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A MULTIDISCIPLINARY RESEARCH

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The Youth and Socio-Religious Conflicts in Africa: The Nigerian Dynamics

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ABSTRACT: Conflicts situations generally result in enormous loss of life, massive displacement, huge economic loss, socio-economic under-development and political instability. The African continent is conflict-prone and Nigeria is not spared her share of the problem. In fact, the conflict dynamics in Nigeria includes two powerful and explosive factors – religion and the youth. Thus, whether acting as precursor or fodder, they constitute the most amorphous and intractable social phenomena in the current socio-political landscape in Nigeria because of the burgeoning youth population and the religious interpretative lens. This paper argues that uneven opportunities and inadequate social and security apparatuses in the society combine well with unbridled religious fervor to engender conflicts in the nation. The study adopted the frustration-aggression theory and the methods of data collection were largely documentary. The data were analyzed using qualitative descriptive analysis. Recommendations include that a proper profiling of the youth population should be undertaken to address the peculiar challenges and needs of young people. Again, labor-oriented and beneficial projects should be set-up to tackle the high levels of poverty and unemployment among the people while adequately engaging the youth.
KEYWORDS: conflict, socio-religious conflict, youth.

Introduction

The conflicts that have plagued the African continent have been characterized by violence, civil strife and incessant killings (Afisi 2009, 59-66; Afolabi 2009, 24). These conflicts have also occasioned the wanton destruction of lives and property, massive displacement of people, huge refugee crisis, huge economic costs, and disease. Other issues emanating and/or related to these conflicts include the proliferation of small arms and light weapons, human and drug trafficking, illegal exploitation of natural resources and banditry (Afolabi 2009, 25). This largely explains why Schmidt (2016) posits that Africa evokes an image of a continent in crisis, riddled with war and corruption, and imploding from disease and starvation.

In Nigeria, there have been various conflict situations and the causes/sources have also been diverse. For instance, between 1967 and 1970 the ethnic and cultural diversity of the Nigerian people came to a head in what has become known as the Biafran civil war. In addition, Nigeria has experienced at least four military coups amidst general socio-political and economic inequalities. Other sources of conflict in the country include the alarming level of mass discontent from the high graduate unemployment, poor standard of living, marginalization of the masses, emasculation of labor and many other unresolved social ills. Besides these, the Boko Haram conflict in north-eastern Nigeria illustrates the fact that socio-religious conflicts have taken root in recent times.

In a special report of the United States Institute of Peace, Paden (2015) posits that Nigeria is by far the largest country in the world where religious identities are evenly divided between Muslims (90 million) and Christians (90 million), with a total population of just over 180 million. He also noted that Muslims in Nigeria include Sufi, women's organizations, Izala, student organizations, emirate traditions and ordinary people, as well as extremists, while Christians range from Catholic to mainstream Protestant to Evangelical to Pentecostal to African syncretism. According to official figures, the 2011 presidential election split the country along ethno- religious and regional lines, so that in the twelve far northern states, Muhammadu Buhari won with 64 per cent of the vote. In the southeast and south-south, Goodluck Jonathan won with 97 per cent. The mixed states of the Middle Belt (north central) and the southwest voted for Jonathan, but at a more modest 58 per cent. Given that the far northern states are overwhelmingly Muslim, and the southeast and south-south are just as clearly Christian; the religiously mixed states of the north-central and southwest are also politically mixed, for Paden (2015), this was enough reason for deep concerns for the 2015 election. This is because the situation raises the question of the relationship of

religious identities and voting patterns in Nigeria. Meanwhile, across the international community, the number of sophisticated reports on Boko Haram increased, and the question was raised as to whether Nigeria's religious diversity promoted tolerance or intolerance (Marc-Antoine 2014; Campbell 2014; Dowd forthcoming).

However, socio-religious conflicts in Nigeria loom larger than elections and do not necessarily require political embers to burn. According to Adah (2013), socio-religious conflict in Nigeria goes as far back as 1953, and since then it has become a recurrent decimal manifest in several ways – as protests, demonstrations, riots, wanton killings and destruction of property and an outright war. More so, there appears to be no measurable or traceable parameters for a violent conflict to erupt in Nigeria. For instance, in the 1960s, it began as a military coup; in the 1980s it was the death of Mohammed Marwa (Maitatsine) and the enrolment of Nigeria in the Organisation of the Islamic Conference (OIC); in the 1990s, the institution of the Sharia legal system in eleven states of the federation; between 2000 and 2010 there was the Miss World contest and the prophet Mohammed cartoons. In recent times the Boko Haram insurgence continues to be the biggest source of socio-religious upheaval.

The frustration-aggression hypothesis also known as the frustration-aggression displacement theory attempts to give an explanation as to the cause of violence in the society. The theory developed in phases by Dollard, Miller, et al. (1939), Miller et al. (1941) and Berkowitz (1969) asserts that the existence of frustration always leads to some form of aggression; and aggression is the result of blocking, or frustrating, a person's efforts to attain a goal. In other words, when frustration builds up, it causes aggression; and if the source of the frustration cannot be challenged, the aggression gets displaced onto an innocent target. For instance, if a man is disrespected and humiliated at his work, but cannot respond to this for fear of losing his job, he may go home and take out his anger and frustration on his family. This theory is also used to explain riots, social dysfunction/deviance as well as revolutions. They are caused by the less privileged and often poorer and more deprived sections of society who may express their bottled-up frustration and anger through violence, either voluntarily or by inducement with cash, drugs amongst others.

With particular respect to the youth in Nigeria, the frustration is coming from seeing the abundance of human and mineral resources in the country and yet living and growing up in lack and abject poverty. The health, education, power, and other social infrastructures are all operating at a dismal rate, and the young people are either secondary school drop-outs or struggling to afford the increasingly expensive education. When they eventually graduate, there are no jobs for them and employers generally refer to them as being unemployable because they do not possess the

requisite skills. They are equally unable to find jobs either because the right jobs don't exist or they lack the cognate experience to be gainfully employed and positively engaged. In the midst of all of these socio-economic problems and depravations facing the youth, Dorward (2012) posits that a Nigerian senator's annual salary is $173,000,00 (N64,010,000.00) with allowances of $1.4m (N518,000,000.00). The 2012 appropriation budget for the state house, the President's official residence, is $107m, but in the same year, 70 per cent of Nigerians are classified as poor, with 35 per cent living in absolute poverty. The situation continues to be compounded by population growth, climate change, corruption and government mismanagement. Where once Nigeria was an agricultural exporting nation, it now imports food and up to 80 per cent of the people in rural areas live below the poverty line. In addition, the once proud peasant farmer, who sustained his family and exported surplus, is now an urban unemployed school leaver and ready fodder for social mischief.

Clarification of Terms

Conflict: scholars do not agree that conflicts are generally disruptive. In fact, Simmel (1903, 490-525) affirms that conflict has some sociological significance, inasmuch as it either produces or modifies communities of interest. He also views it as a form of socialization since every reaction among humans is socialization. Hence, he views the causes of conflict – hatred, envy, want and desire, as the actually dissociating elements. On the other hand, violent conflict refers to a situation or condition of interruption in any interactional process. Three main planks that determine the extent to which violent conflict can stretch are: the intensity and salience of the issue at stake, the status and legitimacy of the parties and the clustering of interests and coincidence of cleavages within a community. With particular reference to Nigeria, Otite (1999) argues that most conflicts are premised on land space and resource competition; disputed jurisdiction of traditional rulers; creation and location of local government council headquarters; scarce political and economic resources; micro and macro social structures of Nigeria; population growth and disregard for cultural symbols. Otite apparently forgot that some of the most devastating conflicts in Nigeria have had nothing to do with these reasons; rather, they took their life from the singular fact that Nigeria is a multi-religious society in which deep-sited fundamentalism takes center stage at various intervals. This means that even when there is nothing at stake – no struggle for resource control, no disputed land spaces, indeed no justified or unjustified provocation whatsoever; just the mere fact that people do not share

the same religious faith with others often ignite violent conflicts in Nigeria. In this paper, socio-religious conflict is conceived as the type of conflict between groups with different ideologically positions along religious lines within a multicultural setting with each striving for economic and political relevance.

Youth: In the Nigerian context, the youth refers to people between 18 and 35 years. They constitute "all young males and females aged 18–35 which are citizens of the Federal Republic of Nigeria" (National Youth Policy of Nigeria, 2001, p.4). Following this definition, the youth constitute about 60 per cent of the more than 160 million people in Nigeria. While this definition may do justice to the age specification of the youth in Nigeria, it is, however, grossly inadequate with respect to the social character of young people in Nigeria. Using this criterion, some of the important youth categories that deserve mention are the street youth, college youth, school drop-outs and unemployed youth. The importance of delineating these categories is that it is one of the reasons why government policies targeted at young people often fail in Nigeria. Young people and youth are used interchangeably in this paper.

Socio-Religious Conflicts in Nigeria: A Cursory Look at the Causes and Effects

Socio-religious conflicts are not natural disasters or naturally occurring events. Usually, a number of human and/or social factors serve as the underlying causes. In the case of Nigeria, it has been pointed out that there is a historical legacy of mistrust between rival ethnic groups. The settlement patterns along language, religious and ethnic lines do not help matters. Notably, this mutual hatred and the ensuing conflicts are not biologically transmitted but exist as an offshoot of socialization and bad leadership. The unhealthy competition for ethnic supremacy, political and economic power is another cause of violent conflicts in Nigeria. The reason for this is not far-fetched because the essence of seeking to maintain or gain control of state power is to use state institutions to distribute economic and political benefits preferentially to one's ethnic enclave while discriminating against perceived subordinate group members (Owutu 2013). This leads to unhealthy rivalry among competing interests often leading to violent conflicts.

The frustration-aggression theory provides another motivation for violent conflicts in Nigeria. Having been deprived of the essentials of life, sometimes frustrated people take out their frustration on other members of the society, especially when the source of the frustration is the government whose policies continue to entrench

unemployment, poverty, inequality, and deprivation. The indigene-settler debate is another major factor that causes conflict because, in Nigeria, a citizen is not a citizen if he/she is not an indigene.

Generally, conflicts create a situation where thousands of people suddenly become refugees either as Internally Displaced Persons (IDPs) or beyond the shores of their country. This carries the added implication of severe dislocation of families as a result of unplanned and sudden migration. It also affects the education of children and the means of livelihood of the families involved. More so, property and assets are lost as people are displaced. Given that refugee camp conditions are usually appalling in terms of camp structure, security, food, health and service delivery, the consequences of these are often high death rates due to diseases and starvation.

Other effects of violent conflict include that it has had devastating effects on inter-group relationships and created rifts in human relations among the parties involved. For instance, apart from the loss of lives and property, it has had a profound influence on residential relationships, leading to new trends in the polarisation of communities in a multi-ethnic, cultural and religious setting like Nigeria. This is evident in the set-up of mono-religious areas in various parts of the country, with Christians and Muslims living in religious clusters. It also leads to the wanton loss and destruction of lives and property resulting in various forms of stagnation, retrogression and underdevelopment. For instance, Owutu (2012, 7-8) posits that since the transition to civilian rule in May 1999, no less than 10,000 lives have been lost to religious-based violence, while Akowonjo (2011, 8), contends that "it may be correct to say that over 15,000 Nigerians, including women and children, have been killed since 1999 as a result of unabated ethno-religious violence". He further stated that conflicts have the tendency of creating crisis over the question of citizenship, hostility between indigenes and settlers, an atmosphere of political insecurity and instability, dehumanization of women and children, rape, child abuse, and child neglect. It deepens hunger in the society and creates declining confidence in the political leadership and apprehension within the system.

Another essential tangent to the picture – some salutary effects of conflict – is succinctly presented by the former National Security Adviser to the President, Mohammed Sambo Dasuki. In early August 2014, he presented a paper titled "Challenges of Governance in [the] Era of Insurgency" at Harvard University's Nigeria Security Summit. Amongst other points, he noted that:

> …The ongoing antics of the Jama'atu Ahlis Sunna Liddaawati Wal Jihad, commonly known as Boko Haram, is threatening our very democratic

foundations. They strive not only to dismantle democratic structures but to prevent the provision of state services, such as health, education, commerce, and security…Terrorism (violent conflict) has come with both challenges and opportunities. It has enabled us to change our laws, rebuild our institutions, and create platforms for greater coordination and cooperation within and across agencies tasked with security. Additionally, we have developed avenues that allow us to synergize our efforts and work more collaboratively with the civil society. In short, we have devised a national security model that is inclusive, premised on the provision of peace, security and development, through a whole of society approach.

The Youth and Socio-Religious Conflicts in Nigeria

Religion is a salient social institution that generally inculcates moral principles and values. However, over the years the Nigerian social space is littered with disturbing episodes of violent conflicts owing to the influence of religion which intermittently becomes negative and destructive. In his book, when religion becomes evil, Kimball (2003) argues this happens when religion becomes corrupted in any of the following five ways: (a) when it makes absolute truth claims; (b) when it demands blind obedience; (c) when it sets an ideal time; (d) when it teaches that the end justifies the means; and (e) when it declares holy war. By extension, Kimball's position is that religion is only implicated in violent conflict, if and when it is adulterated by teachings termed to be alien to its tenets. If that is true, then the high level of socio-religious conflicts in Nigeria implicates the corruption of religion as well as religious beliefs and practices. Since Kimball does not specify any particular religion, I find grounds to disagree with him because history shows that there are religious groups whose basic tenet requires that all "infidels" must either be converted or slaughtered and this has everything to do with their central function as religious institutions in the social space. This position is based on the premise that waves and waves of fundamentalist groups spring up over the years and even after they are long defeated and dismantled, new groups spring up in their place; yet, not as peripheral, breakaway planks within these religions. Be that as it may, it is because a lot of western scholars like Kimball hold onto views like this that many countries in Europe are currently experiencing socio-religious attacks.

Taking off from another tangent, the source(s) of funding for most of the violent conflicts in Nigeria's public space remain debateable. Notably, a range of socio-religious

groups, terrorist cells, public and opinion leaders, including politicians, religious and even military leaders and governments have been implicated. For instance, the report of the International Coalition for the Responsibility to Protect (ICRP 2015) posits that Boko Haram fighters are often better armed and equipped than the government's forces because wealthy politicians and businessmen funded the group in the past; and even when they lost control of it, Boko Haram's political ties have allegedly continued. Alozieuwa (2012) also argues that in "the Nigerian political system, notorious for its prebendalism, patronage system and cronism, the stakes for the control of political power can be quite high". More so, the quest for central power could prompt "highly placed, highly disgruntled, and thus highly motivated individuals" or group towards bringing the country "under a specific kind of fundamentalist strain," even if illegally and violently (Joseph 1991; Sklar 1998).

In view of this, an unmistakeable strand in the entire melee is the role of the youth. According to Omeje (2005, 1), the youth are at the heart of 90-95 per cent of violent conflicts in Nigeria. More so, students and youth as members of religious groups such as the Fellowship of Christian Students (FCS) and the Muslim Students Society, were often used to ignite violent clashes in various higher institutions and communities across the nation. According to Siegel (2003, 8), what is even more depressing about the Muslim-Christian conflict in Nigeria is the level of violence that surrounds it, where even "little children growing up in Nigeria witness violent acts every day and soon become accustomed to it". He further asserts that this is as a result of the increasing militant brands of Islam that have been propagated by a proliferation of Islamic schools, where billions of dollars are being spent to help spread the Islamic cause throughout Africa and the world (Siegel 2003, 1). This is also why more Muslims believe Islamic rule and Sharia law should take precedent over state law. Hence, when situations are tense people believe that the only option they have to resolve the issue is through the use of force. This is why political leaders in Nigeria and other nation's facing similar problems speak of the "radicalization of Muslim youth" (Siegel, 2003, 1), lending weight to the idea that one's surroundings help shape the individual as is evident in the case of Nigerian youths. Lending her voice to the argument, Ibrahim (2012, 190) contends that:

> The youths who are victims of crisis-ridden economy…are easy prey readily available in crises situation (sic) as a way of venting their anger on the society through what can be termed as transferred aggression on non-Muslims and non-indigenes in the name of avenging the killings of Muslims in Yelwan-Shendam in Plateau State.

Amongst the reasons for this development is the very high level of youth unemployment, youth dysfunction and the resulting youth criminalization in Nigeria (Ononogbu and Ononogbu 2012, 173,176). In fact, Adebayo (2013, 350) posits that despite the abundant human and natural resources available in the country, chronic youth unemployment is evident in Nigeria leading to a situation where every year, "thousands of graduates are produced but there are no jobs for majority of them". Okafor (2011) buttresses the point with the observation that Nigerian streets are littered with youth hawkers who ordinarily would have found gainful employment in some enterprise. Hence, the youths who are unemployed, under-employed and even unengaged are more than enough to undermine Nigeria's democratic process if they are recruited as willing fodder for violent conflicts in the nation. They, therefore, constitute a serious threat if engaged by the political class for clandestine and criminal activities (Adepegba 2011; Ibrahim 2011; Lartey 2011; Olatunji and Abioye 2011; Okafor 2011).

It is therefore, glaring that the unfortunate resort to a culture of violence by the youth is a direct result of the example of hostility and pessimism that have characterized the comportment of the state. Many young men and women have grown up under an atmosphere of state-sponsored violence and necessarily operate under the logic that might is right and violence is the answer to all problems. On this note, it is important to interpose that fundamentalist groups like the Boko Haram are an effect and not a cause; they are essentially a symptom of decades of failed government and elite delinquency finally ripening into social chaos.

Another thrust in this direction is that following the end of the civil war that raged between 1967 and 1970, the political leadership introduced the National Youth Service Corps (NYSC). This was in a bid to reconstruct, reconcile and rebuild the country through the social integration of young people in the country. Through this scheme, graduates from universities and polytechnics are involved in the development of the country by taking part in the National Youth Service Corps programme for one year known as the national service year. The NYSC scheme, which was created by Decree No. 24 of 22nd May 1973 stated that the NYSC is being established "with a view to the proper encouragement and development of common ties among the youths of Nigeria and the promotion of national unity". The NYSC Decree No. 24 has now been repealed and replaced by Decree 51 of 16th June 1993. However, where once the society and her youths believed in the ideals of national rebirth and reconstruction, these have been met with disappointment, frustration and disenchantment as the scheme continue to be met with serious criticism over issues like underpayment, late payment and/or no paid at all for the corps members. More so, several youths participating in the scheme have been killed in the regions where they were sent due

to religious, ethnic and/or political violence. The biggest criticism of the scheme yet, is that it is elitist in nature. Being limited to only graduates implies that an estimate of over fifty per cent of Nigerian youths, do not have a chance to participate in any way, and this number is not negligible as the rate of youth-related violence in the country show. The young people who are not incorporated in the scheme are mainly the foot soldiers who serve as fodder for violence and war mongers in the country.

A Compelling View of the Youth: Cinderella, Humpty Dumpty, and Robin Hood

According to the National Bureau of Statistics (2012), Nigeria has a population of about 167 million people, and the National Population Commission (NPC 2013) posits that about half of the population is made up of youth, who are people between 15 and 34 years of age. As the Cinderella character, young people, though full of potentials to be productive and live a fulfilling life are constantly harassed by the vicissitudes of life. Although they constitute the cradle of development in any society, their skills and potentials are undermined and under-utilized. The situation is such that in Nigeria, as the youth population grows, so does the unemployment rate. The implication is that young people are not encouraged to develop and use their skills, abilities, and resourcefulness in an enabling socio-economic and political environment leaving them to resort to violence, drugs, prostitution, and armed robbery, amongst others.

In other words, young people constitute a major part of the labor force and have innovative ideas, which are indispensable in the development process of the nation. Taken as an acronym, Cinderella represents some of the significant qualities of the youth: creativity, ingenuity, nationalistic, determination, enthusiastic, responsive, energetic, leadership ability, learning capacity and adventurous. In view of this, Isaac Newton was only 24 when he discovered the pull of gravity; Albert Einstein was also 24 when he discovered the theory of relativity and Anthony Enahoro was only 28 when he spoke up and moved the motion for Nigeria's independence in 1958. It should, however, be noted that these positive qualities do not necessarily pre-suppose that young people do not contend with the negative sub-culture that is synonymous with the phase of life. In fact, the dilemma of young people is amplified by these contradictions, i.e., their potentials and the problems that challenge them.

Like Humpty Dumpty, once young people are left or allowed to drift into negative patterns of behaviour, they become a double burden to the society – disturbing the peace by becoming rebellious and dysfunctional as well as ensuring that the future

becomes bleak and empty and members of the society cannot rest. The bottom-line is that after the fall, fixing the youth becomes the problem of all the king's men and all the king's horses (the society) who never manages to recapture the lost article being unable to put him together again. As the Igbo saying goes "ihere anaghi eme onye ara, o na eme ezi n' ulo ya" (it is the family of the madman that experiences his shame). The lesson is timely and clear enough, if the stakeholders in the society fail to do anything for the youth today, there may be no tomorrow for a large number of young people, who may become so disillusioned with life as to ruin themselves. In fact, Adebayo (2013, 350-357) argues that current figures only reconfirm the fact that high growth rates have failed to improve Nigeria's entrenched macro-economic deficiencies which are born out of decades of failed governance, mismanagement and conflict. As a result, "the downstream effects of youth unemployment are fuelling rapid alienation and social unrest across the Nigerian landscape, the immediate symptoms of which are evident in the palpable rise in organized crime, armed insurgency, vandalism and drug trafficking".

The Robin Hood syndrome is manifest in the various youth groups functioning as armed militia pressure groups all over the country. Betraying a loss of confidence in the elected political officials representing their states and communities, each of these youth-oriented militia groups feels they have the right to speak and act for their respective communities and claim that they have the justifiable reason to take steps towards ensuring that they protect the interest of their people, many times through violent means. The Boko Haram, Indigenous People of Biafra and Niger Delta Avengers are typical examples of youth groups in this category. Note that the Boko Haram is ambiguous because they have consistently refused to negotiate with the government; they have not made any specific demands on the government and have chosen their targets at random including churches, mosques, markets, schools and motor parks, as well as political, religious and social leaders. Whatever the reasons they adduce for their dastardly acts, what is typical about young people in this category is that they have gone beyond working for a living and petty criminal tendency into big time anti-social posture. Indeed, their acts tend more towards terrorism and felony rather than as youth restiveness.

On the whole, a typical Nigerian youth is a very creative, talented and adventurous person, who is often exposed to near unimaginable social problems and challenges because of inadequate, and sometimes, non-existent socio-economic and political infrastructure. As a result, they are repeatedly broken in spirit, mind and body until they can no longer be remedied, leading the United Nations Office for West Africa (UNOWA) (2008) to describe them as able-bodied but unskilled, jobless and

alienated, often ready to take up arms in exchange for small amounts of money – together with the promise of recognition, loot and "wives". This absence of opportunity to be productive explains why young people are more likely to be lured into anti-social behavioral patterns that include joining warring factions or criminal gangs in order to gain economic empowerment, recognition and a sense of belonging in the society.

Summary and Recommendations

For the records, most of the socio-religious conflicts in Nigeria are largely struggles over economic and political control in a nation almost effectively divided along ethnic and religious lines. Indeed, though erroneous, it is often taken for granted that all northerners are Moslems and Hausas, while all southerners are Christians and Igbos. This is why more often than not, religion and ethnic labels are used to pitch the people against each other while manipulating and controlling the conflicting parties. In view of this, in most cases, when a conflict does arise, the guilty party is rarely punished and this reason more than any other is why this continues to be a recurrent decimal in Nigeria.

Young people in Nigeria live under abnormal situations and are burdened with the strain of a number of factors including unemployment, population growth and inadequate socio-economic structures, inappropriate school curricula and the rapid expansion of the educational system so that in cases where they are able to acquire certificates, these are hardly enough to secure them jobs or even provide job security. They are forced to make rural-urban migrations in the hope of getting better deals out of life and end up gaping at the declining the manufacturing sector in a social system that is "fantastically" corrupt. Amidst all these challenges, if it is true that bad leadership will naturally breed bad followership, the source of youth dysfunction in Nigeria is not hidden.

The recommendations put forward in this paper are not necessarily rocket science, but they represent simple practical steps that should be taken to adorn Nigeria's Cinderella, remedy Humpty Dumpty and avert the Robin Hood syndrome among young people in Nigeria. First, young people in Nigeria must be carefully and correctly profiled. This is because they are not a homogenous group and any meaningful project must begin with understanding whether it is well suited for those it was intended. Without taking this step, government projects will continue to fail irrespective of the amount of money spent and who administers it. Second, an enabling socio-economic environment for young people to thrive must be created and the steps to be taken may

include locating labor-oriented and beneficial projects in communities where they will serve to distract the youth from joining negative socio-religious groups. Achieving this may take the form of creating more jobs or opportunity for businesses in order to raise the standard of living among the youth. In view of this, it is imperative to provide quality education for young people in order to take them off the streets and end street begging and hawking. Finally, young people must be re-oriented to respect human rights and individual freedoms while staying within the limits of the law.

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The Power of Beliefs in Conventional Approach of Management Studies

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ABSTRACT: Principles have a significant place in the civilization. These standards were deep-rooted in the psychological framework of mind. In India, these ordinary strategies set up by ancient people have been accepted and followed in today's modern world of competition. We have focused this research paper on the lessons of management from usual customs. We interviewed vegetable vendors to learn management lessons from their life. Data have been taken from the smaller regions. We found that they have conventional values for management of their business. They have a strong vision and set of beliefs, which stand them with profit in terms of values rather than money in the modern competitive world. The hypothesis included that the conventional management followed by common people has its strong place in modern society. We have described the supremacy of traditional management in India and its implication upon the modern management concepts of profit maximization.

KEYWORD: Belief, Custom, Management, Strategy, Wisdom.

1. Introduction

According to Targowski (2010), 'Wisdom is not knowledge, it is virtue. It is prudent judgment and choice. Hence, one can perceive a person to be knowledgeable but not necessarily wise. Wisdom is not a synonym or an extension of intelligence. Intelligence is the ability to solve problems but wisdom is the final touch in sensible judging and choosing a good solution among available options. Wisdom can be practical, theoretical, global and universal. It can be taught. Left to practice only, it is usually applied too late to impact the right course of action. It is like a plant which must be nurtured to grow. Wisdom should be monitored in civilization like strategic resources because it is the most important human resource on the earth.

There are five dimensions of wisdom

1. Wisdom as solving problems such that applying criteria of social, reflective, methodical and individual solutions.
2. Wisdom as developmental ability
3. Wisdom as interaction with context
4. Wisdom as cognitive process
5. Wisdom as solution such that conclusion, position, suggestion, decision, and action'

As Gupta (2014) points out, 'A cumulative body of knowledge and beliefs handed down through generations by cultural transmission, about the relationship of living beings with one another and with their environment. Further traditional knowledge is an attribute of the societies with historical continuity in resources use practices; by and large, these are non-industrial or less technologically advanced societies. Traditional knowledge is based on the experience and observation over the years and is hidden in folklore, oral tradition, myths, legends, ceremonies, and songs. The traditional knowledge distinguishes from one society to another. For some communities, this knowledge has the personal and spiritual meaning, reflecting their interest while many rely on it for their survival. Its relevance has been acknowledged by global sciences and suggested that scientific and traditional knowledge must be integrated into interdisciplinary projects.' Every kind of wisdom explained by Targowski (2010) has different characteristics and paradigms such that social wisdom is in morality and prudence. Reflectional wisdom is in knowing through reasoning. Individual wisdom is in concept choices. Methodical wisdom is in balancing interest wisdom is tie oriented and hence it can be universal, contingent and pseudo-universal. Civilization

wisdom is a combination of social, reflectional, individual and methodical wisdom which strategize societal and individual judgments and action through composition of morality, prudence, conceptualization and balanced choices of interest in the context of civilization development, status, universality, pseudo-universality and contingency.'

1.1. Implication of Conventional wisdom

According to Targowski (2010), 'Each application of wisdom is based on knowing, which is driven by information content which is a subject for judgment and decision. Intelligence is defined by psychologist as the mental capacity to reason, plan, solve problems, think abstractly, comprehend ideas and language and learn. Entrepreneurial wisdom is reflected in several kinds of entrepreneurial creations, which are interdependent and addictive. The simplest wisdom is in constructing products, processes and systems which are needed most by users and which are reliable and of good quality. There is a need of wisdom for today's managers as well as leaders. The intellectuality may be differing according to the experiences of life and age. Here is comparison below among the entrepreneurs of the modern world.'

Table1. The comparison of conventional wisdom among entrepreneurs

Criteria	Great Entrepreneur	Average Entrepreneur	Bad Entrepreneur
Stage of civilization wave	Initial and crisis stages	All stages	Stabilized stages
Wisdom or absurdity reflected in	Strong conceptualization of market and products, and hard work through talented people	Profit and stability	Short-term gains and egomania
Main sources of wisdom or absurdity	Desire	Practice and skill	Greed
Supporting sources of wisdom or absurdity	Intelligence, curiosity and luck	Smartness	Aggressiveness
Result of absurdity or wisdom for business	Great and lasting business	Working business	Unstable business

1.2 Research Methodology

Hypothesis: Management Practices based on conventional belief are more powerful in the modern competitive world.

Data analysis and findings: For this study, we interviewed local vendors and asked them about their business practices. We asked certain question like profit-making, the effect of competition and market activities, survival and earnings in odd condition source of inspiration and their opinion about their present life conditions. We interviewed about 50 vendors. Their response was very strong. For them honest comes first because they are selling eatables items. So purity and honesty are above of profit making. They believe in their old traditional customs of doing business and do not want to change according to the modern world. The value and virtue of management of their life practices is more than profit earning to them. They have a very strong base of their beliefs and want to pursue their life with them. Even they do not have the any literary knowledge and education but they are the best traditional intellectuals and it is also a good platform of learning through conventional norms and practices rather than modern business studies. So we can say that there exists basic knowledge in every civilization that nurture, encourage, guide, inspire of their people to live, work and survive in the changing world. Wisdom is worth of life. The conventional approach of wisdom has very diverse impact in various disciplines of study.

2. Wisdom and its different forms

The understanding of intellectuality has a deep effect on different fields of study and it helps a person to get success, makes more intelligent, improves decision making, and provides strong vision and empathy for humanity. It is described here below:

Table 2. Types of wisdom and its reflection in different disciplines

Criteria	Wisdom reflected as	Main source of wisdom	Supportive source of wisdom	Result of wisdom	Time factor
Social Wisdom					
Religion	Morality and Prudence	Faith	Authority	Moderation	Universal
Law	Prudence	Cases and Worldviews	Evidence	Right sentence	Contingency

Medicine	Prudence	Knowledge	Skills	Right treatment	Contingency
Reflectional Wisdom					
Philoso-phy	Knowing through reasoning	Worldviews	Dedication	Right approach	Contingency
Intellectu-als	Original ideas	Understand-ing of big picture	Desire for guiding of society	Right diagnosis	Contingency
Writers	Morality of characters, straggling between good and bad	Desire to convey the right message for a given time	Life experience and talent	Great and lasting contribution and right impact on readers	Contingency and pseudo-universal
Individual's Wisdom					
Folk people	Conventional approach	Tacit knowledge	Life experience	Expected solutions	Contingency and pseudo-universal
Great Poli-ticians	Strong con-ceptualization of ideas and will to imple-ment it	Will and charisma	Sensitivity and conviction	Great and lasting policy and thoughts about next generations	Contingency and pseudo-universal
Great Generals	Deception and maneuvers though a big picture con-ceptualization	Intelligence and charisma	Erudition and talent	Great and lasting victories	Contingency and pseudo-universal
Great Entrepre-neurs	Strong conceptualiza-tion of market and products, and hard work through talented people	Desire	Intelligence, curiosity and luck	Great and lasting business	Contingency

Great Engineers	Strong original conceptualization of solution	Desire, fame and responsibility	Intelligence, curiosity and talent.	Great and lasting solutions	Universal
Great Scientists	Original conceptualization of ideas and quest for truthful solutions	Strong , curiosity and motivation	Intelligence , hard work and luck	Great and lasting discoveries	Contingency and pseudo-universal
Great Artists	Genius and artistic knowledge	Strong dedication	Hard work and luck	Great and lasting art	Universal
Methodical wisdom					
Method	Dividing a big problem into smaller problems	Doubting everything	Enhancing reasoning by personal experience	Problems solved right	Universal
Decision Science	Optimization of a decision	Mathematical model	Willingness to apply this method	Optimal solutions	Universal
Semantic	Final choice	Semantic processing	Systematic way to cognition	Wise choice	Universal
Psychological	Successful intelligence and creativity balancing interest	Developed person	Tacit knowledge	Wise behaviour and decision	Contingency and pseudo-universal

3. Strong position of traditional approach of beliefs

As Lakhani (2010) points out, 'We ordinary see the world as composed of mind and matter; of physical objects located in time and space, which we interpret with our mind and senses. In its ordinary meaning, tradition refers to etiquette, custom, habit or a conventional way of doing or seeing things; but in its special usage. Tradition looks to the past; but it is timeless. Tradition refers to that, which denotes the conventional, the commonly accepted way; but in its special usage.

Tradition refers to the truth, which, though, universally accessible, is far from common.' 'Traditional approaches defined by Haynes (2012) combine elements of operant learning, classic learning and up to some extent, elements of social learning. The basic premise of traditional approaches to management is that individuals use their behavior as instruments to achieve want they want and to avoid want they do not like. According to Maretizo (2013), 'The real producers of wealth from ancient times in India are the cultivators or farmers who produce things like wheat, rice, pulses, mustard and spices and who work in plantation field of cotton and tea. In ancient times, business community called Vaishyas, were exporters of these items and thus India was the richest country and used to earn gold and silver in exchange for spices, cotton, silk and muslin cloths." The development of agriculture described by Srivastava V. C. (2008), and other practices and wisdom in the ancient period was the result of the process of long-term change, the dimension of which was very broad and nature was balanced and sustainable.' If we start thinking positively about our goals, after some time, we might start feeling that it has actually happened to our advantage.

Table3. The comparison of old and new wisdom

Criteria	Old definition	New definition	Change
Level	Individual	Civilization	Hierarchy of wisdom
Consistency	Wisdom means wise judgment and decisions	Composition of excluding virtues	Less ambiguous
Scope	One kind of wisdom	Four kind of wisdom	Extended scope
Time orientation	No time orientation	Three time orientation	Awareness of time dependency
Context	Experienced oriented	Development oriented	Broader
Application	Vague	Clear	In understanding

Conclusion

Affirmative principles always encourage and keep on moving ahead. Every option in our life comes as bag of good and bag. It depends on us how much we are confident about our values and we trust them. Our values and wisdom that inherited in to us helps us to decide where to go and what to choose. In spite of modernity and excessive competition in the business world, there are certain groups who are committed to their old traditional wisdom and practices. This old customized way of following management philosophies not only retains the values for life, but also stands them at a strong place in this modern society because their belief empowers and encourages them.

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Educational Management:
Science or Art?

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ABSTRACT: At the present time, it is increasingly accepted that science is a systematic knowledge of the world that begins by observing and collecting data and continuing on the basis of accumulated experiences. An effective management will give life to theories by putting them into practice by knowing the specifics of the field of activity and its context. The cumulative organization of knowledge and experience has led to the origination and strengthening of science.
A collection of figures, however, is not sufficient to say that a particular leader is conducting a scientific activity or that he masters the art of driving. There are people who know a lot of things, but when they relate to their peers, they do not have the art of communicating the principles learned from the study and the experience.
Science begins in practice, but practice cannot ignore science. This article will highlight the fact that educational management is both science and art. It is emphasized that the effective development of the educational process must take into account both the scientific aspect and the art aspect.
KEYWORDS: management, education, science, art, leadership.

By management as a science it is meant to study the management process in order to systematize and generalize concepts, laws, principles, rules, design of new systems, methods and techniques that contribute to increasing the efficiency of the activities carried out for the achievement of certain objectives. Management is also considered as an art, as besides specialized knowledge, the manager also needs the talent to put

into practice the accumulated knowledge, to adapt the systems, methods, management techniques to the concrete conditions of the driven objective. "The art of management is not the opposite of management science, but rather, it reflects the highest level of affirmation of the science of leadership in education". (Cerchez and Mateescu 1995, 18)

From the appearance of writing to the development of the first orientations and managerial schools, various methods, techniques, concepts, principles that were later found in management science were invented and applied. By management as a science it is meant to study the management process in order to organize and generalize concepts, laws, principles, rules, design of new systems, methods and techniques that contribute to increasing the efficiency of the activities carried out for the achievement of objectives. The School of Scientific or Classical Management has laid the foundations for managerial science, but has also been criticized for its authoritarianism, formalism and mechanism, because it has ignored the role of the human factor in the organization.

Speaking about the educational management: science or art, Elena Joita (2000, 22) underlined the following aspects: "From the very definition of education as an activity, a system of actions of training-development of the educated personality, of conscious influence, oriented and regulated to certain finality, an explicit approach to conceiving, organizing, coordinating, evaluating, and continually optimizing the elements of the educational process. It is even the field of study of educational management, seen as both theory and practice as science and art".

On its way to conquer a scientific status, management has defined a number of general concepts with which it operates: systems, objectives, resources, processes, optimization, autonomy, adaptability, organization, plan, inclusion, verification, decision, and control.

In the specialized literature, a distinction is made between:

+ Managerial science defined as the activity of management scientists;
+ Scientific management defined as the practice of leadership according to certain principles, by means of general methods and techniques whose use ensures the efficient use of human, material, financial resources.

Corneliu Russu defines management as "the science of the leadership of socioeconomic organizations and their scientific leadership" having three meanings:

+ science, as an organized and coherent set of concepts, principles, methods, techniques, explaining the phenomena and processes in the management of the organizations;
+ art, as manager's talent to put into practice all the knowledge to solve the problems;

+ a state of mind reflected in a certain way of seeing, seeking, seeking and accepting progress (Russu 1991, 11).

Today there are a number of criteria that allow the recognition of a set of knowledge as defining a science. A first criterion is the possibility of measurement. Thus, it is sufficient to think that the objectives set by the exercise of the management foresight function can and must be measured, dimensioned to accept the introduction of consistency, rigidity and structure in the field of management. A collection of figures is not, however, sufficient to say that a particular leader is conducting a scientific activity.

Science begins in practice by observing and collecting data with the fundamental purpose of discovering laws, principles, new structures of facts and processes. Explanation of the facts by hypotheses, which, after repeated tests, have resisted in time by obtaining the status of laws, is another criterion for recognizing the knowledge of management as a science.

Analyzing the evolution of management as an art, until the beginning of the twentieth century, we can observe both the avant-garde ideas that have been maintained so far as well as the retrograde or even absurd ideas, which have been gradually refuted by the practice and the management theory. The first category can be emphasized: planning, organization, leadership, honesty, responsibility, interpersonal relationships, leadership characteristics, group work rules, citizens' rights and freedoms, etc. Speaking of managerial art in education Mihuleac highlights that this is characterized in the literature by the following:

+ Aligns management in a certain manner, mentoring to achieve the goals;
+ Valuates the manager's experience and psychological traits;
+ Highlights the role of motivation, of the climate according to the efficient activity;
+ Show "know how to do" to get a practical result, like skill, vocation, intuition, along with knowledge, intelligence, affectivity;
+ It consists precisely in the connection of science with practical experience, which materializes in the ability to work with people, to work through and with people;
+ It means creating a favorable environment in the organized group, favoring cooperation and stimulation, working with the variety of individual, group reactions;
+ Valuates certain features of the manager: intuition, flair, ability to decide, ease of human contact, desire to be effective, curiosity, conscientiousness, adaptability, ability to cope, inspiration, the ability to achieve group engagement, honesty, objectivity, operability, efficient contour style of activity;

- Assume the flexibility of the manager's behavior after the concrete situation, the subjective peculiarities, the chance circumstances to overcome or to use them adequately;
- The ability to move from laws and principles to norms and rules of practice, under varying concrete conditions, with balance between objective and subjective;
- It is based on scientific knowledge, but it also uses personal style. Here three categories of opinions: one refuses to recognize the scientific bases of management and admits only empirical-practical ones; another recognizes the two sides - science and art, and the third holds that gradually science will replace managerial art;
- How much science and how much art depends on the concrete situation, one leaning on the other and together effectively solving objectives (Mihuleac 1994, 52-61).

As far as the relation between science and art is concerned, referring to leadership, opinions have been structured in three directions:

- leadership is not an art, it is science because it has an object of study, principles, methodology;
- leadership entails not only a scientific dimension but also an art dimension. The dimension of art refers to the individuality of managers, intuition, experience, skill, courage, and so on.
- leadership is science and art, but as information becomes systematized, science will replace art (Popescu 1973, 159).

It can, therefore, be said that educational management has a dual dimension: science and art. Thus, the field of science could be represented by the principles and methods used, and the art one, the individuality of the education managers, the intuition, the experience, the skill, the courage and the way of their activity.

Educational management is an art because, in addition to the science that is so necessary, the power of adaptability to changing situations is generally needed, due to the actions of other people.

At the same time, educational management is a science, because decision-making is based not only on models built on personal experiences or personality traits but also on rational, scientific models. When decision-making is characterized by the existence of data, information and knowledge that reduce uncertainty to an insignificant level, decisions can be made using already learned and tested scientific models, and this minimizes the risk of mistaken decisions.

The approach of management as art thus presumes the adaptation and transposition of the principles, methods and techniques of work to the concrete conditions of the organization.

As a science, management indicates, as a rule, how to act to meet established standards. If the field of science is the principles and methods - then the art is given by the personality of the managers, their intuition, their experience and their understanding, their courage. Educational management thus becomes an explicit integrative conception, but also a way of action oriented towards educational success. According to V. V. Popescu the science and art of leadership in education are two complementary aspects, therefore:

- The essence of leadership is science, and its application is related to art (the individuality of leaders, experience, intuition, living, skill, attitude, communication, mode of action, solution differentiation, and adaptation to situations).

- The development of science leads to an increase in the degree of abstraction, in rationality, but the art of leadership consists in making the most efficient use of science in the current activity, by the valorizing leader.

- For a leader, science (terms, statements, norms, methods) is not an end in itself, but a means for resolving specific problems.

- Science elaborates action strategies, but in any situation, there is a multitude of possible strategies. And the necessary choice is given by personal style, by way of operating with science, creativity, mastery.

- Science cannot progress without the personality of the lead, and art cannot manifest itself effectively without the scientific knowledge of the leadership (Popescu 1973, 158-163).

In viewing the above, some essential aspects of the management of education, as a scientific discipline, highlighted by Elena Joita as follows:

- It presents a complex of actions designed and carried out in order to ensure the optimal functioning, with maximum efficiency of the educational system;

- In order to achieve the established goals, the most efficient use of the potential of educators, educators, as well as other resources;

- Structures the issues of education, the elements of the process, the factors according to the criteria of effectiveness, the particularities of the collectivity;

- It is a participatory management due to the inherent human nature of educational activity, such as organization, deployment, evaluation, finalization;

- Has principles, content, methodology, criteria adapted or specifically designed beyond the interdisciplinary determination;
- It specifies the general theoretical and methodological conditions, after which can be developed strategies, concrete managerial programs;
- Admits dynamism in consolidating its theoretical bases and in building strategic models in finding new applications in the field;
- It is integrative because it uses data, concepts, models, methodologies from related and own domains, which it synthesizes specifically;
- It is prospective because it anticipates strategies, methodologies, programs, projects, specific norms from the analysis of the evolution directions of the educational system;
- It is indicative-instrumental because it shows how objectives should be achieved by observing principles, methods, criteria, resources;
- It is multifunctional, through the description, use, application of several roles, tasks, application operations;
- In practical terms, it may be the sign of normality, efficacy, and applicability to solving concrete educational situations, to overcome empiricism, and to assert the rationality, creativity of the educator (Joita 2000, 27).

"In contemporary management contextual (situational) approaches are dominant from the late 60s to the present. They have developed from systemic theories. The contextual (situational) management approach recognizes that there is not only one correct way to drive and that a proper driving style depends on the requirements of the situation concrete." Therefore, it can be said that there is no good or bad managerial style by definition but only managerial style appropriate or inappropriate to the concrete situation (Iosifescu 2001, 39).

A good manager will, therefore, use both management science and art. The use of science and art in educational management is beneficial because it acts as a motivating force for achieving the goals and objectives proposed.

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Human Rights, Gender and Discrimination: An Appraisal on Gender Impacts on Culture and Religion, Education and Workplace in Nigeria

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ABSTRACT: Gender equality or non-discrimination has been recognized in a wide range of binding and none binding international human rights instruments, including declarations and other standards e.g. Convention on the Elimination of All Forms of Discrimination against Women adopted in 1979 and came into force 3 Sept. 1981, Convention on the Elimination of All Forms of Racial Discrimination of 1965, International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural Rights etc. International and national law chiefly regulates discrimination as it relates to gender equality when addressing cases of human rights. Equal treatment of men and women in the workplace around the globe including Nigeria is faced with several challenges. In recent time, women have made progress in the educational sector and despite their educational attainments; they are faced with discrimination at the workplace. The discrimination witnessed by women on a daily basis is not distant from the level of education or access to education as well as culture and religion, which equally regulate rights and duties of women in various backgrounds. This paper addresses human rights as it relates to gender and discrimination by appraising gender impacts on culture and religion, education and workplace under Nigerian perspective. State party's obligation under international and or national law in human rights protection under civil and political rights as well as economic social and cultural rights will also be addressed. In conclusion, possible reforms are suggested, which includes adopting national human rights legislation dealing specifically on discrimination in the workplace
KEYWORDS: Human rights, gender equality, discrimination, workplace, culture and religion.

1. Introduction

Rights are generally a complex thing to assert where they are limited by legislation or the faulty mechanism to enforce such rights. Human rights have been a major issue since the Second World War, as it became a major issue around the globe. To this extent, human rights have become notorious issue around the globe, which needs a careful consideration in all aspect.

Human rights are subject of international law, which has broadened the scope of rights enforcement. This is due to the premise that the impact of international human rights on the international community is a unique one that shows great insight. A quick example is that the role of the individual has been developed to be subject of international law, claiming title to territory cannot go outside the consideration of the people living there i.e the inhabitants; this has shown that the treatment of individual rights has gone beyond state level thereby limiting State's sovereignty because the treatment of individual human rights is a matter of international concern and not solely for domestic jurisdiction (McCorquodale and Dixon 2003, 175).

Human rights as rights of an individual do not actually rest solely on his or her nationality, as human rights are subject of international law, hence the protection of these rights goes beyond national jurisdiction as rights not adequately protected by the state can be appealed against under international law but all national machinery must have been exhausted.

The preamble to the Universal Declaration of Human Rights, which was adopted on 10 December 1948, asserted that 'recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.' As pointed out by M.N Shaw (2014, 194) in his book *International Law*, he asserted that right itself is a controversial issue, which is subjected to jurisprudential debate. This is on the premise that some rights are deemed to have it enforced immediately while other rights are regarded as a future pattern of behavior (Shaw 2014, 194). Also, the United Nations Charter (Preamble) in its starting words emphasized that ' We the People of the United Nation determined… to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women…'. All other international instruments have been preaching equality of men and women and non-discrimination as it relate to sex, race, religion, colour political opinion etc.

Without going into legal jurisprudence of human rights, this article will view the concept of human rights, gender and discrimination under international law in order

to ascertain the objective of international law and the framof protecting human rights under international law. State's party obligation under international law will be viewed linking it with Nigeria's obligation in protecting human rights under international law and to also know the impact of gender on religion and culture as it relates to education and workplace in Nigeria.

2. The Concept of Human Rights, Gender and Discrimination under International Law

Around the globe, international law and various treaties have provided protections for human rights and to eliminate all acts that are discriminatory in nature in order to promote an environment of peace, equality and social justice. All treaties have reflected in their provisions the principles enshrined in the Universal Declaration. So they have urged all parties to take steps to ensure the objectives are attained in their national law. This is with a view to creating an orderly community that will bring about equality in all the sector of government.

Several commentators have argued that there is no acceptable definition of human rights but at the same time they have all agreed that the rights to be protected amongst others are the rights under civil and political rights and economic social and cultural rights. These rights have been able to explain the concept of human rights with a lot of jurisprudence. In this context, it has been argued that human rights are divided into first, second and third generation (Wallace 2005, 226). The first generation rights are rights covered by civil and political rights while second-generation rights are the rights guaranteed under economic, social and cultural rights and finally group rights are regarded as third generation human rights (Wallace 2005, 226).

The enforcement of these rights has entertained a lot of jurisprudential debate. This could be a result of the wordings of the treaties. The International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights orchestrated this debate due to the wordings used in enforcing these rights. Both sister treaties enshrined in them the principles in Universal Declaration of Human Rights. The action words on the enforcement of these rights by State Parties have generated some controversies. This will be explained properly under "Human Rights and States Obligations"

All human beings have human rights, a right which is inalienable because they belong to human family and such right cannot be taken away from humans except with due

process of the law. All humans have fundamental human rights due to the fact that they are human beings. This is the right international law seeks to protect. Except humanity is denied, no human right or fundamental rights can be taken away due to its universality, except by due process of the law creating those rights. Human rights are interdependent and indivisible; this is on the premise that the improvement of one right facilitates the advancement of the other rights. Furthermore, the deprivation of one right negatively affects other rights (UN Human Rights Office of the High Commissioner).

Under Art 1 of the Universal Declaration of Human Right, it can be seen that the principle of non-discrimination is complemented by the principle of equality. It states 'all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (UN Universal Declaration of Human Rights 1948, art 1). Non-discriminatory clause and equality is reflected in a number of treaties and other international instruments. The Convention on the Elimination of all Forms of Discrimination against Women provides for non-discrimination and equal rights of men and women. It states:

> "For the purpose of the present convention, the term 'discrimination against women' shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedom on political, economic, social, cultural, civil or any other field." (Convention on the Elimination of all Forms of Discrimination against Women, art. 1)

Non-discrimination and equality are embedded in this provision. The worrisome aspect with this provision lies with the status of transgender. Several states that are party to this treaty have not recognized transgender as a status. Nigeria is an example of such countries. The question is whether transgender is covered by this provision It is quite clear that this provision is specifically for equality of men and women and the provision covers whom soever the law declared to be woman or man.

A similar provision is enshrined under art 2(1) of the International Covenant on Civil and Political Rights 1966 (hereafter referred to as ICCPR). It provides that State Parties are to respect the rights of every individual in their territories without distinction or any form of exclusion as it relates to race, colour, sex, language, religion, language, political or other opinion, national or social origin, property, birth or other status. This provision was complemented by article 3 as it also provides for gender equality.[1] The International Covenant on Economic, Social and Cultural Rights

1966 (hereinafter ICESCR) provides for non-discrimination under art 2 (2) and its provision is the same with the provisions of art 2(1) of the ICCPR. Again, under the ICESCR, gender equality (International Covenant on Economic, Social and Cultural Rights 1966, art 3) is provided for, which all State Parties are to protect. To enjoy economic, social and cultural rights, steps are to be taken to ensure such rights are enjoyed to the fullest. The steps to be taken by State Parties, under ICESCR are usually subjected to "available resources" while in the case of ICCPR reverse is the case as the rights, State Parties covenant to protest are subject to immediate realization. This will properly be analyzed under state obligation in order to know when the phrase "available resource" should be disregarded under ICESCR.

In a nutshell, the concept of human rights is the protection of the inalienable rights of human beings from civil, political, economic, social and cultural exploitation by the State or any institution where the rights of an individual(s) are in question. It deals with the relationship between the individual and the state or a similar organized society with government.

3. Human Rights and States Obligations

State Parties are under an obligation to protect the objectives of international law or treaties signed and ratified. It is quite important for states parties to adhere to the obligations stipulated by international law so that states can comply with international law and treaty obligations (Henkin 1995, 47). State obligations under international law are numerous but we restrict state obligation in this context to domestication of international law into national law in Nigeria. International law or treaty is incorporated into national law either by way of international customary law or through the legislative process as in the case of dualism. Nigeria operates a dualist system of treaty incorporation and legislative process of law enactment applies to treaty incorporation in Nigeria.

Treaties and conventions have mandated State Parties to take steps to incorporate the provisions of the treaties concluded by them into national law. This is one vital obligation of State Parties under international law. Under art 2 (1) of the ICESCR, art 2(2) ICCPR, art 2(b) Convention on the Elimination of all Forms of Discrimination against Women (hereafter referred to as CEDAW) and many more international instruments have provided for state obligation on the implementation of treaty into national law.

Nigeria has shown commitment in respecting international law or treaty to which it is a party. Section 42 of the Nigerian Constitution provides for non-discrimination. It provides that no one should be discriminated against by reason of ethnic group, place of origin, sex, religion or political opinion arising out of any law in force in Nigeria or any executive or administrative action of the government (Constitution of the Federal Republic of Nigeria 1999 as amended, s 42(1) (a) (b) and (2)). This is one of the most important constitutional provisions that are directly in line with art 2 ICCPR, art 2 ICESCR and the provisions enshrined in CEDAW.

Section 19 of the Nigerian Constitution, it provides that "the foreign policy objectives shall be; respect for international law and treaty obligations as well as the seeking of settlement of international disputes by negotiation, mediation …" (Constitution of the Federal Republic of Nigeria 1999 as amended, s 19 (d)). The Constitution is the supreme law of the country and all other laws in Nigeria must be consistent to its provisions or otherwise declared void to the extent of its inconsistency (Constitution of the Federal Republic of Nigeria 1999 as amended, s 1). The constitution has provided for Nigerian commitment in carrying out its obligations under international law, which also extend to implementing treaty signed and ratified by Nigeria into national law. And Nigeria went further to constitutionalized non-discrimination.

Careful perusal of the Constitution of Nigeria, the limitation in carrying out its obligation of domesticating international law into national law is not without difficulties. Under section 12, it foresees that no treaty between Nigeria and any other country shall have the force of law, except it passes through normal legislative process (Constitution of the Federal Republic of Nigeria 1999 as amended, s 12 (1) and (2)). Nigeria operates the dualist system of treaty incorporation. A treaty signed and ratified by Nigeria is not binding per se and cannot be relied on in courts as a binding law but only serves as persuasive law. Furthermore, the provisions contained under section 19 of the Constitution is not justiciable (Constitution of the Federal Republic of Nigeria 1999 as amended, s 6 (6) (c)) as they are mere principles, which the State or Federal government must adhere to when enacting law or domesticating treaty into national law.

In dealing with discrimination as provided for in the ICCPR, State Parties obligation in enacting law is subject to immediate realization and Nigeria is under an obligation to enact law to deal with discrimination acts in the workplace without any form of delay arising from available resources as ICESCR stipulates. Realization and limited resources are vital elements in understanding the nature of State Party's obligation. This is because under General commitment No. 3 of the Committee on ICESCR, it was stipulated that where state obligation is to enact law to deal with cases of

discrimination under economic, social and cultural right, that the issue of "available resources and progressive realization" should be disregarded as law should serve as a step taken to ensure equality or ensure non-discrimination. The phrase "available resource" has given State Parties much leeway to violate human rights as they base their excuses on scarce resources.[2]

Inequality in the workplace are numerous e.g. large number of women been concentrated in the lowest pay jobs and least skills, the occupation of 6% of managerial positions by women, dominant in unemployment rates by women (Deller Ross 1994, 3) etc. are disparities which section 42 of the Constitution has limited coverage on and laws are needed to deal with direct and indirect discrimination in the workplace e.g. stereotyping, desperate treatment, overt sex discrimination etc., law(s) are needed to define them, the procedure to follow in redressing such violation and the punishment that is proportionate to such violation. Again, international law or treaty is not binding in Nigeria and litigants who suffer violation of rights in the workplace cannot rely on the provisions in national courts. Courts can only be informed of the international law best practice i.e. it is only persuasive to court and litigants. Hence, the immediate fulfillment of the obligation of enacting anti-discriminating laws or incorporating treaty provisions in ICCPR, ICESCR, CEDAW and all other treaties entered into by Nigeria into national law is of paramount importance. Nigeria cannot invoke constitutional provisions in section 12 for its inability to carry out its obligations as it has covenanted to do so. This is in line with the assertion of *Louis Henkin*, when he stated that international law in a system of impermeable state, does not concern itself with constitutional limitation in fulfilling its obligations (Deller Ross 1994, 75).

4. Impact of Gender on Religion, Culture, Education and Workplace in Nigeria

Respect for human rights and a belief in justice are highly rooted in the religious and cultural tradition around the globe (Jayawickrama 2002, 7). Nigeria operates religious and cultural diversity as provided by the Constitution under section 10, 21 and 38. Religion and culture regulate most rights and duties of individuals in Nigeria. As their pattern of behavior are ordered by their beliefs. This legal pluralism can be traced to the colonial era, as customary law and English law was meant to co-exist. This is particularly important to the northern part of Nigeria that practices sharia law, where Islamic law orders rights and duties. Some cultures are fading away due to court pronouncement and decisions declaring them void. The case of Edet v Essien

(1950, 12 NLR, 518) is an example. The court declared a custom and tradition in Calabar repugnant to natural justice, equity and good conscience, on the ground that custom which allows another man to claim paternity of children born of another man that did not pay dowry on the woman that bears him the children was held to be repugnant by the court. Most cultures in Nigeria tend to favour male more than female thereby creating gender disparity in most aspect of human endeavor.

The notion is that male are seen as the breadwinner of the family given them a dominant position in the society. This has created a huge gap between male and female in education and workplace. This disparity also cut across inheritance, early girl child marriage and holding key positions in the society. Though Sharia law lay down laws on succession, which seems a little bit fairer than that of customary law. Both laws are adverse to the female in terms of gender equality. Businesses and properties over the years have been given to male children on the basis of customary law and a lot of female have been disinherited, on the notion that custom do not allow women to inherit properties from their deceased parents. However, the recent decision of the Supreme Court of Nigeria is changing this position of customary law. An Igbo customary law that excludes female from inheriting from their late father's property was held to be unconstitutional (Library of Congress 2014).

The factors leading to gender disparities are numerous; the very common one in the northern part of Nigeria is girl child early marriage. Female children are married off while the male children are sent to school. This is the reason why more males are in the labour sector than females. The recent case is that of Ese Oruru who was abducted in Bayelsa in Niger Delta some time in 2015 and was moved to Kano for the purpose of marriage without parental consent. Ese Oruru was rescued due to public out cry (Addeh 2016). So many teenage girls are victims of girl child marriages, due to lack of interest or poverty such acts are condoled without seeking redress on such violated rights and again, Islamic law approves of it.

Education is one of the determining factors of equality of men and women in the workplace. The inequality of men and women in the workplace is based on the level of education. Under customary/sharia law, male are given preferences in all aspects of human endeavor and education is not left alone. Due to male preference syndrome, a lot of female are not enrolled in school. They are made to either marry or engage in petty trade. It is believe that female children end's up in another man's house as wife who will change her family name to another man's name. Women have been stereotyped to be less productive unlike men. Recently, large numbers of females are enrolled in schools and a lot of women are university graduates. However, they are still facing discrimination in workplace.

5. Conclusions

Since the end of the Second World War, the direct impact of constitutional or international human rights law on individual labour relations has become a major issue. Nevertheless or exactly because of this, it has become difficult to clearly separate the law of individual labour relations from individual rights. In general, the concept of human rights deals with the relationship between the individual and the state or a similarly organized society with government.

It is in light of such human rights law that numerous multilateral treaties today address discrimination in the labour sector. Gender equality or non-discrimination has been included in a wide range of international human rights instruments. It has also become a matter of constitutional law in many states. Whether or not States comply with their obligations on equal treatment of men and women can be taken from the laws enacted and the mechanisms enforcing them.

Equal treatment of men and women is faced with a lot of challenges in Nigeria, and education is one of them. Despite educational progress, Nigerian women are still faced with various challenges in attaining equality in the labour sector. Furthermore, the Nigerian government's failure to adopt substantive anti-discrimination law has caused gender equality in the labour sector in the nearest future to be nearly unattainable. However, Nigeria has signed and ratified several human rights treaties. It has failed to carry out her obligations of domesticating most of them into national law. For equal treatment of men and women to be obtainable in Nigeria, many more steps have to be taken. These include the enactment of national law on equal treatment by incorporating international instruments that have been signed and ratified by Nigeria.

Notes

[1] International Covenant on Civil and Political Rights 1966, art 3; It provided that: The States Parties to the present Covenant undertake to ensure the equal rights of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

[2] See the interpretation of available resources by UNHRC.

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Man vs Robots? Future Challenges and Opportunities within Artificial Intelligence (AI) Health Care Education Model

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ABSTRACT: This study investigated the need to provide a formal artificial intelligence (AI) health care education model to the 21th century AI health care learners. Health care has continuously transformed at all levels of health care-administrative, operational, and practical. This vastly changing health care industry requires a synthesis of communicating multifaceted and diverse forms of thinking. AI health care professional entities within business, technology, art, biomedical, and other health care related sectors must work cross-functionally to establish roles that will meet the need toward improving health care at all levels. In order to achieve this pursuit, we researched and investigated how to create an AI health care education model fostering collaboration and innovation. There has been a significant calling for AI heath care collaboration of academicians, clinical scientist, and health care practitioners of all levels to identify a comprehensive AI health care education model due to the current void in the health care course design. To further this empirical study, the researchers focused on a qualitative study comprising of qualitative interviews and surveys inviting participants from the AI health care, business, biomedical, clinical scientist, academia, and capital investors to expound on the level of significance each professional sector have toward AI Health care education.
KEYWORDS: Health Care technology solutions, Health care Technology solutions education, Incubator Clinical Hours, Emergence AI Curriculum Design Model.

Introduction

Health care has continuously transformed at all levels- hospital chains, medical technology facilities, pharmaceutical supply chains, and 911 emergency systems (The Medical Futurist 2017). This vastly changing health care industry requires a synthesis of communicating multifaceted and diverse forms of thinking (Buller, Cuddihy, Davis, Doherty, Doshi-Velez, Erdem, and Fisher 2011, 119-127; Ramesh, Kambhampati, Monson, and Drew 2004, 334-338). AI health care professionals expand within business, technology, art, biomedical, and other health care related sectors hoping to become more patient centric and to reduce global health disparities (Holliman, Douglas, and Chassity 2014; Khazaei 2016; Troy, Carson, Vanderbeek, and Hutton 2007, 14-165). Systematically, all health care professionals must work cross-functionally to establish roles that will meet the need toward improving all levels of health care (Holliman Douglas, and Chassity. 2014; Troy, Carson, Vanderbeek and Hutton 2007, 14-165). Moreover, having a unified education model can assist with community based disaster preparedness and global health care related issues (Skilton 2011; The Medical Futurist 2017; Williams 2010). As the health care industry evolves into a patient centric delivery model, AI health care will be required to create a sustainable and error proof learning system. In this paper, this research team will (1) provide a comprehensive overview of AI health care, (2) recognize the pioneers that revolutionized AI health care, (3) explain how AI health care is being modernly approached, (4) identify the future approach to AI health care, and (5) provide the AI heath care-learning tool.

There is an opportunity to challenge how health care educators are approaching AI health care that focuses on patient centric health care models (Cohen 2014; Wertheimer and Thomas 2003). Establishing an AI health care learning model will incorporate tools and essentials required to educate health care professionals. Data will be collected from a diverse cross-functional population that will explain the current void in today's health care learning model. The following sections present, describe, review, and endorse the evaluated works according to the data collection and an explorative analysis of a comprehensive AI health care education course.

Understanding Artificial Intelligence

According to Berkeley n.d., AI is a technology that utilizes machine intelligence and human like rational ability to process through historical and instantaneous data to make forecasts, suggestions, recommendations, and determinations. AI is not a lone technology but a junction of numerous technologies, statistical models, algorithms, and methods (Cx - Center of Excellence for Artificial Intelligence AG 2017; Newell and Simon 1976, 113-126; Science & Technology 2011, 96). AI health care is a division of computer science that is able to analyze compound medical data (Rocha 2015; Ved 2010). AI health care has the ability to create programmable agents and relationships that can mimic the human brain that will diagnose, treat, and predict outcomes in many clinical settings (Russell and Norvig 1995, 27; Science & Technology 2011, 96). This dynamic and evolving capability will continue to emerge and enhance the artificial human brain to continue creating intelligent systems.

Much of today's AI health care intelligent systems are owed to key pioneers and creators. John McCarthy, a legendary computer scientist, is the founding father of Artificial Intelligence who coined the term in 1955 (Computer History 2017). Other key pioneers include but are not limited to, McCulloch and Pitts (1943) who invented the first AI health care neurone using simple binary threshold functions (Cross 1999, 146; Russell and Norvig 1995, 27). Rosenblatt (1958), a psychologist who developed the Perceptron as a practical model that is used widely today to analyze artificial neural networks, which is the most popular AI technique in today's medicine (Ramesh, Kambhampati, Monson, and Drew 2004, 334-338). Additionally, acknowledgement is owed to Werbos (1974); a doctoral student who introduced backpropagation learning that transformed popular network designs that later developed the Radical Basis Function and the Self Organizing Feature Map (Elanayar and Yung 1994, 594).

With owed respect and appreciation for the founding fathers and pioneers, their work birthed the conception of AI health care technology corporations to further the contribution toward modern day medical. According to The Medical Futurist 2017, virtual reality brain surgery was performed for the first time in the Royal London Hospital. Also, AI health care technology has made strides to develop a placenta-on-chip to predict neonatal disease by mimicking a microenvironment of the maternal-fetal interface (The Medical Futurist 2017). Although, these are a few AI health care advancements, these advancements reveal that artificial intelligence has begun to redesign the health care platform. High tech companies such as Google, Oracle, IBM, and Johnson & Johnson are developing new technology toward early cancer detections and treating pre-existing health conditions (Nix 2014; The Medical Futurist 2017).

AI health care is growing exponentially as health care is rising to treat our global population (Troy, Carson, Vanderbeek, and Hutton 2008, 149). There is a demand to reduce inpatient services and early detection of chronic health issues (Adams, William, Snow, and Helmick 1998, 60). Along with future health care concerns such as rising insurance cost to reaching disaster stricken communities, educators must provide a holistic education model for all disciplines.

Determining a Road to Increase the Artificial Intelligence Workforce

As the global economic crisis lingers, the ability to withstand the United States' position as a leader in research and development is a significant concern of policy makers. As given by (Landivar 2013, 1-25), academic leaders, government, and industry are stating the need for a significant increase in the workforce in particular to science, technology, engineering, and mathematics (STEM). Also, a more diverse workforce is needed in science, technology, engineering, and mathematics (Goings, Mitchell, and Hilton 2016, 102-106) because the STEM workforce and STEM faculty positions are filled predominately with white men (National Science Foundation (NSF) 2013, 13-304).

Strikingly, the representation of STEM jobs was "6.2 percent" (Bureau of Labor Statistics, 2016, STEM Occupations) of the total jobs representing US employment. This "6.2 percent" (Bureau of Labor Statistics, 2016, STEM occupations) is roughly "8.6 million" in (STEM) jobs. Increasing the number of students pursuing degrees in STEM (science, technology, engineering, and mathematics), requires enhanced mathematics and science education. A key concept is to increase the number of K-12 students with strong proficiencies in math and science. If the students are able to gain strong proficiencies in math and science early, and this knowledge is nurtured up through high school graduation, the result could be a substantial increase in the number of high school students choosing STEM majors (Boccio, 2016; White 2018, 25-48).

STEM Theory for K-8 Supporting Artificial Intelligence

Driving artificial intelligence requires an all-out education STEM learning model in grades K-12. This learning model requires more than stating that students need to be educated; faculty members and administrators have to be a part of this lineup (Guo, and Anderson 2005, 12-20). The curriculums must be documented with specifics

about how to educate students to understand STEM. Schools are filled with a diverse population of students. Some of these students began with a disadvantage of not being able to speak the primary language spoken in the school. According Byrd, 2016, 10-21 there is a need to understand the racial climate and experiences, multicultural education coursework, and program restructuring. There has to be teachers and administrators in the schools who understand the school's climate, and student population, and can get the students to respond positively (Bottiani, Bradshaw, and Mendelson 2016, 1176-1191; Cohen 2014).

In order for schools to thrive, there must be a need to move from schools with a below standards performance score. The question is, should teachers continue to teach to the different standardized test to achieve a passing score or should information be taught to encourage critical thinking toward problem solving. This research team offers that the student population and learning has to come first; also, administrators and teachers must be –reeducated to meet the students' needs in order for the United Stated to thrive in AI, a STEM study.

STEM Theory for Higher Education

Knowledge, skill, and ability must be consistently gained from grades K-8 in order to master the compounding skills required in grades 9-12. Such skills include AI as a part of the STEM program. Educational edifices are implementing mobile and educational technology strategies that include educational technologies (Burton, Harris, Burrell, Brown-Jackson, Bessette, McClintock, Lu, and White 2015, 284-309). These changes in mobile and technology strategy should be disseminating down to students in an effort to make them more prepared for education through technology and more exposed to education outside of the classroom. If implemented appropriately, these changes should support students to learn better in the classroom. Maida (2017) quoted Jhansi Mary of Techvavio, "The artificial intelligence market in the US education sector is expected to grow at a spectacular CAGR of more than 47%. The US education system is the pioneer in implementing education technology solutions with the objective to improve the quality of education imparted to students and consequently the graduation rates. Therefore, many public and private educational institutions in the U.S. are investing large resources in implementing the digitization of education."

Digitization of education seems to be simple, reviewing what this could mean for higher education is critical. Gaming station and mobile technologies (e.g., iPads, smartphones, and social media) are a part of the tools and technologies that are making classrooms and incubator environments more encompassing with being able to work with, review more materials as well as converse, and share with more people. Presently students are in a world that is ubiquitously linked through technology with knowledge outside classrooms, and incubator laboratories. Faculty members and students are using some form of mobile technology; therefore, traditional methods of education are not as robust as what technology systems can offer (Aymerich-Franch 2015, 1-24). The school of thought exists that the reengineering of the education system will not occur until all academic facilities are digitized; therefore; students can learn at their own pace within and outside the classroom. While this concept is mentioned here, it will not be expounded upon until 'at their own pace' takes on a new level of research. Their learning increases while they foster mentorship and direction from educators.

AI should not be viewed as a stand-a-lone field, on the contrary, it should be viewed in the framework of the Third Industrial Revolution, the age of information processing and computers, that has led to economic and information globalization. To ensure knowledge, skills, and abilities, institutions of higher learning should employ incubator laboratories wherein students have to produce models. A difference is that instructors must be engaged in the learning process with the students. Pedagogical grandstanding without demonstrations and hands-on approaches can no longer be accepted in education. Andragogical principles (i.e., self-directedness, need to know, use of experience, readiness to learn, orientation to learning, and internal motivation) should be included to help ensure student engagement (Hagen & Park 2016, 171-190). Colleges and Universities must graduate students who can produce; graduating with just concepts is no longer the answer.

Post-Graduation

AI is at the soul of much of today's technical innovation; therefore, AI graduates will need to remain engaged in the rapid changes of the field. Graduates will need to stay engaged in workshops and courses to remain abreast of the changes. According to Rainie and Anderson (2017), as robotics, automation, and artificial intelligence are used to perform more and more tasks, and this work leads to substantial interruption of jobs, more STEM education and skills-building programs will be in demand. Individuals who have been in the workforce for some time and are in jobs that may

be replaced by technological innovation should seek new knowledge, skills, and ability in STEM to include AI. Becoming stuck in a losing situation due to technological shifts does not have to occur. These workers may want to reassess their values and priorities regarding work.

Conclusion

Automation is taking the place of labor in numerous industries across the entire economy. The number of workers who will be displaced, as well as the number of positions to be displaced are yet to be understood. The idea is to be prepared for change, as the benefits of AI are considerable, a thriving field which is still greatly unimagined. It is unmistakably and explicitly clear; there has never been a better time to study AI. AI is positioned to influence the world of computing for the better due to the need and requirement for sharper solutions to all concerns, blended with compounding access to high performance computing and a profusion of abounding data sources.

Originality in AI is no longer restricted to revered academic laboratories, but is occurring in private research facilities. AI is affecting fields such as healthcare; customer service; education; manufacturing; finance; transportation as well as the automobile industry. Technology is changing the manner in that the citizenry envisions technology to perform. Examples of this technology on personal activities are Apple's Siri, and Microsoft's Cortana, which are considered welcoming, dependable, and proficient.

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Major Constituents of Human Personality and their Role on Its Sustained Development – *Vedāntic* & Western Views

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ABSTRACT: After highlighting the major psycho-physical constituents of human personality *a la Vedānta*, the paper has focused on (i) the role of mind/brain, individual soul/Universal *Soul* and individual *Self*/Cosmic *Self* on its sustained development & also on (ii) the distinguishing features of the *Vedāntic* views from those of the Western views.
KEYWORDS: *Vedānta*, human personality, soul, self, will-power, stable mind, sustained human development.

1. Introduction

An *individual* becomes a *person* with capacity to relate his or her higher qualities (such as love, affection, care, trust, *etc.*) to other individuals. In fact, persons with different degrees of higher assimilative qualities create different personalities. As the *Vedānta* asserts, by developing one's apparent present *individuality*, one rises to a point where one becomes a better, perfect and real *personality*. A summary of origin and the major schools of the *Vedānta* philosophy can be found in Dutta (2014 a, 189-91). One's conscious existence, where every action is accompanied with a feeling of *egoism*,

does not, however, cover the whole spectrum of one's existence. During sleep or in performing automatic actions, there is no feeling of *egoism* present and yet one does exist, though one enters a stage that is below the conscious existence and/or even inferior to it. In the highest stage of human development also there is no feeling of *egoism*, but it is infinitely superior to the conscious and moves towards *super-conscious* existence. After highlighting the major *psycho-physical* constituents (body, mind & *Self*) of a human personality in section-2, nature of individual *soul* – a non-*Self* entity – and its role on the development of a human personality is analysed in section-3. The process of sustained development of a human personality is then elaborated in section-4, which is followed by a conclusion in section-5.

2. Major *psycho-physical* constituents of a *human being a la Vedānta*

The classic *Vedāntic* model of an individual human being generally comprises of the three-fold body involving its five psycho-physical layers or sheaths constituting its *personality*, which normally experiences three states of consciousness – waking, dream, and dreamless sleep. The three bodies are the *gross*, the *subtle*, and the *causal*, which are respective mediums of human experience for waking, dream, and dreamless-sleep states. These three bodies together play the role on an individual's fulfilment of desires – gross and subtle. It is also noteworthy that all the above-mentioned psycho-physical constituents of a human personality are, according to *Vedānta*, nothing but the modifications of matters, *gross* or *subtle*, and thus have no permanent reality.

2.1. Self – *the permanent reality behind a psycho-physical human being*

It is Self that is the single constant factor in human personality. 'Self' is the changeless immortal in a changeful psycho-physical garb of a human being. It is, in fact, the all-pervading Supreme Consciousness or Intelligence underlying every form of existence, animate and inanimate, that is manifest within every living being. This 'Self,' being the immutable and eternal Consciousness, is the witness of the changing phenomena of the universe and/or the changing states of a human personality. This knowing 'Self,' called Ātman in *Vedānta*, is behind the human body-mind complex and integrates all physical and psychical factors into a coherent whole, and coordinates the diverse functions of the mind, the organs, and the body. In fact, the organs, the mind, and the vital force are like so many attendants of the 'Self' ready for carrying out specific functions of an individual human being. But the 'Self' – the fundamental reality of a

human being – maintains the person's true identity in spite of its all changes within and without. The 'Self' is not limited because of the material things like mind, just as the sun is one, although its image may be seen in several pots of water.

2.2. Role of 'Self vis-a-vis mind' on human personality: Vedāntic & Western views

The *Vedāntic* ideas of the Self are that (i) It is Consciousness, (ii) There is continuity in Consciousness, and (iii) It is associated with all activities as the knower and experiencer. The existence of the [individual] Self (Ātman) in a human being is Self-evident. Though the Self permeates every pore of our being, the real nature of the Self is not self-evident to us. One can recall the famous statement of René Descartes, the father of Western philosophy: "I think; therefore, I exist," *i.e.*, nothing is unquestionable in this universe, except the fact of self-existence *i.e.*, the existence of a psycho-physical human being. *Vedānta* reverses this statement: "I exist; therefore, I think." That is, existence of one's Self as Consciousness precedes an individual body-mind complex's thinking or doubting. *Vedānta* holds that Self is beyond an individual's intellect, mind, and ego.

Descartes also says, "Mind is a self-knowing principle," which is also not accepted by *Vedānta*. As Radhakrishnan (1937 [1929], 274) observes:

> There is a tendency especially in the West, to overestimate the place of the human self. Descartes attempts to derive everything from the certainty of his own isolated selfhood. It is not realized that the thought of the self which wants to explain everything, the will of the self which wants to subjugate everything, are themselves the expression of a deeper whole, which includes the self and its object. If the self is not widened into the universal spirit, the values themselves become merely subjective and the self itself will collapse into nothing.

2.3. Role of 'mind vis-a-vis brain' on human personality

According to the Western physiologists, brain is the centre from which all senses arise. According to the Indian philosophers, if there is no involvement of mind's attention, there cannot have the *perception* of the sense. According to the Western physiologists, from that automatic (*i.e.*, without conscious thought) *reflexive power* of the brain, one knows that it is light. So, in the sight of light, no explicit role of mind is recognised by the Western physiologists either. According to the Indian philosophers, *the brain*

by itself cannot act. After the sensation from light is impressed on brain and properly grouped for comparison purpose by the *discriminative faculty* of intellect and then there must be a mind behind the brain for the *perception* of that particular sensation. It is the *perceptive faculty of mind* that eventually will let the individual person know that it is light. In other words, there must have a role of a *stable* mind. For example, if mind is restless, then a proper grouping of sense perceptions is not possible.

Let's assume that an individual person has a stable mind. As it has already been noted above, mind is, however, a material element, although it is a subtle matter and finer than even ether. We have also noted that matter and force are inseparable; where there is matter, there is force as well. So, there must be some force behind the material mind as well. If we understand the real nature of our mind, we shall be able to understand what is behind the mind. This human mind, the individualised principle that is behind the cosmic mind, when transparent (*i.e.*, calm and pure), has a clear grasp of the Divine principle behind. If iron is put in a furnace, it becomes red-hot. It will burn anything it comes in contact with, for it has absorbed the heat from the furnace. So is with the human mind. All its intelligence and power as *determinative faculty* really belongs to the real soul or *Self* [individual Self (Ātman) or cosmic Self (*Brahman*)] that is behind it.

3. Individual soul – a non-Self entity & its role on the development of a human personality

A human personality is, according to the *Vedānta* philosophy, essentially a 'soul' *i.e.*, its *causal* body, which uses its other two bodies (*gross* and *subtle*) as instruments to gain five-sensory experiences. The soul lives in human being, and as a matter of fact in any other living organism, whether animal, celestial or infernal. The individual soul is in its true nature is Spirit (or Consciousness), and therefore is *potentially* pure and perfect, in the sense that it need not be explained in relation either to time or space or to circumstance.

3.1. Evolution of an individual soul using a human personality as an external energy tool:

Personality as such is that part of a human being that was born into, lives within, and will die within time. To be a human (with ego) and to have a personality are the same thing. One's personality, like one's body (and mind), is the vehicle of one's evolution

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towards wholeness. The decision that one makes and the actions that one takes in the material world are the means by which one evolves. At each moment one chooses the intentions (with motives) that will shape one's experiences and those things upon which one will focus one's attention. These choices affect one's evolutionary process of gradually awakening one's soul. This is so for each person. If one chooses unconsciously, one evolves unconsciously; if one chooses consciously, one evolves consciously. The fearful and violent emotions that have come to characterize human existence can be experienced only by the personality. Only the personality can feel anger, fear, hatred, vengeance, sorrow, shame, regret, indifference, frustration, cynicism and loneliness. Only the personality can judge, manipulate and exploit; only the personality can pursue external power. The personality can also be loving, compassionate, and wise in its relations with others; but love, compassion, and wisdom (personality's non-cognitive traits) do not come from the personality. They are experiences of the soul, which is a part of the immortal *Self*. Every person has a soul, but a personality that is limited in its perception to the five senses is not aware of its soul, and, therefore, cannot recognize the influence of its soul (Zukav 1989, 29-30).

Personality emerges as a natural force from the soul; it is an energy tool that the soul adapts to function within the physical world. This energy is the energy of soul consciousness, which is a part of divine consciousness. Each personality is unique because the configuration of this energy within is unique. It is the persona of the soul, so to speak, that interacts with physical matter in order to be brought into wholeness. The personality does not operate independently from the soul. To the extent that a personality is in touch with soul consciousness, the personality is soothed because the energy of soul consciousness is focused on its energy core of the *Self*, and not on its artificial facade, which is the personality. Note that Zukav (1989) has used individual *soul* and individual *Self* interchangeably.

3.2. The Western concept of soul is not distinguished from the mind:

In the West, under the influence of Christian theology, a person is a complex psycho-physical being and is considered to be created by God, and therefore dependent, that is, not self-existent. According to the Western view, a person 'has' a soul not being distinguished from the mind. Every human being is basically sinful and corrupt; the soul itself is therefore tainted. Each individual is, however, loved by God, the creator. This view is largely at the root of Western self-confidence and passion for intellectual understanding. Both Judaism and Christianity spent their greatest energies

developing the idea of God, whereas *Vedānta*-based Hinduism spent its greatest energies developing the idea of the soul. The Hindu view of an individual *self* thus stands as quite a contrast from that of the Western view. First of all, the Hindu view is that a person *is* fundamentally a soul and *has* a body. As Vivekananda would point out, an English-saying is that so-and-so 'gave up the ghost,' whereas a Hindu says, so-and-so 'gave up the body.' Secondly, though Hindus experience guilt as well, but the deep-seated guilt associated with one's self-image is by and large not characteristic of Hindus, and is certainly not fostered by the *Vedāntic* tradition. In fact, in all traditions of Hinduism, the soul is seen as spirit, intrinsically pure by nature, and separate from the body and mind. Of course, the average Hindu does not *experience* the soul as such but this idea has nonetheless affected the ordinary Hindu's sense of *Self*.

4. Sustained development of a human personality

If the personality is to be refined and developed to its fullest potential, and along the [ideal] path, it would be imperative to mould its three-dimensional nature afresh, *i.e.*, thought, character and conduct must be moulded in a harmonious fashion. According to Vivekananda [CW, vol. 3, 530]:

> That man alone is good who does good for good's sake, and that is the character of the man. … Not the body not the soul, but character. And that is left for all ages. Think about the great characters. All that have passed and died, they have left for us their characters, eternal possessions for the rest of humanity; all these characters are working– working all through. … What of Buddha? What of Jesus of Nazareth? The world is full of their characters. This is a 'Tremendous doctrine!'

What is required for building a strong character in the first place is 'discipline of life.' 'Discipline of life' is more precious than life itself, because it is out of that discipline, life derives *values*. It is these *derived values* that formulate the foundation of one's character. In fact, when one fails to regulate one's life in accordance with the high principles involving the ethically approved right conducts as above, one not only fails in social co-operation, but also personally disintegrates from within. Therefore, all great teachers laid more emphasis on practice rather than on mere theoretical knowledge. Right conduct cannot, however, be designed for all occasions and times beforehand. Truly, right conduct has the delicate fragrance of the just blossomed flower. It is what spontaneously emanates from within the person who has done initial home work for bringing himself or herself up, under no outer compulsion, but by the

propulsion of one's own self-chosen ideals of life. In fact, *character* is nothing but an 'acquired dynamics of the self-chastening process' that is developed for a person's going within himself or herself through self-effort. The secret of success in all worthwhile undertakings including building a strong *character* is the development of a strong *will-power*. By loving to do what one ought to do, one can develop strong *will-power* (Budhananda 1983, 53-54).

4.1. The basis of will-power:

Although there are various factors in a person's success in life, but one common factor involved is *will-power*. According to Vivekananda (CW, Vol. 6, p. 44), 'human will' is a compound of the *Self* and mind. But, as has already been noted above, mind is nothing but a subtle matter. Thus, in the 'human will', there are two strands: one of the *Spirit* (a strand of light) and the other of *matter* (a strand of darkness). Thus, when one identifies oneself as only mind, the compound of one's 'human will' is bound to be unreal, for it is based on the unreality of illusion. The unreality of illusion is called *maya* in certain Hindu teachings (*i.e.*, *Advaita Vedānta*), or *dukkha* or sufferings in Buddhism, or 'original sin' in Christian teachings. But as long as one is in the realm of illusion of material world, 'human will' is apparently very real for all practical purposes. However, the resulting actions and achievements of such human will we see in the phenomenal world are certainly transitory without lasting effects.

4.2. Need for control on mind for sustained development of a human personality

In order to control one's mind (or thought), one needs, in the first place, to learn how to dis-identify oneself from one's mind *i.e.*, to reverse mind's ego mode so that it can focus on the present moment. In other words, 'one needs to end the delusion of time' (Tolle 2004 [1997], 48). Because time and mind are inseparable, time needs to be removed from mind so that mind can stop its control. Note that, truly speaking, time isn't precious at all, because it is an illusion too. What is precious is *one point* out of time and that is *this moment* or *now*. The more we focus on time– past and future– the more we miss the *present moment*, which is indeed the most precious.

To succeed in controlling mind (or thought), one must have, in addition to strong will power, faith in oneself. Sri Krishna says in the *Bhagavad-Gitā* that one must oneself subdue one's weakness and raise oneself by oneself. In other words, the mind will have to be controlled by the mind itself. In fact, the mind is a superb instrument

if used rightly. By compulsive actions, dispositions, and habits of thought, our task of controlling the mind becomes almost impossible. As a result, our mind, instead, starts using us. It is perhaps helpful for one to be aware of the inherent weaknesses in one's own *personality* (*i.e.*, a *personality* with weak human *character*) that allow mind to use own self. Specifically, one shall not be able, as Budhananda, (1971, 40) notes, to control one's mind (or thought) if one:

- has strong likes and dislikes, attachments and aversions;
- has the habit of deliberately harming others;
- tortures one's body unnecessarily by indulging in intoxicants and living unbalanced and chaotic lives;
- habitually indulges in vain controversy;
- is inordinately inquisitive about others' affairs;
- becomes very anxious to find others' faults;
- spends one's energies in futile pursuits;
- becomes too egocentric and self-righteous;
- is over-ambitious irrespective of one's capacities;
- is jealous of others' prosperity;
- has a guilty feeling.

Once one is aware of the presence of some of the above weaknesses in one's personality as barriers to control one's mind, this awareness is certainly a major step in one's personality development. The important steps including this one, as suggested by Vivekananda (CW, Vol. 8, pp. 47-48), are summarised in the following paragraph:

> Before we can control the mind, we must study it. We have to seize the unstable mind and drag it from its wanderings and fix it on one idea. Over and over again, this must be done. By power of strong will [*i.e.*, a compound of the Self as well as a strong, stable and conscious mind], we must get hold of the mind and make it stop … The easiest way to get hold of the mind is to sit quite and let it drift where it will for a while. Hold fast to the idea, 'I am not the mind, I see that I am thinking, I am watching my mind act', and each day the identification of yourself with thought and feeling will grow less, until at last you can entirely separate yourself from the mind … [and then concentrate fully on your job at hand without allowing your mind to think of its result].

There is no question about the use of our thinking mind in a more focused and effective way. Focussed thought is certainly a force required for one's sustained development or evolution towards consciousness. It is often argued that when a creative solution to any particular problem in the material world is needed, one tends to oscillate every now and then between thought and stillness *i.e.*, between mind and no-mind. No-mind is, in fact, 'consciousness without thought'. One's thought alone, without being connected with the 'much vaster realm of consciousness' quickly becomes a barrier to creation. The more human mind becomes disciplined and refined, more does one become aware of 'Consciousness' or 'Self' within as the real source of 'surplus' in human being. As Vivekananda's (CW, Vol. 2, pp. 301-02) asserts in a lecture on *Practical Vedānta* in London, 10 November 1896:

> Do you know how much energy, how many powers, how many forces are still lurking behind that frame of yours? What scientist has known all that is in man? Millions of years have passed since man first came here, and yet but one infinitesimal part of his powers has been manifested … You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.

The wonderful long-lasting achievements beneficial to the world at large are indeed the results of personalities with better character *i.e.*, personalities with controlled and focussed mind and being in touch with their inner *Self*– the source of love, compassion, and wisdom, which are nothing but a personality's non-cognitive traits.

5. Conclusion

The process of human development is 'from lawlessness through law beyond law, from the unconscious through the conscious beyond the conscious.' According to the *Vedānta* philosophy of human life, a human being is potentially *divine*. Everything that is good and powerful in human nature, such as love, sympathy, kindness towards other living beings, is the expression of that *divinity* within. All these superior human qualities are nothing but true expressions of the ultimate *oneness* of human beings with the universal Soul or Self.

Equipped with a stable mind, a human *personality*, which is essentially the *causal body* (or, ego-self) of an individual person, has the inherent capacity to become conscious of its *embodied soul* in the initial stage of its conscious journey towards the higher stage

of sustained human development. Because the *embodied soul* is the reflection of the *real* Soul or Self, a continuous attempt by the conscious personality with strong will power helps build a perfect character, which, according to the *Vedānta* philosophy, is the precondition for its attainment into a stage of sustained human development – a harmonious relationship of the stable and conscious mind with its Self, and then going beyond by eventually merging into the realm of stillness.

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Postmodernity as Spiritual Supra-Structure of the Global World
Short Considerations from an Orthodox Point of View

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ABSTRACT: In the large context of the modern and postmodern religiosity, the Lutheran theologian Paul Tillich observed that, in the large context of being/ becoming, *people are transformed in objects, in medical, psychological and sociological meanings* (Achimescu, 2013, 184), marking in his statement the huge process of alienation of the human being, characteristic for our contemporaneity. In fact, exposed to a multitude of vectors of influence and pressure, of multiple economic and cultural conditioning, the post-modern man is actually estranged from the self, from his profound vocation to dialogue and communion with the divinity, constitutive elements for the human being, by the face of God, which is, disregarding the ontological failure of the proto-parents, imprinted in the being of each individual. All this *drama* of the contemporary humanity takes place – no matter its concrete forms/ manifestation in time and space – between the earth-heaven, absolutized by the *recent* man (H-R. Patapievici) and considered an autonomous ontological unit, and the sky, from which the human being, called for deification, separates firstly as cult and liturgy and later intellectually; between the earth-heaven, which became the nucleus of a new geocentric Universe, and the sky, rather ignored when it is not the object of more or less occult or esoteric speculations, neo-gnosis or pseudo-metaphysics.
KEYWORDS: postmodernity, globalisation, alienation, pseudo/spirituality, supra-spiritual structure.

Globalization and post-modernity

The new *ontological* state of the humanity has as support/reason/principle/formative cause the generalised and irreversible course toward globalisation, toward the phenomenon with industrial-technological and economical-financial origins, which proves capable of influencing the entire contemporary society, to impregnate it a new course and to attach to it new values and passing landmarks, some very different from the traditional ones. As the feudal production manner proved to be complementary to the powerful institutionalise Church and as the social hierarchy of the medieval world was conform to the structure of the church hierarchy of divine law, the global world based on economic references - the international division of the world, the global markets of merchant and capital, the corporatism and others - has as correspondence, as spiritual *supra-structure*, the postmodernity, with its entire more or less spiritual values, with its soteriological *offers* and the *entrepreneurs* of the new religiosity (Rev. Professor Nicolae Achimescu), with its endless attempts to find again and restore the ecclesial frame in which the man can speak and communicate with his Creator.

In other words, globalisation – the *horizontal phenomenon, without spiritual, vertical and dimension* and which *"has no connections with the existential questions of the man, as the life beyond, transcendence and redemption* (Popescu 2001, 86) – is based on the pragmatic support for the set of religious and spiritual, individual and community values - new or just actualised/ renewed -, operated by what we call the postmodernity era. Thus, between the global world – as *empirical condition of the modern world* (Tomlinson 2002, 10) and postmodernity – as its non-economic *supra-structure*, a unique way relation is established, determining, influencing and growing the axiological field of the globalism – ideology of globalisation, and its pragmatic values characterised by economic efficiency, profit, consumerism, individual richness, specific to the postmodern spirituality. Still, which is the mechanism used by globalisation, whose lucrative concreteness *is affirmed preponderantly in the field of the utilitarian values* and who has economic and technological-industrial factors as determinant constituents (Popescu 2005, 11), that is capable to influence the human spirituality? How can a purely horizontal phenomenon, without any conceptual opening beyond the materialism and the materiality of the life sunk in immanence and which understands the world as being autonomous and clo*sed in itself […] as if would exist only through itself* (Popescu 2005, 13), generate consequences so consistent in the field of religion and of the religious beliefs and practices? Why, as Mark Paster said, should the postmodern

spirituality be considered as *a consequence of the dissemination of technologies configuring the space and the time, and the relation between man and machine and between spirit and object?* (Runcan 2005, 61). We are trying to sketch a few possible answers:

- Absolutizing the values circumscribed to the economic field, especially the consume, the welfare and the enrichment, the global society has the tendency to *replace the theandric Christ with the anthropocentrism of the contemporary world* (Popescu 2005, 254; Rotaru, 2014, 532-541), to replace the traditional religious values — God, Church, faith, redemption — with the pseudo-religious values related to material goods and prosperity; thus, the global society will cultivate the profile of the man who *lives only for production and consumption*, emptied by the transcendent dimension of the existence until the point of losing the identity with the face of the Creator (Bel 2005, 33), and, implicitly, renouncing to the identity with the traditional spiritual values, replaced, after a natural impulse, with the "cultural" surrogates proposed by the consumerist society;

- Through its incontestable positive effects related to the development of science and arts and the unlimited expansion of these accumulations, globalisation tends to create and feed what Olivier Clement (1997, 510); called a *multicultural and not an transcultural open culture*, through which *all the arts and myths of the humanity are revised, with no implicit philosophy – a priori, synthesizing – N/A - except for the philosophy of the other accepted in his/her alterity* as a result, seen from a cultural and spiritual perspective, globalisation stimulates the relativism and the subjectivity, refusing the absolute truths, values and references, facilitating the syncretism and the improvisations and justifying "the rediscovery" of the occultism and of the ancient and medieval esoterism;

- Per se, the globalisation facilitates the exchange of values (any values), leading to the so-called *global village* (Marshall McLuhan), which cancels the distances and compresses the time (Tomlinson 2002, 12) and which stimulates the accelerated expansion of ideas, concepts and doctrines; in this manner, the values of the "recent" man (those related to the economy and those related to the relativism and subjectivity as well) are diffused to a global level, becoming common for continuously larger masses of people;

- In the field of mentalities, globalisation brings the prevalence of the references related to the "economic progress and material welfare", simultaneously with the censoring of the spirituality, which "experienced an unprecedented regress; in this context, the individualism – as attitude of self-claustration in the hermetically closed sphere of the self, of the individual material and consumerist

interests – appears as an implicit result of the economic globalisation, extending, naturally, to the level of spirituality, culture and religion; in the conditions of this extended egocentrism, permanently fed by the social pressure in the favour of the accumulation of material goods and consumption, the man is estranged from his traditional community identity, generating a state of "indifference to the traditional aspects of the existence and receptivity to pseudo-cultures and pseudo-religions" (Achimescu, 2013, 489), an emptiness filled immediately by the apparent unity of the postmodern spirituality.

In fact, the post-modernity is "*juxtaposed*" on a world where "the individuals disputes the chances to progress and happiness in society" (Petraru 2005, 50) feeding from the surrogate of the myth of the continuous growth of welfare. The reason of being and the viability of the global society are conditioned by the capacity of the economy to ensure the quantifiable growth of the level of living for continuously larger groups of people caught in the swirl of the post-industrial society, inclusively as a result of the urban colonisation or migration. Thus, there is no wonder that, in the global world, the economic factors gain "divine, existential authentic bases", in fact, pseudo-existential bases, because, more and more away from God, the society is estranged by *what is ontological born*, until the point where it gains anti-ontological, mechanical contours, with no consistency and meaning (Achimescu 2013, 181). Also, globalisation tends to suppress the natural opening of the humans to the horizons of the eschatology and eternity, absolutizing the linear time, thus "the object of the consumption modern society is the human self, existing here and now..." (Achimescu 2013, 180), so the human being is self-claustrating in a space-time considered to be intangible and definitive, its complete ontological autonomy being presumed a priori.

Dominated by the obsessive search for economic efficiency, the global world – ready, in order to reach its aims, to permit or even facilitate some individuals to reach increased levels of welfare – pays the price of compromising all forms of unity and homogeneity, which can be translated through what the Reverend Professor Ioan I. Ică Jr. (2005, 689) calls "the destruction of the social cohesion, the decay of the states and nations and the dissolution and fragmentation of the culture". In fact, "technology means fragmentation", as the Polish sociologist and philosopher Zygmunt Baumann wrote, but not only a fragmentation of the social field (with negative impact on the state-nation, of the communities, cultures and traditions), instead a dissolution of the psychological field, so the "moral self is the most important victim of the technology" (Achimescu 2013, 182). As consequence, the man of the post-industrial society, living in a world whose face is consistently deformed by the accentuated unilaterality of

the social values, is subject to the pressures derived from the perturbations produced by the procession to the existence in communion, by the idea of communion, whose confrontation with the more accentuated individualism estranges the man from the others and from the self.

The pseudo-spiritual vocation of the postmodernity

It is well-known the consequent cohabitation between modernity and the attitudes connected to the religious indifference, agnosticism and atheism. Among them, truly defining for the specificity of the modernity is the atheism, the programmatic rejection of the faith in God being achieved in a manner that can be interpreted as being a sort of reverse fideism, as long as, by refusing the existence of God, the atheist only expresses his belief – as personal faith, without disposing and being able to invoke, in order to support his position, no complete and incontestable rational argumentation. As a result, it seems that the programmatic atheism and the faith bears the print of a "spiritual" exercise, somehow similar to (Victor Kernbach), an exercise assumed fully by modernity, when it deduced the atheism even from the fundamental philosophical reasons of the Christianity, because – as Horațiu Trif (2014, 12), shows – it is contoured as being "the only religion that contains fundamentally the atheist attitude", (obviously in the context of some speculations to the limit of the Holy Gospel), due to the following aspects that need, mandatorily, observed from a cumulative perspective: (**1**) the God of the Christianity is a completely transcendent God, His being remaining eternally unknowable *in profundis* to each creature, and (**2**) at the time of His crucifixion, Christ Himself claims the ontological abyss that separates Him from God ("*My God, My God, why hast thou forsaken me*" – *Matthew* 27:46; *Mark* 15:34). In other words, as a result of a deformed/unilateral exegesis, the Christianity itself could generate the premises of the atheism, its existential presuppositions, because a God who is seen as absolutely transcendent (in the sense of an ontology different from the ontology specific to the creatures), "Who cannot be put in correspondence, connection, relation with anything, overcoming any type of determination", can be easily understood/interpreted as an absent God, meaning an inexistent one, a fact accused by the Saviour Himself (Trif 2014, 12).

The "founding" causes of the atheism assumed by modernity are larger and more diverse1, being connected mostly on the manner in which the philosophy (starting with the Cartesianism, the medieval Epicureanism, Spinozism and the mechanistic materialism) understood to relate to theology and to faith. In these circumstances,

without insisting any further, we will only mention that the modernity professes and propagates the elimination of the institutionalized dimension and of the clerical-institutionalized structure of the Church, as well any existential searches related to divinity. Thus, it results an authentic "transcendental iconoclasm" – "a veritable essence of the modern world" (Patapievici 2001, 101), because the "model" oriented to verticality, represented by the ecclesial community, is incompatible to the modern vision of the existence, one that is flattened, exclusively horizontal, which repudiates the social aggregation of ecclesial type and the public practice of the religious faith.

On the contrary, the postmodernity, which renounced to many of the visions and approaches of the modernity, have adopted a more nuanced position in front of the religious beliefs and practices, generally in front of the religion, reconsidering the general metaphysical questionings (Petraru 2005, 56-57) and the solutions offered by the religions based on the idea of the transcendent sacredness to the ontological and anthropological dilemmas of the "recent" man. Implicitly, modernity had to admit *de facto* that her model in value in the field of spirituality, one based on the suppression of the vertical dimension of the existence, "run out" (H-R. Patapievici), and lost the force that, decades ago, extended it globally, influencing masses of people whose religious antecedents were as relevant and authentic as possible. Thus, the "spiritual" dimension of the global world admits that the man, the one dominated by the values circumscribed to production, access and consumption of material goods, is in reality "I a permanent search for the answer to the existential problems he has", trying to rediscover the religious component of the daily life, to assume it and make it concrete day-to-day (Achimescu 2013, 179). Practically, post-modernity (re)legitimates the attempts of the man to come closer to divinity, to believe in the existence of the transcendent sacredness, refusing an existence limited to the artificial and oppressive horizon of remaining in immanence, thus, seen as philosophical attitude, it "represents the answer given to the desacralized world and against the triumphant science by the man whose religion was confiscated by history ..." (Patapievici 2001, 119).

The explanations of this evolution are not only pure anthropological, circumscribed to the intrinsic religiosity, defining for each human being, because, rediscovering his vocation of *homo religiosus*, the man does nothing else than rediscovering himself, after the modernity stopped him to take his eyes away from the horizontal of the fetish economy. Remembering that "the tragedy of the modern and postmodern man resides in the fact that the search for Christ and the longing for God is always present inside the man, causing anxiety and disorder" (Citirigă 2005, 239), we mention that, disregarding the anti-religious program in all the essential data, the modernity could not suppress totally "the religious need and imagination of the man" (Călinescu, 2005,

p. 72); it was survived by enough anti-modern nuclei, which perpetuated the traditional formulas of the Christianity in the levelling desacralized swirl of the modern world. Thus, we will try to review some of the major reasons for the remarkable mutation – o positive phenomenon in its essence, beyond the ambiguities of his concreteness, partly contestable/reprehensible (Fiore 1994, 21), brought by postmodernity to the level of the religious beliefs and practices:

- The more frequent confrontation of the modern man with inner tensions and crises, which transformed him often into a victim of the social environment created by modernity and pushed him to "revolt […], contestation and non-conformism" (Istodor 2005, 105), generated on a large scale competing attitudes of repudiation of the monolithic, uniform and levelling supra-structure of the global world dominated by economy; practically, the axiological field, exclusively horizontal of the modernity proved to be completely insufficient for a man and prohibitive for his vocation of continuous search of the communion with the divinity; thus, the man understood to "revolt" and regained the verticality of his existence, disavowing in the same time the environment that constrained him to a (just) material existence;

- The elimination of the absolute and incontestable landmark of the transcendent divinity induced an extended epistemological relativism, because, in modernity, "there is no objective criterion to establish if someone is right or wrong", thus, in the field of axiology, each individual consciousness has the absolute freedom of choice (Patapievici 2001, 117);

- The limitation of the existence to the spatial-temporal coordinates of the immanent world, which equals "the loss of the future through the failure of the eschatology", generates, in the absence of some references viable in the present a consistent tendency to (re)discover some of the value landmarks (theological and philosophical) of the past, the thinking of the postmodern man drawing "a curve of the historical space" (Jean Baudrillard) that decants and refines, among others, the old "teachings" and visions on divinity (Ică Jr. 2005, 694).

Postmodernity overcomes the obvious reserve with which the modern world used to treat the religious matters; disregarding the particular way in which the divinity is perceived (theist or pantheist, personal or impersonal, etc.), it is sure by now that the contemporary world leave place for the sacredness inside its social infrastructure, even appearing a "return of the religiousness and a re-enchanting of the world", thus, the man will be able to affirm again his special vocation of "being an active factor of the

harmonious union of the creatures, of guiding them to God and gather them in God" (Citirigă 2005, 229 – 230). In these circumstances, the postmodernism is defined as "an overcoming of the modernism, as the French philosopher Luc Ferry says, showing somehow "the return to the tradition against modernism" (Istodor 2005, 117), still, and a "tradition" cleaned by the factors that were giving it ecclesial and revelation-dogmatic consistency. In fact, even having the notable merit of disconnecting from the perspective of the programmatic refuse of the sacredness (and everything related to the search or the communion with it), postmodernity did not end his project, omitting that "the meaning of our life is discovered only when we discover our roots, deep grounded in the trinitarian and cosmic reality, in Christ" (Popescu 2001, 21).

The pseudo-coordinates of the postmodern religiosity

As accurately observed H-R. Patapievici, "the only way to overcome modernity is to place your being in the negation of its founding principle – Gott ist tot" (Patapievici 2001, 125); in other words, in order to come out from the areal of the modernity, it is imperatively necessary a real resurrection of the idea of faith in God (and of the cult practices), in order to bring the values of the religiosity into actuality and rehabilitate them, at least partially. The return of the religiousness in the time of the postmodernity – which, structurally, facilitates this process, as above presented – does not bring the restoration of the traditional confessional institutions or the return to the doctrine systems founded on dogmatic bases or the related cult-liturgical practices with sacramental vocation. On the contrary, making place for religiosity in a world that continues to be dominated by the obsessions specific to the economic efficiency and to the accumulation of material goods, postmodernity rather innovates, proving fully its capacity to improvise when, under its auspices, new entities appear, claiming their denominational feature – the so-called "new religious movements", the punctual expression of the "new religiosity" coming from the modernity in decline. Thus, although the religiousness seems to rediscover itself in postmodernity, there is nothing at all related to the resurrection of the traditional institutionalised religions – which, as in modernity, continue to channel the religious options of individuals and communities, in a climate that rather isolates and marginalises them; instead, it is a completely new vision on the relation of the man with the divinity, characterised by the following aspects:

a). **Relativism.** "The new religious movements" are characterized by an accentuated relativism, which can be localized gnoseological (all particular "truths" being, in the

absence of the absolute Truth, equally valid) and soteriological (all the beliefs are saving equally, any monopole on salvation and any form of exclusivism being completely excluded). Indeed, the "postmodernity decrees the equality of all religions", any discussion on the norm of the faith (theoretical-doctrinal and applied-cultic) being effectively inoperative (Petraru 2005, 55), thus, in the end, "no religious community can emit the pretention, unless in a purely subjective form, it has the absolute truth" (Achimescu 2013, 401). We try to synthesize the causes of this state:

+ The gnoseological deficit has as reason the programmatic refuse of the supernatural revelation as is treasured in and by the Church, under the complementary forms of the Holy Gospels and Holy Traditions; practically, "the new religious movements" find the source of the belief in the reasoning of the man (Petraru 2005, 55), thus the religious discourses will suffer inevitably of big approximations or by the lack of the fundamental Christological, pneumatological or soteriological landmarks;

+ Proceeding this manner, the postmodernity comes to redefine the authority in the field of faith, leaving aside the fact, in reality, this comes from God; practically, the transcendental base of the authority is undermined in the favour of some supposed "humanist alternatives" (Ciocan 2005, 259), which do nothing more than distorting the Judeo-Christian tradition, compromising inclusively the validity of the use of the natural revelation in the field of Theo-gnosis.

On these bases, postmodernity builds its own religious edifice, one in which there is "no place for a mystic and spirituality founded revealing-biblically and dogmatic-ecclesial on the Trinitarian, Christological and pneumatological community" (Petraru 2005, 57). Thus, "the new religious movements" will present heterogeneous doctrine profiles, will profess the most diverse, will teach all sort of soteriology, all these beings, in the flagrant absence of the doctrine homogeneity, equally legitimate and capable to ensure the fulfilling of the eschatological hopes of the individuals.

In fact, the accentuated relativism, operated by the "new religiosity", is perfectly in accordance with the relativism that dominates the postmodern world, because "the postmodernism does not accept absolutely anything normative" (Petraru 2005, 59). On this principle, the postmodern man "rejects the divine absolutism, the revealed truth, the gospel commandments, the fix principles and the supernatural aim [of the faith]" (Ciocan 2005, 302), proving that the suppression of the absolute character of the thesis on the "death of God" left free space for some attempts of "rediscovering" a divinity to little intelligible and coherent, thus, an interrogation as "If all the beliefs are

relative, how can any of them promise the truth and the salvation?", as the American theologian Langdon Brown Gilkey asks, is more than necessary.

b). Syncretism. Juxtaposing on the global world and ensuring the relative internal cohesion of a society fragmented "in a lot of group particularities" (Ică Jr. 2005, 691), postmodernity brings a real "levelling of the religious […] identities" (Achimescu 2013, 17), coagulating a multi-religious and multi-cultural society, with an axiological field marked by the tendencies to the generalisation of the relativism. Practically, "the globalisation and its global culture are intertwined […] with the deconstructive influence specific to the postmodernism, which questions the traditions and the values specific to the ethnical and national community" (Popescu 2003, 132); thus, constrained to interact (because globalisation brings together the social actors disregarding the distances) and exposed to the pressures of the influencing vectors affiliated to the relativism, the structures of the "new religiosity" prove to be easy permeable for the temptation of the syncretism, related to the synthesis, more or less arbitrary, that integrate contents/sequences of doctrine and cult belonging to confessional entities, otherwise little or at all.

In fact, the syncretism can be seen as a natural development of the gnoseological and soteriological relativism that dominates the postmodern religiosity, because, by integrating through synthesis a set of particular "truths", the result cannot be anything but "true", a demarche most facilitated by the insufficient/ inconsistent dogmatic-revealing founding of the postmodern beliefs and their concentration on "the sphere of affectivity, sentimentalism, and love, in the field of the moral life" (Petraru 2005, 45). Moreover, as Jean Delumeau showed, "the various religions exult, each in its own language, the wisdom and compassion, the sincerity and the humility", thus, under the name of these "common values", it is created an appearance of compatibility and convergence between confessional entities, which, in reality, are profoundly antagonistic under a theological aspect.

In fact, the syncretism and, equally, the relativism are in direct connection with the postmodern process of "deconstruction of the metaphysical and transcendent centre of the world", which led to the "inducement of a plurality of centres […], conducting in the end to the lack of any centre" (Popescu I. 2005, 249). As result, each "new religious movement" will partially define itself as "centre" of the world, completely supported from the point of view of the contemporary confessional spectre, completely supported theologically (thus, soteriological), a fact that, corroborated to the obvious atomisation of the contemporary confessional spectre, will only generate relativism and, eventually, syncretism, because, as W.T. Anderson showed, in globalisation, "the faith can contemplate each other for becoming conscious of their existence", a

"contemplation" that, at one point, becomes synonymous to the "exchange" of doctrine and cult references (Popescu D. 2003, 12).

c). Subjectivism. Reverend Professor Nicolae Achimescu (2013, 155) observed that "the individualisation and the privatisation of the religiousness [...] represent the obvious features of today's Occident", which equals "the generalisation of the subjectivism in the religious field" (Fiore 1994, 21). In fact, the conditions of the individualism with economic-financial origins that dominates the global world and its projection s self-devouring consumerism, and the religious subjectivism do nothing more than to transfer in the sphere of the religious consciousness and practice the tendency of the postmodern man to abdicate from his community vocation (because the consumerist ideal is quantifiable and relevant only to a strict individual level) and to relate to himself. Thus, the community dimension of the soteriology, the salvation in and through Church, become obsolete inoperable teachings, Christ becoming "private Saviour", mine and for my use, unless the historic Christ is replaced by a Jesus – the product of an imaginary subjectivism that keeps (if it keeps) a minimum of evangelical features. In the same time, based on the same subjectivism, the Holy Ghost seems to "remain in the private sphere [...], in the inner life of each believer", when, in fact, He manifest "in the public sphere of the entire community and beyond it" (Popescu 1998, 48), giving meaning to the idea of communion – the ecclesial *koinonia*.

Corroborated with the gnoseological and soteriological relativism, the subjectivism generates two major ecclesiological effects, both copied after the models of the global post-industrial society:

- The so-called "private religious initiative" (Petraru 2005, 45), a syntagma designating the "founding action of some individuals as new confessional actors, with the explicit aim of offering theological "answers" and soteriological "solutions" to the quotidian searches of the man; thus, the man claims to be a creator of theological system, many times reclaiming (completely arbitrary) the exclusive possession of the authentic and complete supernatural revelation, of the only authentic responses to the theological matters, offering to the others the urge of *do it yourself* – experiment for yourself" (Achimescu 2013, 207);
- The situation and the engagement of the confessional entities coagulated in this manner in a "religion market" – *psycho-market* (J.P. Willaime), which "is led after the rules of the market economy" and operates with the soteriological "offers" of "some small enterprises in the field of salvation" (Achimescu 2013, 207); practically, the "offers" come to speculate "the need to return to sacredness, to religiousness" (Jurgen Habermas), constituting "a social form of the consumption

culture" and becoming "the object of individual selection or choice" (Achimescu 2013, 234-236); implicitly, related to the "offers" animating the psycho-market, the postmodern man becomes an *ad-hoc* consumer, solicited to choose, to opt, to use once again the subjectivism, because the choice is in fact lacking any criterion excepting the personal interest, pleasure or satisfaction.

d). De-institutionalisation. Operating with "a system of beliefs offered to the public to be consumed" (Aiftincă 2001, 9), the postmodern world cultivates intensely the concept of personal/individual religion, which, in a more accentuated manner, "substitutes the institutional religion" (Achimescu 2013, 312), with the new confessional entities, "independent" entities (meaning that they do not belong to any important traditional denominations), creations of some "religious entrepreneurs", preoccupied, most of all, to access and affirm on the global psycho-market. Concomitantly, the religions organised institutionally and hierarchically are subject to strong critique/defamation by the new religious actors, who try to impose, *de facto*, the competition methods. Still, the fund of the problem is the fact that, per se, the postmodernity tends to repress "any type of institutions, especially the religious institutions", considered to be "constraining and entirely exterior to the human individuality and to its fundamental freedoms" (Niculcea 2005, 268).

In fact, the de-institutionalisation of religion is a large and complex process. Its causes can be systemised, in our opinion as follows:

+ the economic individualism cultivated so intensely by the post-industrial society and which, according to Olaf Muller, "stimulates the appearance of new forms of religion, many times de-institutionalised, syncretic and diffuse [...], an unconventional religiosity, outside the Church" (Achimescu 2013, 402); indeed, the compromising of any community approach to the social level and the relative inoperability in the sphere of the production of goods and services (because the division of work is different than the human communion) are capable to induce the radicalisation of the egocentric tendencies and leads, at the level of the religious faith and practice, to individualism, an attitude obviously incompatible with the communion vocation of the traditional Church, generating the temptation to contest the Church as institution and the "solution" of adopting *ad-hoc* formulas, mostly informal, for the practice of the religion;

+ the relativism, the subjectivism and the rejection of the dogmatisation, all with direct impact on the content of the faith and on its connection to the supernatural revelation, so, losing the measure of Truth, it loses the institution of the Church;

in fact, the alternative to the institutionalised ecclesial community and to the hierarchical structure are the confessional entities distant to the coherence of the doctrine, impregnated by the subjectivism of the founders and of the temporary leaders and relativizing any norm of faith, reaching to expressions and actions presumably belonging to the cult, "which tend to change radically the religious thinking and manifestation of the man in our times" (Nechita 2010, 63-64).

We have to mention, as, among others, Bryan R. Wilson stated, that, by comparison to the institutionalised and hierarchical Churches, the "new religious movements" seem more adapted to the postmodern world, more compatible to the values the postmodernism promotes, as indicated by the "relative success", translatable in the increased rates of numerical growth and territorial expansion registered (Bauberot 2005, 221). The following short explanations seem relevant for this situation:

- the attractiveness derived from their real or presupposed connection with the western world, perceived as etalon of freedom and individual welfare; practically, the incontestable prestige of the West and the value of incontestable reference of the western society are prolonged more or less justified in the new confessional entities, considered to be "passages to modernity for a population destabilised by socio-economic mutations", and amplify their potential of extension and consolidation in other spaces, as well in relation with the traditional Churches;
- the attractiveness based on renouncing to the formulation on dogmatic bases of the faith, to the personnel of cult and divine right and to the cult/liturgical/ sacramental practices considered to be revolute, inoperable or even absurd or quasi-idolater; the impression of simplicity and naturalness created this way stimulates the involvement of the individuals searching for "simple truths to be believed" an, capable to "structure the personality" and "the attachment to a cultural Anglo-Saxon universe", considered as authentic and incontestable spiritual reference.

Conclusions

Subject to a multitude of dissolution pressure by a postmodern "spirituality", tending to annihilate the fundamental data of faith as transmitted by the Holy Gospel and the Holy Traditions, in order to replace them with artificial constructions marked by subjectivity and relativism, the Church has – in the age that comes after a modernity

dominated by the complete disaggregation of its social influence and authority – the huge responsibility of preaching "the Living Christ, the One crucified and Resurrected, the Light and the Life not only of the Church, but of the entire world" (Bel 2005, 35). Thus, the Church will be able to oppose efficiently and completely founded biblically and patristic, to the main vector generating alienation and deformation of the religious consciousness, represented by individualism and consumerism. Using the fundamental resources of the faith (in its possession), the Church can offer to the man – confused by the pre-eminence of the economy, condemning him to an existence established exclusively on the horizontal dimension of the immanent reality – the answers for the important existential dilemma. The man can be creative, efficient and performant economically and technologically without these abilities to affect in any way the faith in God, the adhesion to the Church – as mysterious Body of the Saviour – and the desire for personal communion with his Creator. Because the Church is "connected with Jesus Christ in Trinity", which "permits it to militate for the transfiguration of the man and of the creation in Christ" (Popescu 2005, 254), the Church can also offer to the man the answers he needs so much.

Note

[1] The German sociologist Niklas Luhman highlights that, related to the traditional societies, the modernity (i) operates with a cosmogony and a cosmology that exclude God; (ii) postulates the autonomy of the morality related to religion; (iii) refuses the idea of hell and, implicitly, the possibility of eternal condemnation of some people, and (iv) transform the transcendence in a study object exclusively for the science of psychology – Prof. dr. Andrei Marga, *Modernitate, religie, cultură*, in ***, *Biserica în era globalizării*, Alba Iulia, Editura Reîntregirea,2003, p. 27.

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Kazakhstan in a Mirror of the World's Mass Media

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ABSTRACT: Kazakhstan proclaimed its independence after the dissolution of the Soviet Union in December 1991. In March 1992 the Republic of Kazakhstan became a member of the United Nations Organization. This event and diplomatic recognition by many of countries symbolized the entry of the young state into the world community. In December 2016 Kazakhstan celebrated the 25th anniversary as a sovereign state. TV broadcasting and print media broadly covered a lot of achievements of the country.

The aim of our presentation is to reveal how the world's mass media covered Kazakhstan and what image it had in other countries. Internet played an important role in disseminating information. People were able to get some knowledge from the foreign sources. They can evaluate the foreign and domestic policies of a certain state. It was possible to determine its achievements and challenges through mass media. The main achievements of Kazakhstan connected with dynamic economic development, political stability and initiatives in the sphere of non-proliferation of nuclear weapons. Criticism on the part of western media concerned such fields as democratic values and human rights. Due to limited access to the electronic version

of newspapers and journals it was difficult to get the full articles. However, even a few Internet sites and Russian version of newspapers allowed gaining information how the world mass media covered Kazakhstan and what kind perception about Kazakhstan they created, and what topics were interested their journalists.
KEYWORDS: Kazakhstan, mass media, image, newspapers, internet, information.

Introduction

A modern epoch is an epoch of information technologies and swift distribution of information. It is difficult to present our life without the constantly acting streams of new information. For long time print editions, television, and radio were the main channels on information distribution. A situation cardinally changed since the Internet appeared. As Herbert Marshall McLuhan (1964) marked, society grows into a "global electronic village". Founder of theory of mass communication of Harold Dwight Lasswell (1936) distinguished the key trends of functioning of mass communication:

- "editing" (selection and information commenting);
- the formation of public opinion;
- the spread of culture.

"If an event was not shown on TV, it means it was not". Agenda-setting theory has still proven valuable in understanding how mass media affects the way people view reality. It is a very popular proverb in Kazakhstan and other post-soviet countries. For Kazakhstan that is considered as the newly independent state, it is interesting and useful to observe how world mass media cover its events and policy. In colored complicated picture of the world and endless flows of information it was difficult to select certain fields, rules or tendencies of Kazakhstan's coverage. Many newspapers and journals have limited access for reading full version of articles. However, electronic resourses of several newspapers allowed getting knowledge of how the world mass media covered Kazakhstan, what kind perception about it they created, and what topics were interested their journalists.

Based on the classical approach we determined the negative perception and the positive perception about Kazakhstan. The positive news, as a rule, is concerned successful stories. They highlighted rapid economic development, political stability and initiatives in the sphere of non proliferation of nuclear weapons. Today Kazakhstan, being the leader of Central Asia, acts as one of pioneers of "europeanization" on the Eurasian space, surpassing by real achievements on this way many of the countries on post-soviet

territory. Criticism on the part of western media concerned such fields as democratic values and human rights.

1. Negative evaluation of Kazakhstan in the world mass media

In the Kazakhstan's foreign policy Eurasianism takes a great place. 10% percent of Kazakhstan's land belongs to Europe. And Asia makes up all other 90% percent of its land. Kazakhstan considers itself to be Eurasian. The president of Kazakhstan puts as the main aim of the country to be binding "bridge between Europe and Asia". The president N. Nazarbayev encourages integration in Eurasia. He first initiated this idea in his speech at the Moscow State University in spring, 1994 (Golam 2013, 5).

There are different views towards the current situation inside the country. One writer emphasizes "Kazakhstan's multi-ethnic demographics and the prevalence of the Russian language" (*Freedom House* 2015, 4) to describe the inner life of the country. Some other sources widely talk about the absence of freedom, absence of freedom of speech, partly free internet and not free press of the country (*Freedom House* 2015, 4).

One of popular website is "azattyq.org". Azattyk is the Kazakh edition of Radio "Free Europe"/Radio "Freedom" (https://www.rferl.org). It is not depend on any political party, ruling or opposition, immigrant communities, businesses and other specific organizations, and religious organizations. In 2009, the web site Azattyk became the winner of the international competition in USA Online Journalism Awards, the most prestigious award in the world of web journalism. Web site www.azattyq.org became the winner in the category "non-English, small site".

Azatlyk director Muhammad Tahir - Turkment edition of "*Radio Free Europe/Radio Liberty*" - was a moderator of the discussion about the situation in Central Asia in the first quarter of 2016. It was time of a deep the economic crisis in the region. Peter Leonard, the Central Asia editor at Eurasia Net From, from Bishkek (Kyrgyzstan) and Alex Nice from London, who cover Central Asia, as a regional specialist at the Economist Intelligence Unit, participated at this meeting.

It was noted that oil-rich Kazakhstan has so far avoided some of these problems. "Kazakhstan simply is a much wealthier country," Nice explained. "And unlike Tajikistan and Kyrgyzstan they [Kazakhstan] have large external assets, a sovereign wealth fund, which they've used to try to have some sort of fiscal stimulus program" (*Radio Free Europe/Radio Liberty*, April 10, 2016).

A. Nice noted that, as part of Kazakhstan's management to solve the economic difficulties, the government decided to privatize hundreds of state-owned and partially state-owned enterprises. Demanding artificially low prices for output will not help attract investors to utility companies.

The governments have promised to take measures against those who break financial regulations. In every country, media have been covering on the arrest of violators, starting from top officials to currency speculators.

This seems to be the primary measure, so far, for these governments to combat their countries' economic problems. Leonard pointed out, that this "doesn't really auger very well for the future because it suggests that the governments of these countries really only have sticks and they haven't even gotten around to thinking what carrots they might be able to offer people" (*Radio Free Europe/Radio Liberty*, April 10, 2016).

The newspaper "*Boston Globe*" is the largest newspaper, issued in Boston, Massachusetts, USA. Newspaper was founded in 1872 by six Boston business- men, led by Eben Jordon. The first launch of the newspaper "Boston Globe" was published on March 4, 1872 year. For 100 years of existence, the newspaper worked as a private company. Since 1993, the company belongs to The New York Times Company. Now "Boston Globe" is a branch of this company.

The website version of the newspaper was launched in 1995, and since then she is among the top ten US newspaper websites. The newspaper was awarded numerous national awards, and in 2009 was awarded two regional Emmy Awards for video work.

The main topics on which Kazakhstan is cited in 168 publications are sport (names of Kazakhstani or former Kazakhstan athletes A. Vinokurov, J. Shvedova, G.Golovkin [Dahlberg 2017], and others), Russian space rockets launched from the Baikonur cosmodrome, uranium mining and nuclear test site in Semipalatinsk and ecological consequences of the death of the Aral Sea. Several articles are dedicated to the one who made a noise in his time the film about Borat.

The theme of culture and history of Kazakhstan is devoted to a separate article "Domestication of horses traced back 5,500 years" ("The domestication of horses occurs 5,500 years ago") dated March 6, 2009. "Boston Globe" raises and ethnic problems in Kazakhstan - One article "Kazakh Uighurs stage protest" (Action protest of Kazakh Uighurs) from July 20, 2009 was about the unrest of Kazakhstan - Uyghurs in connection with the events in the Chinese of the Xinjiang.

Thus, many newspapers and broadcasting had a controversial point of view on the processes, taking place in Kazakhstan. The most discussed expressed concerns about the political situation in the country.

2. Achievements of Kazakhstan through the lenses of world news

Foreign mass media outlets also emphasize Kazakhstan's achievements in the international arena. The next events demonstrated this tendency. The negotiation process on the conflict in Syria in Astana, the work in the UN Security Council as a non-permanent member, the fight against terrorism contribute are increasing Kazakhstan's role in solving global challenges. Sponsors of Syria talks in Astana strike deal to protect fragile ceasefire.

The article "Russia, Turkey and Iran to set up trilateral commission to monitor breaches of ceasefire that came into effect last month", which was issues by *the Guardian* in January 24, 2017 covered the serious meeting in the capital of Kazakhstan, Astana.

"Discussions ended with agreement among the three sponsors of the talks – Russia, Turkey and Iran – to set up a trilateral monitoring body to enforce the ceasefire that came into effect last month. Under the agreement, the three countries will act together to try to minimise violations of the ceasefire, and use their influence to urge those responsible for breaches to desist" (Wintour, 2017).

UN Syria envoy Staffan de Mistura speaks to the media on the second day of peace talks in Astana. Neither the Syrian government nor the Syrian opposition present at the talks in Astana signed the final document. The opposition said it would present alternative proposals. It the first time the rebels have been brought to the table since the civil war began more than five years ago.

Another significant event which marked the incteasing role in international arena is the election of Kazakhstan in non-permanent member of the UN Security Council for the 2017-2019 bienniums. "One of the most important regions in the 21st century has received little attention. However, leaders who in recent days have gathered to participate in the UN General Assembly finally realized the importance of Central Asia and, particularly, Kazakhstan," as noted in an article of *the EU Reporter on* July 18, 2017.

For 40 years, Kazakhstan was a test site for nuclear weapons. It was the fourth-largest nuclear power in the world till the 1990. The fall-out from these tests at Semipalatinsk – of which over 100 were above ground – has left a terrible legacy. A generation later, the deaths and deformities continue. That is why Kazakhstan is an active initiator of restricting of nuclear prolefaration. In addition, Kazakhstan's territory possesses 12% of the world's uranium resources. In 2009 it became the world's leading uranium producer, with almost 28% of world production, then 33% in 2010, rising to 41% in 2014, and 39% in 2015 and 2016.

This year (2017), on 29 August, the world news highlighted opening of Low Enriched Uranium Bank (**LEU Bank**) in Kazakhstan **under the auspices of the International Atomic Energy Agency (IAEA).**

Colin Stevens noted that August, 29 also marks the International Day against Nuclear Tests as designated by the United Nations and this year on that day it is also the 60th anniversary session of the Pugwash movement of scientists aimed at nuclear disarmament.

Kazakhstan's President Nazarbayev said "Instability and tension internationally affirm the urgency of Kazakhstan's efforts in building a nuclear weapon-free world as the main goal of the humankind in the 21st century. Kazakhstan voluntarily destroyed the 1,400 nuclear weapons it inherited from the collapse of the Soviet Union in 1991."

The LEU bank will operate as a mechanism of last resort; in case of unforeseen disruption in a commercial market of uranium, countries that are unable to procure uranium for their nuclear power plants can request LEU from the bank under certain conditions. Thus, it will ensure a global nuclear fuel supply and facilitate nuclear non-proliferation efforts.

The bank will be based at the Ulba Metallurgy Plant in Ust-Kamenogorsk in eastern Kazakhstan. The plant has dealt with and stored nuclear materials for more than 60 years without any incidents. The funding is based on voluntary contributions from the Nuclear Threat Initiative (NTI), the U.S., the European Union, the United Arab Emirates, Norway, Kuwait, and Kazakhstan, which in total equals to $150 million, believed to be enough to procure 90 tonnes of low enriched uranium.

A senior source at the European Commission told that Kazakhstan deserves "much credit for its ongoing efforts to rid the world of nuclear weapons. The EU appreciates President Nursultan Nazarbayev's important leadership on non-proliferation spanning more than two decades."

"The country is conducting a multi-vector foreign policy which is based on preventing war and to save the planet from nuclear weapons (Stevens 2017)."

It is interesting that some of Western outlets dedicate special columns to the Central Asian coutries. The Guardian, the British newspaper, has such column which is titled "Secret Stans". In one of issues they disseminated the article "'The decline of Russian dominance is striking:' readers respond from the Stans" (*The Guardian* 2017).

One of well-known place in Kazakhstan is Baikonur. Baikonur is the Cosmodrome from where the fisrt man Yuri Gagarin has flown into space in April 1961. Currently Russian and many international crews use this Cosmodrome for investigation space

and the Earth. Often we can watch and read about Baikonur in news in this context. "A Russian Soyuz rocket carrying a three-man crew bound for the International Space Station blasted off on Wednesday July 23, 2015 from the Baikonur Cosmodrome in Kazakhstan. The 16-story rocket lifted off at 21:02 GMT to deliver veteran Russian cosmonaut Oleg Kononenko and rookie astronauts Kjell Lindgren with NASA and Japan's Kimiya Yui into orbit (*The Telegraph*, 25 June, 2015)." The NASA also uses this cosmodrome. BBC (2014) underlined "NASA'S Reid Wiseman, Russian cosmonaut Max Surayev and German Alexander Gerst, from the European Space Agency, were set to dock at the station less than six hours later" after their launches from Kazakhstan.

It is obviously the legacy of the Soviet past. And Kazakhstan people almost do not have involment to Baikonur nowadays, because it belongs to Russia.

But Kazakhstan tries to arrange mant other events that would have an international dimention. They are EXPO 2017, the Eurasian Media Forum and the annual Astana Economic Forum. In 2017 nearly 4,000 experts have registered to attend the 10th Astana Economic Forum held under the title 'New Energy – New Economy'. They have been interested by an agenda which promises to examine the drivers and obstacles to regional and global prosperity. Among the topics they will debate are how sustainable growth can be achieved, how innovation can be encouraged and the role of green energy in the world's future (*Astana times*, June 30, 2017).

The delegates from countries around the world came in the capital of Kazakhstan at a time of continuing uncertainty for the global economy. The country is now a vital link in China's New Silk Road initiative and is an active member of the Eurasian Economic Union. Transport links have been improved not only to the major markets to the east and west but also to the south. At a time when some countries are lowering their sights, Kazakhstan has shown its confidence in the future.

This has been coupled with continued reforms and investment to strengthen its economy. A far-reaching domestic programme of modernization has been put in place. Privatizations of major sectors are being accelerated to introduce new funding and new ideas. The establishment of the Astana International Financial Centre is designed to secure Kazakhstan's position as a key regional hub in the global economy but also to attract new investment to Central Asia as a whole.

The country makes efforts to improve the investment climate and improve the conditions for doing business. According to the World Bank's ranking Doing Business (2017), Kazakhstan has 35th position in the criteria "Ease of Doing Business", while in 2016 it was 51st place.

The Astana Economic Forum was mentioned in the web-site of the Bureau International des Expositions (BIE). This Forum hosted on its first day a three-panel symposium on

«Expo 2017 – Energy for sustainable development». "All speakers of the event were unanimous: Expo 2017 will not only offer numerous opportunities for the development of Kazakhstan, it can also be a turning point in the search for sustainable solutions to the challenges of energy".

The EXPO 2017 was the big event in this year. There are controversial opinions regarding it. However, it was the first exabition in such high level in the former Soviet space. The EU Reporter noted that, more than 100 countries are sharing best practices about energy, especially in the area of renewables. "The Kazakh pavilion on the Expo site is entirely devoted to wind, sun, kinetic, biomass and space energy and a Best Practice Area is showcasing 24 projects, such as planes functioning with solar energy, devices generating energy from garden plants and lightening mechanisms using sea organisms, from 13 countries chosen by Nobel prize laureates and climate gurus" (*EU Reporter*, July 24, 2017).

In August 2017 "Bernama", Malasian news agency, covered the policy of Kazakhstan positively. The "Third modernization," President of Kazakhstan N. Nazarbayev outlined five priorities that include acceleration of technological modernization of the economy, improving and expanding the business environment and ensuring macroeconomic stability.

There is a need to continue industrialization with emphasis on the development of competitive export industries in priority sectors. I entrust the Government with the task of increasing non –oil export in half by 2025" (Nursultan 2017).

Conclusions

Kazakhstan is the world's ninth biggest country by size, and it is more than twice the size of the other Central Asian states combined. Its lack of significant historical sites and endless featureless steppe have put many off Kazakhstan, while many still are captivated by the emptiness and mystery of this Goliath state. Kazakhstan is the richest country in Central Asia, due to its large oil and natural gas reserves. The country is also the largest landlocked country.

in the global scale Kazakhstan is not a big country. In addition it is young in comparison with the other neighboring states like Russia and China. However, it is possible to

conclude that in the world information space Kazakhstan has its own place. There are many critical articles. Most of them concern human rights and democratic reforms in internal policy, high degree of corruption and reliance on one commodity – oil extraction- in economy. However, the world news often covers attractive sides of Kazakhstan. Especially, newspapers and electronic version mass media positively assess efforts to play essential role in the international arena and become an equal parter to other states. In their turn, the world mass media impact on Kazakhstan and enforce it to move further and gradually change its image.

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Pros and Cons of Demonetization
as a Major Economic Leap Forward

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ABSTRACT: Marking half of his elected term as India's Prime Minister, Narendra Modi, announced the Policy of Demonetization. Primarily aimed at eradicating black money, this policy caught the nation off-guard, resulting in financial chaos. The old unit of currency and its highest denominations that were the notes of rupees 500 and 1000 were demonetized and pulled out of the total cash flow in the country. These two denominations constituted 86% of the domestic cash supply. The objective of this paper to systematically analyze the consequences of this bold and unexpected policy through the secondary data. This policy change was strategically placed to block financial funding to terrorist organizations at the Kashmir border.
KEYWORDS: Policy, Demonetization, Economy, Government.

In the face of development, the demonetization policy also took a step forward in achieving cashless economy by creating Digital India through the electronic interface for government agencies to practice e-Governance.

The initial reaction to the policy has been strongly in favor, with many experts branding the move as bold and necessary. The International Monetary Fund issued a statement supporting the policy as the right move against corruption and black money, white global credit rating agencies like Standard & Poor's forecast improvements in India's fiscal position and tax compliance. Despite the massive inconvenience to the general

population, the move enjoys strong public support, mainly due to expectation of long-term benefits.

The Indian black economy is proving to be a systemic challenge to development in India. Estimated at 25% of the GDP, the black economy has caused the cost of capital to rise. A robust black economy reduces the tax base and diverts funds that can be used for development and social programs.

In November 2016, the Modi government rolled out the Demonetization Policy to fight black money. Its objectives were to:

1. Stop tax evasion and widen the tax base
2. Bring back black money into the money supply to acquire funds for government expenditure on social programs and to relieve banks off their liquidity burden.
3. To deter corruption and counterfeiting
4. Choke avenues of funding to terrorist outfits on the Kashmir border and by Naxalites on the east coast.
5. Prompt a shift to Digital India through electronic interface for government agencies to practice e-Governance and shift consumption and spending to phone networks to broaden the tax-base and move towards a cashless economy

Despite strong public support and estimated economic benefits and tax revenues, in the long run, the policy faces several challenges to successful implementation.

1. Detrimental effects on economic activities in the short run, especially on MSME's and low-income households who deal largely in cash and can be unbanked.
2. Severe lack of capacity in printing new currency, recalibration of ATMs and ensuring access to liquidity to remote areas.
3. Lack of digital infrastructure to immediately meet the follow-up requirements of the policy.
4. Convoluted tax system that needs streamlining
5. Lack of compliance and norms of systemic malpractice in real estate

Demonetization is a necessary step in India's fight against black money and corruption with poor implementation. However, going forward, the following recommendations will help with successful implementation.

- Abolish capital gains tax on sale of property
- Reform capital controls to end Hawala
- Streamline the tax system in favor of simplicity and promote GST
- Administrative reform to contain government failure
- Electoral reform to reduce dependence of political system on black money funding
- Promote Digital India and the use of big data analytics.

Definition and extent of the problem

What is black money? The National Institute of Public Finance and Policy (NIPFP) defines black money as 'the aggregates of incomes which are taxable but not reported to the tax authorities.' Although black money generation in some countries is due to widespread organized crime, the root of the problem in India lies in corruption, malfeasant economic activity and extremely poor implementation of laws and regulations. The four primary sources of black money expansion are legal income concealed from public authorities to:

1. evade payment of taxes
2. evade payment of other statutory contributions,
3. evade compliance with provision of industrial laws such as the Minimum Wages Act, and (4) evade compliance with the (cost of) administrative procedures (time, money).

It is estimated that India possesses nearly $460 billion worth of black wealth in tax havens across the world, which only includes money held in bank deposits, invested in shares and/or debt securities. It is widely known that a major chunk of the black economy is parked in physical assets such as real estate, jewelry and art. This is but one estimate, with other estimates indicating that the total size of the Indian black economy is just under 25% of India's GDP. To put this in perspective, the size of India's burgeoning parallel economy is larger than the entire economy of countries like Argentina and Thailand. The black economy in India emerged in the 70s and 80s, soon after the period of Emergency.

Its absolute size has increased with the increase in India's GDP, reaching 50% of net GDP in 2008 according to some estimates. The cost of heightened interest rates in the black economy coupled with the lack of liquidity in the mainstream banking system has led to an increase in the cost of capital.

The Policy Decision: Demonetization

On November 8, 2016, as the United States voted Donald Trump in as their new President, Prime Minister Modi and Finance Minister Jaitley rolled out the Demonetization policy in India. In an unscheduled live televised address to the country, it was announced that the policy would be enacted on November 9th, ceasing the usage of all notes of the denominations of 500 and 1000 as legal tender. The policy further includes the issuance of new tender of denominations of 500 and 2000. Following the policy rollout, the Sensex and Nifty stock indices plummeted over the next two days, although this was partly chalked up to Trump's win.

This is not first-time India has witnessed a demonetization policy. Previous governments have attempted this in 1954 and 1978 as a measure to combat counterfeit money. Other countries that have taken similar policy decisions include Ghana in 1982 in order to control capital flows, Nigeria and Myanmar in 1984 as a part of a nationwide crackdown on corruption, the Soviet Union in early 1991 to increase the value of the Soviet Ruble in global financial markets and more recently, Australia, which shifted to notes made of polymer to eliminate counterfeiting rackets. Other LDC's have attempted demonetization as a policy measure to counter hyperinflation. This, however, is the first case of this scale, with the policy rendering 86% currency in circulation and 55% liquidity in M1 terms (currency in active circulation plus demand deposits) useless.

Why Demonetization?

The objectives of the demonetization policy are manifold. Currently, only 1% of the working population in India pays Income Tax and only 15% is in the tax net. The tax-to-GDP ratio for India is 17%. India has the world's 7th highest GDP in nominal terms and 3rd highest in PPP terms. Even compared to countries with similar per capita GDP, India's tax-to-GDP is 5% below average. This policy aims to put a stop to "tax cheating" – evading taxes or other statutory obligations such as skirting minimum wage laws.

Secondly, it is a strategy to combat black money since it is difficult to hold large sums of money in smaller denominations. It further aims to bring back a bulk of black wealth into the economy or whiten it.

Thirdly, demonetization is an anti-corruption strategy to expose public servants with lump sums of black money. Therefore, it serves as a complementary policy decision to the Lokpal Bill, which will benefit from the impact of demonetization in terms of a wealth of information and new cases of black money and corruption within the government.

Fourthly, it is a crackdown against terrorist outfits on the India-Pakistan border and the Naxalite movement along the eastern coast that finances its operations and procures arms and ammunition using illicit wealth.

Cash constitutes a staggering 14% of India's GDP compared to the 5% average for the rest of the world. Despite being a world leader in IT services, most small and medium enterprises still, deal in cash. Demonetization is chasing the larger objective of pan-India shift to an electronic interface. The government hopes to shift all payments to phone networks to instantly broaden the tax base and to initiate a shift to e-governance that will weed out corruption due to lack of access to information on the part of several agencies still following colonial-era protocols.

Following the policy rollout, the Reserve Bank of India released guidelines for exchange and deposits of the demonetized notes with the new tender. Under the government's estimate of a 50-day period to acclimatize to the new regulations, citizens can exchange and/or deposit old notes until December 30, 2016. However, caps were set on both exchange and deposits and all banks are monitoring and collecting information on transactions.

Implementation Analysis: Strengths and Challenges
Initial reaction from experts around the globe and the people of India has been overwhelmingly in support of the policy, despite obvious challenges on the ground. The strengths and benefits due to demonetization are already taking shape, with long-term returns estimated to outweigh both the costs of implementation.

Strong momentum and public support
The initial reaction to the policy has been strongly in favor, with many experts branding the move as bold and necessary. The International Monetary Fund issued a statement supporting the policy as the right move against corruption and black money, white

global credit rating agencies like Standard & Poor's forecast improvements in India's fiscal position and tax compliance. Despite the massive inconvenience to the general population, the move enjoys strong public support, mainly due to the expectation of long-term benefits. Appendix 2 displays infographics from surveys taken in mid-December that show that two-thirds of rural India support the policy while over three-fourths of semi-urban and urban India supports demonetization.

Economic benefits

The size of the formal economy is expected to increase substantially, as are the long run tax revenues as a result of demonetization. As more people are forced to disclose their real incomes and start paying taxes, it is estimated that government revenue will increase by $45 billion. The Indian banking sector, which has been facing liquidity problems and fighting non-performing assets (NPAs), will benefit from the $22 billion increase in deposits collected since the policy rollout on November 9.

Increase in financial inclusion

One of the objectives of demonetization is to increase access to financial services, especially in rural India. Due to the policy's timeline based implementation and caps on exchange, the unbanked will now be forced to open bank accounts to deposit money. While this includes money earned through legitimate means but saved in the form of cash either due to lack of access to banking or lack of trust in banking, a major chunk of this money is illegal. Bringing this money into the banking system serves the objectives of the Jan Dhan Yojana (People's Wealth Program).

Boost to internet-based start-ups

Cities like Bangalore, Hyderabad and Ahmedabad have witnessed a massive surge in internet-based start-ups over the past half a decade. The effect of demonetization on Internet start-ups has been substantial. Not only have established car-ride ventures like Uber and online retail firms like Flipkart and Amazon have seen a surge in card payments compared to cash-on-delivery transactions, but their competitors have benefited as well.

Demonetization has positively impacted the market for Internet based ventures. The positive externality extends to other industries such as the smartphone industry and internet service providers.

This can be traced through the sudden increase in use of mobile wallets such as Paytm and in app downloads. Estimates indicate that the mobile wallet in India will grow at

a Compound Annual Growth Rate of 140% by 2018 compared to the global CAGR of 34%. These changes may have a positively spiraling effect. Not only are currently existing tech and internet start-ups capitalizing on this shift, but this has increased the scope for new internet start-ups and with that, a decrease in unemployment among the millions of unemployed IT engineers. Until recently, the Digital India program was seen as overly ambitious due to the slow pace of growth in digital infrastructure. With the launch of 4G internet, using mobile phones as a point of sale (PoS), the point of purchase and point of acceptance have the potential to decrease the digital divide and increase financial inclusion.

The increase in payment on mobile phone networks serves to instantly broaden the tax base. This shift in technology also has implications in improvements in education. Whether these changes are only in the short run or persist for longer is a question that needs further research.

Alignment to global trend
India may be the first to implement demonetization, but going cashless is a part of the ongoing discourse in both the United States and the Eurozone. Efforts to demonetize the $100 bill and €500 are gaining popularity among economists to improve the efficacy of monetary policy. Supported by multi-pronged approach to repatriate black money. This is not an isolated attach on black money. The Modi government has signed agreements with the Swiss Financial Market Supervisory Authority (FINMA), the United States government and the governments of France (Monaco) and Liechtenstein to share banking information aimed at repatriating Indian black money stowed abroad. This has been domestically supported with Voluntary Disclosure Schemes (VDS) under legislations such as the Disclosure of Foreign Black Money Act and met with limited success. Despite these benefits, there are several challenges to implementation and concerns regarding its impact.

Stifling effect on MSMEs
Small and Medium Scale Enterprises (MSMEs) in India largely finance their operations and working capital requirements using cash. Many such legitimate businesses will be stifled in the short run. The government responded to petitions by modifying the caps on withdrawals and exchange, but the size of the sector makes it impossible to ease the burden on everyone.

Severe capacity issues

The move to demonetize has been at best a good move with bad implementation. The announcement was made in relative secrecy, with the move being hidden even from lower branches of the government to prevent an information leak alerting tax evaders from making preparations. This was a huge trade-off between secrecy and preparedness. Following the rollout, the government's capacity to print new currency has been severely tested. There is a large decrease in productivity and a corresponding nationwide increase in queues outside ATMs. There is a lack of capacity in reconfiguring ATMs. The problems are more severe in rural areas. Only a third of the adult population has banking services with a bulk of the banks located in cities while a majority of the population lives in villages. Recalibrating ATMs in remote areas and ensuring access to liquidity in banks in rural areas is a major implementation challenge due to capacity constraints. This has a massive negative spillover on the agricultural sector. The timing of the policy implementation coincides with the harvest season, destroying crop yields and leading to bankruptcy. There is a fear of an increase in farmer suicides.

Poor incentivization

In theory, the policy creates an incentive for compliance by providing an incentive to increase use of the banking sector and increasing reliance on digital frameworks for transactions and payments. However, the incentive may not be strong enough due to two reasons:

(1) lack of capacity restricting implementation and

(2) the incentive works on those with reasonably small sums in the demonetized tender, while those with larger sums have already parked their black money in other assets. This can be corroborated by the statistic that only 10% of the currency in circulation rendered useless has been recovered in the form of deposits while 90% is still outside the tax net. Correspondingly, there has been a surge in gold purchases and prices.

Infrastructure limitations

The move to digitize business and shift payments to phone networks to broaden the tax base requires an infrastructure to be in place. Does India have enough computers,

fibre optic cables, 3G and 4G towers and the technical support to sustain the digital architecture to digitize businesses and run e-Governance? Not currently.

Inaccurate understanding of black money

Economists from Jawaharlal Nehru University and Jindal School of Business have pointed out that the policy assumes black money to be cash held by firms and individuals as the primary source of black money. However, much of black money is parked in real estate, gold, shares, offshore accounts and foreign currency. Black money decreases if deterrence increases. Demonetization only attacks existing currency but neither deters the generation of black money nor stops the regeneration of black money through the new tender. Furthermore, with the issuance of the 2000 Rupees note, it will be easier to hold larger sums easily. The argument against this is that increased monitoring and efficient tracking will curb the regeneration of black money. However, the policy has no provisions to increase the government's capacity to track suspect transactions or better collect and analyze financial intelligence. Some experts argue that this is not a case of a good policy with bad implementation but rather a bad policy to begin with. This view is gaining traction since the shock resulting from the policy seems to be disproportionate to the scale of the problem. This, however, cannot be ascertained without further research and monitoring the effect of the policy with time.

Convoluted tax system

Demonetization assumes that tax evasion is a chief factor for black money expansion. However, it fails to account for the fact that India has an extremely poor tax structure, often cited by foreign companies invited to invest in India to boost FDI. The tax system must be streamlined and integrated with the new policy direction. The Goods and Services Tax (GST) is a landmark move by the current government, passed in 2015. Its implementation is a cause for concern due to opposition in the Parliament.

Limitations to compliance due to norms of systemic malpractice in real estate

If I were to sell a piece of land, the norm in the real estate sector is that I would receive a certain proportion of the price – say 50% – in black money through cash. If I want an entirely white transaction, I would have to sell at a substantially lower selling price. Such norms in practice forces the general population to engage in financial malpractice. The practice is to sell at the market valued price but by paying in black money, both parties receive a share in taxes unpaid.

Expectations of economic fluctuation

The effect of demonetization on expected inflation is high. India's fiscal history shows that major economic policy decisions leads to fluctuation. The need for a note of high denomination is partially motivated by the devaluation of lower denominations with inflation. Since inflation is often in the form of food inflation, low income households are most affected. On the contrary, sectors known to be hotbeds for black money such as real estate are currently undergoing a disinflationary trend. From a macro perspective, estimates indicate that the rate of growth of GDP will be halved in 2017, with this trend predicted to persist until 2018.

The Way Ahead – Recommendations

This is a non-exhaustive list of recommendations that will help achieve the objectives of the demonetization policy going forward.

Abolish capital gains tax on sale of property

Real estate is the most popular avenue to park black money in India. Real estate transactions are also an obstacle to compliance. If capital gains tax on sale of property is abolished, a person selling land will demand the money be paid by cheque (in white) since s/he will no longer be paying tax on the money. This move can be extended to purchase and sale of gold. Gold is often viewed as an asset to hold black money. To project gold as an investment, abolishing capital gains tax on gold declared as wealth tax and held for over three years will make gold equivalent to stock, eliminating black money in the gold sector.

Capital Controls reform to end Hawala

Hawala transactions are a long-used tradition in cross-border trade in the Indian subcontinent. The cost of business in India and the time to set up a business is among the highest in the world, a major obstacle to India's efforts to attract FDI. This is further substantiated by India's standing in Chinn-Ito Index for measurement of capital-account restrictions rankings, where India ranks at the bottom of the table.

Streamlining the tax system

The current tax system is too convoluted, making evasion and tax fraud virtually inevitable. The current tax system should be overhauled for a new system that favors

simplicity. If the Goods & Services Tax (GST) is passed soon and the GST and Income Tax become the primary taxes at the central level, compliance will increase and avenues of corruption will reduce drastically.

Too much government leads to corruption

Government intervention is often justified by market failure. However, the involvement of government leads to corruption, which is government failure. Assuming more government implies more failure, administrative reform is essential to curbing black money and corruption at the roots, ensuring demonetization is not futile. India should consider enacting something along the lines of the Federal Administrative Procedures Act in the United States which imposes benchmarks on transparency and efficiency on federal agencies.

Electoral Reforms

The Supreme Court of India has stayed all orders to stop demonetization on the grounds that the challenges to implementation will soon be overcome and will lead to achieving larger objectives such as electoral reforms. Elections are expensive and fought with large streams of black money. Electoral reforms must follow demonetization to end the dependence of political parties on black money funding.

Promote Digital India and the use of big data analytics

The hardships faced due to poor implementation notwithstanding, this is an opportunity to boost India's capacity to collect financial information and upgrade its monitoring and tracking capacity. Promoting the use of big data analytics can play a vital role in the successful implementation of demonetization by helping to:

- Uncover suspect and concealed transactions – A wealth of transactional information is being made available in the rollout phase of the policy. Using big data can help uncover trends in suspect transactions, making institutions like the Financial Intelligence Unit more efficient.
- Help further programs like the Aadhar Initiative by scaling up data mining and analysis
- Deter terrorism funded by black and counterfeit money by using big data to analyze unusual currency transfer patterns for terror activities, which are geographically-limited in India.