing public-private-partnership (PPP) management across Africa, especially Eastern Africa.

Aggressive growth of S/A business in Nigeria is not limited to banking given its scant in business ownership noted at four in 1999, which rose to 120 by 2016 (Guardian, 2017). These businesses cut across telecommunication (led by MTN), power (Eskom), Entertainment (Multi-choice), tourism (Protea Hotels), merchandise stores (Shoprite) and banking (Stanbic-IBTC & RMB). All these are mega companies. On entertainment, the sprawling profile of Nollywood is being midwifed by S/A satellite cables (M-Net or DSTV), which they accentuate through reality shows

or music competitions. S/A's continued development of tourism infrastructure in Nigeria accords with the latter's quest for tourism. In the same vein, their sprawling mega shopping malls epitomized by Shoprite has deepened Nigeria's taste for shopping and so do fast food. S/A companies are doing greatly in industrial products, extractive industry, education, construction, insurance, asset management and extractive industry. The greatest advantage of S/A in Nigeria is the familiarity of the operating environment. The country shares a number of linkages with Nigeria aside from both being members of one continent. Its Bantu tribe, for instance, shares commonality with Tiv people of Middle Belt Nigeria in terms of physical appearance, culture and language. South Africa has every reason to feel home in Nigeria while their colleagues in BRICS fret over mundane political tension and allied instabilities. S/A has several avenues to have any genuine concern sorted out in the event of dispute, which is bound to occur even among family members. These avenues include, first, as two leading economies in Africa; second, as black leaders and thirdly, as Africans using African solidarity (UA).

3.0 HOW BRICS CAN EVOLVE A SYMBIOTIC RELATIONSHIP WITH NIGERIA

The statistics exposed by the BRICS as an economic group and initial strategic steps taken so far indicates the group's sense of determination to alter the status quo. The group's sustained new economic order will trigger attraction for strategic alliances with new partners. Nigeria appears to be a darling in the scenario for several reasons, for instance, Brexit will necessitate post-EU Britain to fall back on its commonwealth partners of which Nigeria is strategic; the emergent EU will equally find Nigeria relevant if her political leaders are strategic in their policies; a post-Trump US will seek to recover lost ground in an aggressive manner characteristic of the US spirit; while BRICS will strengthen its stranglehold on Nigeria by playing an equity-based card in terms of fairness and reciprocity. Granted that Nigeria has embraced BRICS as a group, competition among BRICS members for economic interest in Nigeria will be leveraged by the principles of greater than just economic ties. Brazil, for instance, has historical affinity and cultural relations with Nigeria. It may take long for this to be realized fully but all depends on strategic initiatives of policy makers of both countries. India has a long tradition of association with Nigeria and may seek a greater integration to Nigeria's society; after all developments in US post-2016 polls have shown that India may prove a more reliable democracy than the US. Already, companies owned by Indians are doing vast businesses in Nigeria, including textile industry. For South Africa, blood is thicker than water, at the peak of Xenophobia in that country; South African President, Jacob Zuma commissioned his statute in Owerri, Imo State, Nigeria (October 2017). Owerri is the heart-beat Igbo land whose natives suffer greatest Xenophobia effect in South Africa. President Zuma's visit coincided with the official opening of 199-room Protea hotel at Owerri.

This appears an ostensible strategy to douse the ill-feeling subsisting among the two countries as a result of developments in South Africa. After all, the over 120 South African companies operating in Nigeria employ, mostly, Nigerians. Nigeria has over one million citizens in South Africa, the highest in any single African country. Brotherly blood must flow between them. For Russia and China, they need to have more than economic ties to compete favourably in this arrangement. Interestingly, China and Russia has leverage over BRICS members in literacy rate (China, 96.0% and Russia 99.70%) as against Nigeria's about 47.0 per cent. This suggests that education is a low hanging ripe fruit for immediate harvest in Nigeria. It must be noted that not only BRICS countries are in contention for economic penetration of Nigeria. Other African countries, including Ethiopia; Egypt; Morocco; Tanzania, Mauritius and Ghana have interests based on their respective competences. Ethiopia is noted for its vibrant aviation industry has its Ethiopian airline operating from four destinations in Nigeria (Abuja, Lagos, Enugu and recently, Kaduna). The airline with a near-status to a national carrier in Nigeria is in the process of partnering with Nigeria to float the latter's national airline. Tanzania and Mauritius cut their teeth in micro-credit and banking, respectively, both operating in Nigeria remarkably. Egypt is visible in tourism; while Morocco oscillates between oil & gas transportation aspiration through its famous trans-African pipe-line and planned fertilizer plants. Ghana hopes to take advantage of Nigeria's epileptic power supply tap the market. It is already making a statement in university education. Nigeria is not totally dormant in its efforts, having made reciprocal gesture through private sector led by Dangote Industries Limited (DIL) and United Bank for Africa Plc (UBA Plc). The two brands have become the face of Nigeria across Africa and beyond with their maverick managers (Aliko Dangote and Tony Elumelu) continually opening new fronts.

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THE HISTORY AND CURRENT WAY COUNTRIES TAX INDIVIDUALS AND ORGANISATIONS WITH SPECIAL REFERENCE TO NIGERIA

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

Introduction

The dire need for funds for development has become a challenge to many countries. This has made taxation a very important subject globally. The insufficiency of funds is in spite of the availability of so much wealth in the hands of a small fraction of the society. This scenario has exposed the tax administration system to questions as to its effectiveness as a tool for funds mobilisation and income redistribution.

At this point, it is necessary to explain the subject matter, taxation, before forging ahead. Taxation may be defined as the system of taxing people[1]; as individuals or organisations. Taxation in itself is a suffix of the word tax. ''Tax'' is derived from the Latin word ''taxare'', meaning 'assess'[2]. The word 'assess' is the method of imposition of tax. While it('assess'/'assessment') remains one of the technical components of tax administration, it evolved over the years and has always had a technical basis for its application, such as ratio of quantum of services consumed, obligation of citizenship, ability to pay principle, etc[3]. Tax may be levied on account of services provided or to be provided by government. Therefore, the level of tax compliance relies to a large extent on the ability of government to justify the reasons for the imposition, collection and utilisation of proceeds of tax collection. A solution to the dire need for funds for development is therefore not mystical since it depends on the dynamics of the fulfilment of the obligations of the taxpayer on the one hand, and government on the other.

The historical dire need for funds for development brought about the tendency for the imposition of excess tax burden on taxpayers, the people. The expected natural resistance to excess tax burden and the need to curb it, led to the development of the principle of checks and balances in tax administration system. Thus taxation is run on systems embedded in checks and balances that aim to protect taxpayers.

Global overview of manner of imposition of tax

Amongst the definitions of tax is that it is ''an involuntary fee levied on corporations or individuals that is enforced by a level of government in order to finance government activities''[4]. This definition cuts across global tax administration tendencies. The growing demand on government for social services makes it imperative for government to design appropriate tax revenue maximization strategies.

Tax revenue maximization strategies have resulted in the evolution of various tax administration systems, development of tax types, tax compliance systems, means of identification of taxable persons and taxable income, etc. In designing tax maximization strategies, countries are mindful about the flow of investment (globally and internally) and therefore strive to make their tax systems more competitive. This is in cognisance of the fact that investors carryout pre-investment comparative tax analysis before choosing investment destination.

In view of the above, tax authorities learn from one another and adopt/adapt whatever system is considered best practice. Therefore, methods for the identification of the taxable person (individual and corporate), the tax types, tax enforcement strategies, etc are similar.

Specifically, the tax systems are based on two broad categorisations namely;

(a) Worldwide tax system

This is sometimes referred to as citizen based tax system. In this case, tax is paid on worldwide income of individuals and corporations that are citizens of the taxing country, wherever derived. Income is grossed up, although tax credit may be granted for taxes paid outside the tax jurisdiction;

(b) Territorial tax system

Tax is imposed on account of place of residence of the taxable person (individual or corporation).

In practice most countries apply the territorial tax system. To this extent tax is paid in the place of residence of the individual and corporation. However, some countries have a hybrid of the two systems. In applying the residence based system, a major challenge is the determination of principal place of residence and

the technical test of physical presence, which is based on domestic laws[5].

An overview of other tax categorisations and classifications will be provided during the discussion of the Nigerian perspectives.

Taxation of Individuals and Organisations: The Nigerian Perspectives

By way of short history, taxation in the pre-history period in Nigeria can only be imagined, due to inadequacies of records. What is clear is that human development is a matter of environmental determinism, which eventually influences the culture of the people. Nigerians are noted for their communal culture, as opposed to individualism in the culture of Europeans. Relics/evidence of taxation along communal lines can be found in Personal Income Tax Act, chapter P8, Laws of the Federation of Nigeria(LFN), 2004, as amended, that is,''…..of individuals, communities and families''.

At a point in history Britain colonised communities and peoples that constitute present day Nigeria. The British introduced their tax administration system in Nigeria. The first step was the imposition of income tax in Northern Nigeria in 1917 by Lord Fredrick Lugard[6]. The tax was called community tax. The appellation of the tax gives credence to the assumption made above regarding the communal culture of the people. The tax was later extended to the rest of the country through the Native Revenue Ordinance; Western Region, 1918 and Eastern Region, 1928. In 1940, the earlier native revenue ordinances of 1917, 1918 and 1927 were consolidated and incorporated into the Direct Taxation (Ordinance), No.14, 1940[7].

3.1. Other developments in tax administration

The brief history of taxation in Nigeria will not be complete without mentioning the tax resistance that arose in the course of the imposition of various taxes. They all followed the pattern of tax protests/resistance that took place in other parts of the world; Britain, United States of America, etc. Examples of tax resistance in Nigeria include;

(a) In 1914, there was tax resistance in Ijebu Land. There was another tax related riot in the same place in 1918. Over five hundred (500) people were killed in the two events.[8]; and

(b) In 1929, women rioted in Aba over rumoured plan to impose tax on women[9].

3.2 Taxing powers

Arising from age long experience of the tendency of the executive arm of government to impose heavy tax burden on the people and to prevent tax resistance/protests that may result, the taxing powers in Nigeria are shared between the executive and legislative arms of government. This is to ensure separation of powers, and to assure checks and balances[10]. This principle, of checks and balances in taxing powers, agrees with the broad principle, of separation of powers, propounded by the French Philosopher, Montesquieu in 1784[11].

Consequently, the principle of separation of powers has always been enshrined in the Constitution of the Federal Republic of Nigeria. While the executive arm formulates and implements tax policies, in pursuance of the 1999 Constitution, as amended, the National Assembly is vested with the powers to impose tax on income, profit, capital gains, and customs and excise. This power is contained in the exclusive legislative list. Therefore, only the National Assembly can make tax laws for the three tiers of government.

3.2.2 Other checks and balances

While tax policies and administration are within the purview of the executive arm of government, the Legislative arm makes laws for the imposition of taxes. On the other hand, the judiciary is responsible for the interpretation of laws and adjudication in cases of tax disputes. This arrangement provides a safe guard for the rule of law in tax administration in Nigeria.

3.3 Current tax systems in operation in Nigeria

3.3.1 Hybrid of worldwide and territorial tax system

A critical look at the Nigerian tax laws reveal, contrary to literature, that Nigeria operates a hybrid of worldwide (citizen based) and territorial (residency based) tax system. In pursuance of Companies Income Tax Act, chapter 21, LFN, 2004, as amended; charge of tax, tax is payable upon the profit of any company accruing in, derived from, brought into or received in Nigeria. The fact of subjecting profit brought into Nigeria to further tax implies a kind of taxation of worldwide income. Personal Income Tax Act has similar provisions. However, such profits/incomes are exempt from further tax if they are brought into Nigeria through approved channels.

3.3.2 The self-assessment tax regime

From the practice of a system whereby assessment notices were issued by government officials before payments of tax could be made, Nigeria adopted the globally popular self-assessment tax system. Under this system, the taxpayer computes/completes the tax liability and the tax returns, pays the tax and files the appropriate tax return with the relevant tax authority. The practice is that the declaration of income and payment of tax are concurrent, in a self-assessment tax regime. This removes the lien of assessment notice before payment is made. However, the manner of self-assessment differs from tax type to tax type, and as regulated by appropriate laws.

The self-assessment tax system is indeed supported by the Constitution of the Federal Republic of Nigeria, 1999, as amended, as it provides that ''it shall be the duty of every citizen (individual and corporate) to declare his income honestly to appropriate and lawful agencies and pay taxes promptly''.

However, the Revenue must undertake post tax returns filing control measures such as verification of profits/incomes declared and of re-assessment (additional assessment) where necessary, and to apply appropriate sanctions, if the need arises.

3.4 Tax types in Nigeria

Tax types are one of the fiscal tools of tax revenue maximization. In this regard, taxes may be classified broadly as direct or indirect. The classifications are in accordance with the tax base and fiscal objective.

Direct taxes are taxes imposed directly upon persons or property thereof. The burden of direct tax is not shifted[12]. Indirect taxes, on the other hand, are taxes on things, goods and services. In most cases they are price inclusive. The burden may be shifted along the lines of transaction up to the final consumer.

Direct and indirect taxes in Nigeria are similar, to a large extent, to those of other countries. The numbers are also comparable. A breakdown of these taxes is given below:

Direct taxes
- Petroleum profits tax;
- Companies(corporation) income tax;
- Personal income tax;
- Education tax;
- Information technology development levy;
- Capital gains tax;
- Stamp duty; and
- Entertainment tax (depending on who is paying).

Indirect taxes
- Value added tax;
- Consumption tax (charged by some States on designated items);
- Custom duties; and
- Excise duties.

There are many taxes and levies collected at State and Local Government levels on account of fiscal federalism. They are collected in accordance with Taxes and Levies (Approved List for Collection) Act (Amendment) Order, 2015. Eight of the taxes are collected at the Federal level, twenty-five at State level (with some additions in some States) and twenty at Local Government level.

3.5 Tax administration and compliance practices

Tax administration and compliance practices are guided by the law that regulates each of the tax types.

Therefore, basic tax obligations such as due date for filing tax returns and payments may differ.

4.0 Summary and conclusions

The implication of the definition of tax is that it can only be enforced by Government. Therefore, the extent to which taxation achieves desired objectives depends on government.

An overview of the history and current practices in taxation reveals that there has always been unwillingness on the part of taxpayers to pay tax. Since it is income that suffers tax, the general unwillingness to pay is demonstrated by shielding taxable income and sources thereof. In an attempt to maximize tax collection, government devised many tax types to ensure inclusiveness of all types of income and income laden transactions in the tax net. In this way the opportunity for tax avoidance is reduced. Tax types are similar around the world, including Nigeria.

It is the dire need for fund for development that activates tax revenue maximization strategies. There is always the temptation to increase the tax burden on the people, by the executive/spending arm of government. Taxpayers have always resisted such increase. A solution was developed around the quagmire through power sharing arrangement between the Legislature, the representative of the people, and the Executive arm of Government. This led to separation of powers. In the case of Nigeria, the Executive arm of Government has responsibility for tax policy and administration, while the Legislative arm makes laws that regulate tax administration and brings tax policies into effect. Where there is a conflict, the judiciary resolves the dispute. All of these efforts are to ensure fairness and equity in taxation. And to satisfy the age long clamour of ''no taxation without representation''.

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[12] https://www.quora.com

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ENGLISH LANGUAGE TEACHING IN MOZAMBIQUE: EVALUATION OF THE PRIMARY SCHOOL ENGLISH CURRICULA

Dr Godwen Veremu*

Background

Merged within English speaking countries, Mozambique, a Portuguese colony, struggles to break the language barrier which impedes equal opportunities of the Mozambicans in trade, education, jobs and communication. Among the South African Development Community states (SADC), only Mozambique and Angola have Portuguese as their official language. (Veremu, 2015).

Obviously, as a Portuguese colony, which dates back to the 15th Century through Vasco Da Gama's expedition to Africa, Mozambique adopted Portuguese as the *lingua franca*, apparently abandoning more than 23 dialects spoken in the country.

In its quest for regional and global insertion, where English Language is predominant, the Government of Mozambique introduced the English subject in its School Curricula in the 80s. Initially, English language was taught at upper secondary school level but as the standard of the graduates remained questionable, it was gradually introduced in the 3rd Cycle of primary education in 2004, on the following basis:

> [1]English is a language of international communication, used in various dominions such as scientific knowledge, commercial transactions, among others, which makes it indispensable its mastering. (MINED, 2003:33)

The introduction of English language in primary education came together with the government's agreement on adopting the Fast Track Initiative (FTI) in primary education. The FTI principles targeted education for all by 2015. (https://ec.europa.eu) Retrieved 14.12.2016.

As one of the main goals of the EFA initiative, Mozambique managed to upgrade literacy rate from 48.2% in 2003 to 58.8% in 2015 (Adult 15+). (https://knoema.com) Retrieved 15.12.2017.
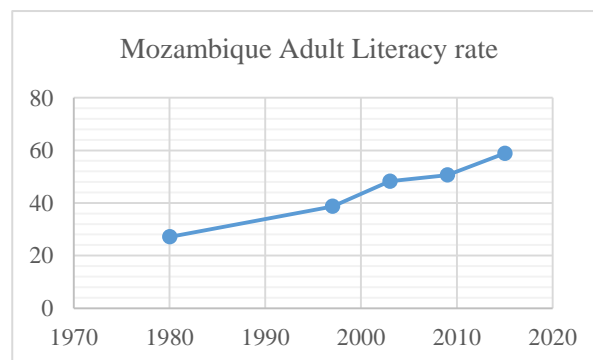

Fig. 1. Mozambique Literacy rate from 1980-2015

Regardless the increase in the literacy rate, the quality of primary education graduates has affected negatively other upper subsystems of education that everyone is aware of the impacts. During her public speech, the Minister of Education and Human Development, Conceita Sortane, clearly admitted that the quality of education in the country was poor.

> '*Reconhecemos que a qualidade de ensino no pais é fraca.....*' Conceita Sortane, Ministra da Educação e Desenvolvimento Humano. (www.tvm.tv-omline.mz) Retrieved 11.2017)

English language teaching is not an exception. While the country hoped to have fluent speakers of English by the end of secondary education, it is amazing that even most of higher education students cannot understand the language.

Introduction

This paper discusses English Language Teaching as a foreign language in Mozambique by evaluating the primary education curricula, which, doubtlessly failed to meet the country's target of having students who could understand English vocabulary for communication by the end of upper primary education (Grades 6 and 7). The Basic Education Curricula (*Plano Curricular do Ensino Básico - PCEB*), describes the main objectives for introducing the English language in primary education as:

> [2]Thus, the introduction of English language from the 3rd Cycle of primary education, has the objective of teaching the student the basic vocabulary for communication. (MINED, 2003:33)

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[1] Author's translation from Portuguese Language

[2] Author's translation from Portuguese Language

As this objective was not met in the targeted period (2004-2015), this study concluded that two main components contributed to the weaknesses:

- teacher recruitment criteria, and
- learning content vs learning hours.

Teacher recruitment criteria

Introducing a new subject in the education curriculum required the Ministry of Education to adopt teacher recruitment criteria, as the teachers who were already in the system did not understand English. The Government had no option other than employing school leavers, particularly Form 4 and 6 from neighbouring countries, mainly Zimbabwe, Malawi, Zambia and a group of Mozambican refugees who had fled from the country during the 16-year civil war. The teachers understood English, but were not qualified so the results were obviously dull. According to the Ministry of Education data base, in the year 2000 primary education had 42.390 teachers, where 38% were unqualified. (*MINED – DP, INDE/ base de dados*). It took time to change the scenario and a good number of the unqualified were English language teachers.

In the quest to have qualified primary school teachers, the Government implemented one-year teacher training system, commonly known as Grade 10 +1 (*10ª classe +1*). Teacher Training Colleges were built in almost all provinces in order to meet the demand. For unqualified teachers already in schools, the same training was given as in-job service through pedagogic nucleus in schools oriented by a tutor. The training was an emergency move to provide primary school teachers for all subjects including English, and was expected to accomplish the mission by 2015. However, due to the growing number of student intake in primary education, the training system was extended to the present moment. It is beyond doubt that one-year training is not enough to train a good teacher, but it seemed the Ministry had no other option as it had already signed the global EFA deal.

Teacher recruitment is fundamental in the education process because the results of any education system are influenced by the teacher. If we look back at how English teachers were admitted in primary education we can conclude that basic standards were omitted. According to Mitchell, J. K. et al (2001), three teacher admittance criteria should be observed, namely 'Professional documentation, Academic Standards and Professional Standards'.

While the Curriculum Vitae is the basic professional document to evaluate teacher candidate's professional experience, the Certificate covers for Academic Standards and Professional Standards. The admittance criteria ignores the judgement of skills, behavioural characteristics and disposition of teacher candidates.

Due to deficient admittance criteria and shortage of teachers, the quality of education was affected.

In their paper entitled *'Desafios do Papel do Docento no Século XX1'*, Veremu & Matola (2016) revealed that the quality of education the students receive reflects the quality of the teacher.

In 1983, Mozambique introduced the National System of Education by the Law 4/83 of 23 March. The System was revised by the Law 6/92 of 6 May. One of the reasons for the revision was poor teacher performance, as a result of weak teacher training systems. However, another revision was done in 2003, and surprisingly teacher performances remain questionable, particularly in primary education. (MINED, 2003:17).

Subject content versus learning hours

The government of Mozambique declared free primary education for all as a way to accomplish the EFA deal for all its citizens up to grade 7. One of the most important motivations was to supply school books to all pupils. Until now, the English subject is taught with the aid of free textbooks and exercise books. With all this support plus a good teacher, it was confident that students could master the main English vocabulary for communication by the end of the 3rd Cycle of primary education. However, the expected results are not yet met. A closer observation and evaluation of the content versus learning hours concluded that these two components do not match. While the content is extensive, going against the objective of '*teaching the student the basic vocabulary for communication',* the learning hours are less and do not give students enough opportunity to practice the language. See the table below:

Subject/ Areas	Classes						
	1	2	3	4	5	6	7
Portuguese Language	12	12	10	8	8	6	6
Local Language			2	2	2	2	2
English Language						3	3
Drawing	2	2	2	2	2	2	2
Music	2	2	2	2	2	2	2
Maths	8	8	6	6	6	5	5
Social Science				2	2	2	2
Natural Sciences			2	2	2	2	2
Art	2	2	2	2	2	2	2
Physical Education	2	2	2	2	2	2	2

Table 1. Learning hours per week - Primary Education

(Adopted from PCEB, MINED 2003:42)

Although the curriculum suffered some changes in the previous years, English Language subject is still taught in 3 hours per week. Our point here is a comparative analysis of the content weight versus learning hours, not only to mean that the learning hours should be increased, but to make the necessary adjustments to accommodate the learning contents. Let us take grade 6 content for example:

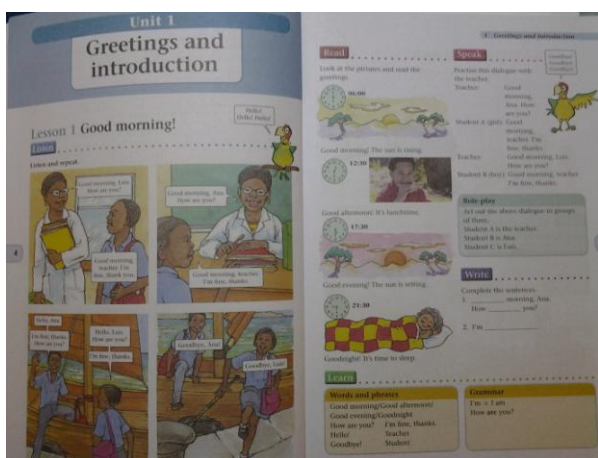**Unit 1: Greetings and introductions**

Lesson 1: Good morning.

Lesson 2: What is your name?

Lesson 3: Famous people.

Lesson 4: The alphabet from A to Z.

Lesson 5: How do you spell that?

Gouws & Latti (2012:4)

This is the first English lesson of grade 6 (the first class of English subject). It is 45 minutes long, so it is doubtless that they cannot learn how to greet and introduce themselves in just 45 minutes, considering the numbers of students which ranges from 75 to 90 in each class. Looking at the pages above, there is other content besides greetings and introductions. There is new vocabulary: *sun, rising, lunchtime, setting, sleeping, and telling time*. Even though we are aware that language is better taught in context, but as a first lesson, we are not sure if the vocabulary above can help the students learn how to greet and introduce themselves in 45 MINUTES! In our observation, students who finish grade 6 stammer to greet anyone in English, let alone know the meanings of *sun rise, sun set, lunchtime*. We just feel that there is no reason of including this vocabulary in the first lesson, instead of helping students, this is confusing.

If we look at the sequence of the topics for Unit 1, we see that by Lesson 3 students are taught about 'Famous people', followed by the 'Alphabet A-Z' and 'Spellings'. It's just clear that children cannot master all this content in 5 lessons (TWO WEEKS!).

In grade 7, we took Unit 2 as an example.

Unit 2: School

Lesson 1: Welcome to my school.

Lesson 2: Please, come inside.

Lesson 3: What time is it?

Lesson 4: About your day.

Lesson 5: Monday to Sunday.

Lesson 6: Your school timetable.

Lesson 7: Today and yesterday.

Lesson 8: Do what you do, do well.

Lesson 9: What can I do? (Gouws, Cambinda & Latti, 2012).

Lesson 1 of this Unit presents the following content:

Vocabulary (wall, pillar, door, roof, school yard, window frame, head teacher, classroom, staffroom, toilets, canteen, and school hall).

Grammar (the verb **to be**; Prepositions – next to, between, opposite, in front of, in).

According to Doff (1988:1), presenting vocabulary involves some basic techniques to make sure students understand:

Say the word clearly and write it on the board.

Get the class to repeat the word in chorus.

Translate the word into students' own language.

Ask students to translate the word.

Draw a picture to show what the word means.

Give an English example to show how the word is used.

Ask questions using the new word. (Doff, 1988:1).

To effectively teach new words, it is then concluded that it is not wise to present more than seven vocabulary items in one lesson. However, in this particular 45-minute lesson, there are more than 12 words to teach! It is beyond doubt that children cannot be able to understand the new words and use them correctly in context, let alone retain them for future use.

Besides presenting vocabulary, there are also grammar points in the same lesson: *verb to be and prepositions*. I really doubt any teacher's ability to teach all this stuff in only 45 minutes!

The lesson plan sequence shows that there is very little room for vocabulary review and practice in the following lessons. Lesson 2 clearly ignores the

vocabulary learnt in Lesson 1, and introduces other new words: (*desk, chair, picture, floor, ruler, pen, rubber, pencil, draw, sing, stand, walk,* and others), and new grammar points (*possessive pronouns*).
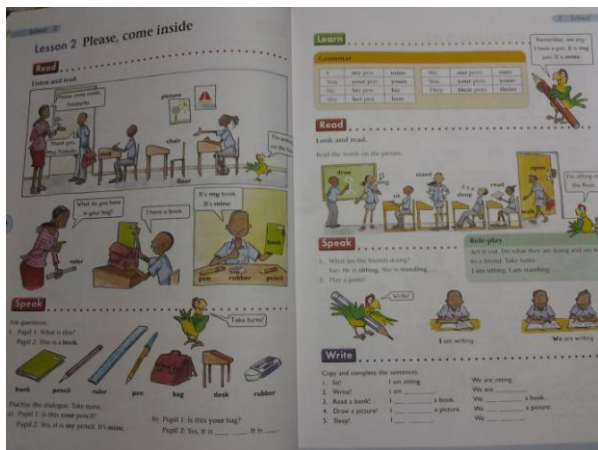
Gouws, Cambinda & Latti (2012:22-23)

Huckin & Coady (1999:185), defend that 'the level of vocabulary any speaker has doesn't only depend on the learning of the language in the classroom, but also on the environment and exposure to the speakers and materials related to the language'. However, the Mozambican context is different because Portuguese is the language of instruction and most spoken in almost all homes, making it difficult for students to practice English outside the classroom.

The results of the disequilibrium between content and learning hours are reflected in students' English Language performance after completing Grade 7. They don't understand the language and when they get to Secondary or Higher Education, English Language looks like a new subject.

Conclusion and Recommendations

If teaching basic vocabulary is the main objective of teaching English Language in primary school in Mozambique, (MINED, 2003:33), then didactic principles of teaching vocabulary must be observed to achieve the goal. Doff & Ur shares the same views on effective teaching of new words:

> Presenting new vocabulary involves showing the form of the word (how it is pronounced and spelt); showing the meaning of the word clearly; giving students a chance to hear how the word is used. (Doff, 1988:126)

> The learner has to know what a word sounds like (its pronunciation) and what it looks like (its spelling). These are fairly obvious characteristics, and one or the other will be perceived by the learner when encountering the item for the first time' (Ur, 1996:60).

Schmitt, et al. in Veremu (2015) mention an important fact of the mother tongue's influence on second language vocabulary acquisition.

> Second language learners, too, face the problem of establishing the range of reference of new words and expressions that they meet, and a good deal of exposure may be needed before they have enough experience of the way words are used to be able to do this accurately (Schmitt, N. et al, 1997:164).

Discussing the 'Challenges in Teaching English Language', Veremu (2015) stressed the influence of Portuguese phonology in learning English. While Mozambique is a Lusophone country, pronouncing English words is a great challenge, hence teachers must make sure that when they teach new words they have to stress the pronunciation and the spelling.

However, if we look at the English learning content in Primary Schools, we conclude that the syllabi designers did not consider the main aspects of teaching new words presented above, that's why students face serious problems in speaking, reading and writing English.

This study recommends the Ministry of Education and Human Development of Mozambique to review the English program for Primary Education, considering the teaching content versus learning hours. It is likewise advised that the program designers observe the number of new words to teach in each lesson and give enough follow-up exercises to practise the vocabulary. On the other hand, teachers are recommended to invest in their professional development and evaluate students' real performance at the end of each learning Unit. It's wise to divide the lesson content into teachable chunks, other than rushing to complete the program with empty headed students.

Finally, Mozambique and other non-English speaking countries, should invest in teaching English Language considering Teacher recruitment criteria and Learning Content versus Learning Hours so that the objective of having English speaking citizens can be achieved.

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THE ISLAMIC IDENTITY OF POLITICAL ISLAM IN THE STRUGGLE FOR IDENTITY AND POWER IN THE ISLAMIC REPUBLIC OF IRAN

Dr Kemal Yildirim*

Abstract

The Revolutionary Islam in Iran in 1979 turned political Islam from a fantasy into a reality. The leader of the revolution was Ayatollah Khomeini, who is known as one of the most powerful religious leaders, of one of the most populous countries in the Middle East. He managed by a revolution to overthrow its pro-western monarch, the Shah, and thus replaced him with a theocracy. Iran's new leader, a devout cleric, had been living Turkey for a while and then in exile in France.

This paper will analyse the struggle for identity and power in Iran.

Keywords: Revolution, Islam, Islamic identity.

Introduction

Although some Muslim scholars believe that political Islam has never lost its political influence in the Muslim World it is therefore considered to be a political project as we can see the growth of political Islam in Iran is likely to be one of the most important ideological events of the past century with a faith and code of conduct. Actually to many Muslim scholars "political Islam" is unclear - and many Muslims don't accept the term "political Islam" at all, though western scholars pretend to define it as a political process while others say politicisation is a reaction to poverty and racism here and Western foreign policy abroad.

However Islam is a faith and code of conduct for over a billion people worldwide. I believe that today, a more political set of Islamic ideas has gained ground in whole in Europe's Muslim communities. I think a number of Shi'a Muslim scholars think that Iranian revolution as something genuinely Islamic, not caring whether it was Shi'as or Sunnis who led it.

To some scholars the Islamism in politics inevitably has been forced to engage in power politics since taking power of the Iranian state in 1979. The result is a governmental structure which essentially subordinates the interests of Islam and the Iranian people to the interests of the state.

Islam and Politics

The definition of Islamism in the West is usually seen as a rhetoric dilemma in which it needs pragmatic way of approach to be described when argued with western scholars it is commonly in conflict with western Theocrats. For instance most of the Liberal Islamist thinkers such as Abdolkarim Soroush, look more or less highly influential scholars, is by terminology carelessly lumped into the same category as Osama bin Laden and the Ayatollah Ruhollah Khomeini. In popular discourse, Islam is commonly assumed to be the pre-eminent political factor in Muslim societies, and is frequently suggested to be the causative influence of any number of negative political outcomes.

A number of Muslim movements may perhaps do espouse deeply unclear ideas and practices in conflict, and the fact of the previously identified gap in Islam's political philosophy may probably not disguise the reality that common and usages all have found their own, with a very convincing approach may answer the arising questions

For instance, the authority of a number of organisations such as the conservative al-Azhar, which has used Islam to support the Mubarak and Saudi regimes, is increasingly questioned while this happens at Turkey's Directorate of Religious Affairs, or Diyanet, in Turkey it also questioned time by time for its fatwas or statements. Diyanet, which is a state institution affiliated to the Prime-ministry, has found the authority to interfere every sphere of life and regulate many fields due to the ruling Justice and Development Party (AKP)'s Islamisation policies[1].

In 2016, AKP deputies had tried to introduce a law enacting that if a girl, who suffered from sexual abuse, is married up with her rapist, the rape would not be considered a crime. The Turkish government had to withdraw the relevant draft law after severe criticisms.

However, one of the authors at Birmingham University, Abdelfettah Ibrahim says that Iran- as a system of values of Islam is arguably better suited to opposition and resistance than sustaining governmental legitimacy. It is rather flexible and easy to criticise corrupt politicians on the basis of 'Islamic' values such as building an internal or external honesty and integrity. The most complex thing is defining a pragmatic political project based on the ideas of the ancient religion. To me, the religions of the ancient world provide answers to people's questions about life

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[1] https://news.sol.org.tr/turkish-govt-says-diyanet-obeys-allahs-laws-fatwa-encouraging-child-sexual-abuse-173798

and death and, in this regard, are no different than those faiths practiced in the world today.

Islam is seen as an important personal signifier in pursuit of tangible political goals according to Abdelfettah Ibrahim, but it may also be an important element to remember that it is also perhaps part or full pre-modern and heterogeneous belief system that in reality provides few definitive answers to modern political conflicts[2].

According to Abdelfettah Ibrahim, he believes that the Iranian regime, despite its theoretical rejection of the nation-state, also justifies its existence through a mixture of Islamic, nationalist and anti-imperialist rhetoric. Such as the position as one of the few Islamist states may have demonstrated how difficult it is to keep a consistent 'Islamic' political ethos alive in all areas of policy however we are aware that Munson believes that "Islamists generally condemn nationalism, yet they are often remarkably nationalistic. One is reminded of the relationship between Marxism and nationalism." As is the case with Marxism, the easy equation of resistance with moral good sometime may prepare potential ground towards Islamism to be a powerful ideological tool for those suffering under the yoke of imperialism.

The complex responses of Western conservatives to the threat of a supposed globalist Islamism –which arguably looks more a kin to a series of state-building projects- thus Ibrahim suggests that Islamism in some ways plays a similar structural role in anti-imperial politics to that previously inhabited by Marxism.

Khomeini, like many Islamists, rejected the concept of nationalism on 'religious' grounds, seeing it "as a Western strategy designed to divide and weaken Muslims."[3] In spite of this, he conceded that it was acceptable "to love one's fatherland and its people and to protect its frontiers."[4] Such comments suggest that Khomeini had a complex relationship with the idea. He saw the deviation from 'true' Islam as the reason for Iran's weakness at the hands of the imperial powers, with the American-backed Pahlavi Shah being the symbolic and functional manifestation of corrupt Western dominance in the country. In this context, the ethno-nationalism promoted by supporters of the Shah, which emphasised the glory of the pre-Islamic Persian empire, had to be rhetorically rejected- and with it, the idea of non-Islamic Persian identity as a key signifier in Iranian culture.

But in response to the Iranian parliament passing a bill providing diplomatic immunity to American civilian

and military personnel, supposedly in exchange for a $200 million loan from the United States, Khomeini declared:

> *They have sold us and our independence[...] If they had the slightest bit of feeling for the national honor, they would have called for general mourning[...] Our dignity has been trampled underfoot; the dignity of Iran has been destroyed[...] They have reduced the Iranian people to a level lower than that of America's dogs. If someone runs over a dog belonging to an American, he will be subject to investigation and prosecution, even if he is "the shah" himself. But if an American cook runs over "the shah of Iran" or any other important person, no one can prosecute him[...] You have sold the independence of Iran and its dignity to reduce it to the level of the enslaved and most backward nations.[5]*

So it looks that Khomeini in theory rejected the idea of the nation, he was an effective politician who could nevertheless appeal to Iranians' common identity.

Khomeini believes *Iran should not just be an Islamic republic but a clerical republic.*

> *Khomeini wants to be loyal on the principle "Neither West Nor East" that is not only a political struggle against the superpowers (the US and USSR) but, more importantly, an ideological struggle to keep Islam uncontaminated of all foreign ideas, whether they originate in the West or the East (sic). Since Marxism, rather than liberalism or fascism, is the main ideological force among the non-religious groups, the struggle for Islamic purity turns into a war against Marxism. Moreover, since it is the clergy who decide what is true Islam and what is not, non-clerical Islamic groups -- namely the revolutionary Mujahidin -- are in danger of being denounced as "deviators" and "mixers" of Islam with Marxism. The forthcoming months are likely to see the intensification of the clerical campaign to stamp out not only the Marxist parties but also the radical Islamic groups that do not accept clerical authority.*

Moreover, the idea of a common Iranian identity faced with imperialist outsiders played very easily into Islamist rhetoric. Nationalism and the nation-state originated in Europe, certainly, but the imperialist behaviour of the Western states in turn served to spread the concepts across the world. The common experience of domination by the group of people who call themselves Iranians cemented the collective sense of self and other. Not only did the Americans (and British) speak another language, live in another place and have a different history, they were *kafir-*unbelievers. For Khomeini, an Iranian is a Muslim by nature. It is thus not a contradiction to define the polity

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[2] Hamas and Iran Nationalism and Islam - *Abdelfatah Ibrahim*
Written at: University of Birmingham
Written for: Dr. Philip Amis
Date written: April/2012
[3] Munson 2003, 43
[4] Munson 2003, 43.

[5] Khomeini 198, 181-82; Munson 2003, 43.

in specifically nationalist terms, because the nation and the religion are one and the same. Just as Islam differentiates Hamas from both the PLO and the Israelis, it proved to be a powerful assertion of collective identity in the face of outside domination for the Khomeinists too.

But while Shi'i tradition provided an interpretation of Islam that could more readily –but by no means unproblematically- be adapted into a modern political system, it has proven less forthcoming on other pragmatic questions. The inherent contradiction at the foundations of the Iranian state –the fact that 'The Iranian revolution always claimed to have two sources: God's sovereignty and the people's will'[6] – is part of the reason for the problems faced in the implementation of an Islamist agenda in Iran. The absolute must somehow be balanced with the ever-shifting. The two are in constant tension. And, as highlighted earlier, interaction with the structures of the state actually undermines claims to religious sovereignty.

An inspection of Iran's governmental structure further undermines its claims to being a truly Islamic state. Khomeini's designated successor, Ali Khamenei, was not an ayatollah or marja before assuming the status of Supreme Leader of Iran. The Iranian constitution had to be amended to permit Khamenei to take office, and his designation as a marja has ever since proven highly controversial among Iranian clerics. Olivier Roy has argued that the decades following the Iranian Revolution have seen "a slow de facto de-radicalisation of the political institutions," citing as evidence for this the proliferation of secular political bodies such as the Expediency Council, along with the direct appointment of representatives to the Council of Guardians not by the clergy but the Grand Ayatollah[7].

The Supreme Leader also directly controls the media, armed forces and judiciary. This essentially makes the Iranian system a dictatorship tenuously justified on a dual basis: the sovereignty of God and the people. Such an arrangement, in reality, leads to the supremacy of neither God nor the people, but the totalitarian state, led by one man. As Akbarzadeh suggests, "Political Islam in Iran appears to have completed a full circle, from a force for the supremacy of Islam over the temporal state to a force for the primacy of the state at the expense of the Islamic ideal."[8]

For the revolution court, Khomeini recommended them they should prevent wrongdoing with utmost decisiveness and if, God forbid, a person has violated God's teachings, this should immediately be made known to the nation and he should be punished.

The heritage and methods of political control after Khomeini is likely to remain still constant. The

political precipitate which has constantly affected Iran and led the country from blues to another megrims — of which the nuclear weapons showdown with the West is likely to be the sole episode — has been created by autocratic loads which have always had little communal backup.

During the season of the revolution to the present day, they have tried to fill this legitimate deficiency by sustaining an ambiance of crisis with the West, exhibiting themselves, perhaps much like Castro of Cuba, as advocates of their native land.

In terms of political agenda, Islamic Republic of Iran before the revolution, although politically and militarily was most powerful country of the whole the Middle East geography. Following the revolution, Iran lost their power in the international arena gradually and Iran is seen as a hostile country by US and other western countries. On the other hand, Iran is blamed that they support terrorism. Consequently, with Iranian Revolution, the USA seems to have lost its ally in the Middle East.

In social and cultural context, Iranians known as conservatives in a religious perspective, which is similar to the American Bible-belt as opposed to the Fundamentalist, however the Shah's Westernisation and Secularisation movements in Iran resisted for some time. The Administration of Shah made it clear cut that religion has had no importance to him as a ruler of Iran, whereas it is likely to be a concern among the people, the fundamentalists in Iran felt that the Shah summarised as Western culture of greed and materialism, because the Shah administration tried to restore a more secular government. At the same time, Ayatollah Khomeini was among those taking advantage of on-going situation, so he started to support requirement of Islamic Law and in return the Shah tried to suppress these political dissents, nevertheless Ayatollah Khomeini established an Islamic Religious Government with the Iranian Revolution.

Conclusion

Persia, as Iran was known before 1935, was one of the greatest empires of the ancient world, and the country has long maintained a distinct cultural identity within the Islamic world by retaining its own language and adhering to the Shi'a interpretation of Islam.[9]

For labour class in Iran the 1979 Revolution represented a social rupture, egalitarian in its character and openly antagonistic toward large capital and capitalists, especially those affiliated with foreign enterprises.

The Revolution is likely to disrupt the "normal" functioning of society. Most significantly, it looks also to jeopardise the sanctity of property rights and the

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[6] Roy 1999, 203.

[7] Roy 1999, 209

[8] Akbarzadeh 2003, 172

[9] http://www.bbc.com/news/world-middle-east-14541327

safety of capital, weakening capitalist relations of production and obstructing the elaborate maze of market networks. This condition was conducive to the growth of petty-commodity production and small-scale capitalist activities.

This degenerative process is called "structural involution". So the Islamic state amplifies the involutionary trend with its populist policies, at times even inciting anti-capitalist tendencies and encouraging small-scale economic activity

The formulated changes in political and economic structure thus influenced the class composition of the Iranian workforce.

In Political life the religious leaders do not wish to be the government, but neither will they separate from the government. They do not wish to sit in the Prime Minister's residence and fulfill the duties of premiership, but at the same time, they will intervene to stop the Prime Minister if he takes a false step. So the principle of the governance of the faqih, then, is a noble one, conducive to the welfare of the country. Once implemented, it will lead to the fulfillment of the hopes of the people.

Their Constitution has some provision for the principle of the governance of the faqih.[10]

The religious scholars have more prerogatives in Islam than are specified in the Constitution. The principle of the governance of the faqih, then, is a noble one, conducive to the welfare of the country.

It is clear that the very concept of Islamism is both highly problematic and closely linked to nationalism. Islam provides a strong rhetorical tool for furthering national political projects, providing as it does an empty vessel on many questions relevant to the contemporary political world. This is not to say that Islamists' use of religious discourse is disingenuous, but rather that, having suffered under the corruption of different imperial powers and secular patrimonial regimes across the region, Islam appears to offer an obvious solution for many. The experiences of Hamas and Iran have, however, demonstrated that the tension between questions of Islam par excellence and those of the relationship between (Muslim) people and the state can be incredibly complex and not easily resolvable. It is undeniable that the logic of the nation-state has a strong effect on politics, Islamist or otherwise. Thus, while some movements openly embrace the idea of nationalism and others reject it, the fact remains that in

order for any contemporary political movement to remain effective; it must acknowledge and account for the idea of the nation-state. As a result, the majority of Islamist movements could indeed be regarded as religious nationalist, though the extent to which Islamists could be said to represent the interests of the nation once in power is dependent upon the governmental structure of the state concerned. Above all, Islamism represents a useful tool of resistance against a status quo which is not representative of the interests of the nation, and in this sense can be called nationalist.

Islam has thus become a vehicle and vocabulary for the expression of a number of different agendas in the Muslim world. However I am unsure whether the West is at war with the religion itself, but it is indeed challenged by the radicalism that some groups have embraced.

Radical Muslims may readily blame the West for their own problems, but their frustrations and current grievances may cause on-going conflicts among each other state to state.

Liberalisation may be observed within some Islamist movements, much of the Islamic community may head the other direction, growing more austere and less tolerant and modernist. The Muslim world is therefore in a parlous condition. Some in the West may think that Islam's problem is not their problem and that Muslims just need to face reality and get on with it. Such confrontations at any degree may arise tension for a specific clash.

Finally the vast bulk of Muslims, of course, may no longer be interested further than to cheer on those who lash out. But such an environment is perhaps the most dangerous of all, because it legitimises and encourages not the tolerant and liberalising Islamists and peacemakers, but the negativistic hard-liners and rejectionists. To sum up the Iranian revolution has brought a new political system based on a combination of state institutions that derive their legitimacy from Islamic law and republican institutions legitimised by the people.

Political factions represent the varying ideological and material interests of members of the political elite and their supporters since there are no political parties in Iran like in the western democracies.

Iranian constitution which came into effect after the victory of Islamic revolution of 1979 does recognise the formation and activity of political parties. According to article 26 of the Constitution and under the general framework of "Freedom of Association" the constitution clearly defines that the establishment of political parties, NGO's, political or professional associations, as well as religious societies, whether Islamic or pertaining to one of the recognised religious minorities, may be allowed to operate on the condition they do not violate the principles of independence,

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[10] These remarks should not be taken to imply a total disavowal of war. They are intended rather to condemn the wars that arise from two competing egoisms, which disregard divine norms, not the wars waged by truth against falsehood or the wars the Islamic state may find itself compelled to wage. For clarification, see the discussion of the conflict between Moses and the Pharaoh on pp. 4 19-420.

freedom, national unity, the criteria of Islam, or the basis of the Islamic Republic. No one may be prevented from participating in the aforementioned groups, or be compelled to participate in them.

Iran went from being a single-party state under the monarchy to having close to 100 political parties in the months immediately following the 1979 Islamic revolution. The emergence of the Islamic Republic Party (IRP) and the Mujahedin of the Islamic Revolution Organisation (MIRO) can be viewed in this context.[11]

If one tries to figure out what looks like all causes and process of Iranian Revolution, it may be easy and flexible to comprehend the role of strength within democratic government in Iran two decades before the Islamic revolution and these government has passed the collapse in terms of political and economic, sociological and cultural due to all the divisions between society, American policy which played on the Iranian society and so on. Briefly, Iranian Revolution is a turning point for Iranian people and these revolution changed destiny of Iranian society.

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THE CHRISTIAN ORIGINS OF HUMAN RIGHTS LAW

Dr Roderick O. Ford*

(D.Litt. - St Clements University - British West Indies)

The Christian origins of international human rights began with Jesus of Nazareth's reinterpretations and re-statements of the "Law of Moses," which was a body of civil and religious statutes that were broadly designed to elevate ancient Israelite slaves to the status of free, functional and liberated human beings. See, e.g., the "Sermon on the Mount," Book of Matthew, Chap. 5-7.

Implicit within the "Law of Moses" was the inherent dignity and worth of individual human beings. The Ten Commandments, for instance, prohibited theft, murder, false witness, adultery, etc., in order to preserve the inherent dignity and worth of human beings, as well as the foundations of the social order.

The Mosaic legal tradition, since ancient times, nevertheless, acknowledged and tolerated slavery as a form of criminal justice or as punishment for sin (as a condition of mankind's Original Sin); but the later Christian tradition, from the time of St. Paul, mandated that Christians treat slaves with human dignity and justice, and as brothers in the Christian faith. See, e.g., Book of Philemon 1:1-15. Christian theology's conceptualization of criminal justice (i.e., as corrective punishment with the ultimate objective of redemption) was manifest within this Judea-Christian legal tradition.

During and after the Protestant Reformation, the idea of "human rights" was conceptualized as a fundamental abstraction from the Ten Commandments. The sixteenth-century Protestant Reformation theologians and lawyers "cast the person's duties toward God as a set of rights that others could not obstruct—the right to religious exercise: the right to honor God and God's name, the right to rest and worship on one's Sabbath, the right to be free from false gods and false oaths. They cast a person's duties toward a neighbor, in turn, as the neighbor's rights to have that duty discharged. One person's duties not to kill, to commit adultery , to steal, or to bear false witness thus give rise to another person's rights to life, property, fidelity, and reputation."

During the 16th century, Spain, Portugal, and England encountered the problem of human rights when they launched their colonies in the New World. In Latin America, several Catholic priests lodged objections to the atrocities perpetuated against many Native Americans (i.e., the "Indians") which they witnessed. These priests often sent petitions back to the Pope and to the Spanish crown. These petitions would later serve as the Catholic-Christian conception of international human rights.

In the American colonies, the Separatists, Puritans, and Anglicans, relied upon the "Law of Moses" and held that no Christian (and in some instances, as per the canon law of the Roman Catholic Church, no Muslim or Jew) would lawfully be held as slaves and that slaves who were baptized should automatically attain a pathway toward manumission.

In keeping with the "Law of Moses'" mandate against "men-stealing," the early English settlers within the American colonies early and largely held that African slavery could not be tolerated where the captives were not retained through "just wars." Hence, the African slave-trade that was based upon the capturing of innocent Africans was originally condemned by the English churches in America before the African slave-trade later became illegal under England's statutory and America's constitutional law. See, e.g., Rev. John Wesley's Letter to William Wilberforce of February 24, 1791.

Upon the founding of the United States of America, Methodist Bishop Francis Asbury sent a petition to, and met with, President George Washington to protest American slavery and to set forth terms for abolition. During this period, most northern and many southern American churches early and largely took a strong stand against American slavery, as being repugnant to both the Christian Gospel and the U.S. Constitution.

The Anglican and American churches' theological grounds for constitutional liberty and for opposing African slavery, together with the Catholic church's natural law foundations of international human rights, became a major foundation of the International Bill of Rights, as it is informally known. This Bill of Rights consists of three United Nations documents: the Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights (1966), and the International Covenant on Economic, Social, and Cultural Rights (1966).

The Universal Declaration refers, in its preamble, to 'the inherent dignity… of all members of the human family' and states, in Article I, that '[a]ll members of the human family are born free and equal in dignity and rights… and should act towards one another in a spirit of brotherhood.'"

The Christian foundations of international human rights are readily apparent. For example, the International Covenant on Civil and Political Rights (1966) and the International Covenant on Economic, Social, and Cultural Rights (1966) each refer, in their preambles, to 'the inherent dignity… of all members of the human family' and to 'the inherent dignity… of all members of the human family' and to 'the inherent dignity of the human person'—from which, the covenants insist, 'the equal and inalienable rights of all members of the human family… derive."

About the Author

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THE HISTORY OF POLITICAL SCIENCE AND ITS CURRENT SITUATION

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(BSc., MBA, D.Litt. - Turkish Language Division Graduate)

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

A Brief Summary

Political science is very old. Indeed, it can be said that the Ancient Greeks were the creators of political science: the State of Eflatun, the example of Aristotle's Policy. It was later seen that the Romans were interested in political science: Cicero's De República (on State) is proof of this. Throughout much of the Middle Ages, political science left the first order to God. The Florentian Machiavelli revived this science: the ruler (Il principe, 1513).

In France over the centuries, many writers have come up with various ideas and opinions on power and institutions: XVI. Jean Bodin in the 19th century (Les Six Livres de la République [Six Books of the Republic, 1576]); XVIII. Montesquieu (L'Esprit des lois, 1748) and jean-jacques Rousseau (Du Contrat social, 1762); XIX. Tocqueville (L 'Anden Régime et la Révolution [The Old Regime and Revolution, 1856]); etc. These thinkers came out as readings of the works, explanations of the inner mind, fed by personal memories, from the inside. In other words, the literary character of political science dominated. In contrast, in the 19th century, it was seen that economics, social science, public law made a breakthrough on the scientific level. As a result of this competition, a modern political consciousness was born: this modernization of the mainland, undoubtedly, it was at the end of the XIX century.

In Europe, André Siegfried was seen as the founder of the new politics of the Tableau des forces politiques delà France de l'Ouest (1914), but the science in question was only in Europe, but after the Second World War, I could find the floor. This was evidenced by the establishment of Institut d'études politiques de Paris (Paris Institute of Political Studies) in France, in place of the École libre des sciences politieues (Political Science Free School). However, new developments have also led to the emergence of new debates.

Social Structure of Antique Greece

Unlike today's modern world, the political organizations of the Ancient Greeks were based on the police (city/site-state) order, not the nation-state. Aside from war alliances, they did not have the concept of a state that contained more than one cop. Every policeman was politically independent and self-directed. At the same time, the cops have an autonomous structure. Although the cops had to rely on a certain amount of imports, these imports were too small to compare with those of today's world. Every police had a piece of land to meet their basic needs. These lands consisted of an area comprising the police headquarters and the surrounding villagers. The public worked all day long in these agricultural lands surrounding the police center and returned to the police on security grounds (Sealey, 1976: 19). These lands, which the people have worked on in order to make a living for their people, have been divided among themselves. Real estate was the source of polish citizenship. But the essence of the citizens' lives is not the activities they show on these instruments, but the roles they play in political, judicial, military, and religious areas (Foster, 1971: 28). As Mayo expressed to the Athens police, the main idea is that the best life for a citizen can be experienced by joining the life of the police. Pericles, who led in Athens' most brilliant period, said that "citizens who are not actively engaged in public activities are not only unnecessary but also pose a threat to the police". In this sense, the life of the citizen was valued only by serving the city and participating in its administration (Mayo, 1964: 37). They were slaves, working on the soil of the citizens.

In ancient Greece, slavery was regarded as a natural institution because it provided the time and opportunity to participate in political and social activities for the citizens. Likewise, if a person had to work enough to win his life and participate in political activities to support his family, he would not have been worthy to pursue a free life (Foster, 1971: 28). On the other hand, there are also suggestions that these ideas of slavery in ancient Greece are exaggerated. According to this, the idea that citizens are a non-working class and democracy cannot be without slavery is wrong. It is not the belief that citizens spend all their free time in the Agora (the market place) and discuss public affairs. Most of the citizens had to work to make a living. After this obligation was fulfilled, the rest of the citizens would have given themselves up to police affairs (Mayo, 1964: 35). Citizens who could not make a living without having to work were either farmers or craftsmen. Carpentry, sculpture, construction mastery,

pottery were the most important professions. In all these professions, there was continuity and a tradition based on the transfer from the father to the son. The workshops were not very large, but the work was carried out with an average of five or six people.

Women do not take part in these jobs they just take care of housework. They are free and lack political rights (Millard, 1987: 30). The ancient Greek religion took an important place in social life. Religion's social prosperity stems from the positive role that police citizens with a homogeneous dynasty play in their collective rituals and festivals. In ancient Greece, religion served to consolidate the solidarity of its own citizens, as well as to the development of indirectly interpersonal relations, with different ties from different police forming a religious unity around a certain temple. Indeed, in entering such a tribe, tribal leaders were instructing that other member tribes would not fight the police and would not harm water resources (Sealey, 1974: 34-5). In the words of Störig (1993: 184), the Greeks believed in many gods and hundreds of myths about them, as far as we learned from Homer's blind but heart-open account.

The Greeks thought of their gods as being anthropomorphic, distressed, rejoicing, loving, fighting each other, adulterers. Their differences from human beings were immortal. The most important gods of ancient Greece lived in Olympos, Greece's highest mountain. That's why they call them Olimpians. At the head of this family of gods is Zeus, the god of heaven, depicted in epics as "the father of the gods and of men" (Mansel, 1984: 134-36). His wife, Hera, is a moon goddess and does the protection of women; marriage and childbirth. Aphrodite, god of love and beauty; Ares, god of war; Athena, goddess of intelligence and guardian of cities at the same time; Apollo is the sun god. Themis and Dike are goddesses of "justice" (Millard, 1987: 34-34). Themis is the goddess of aristocratic justice. It is regarded as the guardian of established aristocratic values and institutions (nomos). Themis, based on divine authority, represents much "righteousness" from justice. Dike represents more "justice". Equality before the law refers to democratic values such as being fit for general acceptance of the society. With the development of police life, Themis lost importance and Dike became important (Şenel, 1968: 19-20). After these general explanations of the political-cultural structure of the police order in ancient Greece, we can now reinforce our knowledge of the ancient Greek civilization by specially addressing the two most important police officers, Sparta and Athens.

The Science of Political Science

The classic question asked in classical political science books is whether politics is science or art (Dillon et al., 1958: 2). This question is a kind of knowledge that politics can learn on the one hand; on the other hand, is a pre-emption that is acquired or inherently acquired skill. Therefore, the question was asked about the political activity of Ancient Greece by taking a basic

and even model. In this respect, the "examination" of politics in the capitalist-modern period differs on the concrete plane from its effectiveness. Indeed, the question does not emphasize the nature of politics as a matter of examination, beyond the extent of being learned-taught or acquired-acquired. It does not cover the examination of a fact or object but only reflects the content of the learning-teaching activity. In contrast, in ancient Greece, politics in capitalist-modern societies, in sophisticated form, scientific analysis does not differentiate on the abstract-qualitative level when it is accepted that political science predicts a certain politics or that it is structured on a certain political ground. We will discuss this in the final chapter below.

However, it should be noted here that in the provincial literature, even in everyday life, the emergence of political science or the collapse of the society is taken up to Ancient Greece. However, when we base our disaggregation on political science and political theory in Western literature, it is accepted that political science has emerged as an academic discipline in the United States and spread in Europe after the Second World War (Berndtson, 2009: 1). The main element of this acceptance is that politics is beginning to be remembered together with science, and that the association of politics with science has meant that it is positioned as an examined object. In the context of the discussion we are trying to make shortly above, politics is related to the nature of the object being examined rather than science (knowledge) as a learning-teaching activity. This dimension also constitutes one of the characteristics of politics, capitalist-modern turnover.

As a matter of fact, political science plays an active role in object separation with the subject, which is the core of power (Holloway, 2003: 61). The positioning of politics as the examined object is a consequence of the structuring of science politics in the social reality in terms of the reproduction of the subject-object divide. In the structure of capitalist-modern society, the formal separation between the economic field and the political sphere is reproduced by the knowledge produced by the social sciences and specifically by the science of politics. In general, the position of science and social sciences in the capitalist-modern society is characterized as producing information within the context of the formal separation mentioned. The subject-object separation is also based on the continuity of this formal character. Politics, the process of "science" being "US-centered" is the transformation of politics into a form of object being examined as a form of politics. This is the limitation and structuring of politics as politics within the limits of the political sphere. This configuration is internally related to the positioning of politics as the object being examined. In short, in capitalist-modern society, the structuring of politics in the form of politics and the positioning of the science of politics by science are not totally disjointed processes. In this context, "science" of political science means that it is based on a certain science politics, as a discipline of science which does not study data-politics. The positioning of politics as an

object to be studied has been shaped by the historicity of being an independent / academic discipline and obtaining the legitimacy of science. It is also claimed in the literature that political science is US knowledge, as the discipline's independent and scientific qualities are US patented (Berndtson, 2009: 1,2) .2 However, as can be seen in the following lines, the development of discipline in Europe it is not different. In other words, the process of being "independent" and science of discipline is based on similar developmental structures.

In fact, it is stated in the literature that the Wissencshaft tradition in German universities in the 19th century was imported into the US as political science (Goodin and Klingemann, 1996: 9). Moreover, German-Jewish immigrants have contributed to the development of political science (Ball, 2007: 16); Scientists who emigrate from Europe are also acknowledged to be influential in the process of being a science of political science, using new scientific methods (Johnson and Reynolds, 2005: 41). Thus, in the formation of political science, the two traditions of the US and the European counterparts do not form in general, but it is possible to achieve such a result when the departure or opposition of political theory and political science comes about. But all of this is not enough to remove the fact that political science has become widespread with the US-centered and developed. In general, the study of political science as the "science" of the development process or its history divided into five stages also reveals historically the characterization of the object as the examined object.

According to this, Apriori and the deductive dimension are predominant, with the history, the law and the philosophy, the period after 1850; the second half of the 19th century, where comparative studies dominate; the post-1920 period in which psychology and sociology were established; (Dryzek and Leonard, 1988: 1252, 1253; Almond, 1996: 50), in which the measurement and observation dominated and the use of mathematical methods began in the post-World War II period, also called behavioral "revolution." As a sixth period, it is necessary to add the post-1990 period in which interpretative approaches dominate.

The complete version of this summarised article is available at:
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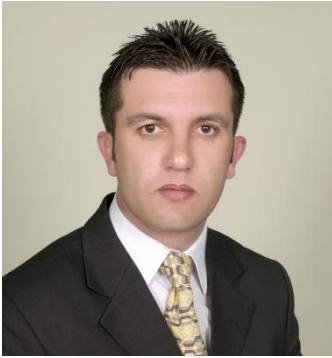
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ROLE OF BANK RATE IN STIMULATING NIGERIAN ECONOMIC DEVELOPMENT

Dr Udeh Sabastine Onyemaechi*

Abstract

Every quarter, the monetary policy committee of the central bank of Nigeria meets to review the effectiveness of the prevailing monetary policy rate, with the intention to make necessary adjustments on the basis of prevailing or expected changes in the nation's economic indicators. This study made use of the annual average of such quarterly pronouncements for the 13 year period 2005 to 2017 to find out whether the rates over the years define the following assumptions; has helped the inflation level to be falling, has helped the GDP rate and foreign investment inflow to be growing? The work analysed fifteen year figures of these four variables using (OLS) regression results and concluded that the three independent variables, inflation rate, GDP growth rate and foreign investment inflow does not respond positively to the changes in the dependent variable, central banks rates. The work concluded by recommending that the monetary authorities should reduce bank rate to the level which will be in consonance with what is obtainable in most advanced nations, whose rates are near zero or even negative for obvious reasons.

Key Words: Inflation, Investment, Monetary, Poverty, Interest Rates, Marginal, Committee.

Literature Review

According to Keynes, interest rate is the reward for not hoarding, but for parting with liquidity for a specific period of time. Okoro, A S (2013) defined interest rate as the return or yield on equity or the opportunity cost of deferring current consumption. Some examples of interest rates include the savings rate, lending rate, and the discount rate. Professor Lerner, in Jhingan (2003), defines interest as the price which equates the supply of credit or savings plus the net increase in the amount of money in the period, to the demand for credit or investment plus net hoarding in the same period. This definition implies that an interest rate is the price of credit, which like other prices is determined by the forces of demand and supply; in this case, the demand and supply of loanable funds (Jelilov, Gylych; Muhammad Yakubu, Maimuna; 2015).

Onoh, J K (2013) defined interest rate, as the rental payment for the use of credit by borrowers and return for parting with liquidity by lenders. Like other prices, interest rate performs a rationing function by allocating limited supply of credit among the many competing demands.

According to Soyibo & Olayiwola (2000), the operations of central bank and commercial banks affect money supply. Mishkin (2001) stated that Central bank controls monetary base (MB), which is the total of all currency in circulation through several tools, such as open market operations -purchase and sale of bonds, discount lending to banking system, reserve requirements on deposits in the banking system and foreign currency market operations. Discount rate is especially an important tool of influence on interest rates in the economy, since it not only influences the price of credit resources for the banks, but also contains information on level of interest rates in the economy to be followed by commercial rates.

In Nigeria, interest rate regulations have always been contained either in the Federal Governments annual budget document or the Monetary/Credit Policy Circulars of the Central Bank of Nigeria (CBN) issued periodically. (Jelilov, Gylych; Musa, Muhammad;, 2016).

Interest rate was first used as an instrument of Monetary Policy in Nigeria in 1962 following the introduction of money market instruments. The interest rate then was made competitive to ensure repatriation- of funds kept aboard. During the period of high government borrowing for example interest rate was reduced to minimize cost of servicing public debt, as was the case in the 1960's. Interest rate in Nigeria over the years has therefore played a dominant role as one of the instruments used by the Federal Government in Managing Monetary Policy.

Methodology

The study proceeded on the belief that the monetary policy committee determines their choice of bank rates on the perceived trend of the triple economic indicators:

a. Inflation
b. GDP growth rate.
c. Foreign Investment Inflow

Assumptions

On the basis of the above, it was assumed that as the rates determined by the monetary policy committee of the central bank improves over the years with experience, *ceteris paribus*:

1. Inflation rates will be decreasing
2. GDP growth rate will be rising
3. Volume of foreign investment will be rising

A Priori Expectation

The above assumptions indicate that if the rates are effective, the expected algebraic signs for the resultant regression equation shall be as follows:

Inflation   -ve
GDP Growth   +ve
Foreign Invest   +ve

Data obtained from Central bank of Nigeria annual statistical bulletin and World Banks economic statistics for the period 2005 to 2017 on monetary policy rates, inflation, GDP growth rate and Foreign Investment, was examined using ordinary least square (OLS) regression analysis. The relationship is that Changes in MPR will depend on the trends in inflation, GDP growth and foreign investment, according to the following mathematical expression:

$$MPR = f(Infl + GDP + Finvest) \text{ or more empirically}$$

$$MPR = a^0 + b^1 Inf + b^2 Inv + b^3 gdp + e$$

(where e is a stochastic variable and a^0, b^1, b^2 are fixed coefficients)

Figures 1 and 2, plotted on the basis of comparative selected nation's central banks rates and world ranking according to percentage of population living below poverty line, was also used to reinforce the conclusions of this work.

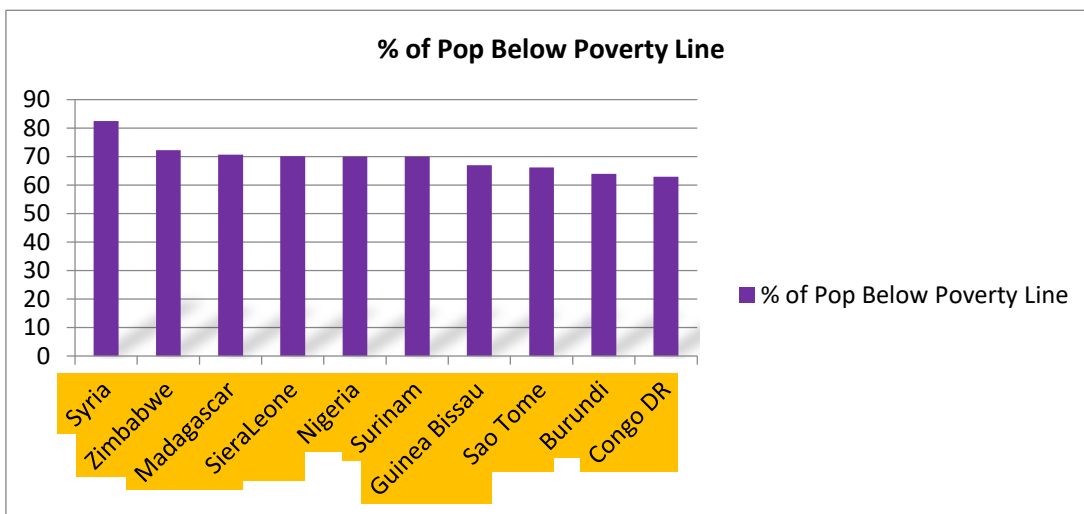## Results of Regression Analysis

```
MPR  = 14.89465 + 0.092016 Infl – 0.22042Gdp – 0.70843finve
SE   =  (0.361525)     (0.21256)        (0.352818)
t-stat =  (0.254523)     (-1.03696)       (-2.00792)
p-val  =  0.804812)      (0.326813)       (0.075582)
r²        0.521165
F-stat =  0.073269
SD    =  1.888303
```

Fig 1 Central Bank Rates in Selected Countries
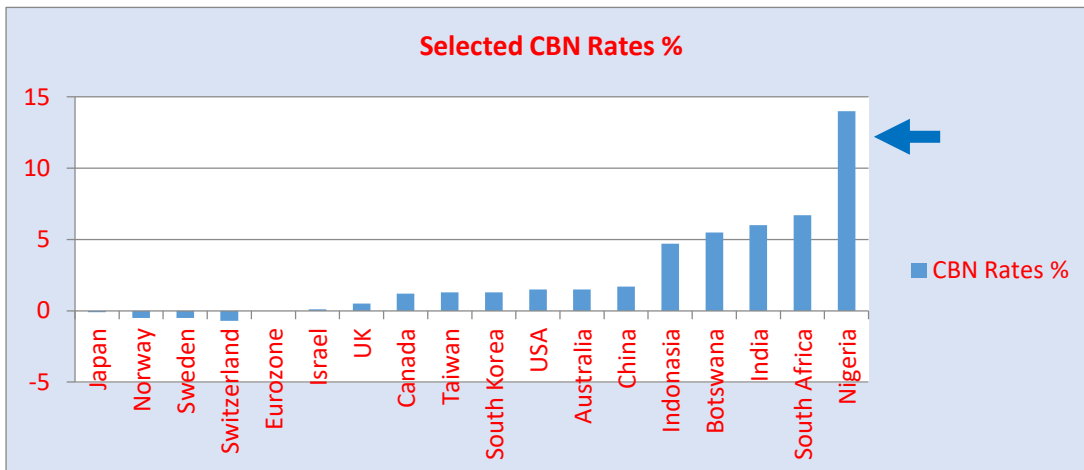
Source: World bank.org, ECB, IMF

Fig 2 Leading Nations with Highest % of Poverty among Citizens

Source: CIA World fact book, 2018

Discussions

The results of the figures analyzed does not show that the three variables strongly affect or determine the central banks rates over the years, going by the value of r^2 or coefficient of determination.

The signs of the regression equation also disproved our assumptions, coming out positive instead of negative for inflation rates and negative instead of positive for GDP growth rate and foreign investment volume. The F-stats value and the P-values are all above the 0.05 significance level, thereby upholding the null-hypothesis that our assumptions are rejected.

The conclusion is that hitherto, the various re-discount rates announced by the monetary policy committee of Nigerian central bank, does not influence major economic variables as intended.

Figure one above shows comparative bank rates of selected nations, while figure two shows the position of Nigeria among worlds nations ranked according to those with highest percentage of population living below poverty line. Nigeria's fifth position in spite of her enormous resources shows the extent of devastation which poor policy initiatives can cause.

Recommendation

The rates charged by the central bank are for rediscounting of eligible bills of exchange presented to them by commercial banks. Such rate, by extension also determines the interest rates charged by the commercial banks to their customers. All things being equal, the lesser the central banks rate, the lesser the commercial banks rate, the more investors can borrow. By stimulating investors borrowing through lowering of its rate, the central bank is, ipso facto, encouraging more investment which will lead to more productivity, more income and employment.

Presently, the various rates determined by the monetary policy committee are very high, which encourages commercial banks to charge high rates. Such high rates discourage investors, who also have to contend with other unfriendly policies of government, increasing social costs of doing business and growing insecurity.

The government must reduce their rate to zero or a figure below two percent if they are serious about tackling the problem of poor investment which is the main cause of economic stagnation, rising inflation and overall poverty.

As shown in figure one, many nations in their attempt to stimulate investment and maintain their level of growth are subsidizing the rate by charging negative interest rates. It means that the government deliberately bears the cost of re-discounting bills by paying premiums to encourage both the commercial banks and their customers to come again, 'you are always welcome'.

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