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RETHINKING THE CRISIS OF HUMANITIES IN EDWARD ALBEE'S  
"WHO'S AFRAID OF VIRGINIA WOOLF?"

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**Abstract.** The increasing gap between Humanities and the so-called STEM fields is an intellectual concern that caused great controversy. While some scholars, critics and theorists believe that Humanities are indeed in crisis as humans become more interested in empirical sciences and modern technologies than human sciences, others criticize this perception and insist that they are in constant motion. Postmodern philosophers, for instance, reject the statement that Humanities are in peril and disapprove of the supposed supremacy and unquestionable correctness of the practical sciences that are fostered by modernist thought. In his study, *The Postmodern Condition: A Report on Knowledge*, Jean-François Lyotard criticizes modernists' tendency to devalue Humanities and calls into question the assumption that natural sciences are unified, progressive, and aim at the absolute truth that serves humanity. The French philosopher affirms that "scientific knowledge cannot know and make known that it is the true knowledge without resorting to the other, narrative, kind of knowledge" (Lyotard 1984, 29). Lyotard's claim goes against modernists' view of science as a superior form of knowledge, as he believes that natural sciences themselves depend on Humanities to exist and explain their empirical findings.

In literature, many writers, including Edward Albee, have shown a similar interest in the exploration of the confusing dichotomy between human sciences on the one hand, and natural and empirical sciences on the other. Albee sheds light on this problematic situation of Humanities and comments on the increasing interest in natural sciences in his *Who's Afraid of Virginia Woolf?* This paper attempts to read Albee's work from the Lyotardian perspective, so as to study his dramatization of the complex connection between human sciences and empirical sciences, and to examine his critical attitude towards the assumed preeminence of scientific knowledge.

**Keywords:** humanities, empirical and natural sciences, scientific knowledge, narrative knowledge, postmodernism, Lyotard, Albee

## INTRODUCTION

Edward Franklin Albee III (1928-2016) is a prominent American playwright known for his acute criticism of the American mainstream culture and values. *Who's Afraid of Virginia Woolf?* was his most influential and widely acclaimed play and it won the Tony Award for Best Play in 1963. This work was, in reality, his “first full-length play that would establish his reputation as a premier American dramatist” (Saddik 2007, 37). The play opened on Broadway at the Billy Rose Theatre, New York, on October 13, 1962.

It starts with George and Martha coming home from a party at her father's house. Martha informs her husband that the new teacher Nick and his wife Honey will visit them late at night. With the arrival of their guests, George and Martha engage in a verbal fight and try to humiliate each other in front of Nick and Honey through playing verbal games. This dramatic work revolves basically around the tense family connections between the husband and his wife on the one hand, and the two couples on the other. Through staging such unstable domestic situation, Albee does not only present a picture of an American family in crisis but also reflects on the power struggle between different academic orientations. The present paper, then, shall examine the characters' conflicting relationships, particularly George's and Nick's heated discussions, from the Lyotardian perspective in an attempt to uncover Albee's perception of the position of Humanities and sciences in the 20th century America.

### 1. STAGING HUMANITIES AND EMPIRICAL SCIENCES

*Who's Afraid of Virginia Woolf?* is set in “a house on the campus of a small New England college” and appears to address the existent clash between human sciences and natural sciences in the American academic world (Albee 2007, 154). The work opens with George, a history professor, and his wife coming home drunk from the party

and carrying on drinking until they are joined by their guests Nick, a new professor of biology, and his wife. From the very beginning, Albee seems to tackle the problematic relationship between Humanities, represented by the historian, and sciences, personified by the biologist, through dramatizing an encounter between two university teachers who are interested in different fields of specialization.

The humanist George is described from the outset as an ageing man: he is “forty-six, thin; hair going gray” (Albee 2007, 153). The physical collapse of the history teacher may be perceived as a first hint on the actual crisis of human sciences in general, and history in particular, which is uncovered gradually with the progress of the action. Actually, George is depicted as an unsuccessful academic who experienced many personal failures. The play reveals that he has accidentally killed his mother and father when he was young. George reveals his family tragedy to Nick when he tells him about a boy who “had killed his mother with a shotgun some years before” and who, “with learner’s permit in his pocket and his father on the front seat to his right, swerved the car, to avoid a porcupine, and drove straight into a large tree” (Albee 2007, 217). It seems that it is George who “killed both his parents before he was sixteen: his mother with a shotgun; his father in an auto accident” (Hickey 1984, 51).

George’s past problems are coupled with his present conflicts with his wife, who persistently undermines his achievements and attacks his manhood. The couple’s conflicting relationship is uncovered through their play of hostile language games. In the opening scene of the play, Martha indirectly addresses George saying: “what a cluck you are!” and adds: “what a dump!” (Albee 2007, 155). Her speech points to her sadistic character and embodies an attack on George’s character. Martha further assumes that her husband is so passive to the extent that she finds herself obliged to take his role as the head of the family. In truth, Martha “demonstrates many masculine qualities, and her masculinity feeds off of George’s

emasculation” (Eby 2007, 604). Throughout the play, George is represented as a passive husband who is incapable of defending himself from his wife’s recurrent assaults.

Even his academic achievements are put into question by his wife. She is seen to challenge his position and to repeatedly blame him insisting: “you didn’t do anything; you never do anything; you never mix. You just sit around and talk” (Albee 2007, 158). Her words reveal that George is an unsociable man whose inactivity resulted in his failure to progress in the academic life. George himself admits this failure and informs Nick: “I did run the History Department, for four years, during the war, but that was because everybody was away” (Albee 2007, 179). He acknowledges that he has led the department for some time not because he deserved it but rather for the simple reason that the other teachers went to war. George confesses further that Martha’s father deterred him from publishing his memory book about the boy, who is, in reality, himself (Albee 2007, 249). His position in the faculty, then, is destabilized by his personal problems, family conflicts and especially his academic failures.

Unlike George, the scientist Nick is described as a handsome young teacher and is introduced as a man in his “late twenties”, “blond, well put-together”, and “good-looking” (Albee 2007, 153). Nick is physically described as an attractive teacher and his bodily strength lures Martha. Nick’s positive traits are not restricted to his outward attractiveness as he is represented as a successful Biology teacher. In fact, he reveals that he got his Master Degree when he was nineteen (Albee 2007, 186). The older couple is impressed by his academic achievements despite his young age. Nick’s external beauty and academic success sharply contrast George’s physical ageing and his failure to secure a place in the college.

Nick’s and George’s conflicting relationship is basically explored through their perception of each other’s teaching subjects. In fact, George, the Associate Professor of history, disregards Nick’s field of specialization, biology. The disagreement regarding their specialities becomes the topic of a lengthy conversation between them:

George. You're the one! You're the one's going to make all that trouble ... making everyone the same, rearranging chromozones, or whatever it is. Isn't that right?

Nick. (*With that small smile*) Not exactly: *chromosomes*.

George. I'm very mistrustful. Do you believe ... (*shifting in his chair*) ... do you believe that people learn nothing from history? Not that there is nothing to learn, mind you, but that people learn nothing? I am in the History Department.

Nick. Well ...

George. [...] I'm very mistrustful. Biology, hunh? [...] I read somewhere that science fiction is not fiction at all ... that you people are rearranging my genes, so that everyone will be like everyone else. (Albee 2007, 177-8)

George is blaming Nick for what he sees as unethical experiences of his field of knowledge that represent a potential threat to the future of humanity. He expresses a critical attitude towards his guest's area of expertise and disapproves of his ignorance of the role of history in teaching people about life. Albee appears to dramatize George and Nick as representatives of their specialities, respectively Humanities and empirical sciences. The conflict between the two teachers alludes to the actual problematic relationship between the two fields and the valorisation of sciences over human disciplines.

George persists in criticizing the scientific advancement that aims to interfere with the laws of nature and change the human body. He believes that with biological intervention "everyone will tend to be rather the same... alike", and the result will be "a civilization of men, smooth, blond, and right at the middleweight limit" (Albee 2007, 198). For George, the potential destructive aftermaths of this interference include the "loss of liberty", "diversity will no longer be the goal", and "cultures and races will eventually vanish" (Albee 2007, 199). Biological progress, in George's view, will lead to the spread of conformity and the degeneration of all forms of distinctiveness and individualism. In George's thinking, Lincoln Konkle argues, "technological and scientific progress runs counter to social and moral progress" (Konkle 2005, 53). The historian believes that the identicalness of the human races that is fostered by

the scientific project will result in the dissolution of individual idiosyncrasies and consequently the very attributes that define the human being. With scientific experimentations, therefore, the notions of freedom and diversity will no longer exist and the interest in the human sciences will ultimately collapse.

Albee's criticism of the biological advances and dehumanization of individuals goes along with Lyotard's incredulity towards the metanarrative of science. Indeed, the French postmodernist believes that "knowledge (*savoir*) in general cannot be reduced to science" (Lyotard 1984, 118) and that "scientific knowledge does not represent the totality of knowledge" (Lyotard 1984, 7). Lyotard insists that human knowledge includes not only scientific disciplines but also Humanities, what he calls *narrative knowledge*. *Humanities* has been defined as "a term generally used in Europe and America for literature, languages, philosophy, art, history, theology, music, as opposed to the natural sciences and the social sciences" (Cuddon 1998, 403). This concept is used then to refer to the branches of knowledge that are concerned with arts in general and contrast with science and technology. Like Albee, Lyotard denounces the assumed superiority of STEM fields over Humanities and intends to encourage people to rethink the position of *narrative knowledge* in the twentieth century.

Nick's advocacy of the scientific project to harmonize the world is in a way parallel to the modernist perception about the supremacy of *scientific knowledge* and its noble role in serving human civilization. However, George's support of individualism against all forms of conformity and his refusal of the idea of creating a perfect human race and similar humans embody an attack against scientific experiments. While George "is a historian sensitive to world forces and the decline of civilization", Nick "is the scientist in the present-day position of preference, already part of the Establishment, the new conformity in charge of reordering the world on a mechanized dehumanization of the future" (Lewis 1964, 35). The characters' antagonistic attitudes towards the future of humanity represent two

opposing worldviews: a scientific one that seeks to subjugate individuals to create ideal humans disregarding the importance of the past, and a humanistic one that aims to liberate them from such experimentations and to protect their distinctiveness and history.

Nick may stand for the figure of the ambitious scientist who, according to Lyotard, “questions the validity of narrative statements and concludes that they are never subject to argumentation or proof. He classifies them as belonging to a different mentality: savage, primitive, underdeveloped, backward, alienated, composed of opinions, customs, authority, prejudice, ignorance, ideology” (Lyotard 1984, 27). The biologist’ beliefs in the scientific project and the role of scientists in the advancement of human civilization run parallel to the classical perception of the indisputable contribution of the scientist in building human culture. His professional and academic successes are meant to highlight George’s failures and question the importance given to his field of specialization, history. The contrast that Albee stages between the successful biologist and the ineffective historian could be a reflection on the actual declining of interest in Humanities and the growing inclinations towards the STEM fields.

## **2. RECONSIDERING THE POSITION OF HUMANITIES**

As the action progresses, the impression of the subjugated humanist and successful scientist that is given at the beginning of the play is put into question. As a matter of fact, the play reveals that the biology teacher’s success is based on immoral practices and fake values. Nick himself informs George about his malicious plan “to take over a few courses from the older men, start some special groups for myself ... plow a few pertinent wives” (Albee 2007, 229). He maintains that he will even resort to dishonest acts, building illegal relationships with professors’ wives, in order to dominate the institution. George realizes that Nick is planning to secure a place in the faculty and then control it. He says that Nick represents “a direct

and pertinent threat to [his] livelihood” and admits that Nick is a potential threat to his existence in the faculty (Albee 2007, 228). In this play, the campus may designate knowledge in general with all its branches and the two teachers’ struggle to assert a high position could mirror the real clash between humanistic disciplines and scientific areas. University, then, becomes a battlefield where different academic fields, notably Humanities and empirical sciences, vie and struggle for domination. Apparently, Albee focuses on the university circles in this play in an attempt to re-examine the problematic situation of the world of academia and to reveal the fallacies about the collapse of Humanities and the pre-eminence of scientific knowledge.

The biology teacher’s immorality is apparent even in his relationship with his wife Honey. In fact, he tells George that he married her because his father-in-law “was a man of the Lord, and he was very rich”, and adds that “when he died he had a lot of money” (Albee 2007, 226). It is obvious that their marital relationship is not built on the cherished values of respect and love but rather on materialistic considerations. Nick’s greedy nature is reflected not only in his dishonesty with his wife but also in his wicked attempts to replace George and Martha’s father as a chair of the faculty. The scientist’s corrupt character is not restricted to the vacuity of his academic achievements as it is manifested even in his sexual impotence. Indeed, Martha, who admired his physical beauty and intelligence in the beginning, rejects intimacy with him when she realizes that he is a powerless man. She admits that he is unable to satisfy her desire and calls him “flop” (Albee 2007, 275) and “impotent” (Albee 2007, 276). Nick’s external attractiveness and superficial intellectual superiority, therefore, are meant to mask his true personality and mislead the other characters.

The biologist’s academic success is further undermined by the history teacher who recognizes his fake values and shallow achievements. Throughout the play, George is perceived attempting to dominate his conversations with Nick and to challenge his linguistic

abilities. He shows also his cleverness and intellectual superiority through his continuous rectification of Nick's language mistakes. When the biology teacher makes use of a nonexistent English word, George rapidly draws his attention to his mistake and tells him that the word used to describe a grouping of geese is "gaggle ... not gangle, *gaggle*" (Albee 2007, 230). George's objective is to destroy the fake image of the successful scientist presented by Nick in the opening of the play and confirmed by Martha and his wife Honey. In addition to his linguistic dexterity, George's offensive words succeeded in uncovering Nick's vacuous character. In fact, the humanist abuses Nick verbally and compels him to reveal his hidden intentions. As a result, Nick divulges his deceitful plans to take over the faculty and tells George that he is ready to build illegitimate connections with other teachers' wives in order to progress in his academic career. George challenges Nick's assumed intellectual superiority and seems to succeed in exposing his fake personal as well as academic achievements. Albee appears to dramatize this very clash between the historian and the scientist in an attempt to encourage readers/spectators rethink the actual situation of Humanities.

Early in the play, the biologist is presented as a successful teacher who has a positive impact on the future of humanity, whereas the historian is introduced as a passive professor. "The conflict between George and Nick", clarifies Gerry McCarthy, "is at one moment represented as a conflict between two attitudes to the present: George, in history, looks back; Nick, in biology, looks forward" (McCarthy 1987, 66). But as the play goes on, the initial depiction of the two characters and their areas of expertise is subverted and each of them reveals his true qualities. In reality, George's acute manipulation of language and his play of confusing verbal games have reversed the characters' positions. The second language game, "Get the Guests", is an attempt on the part of George to protect his position and assert his domination over the institution. George defeats also Martha by the end and reestablishes his position as the head of

the family. He is the winner in this game and the ultimate victor in the verbal fights. “Despite his ineffectual appearance, he is the one who elicits people’s confessions and largely directs the increasingly unpleasant ‘games’” (Abbotson 2003, 192). His ability to manipulate the language games alludes to his powerful character and the last scene of the play presents him as a driving force and a source of power.

The humanist regains his position as an influential man and the scientist retreats to an inferior status. With such subversion, Albee seems to reexamine the crisis of human disciplines and the faith in the absolute correctness, truthfulness and reliability of experimental sciences. Albee’s criticism of the increasing interest in sciences and the disregard of Humanities reflects the Lyotardian conception of *narrative knowledge* and *scientific knowledge*. Lyotard believes that scientists have no more access to truth than historians or humanists (Lyotard 1984, 29). Indeed, he argues that even scientists resort to Humanities, especially history, to explain the results of their experiments. In the play, what started as a valorisation of biology over history becomes an examination of the confusing situation of human knowledge in general and an attempt to reinstate the interest in Humanities. Like Lyotard, Albee believes that all branches of knowledge should be taken with the same bundle of interest. His play, thus, emphasizes the complementarity between the two fields of knowledge and urges its readers and audience to readdress the preconceived ideas about the inaccuracy of Humanities and the indubitable truthfulness of scientific knowledge.

## CONCLUSION

Briefly, *Who’s Afraid of Virginia Woolf?* explores the dialectical relationship between human sciences and scientific sciences through staging two antagonistic characters who epitomize the conflict between the two branches of knowledge. In the beginning of the play, Albee pictures the critical situation of Humanities using the figure

of the disempowered historian who struggles to affirm his existence and assert his identity amid uncertainty and against competing forces. He captures also the assumed prosperity and superiority of scientific fields through the dramatization of a successful biologist who plans to change the future of humanity. Nevertheless, the position of both disciplines is destabilized and confused with the unfolding of further details and facts about the real characters of both George and Nick. The reversal of their initial personalities serves to confuse the reader/spectator and to alienate him/her from an emotional identification with one of the characters. Albee seems to be interested more, in reality, in raising awareness about the increasing disinterest in Humanities and the growing inclination towards sciences for their supposed accuracy and truthfulness. This work, then, aims to rethink the crisis of what Lyotard calls *narrative knowledge* and to incite the public to treat the different areas of expertise on an equal basis.

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## AN INTRODUCTION TO EURHYTHMIC PHILOSOPHY

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**Abstract.** Eurhythmic Philosophy, also called the Philosophy of Rhythms, aims to extend the concepts of harmony, complexity, cooperative interaction, emergence and non-linearity to several areas of human knowledge. This text is intended to invite readers into participating in what is hoped to become a new philosophical paradigm, i.e. a new intellectual soil fertile in methods and ideas, and believed to be specifically suited to deal with the challenges and problems of the 21st century.

**Keywords:** eurhythmy, harmony, complexity, cooperative interaction, emergence, non-linearity

### 1. QUANTUM PHYSICS AND THE RISE OF EURHYTHMIC PHILOSOPHY

*All beings act in the world in order to prevail.* In a certain sense, how could one be more eloquent, describing the inner self of things and their reason to be? From a pure material way of being, if it is of atoms, rocks or planets that we speak, to an organic way of being, now talking of the living. But it is precisely this dichotomy, arising from the division between life and the inanimate, that, in fact, becomes improper as part of a eurhythmic narrative of the Universe.

The opening statement in this introduction formulates the principle of eurhythmy, the cornerstone of a new natural philosophy introduced by J. R. Croca, R. Moreira, and other thinkers of the so-called Lisbon School of Eurhythmic Physics (Mazzola, 2015, 401; Castro, 2017, 50; Croca; 2015, 11). It is an ontological assertion that invokes for all the natural things properties that normally are exclu-

sively attributable to human agencies. Those agencies that always want to marginally stand against the remaining Nature. Intelligence, purpose, teleology or intentionality are aspects of a type of action reserved to man or, at best, to living systems of deserving complexity. But what if we hypothesize that all systems in the Universe should have an internal complex structure? Like a Russian dolls structure, containing and being contained, one after the other, along with a sequence of scales, progressively and unimaginably smaller or, inversely, larger to whatever ultimate reality may be? From the very small edge of potential nothingness, understood as the *Apeiron* of Anaximander or the subquantum medium, until the very large far distant perception, merging with what we loosely call infinity? Then, atomistic materialism ceases to make sense, since every structure is a living and intelligent recurrence of the same tendency, that of appearing in the world solely to fulfil the tendency to remain there, making its own structural maintenance, without recourse to external agencies (physical or metaphysical) and being a harmonic “living” structure of its own, striving at each scale.

The existence of volition, the potentiality of individual liberty and the existential responsibility of all beings is reaffirmed. However, in order to exist, there is the need for cooperation with the surrounding environment, implying a harmonious relationship with the otherness. A natural, embedded willingness to coexist, not to subjugate the other, not to conquer in the world, rather a willingness to cooperate.

Eurhythm, which in the Greek etymological origin means the best path, rhythm or cadence, then becomes synonymous with structural stability, either at each individual level or at the overall level of the global system provided by the alliances between its parts. A stability that is in each individual best interest and also in the best interest of the whole. A protective whole, that will also have to gain from the assembling powers of its parts. In this sense, a cell exists only because its parts are there, interacting in order for the cell to exist, while, in fact, being protected by the cell’s interior arena of

existence.

In such a context, rhythm is thus understood as the repetition of what is best for the totality of beings, thus the repetition of any atomic, physical, biological, social or cultural pattern making maximally stable the existence of each being along with others. It is, therefore, eurhythmic to set the proper patterning matching between entities in interaction, creating the best-fitted behaviours in order that each system prevails. All this, interacting at a certain scale, give rise to ever more complex structures at ever at higher scales.

The stability of the possible interactions between things, as a consequence of a teleological synchronization between behaviours, leads to the hypothesis that it is possible to make an undulatory description of any phenomenon in the world as, in fact, quantum mechanics already did while addressing the atomic phenomena. This description must, however, be adapted to each system, its scale and the context in which it is located, listing its regular behaviours and marking the topology of its repetitions in the most fitted space of representation. Not then and necessarily, the space-time stage where the physical discourse is usually written. From this topological representation, it will hopefully result in a wave representation that will encode the totality of its system possible behaviours. This wave representation corresponds, therefore, to a memory, in some cases, physical, and in other, merely abstract, of a nomological character. That is, it will encode what are the regular behaviours of the object, thus defining the object itself. A system will, therefore, be equivalent to the set of all its possible behaviours, be it an electron, a person or a nation. This is the general meaning, adopted in this text of what will be called a *theta wave*, a concept originally applied by the Lisbon School of Eurhythmic Physics to atomic entities (Croca, 2015, 39) in order to explain their undulatory behaviours. In a more general formulation, a quantum theta wave is a real disturbance, in opposition to the probability standard psi wave (this without material substance) that propagates in the subquantum medium. The quantum theta wave is generated by an *acron* (or corpuscle), be it an

electron, proton, photon, molecule, planet or galaxy that organizes its surrounding environment. A wave that once generated, interacts back with the generating system, attracting it to the regions where the undulation has greater intensity. A guiding effect that, of course, implies a rhythmical encoding of all possible movements of the physical corpuscle in the resulting spatial and temporal topology of the wave. The theta wave thus stands as an ontological memory of the *acron* (Fort, 2010, 17515).

This foraging behaviour of the corpuscle inside its wave, as it looks for the most suited places in it, fulfils a principle of energy saving since, in the places where the undulatory disturbance is weak, the *acron* will try to restore it at the expense of its own energy.

In this new model, unlike orthodox quantum mechanics, the wave entity has a finite extension, spreading along a limited spatial region, to ultimately fall in the subquantum undefined void, far from the *acron*. Consequently, and in fact following the ideas of the French physicist Louis de Broglie (de Broglie, 1927, 225; de Broglie, 1960), from where these ideas originate, subquantum wave and corpuscle do exist simultaneously in the same objective reality. There will be therefore no need for conscience collapsing mechanisms acting upon probability psi metaphysical illusive waves. A very significant formal improvement, allowing for the quantum wave's realism, was introduced by the Lisbon School of Eurhythmic Physics, surpassing the need for infinitely spread waves throughout the entire Universe. A condition that Niels Bohr thought as indispensable for the localizable wave packaging of an electron or any other atomic particle. In fact, Croca (2015, 39) managed to introduce the Morlet wavelet (Grossmann, 1980, 723) representation - a Gaussian sine modulated curve having a well-defined wavelength and frequency at all times - in the quantum realm. This has furthermore resulted in a more general set of uncertainty relations, from which Heisenberg's are just a particular and extreme case (Castro, 2017, 6). A case thus obtained when the Morlet wavelet approaches a pure harmonic plane wave. This means of course that the new model is broader than orthodox

standard quantum mechanics and can even be extended to upper scales. Recognizing the possibility of a unifying ontology, strained in the theta wave – *acron* picture, the atomic reality becomes a part of one and the very same reality, having undulatory properties at all scales. In fact, a comprehensive pilot-wave gravity model for the Solar system has been proposed concerning the Titius–Bode regularity (Croca, 2017, 76). *Physis*, the Greek original word for Nature, becomes finally one, without any artificial cuts, based on its logical functioning and without rational agents who, with incomprehensible and megalomaniacal solipsism, create reality through observation. Finally, we seem to be in such conditions as to surpass the Copenhagen School and the psychologist interpretations of Niels Bohr about reality.

## **2. EXTENDING EURHYTHMIC PHILOSOPHY: COOPERATIVE BEHAVIOURS AND EMERGENT REGULARITIES IN NATURE**

Although following to the universal *Principle of Eurhythmia*, it is nevertheless expected that the mechanisms and strategies serving such a purpose of affirmation - that of one's own perpetuation - will vary at different scales and for different degrees of complexity. Let us compare an electron to a human. The behavioural memory of an electron, encoding all its possible behaviours, is thought to be its theta wave, vibrating in a more or less stable manner on the sea of subquantum oscillations. The analogous memory structure for the human being will, rather reasonably, be encoded in the brain, which indeed should play an important part in the undulatory description of human patterns and habits.

Since there is now a behavioural memory that can be associated with things and their history, as eurhythmic behaviours will have been the most repeated, there is also the possibility that what we call laws of Nature are, in fact, just empirical rules resulting from a judicious repetition of those behaviours that best conform to the stability of things. An object will, therefore, simultaneously store the

overall history of the type of systems to which it pertains, along with its own history. Something that sounds quite akin to biological genetic encoding along an evolutionary process. Thus, an object of a physical form will, in fact, encode what the object is and can do, without the need for any external impositions from a physical or metaphysical origin. Consequently, everything in Nature permanently evolves, inscribing things in the world by the force of its own activity, a strive from within, innate, like Spinoza *Conatus*, starting from itself, no longer in an agonistic and competitive way, but seeking to a concert with the surrounding environment. It is a form of action that allows for intelligent structures to teleologically subsist, turning violence and aggressive behaviours only in a particular preservation mechanism among many others and making the concentration and harmony alliances the rule of thumb in reality. Showing that competitive agonistic strategies are not the fundamental ones in Nature, as a certain economic Neo-Darwinism would have it. How else, in fact, would it be possible to logically reconcile the overall resulting harmony, ubiquitously present in Nature, with the violent seemingly only local dialogues, highly balanced on a global ecological level, between, let's say, predators and prey?

Each structure in the Universe can then be considered a *noema*; the Greek word to be used here for *materially substantiated thought*, leaving behind the ontological distinction between Nature's spoken language and Nature itself, as the universal speaker.

But, clearly, if there is now an authorship coming from *Physis* itself, since there is an overall agreement between beings, there is also a eurhythmic dialogue occurring between them. This dialogue and therefore the relations that things agree to have between themselves are to be of a non-linear character. This means that when several entities meet, they interact in a way that from such a reunion that modify in them all results, as the structural encoded memory approach would suggest. Consequently, each interaction brings with it new behavioural possibilities, immediately given by the presence of the otherness. And, in this sense, the coalition between alterities

brings always a phenomenological enrichment, producing new regularities. The resulting whole, therefore, will also be the logical result of this enrichment, from which its properties will not be causally reducible to the properties of the parts, individually considered. Things in the world appear in a non-amorphously way, without avenging brute force, rather compelling to the intelligent exercise of subtle information, establishing pathways between them. Routes of material signification in which a minute amount of energy can produce dizzying effects on all systems, either between pairs at the same scale or between structures acting on different scales all together. In face of such interactive non-linearity, Cartesian atomism becomes insufficient to write this new Science. And nor will the opposite view of methodological holism will serve, since the whole, though distinct from its parts, maintains a dialogue with each of them. An up and down communication, vertically hanging on the axis of scales, without there being a hierarchy of meaningful phenomenological importance. Indeed, this relation between the whole and the parts, considered as such a whole, somehow, distinct from its own component entities, will perhaps point to a richer mathematical logic framework, defining what we would call a second order non-linearity, as compared to the one already mentioned between entities interacting at the same scale.

There will no longer be vertical down or up causation, only a systemic dependence between scales, both ways. It is, therefore, necessary for an *Organicist Science* to be drawn, capable of going beyond the mere mechanical explanations as to how regularities become visible in the world. A scientific and philosophical discourse unified by a single language in which no system, kept “alive” among its own individual history, remains equal to any other. A narrative about a Universe where there is a true hetero-atomism and individuality, distinguishing two photons, two electrons or two atoms of the same element, two molecules, plants and animals. Where, at the very most, there are averages of behaviours and where the physical constants of the usual mathematical discourse are merely local and

context dependent on the particular environment in which each phenomenon proceeds. Where, in addition, behaviour alterations can occur suddenly without there being any sort of immobilism. A new discourse to be claimed a new Natural Philosophy about a Universe attentive to the history of its structural emergent events, and also downfalls. Attentive to ontological victories and defeats upon chaos and indefiniteness. Nothing is raw matter, everything is life. From the lower scales, on the voiding edge of the subquantum medium, to the great clusters of planetary matter, these far scale realms standing both at the extremes of the phenomena plateau we are used to in biology. And yet this means that some other more sophisticated and embracing definition of Life should be searched for.

All bodies then exhibit self-induced movements, without external force fields acting upon them, as requested by Newton, in the 17th century. Without restrictions imposed on systems by global, physical, or metaphysical agents, those that even today rest epistemologically without explanation or foundation in the very axiomatic pillars of modern science. It is rather from the joint activity of all the natural systems that, in fact, arises the whole phenomenological description, seeking to recognize forces or field structures in space.

Eurhythmic Philosophy implies, therefore, a new vision of Nature, which is on *Physis*, upon its diverse, although undivided, totality. A view that cannot be mesmerized by mathematical tricks, such as those derived from the metaphysical standpoint of the Copenhagen School or from the numerical infinities, brought about by General Relativity equations, claiming the existence of space-time singularities or infinitely dense points at the beginning of creation. Reality is only and firstly real, besides the illusive results of our often-misguided formal interpretations. Mathematical equations do not equate Reality, rather they always and only provide a pale introductory image of it. And the twenty century informed citizens in our advanced western democracies should keep a rather critical standpoint about even the common-sense reasonability of what orthodox quantum mechanics, black hole and big bang proponents speaks

about. Most of the time, only based upon wild mathematical conjectures, hammered to fit the observable evidence in the context of this or that interpretation of reality. We should watch entrainment television shows about science with the same freedom of thought as we would ideally have towards any other subject. No theory should be thought as the last theory. This also applies to what is being proposed here. From now on it is necessary to require descriptive finitude in the mathematical language of reality. It will be necessary to resist Platonic vertigo.

### **3. CONCLUSION AND CHALLENGES FOR EURHYTHMIC PHILOSOPHY IN THE 21ST CENTURY**

Eurhythmic Philosophy considers Nature to be an organic whole formed by complex structures of different degrees of organization. They interact intelligently according to a teleology of permanence, accordingly to the rhythms most suitable for the universal maintenance of all structures involved. The most perennial and stable structures are those resulting from a harmonious cooperation between the parts. All interactions proceed in the context of such cooperation and there are no possible interactions in which the actors do not endure some kind of adaptation before the others. Systems encode their possible behaviours in their own structures and there are no external physical or metaphysical determinations imposed upon the behaviour of things. These are animated by their own movement which is fully self-induced. Such a philosophical speech, as many others, also entails a pretext for reaffirming a better world. It is also an ideology, a well-intentioned narrative about noble values to attain. It is precisely the proposal of yet another idealistic and utopian vision. A utopia that foresees energy and economic resources to be distributed in a fair eurhythmic way. A utopia that predicts the end of famines, poverty and social injustice. Which considers Nature as the model to follow, where there is no accumulation of capital, nor financial speculation under any possible

physical or biological interpretation. Where it is not the primacy of the strongest that promotes survival, but rather the primacy of the most cooperative beings that bring stability and progress to the whole. The primacy of a being always willing to accept and accommodate the otherness in its surrounding environment.

It is, therefore, an epistemological revolution in the sphere of human behaviour that is here asked and expected. This is the fundamental and greatest challenge that Eurhythmic Philosophy faces. The acceptance of the idea that just as there is no cruel, mechanical, cold and agonistic Nature, there must also not be a world of human relations in which selfishness stands as the prevailing value. The acceptance of the idea that the world, as an inevitably unbearable place, is to be considered merely an illusion, resulting from a misleading, mechanical and sombrelly competitive interpretation about how natural systems in fact behave. Nature is, after all, intelligent and subtle, promoting cooperation, construction, stability and harmony.

There is, therefore, an opportunity for formulating Eurhythmic Politics, a Eurhythmic Economy, theories that replace the concept of competition with the much wider concept of cooperation, as it should be in all areas of human knowledge. Henceforth, man will no longer be in the world to dominate but to determine the means by which he obtains the world's assistance to his own enduring adventure. There is a new ethic awaiting to be written, initiated by environmental concerns, but without being terrified by the scarcity of resources, as the advancement of Eurhythmic Technologies may, in fact, bring new possibilities. Perhaps Eurhythmic Physics points to a new thermodynamics, in which information and non-linearity are the fundamental concepts of the entropic game, rather than energy dissipation, characteristic of uncooperative closed systems. Perhaps we will see the full and unanimous theorizing of self-sustaining systems, extracting energy from the subquantum medium in overwhelming amounts. Perhaps one will then see the constitution of a technology capable of manipulating theta waves in Nano-struc-

tures, provoking a true revolution in the area of imaging and medical therapeutics. Perhaps even we will witness the manipulation of gravitational theta waves, producing fields of force and vehicles whose locomotion does not depend on the Newtonian action-reaction dipole, to be considered a mere case of a more general undulatory theory describing interactions (Croca, 2017, 145).

Science fiction, some would say, fantasies, pseudoscience, unworthy of academic gaze, would respond the most severe. Usual accusations before the fulfilment of utopian dreams. We'll see.

But there are other intellectual challenges that Eurhythmic Philosophy must also address in order to prevail. There is the need for a general method to study the generality of physical situations, looking for undulatory constrains between systems. Specifically, a consistent way of formulating the so called eurhythmic conditions under which the interacting entities combine and eventually form a composite system. This methodology may eventually be related to a mathematical formulation involving extreme value derivation, showing constrains of a teleological nature, such as may be associated to the Principle of Maupertuis or to the Principle of Fermat. The relation with the Hamiltonian and Lagrangean formulation being possibly obtainable. In any case, it is necessary to quantitatively represent what could be called the degree of Eurhythm and proceed to its maximization through appropriate calculation in several contexts and areas of knowledge. It is clearly an open problem. It is also necessary to construct a formal mathematical language with enough sophistication to deal with the interdependence conditions between a system and its components, along with both ways of the causal vertical axis. A formalism capable of expressing the emergence of new properties in the overall resultant structure, that are irreducible to the properties of the parts.

It is necessary to formulate a general methodology for applying Eurhythmic Philosophy to other fields of science besides physics. Namely, to chemistry and biology, the social and human sciences and to the so-called complexity sciences. It is necessary to formulate

and solve concrete problems in each one of these areas, trying to build the required paradigm. It is necessary to instruct Eurhythmic Philosophy with the rich empirical legacy already produced by the complexity sciences, including the concepts of self-organization, positive and negative feedback, self-criticism, non-dissipative mechanisms, and long-range correlations. Generalizing and adapting, in turn, the concepts of frequency, phase and coherence of the wave jargon to new realities outside the physical realm. It is necessary to develop a general theory of emergence, a technical philosophical discourse capable of dealing with the evolution of regularities in the Universe and with the possible locality and transience of the so-called laws of Nature, able to explain behaviour encoding in the structures of all systems. Able to deal with the concept of nomothetic variability and to describe and explain the mechanisms through which repetition of interactions may result in stable patterns and behaviours.

These and other challenges herald the fecundity of an ontology that severely questions the atomistic and monolithic Cartesianism. That criticizes the mechanistic coldness of the brute dialogue between action and reaction in which the old science has become enslaved. Let this text thus be understood as an invitation to reflect on and to contribute to the development of what is thought to be a new promising area waiting to be explored.

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JOSEPH'S STRATEGIC PLANNING SKILLS: A SUBSTITUTION OF  
FAMILY FIRM AND OPPORTUNISM IN THE EVOLUTION OF  
GOVERNANCE MECHANISM

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**Abstract.** Joseph's strategic skills saved the Egyptian people from the plight of famine. The model he proposed is an analytical one. Pharaoh and his cabinet members considered his advice to be very productive, so they named him as the leader of the economic team. Over time, Joseph was caught up between paying allegiance to his family and the welfare of Egyptians, who chose him for this position. This paper examines the strategic policy process of Joseph's leadership. Its results are used as a guide in analysing the problem of policy failure in Nigeria. Nigerian economy continues to dwindle due to the lack of effective strategic planning, improper analysing and implementation of economic plans.

**Keywords:** the reign of Joseph, impartiality in Old Testament, policymaking and implementation, leadership, strategic planning, Potiphar

## 1. INTRODUCTION

The story of Joseph is one of the most dramatic and complex biblical narratives. These characteristics undoubtedly contributed for it to become the focus of many tales and exegetical activities in the post-biblical and rabbinic literature of the late antiquity (Levinson 1997, 270). Joseph, the son of Jacob and Rachel, was the first Jewish ruler of Egypt. He lived with ten half-brothers, one full brother and one half-sister (Dominik 2017, 3). As the favourite of both Yahweh and his father Jacob, he was inclined, since his childhood, to family governance and policymaking.

In the land of Egypt, the prophecy of an impending economic collapse that only a formidable economic policy could revive was

circulated. Pharaoh invited Joseph to provide a plan to ameliorate this foreordained collapse. Joseph was, at that moment, caught up between family allegiance and societal welfare. His predisposition and tactics are the main points which this paper aims to unveil.

Joseph’s strategy is relevant to the current situation of Nigeria. There are financial crisis and crashes in its economy. The state is in recession. This dwindling economy has been prophesied before it hinted so hard the country. In 2016, Dr Ngozi Okonjo-Iweala warned the Nigeria government about an impending economic recession. According to her, the government should have buckle up and prepare for such a crisis (Agande 2012, 1). Unfortunately, her theory was overlooked. Unlike Pharaoh of Egypt, who took the warning of Joseph very seriously, the Nigerian government took Iweala very usuriously. This paper examines the implications of this negligence on the Nigerian government, its citizens and the international community.

## **2. JOSEPH’S LEADERSHIP**

Joseph, due to his leadership foresight, garnered hatred from his nuclear and extended family members. His foresight of reigning over them became a bulwarked to his peaceful family living. His brothers planned his assassination. However, due to God’s mercy, he was sold to Egypt.

There, he found solace in the house of Potiphar. Thompson (2016, 210) explains that the patriarch Joseph found himself enslaved in an Egyptian household, which included Potiphar’s wife, for whom her husband did nothing, except from the food she ate (39.6). The woman tried to rape Joseph. He escaped, but that sent him directly into the Egyptian prison. Levinson (1997, 273) attests that “Joseph is an exemplum of self-control, who even in his thoughts do not yield to temptation”. Potiphar’s wife falsified the accusation against Joseph in front of her husband. She asserted and reasserted time and again that she was screaming when Joseph ap-

proached her. It was her legal defence against a counterclaim that she willingly acceded to (or even seduced) the young man (Jacobson 1976, 177). Because of the report of Potiphar's wife, Joseph was found guilty and sentenced to life imprisonment. He was taken out of prison to interpret the dream of Pharaoh. Joseph was able to explain it. According to Lakoff (1993, 91):

In his dream, Pharaoh is standing on the river bank, when seven fat cows come out of the river, followed by seven lean cows that eat the seven fat ones and still remain lean. Then Pharaoh dreams again. This time he sees seven "full and good" ears of corn growing, and then seven withered ears growing after them. The withered ears devour the good ears. Joseph interprets the two dreams as a single dream. The seven fat cows and full ears are good years and the seven lean cows and withered ears are famine years that follow the good years. The famine years "devour" what the good years produce.

This gift of phenomena interpretation endeared Pharaoh to create an office for Joseph, which never existed before in the history of the Egyptian nation. Joseph was rewarded by being set over Egypt. He received, as gifts, Pharaoh's signet ring, linen clothing, a gold chain, second chariot status, and the marriage to Asenath (Genesis 41:40-45) (Niditch & Dotan 1977, 186).

### **3. JOSEPH'S STRATEGIC PLANNING SKILLS IN THE LIGHT OF FAMINE**

His appointment to run the newly created office took immediate effect. The advice he gave to Pharaoh to avert famine was to be carried out by himself. The king and his officials liked Joseph's plan to store the grain during the good years. So, the king said to them: "No one could possibly handle this better than Joseph since the Spirit of God is with him (Jerri 2018, 1).

(...) and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. Then that food

shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine (Genesis 41: 33-36).

Due to the fact that his strategy was thought-provocative, incorporating corporate flexibility and personal responsibility, it was immediately adopted by the cabinet. Genesis 41:37-40 reveals the endorsement:

The King and his officials approved this plan, and he said to them: “We will never find a better man than Joseph, a man who has God’s spirit in him”. The King said to Joseph, “God has shown you all this, so it is obvious that you have greater wisdom and insight than anyone else. I will put you in charge of my country and all my people will obey your orders. Your authority will be second only to mine”.

The famine began. This proved the accuracy of Joseph’s prophecy. The years of famine were not felt in the land of Egypt. This proved the success of the strategic plan of Joseph. He was able to save the kingdom from starvation and financial bankruptcy.

His brothers came to Egypt because of famine, which created a chance for family opportunism and family firm. He could immediately shift his entire care and support to his brethren. Instead, he resorted to critical enquiry, so as to avoid nepotism and tribalism. Fritsgh (1955, 28) reveals that:

Joseph not only humiliates his brethren and fills their hearts with fear, but he brings them to the point of confessing their sin which they had committed against him over twenty years before. This is, of course, an important point in the story, theologically, for no true reconciliation can be made between Joseph and his brethren until they realize their own guilt and confess it before him whom they have wronged. These two steps in the moral awakening of the brethren are clearly brought out in the story.

Joseph, however, was able to devise policies to make sure that his brethren will not remain without food. Longacre writes that “the brothers get the food that they came to buy and return (minus Sim-

eon) to Canaan. Already the providential goal of preservation of the family from starvation is being met” (Longacre 2003, 47). Also, it is worthy to be mentioned that the initial intent of Joseph’s brothers to harm him metamorphosed into the providential intent to save the family.

#### **4. THE PROCESS OF PUBLIC POLICYMAKING**

Public policymaking is relatively stable, a purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern (Anderson 2003, 2). Public policy is made by the government officials, organs and bodies. It is a goal-oriented and directed action or activity. Sutton, in his turn, explains policymaking as “a problem-solving process which is rational, balanced, objective and analytical. In the model, decisions are made in a series of sequential phases, starting with the identification of a problem or issue, and ending with a set of activities to solve or deal with it” (Sutton 1999, 9).

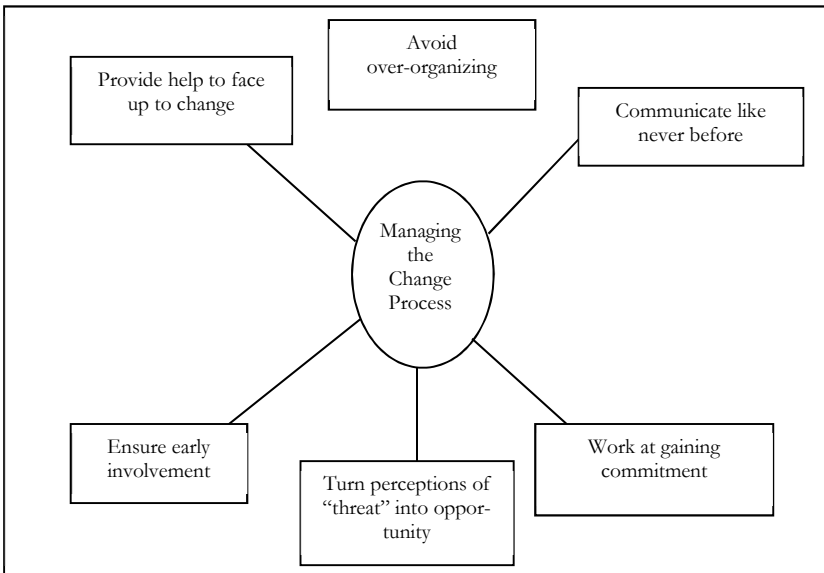
Policymakers look at a small number of alternatives for dealing with a problem and tend to choose options that differ only marginally from the existing policy (Sutton 1999, 10). According to Sutton, this process involves the following steps (Sutton 1999, 9):

- (i) Identifying all possible actions to deal with the issue
- (ii) Weighing up the advantages and disadvantages of each of these alternatives
- (iii) Choosing the option which offers the best solution
- (iv) Implementing the policy
- (v) Evaluating the outcome

Another strategic planning process was given by Adebowale (2007, 54), namely: (1) gathering, analysing and forecasting data to develop: (1.1) a human resource supply forecast (and to create human resource information systems); (1.2.) a human resource demand forecast (and to add it to the human resource information system); (2) establishing human resource objectives and policies and gaining

top management's approval and support; (3) designing and implementing plans and action programmes in areas such as recruitment, training and promotion, which will enable the organisation to achieve its human resource objectives; and (4) controlling the evaluating personnel plans and programmes to facilitate progress towards human resource objectives.

Implementing these steps is an ongoing process of a non-linear type must be carefully managed (Grindle & Thomas 1991). It requires consensus building, the participation of key stakeholders, conflict resolution, compromise, contingency planning, resource mobilisation and adaptation (Sutton 1999, 23). Plant (cited in Sutton 1999, 24) sets out six key activities for a successful implementation:



It results from the diagram above that managing the change process is the centre platform for public policymaking. In the process of managing the change, the right individuals, groups or agents who lead the change team are of paramount importance.

## 5. FAILURE OF POLICYMAKING AND IMPLEMENTATION IN NIGERIA

Scholars have taken different positions regarding Nigeria's economic policy problems. Effiong (2013, 26) posits that implementation is the problem, while Dahida and Maidoki (2013, 56) insist on the policy formulation. I claim that both policy formulation and implementation are the problems of Nigeria's near economic collapse. In defence of his thesis, Effiong (2013, 26) says that Nigeria had always witnessed well-articulated economic and social reforms intended to launch the nation on the path of meaningful development. The catalogue of such programmes abounds, i.e. the Seven Point Agenda "Vision 2010 – 2020", and many others. Nigeria never lacked in setting up plans and putting processes in place. Dahida and Maidoki (2013, 59) reveal that policy formulation is the first stage of the policy planning process. That is because according to the constitution, the federal government is expected to provide the overall direction and leadership in the planning process, from the formulation stage to implementation and evaluation. Hatten & Hatten (1988) created a nexus between the policy formulation and implementation, stating that policy formulation as a strategy is a means to achieve the organisation's objectives. But the selection of the route is not enough. Implementation is required to actually achieve objectives; strategies must be formulated then implemented if they are to have results, and it is on results that organisations are managed and measured.

The first factor that has affected the policy process in Nigeria is the lack of coordination or the inadequate communication between presidential policymaking agencies. One agency or person tends to feel that it/he can provide the economic blueprint for the entire country. In sketching this problem, Dahida and Maidoki (2013, 62) add that the developmental intentions are not spelt out clearly through the right organizational channels established for the transmission of policy to those involved in policy formulation, therefore the policy will not be put into effect. In Nigeria, for instance, Kemi Adeosun, who is the minister of finance, wants low-interest rate,

while Emefiele, who is the central bank governor, insists that the present interest rate must be maintained. This does not encourage a strategic planning process.

The second factor consists of bad policies and policy processes. These bad policies are undertaken by incapable and incompetent individuals. For example, when President Buhari was elected in 2015, he vowed not to devalue the Naira. Jude (2017, 1) laments that, for investors, it was the clearest indication that the number one citizen of Africa's largest economy was interfering with monetary processes and the central bank operations. The President was incompetent regarding the financial appropriation. The effects were the slumping of the Naira, the near collapse of foreign exchange market, and the hyperinflation that bedevilled the economy.

The third factor is the lack of attraction strategies. When the environment is made attractive both local and international firms and organisations will be enticed to invest in Nigeria's business environment. Nigeria needs to recognize the broader economic benefits from competition (Nigel 2016, 1). The world becomes a globalised village; hence, there are broader options available to firms and industries. For Nigeria to be seen as a viable environment, competitive measures and structures must be put in place to meet up with the challenges.

## **6. THE IMPLICATIONS OF INEFFECTIVE STRATEGIC PLANNING IN NIGERIA**

The lack of policy formulation and implementation affected Nigerians in so many ways. There is a high poverty level, unemployment, the high cost of goods and services, low minimum wage and political apathy.

The poverty level in Nigeria is alarming. This is due to the fact that too much emphasis was placed on petroleum with the total neglect of other sources of monetary flow. The economic recession led to the abject poverty level of most Nigerian families. The gov-

ernment could no longer pay salaries as and when due. Aigbokhan (2000, 5) explains that poverty may have been overestimated due to the lack of information on the huge informal sector of the economy. For Nwagwu (2014, 19), the majority of the population is enmeshed in the net of abject poverty due to faulty economic policies and unsustainable poverty alleviation programmes of successive governments.

Unemployment has increased due to the mass sack of workers by banks, corporations, and private establishments in response to the lack of financial stamina to continue to pay their salaries. Jola (2016, 1), for instance, reports that Ecobank sacked 1040 workers, while Zenith Bank sacks over 1,200 employees (Premium 2018, 1), which, according to them, was cut down on its top-heavy management structure. Furthermore, the government announced that it has created jobs for the unemployed people but, unfortunately, only “privileged members of society who filled the available places with their own protégés, thereby denying the intended beneficiaries, access to the funds” (Actionaid 2015, 27).

The prices of goods and services have skyrocketed with its attendant low minimum wage of 18,000 Naira for workers. Kumolu and Ake (2016, 1) lament that the prices for almost all commodities have skyrocketed, leading to financial pressure on most families. Coming at a time when the salaries of both public and private sector workers were no longer paid as at when due, this fact made the experience more excruciating to the extent that almost everyone is lamenting.

## **7. IMPORTING JOSEPH’S GOVERNANCE MECHANISM IN NIGERIA’S POLICYMAKING PROCESS**

Joseph had a simple economic proposal for revamping the Egyptian economy. His proposal had an analysis, the personnel who will be involved in the process, the tax programme, the security and future supply patterns. The Nigerian economy is made of so many bureau-

cratic processes which, in the end, are characterised by doublets and several doctored aspects that never work out.

Joseph proposed an organisational change. He said: “Let Pharaoh look for a man discerning and wise and set him over the land of Egypt”. He made it clear that Pharaoh cannot at the same time be a ruler and an economic adviser. In Nigeria, the president is, among others, the ruler, finance minister and adviser of the director of the foreign exchange market. He can decide not to agree with anyone else’s ideas. Thus, Lorange and Vancil (1976) advise that managers at every level of a hierarchy must ultimately agree on a well-structured, integrated plan of action for the coming years. Their agreement should be reached by a series of steps, starting with the portrait of corporate objectives and bringing them into action along with the preparation of a one- or two-year profit plan. Although the design of this process – i.e. deciding who does what and when - can be complex, it is vital to be undertaken as such, because it represents the ultimate success of the strenuous exertion of planning.

Joseph was able to allow his technique to flow from the situation. In Nigeria, a situation is forced to fit the technique. This is why the economy continues to collapse. A template that has failed over time is still applied in the policymaking process, and it continues to give the same result.

Joseph had an unequivocally projected evaluation. He presented the situation just the way it is, without hiding the truth. He made it clear to Pharaoh that the famine would be tough and that there is an imperious need for urgent measures spearheaded by a wise administrator. In Nigeria, sycophants try to hide the truth of economic collapse and project false economic indices.

## **8. RECOMMENDATIONS**

The roadmap below, drawn in the light of Joseph’s strategic planning, could be of value to Nigeria’s policymaking process. It implies the following steps:

- a. Competent hands and those who are fit should be called upon to bring in their suggestions. The era of engaging in party politics should stop. When someone who possesses what is need to revive the economy is in another party, his or her ideas should be sorted after, rather than this politics of bigotry.
- b. The president should not engage in authoritarianism. This will scare policymakers from saying the truth. Most of these policymakers are afraid of saying the truth and getting fired. Hence, the government must be able to assure policymakers that they will not be witch-hunted for clearly stating their opinions about the economic situation.
- c. Strategic planning should be made void of nepotism, party politics, family opportunism and regional interest. The issue of a government putting all of its economic blueprints to the benefit of family relationships is not good for the economy. The issue of putting family members into sensitive positions of policy decision when it is crystal clear that they are not capable in that field throw a curse on the nation.

## 9. CONCLUSION

Joseph's strategic planning skills were able to save the Egyptian people from famine and financial bankruptcy. The fact that Joseph did not favour the family firm and opportunism was to the benefit of all. The Nigeria economy is indeed in a bad shape. Even though the government is not coming out to truly confess this aspect, the effect of the ailing economy is felt by the citizens. The Nigerian leaders should, as a matter of urgent attention, appoint capable technocrats. This is because they are selected on the basis of their level of expertise. Nigeria could bounce again to take its number one place in Africa if the economic blueprint of Joseph would be translated into its economic system.

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## CONSEQUENCES OF ERRONEOUS STRATEGIES: THE ANTE-BELLUM PERIOD OF THE NIGERIAN CIVIL WAR

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**Abstract:** In dealing with crises and conflicts, we often commit one of the following four errors of strategy: (1) the failure to use hard power when and where it is required; (2) the failure to use soft power when and where it is required; (3) the use of hard power when and where a combination of hard and soft powers (smart power) is required; and (4) the use of soft power when and where smart power should be used. These errors of strategy have sometimes grave and disastrous consequences. This paper aims to prove that, in order to successfully prevent, resolve, manage or deal with crises and conflicts, we need to acknowledge that some of them require hard power, some require soft power, while others require both hard and soft powers (smart power). To contextualise the above hypothesis, employing case study and process tracing, the present paper addresses the ante-bellum period of the Nigeria Civil War. In the end, it will be indicated that the above-mentioned four errors of strategy led to war. If hard, soft and smart powers were used whenever and wherever they were required, the war could have been avoided.

**Keywords:** conflict, crisis, erroneous strategies, Nigerian Civil War, soft power, hard power, smart power, strategy

### 1. INTRODUCTION

This paper is divided into five sections. The first and fifth are intended introduction and conclusions. In the second section, the key concepts will be clarified. It is very important to do so because they are the hinge around which the discussion revolves. In the third section, I will narrate a brief history of the ante-bellum period of the Nigerian Civil War. Then, in the fourth section, I will explain the

erroneous strategies that led to the war. I chose this crisis/conflict precisely because many people believe that the war was unavoidable. General Yakubu Gowon, the Nigerian head of state at the time of this war, refers to it as “an unfortunate and unpleasant, yet unavoidable, occurrence in the history of Nigeria” (Gowon 2007, 10). While I totally agree with Gowon that the war was unfortunate and unpleasant, I totally disagree with him that it was unavoidable. As I will show below, the war was avoidable. It is a combination of the already mentioned four errors of strategy that led to it.

## 2. CONCEPTUAL AND THEORETICAL FRAMEWORK

Outlining the conceptual and theoretical framework is much more the staple of lengthy research papers than a paper like this one. Nevertheless, I need to offer some important clarifications regarding the key concepts that I will use and the sort of analysis I will undertake. These key concepts have various connotations; hence it is vital to make clear their meanings. To understand what the power-concepts of hard power, soft power and smart power are, let us begin by explaining what power is. Power is “the ability to affect others to get the things you want. You can do that in three ways: you can use coercion, sticks; you can use payments, carrots; or you can use attraction and persuasion” (Nye 2011a, 46). Joseph Nye, in *The Future of Power*, introduced the distinction between hard power, soft power and smart power. For Nye, hard power has to do with “coercion and payment”, while soft power with “persuasion and attraction” (Nye 2011b, xiii). In hard power, “coercion” is largely seen as a military force, while “payment” as economic resources. Hence, there are two kinds of hard power: military hard power and economic hard power. The first may be used as a threat of violence or, in actual violence, defensively or offensively, while the second in form of sanction or of an offer of favourable economic conditions or resources.

Soft power as attraction entails the other people in valuing or

cherishing what you are, what you have or what you represent, making them want to imitate you, join you, share in or benefit from what you are, what you have or what you represent. By doing so, they become amenable to you, so you can affect them to get what you want. Soft power as persuasion entails successfully convincing others without using threat or payment, which is a better way to make them accept your arguments or advice. While “smart power is the combination of the hard power of coercion and payment with the soft power of persuasion and attraction” (Nye 2011b, xiii), it also refers to “the ability to combine hard and soft power into (...) strategies in varying contexts” (Nye 2011b, xiv). “A strategy relates means to ends, and that requires clarity about goals (preferred outcomes), resources, and tactics for their use” (Nye 2011b, 208). Hence, smart power strategy “must be able to handle very different distributions of power in different domains and understand the trade-offs among them” (Nye 2011b, 213). Although there are military hard power and economic hard power, in this paper I employ the term “hard power” only as military hard power, and I treat economic hard power as soft power. Furthermore, the concepts of hard power, soft power and smart power are used in reference to foreign policy and security policies of states, in particular, and global politics, in general. I will use the concepts in reference to domestic policy, domestic politics, internal security policies and local strategies.

Regarding the Nigerian Civil War, my focus is not on the war itself; rather, on the causal factors of it. Of course, conflicts are man-made phenomena; they are caused by human activities. I am dwelling on the identification of different human activities that caused the war. There is no doubt that, in order to resolve or manage particular conflicts, it is imperative to know the causal factors and the multifaceted nature of the activities that caused them. The Nigerian civil war can be divided into three historical periods: ante-bellum, bellum and post-bellum. For the purpose of my analysis, by the bellum period I mean 6th July 1967 to 15th January 1970. The post-

bellum period starts from 15th January, when the war ended. Although it shows the impact that the war had and continues to have in Nigeria, I will not focus on it. I am more preoccupied with how this war could have been avoided, rather than how it was fought. In other words, my main concern is prevention, rather than combat.

The ante-bellum period ended on 15th January, when the war started. The beginning can be set as far back as 1914, when Nigeria came into being or might be limited to 1st October 1960, when Nigeria gained its independence. For the purpose of my analysis, I will consider its beginning on 15th January 1966, when the so-called five-majors-coup took place. I am settling this date because this event was the most prominent of all possible causes of the war. Since I am concerned with how the war could have been avoided, it is proper that I focus on the ante-bellum period, and for the purpose of my analysis, I will consider the ante-bellum period as it started on 15th January 1966 and ended on 6th July 1967—a period of one year, five months and three weeks.

For analytic, practical and moral reasons, I consider the war as a “bad thing” that ought to be avoided if it were possible. But I am not interested in how the war *should* have been avoided; rather, I am interested in how it *could* have been avoided. Furthermore, for analytic and moral reasons, I consider secession as a neutral, rather than a good or bad thing. For me, secession is what you make of it; it is bad when you make it bad, and good when you make it good. This does not mean that I am encouraging secession or I am saying that it might be good or bad, but that secession in itself is morally neutral. For instance, if a people decides to secede in order to expropriate others from the collective national investment, wealth and development, which the entire country laboured to produce it, this is a bad thing. In the case of Biafra, it will be implausible to say that the secession was based on this ground. However, if a people have to secede in order to avoid pogrom, massacre, carnage, etc., surely this sort of secession must be a good thing. On this ground, we can say that the Biafran secession was morally justified.

### 3. THE ANTE-BELLUM PERIOD OF THE NIGERIAN CIVIL WAR

From the beginning to the end of the ante-bellum period, the geopolitical structure of Nigeria was as follows. From 15th January 1966 to 27th May 1967 there was the Northern Region (dominated by the Hausa/Fulani), the Eastern Region (dominated by the Igbo), the Western Region (dominated by the Yoruba), the Mid-West Region (a combination of minority ethnicities) and the Federal Territory of Lagos. On 27th May 1967, the Northern Region was divided into North-Eastern State, North-Western State, North Central State, Benue-Plateau State, Kano State and Kwara State. The Eastern Region was divided into East-Central State, South-Eastern State and Rivers State. The Western Region (except the Colony Province) became the Western State. The Colony Province of the Western Region and the Federal Territory of Lagos became Lagos State, while the Mid-West Region was renamed Mid-West State. On 30th May 1967, East-Central State, South-Eastern State and Rivers State - that is, the dissolved Eastern Region – seceded from Nigeria and were renamed The Republic of Biafra. This was the final event that led to the civil war.

In the post-independence history of Nigeria (since 1st October 1960), the civil war was the greatest catastrophe that has befallen. The war, which started on 6th July 1967 and effectively ended on 12th January 1970, but officially ended on 15th January 1970, had both remote and immediate multifaceted causes. Many scholars and analysts often reduce its causal factors to ethnicity. This is tantamount to reductionism because, although ethnicity was the principal causal factor, there were other factors too. Almost as important as ethnicity was the regional affiliation. Clearly, the Igbo were the main target in the Eastern Region, and they were its champions. But while the Eastern Region was predominantly Igbo, there were other ethnic groups in that region too. Moreover, during the ante-bellum period, the Northern Region, unlike the Eastern Region, did not present a particular ethnic group as the champion of the Northern

Region, and hence no particular ethnic group was the main target in this region. Reversely, no particular ethnic group was the target in the Northern Region, hence the region did not present any particular ethnic group as its champion. Regional, rather than ethnicity, was the main affiliation there.

Some scholars and analysts erroneously give religion a prominent role in the causation of the war. But a proper analysis of the causes and fighting will show that religion had no consideration in this war. Although the Eastern Region was predominantly Christian and the Northern Region was predominantly Muslim, the principal actors on both sides were Christian: both Chukwuemeka Odumegwu Ojukwu and Yakubu Gowon were Christians. Furthermore, many key players on the Nigerian side were Christians; Benjamin Ad-ekunle, Olusegun Obasanjo, Godwin Alabi-Isama, Theophilus Danjuma, Obafemi Awolowo, etc.

Alongside ethnic and regional factors, the economic factor also played a crucial role. Since the war, petroleum has remained a factor in Nigerian conflicts. Oil played a strategic role in the fighting of the war. Although Chukwuemeka Odumegwu Ojukwu - the leader of Biafra - was primarily fighting for the Igbo, he annexed the South-Eastern State (non-Igbo) and Rivers States (Igbo and non-Igbo). One reason for this annexation might be because of the Igbo in Rivers State; but if so, then he would have also annexed Mid-West State because of the Igbo there. Another reason for the annexation was that South-Eastern State and Rivers State were part of the dissolved Eastern Region. Yet, a more plausible reason is that of strategy. Strategically, he needed to annex the two states for military and economic reasons. Militarily, firstly, he would have more people to fight for him in these places, while the federal government would consequently have less, and, secondly, these places would have been a buffer between the core Igbo state and Nigeria. It was for the same reasons that he forced the Mid-West State to be neutral in the early days of the war and even forced them to declare independence, which lasted one day.

The economic strategy for the annexation was simply because these states have oil; at least this is the most plausible economic reason. In order to thwart the military and economic strategies mentioned above, when the strongest command of the Nigerian Army during the war (the Third Marine Commando commanded by Benjamin Adekunle, who was later replaced by Olusegun Obasanjo) invaded Biafra, the first task of the commandoes was to recapture these states for Nigeria. With the recapturing of the states, Nigeria did not only reduce the military and political strength of Biafra but also because of the oil Nigeria could fund the war, while Biafra could no longer fund it. This, to a large extent, contributed to Nigeria winning the war and Biafra losing it.

Nevertheless, among the remote and immediate multifaceted causes of the war, the most important factors are: the January 1966 coup; the July 1966 counter-coup; the pogrom before, during and after the counter-coup; the failure of Aburi Accord; and, finally, the secession of the Eastern Region, which was renamed The Republic of Biafra. The 1st October 1960 independence theoretically set Nigeria on a journey to greatness. Having been freed from the clutches of British colonialists, Nigerians felt they had 'their destiny' in their own hands and could go on to achieve greatness. But these beliefs and hopes of the average Nigerian were dashed by the political class, which was characterised by corruption, violence, electoral malpractices and regionalist favouritism. Having been disenchanted with politicians, middle-ranked military officers attempted to overthrow the government, on 15th January 1966, in a failed *coup d'état*.

On the one hand, most of the prominent leaders of the 15th January 1966 *coup* were Igbo. Among them: Majors Emmanuel Ifeajuna, Chukwuma Kaduna Nzeogwu, Timothy Onwuatuegwu, Christian Anuforo, Humphrey Chukwuka, Don Okafor, Captains Ben Gbulie, Emmanuel Nwobosi and Ogbu Oji. Moreover, many of the prominent persons who were killed during the coup were northerners. Among them: Abubakar Tafawa Balewa (Prime Minister), Ahmadu Bello (Premier of the Northern Region), Brigadier Zakar-

iya Maimalari (Brigade Commander, 2nd Brigade), Col. Kur Mohammed (Chief of Staff, Army), Lt. Col. Abogo Lagerma (Commanding Officer, 4th Battalion), Lt. Col. James Pam (Adjutant-General, Army Headquarters), etc. When a northerner-prime minister, Tafawa Balewa, was killed, he was succeeded by an Igbo head of state, Major General J.T.U. Aguiyi-Ironsi. Due to the above facts, northerners saw the coup as an Igbo coup against the north. Consequently, northern military officers launched the 29th July 1966 counter-coup, primarily against the Igbo. Aguiyi-Ironsi was assassinated together with many Igbo officers. Although a northerner, Lt. Col. Yakubu Gowon, succeeded Aguiyi-Ironsi as the head of state, the northern vengeance against the Igbo did not stop after the counter-coup. Northern military officers engaged in massacring Igbo military officers, but also many non-Igbos from the Eastern Region. This escalated the pogrom against the Igbo, pogrom which already started in the north before the counter-coup. When thousands of Igbo and other easterners continued to lose their lives, the rest of them had to seek refuge in their region, for they could no longer feel safe anywhere else. To curb the pogrom, soldiers were asked to return to their regions of origin. Furthermore, the governor of the predominantly Igbo region - Eastern Region - Lt. Col. Chukwuemeka Odumegwu Ojukwu (an Igbo), called on easterners to leave other parts of Nigeria and return to the Eastern Region, while he ordered non-Easterners to leave the Eastern Region.

On 4th-5th January 1967, in order to resolve the crisis, the delegates of the Eastern Region, led by Ojukwu, and those of the federal government, led by Gowon met in Aburi, Ghana. At the end of the meeting, Ojukwu and Gowon signed the Aburi Accord. However, among the clauses of this accord, two of them turned out to be problematic. The first stated that federal legislative and executive powers should continue to reside in the Supreme Military Council, which was saddled with the responsibility of making decisions on all national matters. This clause had a provision which stated that when it is impossible for the Supreme Military Council to meet and decide

on national matters, such matters should be decided by the regional military governors. The other problematic clause stated that the country should revert to the Republican Constitution that existed before 15th January 1966 by repealing the decrees passed since 15th January 1966. In other words, the semi-autonomous status of the regions should be restored and power should be decentralized.

Despite the Aburi Accord, the enmity between the two sides of the conflict continued. Gowon feared that Ojukwu was leading the Eastern Region to secession. In order to avoid the feared secession, Gowon declared, on 27th May 1967, a state of emergency, dissolved the existing four regions and created, in their stead, twelve states. The Eastern Region was split into three states, namely East-Central State, South-Eastern State and Rivers State. Notably, the Igbo were separated from the minority ethnic groups in the former Eastern Region. The new home of the Igbo became the East-Central State. While there were some Igbo in Rivers States and Mid-West State, they were by no means dominant there. It was only the East-Central State that the majority of Igbo could properly call home.

In the struggle between Gowon and Ojukwu, Gowon's dissolution of regions and the creation of states gave him three advantages, which were, in turn, Ojukwu's disadvantages. First, the Igbo lost the support of the minority groups that used to be parts of the dissolved Eastern Region. Second, the petroleum resources that belonged to the dissolved Eastern Region became the property of South-Eastern State and Rivers State, where the Igbo did not have control. Thirdly, Ojukwu's reign as governor of Eastern Region had come to an end since there was no more Eastern Region; hence Ojukwu was to lose his political power. Regarding the strategic dissolution of the existing four regions and the creation of twelve states, Gowon said: "even Decree No. 81 or Confederation or Loose Association will never survive if a section of the country is in the position to hold the others to ransom. This is why the item in the political and administrative programme adopted by the Supreme Military Council last month is the creation of states as a basis for stability. This must

be done first so as to remove the fear of domination” (Vanguard 2010).

After realising his disadvantages and how the new development had breached the clauses of the Aburi Accord, Ojukwu stated the well-known phrase: “On Aburi we stand”. On 30th May 1967, he declared the secession of the entire former Eastern Region, which was renamed The Republic of Biafra. Three reasons for this secession can be plausibly deduced from the ante-bellum period. The main one - the protection of lives of the Igbo, in particular, and the lives of the people of the Eastern Region, in general. The second, closely related to the first, is the promotion of the interests of the Igbo, in particular, and the interests of the people from the Eastern Region, in general. The third reason, which is closely related to the second, is that given the petroleum resources in the Eastern Region, secession would mean that this resource would belong to the Eastern Region alone, rather than entire Nigeria; hence Biafrans would have been better-off economically if they were to secede. Declaring the Republic of Biafra, Ojukwu said:

(...) you, the people of Eastern Nigeria (...) aware that you can no longer be protected in your lives and in your property by any Government based outside eastern Nigeria; believing that you are born free and have certain inalienable rights which can best be preserved by yourselves; unwilling to be unfree partners in any association of a political or economic nature; rejecting the authority of any person or persons other than the Military Government of Eastern Nigeria to make any imposition of whatever kind or nature upon you; determined to dissolve all political and other ties between you and the former Federal Republic of Nigeria; (...) having mandated me to proclaim, on your behalf and in your name, that Eastern Nigeria be a sovereign independent Republic. Now therefore I (...) do hereby solemnly proclaim that the territory and region known as and called Eastern Nigeria together with her continental shelf and territorial waters shall henceforth be an independent sovereign state of the name and title of The Republic of Biafra. And I do declare that all political ties between us and the Federal Republic of Nigeria are hereby totally dissolved (Siollun 2008a).

In reaction to the secession, the federal government immediately

imposed economic blockades on Biafra in order to weaken its ability to successfully secede. A month and a week later, on 6th July 1967, the Nigerian Civil War officially started with the advancement of federal troops into Biafra. The Biafran soldiers surrendered, on 12th January 1967, and the war officially ended on 15th January 1970. An estimated one million civilians and one hundred thousand soldiers have lost their lives. There are many reasons for which we can say that the federal government did not acquiesce to the Eastern Region's secession bid. These include the geographical reason, namely territorial integrity. In order to explain why he rejects the Eastern Region's "insistence on its separate existence as a sovereign unit", Gowon said: "the citizens of this country [Nigeria] have not given the Military Regime any mandate to divide up the country into sovereign states and to plunge them into bloody disaster" (Vanguard 2010).

The problem with allowing a particular section of a country to secede is the fear of the domino effect, that the other parts might follow the model. Moreover, the domino effect might go beyond its borders. Here is a good proof in this regard:

Britain was a key arms supplier to the federal government, enabling it to crush the rebellion because it believed that Biafran secession would create regional instability. The British (...) Foreign Secretary, Michael Stewart, agonised over this policy. 'It would have been quite easy for me to say: this is going to be difficult - let's cut off all connexion with the Nigerian Government', he says, now 'If I'd done that I should have known that I was encouraging in Africa the principle of tribal secession - with all the misery that could bring to Africa in the future' (qt. in Barnaby 2000).

Moreover, in one of his speeches during the war, Ojukwu said that the Nigerian leaders "have also attempted to confuse the Africans and indeed world opinion by propagating the despicable falsehood that our independence would be a precedent for separation in other African states" (Ojukwu's Speech 2010).

Another reason for not acquiescing to secession is the fraternity. Since the amalgamation of the Southern and Northern Protec-

torates in 1914, Nigeria has been a “fraternal unit”. Although the easterners wanted to secede, the federal government felt that the fraternal unity was priceless. According to Gowon:

(...) whilst it was commonplace for the media reports to refer to the crisis as a ‘Civil War’, we preferred to call it a rebellion, and to therefore term the action taken to deal with it as ‘Police Action/Military Action’, not war. These terms were deliberately used because I believed that the term ‘war’ promoted the image of a battle between two hostile enemies. I did not consider the Eastern Region and the Igbos an enemy, but rather a misled area. Furthermore, the war would have entailed the excessive use of force and justify unethical behaviour and action that, in my opinion, was unacceptable (Gowon 2007, 13).

Gowon’s sense of fraternity and unity was reflected, at the end of the war, in the ideas of “no victor, no vanquished” and “no medals for the federal soldiers” in order to foster reconciliation and reintegration. In the official declaration at the end of the war, Gowon said:

On our side, we fought the war with great caution, not in anger or hatred, but always in the hope that common sense would prevail. Many times we sought a negotiated settlement, not out of weakness, but in order to minimize the problems of reintegration, reconciliation and reconstruction. We knew that however the war ended, in the battlefield, or in the conference room, our brothers fighting under other colours must rejoin us and that we must together rebuild the nation anew (Siollun 2008b).

Other reasons for not acquiescing to secession are economic and political. On the economic reason, the vast petroleum resources in the Eastern Region would have made Nigeria a more viable economy. On the political reason, a balkanized Nigeria is a weaker Nigeria, while a non-balkanized Nigeria is a stronger one. In this regard, Gowon said:

The world knows how hard we strove to avoid the civil war. Our objectives in fighting the war to crush Ojukwu’s rebellion were always clear. We desired to preserve the territorial integrity and unity of Nigeria. For, as one country, we would be able to maintain lasting peace amongst our various communities;

achieve rapid economic development to improve a lot of our people; guarantee a dignified future and respect in the world for our prosperity and contribute to African unity and modernization. On the other hand, the small successor states in a disintegrated Nigeria would be victims of perpetual war and misery and neo-colonialism (Siollun 2008b).

#### **4. ERRONEOUS STRATEGIES**

The war failed to be avoided because of a combination of strategy errors made by the principal actors during the ante-bellum period. Firstly, hard power was used when and where soft power was required. Secondly, soft power was used when and where hard power was required. Thirdly, hard power alone was used when and where a combination of hard power and soft power (smart power) was required. Finally, soft power alone was used when and where a combination of soft power and hard power (smart power) was required. In considering these errors of strategy, I will focus on the principal actors of the ante-bellum period, since their actions and omissions were of utmost importance to the country. I am not necessarily isolating the principal actors as individuals; I see them both as individuals and representatives of the various collaborators with whom they acted or failed to act, and the various constituencies they represented. The various errors of strategy are as follows.

The leaders of the coup from January 1966 believed that they could bring the revolution they wanted only through hard power. According to Major Chukwuma Kaduna Nzeogwu, “the aim of the Revolutionary Council is to establish a strong united and prosperous nation, free from corruption and internal strife. Our method of achieving this is strictly military” (Siollun 2008c). This extreme reliance on military hard power did not result only in the July 1966 counter-coup and the subsequent crisis, which culminated in secession and civil war. It also produced a domino effect that established a coup culture and military rule in Nigeria until 29th May 1999.

The leaders of July 1966 counter-coup believed that the only way in which they could get the ‘justice’ they wanted for the slain north-

ern political and military leaders, the change of leadership of the country and the secession of the northern region was through hard power.

Aguiyi-Ironsi's failure to 'adequately' punish the January 1966 coup leaders and Gowon's total failure to punish the July 1966 counter-coup leaders can be considered to be grave strategic failures of relying on soft power when hard power should have been relied on. Aguiyi-Ironsi was seen as being too 'soft', rather than 'hard', by the January 1966 coup leaders. This fact contributed to northern military officers' quest for 'justice' or vengeance, which resulted in the July 1966 counter-coup. To what extent Aguiyi-Ironsi should have used hard power to adequately punish the coup leaders is difficult to tell. But he already used hard power to successfully check the coup leaders and arrest most of them, prosecuting and adequately punishing them. On his part, Gowon's placating and pacifying the July 1966 counter-coup leaders rather than punishing them contributed to the Igbo (in particular) and the easterners (in general) deciding they were no longer safe anywhere in the country except in their own region. It was this grounded feeling of insecurity that, one year later, led to secession and, subsequently, to war.

Aguiyi-Ironsi did not use military power to stop northerners from massacring the Igbo, in particular, and killing easterners, in general. Here, Aguiyi-Ironsi needed to act urgently; he should have immediately used hard power to stop the massacre, and then employ soft power to pacify, reconcile and reintegrate both sides of the conflict. Gowon too did not use hard power to stop the northern soldiers who were massacring Igbo soldiers, in particular, and killing soldiers from the eastern region, in general. Furthermore, Gowon did not use military force to stop northern civilians from massacring Igbo civilians, in particular, and killing eastern civilians, in general. Like Aguiyi-Ironsi, Gowon erroneously relied on soft power alone and failed to use hard power when and where he should have used it.

Aguiyi-Ironsi opted for extreme pacifism and persuasion to the

extent that although the country was very volatile, he failed to employ military power to quell the ongoing unrest and prevent the imminent violence that was almost certain to happen. He only relied on 'soft' consultations and persuasions. He went on a nationwide tour to seek the support of leaders in the different regions (especially traditional rulers) in pacifying and persuading their people to shelve violence. It was on that tour that he too was assassinated. While engaging on pacifism and persuasion, Aguiyi-Ironsi should have at least put the security threat level on 'red', and hence put his hard power on alert since he knew the country was facing a severe security risk.

Like Aguiyi-Ironsi, Gowon extremely relied on soft power and failed to use hard power when he should have used it to prevent an imminent civil war. In essence, he failed to combine hard power with soft power, in other words, he failed to use smart power when it was required. Dissolving the existing four regions and creating twelve states in order to avoid secession, Gowon said:

Nigeria has been immersed in an extremely grave crisis for almost eighteen months. We have now reached a most critical phase where what is at stake is the very survival of Nigeria as one political and economic unit (...). The whole world is witness to the continued defiance of federal authority by the Government of the Eastern Region (...). The consequence of these illegal sets has been the increasing deterioration of the Nigerian economy. It has also produced uncertainty and insecurity and pushed the country with increasing tempo towards total disintegration and possible civil war and bloodshed on a massive scale. In the face of all these, I have shown great restraint, hoping that through peaceful negotiations a solution acceptable to all sections of the country can be found. Unfortunately, the hopes of myself and my other colleagues on the Supreme Military Council have been disappointed (Vanguard 2010).

While engaging on pacifism and persuasion, Gowon too should have at least put the security threat level on 'red', and hence put his hard power on alert since he knew the country was facing severe security risks. Gowon believed that persuasion would work; hence

the Aburi meeting which led to the Aburi Accord. Gowon would later agree that persuasion failed. Referring to the failure of persuasion, Gowon said:

(...) but what has been the response of the Eastern Region Government? Complete rejection of Decree No. 8 and insistence on its separate existence as a sovereign unit (...). The response of the east has been completely negative and they have continued their propaganda and stage-managed demonstrations for 'independence' (...). Even Decree No. 8 or Confederation or Loose Association will never survive if any one section of the country is in a position to hold the others to ransom (Vanguard 2010).

Gowon believed that the “appeasement” of Ojukwu and the eastern region could work.

I have spared no effort to conciliate the East in recognition of their understandable grievances and fears since the tragic incidents of 1966. To this end, I agreed with my other colleagues on the Supreme Military Council to the promulgation of the Decree No. 8 which completely decentralized the government of this country and even went further than the Republican Constitution as it existed before 15th January 1966 (Vanguard 2010).

But Gowon later agreed that the appeasement failed. Referring to the failure of the appeasement of Ojukwu, he said:

Lt. Col. Ojukwu has continuously increased his demands as soon as some are met in order to perpetuate the crisis and lead the Eastern Region out of Nigeria. We know very well the tragic consequences of such a misguided step. Not only will the regions themselves disintegrate further, but before then, pushed by foreign powers and mercenaries who will interfere, this dear country will be turned into a bloody stage for chaotic and wasteful civil war (Vanguard 2010).

Even when he used hard power, Gowon was extremely cautious to the extent that rather than using military action to prevent the secession, he opted for, and attempted to use police action. It was only when his first and preferred option failed that he opted to use military action. He said: “a breakup of the country was imminent and

needed to be prevented. Police Action was taken but the defiance escalated and was insufficient to stop the drift towards secession. [Then] a full military action was ordered” (Gowon 2007, 12). Nevertheless, to his credit, Gowon was conscious of the fact that in trying to prevent a civil war like the Nigerian one, the problem with using excessive hard power is that even if it succeeds to prevent the war, it will still be counter-productive later on. Using too much hard power, even if it succeeds in preventing the secession, may make the Igbo resentful of Nigeria. If the Igbo’s resentment of Nigeria is a continuous one, then this raises questions of domination and legitimacy. Continuously forcing a people to be under you against their will can be argued to be tantamount to domination and hence the question of legitimacy will becloud the achieved ‘forced unity.’

During the January 1966 coup, Ojukwu relied on hard power to contribute to stopping the coup leaders from taking over the country. After the coup, during the subsequent crisis that ensued, Ojukwu initially relied on soft power – as evidenced by the Aburi meeting. But he later resorted to hard power to get the secession of the Eastern Region. Firstly, when he needed to use hard power, during the January 1966 coup, he did. Secondly, when he needed to use soft power during the subsequent crisis which ensued after the coup, he did. However, thirdly, when he totally jettisoned soft power and absolutely relied on hard power in order to guarantee the secession of the Eastern Region, he fell into an error of strategy. During the Aburi meeting, he wanted a clause to be included in the accord, which was to allow regions to secede if they wish to do so. But the clause was rejected by the representatives of the federal government. Nevertheless, the war became inevitable the moment he decided to totally jettison soft power and absolutely rely on hard power. Ojukwu over-relied on hard power and then got his strategy wrong. Perhaps it was Gowon’s reputation for over-reliance on soft power that led Ojukwu to wrongly believe that he could use hard power to intimidate the former. As Gowon says, “during the crisis, my colleague and brother, Emeka Ojukwu, said: ‘We know Gen.

Gowon, he is a Christian and he would not like to fight. Do you know the first thing he puts in his suitcase? His Bible; and that will make him not to engage in a fight'. I think, unfortunately, he was proved wrong. As a Christian soldier, it was my duty to keep my country together" (Punch 2015).

In short, it is not that Ojukwu, the January 1966 coup leaders and the July 1966 counter-coup leaders should have totally rejected hard power and absolutely opted for soft power. Also, it is not that Aguiyi-Ironsi and Gowon should have totally rejected soft power and absolutely opted for hard power. Soft power, as well as hard power, might work extremely well or might not work at all. Some contexts require soft power just as some other require hard power. But, there are situations that require smart power. Given that smart power contains the resources of both soft and hard powers, it has the best chance of success and, hence, it is the best possible option. In an economic analogy, soft power and hard powers can be seen as mono-product economies, while smart power as a diversified economy. Just as a diversified economy, rather than a mono-product economy - or an almost mono-product economy - is a safer way to produce economic growth, in particular, and economic development, in general, so smart power is preferable to soft power on the one hand, and hard power, on the other. Nevertheless, there are contexts that require only hard power or soft power, just as there are contexts that require smart power.

The problem is not that Ojukwu, the January 1966 coup leaders and the July 1966 counter-coup leaders relied on hard power, nor that Aguiyi-Ironsi and Gowon relied on soft power. Rather, it is that the January 1966 and the July 1966 coup leaders exclusively relied on hard power to the extent that they totally rejected or, at least had no consideration, for soft power in their strategy. Similarly, the problem is that Aguiyi-Ironsi and Gowon over-relied on soft power and neglected hard power to the detriment of their strategies. Also, in the end, Ojukwu over-relied on hard power and jettisoned soft power. Ironically, the January 1966 coup leaders, especially

Nzeogwu - the most popular of them - used the soft power of ideology to recruit soldiers for the coup. But they totally abandoned soft power when they planned and executed their revolution. Similarly, it was the soft power of regional affiliation that united northerners, and it was based on this regional affiliation that the northern coup leaders of the July 1966 counter-coup sought to seek 'justice' for fellow northerners. But they threw soft power out of the window when they embarked on their mission to seek 'justice.' Also, ironically, it was hard power that Aguiyi-Ironsi used to successfully check the January 1966 coup. But after this, he jettisoned hard power, just as it was soft power that took Ojukwu to Aburi.

## 5. CONCLUSION

The foregoing discussion shows that the Nigerian Civil War failed to be avoided because of four errors of strategy. In other words, if hard power, soft power and smart power were used whenever and wherever they were required, the war could have been avoided. To resolve, manage or deal with cases such as the ante-bellum period of the Nigerian civil war, we need strategies that are at once balanced and flexible. On the one hand, by balanced strategy I mean a strategy that neither only considers hard power and discounts soft power, nor only consider soft power and discounts hard power. Rather, it contains both - smart power. On the other hand, by flexible strategy I mean a strategy that is not only suitable for crises and conflicts that require hard power or soft power but is at once suitable for crises and conflicts that require hard power or soft power or smart power (Abumere 2015, 7-8). As Nye says, "an approach too rigid to strategy can be counterproductive" (Nye 2011b, 212). The three merits of a balanced and flexible strategy are: it has hard power to deal with crises and conflicts when and where hard power is required; it has soft power to deal with crises and conflicts when and where soft power is required; and it has smart power – that is, it can

combine both hard power and soft power in order to deal with crises and conflicts (Abumere 2015, 7-8). Hence it eliminates, or at least reduces, the frequency of occurrence of these four errors of strategy.

Nye aptly asserts that “power always depends on context” (Nye 2011b, xiv). In view of the above assertion, using hard power in a context that requires soft power will be counterproductive or, at least, will lead to failure; and using soft power in a context that requires will have the same negative result (Abumere 2015, 7-8). In other words, hard power is useless in a context that requires soft power, and soft power is useless in a context that requires hard power. “In the relationship between strategy and crisis or conflict, the nature of the crisis or conflict should determine the nature of the strategy that is formulated and implemented to deal with them” (Abumere 2015, 7-8). In order to know when and where to use hard power, soft power or smart power, we should ask the following questions: (i) “what goals or outcomes are preferred?”; (ii) “what resources are available and in which contexts”; (iii) “what the positions and preferences of the targets of influence attempts are?”; (iv) “which forms of power behaviour are most likely to succeed?”; (v) “what the probability of success is?” (Nye 2011b, 208-209). Depending on the answers to these five questions we will know whether we should rely on only hard power, only soft power, or we should use smart power.

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#### Notes

1. In essence, this decree has constitutionally restored the confederation.



## THEORETICAL FRAMEWORK OF GENDER EQUIVALENTISM

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**Abstract.** Feminism stems from the desire of equality for females and to enhance their rights within society. While being a noble endeavour, the original purpose of and search for a higher ethic which was promised by feminism have both been derailed by undesirable elements. Further, more traditionally conservative countries are resistant to the idea due to these undesirable elements being viewed as an affront to traditional values and an attack on the culture itself. The argument in such cultures is that both genders are inherently different and therefore cannot be equal. Antiquated as this viewpoint may be, there is a need to educate people in a way that is more acceptable and appealing to the general society and not merely to force feed a concept in the manner that many feminist ideologies have insisted on. To promote the equal rights of girls and women a concise and universally acceptable core or theoretical framework is required, one which embraces the differences between genders whilst demeaning neither for any such difference and going further to accept that such differences may not apply to every individual. “The theoretical framework of gender equivalentism” provides a compendious framework for ethical behaviour to ensure the equal treatment of women without the need for a strictly feministic interpreted approach.

**Keywords:** feminism, chauvinism, gender equality, women’s rights, children’s rights, equal pay, #MeToo

### INTRODUCTION

The gender equality movement likely had its ideological beginnings as early as 1405, when *The Book of the City of Ladies* was published by the female medieval author Christine De Pizan (Eisler 2007, 72). Later, various movements around the world, such as women’s suffrage movements, attempted to highlight some of the many disparages suffered by them. In 1792, Mary Wollstonecraft published *A Vindication of the Rights of Woman*, which attacked the double

standards that were practised especially in the area of modesty and morals (Sunstein 1975). It should, however, be noted that Wollstonecraft was not in the same line of thinking as many modern feminists and her style was less aggressive in its tone, rather plainly pointing out the unfairness of imposed social systems that pardoned men and condemned women for the very same action.

In 1809, Connecticut was the first state in the United States of America that permitted married women to execute their wills (Chused 1983, 1359, 1366). Several years later, India gave women legal protection by eradicating the debased, barbaric and outright idiotic practice of Sati, in which a widow was expected to immolate herself on her deceased husband's funeral pyre or commit suicide in another equally flamboyant manner (Arvind 1988, 6-7). In the same year, Midwives became recognized as medical practitioners and were permitted the use of surgical instruments, hence elevating their status within society (Hadenius 1996, 352). The year 1841 saw Bulgaria introducing the first secular girls school and the profession of teaching was opened not only for men but also for women from that point forward (Smith 2008, 189). The next year, Sweden introduced compulsory schooling for both sexes (Florin 1987, 53), with the Netherlands following suit in 1857 (Schirmacher 2010, 67)

Perhaps the most empowering stroke of support for women came in 1960 when UNESCO enacted the Convention against Discrimination in Education. This convention, at least in theory, protected women from being discriminated against and deprived of equal educational opportunities. The great disappointment with the Convention is the lack of implementation by member states which have their own overriding ideologies or non-member states which have little or no commitment to improving the education of girls and young women. This issue has not been correctly addressed and is likely the source of larger societal discrimination which poisons the ability of women in many countries and cultures from progressing academically.

The actual feminism movement (First Wave) began along with

the Suffrage movement and was aimed primarily at securing the same legal rights for women as those enjoyed by men. The Second Wave caused a broader field of discussion to arise such as legal inequalities, de facto inequalities and reproductive rights, and drew attention to the sexual violence experienced by women both inside and outside of the family context.

The Third Wave of Feminism was coined by Rebecca Walker in her 1992 article entitled “Becoming the Third Wave”, which encouraged women to use political means in an attempt to force a change of direction. Her article pleads:

So I write this as a plea to all women, especially women of my generation: Let Thomas' confirmation serve to remind you, as it did me, that the fight is far from over. Let this dismissal of a woman's experience move you to anger. Turn that outrage into political power. Do not vote for them unless they work for us. Do not have sex with them, do not break bread with them, do not nurture them if they don't prioritize our freedom to control our bodies and our lives. I am not a post-feminism feminist. I am the Third Wave (Walker 1992, 39–41).

An underlying problem with this third-wave concept of feminism is the aggressive nature that it undertakes, which undermines its support from those who consider themselves to be part of the Second Wave. Walker goes on to state:

Young Women feminists find themselves watching their speech and tone in their works so as not to upset their elder feminist mothers. There is a definite gap among feminists who consider themselves to be second-wave and those who would label themselves as third-wave. Although the age criteria for second-wave feminists and third-wave feminists is murky, younger feminists definitely have a hard time proving themselves worthy as feminist scholars and activists (Walker 1995).

Third Wave feminism has become a proverbial hydra, with more extensions than can be counted and more target issues than can be realistically covered or managed. While core concepts such as motherhood support, the issue of the glass ceiling and prejudiced

maternity leave policies benefit many women, it also needlessly waded into the quagmire of transgender rights and sexual liberation, which only served to polarize itself and in effect remove the wind from its own sails. This lack of basic cohesion in ideologies has been a self-destructive blow to the development of the movement itself (Rowe-Finkbeiner 2004, 85).

It should be strongly noted that the concepts discussed here are not the leanings of chauvinist ideals but rather, much of the content itself is derived from the thoughts of female scholars. Katherine Iannello critiques the actual mission of this Third Wave Feminism:

The conceptual and real-world "trap" of choice feminism (between work and home) has led women to challenge each other rather than the patriarchy. Individualism conceived of as "choice" does not empower women; it silences them and prevents feminism from becoming a political movement and addressing the real issues of distribution of resources (Iannello 1998, 321).

Radical forms of feminism much in the manner of other forms of radicalism lack balance and continually undermine themselves by their hate-filled rhetoric. Alice Echols draws attention to the de-ranged nature of the radical feminism expounded by Valerie Solanas:

Solanas's unabashed misandry - especially her belief in men's biological inferiority - her endorsement of relationships between "independent women", and her dismissal of sex as "the refuge of the mindless" contravened the sort of radical feminism which prevailed in most women's groups across the country (Echols 1989, 104-105).

This notion is supported by other feminist writers such as Cathy Young, who proposes that such forms of feminism, which are based in misandry, are damaging to feminism (Young 2016).

While feminism has enabled society to change in many aspects, it is now in a state of suspended affectivity after having veered dramatically from its original aim; hence, something simpler is needed for the rights of women to be recognized and treated in a manner

free of prejudice but which is neutral. Rather than having an all-encompassing umbrella with a plethora of aims that are goals with no pure mission, a new system must be implemented, one that addresses the core of area of concern and eradicates the main features in which women still face ritual discrimination. This is the theoretical framework for gender equivalency.

## **LITERATURE**

The aim of this literature review is not to provide a basis for a feminist approach in modelling solutions, rather it is an attempt to understand the fundamental core issues that cause damage to female persons in our society. It is important to understand what the actual issues are and what are mere “fluff” issues that are born from selfish pursuits and an overly self-righteous and misapplied tendency toward extreme political correctness.

## **EDUCATION**

An overwhelming support in evidence shows that female education reduces poverty and the total fertility of the woman in question (Subbarao 1992, 105-128). Interestingly, the total population is not affected by the loss of fertility. While educated females have the tendency to have fewer children, there is a strong decreasing in the overall mortality rates of children born to educated women. Educated women have literacy skills that enable them to practice self-development, read about child care, identify diseases or problems with greater speed and, as these women are less likely to live in extreme poverty, there is a greater chance that they will have access to medical facilities or have the needed skills to avail themselves of these. A lack of education, therefore, puts women in greater physical danger and limits their rights by restricting their ability to make use of health care and other services.

A study in 2000 reporting on North Africa and the Middle East found that of persons aged over 15 years, 43% of Algerian, 56% of Egyptian, 77% of Iraqi and 75% of women in Yemen were illiterate (Roudi-Fahimi & Moghadam 2006, 4-11). Not surprisingly, the general rights of women in these countries are disgracefully below the internationally expected standards.

In reality, however, both genders benefit of female education. A research made by Tulasidhar indicated that children were protected by female education, as educated women were three times less likely to consider letting their children serve in labour in order to assist the family in economic difficulties (Tulasidhar 1993, 181). Interestingly, the same study found that a women's education had a more powerful effect on her choice than her actual participation in the workforce. Given this evidence, female education cannot be viewed as something that is optional but as an imperative to a healthy society and the first step to empowerment against gender discrimination.

## **VIOLENCE**

The term *violence* is often confused as being something limited to a physical assault when, in reality, it includes such things as threatening to do violence, emotional abuse and sexual abuse in all its forms. Current legal definitions of violence, however, often fail to provide a full legal outline and understanding of what violence actually consists of (Bachman & Saltzman 1994). Women and children (but especially girls) feature disproportionately strong in terms of high percentages for all types of violence. Such figures only serve to reiterate the grotesque injustices faced by women and girls in multiple facets of society (Mardorossian 2014, 90-112). This trend, while being somewhat less in developed societies, is by no means insignificant and is likely proliferated by a culture of shaming or that victims feel powerless against their attackers. Weak sentencing laws

principally for those convicted of serious offences such as sexual assault or the sexual predation of minors send not only a less than an appealing message of support to victims but also embolden perpetrators into committing their first offence or for that matter repeat offences (Herman 2005, 571-602). In some countries in Africa, the Middle East and Asia the entire judiciary is comprised only of male staff and support for female victims is oftentimes insufficient or else, completely non-existent. A further trend in these countries is that of victim blaming (Herman 2005, 571-602). Social stigmas may confine the blame of an attack on the victim and that the victim brought it upon themselves. In many cases, the fear of such a social stigma is actually worse than death for the victims, meaning that they become cast out of their social sphere and many are then subject to further abuses (Mehdi 2007, 98-108). Perhaps it is true that certain circumstances contributed to the victim being accessible to the perpetrator at the time of an attack. Yet, blaming a victim for the deranged actions of a criminal is itself the action of a deranged mind. Judicial systems that hold to victim blaming not only damage the quality of life for all women under their jurisdiction but also undermines the credibility of the entire judicial system, causing further societal instability (Baxi 2014). It stands to reason that recent movements, such as the Me Too Movement (#MeToo), which spread through social media platforms such as Twitter and Facebook, provides evidence of the systematic abuse suffered by women in even so-called “higher society” (Smartt 2018). In recent times, high profile figures in Korean society from politicians to professors have been shown to have abused their positions of power for their own selfish sexual gratification and victimized either those working under them or their students. Society seems to have permitted this kind of deranged behaviours to proliferate to pandemic proportions. In Korea, the Me Too Movement (#MeToo) continues to grow and it is hoped that this will help to eradicate vile behaviours that have proliferated in the “boys club” mentality of higher society.

## PHYSIOLOGY

The physiological differences between genders are undeniable biological facts. Attempting to pretend that such differences do not exist is merely childish. Our species is sexually dimorphic from the genetic level upward as can be seen from the clear difference in the sex chromosomes, which define only two biological genders (regardless of sexual preference or gender self-identification). Further differences arise in the structure and mass of the brain the average weight being about 1370 g in men and about 1200 g in women (Harrison 2003, 25-34). However, drawing conclusions about the volume, mass or structure of the brain to either bolster or disclaim intelligence of either gender has no scientific basis whatsoever. In one Oxford study, it was shown that several sexually dimorphic characteristics are notable in the human brain. Females were found to have “relative to cerebrum size, greater cortical grey matter volume, larger volumes of regions associated with language functions (e.g. Broca's area) (...) and white matter involved in interhemispheric connectivity. The number of neurons per unit volume, in the planum temporal, was also greater in women than men”. The same research reported that “compared to women, men have been found to have larger volumes, relative to cerebrum size, or differences in neuronal densities in other limbic and paralimbic regions (i.e. amygdala) (...) and overall white matter volume.” (Goldstein 2001, 490-497). Hence, the actual predisposition for aptitude in certain skills may be greater within a certain gender based on brain structure, however, this would not define the gender as being restricted to any particular activity set, only potentially having physiological advantages. Examples of sexual dimorphism can be seen across human anatomy even as far as the mandibular ramus flexure which differs among males and females, sexual dimorphism is an undebatable fact (Loth & Henneberg 1996, 473-485). It cannot, however, be stated that any of the physiological attributes which are common to a particular gender completely define it. Individuals that do not conform to specific gender norms are numerous.

## **WORK RIGHTS**

As far back as 1922 (Edgeworth 1922, 431-457), the ethical issues pertaining to equality in pay for women were raised and this issue has not been corrected in many countries for over 95 years. Dumbfounding as it may seem, despite the advances made in science and sheer knowledge over this period, a seemingly simple ethical conclusion, although technically in legal existence, has not been implemented. Even in seemingly socially advanced countries such as the United States, “primarily female-dominated occupations are likely to pay lower wages than agencies with primarily male-dominated positions” (Alkadry & Tower 2006, 888-898). This trend becomes more dramatically noticeable and unethical in countries where there are fewer regulations covering gender discrimination and may degenerate into virtual slavery when regulations are absent or go unenforced (Appleton 1999, 289-312). It would then not be unreasonable to state that the degree of a given country’s social progress can be measured by the equality of pay given to both genders, especially when said task is proportionately corresponding. In many parts of the world, in academia, there is a greater degree of equal pay for both genders owing to more transparency. A glass ceiling can, however, be identified as women are generally slower to advance in academia and this problem exists over various fields such as science, medicine, business and even law (Valian 2005, 198-213). Small points of discrimination accumulate over time to create a culture of undervaluing women in academia as academic professionals who are on par with men in their skills and education, not to mention intellectual capability.

## **REPRODUCTIVE RIGHTS**

Reproductive rights are often seen as a triumph of sexual liberation when, in reality, they had caused great setbacks in the overall rights of women. In India alone, it is estimated that selective abortions of girls totalled about 4.2–12.1 million from 1980–2010 (Kesler 2011, 1921-1928).

Appallingly, these abortions are performed not for the safety of the mother or for reasons linked to medical complications but rather are a direct result of discrimination against women, as male children (especially firstborn) are seen as more desirable or valuable than female children. The same is true of China, where it is estimated that 44 million women are “missing” or sacrificed on the altar of selective abortion in favour of “superior” male children (Jha 2011, 1921-1928). Rather than give women more freedoms and rights, abortion has permitted women to be further victimized and subjugated (Sen 2008, 1297). In addition, how can any self-respecting woman, who claims to respect the rights and freedoms of others, impose a “right to choose” as being more important than the right to life of a defenceless human being who is, for the most part, inseparable from her essence (the context being abortions performed for reasons other than medical complications or endangerment of the woman’s life) (Warren 1973, 43-61). It is, then, a paradox, where radical feminists rally around the call for abortion and, thereby, not only contribute to the violation of the most basic human right - “the right to life” but a demand based on having a self-idealized and imaginary higher moral ground without taking responsibility for their own life-style choices. This is, in reality, a hypocritical *façade* and attacks the very fibre of equality. Women in many countries are denied basic human rights and are not treated as human beings because they are viewed by those societies as weak, inferior or defenceless. How, then, can it be permissible for the ones who are fighting for equality to infringe of the rights of another human, the foetus, who is relatively more defenceless than themselves? Any human being who uses basic logic or reasoning skills can clearly see that this is a glaring example of gross double standards.

#### **THE PRINCIPLES OF GENDER EQUIVALENTISM**

The concept of equality is merely a veneer and the desire for humans to classify life into measurable units. The most problematic of concepts is the understanding of the word “equality”, which is often

mistaken as a synonym for “the same”. In reality, there is no need for something to be the same for it to also be of equivalent value. An equivalent is, by nature, not the same in essence or consistency but of equal value. Take for example currency exchange. One currency is not the same as the other but can be equal to its equivalent value. It is therefore not necessary for genders to be the same, either biologically or in general tendencies for them to be of equivalent value, nor is it necessary to discriminate one in favour of the other. Feminism has left a sour taste in the minds of conservative countries, meaning that an alternative (Gender Equivalentism) is required for societies that are more conservative and this will act as a springboard for greater human rights development in such lands. The defining principles of Gender Equivalentism can be summarized in eight precepts for ethical governance of behaviour and conduct in interacting with any member of society.

1. Both genders have equivalent value and are not superior to each other.
2. Differences and/or lack of differences between genders are to be respected.
3. Characteristics common to a gender may not define all members of that gender.
4. All humans, regardless of gender, are to enjoy the same freedoms, rights and protection. All humans have the same responsibilities for their actions regardless of gender.
5. Women and girls have the same right as men and boys to education at all levels.
6. Payment should be equivalent to the task, work type, education or intellect, and not biased by gender assumptions: the same pay for the same work; no double standards.
7. Females should have the same access to career advancement opportunities.
8. Stronger penalties are required for those who exploit, abuse or commit other violent crimes against women and girls.

Further, there is a need for these crimes to be recognized as human rights violations.

First precept: *Both genders have equivalent value and are not superior to each other.*

No biological gender is superior in general qualities. Each individual has the same value in society and this value is diminished only through crimes on the part of the individual. They may exclude the individual from participation and, therefore, deny his positive value for society.

Second precept: *Differences and/or lack of differences between genders are to be respected.*

Both genders have unique characteristics as based on the chromosomes and base pattern of human sexual dimorphism. Any given advantage produced by physiology may only be applicable to a given situation and does not prove superiority of one gender over the other. All differences, strengths and weaknesses are to be respected.

Third precept: *Characteristics common to a gender may not define all members of that gender.*

Genetics and sexual dimorphism may create patterns that are measurable or visible and reflect a trend within a gender population. Human genetics does, however, provide for a wide range of phenotypes the meaning that a particular individual may not fall under specific commonly perceived gender norms.

Fourth precept: *All humans, regardless of gender, are to enjoy the same freedoms, rights and protection. All humans have the same responsibilities for their actions regardless of gender.*

Humans are all to be considered equal according to the Universal declaration of human rights. This basic right also brings basic responsibility for both genders as to their behaviour and the impact that it may have on society.

Fifth precept: *Women and girls have the same right as men and boys to education at all levels.*

The education levels of girls and women are disgraceful at a global level. Such a lack of education has led to the institutionalized discrimination and lack of educational opportunities for girls and women. As previously stated, female education and the overall health and progress of society are linked to women's education. Therefore, female education is not an option. It is a must, along with being one of the most basic human rights. Globally, basic education should, therefore, not only be primary education but of secondary level, with more opportunities for continuing studies and self-improvement for female students of all ages. If a female wishes to study a culturally perceived "non-traditional" work field such as engineering, she should not be discriminated for doing so.

Sixth precept: *Payment should be equivalent to the task, work type, education or intellect and not biased by gender assumptions: the same pay for the same work; no double standards.*

In many countries, there are standard payments which are received by workers in specific field of employment. Both males and females should be provided with the same rates of pay, especially when the nature of the work is the same. Two different pay sets for the same type of work based on gender is clearly discriminatory and a breach of ethics. Hence, rather than equating payment to gender, payment should be equated to the task at hand regardless of the gender involved and should follow the local laws concerning standard and minimum wages. A female in a "non-traditional" work field for women should be paid the same as any man with the same education, qualifications and/or experience.

Seventh precept: *Females should have the same access to career advancement opportunities.*

In the West, more women have joined the professional work force and are employed in starting to high intermediate company posi-

tions. Yet, a glass ceiling exists in virtually every profession. Professional advancement is often hampered by a “boys club” mentality and women are often not taken seriously in the upper ranks. This fact causes a glass ceiling whereby progression is not possible, even though females attempting to gain access to these positions may have equal or greater experience and/or education than male candidates.

*Eighth precept: Stronger penalties are required for those who exploit, abuse or commit other violent crimes against women and girls. These crimes should be recognized as human rights violations.*

The simple application of the eight precepts of “gender equivalentism” and the inculcating of these principles from a young age will help to dissuade undesirable behaviours, especially those rooted in aggressive chauvinist tendencies, in the next generation. Re-education for mature aged males and a change of education values for school aged male children is needed to promote social values of tolerance and respect for females. Girls and women are often seen as “soft targets” and stronger penalties are required for those who exploit, abuse or commit other violent crimes against women and girls.

#### Disclaimer

The content of this research defines male and female as naturally occurring biological genders and does not recognize any other inferred or perceived genders by the individual. The genders are defined by their chromosomal composition.

#### Biological Genders

Female (♀): Having XX chromosomes

Male (♂): Having XY chromosomes

#### Chromosome Mutations

The following chromosomal mutations may have mild to severe signs and symptoms depending on the specific mutation but are nonetheless genetically members of either gender.

Female (♀): 45,X (Turner's syndrome)

Male (♂): 47 XXY (Klinefelter syndrome) or (KS), also known as 47 XXY or XXY. It is the set of symptoms that result from two or more X chromosomes in males.

Male (♂): 47 XYY (XYY syndrome): XYY syndrome is a genetic condition in which a male has an extra Y chromosome. Symptoms are usually few.

Female (♀): 47 XXX (XXX syndrome). Triple X syndrome, also known as trisomy X and 47 XXX, is characterized by the presence of an extra X chromosome in each cell of a female.

Male (♂): 48 XXYY (XXYY syndrome). XXYY syndrome is a sex chromosome anomaly in which males have an extra X and Y chromosome.

Female (♀) or Male (♂) dependant on disorder type: 46 XX/XY mosaic. Different types of mosaicism exist, such as gonadal mosaicism (restricted to the gametes) or tissue or somatic mosaicism.

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## NEW INSIGHTS ON INDIAN SECULARISM

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**Abstract.** The concepts of secularism and religious freedom were significant for the public and leaders both before and after the independence. Among leaders, there were many who belonged to the Indian National Congress (INC), such as Mahatma Gandhi, Jawaharlal Nehru, Maulana Abul Kalam Azad, B. R. Ambedkar, but also staunch supporters of “Hindu Rashtra”: M. S. Golwalkar, Veer Savarkar, and many others. In 1928, the right to freedom of conscience, profession and practice of religion was explicitly included in the Nehru Report in order to prevent a community dominate over another. In its original meaning, secularism denotes anti-theism, but not atheism. It was a philosophical and ethical movement, negatively religious, which introduced science, technology and rationalism in the society and generated the basis of a modern secular state. During this process, it had to oppose and struggle against the clergy and vested forces of society. Therefore, the fundamentalist communal onslaughts are not secularism and secularization. During the struggle for freedom and thereafter, the Indian leaders made secularism the mantra of the nation, though each of them expressed apprehensive views in different manners, representing the aspirations of different social strata. Especially Gandhi and Nehru preferred to keep India secular in the sense that if the Indian state will have no religion, the people will be free to follow any religion of their birth or adoption. Secularism in India meant equal respect for all religions and cultures and non-interference of religion in government affairs. This paper aims to go through the different shades of Indian secularism, as found in the Constitution and the public opinion as well. The transitional phase of socio-political phenomenon and diversities in society have made the situation complex and challenging in this fast-changing global scenario of which India is an essential part.

**Keywords:** secularism, India, constitution, society, religion

### INTRODUCTION

India has been declared a secular state in its written constitution but the efforts to secure the inclusion of the word “secular” in the fun-

damental law of the land did not find support from those who drafted its articles. The coming of the so-called “partition” emphasized the great importance of secularism. A large Muslim minority, of one-tenth of the population of India, continued to be citizens. Secularism became the mantra of the Indian nation, a nation exhausted by “partition” and sectarian riots and, above all, by the assassination of Gandhi. In these circumstances, a secular constitution under which all religions could enjoy an equal freedom and all citizens’ equal rights became inevitable. This constitution did not raise any “wall of separation” between religion and the State. While prohibiting religion-based discrimination between the citizens, it did not prevent the state from participating in the people’s religious affairs. It enabled the State to generally “regulate or restrict secular activity associated with religion” (*The Hindustan Times*, August 23, 2003). First, under Jawaharlal Nehru and later under his successors in the Congress Party, the concept of a secular nation was officially adopted as a path to political modernity and national integration. Unlike the West, where secularism came largely out of the conflict between the Church and the State, in India it was conceived as a system meant to sustain religious and cultural pluralism.

The word “secular” is not written in the Constitution, but this does not mean that those who wrote it had any doubt about the Indian state as a secular one. They properly debated about this subject and the religious freedom of the individual. While this fundamental law has been drafted based on secularism principles or *Dharma Nirapekshita*, society stepped into religion. A religious feeling governs our mode of thinking, and we consider the religious festivals and rituals as part of our day-to-day life. In comparison to other countries of the world, here, secularism has a very different meaning. In this regard, Jawaharlal wrote in his autobiography that “no word perhaps in any language is more likely to be interpreted in different ways by different people as the word religion”. That being the case, secularism - a concept that evolved in relation to religion – cannot have the same connotation for all. During the discussions

in the Constituent Assembly on the fundamental rights related to religion, the idea of secularism was extensively pressed into service by the members, as the handiest tool to substantiate various viewpoints, often diametrically opposed. The members of the Constituent Assembly had no doubt that the notion of “secular state” and the terms “secular” and “secularism” refers to the constitutional concept of equality and freedom for all religions, at that they should infuse every provision of fundamental rights.

Several members of the Constituent Assembly, including K. T. Shah, H. V. Kamath, Tajamul Hussain, Lakshmi Kanta Maitra and Loknath Mishra, presented their views and possible modifications. K. T. Shah proposed a new Article 18-A to be inserted under the heading “rights relating to religion”, which would emphasize: “The State in India being secular shall have no concern with any religion, creed or profession of faith; and shall observe an attitude of absolute neutrality in all matters relating to the religion of any class of its citizens or other persons in the Union”. He also added: “All I wish to say is that with the actual profession of faith or belief, the state should have no concern” (*Constituent Assembly Debates*, Vol. VII). Moreover, Tajamul Hussain wanted that caste names, signs and dress be given away. “We should not be a secular state and be recognised by our dress”. While H. V. Kamath warned the Assembly not to adopt any religion, as it would split the country, he made it clear that by this he does not mean that the State should be anti-religious or irreligious. According to him, a secular state is neither a Godless nor an irreligious or anti-religious one. He even advocated in favour of promoting spiritual training in educational institutions. In his turn, Lakshmi Kanta Maitra stressed on the fact that it should be no discrimination whatsoever on the ground of religion, which means that no particular religion in the State should receive any State patronage. On the other hand, he accepted the fact that even in a secular state there is the necessity for religion.

## GANDHI ON SECULARISM

Gandhi and Nehru had different views on secularism due to the difference between them regarding religion in general. From the beginning to the end of his life, Gandhi was a devoted religious person. It was religion that played a central role in making the Mahatma. To him, religion was the basis of life, for it teaches us how to behave well and shows the way in acquiring deliverance. Gandhi believed that only religion makes a man be a man, in the real meaning of this concept. Nehru, on the contrary, was not so overwhelmed by religion. His ideas were the product of a deep introspection. He thought of religion as a means, not an end. He was a rational and utilitarian thinker to whom political freedom and material development implied something more than the spiritual and moral side of things (Kapoor and Singh 2005, 503). In other words, Gandhi was by his nature a religious man whereas Nehru had a scientifically oriented mind. Gandhi openly praised Hindu religion, while Nehru rarely indulged in such advocacy. Gandhi repeatedly stressed the virtues of religion but practically overlooked its vices, while Nehru did the exact opposite (Sharma and Sharma 1966, 305). However, a close examination also reveals that they have some common views regarding its basic components. Both of them were not fundamentalists in their conceptions, but secular, and believed that religion is a good way to hold people together. They did not believe in state religion and were against the state aid to religious bodies. Moreover, they both regarded religion as a private matter and teaching of ethics as a major concern of the state. Gandhi's secularism implied the following (Chandra, 2002):

1. Separation of religion from politics, economy, education and culture. In his view, the first of them is a personal affair.
2. Neutrality of the State in respect to all faiths.
3. Treatment of all citizens as equal and the absence of discrimination in favour of or against citizens on grounds of their religion.

#### 4. A clear-cut opposition to communalism

Before considering the Gandhian view on secularism, it is necessary to know that he often used the word religion in two different senses: one, in its denominational sense, that is, in terms of Hinduism, Islam, Christianity, etc.; the other in the traditional meaning of dharma, divine moral order, ethics, the moral code which guides a person's life, or social order. Asserting that politics should be based on religion, he clearly meant that it should have a moral foundation in dharma, not in religion in its denominational form, or the sectarian form, in terms of sectional or sectarian beliefs. Therefore, there was no need for separation between the State and religion. He was of the view that the state, while giving fair treatment to all religions, could still maintain an equal distance from them as well as from the religious communities (Marhaz 1946, 121). Gandhi, a deeply religious man, saw a merit and truth in all religions and felt that any form of political association exclusively based on adherence to a particular religion is worse than undemocratic.

Gandhi emphasised the close connection between religion and politics. In his case, his patriotism, his deep social commitment and strong moral character were based on deeply religious beliefs. There is no politics without religion, he said, as "religion is the basis on which all life structures have to be erected if life is to be real". Between 1920 and 1921, for instance, he repeatedly referred to the Non-Cooperation Movement as "a religious, purifying movement and religious effort". But, for him, this close connection between religion and politics was possible only because, in his vision, politics had to be based on morality. In his opinion, any religion is a source of morality, in the Indian meaning of dharma. No secular person would disagree that politics must be moral and that this sense of morality can be absorbed in various ways and forms.

However, during the 1940s Gandhi began to change his linguistic formulations regarding the relationship between religion and politics because he saw that communalists were using religion in its

organised, denominational or doctrinal form. More exactly, they were not using it as *dharmā* or a code of morality, but in the form of Hinduism, Islam and Sikhism to promote communal division and demand religion-based States. As a consequence, Gandhi began to assert that religion and politics should be kept separate and the first should be treated as a private concern of the individual. In his speeches from 1942, 1946 and 1947 he asserted that religion is a personal matter and should have no place in politics. In September 1946, he told a missionary: “If I were a dictator, religion and the State would be separate. I swear by my religion. I will die for it. But it is my personal affair. The State has nothing to do with it”. Likewise, in 1947, he stressed that the State must be secular and oppose religious instruction as part of the curriculum.

#### NEHRU AND OTHERS

Explaining his view on religion, Nehru stated: “Probably it consists of the inner development of the individual”. There can be no doubt that this inner development strongly influences the outer environment. But it is equally obvious that the outer development influences the inner development (Nehru 2001, 379). Unlike Gandhi, Nehru held that regardless of the characteristics of different religions, economic development and scientific culture provides a sufficient basis for secular tolerance. He was an agnostic who believed that the State has nothing to do with religion (*The Hindu*, January 21, 2003). Also, he considered that the creation of India as a secular state may be accepted in the words of Chester Bowles as “one of his greatest achievements”. Nehru was especially concerned with transforming India from a “caste-ridden society” in which communalism constitutes a major threat to all values that he cherished to a state which includes people of all religions (Smith 1958, 147). The government of a country like India, Nehru declared, “with many religions that have secured great and develop followings for generations can never function satisfactorily in the modern age ex-

cept on a secular basis” (*The Hindu*, September 13, 1950). Just like Gandhi and Nehru, Maulana Abul Kalam Azad expressed his view in favour of making India a secular state.

In addition, the Indian views and expressions on secularism were influenced by Dr B. R. Ambedkar, Dr S. Radhakrishnan and Vivekananda. Explaining the concept of secularism, Ambedkar said during a debate: ‘It does not mean that we shall not take into consideration the religious sentiments of the people. All that a secular state means is that this Parliament shall not be competent to impose any particular religion upon the rest of the people. That is the only limitation that the constitution recognises’ (Pylee 1947, 127). In India, no one can deny the importance of religion in personal and social life. Religion is the major concern of man. Each man has religious quests, which makes him a restless creature even beyond the satisfaction of his physical needs. Religion revolves around man’s faith in supernatural forces. Thus, President Radhakrishnan emphasised the significance of secularism in the following words: “When India is said to be a secular state, it does not mean that we reject the reality of an unseen spirit or the relevance of religion to life or that we exalt irreligion. It does not mean that secularism itself becomes a position religion or that the state assumes divine prerogatives. Although faith in the supreme is the basic principle of the Indian tradition, the Indian state will not identify itself with or be controlled by any particular religion”. India has adopted the concepts of positive secularism and composite Indian culture, concepts which allow differences but eliminate division and bring forward the harmony of unity in diversity. When positive secularism accompanies the practice of multiple religions, it helps to promote national integration and communal harmony (Rao 1984, 61-63). The essence of Vivekananda’s teaching on religion is the universality of God and his accessibility both in form and without form, the divinity of man, as well as respect and understanding for all religions.

## HINDU-ORIENTED VIEWS

In a multi-religious society, if politics is not directed on problems but on identities, it becomes divisive. The medieval society of India was religiously tolerant and non-competitive. The modern Indian society has proved to be more divisive as it is based on competition. Even before the independence, the supporters of Hinduism and Hindutva, the RSS/VHP/BJP, sought the formation of a “Hindu Rashtra”. Among them were V. D. Savarkar, M. S. Golwalkar, Deen Dayal Upadhyaya. They wanted to construct an independent India based on the religious denomination of its people. This vision had a twofold expression. One was the demand for a “Hindu Rashtra” advanced by the RSS, and the other the creation of an Islamic state advanced by the Muslim League. While the latter achieved its objective through the cruel partition of our country, the former was rejected by the majority of Indians. Savarkar, in his presidential address to the Hindu Mahasabha from 1938, said: “India cannot be assumed today to be a unitary and homogeneous nation but, on the contrary, there are two nations, namely the Hindus and the Muslims” (Yechury, 2003). Thus, in the pre-independence period, the three visions of what should constitute independent India were voiced by Hindu Mahasabha, Muslim League and the Indian National Congress. The last wanted that India to be a democratic secular Republic. In the struggle for freedom, while the Hindu Mahasabha and Muslim League remained poles apart, the INC continued to adhere to the secular spirit.

Thus, opposed to Mahatma Gandhi’s tolerance was Savarkar’s violent Hinduism. Both Veer Savarkar and M. S. Golwalkar wanted India to be a sovereign Hindu State. In *Hindutva* from 1923, Savarkar stated: “We, Hindus, are bound together by the tie of the common homage that we pay to our great civilization - our Hindu culture. (...) We are one and the same because we are a nation, a race, and own a common Sanskrit civilization”. He reiterated his view in 1937 and 1938 when he said that we, Hindus, are a nation by ourselves

because of the religious, racial-cultural and historical affinities (Noorani, 2003). The same sentiment was expressed by Golwalkar in his *Bunch of Thoughts*. He spoke about the concept of cultural nationalism, as opposed to territorial nationalism. Then, in his treatise *We or Our Nationhood Defined*, he pleaded that the non-Hindus from Hindustan must adopt the Hindu culture and language, must learn to respect and hold in reverence the Hindu religion and not to promote other ideas apart from the glorification of the Hindu race and culture, that is, of the Hindu nation. They also should renounce their separate existence to merge in the Hindu nation, claiming nothing, deserving no privileges, far less any preferential treatment, not even citizen's rights. However, the views and visions made public by Savarkar, Golwalkar and others did not find much appreciation at that time. In fact, as Gandhi said, we need religious values in politics but certainly not the politicization of religion. A state should never prioritize a particular religion at the expense of others, particularly in a secular country. India is a secular country as per the declaration in the Preamble to the Indian Constitution made at the time of independence, on January 26, 1950.

#### **SECULARISATION OF POLITICAL CULTURE**

In the 1980s and 1990s, they were violent secessionist movements in Punjab and Kashmir and an upsurge in the use of religious symbols and terminology in politics (Mohanty 1989, 1219). Afterwards, secularism has been challenged by the ascendance of the forces of communalism, fundamentalism and religious revivalism, accompanied by violence. The communal riots continued to act unabatedly. Meerut, Bombay, Bhiwandi, Ahmedabad, Surat and Hyderabad and most recently, Gujrat, are examples of them. The ostensible reason for this fury was the burning of a train coach that was carrying Hindu pilgrims returning from Ayodhya. Fifty-nine people including women and children died in the fire. The post-Godhra incidents

in 2002, communal revolts accompanied by arson, theft, and murders in the urban and rural areas of Gujrat, as well as in the rural areas of Haryana and Maharashtra, have affected the image of Indian secularism and the reputation of Hinduism as a tolerant faith. As a climax, during the conference at Bangalore from May 2002, the RSS passed a resolution according to which the security of the minority community should depend on the goodwill of the majority (Ashok 2007, 607). The resolution was seen as an open threat against the minority, though the spokesman of the RSS tried to explain that it was not meant to be so.

In consequence, the political culture of India is still unstable and underdeveloped. Political culture depends on the people's attitudes, emotions and beliefs towards the political system of the country, whether it is homogeneous or heterogeneous. Besides, it is not a static entity but dynamic and, therefore, it envisages different needs of the political system inside or outside. A pragmatic orientation in this direction is known as the secularisation of political culture. The secularisation of political culture is the process whereby men become increasingly rational, analytical and empirical in their political actions. It is the process of increasing the political awareness of the masses, enabling them to have growing information about their political system and their role as political actors of it (Khobragade 2007, 38). The secularisation of political culture has two attributes. Firstly, the pragmatic and empirical orientation. Secondly, the movement from diffuseness towards specificity. With the passage of time, the beliefs and values of the peoples change. The political socialisation through its agencies like family, schools and educational institutes, peer groups, working and informal relations, mass media, government and political parties or leadership have a significant role in the strengthening of secularisation. Within the political systems of different states of the world, developed or in development, political culture promotes political stability and social change.

The political culture of India, like in the case of other developing countries, is in the formative stage and continues to evolve. It is a

mixture of historical, geographical, socio-economic structures, contemporary and ancient social structures, old and new political ideologies and, more importantly, the practice and tradition of political apathy and non-violence. In the Indian political culture and its commitment to religious values are strong. The political and socio-economic changes produced a response along caste lines. Although the Constitution outlawed castes, political institutions continue dividing the country into many castes and sub-castes. As a result, the Indian political system has become the hub of irrational politicians who manipulate the state machinery to advance their personal power and economic gain by disseminating the seeds of social conflict. The secessionist movements, caste assertions, Hindus nationalism and majority-minority schism on cultural identities has been entrenched, being inspired by political parties and leaders for electoral gain. The politics of Hindus-Muslims - Dalits vote bank and more importantly the blame-game become the part and parcel of the Indian political culture. The political system of India is facing many problems such as corruption, extensive centralisation, political criminalisation, declining secularism and the rise of national chauvinism based on religion. The Indian political culture has failed to prevent communal violence, ethnic conflicts and political insurgency. Secularisation does not mean that religious institutions will cease to exist. It only means that they will cease to encompass or regulate all the other institutions of society.

#### **CONCLUSIONS AND FUTURE ACTIVITIES**

Unlike the West, where the philosophy of secularism came into existence as a result of the struggle for power between the religions and the state, secularism in the Indian context should imply respect for pluralism and a non-coercive and a voluntary recourse to change. The respect for diversity not only embodies the democratic spirit. It is the real guarantee for unity. No democratic society is allowed to downgrade diversity and pluralism in the name of unity.

Shortly after gaining its independence, India adopted a new constitution which provided the basis for a secular state and a new concept of citizenship. Secular ethics can be strengthened only if the acts of vandalism are sternly dealt with and the guilty are made to pay for them. With secularism, which insists on the inalienable rights of citizens and the rule of law, it will be easier to mount public pressure against sectarian killers and those who promote hatred. Secularism rests on the feeling that we share a common history. It is not only the basic tenet of India's ancient civilization but also the hallmark of the modern age of globalisation. The new age requires us not to waste our time in religious disputes but rather move ahead by using science and technology to make our lives better, richer and fuller. It is time for researchers and analysts to seek new ways to make society more rational and directed towards common welfare.

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## SOCIAL FACTORS AFFECTING SUSTAINABLE DEVELOPMENT IN POLAND

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**Abstract.** This article presents the process that shaped society in Poland and whose important characteristic was to make it aware of the issues related to the ecological crisis. This process began at the end of World War II and symbolically ended when the “Polski Klub Ekologiczny” (PKE – Polish Ecological Club) was established, in 1980. This was the first public institution which monitored the condition of the natural environment. The PKE reports included an assessment of pro-ecological actions undertaken in Poland and suggested options to overcome the current threats to the environment. According to the author of this paper, the decisive moment in shaping the pro-ecological awareness of the public was the period of preparation and publication of the Brundtland Report, in 1987.

**Keywords:** Poland, ecological crisis, ecological awareness, sustainable development, the Brundtland Report, pro-ecological attitudes

### INTRODUCTION

The need to take action to protect the environment is currently so obvious that nobody even tries to question it. Nevertheless, forty years ago, the situation in Poland was totally different because society’s ecological awareness was just starting to develop and, thus, the awareness regarding the threats to the natural environment was relatively limited. However, the process of transforming awareness in Polish society was not a consequence of deliberate educational activities but the result of spontaneous reactions from residents to local ecological threats. This process was recorded mainly in the archived press releases, which help us ascertain that it occurred in

parallel with the development of civil society. The completion of the transformation process of sensitising society's awareness occurred only with the collapse of the totalitarian system and the creation, in 1990, of an independent public centre for monitoring the state of the environment - the Institute for Sustainable Development. Its reports played a huge role in shaping ecological awareness in Polish society. Up to now, this event was not met with much interest by researchers. Therefore, the following article aims to identify the causes and social impact of the pro-ecological transformation in the conscience of Polish society.

## 1. ENVIRONMENTAL PROTECTION IN POLAND AFTER WORLD WAR II

In the period of real socialism, protecting the environment was not of great interest to political authorities. They delegated this type of activity to social organisations such as: “Liga Ochrony Przyrody” (LOP – “The League for Nature Conservation”) and “Państwową Komisją Ochrony Przyrody” (PKOP – “The National Commission for Nature Conservation”). Until 1949, despite its official name, the PKOP was only a public advisory body of the Minister of Religious Denominations and Public Enlightenment, which was at that time responsible for environmental protection issues. These organisations published their own dedicated journals: *Chrońmy Przyrodę Ojczystą* (Let's Protect Nature in our Motherland), starting from 1945, and *Przyroda Polska* (Nature in Poland), from 1957. The merely advisory status of the institutions dealing with nature conservation meant that they had no real impact on economic and political decisions, so the authorities of the Polish People's Republic did not feel directly responsible for the state of the natural environment. In the official state documents, it is even difficult to find specific decisions regarding actions to improve the issues related to environmental protection. However, this does not mean that no action was taken. At the request of both LOP and PKOP, several national parks were opened, nature reserves were created to protect unique ecosystems,

different species of plants and animals were protected by law and closed seasons for game and fish were stipulated. From this information, it is not difficult to conclude that the problems of nature conservation were left to the experts, supported by ecology enthusiasts. However, in 1948, PKOP became one of the founding members of the International Union for Conservation of Nature (IUCN). Thanks to LOP and PKOP initiatives, in June 1966, the first pro-ecological legislation “The Protection of the Atmosphere from Pollution Act” was passed (*Dziennik Ustaw* 1966, item 87).

In post-war Poland, free press did not exist and newspapers had strictly restricted access to information as well as limited possibilities of publishing it. Political authorities had the information monopoly, which was guaranteed by efficient censorship institutions. Therefore, the media could not fulfil the function of monitoring the actions of authorities. Specialised journals, including *Chrońmy Przyrodę Ojczyzny* (*Let's Protect Nature in our Motherland*) and *Aura*, in Kraków, although edited at a high level, only reached specialists. For various reasons, the authorities were not interested in providing the public with information on the state of the natural environment. This was mainly due to a lack of competent specialists within the public institutions and of habitual concern for the common good in society. Consequently, the state of the natural environment was not a subject of public debates. It resulted in a low level of public understanding related to ecological problems. Moreover, at the beginning of an intensive industrialisation period, the authorities were not interested in publicising information on the negative effects associated with it.

Based on the analysis of available press information, it seems that the breakthrough for shaping environmental awareness in Polish society was the process associated with the emergence of global pro-environmental regulations, which included, among others tasks, obligatory institutional ecologic education. The climax was the publication of the *Brundtland Report*, in 1987. For social science researchers, the reconstruction and systematisation of the

transformation of public conscience turned out to be extremely important responsibilities. All of this led to a systemic transformation in Poland. Ecology played an essential role in this regard. From the mere status of an academic discipline, it discreetly became part of everyday life, together with the hopes and fears that accompany contemporary society.

In-depth and long-term studies are required in order to track all the changes that have transformed the unfavourable state of affairs. Nevertheless, some of these points can be analysed based on reading daily newspapers and the dedicated journals that were published in Poland at that time. It turns out that Poland can be proud of some of its activities in the field of environmental protection. Fortunately, in Poland, there was never a shortage of people concerned about the state of the natural environment. But these enthusiasts did not have the opportunity to effectively transfer their fears into legislation. This state of affairs changed only after the Second World War, which, in addition to unimaginable material losses, also brought catastrophic consequences for the natural environment. Moreover, the relative political isolation of Poland associated with life behind the “Iron Curtain” was not conducive to keep the country up to date with global trends in the field of environmental protection. “There was almost no domestic production of equipment to reduce environmental pollution, and the lack of exchangeable currency was an obstacle to the purchase of such devices abroad. Investment expenditures in the environmental protection sector were at the level of 0.3-0.5% of national income, while material losses of society as a result of environmental pollution were estimated at 5-10% of national income” (*Polityka ekologiczna* 2008, 4). However, few people knew these facts.

In spite of this negligence, the Polish geologist and ecologist Valery Goetel (1889-1972) significantly contributed to the preparation of the UN Secretary-General U Thant’s report, dated 1969, which referred to the global condition of the natural environment. A year later, as a reaction to this speech, the authorities established the

Polish Committee for the Protection of the Human Environment. As an institution, it was no different from the existing LOP and PKOP type consultative bodies. However, it caused Polish experts to actively participate in creating a global legislation in environmental protection, as was in the case of the resolution concerning the human environment passed at the Stockholm Conference, on June 14, 1972. Article 12 of the Stockholm Declaration contains an important commitment from all European countries to make efforts to improve nature's condition. However, instead of a closer cooperation, it became an instrument used in ideological confrontations. It caused a lot of misunderstanding and became a convenient excuse for both sides to blame each other for not respecting the signed obligations.

## **2. A PRO-ECOLOGICAL BREAKTHROUGH IN AWARENESS OF POLISH SOCIETY**

The passive attitudes of Polish society towards ecological problems prevailed until the accelerated intensive industrialisation, in the 1970s. Afterwards, the ecological problems related mainly to the expansion of chemical and mining industries escalated rapidly. Environmental protection by the public institutions was no longer enough. They did not even have access to mass media, which completely dominated the "propaganda of success". Additionally, journals published by the ecologists in low volumes did not make the task easy for them. Paradoxically, from today's perspective, the neighbours of Poland seemed to be more concerned with environmental problems than the Poles themselves. Therefore, no ecological awareness, however rudimentary, could be shaped in such conditions.

The change in the attitude of decision-makers to ecological problems was only initiated by the international relaxation in the 1970s, which culminated in signing the Final Act on Principles by the High Representatives of 35 participating states at the Conference on Se-

curity and Cooperation in Europe (CSCE). This document, signed in Helsinki on August 1, 1975, defined not only the rules of conduct in international politics but also in all matters that concerned issues going beyond the competence of one state. Ecological threats, as they do not recognise any boundaries set by man, have, for obvious reasons, gained such status.

The Final Act contained an important statement: “The participating States, affirming that the protection and improvement of the environment, as well as the protection of nature and the rational utilisation of its resources in the interests of present and future generations, is one of the tasks of major importance to the well-being of peoples and the economic development of all countries and that many environmental problems, particularly in Europe, can be solved effectively only through close international cooperation” (Final Act 1975). Behind this general postulate, there was a commitment not to worsen the existing state of the environment, to conduct ecological education of children and youth and the rational exploitation of natural resources. The very fact that the resolutions of the so-called second CSCE basket were published in their entirety in Poland only five years after they were signed indicates that they were uncomfortable for the authorities.

Along with the publication of these documents, a new era related to environmental protection began in Poland. In 1980, a new law on environmental protection and development was passed, which this time did not stop to declarations, but established a new institution called “Państwowa Inspekcja Ochrony Środowiska” (PIOŚ – State Environmental Protection Inspectorate). It was competently subordinated to the Minister for Environmental Protection, Natural Resources and Forestry (Dziennik Ustaw 1980, item 6).

These laws did not solve the problems by themselves. In order for PIOŚ to be able to operate effectively, it had to have properly prepared personnel and monitoring equipment. It is not surprising that after five years from the implementation of the act on environmental protection there still were requests to equip the inspectors

with the necessary equipment so that they could carry out their tasks. The Office for Environmental Protection tried to shift the responsibility onto the companies who were not eager to pay for the purchase of expensive monitoring equipment (Panek 1985a, 4). Thus, in spite of the new legislation, everything remained unchanged. You can even get the impression the entire activity of the PIOS was limited exclusively to formulating the appropriate postulates. However, its reports already contained an important message, which indicated the emerging environmental awareness of Polish consumers.

This does not mean that the pro-environmental activities immediately gained many supporters. Some of the decisions at that time imposed financial burdens on companies related to the natural environment and met with resistance from both the management and staff. Thus, the authorities realised the necessity of gaining public support for such activities. Motivating local communities was not easy, and it also had unexpected results. Local protests were the consequence of spreading awareness, which, due to the ecological goal, could not be averted by force. The range of their social impact was very wide.

### **3. PRO-ECOLOGICAL ACCELERATION**

The beginning of the 1980s did not bring radical changes in activities aimed at improving the state of the natural environment. At that time, Poland experienced a very turbulent period, initiated by the emergence of a social movement called *Solidarity* and attempts to carry out a limited scale modernisation of Polish society. Together with data on the Polish economy, certain data on the state of the natural environment were also disclosed. It can be assumed that it was only from this moment that it permanently entered in public debate. Not surprisingly, then, that the Environmental and Natural Resources Committee began to function later alongside the Solidarity Citizens' Committee. This social discourse, which included

environmental issues, was abruptly interrupted by the introduction of martial law, on December 13, 1981. Once again, the ecological issues ceased to be a priority for the authorities. At the same time, international cooperation in environmental protection also ceased. However, one of the few possibilities of maintaining international cooperation was fortunately on the ecological level. This ensured the participation of Polish experts in the work of the World Commission on Environment and Development, established in 1983, also known as the Brundtland Commission.

The Vienna Declaration of June 11, 1983, devoted to the policy of nature protection and environmental protection in Europe, claims that the ecological problems are closely related to political ones. In point 2 in this declaration, reference was made to CSCE arrangements, the World Charter for Nature, as well as to the World Strategy for Nature Conservation. The document also expressed concern about negligence in this matter, simultaneously obliging the European states to intensify their efforts (Stawiński 1985, 56-59). The economic slump in Poland at that time made this country one of the main targets of criticism for negligence. No wonder, then, that official propaganda tried to show that Poland did not deserve such criticism since environmental protection issues are of interest to the highest authorities.

1985 represented a breakthrough year for Polish society. Though food-related difficulties have not diminished, the authorities clearly sought legitimacy in the eyes of the West. Censorship was relaxed, which resulted in the introduction of regular articles in journals dedicated to environmental issues whilst the press itself initiated various forms of pro-ecological activities. A characteristic feature of this process was the reactivation of the governmental program for the development of the Vistula River. It was initiated in 1978 but this time was reduced to the sphere of nature protection. Starting from January, in the pages of the newspaper called *Trybuna Ludu*, information on ecological problems faced by cities and regions located along the river were periodically published. The journalists' visits

were concerned not only with local environmental protection achievements but also denounced the biggest polluters of the Vistula River, such as the chemical company Azoty in Puławy and Siarkopol in Tarnobrzeg. From these articles, it can be presumed that the denouncement by the press of the companies polluting the river was not intended to force radical changes relating to water protection from their directors, but it was a kind of record of the companies which cause harm to the environment. However, the action itself, in some way, sensitised the public. It undoubtedly resulted in a growing resistance to the expansion of companies polluting the environment, whilst the political authorities increasingly counted on international opinion as well as public opinion in Poland. The fight with asbestos became the flagship issue which, at that time, was also an opportunity to promote the authorities' commitment to nature conservation. The media campaign reflected the change of emphasis in favour of the environment. From then on, community health and the state of the natural environment were interlinked. No wonder, then, that the press editorial offices began to inform readers about the reactions of environmental polluters in their pro-ecological publications. However, the reasons for such negative events were often underestimated and the responsibility of those guilty of negligence minimised.

Also, the ruling party tried to keep up with the times and a special Commission for Population and Environment Health was established. It held meetings in regions where the state of the natural environment was of the greatest concern, as was the case in Legnica, the centre of the copper industry (see e.g. *Trybuna Ludu* 1984, 1). This was to show the public that environmental protection was of great importance to the ruling party. The State Council, which was the highest formal authority, also tried to demonstrate its activity in the sphere of nature protection. To this end, a special Commission for Environmental Protection was created, which inaugurated its activities on January 12, 1987 (Rzeczpospolita 1987a, 1, 5). However, this did not change the fact that the local self-government bodies

basically did not show any activity in protecting the natural environment until the publication of the Brundtland Report. From the second half of 1987, the increased activity of national councils at all levels was unable to change this negative impression.

Nevertheless, there were also positive examples of changes caused by the new pro-ecological legislation. Of course, they were immediately mentioned in the press (Wrzask 1987, 7). In accordance with the Helsinki agreements, ecological education programs for children and youth were started in Poland (Panek 1985b, 3). In this case, the education authorities kept pace with global trends.

After the publication of the Brundtland Report, the government's press organ "Rzeczpospolita" started printing a daily column entitled "Przyroda pod szczególną ochroną" (*Nature under Special Protection*). The scattered articles on ecological topics began to appear in one place (Rzeczpospolita 1987c, 4; 1987d, 4). An interesting propaganda tool was to put Polish environmental threats in a broader context, e.g. in the European one. Then, the local Polish threats became in a sense continental and sometimes even global problems. This somehow transferred the responsibility for the adverse condition of the environment from the administrative and political decision makers to unspecified objective factors.

The rivalry between the East and the West was also conducted on the ecological level. The richer neighbours did not spare criticism for the countries with so-called real socialism for neglecting the environment. Due to the economic slump in the East, this rivalry was only undertaken on an ideological level. In the Polish press, an exaggerated image of the problems that occurred on the other side of the River Elbe, in the sphere of environmental protection, were presented.

Finally, information about local social initiatives aimed at improving the natural environment began to appear in the national press. Not only have the political and administrative authorities expressed concerns about nature's condition but also the inhabitants themselves. This change was probably due to a significant increase

in the importance of the ecological movements in the West. This way it was intended to show that the situation was similar in Poland. One of the first public initiatives of this kind was the Public Committee for the Protection of Masurian Lakes, which was established in June 1984. Regardless, the authorities of individual voivodships sought to involve broad sections of society in activities aimed at improving the local natural environment. There was particularly a lot to do in Silesia and, thus, the first initiatives were born there (Rzeczpospolita 1987b, 3).

This state of affairs was a sign of change in the way of thinking. The content of the Brundtland Report made the world be treated as a common good. This was noticeable also in Poland, on the basis of press information. It is true that we cannot attribute breakthrough significance to an individual event. But this event was part of a series which ultimately established the new world order. This order is not perfect, because of unresolved issues related to people's migration, which appear to us as a threat on a scale no less than the ecological crisis.

When the Brundtland Report was published in Poland, it was not known under this name and, in a certain sense, it was even ignored<sup>1</sup>. Only experts had access to its details. Then, it broke away with such an approach, as it was an offer that everyone can benefit from according to their capabilities. However, it is difficult to explain, from today's perspective, the general situation at the moment of its publication. In Poland, the report produced a marked decrepitude in the press debates on ecological problems. But this was no longer able to destroy the positive achievements in environmental protection. In local and even national press, reports about public protests related to industrial plans harmful to both the environment and residents started soon to appear. From that moment, representatives from the whole of society, as well as from regions that were not formally included in the ecological crisis, begun to participate in the ongoing debates.

## CONCLUSION

The years that passed since the publication of the Brundtland Report have not brought a radical improvement to the current situation. The ecological threats have not been eliminated. The interlinking of ecological and political problems created a new level of confrontation between the East and the West. Paradoxically, this war could not have been won. However, failure meant not only sensitising society to ecological problems but also forced the authorities to intensify their efforts to improve the condition of the environment. It was not an accident that public protests caused the abandonment of the construction of the nuclear power plant in Żarnowiec. It is obvious that the Chernobyl disaster, in 1986, had the biggest impact on this decision, but the demonstrations and other forms of protest showed that society regained its political individuality. The publication of the Brundtland Report was thus a landmark in the process of transforming the European political scene. These changes were, in a sense, inevitable and there was no way of stopping them. The ultimate victory was and is the Polish public, who only then gained environmental awareness. Today, we live in a completely different world. We do not experience so much the effects of the ecological crisis, and thus the struggle for a clean environment takes place in much more subtle forms. In this regard, Poland can be a model for the countries that are currently in the same situation as it was in the mid-1980s. Thus, the Polish people have both the right and duty to enforce at least the same commitment to eliminate the environmental threats as it was taken at that time.

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Notes:

1. The report wasn't published in Polish until 1991 - "Our Common Future: Report by the World Commission for Environment and Development", translated by. U. Grzelońska and E. Kolanowska. Warsaw: PWE, 1991.



## FEMINISATION OF SCHOOLING: UNDERSTANDING THE DETRADITIONALIZED GENDER

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**Abstract.** The present study examines the shift of gender roles at school. It studies the extent to which detraditionalization co-exists in the educational context. It is believed that male pupils are obliged to embrace feminine features to be accepted in society. In this regard, our main issue in this work assesses whether, in the classroom, girls and boys are equally prominent and the extent to which there is a displacement of power relations. Nowadays, schools are being feminized, whereby females outnumber males. A triangulation method is employed in this enquiry: the observation, an interview and a questionnaire. 80 pupils from Mohamed Boudhiaf secondary school (47 girls and 33 boys) were selected for this study. To sum up, males are victimized by feminising cultures in which the feminine is enhanced whereas the masculine is worsened. Gender equilibrium is required at school in order for high educational outcomes to be achieved.

**Keywords:** gender role, detraditionalization, feminized school, gender equilibrium

### 1. INTRODUCTION

The displacement of gender roles in the educational context has been and continues to be a trend for many researchers. Thus, we attempt to assess the extent to which gender is being detraditionalized in the Algerian schools. Male and female pupils do not share the same rights at school. Additionally, it is assumed that males are forced to adopt feminine features to be recognized in class. In this regard, our research examines whether, in the classroom, girls and boys are treated equally, to whom focuses the attention of instructors and the extent to which there is a displacement or modification of gender power relations. Boys and girls do not receive the same

treatment in class. However, the instructor has a central role in realizing such equity. Nowadays, schools are being feminized, whereby females outnumber males. To conduct this work, a triangulation method is employed. The research instruments are both quantitative and qualitative, namely the observation, the interview and a questionnaire. A two-stage cluster sampling is used, in which the researcher first samples the schools in Tissemsilt, province of Khemisti, and then the pupils from the schools. In this respect, 80 pupils from Mohamed Boudhiaf secondary school were selected (47 girls and 33 boys) to conduct this enquiry. In fact, discrimination among genders co-exists in the sense that power relations are usurped and male pupils are treated differently from females. In this vein, feminising cultures are leading to a masculinity crisis through the absence of gender awareness in the classroom. Hence, as a primary suggestion, it is mandatory to recruit male teachers in order to achieve equilibrium.

## **2. FEMINISED EDUCATION**

It is recognized that boys are unenthusiastic to do work out of school and do not even revise their lessons, and this fact results in obtaining a negative feedback through their bad marks and deficiency of good performance. In addition, it is assumed by teachers and even parents that the males of the current generation care about the way they look more than their educational level and professional career.

According to a BBC report, Sewell's 2006 work about "feminisation of education" clarifies that the secret behind boys' low performance and dropout is the organization of the system of schools, which seems to be too feminine for male pupils. Sewell argues that school lessons are too feminized<sup>1</sup>; they impose feminine qualities that dismiss male pupils from the school, a fact which entails an academic alarm. He suggests making more efforts to recruit male teachers in the field because male pupils cannot adapt to the

feminine world. While female pupils are more capable to adapt within the feminine environment, male pupils are different in biology and character. Since they are biased to action learning, teachers should grab their attention with things that generally attract them. Sewell assumes the co-existence of indifferent pupils in our schools, but some effort is required as an effective part of the teaching mission.

The school success or failure is associated with the clash between the school culture and the pupils' linguistic and cultural background. Farrington Camille claims that "the performance of lowest scores and high dropout rates among students are not reflective of what they are capable of achieving" (Farrington 2014, 6), i.e. students' marks do not mirror their real competencies and degree of intelligence. And "the basic of discontinuity between student and school often lay in a mismatch between the home culture and the school culture, the nature of the school is also a factor that contributes to school failure" (Farrington 2014, 6). Apparently, she believes that there is a clash between the students' cultural background and that of the school, and this leads to a blockage or a failure to comply with the school program.

Farrington, in the same vein, argues that both genders may fail at school not due to their cognitive inadequacies, but because secondary schools are shaped in a way that pushes genders towards low performance and dropout. If the system changes, learners will perform better and succeed at school. In fact, Farrington is openly blaming the whole system for this phenomenon; she steps by the side of learners against the schooling system. Pupils' background is not always adequate to be judged or blamed.

Curnock Cook (2016), the chief executive of UCAS, states that females' performance is better throughout primary, middle, secondary, and higher education than of males. Actually, boys' performance is not satisfactory, but there is no effort made by the policymakers or the government to solve this issue and take a positive action to offer equal education for their benefits. She believes

that there are more women than men who are successful in a number of domains including anatomy, biology, genetics, nursing, social work, and even the languages, like English. It is evident that there are more men than women in the population and, in order to achieve equality, more men are needed across the board because a gender gap is looming.

She supports males declaring that the teaching methods and techniques fit female pupils and might not appropriately prepare boys for academic challenges. Moreover, Cook claims that despite the fact that a myriad of studies has been carried out about the biological differences between males' and females' brain, hormones, behaviour, learning styles, etc., and how these differences have an impact on the educational achievement, there is a little focus on the gender gap in the educational context, especially when it comes to learners who belong to a low social class.

## 2.1. DETRADITIONALIZATION

The concept of femininity is “naturalized for women, so that whilst men can take on characteristics associated with femininity and be applauded and rewarded in the workplace for doing so, women’s performance of the same characteristics is not recognized for reward” (Leathwood 2009, 23). Leathwood and Read claim that gender is being detraditionalized or reversed in society. Detraditionalization is a concept used to describe the absence or modification of tradition in society. In other words, gender roles are being reconfigured in the sense that power relations are usurped and pupils in general, and males in particular, develop skills in accordance with the labour market demands. This is the source of detraditionalization, in which males are forced to adopt feminine features to be recognized and accepted in society.

On the contrary, Adkins (2002), cited by Leathwood (2009), says that there is no clear argument that gender is taking the status of being inappropriate. Moreover, there is no proof that gendered

power relations are being displaced or taken over. Likewise, in Mohanty's 2002 work, cited by Leathwood, he claims that the traditional gender order has not disappeared but rather modified and new foundations of masculinity and femininity are taking place on the ground. "In fundamental ways, it is girls and women around the world, especially in the third world, that bear the brunt of globalization. Poor women and girls are the hardest hit by the degradation of environmental conditions, wars, famines, privatization of services and deregulation of governments" (Leathwood 2009, 4)

Leathwood & Read (2009) state that the school environment and the educators' treatment reflect the way in which gender is constructed, i.e. the values of females are highly bound to the change of boys' behaviour via transforming them to be more feminine throughout disapproval and punishment of what is regarded as "natural" boyish behaviour. Biologically speaking, it is believed that "cultural feminization and reductions in male sperms counts are consequences of oestrogens in the environment" (Leathwood 2009, 11). In this context and from a medical point of view, the high rate of females in society entails high rates of their hormone in the atmosphere, and this might affect males both physiologically and psychologically.

It is noteworthy to mention that a dichotomy of gender might rise out of such feminization discourses, in which males are classified as being victimized by feminised cultures and hormones. Under this perspective, the feminine is enhanced whilst the masculine is worsened. In this prospect, males in crisis are categorized to be more at risk than females of committing suicide, underachieving at school and turning to violent behaviour.

### **3. DATA COLLECTION AND DISCUSSION OF RESULTS**

Changing masculinities or debating masculinity is one of the factors that have been suggested to be a serious reason behind boys' failure

at school. According to Smith (2013), boys' weak performance is linked to the fear that they will not have a chance to obtain a job with a satisfactory salary in front of females, in other words, the change in the gender regime. In this respect, male pupils might construct an idea that there is no chance to compete a female at the workplace, and this may be stored in their brain and activated from time to time, as a negative reminder.

To conduct this empirical inquiry, a questionnaire, an interview and the observation were used. We selected a sample of 80 pupils from the secondary school of Mohamed Boudhiaf, Tissesmilt, Algeria.

Table 1.1 shows the number of females over males in the secondary school, final classes. As a matter of fact, females' number is higher.

Distribution by Gender %	
Males	41, 25
Females	58, 75
Total	100

Table 1.1. Pupils' gender at Mohamed Boudhiaf Secondary School

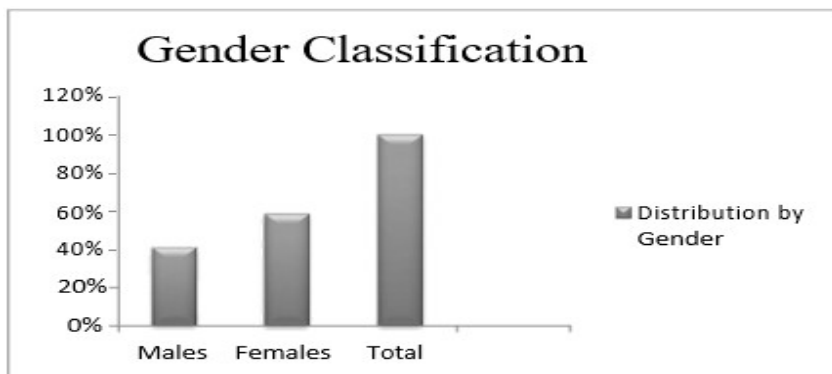


Figure 1.2. Distribution of pupils by gender in Mohamed Boudhiaf Secondary School

As can be easily observed in Figure 1.2, male learners of third-year secondary school represent 41%, whereas female learners 59% of the whole. Females outnumber males in the classroom, their existence is notably predominant.

School dropout is what grabs our attention throughout the reaction of pupils towards this enquiry. Although some pupils responded that they were not afraid of school dropout, their justifications revealed the opposite.

	Yes	No
Males	21%	20%
Females	46%	14%

Table 2.1. The Genders' attitude on dropping out at Mohamed Boudhiaf Secondary School

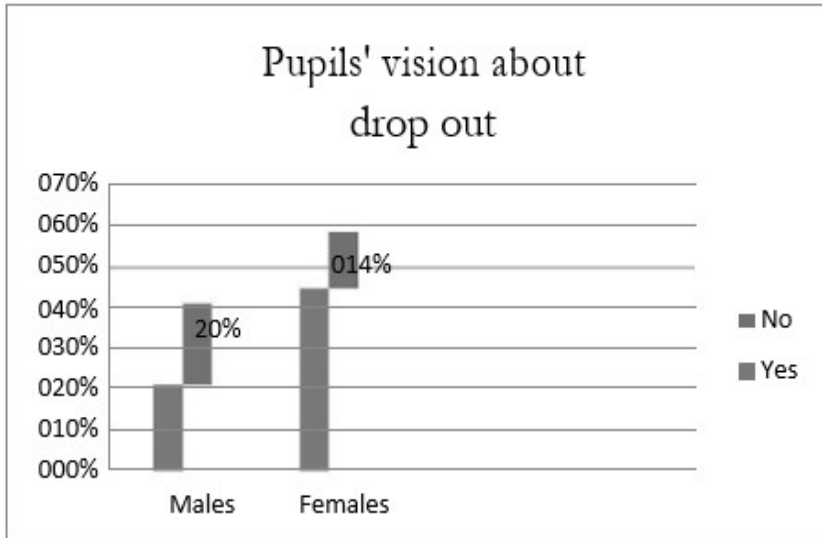


Figure 2.2. Pupils' reaction to school drop out in the Secondary School of Mohamed Boudhiaf

20% of males answered our query negatively, claiming that school dropout is not a big deal, and 21% of them argue that they fear it. As for females, the majority showed their fear of school failure and dropout: 46% of them show a negative standpoint towards the latter. However, 14% of females displayed no fear but exhibit indifference. For male pupils, the category that showed no fear of school dropout argued that studying would not offer them a good future, and military service is a decisive target. Whether they succeed at school or not, it is the only domain of activity in which money is easily earned. Some of them think that females are taking a recognized position everywhere; thus, they are pre-programmed to believe that their future is guaranteed neither at school nor in the workplace in comparison to a female. Regarding The group of males that showed fear, their explanation was that the school represents the future and they fear the reaction of their parents. Others claim that they have to avoid failing at school in order to realize their parents' dreams. Accordingly, none of their answers revealed an intrinsic motivation; hence, parents' reaction was what they fear the most. On the contrary, female pupils, the ones who fear of dropout, justified their answers by their motivation to learn, obtaining a good degree, getting a decent job and realizing their dreams. They expressed their love to learning and for their school. The only thing that they fear, as a consequence of failure, is teen marriage. That is to say, the young females who drop out of school early are forced to get married by their parents. The category that answered negatively claimed that school is not everything, so failing is not the end of the world for them. Others justified their attitudes by their confidence, claiming that failure will never come across their path because they are serious and hard workers.

The interview showed that the teachers of English do not treat males the way they treat females. Their argument is that the female pupils are more interactive and hard workers in their studies. Besides, their children are females. By contrast, they fear approaching male pupils because of their violent behaviour in the classroom.

Likewise, from the observation, we discovered that gender bias strongly exists in EFL classes. Teachers do not behave the same way with both genders. Besides, there is some sort of tension between teachers and male pupils, especially because these teachers are women, and the pupils belong to the generation that studied only 5 years in primary school. Accordingly, a gap of age co-exists between them.

#### 4. CONCLUSION

The feminisation of schooling has been the interest of many scholars throughout time because it is an intriguing phenomenon. In addition to the detraditionalization that is taking place in our society, school is another context that could shape the displacement or modification of gender roles. Teachers in the classroom deal with pupils but not with genders with distinct identities. The number of females and their performances could negatively affect males, but teachers' bias and their lack of awareness and equity might make things worse. Though a myriad of pedagogical parameters warrants consideration, instructors should know that gender awareness and equity among both genders in the classroom is one step towards pupils' academic achievement. The recruitment of male teachers is proposed as a solution to improve performance among male pupils in the classroom for it might have a positive impact on pupils' identity, by making them believe that chances are not offered to females only, but the workplace is open for both genders undoubtedly.

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#### Notes

1. Feminized, statistically, stands for the number of females over males; culturally, it refers to the teaching environment that is biased towards females.

A STUDY ON SPIRITUAL INTELLIGENCE OF HIGH SCHOOL  
TEACHERS IN PUDUCHERRY REGION, INDIA

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**Abstract.** The researcher made an attempt to study the spiritual intelligence of high school teachers in Puducherry, India. For this purpose, it was selected a sample of 122 high school teachers from this region, by using the simple random sampling technique. For measuring their spiritual intelligence, the tools constructed by Roquiya Zainuddin and Ms Anjum Ahmed were used. Mean, SD, 't' test, Anova, Post-hoc Tukey test and Pearson's product moment correlation statistical techniques were used for the analysis of data. This analysis indicated significant differences in spiritual intelligence in terms of age, gender, marital status and educational qualification, and not in the case of other sub-variables. Further good relationships were observed between the spiritual intelligence as a whole and its dimensions, which were found to be positive and significant at 0.01 level.

**Keywords:** spiritual intelligence, high school teachers, age, gender, marital status, educational qualification

## INTRODUCTION

The ultimate goal of education is to shape the personality of the student. An "all-round personality" means that he/she must be physically fit, mentally balanced, socially adjusted, emotionally strong and spiritually uplifted. The World Health Organization (WHO) outlined health as "physical, social, mental and spiritual well-being". It reflects the fact that spiritual intelligence is closely related to education. The added values of spiritual intelligence are connectedness, compassion, honesty, responsibility, respect, unity and service.

Teachers are the builders and pillars of the future nation. Their intelligence, personality and character are very important for they are role models in the minds of the students. The mental set up of teachers plays a vital role in build a strong future, with optimistic and productive individuals. Spiritual intelligence seems to be the essential and key element to be nurtured in the minds of individuals, by the teachers. Humans seem to have a proper behaviour when their spiritual intelligence is high (Marsh All, 2000). Spiritual intelligence serves an important function of both intelligence quotient and emotion quotient. As Gardener suggested, it makes the individual know more about existence and intelligence. It is believed that, when spiritual intelligence is low, the individual has a problematic behaviour. Teachers, who are supposed to be the transformers of society, are expected to possess high spiritual intelligence so as to make their students breathe a life full of 'spirit'. Hence, the present study is conducted to find more details about these aspects.

#### **THEORETICAL FRAMEWORK**

Today's educational system became a factory where teachers, engineers and doctors don't have ethical, social, broad views, but rather are money minded. As a result, life became unidirectional and unstable. Man forgets himself and his place in this world. To understand questions such as "Who am I?" or "Why am I here?", self-awareness is very important. This self-awareness can be understood through spiritual intelligence by meditation and self-discipline. Our defective examination system failed to produce individuals with "all-round" personalities. Moreover, the educational system failed to develop life skills, which are quite important for the advancement of individuals. The overburdened curriculum, as well as the expectations of both parents and teachers, made children get stressed, a fact which leads to psychological problems. To enrich their sensitivity and social attachment, the teachers should become aware of their spiritual role.

### **REVIEW OF LITERATURE**

Rachel George and Salini Viswam (2013) conducted a study on “spiritual intelligence and its correlation with teacher effectiveness and academic achievement”. The paper discusses the importance of spiritual intelligence and its influence in increasing the academic achievement and teaching efficiency of future elementary school teachers.

Indira Sharma (2013) conducted a study entitled “Emotional and Spiritual Intelligence as Predictors of Eco-Friendly Behaviour of Undergraduate”. The correlation research design was employed in this study. The random sampling technique was used to collect data. A sample of 300 first year graduates from three colleges of Agra city, consisting of 150 males and 150 females was selected. The result indicated that educational and spiritual intelligence are powerful predictors of the eco-friendly behaviour of undergraduate, and both variables accounted for 55% variance in their eco-friendly behaviour.

### **OPERATIONAL DEFINITION OF TERMS**

Spiritual intelligence refers to the nature of school teachers with respect to the following dimensions: the inner-self, the inter-self, Biostoria, life perspectives, spiritual actualization and value orientation.

### **OBJECTIVES OF THE STUDY**

To investigate the spiritual intelligence of school teachers in Puducherry region, India, namely:

1. to find out if there is any significant difference in terms of spiritual intelligence among school teachers in relation to their age, gender, marital status, locality, teaching experience and educational qualification;
2. to find out if there is any relationship between spiritual intelligence as a whole and its dimensions.

### **HYPOTHESES OF THE STUDY**

1. There are significant differences in terms of spiritual intelligence among school teachers in relation to: (1.1) their ages; (1.2) genders; (1.3) their marital status; (1.4) locality; (1.5) teaching experiences; (1.6) educational qualifications.
2. There are significant relationships between spiritual intelligence as a whole and its dimensions.

### **METHOD**

The investigator used the survey method to obtain the data.

### **SAMPLE**

The total sample consists of 122 high school teachers from Puducherry region, including 24 males and 98 females. The investigator adopted the simple random sampling technic to obtain the data.

### **TOOL USED**

Spiritual intelligence scale constructed by Roquiya Zainuddin and Ms Anjum Ahmed was used for the present study. There are 80 statements rated as Likert rating scale and judged on a 5-point scale. The tool consists of six dimensions, such as inner-self, inter-self, Biostoria, life perspectives, spiritual actualization, value orientation. A pilot study was conducted with a random sample of 50 high school teachers in order to establish the reliability and validity of the tool.

### **RELIABILITY AND VALIDITY OF THE TOOL**

Reliability of spiritual intelligence scale was established by the test-retest method, and it was found to be 0.78. The validity of the tool was 0.77.

### **DATA ANALYSIS**

Mean, SD, and ‘t’ test were computed to find out the significant difference between the means of different sub-groups in terms of

age, gender, marital status, locality, teaching experience and educational qualification.

Pearson product moment correlation, Anova and Post Hoc-Tukey Test where used for analysis of the data.

Table-1

The critical ratio for the differences regarding spiritual intelligence among high school teachers with respect to age, gender, marital status, locality and teaching experience.

Variables	Sub Variables		N	Mean	SD	df	t value	p value
Spiritual Intelligence	Age	Up to 35 years			00	120	2.047	.043*
		Above 35 years	52	330.69	149			
	Gender	Male			13	1120	1.884	.062*
		Female	98	327.16	24			
	Marital Status	Single			03	120	2.240	.027*
		Married	92	320.85	08			
	Locality	Urban			97	120	.554	.580
		Rural	72	325.83	87			
	Teaching experience	Up to 5 years			55	120	.025	.980
		Above 5 years	66	324.42	00			

\*\*-. significant at 0.01 level, \*- significant at 0.05 level

Table-2

One-way ANOVA showing the difference in spiritual intelligence among high school teachers with respect to “educational qualification”.

Variable	Educational Qualification	Sum of squares	df	Mean square	F value	P value
Spiritual Intelligence	Between Groups	8820.015	2	4410.007	4.565	0.012
	Within Groups	114958.477	119	966.038		
	total	123778.492	121			

By comparing “Mean Spiritual Intelligence” scores, significant differences regarding age, gender and marital status were observed. As calculated, ‘t’ value is significant, whereas not significant in the case

of others. Therefore, there is a significant difference regarding spiritual intelligence among them with respect to these references.

The calculated F value (4.565) is greater than the table value. Hence, the hypothesis is retained and concluded that there is a significant difference in the spiritual intelligence with respect to educational qualification.

Regarding the dimensions of spiritual intelligence that significantly differ, the follow up (post hoc) test was performed to see which groups differ within the subsamples.

Table 2(a)

Post hoc analysis of the dimensions of spiritual intelligence with respect to the demographic variable of educational qualification.

Variable	(I) Educational qualification	(J) Educational qualification	Mean difference (I-J)	Std. Error	p
Spiritual Intelligence	UG	PG	16.81754 <sup>*</sup>	6.44381	.027
		Research	17.30000	7.50681	.059
	PG	Research	.48246	8.10393	.998

The table shows a test for educational qualification and the variable whole spiritual intelligence (SI). There is a significant difference between UG and PG educated teachers. Mean values reveal that PG teachers scored higher than UG and research qualified teachers.

Table-3

The relationship between spiritual intelligence as a whole and its dimensions.

S. No.	Variables	N	r	Level of Significance at 0.01 level
1.	The Inner-self	122	.351**	S
2.	The Inter-self		.540**	S
3.	Biostoria		.291**	S
4.	Life Perspectives		.471**	S
5.	Spiritual Actualization		.479**	S
6.	Value Orientation		.600**	S

Table 3 reveals that the coefficient of correlation which exists between the spiritual intelligence as a whole and its dimensions is positive and significant at 0.01 levels in all dimensions. Thus, it should be concluded that there is a significant relationship between spiritual intelligence as a whole and its dimensions, with respect to high school teachers.

## **FINDINGS AND DISCUSSIONS**

The present study was conducted to establish the effectiveness of high school teachers in relation to their spiritual intelligence. Its results have many implications for teachers, school managers, educators and other professionals in the field of education. The current state of affairs of the world is pitiable and confused, compared to the past. We become highly selfish and values are getting forgotten. Because of greediness and selfishness, everyone works for himself without considering his fellows.

Our study revealed the positive correlations between spiritual intelligence and its dimensions, which means that spiritual intelligence contributes to the development of teachers and, subsequently, to the improvement of adolescents' behaviour. These findings are predominantly significant for teachers and educational institutions for they indicate in which direction the scholar curricula should be headed. Therefore, it is important that the educational institutions design it in such a way that these specifications to be incorporated as to motivate students.

The teacher should act as a guide in the lives of students and direct the process of education towards development. The present study recommends that teachers need to carry out their new roles in the classroom of the future. Teachers' dedication towards school, society and their profession are highly expected for the intellectual development of the future generations.

Spiritual intelligence seems to be both a guiding principle in everydayness behaviours and in critical life situations. Therefore,

teachers must be encouraged to participate in various conferences, seminars and workshops that promote spiritual values. School authorities, teachers and education policymakers should take up the accountability in promoting spiritual intelligence. Various training programmes should be designed. Yoga, meditation training, counselling and relaxation can be arranged for developing their spiritual intelligence.

The findings based on the differential analysis shows that male and female teachers significantly differ in terms of spiritual intelligence. Since this seems to be a very important addition to teacher's effectiveness in the field of education, the younger generation and the general public need to be aware of the factors that influence it. Female teachers are found to be highly effective than males, so the school authorities and education policymakers should incorporate programmes like orientation and refresher for them during their service. Thus, they could improve their spiritual intelligence. "Any form of intelligence requires training and discipline, and spiritual intelligence is no exception" (Vaughan 2002). School administrators and education policymakers should come forward in promoting spiritual intelligence both at the individual and organizational level. To fulfil these criteria, various training programmes have to be developed. They should also be added to the present in-service training programme. Moreover, incorporating the development of spiritual intelligence skills into the young teachers' curriculum would help them know more about spiritual competencies before begin practising. Thus, the findings of the present study are predominantly significant for school teachers as they suggest to engage them in school activities and educational policies. Teachers are supposed to be the transformers of future generations. Paying no attention to their spiritual intelligence could be an unsafe way to proceed in education.

## **CONCLUSION**

Age, gender, marital status and educational qualification influence

the spiritual intelligence of high school teachers. On the other hand, the remaining variables, i.e. locality and teaching experience do not influence it. A positive and high relationship was found between the dimensions of spiritual intelligence. Finally, value orientation seems to be the highest predictor regarding teachers' spiritual intelligence, while Biostoria is the smallest.

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BOOK REVIEW: ARILD TJELDVOLL – “CAN NORWAY LEARN FROM CHINA? SCHOOL QUALITY”

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Arild Tjeldvoll, being of the opinion that the academic quality of the Norwegian school has decayed over the past forty years, advises us to take an educational glance outside the country borders, trying to understand why other countries have succeeded in achieving secondary school quality. He conveys his own long years' experiences with schooling in China and Norway, opposing Norway, trapped with a teaching profession based on recruitment over many years of academically weak graduates from secondary school and teacher colleges with questionable quality, to East Asia, with its hardworking students, respected teachers, committed parents, Confucian educational thinking, as well as the impressive economic development and social cohesion.

In his very interesting travelogue, the author focuses on the education culture in China, where, being a visiting professor, a university teacher and a father of teenage students, he experienced a fundamentally different learning culture than in Norway. As he points out, pupils in schools in East Asia, university students and parents are extremely motivated for learning efforts. The ultimate goal for parents is the university and an assumed good life afterwards, whereas vocational education has traditionally a low status. In this context, he observes that the common denominators for the East Asian countries are a strong economic and technological development as well as the market economy, whereas a central cultural common denominator for the population as a whole is the strong motivation to learn. In the author's opinion, the source of this fact

is the moral philosopher Confucius, who hailed learning as the greatest of all virtues to develop human moral character and social harmony. The educational model following from his thinking may be the soft power that is the core of China's current development to an economic superpower and cultural expansion.

The book is divided into two main sections. In the *China Section*, the author tries to identify what sort of specific curriculum the Confucianism affected. He also presents the examination system that has been associated with Confucianism, namely the *Imperial Examination*. He then reflects on how political history relates to education and the examination system and shows how China is now trying to use its Confucian educational soft power to strengthen its cultural influence internationally. Then, in the *Norway Section*, he undertakes a review of the Norwegian school development after World War II, trying to highlight the reasons why Norwegian schools have increasingly lost professional quality. Using the reality in Hong Kong as a starting point to recall a picture of the perception of school quality within various educational traditions, he attempts to contrast the learning culture of “The Confucian Lands” to the primary learning cultures that have dominated in the West, from Plato in ancient times and up until today. In the next part of the book, the author provides a basic overview of what is school quality and why its understanding varies between countries and cultural areas.

The target groups of the book are parents and grandparents, as those who are deeply concerned with quality in Norwegian schools, as well as politicians, bureaucrats and business people. As the author points out, his considerations are triggered by two ambitious intentions. Firstly, he likes to contribute to making parents and grandparents familiar with what is educational quality internationally, to make them able to advise their loved ones in the best way. Secondly, he wants to challenge them to think about other people, those who may be less conscious or have fewer resources but, despite their modest intellectual starting points, manage to get access to a knowledge school with quality.

In his opinion, a good school requires a leader who can find teachers making students themselves wanting to learn. As he clearly states, his vision of the optimal knowledge school, based on his experiences and observations in China, Hong Kong, Xiamen international school and our neighbouring countries, Finland and England, taking the best from four curriculum-traditions: Encyclopaedism, Essentialism, Confucianism and Progressivism, is unrealistic, both politically and practically. The benefit, however, may be that such a school picture provides ideas as to what might be possible to change in the difficult world of reality. The three major preconditions for his optimal school vision are a school market outside the public school, a shortened teacher education linked to the university's disciplinary departments and highly paid headmasters and teachers hired on contract.

The book raises very current problems, not only for Norway but also for the other European countries. The author's impressive experience at the international level is a valuable contribution to the contemporary discussion on the school education model. Being a mother of a teenage daughter and an academic lecturer, I read this publication with great interest. The author's considerations stimulate thinking not only about the condition of today's school education but also about the current challenges that modern parents face in the context of the modern world.



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