

DMI - St. Eugene University

(Run by sisters of Daughters of Mary Immaculate and Collaborators)



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From the desk of

Dr. T. X. A. ANANTH, BBA, MSW, MBA, MPhil, PhD
President – University Council

Dear Student Teachers,

Greetings

On behalf of DMI-St.Eugene, I welcome you to the new batch of the fast track teacher training programme, 2015. Now DMI– St. Eugene University reaches you at your province through our Institute of Virtual and Distance Learning programme.

DMI – SEU launched the Institute of Virtual and Distance Learning (IVDL) with its focus on the words embedded in our Mission statement – to build the capacity of Zambia's citizens. The purpose of this programme is to bring education closer to the people, who live in remote parts of the country. Towards this, we commenced last year the first batch of fast track teaching with focus on Mathematics and Science, the much needed subjects for nation building.

DMI believes in capacity building of society, stated in our Mission which is

Capacity Building of Children of Africa

To Meet the Emerging Challenges happening in the World;

By imparting Quality, Employable Education with Discipline;

which leads to Self Enlightenment and Development of the Nation.

At this point, we at DMI – SEU need to thank the Lord Almighty for the strength we have gained to face the second year at IVDL with new students, improved facilities and renewed energy. I am duty bound to express my gratitude for encouragement received from Rev. Fr. Dr. J. E. Arulraj, our Founder-Chancellor of DMI – St. Eugene University, through his moral support, for the financial aid and visionary guidance.

These books bring to you the learning materials for your course and supportive reference for your teaching career in the future. Every module of each subject is mapped to the syllabus and discussed in detail for your easy understanding of the chosen subjects. These books were made possible due to the efforts of a dedicated team who operate with enthusiasm.

I welcome each of you once again on behalf of our respected Chancellor, members of the faculty and on my own behalf to gain from the programme and contribute effectively to generate opportunities to serve Zambia to reach the level of development envisioned by the country's early freedom fighters and liberators during the freedom struggle.

Let us join hands in building a modern Zambia, where we have enough resources in the field of science and mathematics.

With warm regards



Dr. T. X. A. ANANTH
President – University Council

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UNIT 1: Introduction to Geography

Geography is a science that deals with the distribution and arrangement of all elements of the earth's surface. The word *geography* was adopted in the 200s BC by the Greek scholar Eratosthenes and means “earth description.” Geographic study encompasses the environment of the earth's surface and the relationship of humans to this environment, which includes both physical and cultural geographic features. Physical geographic features include the climate, land and water, and plant and animal life. Cultural geographic features include artificial entities, such as nations, settlements, and lines of communication, transportation, buildings, and other modifications of the physical geographic environment. Geographers use economics, history, biology, geology, and mathematics in their studies.

Physical geography is a discipline that is part of a much larger area of understanding called geography. Most individuals define geography as a field of study that deals with maps. This definition is only partially correct. A better definition of geography may be the study of natural and human constructed phenomena relative to a spatial dimension.

The discipline of geography has a history that stretches over many centuries. Over this time period, the study of geography has evolved and developed into an important form of human scholarship. Examining the historical evolution of geography as a discipline provides some important insights concerning its character and methodology. These insights are also helpful in gaining a better understanding of the nature of physical geography.

History of Geography and Physical Geography

Some of the first truly geographical studies occurred more than four thousand years ago. The main purpose of these early investigations was to map features and places observed as explorers traveled to new lands. At this time, Chinese, Egyptian, and Phoenician civilizations were beginning to explore the places and spaces within and outside their homelands. The earliest evidence of such explorations comes from the archaeological discovery of a Babylonian clay tablet map that dates back to 2300 BC.

The early Greeks were the first civilization to practice a form of geography that was more than mere map making or cartography. Greek philosophers and scientist were also interested in learning about spatial nature of human and physical features found on the Earth. One of the first Greek geographers was Herodotus (circa 484 - 425 BC). Herodotus wrote a number of volumes that described the human and physical geography of the various regions of the Persian Empire.

The ancient Greeks were also interested in the form, size, and geometry of the Earth. Aristotle (circa 384 - 322 BC) hypothesized and scientifically demonstrated that the Earth had a spherical shape. Evidence for this idea came from observations of lunar eclipses. Lunar eclipses occur when the Earth casts its circular shadow on to the moon's surface. The first individual to accurately calculate the circumference of the Earth was the Greek geographer Eratosthenes (circa 276 - 194 BC). Eratosthenes calculated the equatorial circumference to be 40,233 kilometers using simple geometric relationships. This primitive calculation was unusually accurate. Measurements of the Earth using modern satellite technology have computed the circumference to be 40,072 kilometers.

Most of the Greek accomplishments in geography were passed on to the Romans. Roman military commanders and administrators used this information to guide the expansion of their Empire. The Romans also made several important additions to geographical knowledge. Strabo (circa 64 BC - 20 AD) wrote a 17 volume series called "Geographia". Strabo claimed to have traveled widely and recorded what he had seen and experienced from a geographical perspective. In his series of books, Strabo describes the cultural geographies of the various societies of people found from Britain to as far east as India, and south to Ethiopia and as far north as Iceland. Strabo also suggested a definition of geography that is quite complementary to the way many human geographers define their discipline today. This definition suggests that the aim of geography was to "describe the known parts of the inhabited world ... to write the assessment of the countries of the world [and] to treat the differences between countries".

During the second century AD, Ptolemy (circa 100 - 178 AD) made a number of important contributions to geography. Ptolemy's publication *Geographike hyphegesis* or "Guide to

Geography" compiled and summarize much of the Greek and Roman geographic information accumulated at that time. Some of his other important contributions include the creation of three different methods for projecting the Earth's surface on a map, the calculation of coordinate locations for some eight thousand places on the Earth, and development of the concepts of geographical latitude and longitude (Figure 1a-1).



Figure 1a-1: This early map of the world was constructed using map making techniques developed by Ptolemy. Note that the map is organized with crisscrossing lines of latitude and longitude.

Little academic progress in geography occurred after the Roman period. For the most part, the Middle Ages (5th to 13th centuries AD) were a time of intellectual stagnation. In Europe, the Vikings of Scandinavia were the only group of people carrying out active exploration of new lands. In the Middle East, Arab academics began translating the works of Greek and Roman geographers starting in the 8th century and began exploring southwestern Asia and Africa. Some of the important intellectuals in Arab geography were Al-Idrisi, Ibn Battutah, and Ibn Khaldun.

Al-Idrisi is best known for his skill at making maps and for his work of descriptive geography *Kitab nuzhat al-mushtaq fi ikhtiraq al-afaq* or "The Pleasure Excursion of One Who Is Eager to Traverse the Regions of the World". Ibn Battutah and Ibn Khaldun are well known for writing about their extensive travels of North Africa and the Middle East.

During the Renaissance (1400 to 1600 AD) numerous journeys of geographical exploration were commissioned by a variety of nation states in Europe. Most of these voyages were financed because of the potential commercial returns from resource exploitation. The voyages also provided an opportunity for scientific investigation and discovery. These voyages also added many significant contributions to geographic knowledge (Figure 1a-2). Important explorers of this period include Christopher Columbus, Vasco da Gama, Ferdinand Magellan, Jacques Cartier, Sir Martin Frobisher, Sir Francis Drake, John and Sebastian Cabot, and John Davis. Also during the Renaissance, Martin Behaim created a spherical globe depicting the Earth in its true three-dimensional form in 1492. Behaim's invention was a significant advance over two-dimensional maps because it created a more realistic depiction of the Earth's shape and surface configuration.

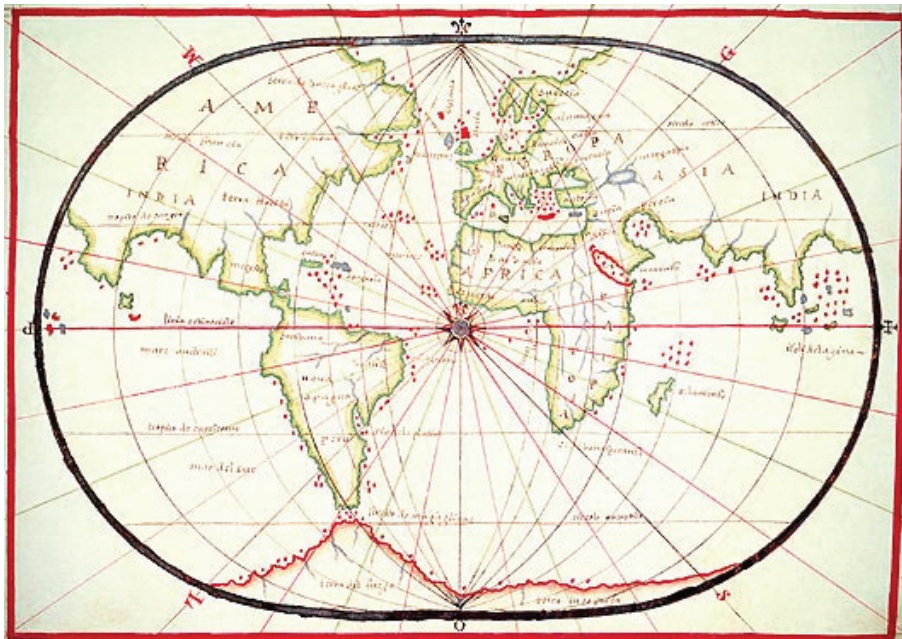


Figure 1a-2: This map was constructed by Oliva in 1560. It describes the known world at this time and suggests that North America is part of Asia. Further exploration of the world would soon reject this idea.

In the 17th century, Bernhardus Varenius (1622-1650) published an important geographic reference titled *Geographia generalis* (General Geography: 1650). In this volume, Varenius used direct observations and primary measurements to present some new ideas concerning geographic knowledge. This work continued to be a standard geographic reference for about a 100 years. Varenius also suggested that the discipline of geography could be subdivided into three distinct branches. The first branch examines the form and dimensions of the Earth. The second sub-discipline deals with tides, climatic variations over time and space, and other variables that are influenced by the cyclical movements of the Sun and moon. Together these two branches form the early beginning of what we collectively now call physical geography. The last branch of geography examined distinct regions on the Earth using comparative cultural studies. Today, this area of knowledge is called cultural geography.

During the 18th century, the German philosopher Immanuel Kant (1724-1804) proposed that human knowledge could be organized in three different ways. One way of organizing knowledge was to classify its facts according to the type of objects studied. Accordingly, zoology studies animals, botany examines plants, and geology involves the investigation of rocks. The second way one can study things is according to a temporal dimension. This field of knowledge is of course called history. The last method of organizing knowledge involves understanding facts relative to spatial relationships. This field of knowledge is commonly known as geography. Kant also divided geography into a number of sub-disciplines. He recognized the following six branches: Physical, mathematical, moral, political, commercial, and theological geography.

Geographic knowledge saw strong growth in Europe and the United States in the 1800s. This period also saw the emergence of a number of societies interested in geographic issues. In Germany, Alexander von Humboldt, Carl Ritter, and Fredrich Ratzel made substantial contributions to human and physical geography. Humboldt's publication *Kosmos* (1844)

examines the geology and physical geography of the Earth. This work is considered by many academics to be a milestone contribution to geographic scholarship. Late in the 19th Century, Ratzel theorized that the distribution and culture of the Earth's various human populations was strongly influenced by the natural environment. The French geographer Paul Vidal de la Blanche opposed this revolutionary idea. Instead, he suggested that human beings were a dominant force shaping the form of the environment. The idea that humans were modifying the physical environment was also prevalent in the United States. In 1847, George Perkins Marsh gave an address to the Agricultural Society of Rutland County, Vermont. The subject of this speech was that human activity was having a destructive impact on land, especially through deforestation and land conversion. This speech also became the foundation for his book *Man and Nature or The Earth as Modified by Human Action*, first published in 1864. In this publication, Marsh warned of the ecological consequences of the continued development of the American frontier.

During the first 50 years of the 1900s, many academics in the field of geography extended the various ideas presented in the previous century to studies of small regions all over the world. Most of these studies used descriptive field methods to test research questions. Starting in about 1950, geographic research experienced a shift in methodology. Geographers began adopting a more scientific approach that relied on quantitative techniques. The quantitative revolution was also associated with a change in the way in which geographers studied the Earth and its phenomena. Researchers now began investigating process rather than mere description of the event of interest. Today, the quantitative approach is becoming even more prevalent due to advances in computer and software technologies.

In 1964, William Pattison published an article in the *Journal of Geography* (1964, 63: 211-216) that suggested that modern Geography was now composed of the following four academic traditions:

Spatial Tradition - the investigation of the phenomena of geography from a strictly spatial perspective;

Area Studies Tradition - the geographical study of an area on the Earth at either the local, regional, or global scale;

Human-Land Tradition - the geographical study of human interactions with the environment;

Earth Science Tradition - the study of natural phenomena from a spatial perspective, This tradition is best described as theoretical physical geography.

Today, the academic traditions described by Pattison are still dominant fields of geographical investigation. However, the frequency and magnitude of human mediated environmental problems has been on a steady increase since the publication of this notion. These increases are the result of a growing human population and the consequent increase in the consumption of natural resources. As a result, an increasing number of researchers in geography are studying how humans modify the environment. A significant number of these projects also develop strategies to reduce the negative impact of human activities on nature. Some of the dominant themes in these studies include: environmental degradation of the hydrosphere, atmosphere, lithosphere, and biosphere; resource use issues; natural hazards; environmental impact assessment; and the effect of urbanization and land-use change on natural environments.

Considering all of the statements presented concerning the history and development of geography, we are now ready to formulate a somewhat coherent definition. This definition suggests that geography, in its simplest form, is the field of knowledge that is concerned with how phenomena are spatially organized. Physical geography attempts to determine why natural phenomena have particular spatial patterns and orientation. This online textbook will focus primarily on the Earth Science Tradition. Some of the information that is covered in this textbook also deals with the alterations of the environment because of human interaction. These pieces of information belong in the Human-Land Tradition of geography.

World Map



The world Ortelius' Typus Orbis Terrarum, first published 1564.[1]



A world map on the Winkel tripel projection, a low-error map projection adopted by the National Geographic Society for reference maps.

A world map is a map of most or the entire surface of the Earth. World maps form a distinctive category of maps due to the problem of projection. Maps by necessity distort the presentation of the earth's surface. These distortions reach extremes in a world map. The many ways of projecting the earth reflect diverse technical and aesthetics goals for world maps.

World maps are also distinct for the global knowledge required to construct them. A meaningful map of the world could not be constructed before the European Renaissance because less than half of the earth's coastlines, let alone its interior regions, were known to any culture. New knowledge of the earth's surface has been accumulating ever since and continues to this day.

Maps of the world generally focus either on political features or on physical features. Political maps emphasize territorial boundaries and human settlement. Physical maps show geographic features such as mountains, soil type or land use. Geological maps show not only the surface, but characteristics of the underlying rock, fault lines, and subsurface structures. Choropleth maps use color hue and intensity to contrast differences between regions, such as demographic or economic statistics.

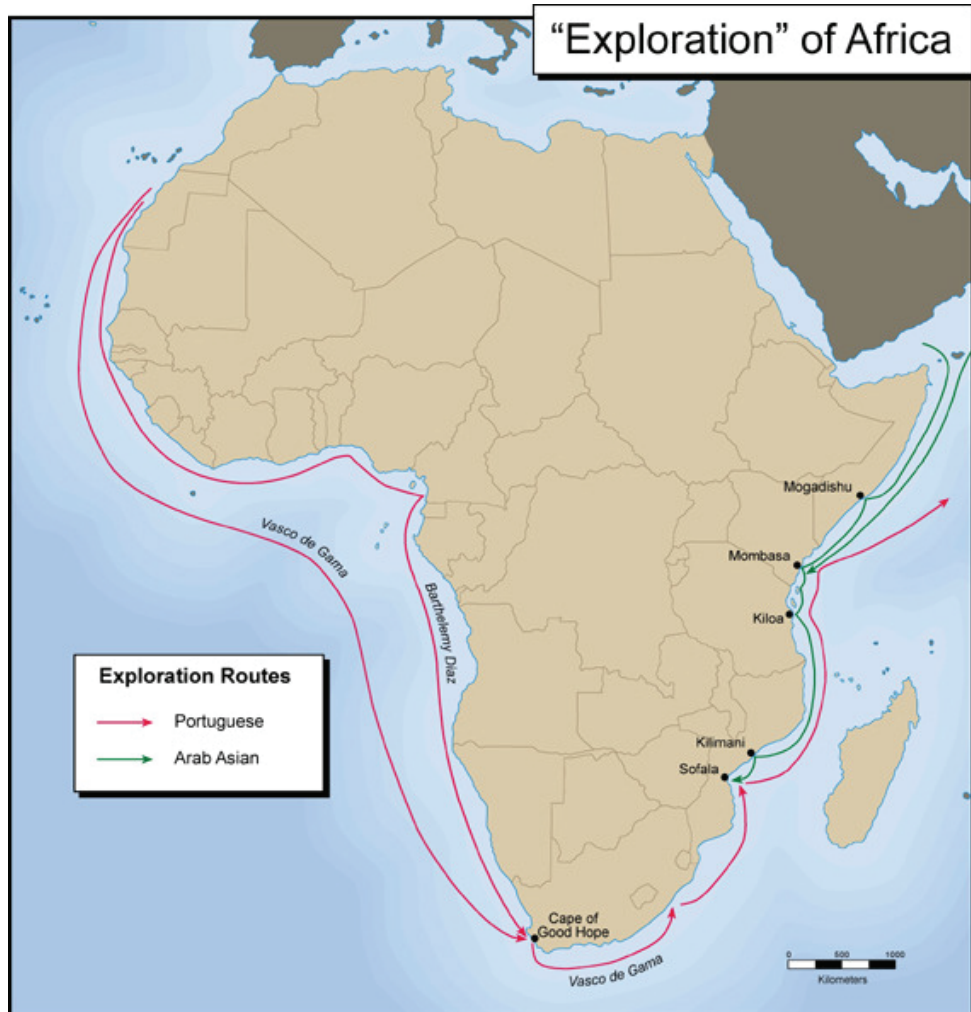
Exploration of Africa

The Beginnings of the Atlantic Slave Trade

Europeans had been involved in trade with Africa since before the Atlantic Slave Trade began. In Module 7A: Early African History, you learned that there was extensive trade in gold and salt across the Sahara Desert. Europeans had become involved in this trade and developed a strong demand for gold in their economy. However, Europeans were dependent on "middle-men" who would bring gold from the Kingdoms of West Africa across the Sahara Desert. In the 1400s, Prince Henry of Portugal began an initiative to seek out direct sea routes to gain access to the gold trade in West Africa, as well as trade in Asia. In the fifteenth century, European countries were seeking trade routes with Asia, particularly the spice islands of south-east Asia. Just as Spain sponsored Christopher Columbus in his attempt to find a sea route to Asia by sailing to the west, so Prince Henry and the Portuguese hoped to find a sea route to Asia by sailing around the

coast of Africa. What began as a quest for trade in gold and spices, ended up becoming a trade network exporting African slaves, which would continue for more than 400 years.

The first slaves brought to Portugal came in 1444 from Northern Mauritania. From Mauritania, the Portuguese moved their way down the western coast of Africa, establishing contact all the way down to the Cape of Good Hope and around to the other side of Africa. Through these contacts, the Portuguese initiated trade relations that grew into the Atlantic Slave Trade. Portugal was the first of a number of European nations who became involved in the Atlantic Slave Trade. The Dutch, French, Spanish, and British soon followed in their footsteps. See the map below to find some of the exploration routes that the Portuguese followed.



As an example of what transpired through this period of Portuguese exploration, we will briefly look at the Kongo (Congo) Kingdom. Remember that this is one of many examples and does not represent what happened in every instance. The interaction of European powers and Africans varied from region to region. In this example, you will see that what may have seemed like a diplomatic exchange of citizens in the beginning grew into a system of slave trade that devastated the Kongo Kingdom. In 1483, the Portuguese began a long-term relationship with the Kongo Kingdom (see map below to locate the Kongo Kingdom.) Portuguese explorer Diogo Cão sailed via the Atlantic Ocean down into the mouth of the Congo River. Upon reaching the Kongo Kingdom, he took Kongo emissaries back with him to Portugal, who later returned to Africa with

European soldiers, priests, and goods. This was the beginning of a strong trade relationship with the Kongo that exported slaves and ivory in exchange for European luxury goods and guns.



Although historians know that slavery existed in some places on the African continent prior to the Atlantic Slave Trade, the ways in which African slavery compared to and interacted with the exportation of African slaves across the Atlantic remains a topic of much discussion and debate. The nature and extent of slavery in Africa before the Atlantic Slave Trade is difficult to know. Many historians suggest that slavery as practiced in different areas in Africa was not the same as "chattel slavery"-seeing human beings as mere property-, which was practiced in the Americas. For example, slaves in some West African societies filled different positions in society, including positions of important responsibility; they were not restricted to hard labor. It is not easily determined to what extent the Atlantic Slave Trade fueled and even transformed the practice of slavery within Africa. Certainly this varied from region to region, and there are many regions within Africa where slavery was not even practiced. However, there is no doubt that the Atlantic Slave Trade brought dramatic changes on a global scale throughout the African continent as well as the Americas.

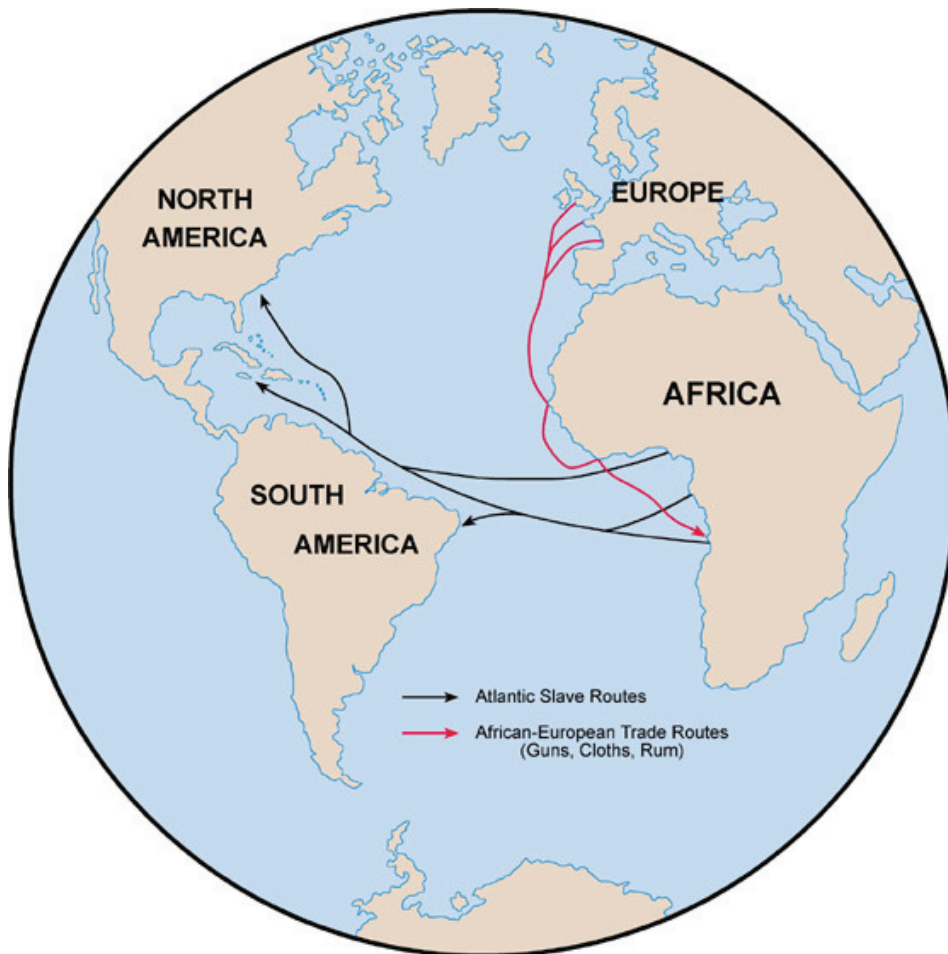
In the case of the Kongo Kingdom, a form of slavery existed prior to Portuguese contact, which the Portuguese tapped into. However, the Portuguese had a dramatic impact on the Kongo Kingdom through pressure to increase raids of neighboring peoples to capture for the Atlantic Slave Trade and the exportation of large numbers of Kongoleses over many years. The Atlantic Slave Trade fueled violence in the region, removed productive workers from the Kongo, and encouraged an economy built around slavery. Over time, the Kongo Kingdom became weaker and more dependent on Portuguese assistance.

How the Atlantic Slave Trade Operated?

The Atlantic Slave Trade essentially worked like a triangle between Africa, Europe, and the Americas. If you look at the map of the Atlantic slave trade, you will see how the route worked. Trade goods, such as guns and textiles were sent out of Europe and traded in Africa for slaves. The slaves were crammed into ships that crossed the Atlantic in order to provide labor for large plantations in North and South America, which were growing cotton, sugar cane, and tobacco. These regions of North and South America were European colonies for much of the Atlantic Slave trade and served to provide raw materials to Europe for manufacturing.

On the map below, you can see that slaves were sent from Africa not only to North America, but also to the islands of the Caribbean and the east coast of South America. Actually, the smallest number of slaves was exported to North America, as compared to the Caribbean and South America. About ½ million slaves (out of 15 million total) were sent to the southern part of the United States. Approximately half of the total slaves sent to the Americas went to the Caribbean, and about a third of them went to Brazil. Indeed, as a legacy of the slave trade, Brazil has the largest population of people of African decent outside of Africa. However, the population of slaves in the United States grew at a higher rate than it did in these other regions. Consequently, the African-American population in the United States today is second only to Brazil in the New World.

To speak about the degree of human suffering that took place during the Atlantic Slave Trade is not an easy task. Slaves were kept living in abominable conditions in dungeon fortresses along the coast of western Africa until the time that they were sent out to sea on large boats headed for the Americas. Both the slave forts and slave ships kept people in dark, dirty rooms with little to eat or drink and no room to move. They were kept in chains and left to lie on their backs on slave ships while crossing the Atlantic Ocean. This long and treacherous journey has become known as the "Middle Passage." Historians estimate that as many as 20% died while crossing the ocean, not to mention those who died in the slave forts while still in Africa. To learn more about the slave forts, visit the website <http://webworld.unesco.org/goree/> that will tell you about the Island of Goree, where many slaves were kept before being shipped off to the Americas. This and many other former slave forts can be visited today in West Africa to learn about the history of the slave trade.



The End of the Atlantic Slave Trade and Its Impact on Africa

A number of factors contributed to ending the Atlantic Slave Trade officially in the early 19th century after it had continued for over 400 years. Among these was a growing public revulsion against the slave trade. One important person in bringing about this change was Olaudah Equiano. Olaudah Equiano was born in present-day Nigeria and taken to the Americas as a slave. During his life, he was able to buy his freedom (a rare occurrence) and wrote about his experience being captured and sold into slavery. His book was published in 1789 and read throughout the Americas and Europe in multiple languages. His writing had a profound effect on public opinion on the slave trade.

In addition between 1801 and 1803, there had been a successful slave revolt in the Caribbean island nation of Haiti, which shook people throughout the Americas to realize that this system of slavery could be challenged and overthrown. Under the leadership of Toussaint Louverture, an ex-slave, in 1804, Haiti became the first black republic in the world and the first country in the Western Hemisphere to abolish slavery. To learn more about the history of Haiti link, to <http://www.discoverhaiti.com/history.htm>.

Finally, the Industrial Revolution in Europe and North America, which occurred simultaneously with the Atlantic Slave Trade, was fueling a growing demand for free rather than servile labor. In the early years of the Industrial Revolution, cheap raw materials, such as cotton, produced by slave labor in the Americas were essential, but by the 19th century continued industrial expansion was dependent on a flexible and mobile labor force. Consequently, many European and American industrialists who supported the slave trade in the 18th century changed their minds when slavery was no longer an economic benefit.

In 1807, Britain became the first European nation to ban the slave trade. France, Holland, and the United States soon thereafter passed legislation banning the slave trade. However, since Spain and Portugal did not follow this example, African slaves continued to be sent to countries in South America until near the end of the 19th century.

In an attempt to stop the slave trade, Britain dispatched war ships to intercept slave ships off the west coast of Africa. When intercepted, the freed slaves were often sent to Liberia ("Liberty") and Sierra Leone (capital city named Freetown) in West Africa, which were established by US and British anti-slavers as havens for freed slaves.

In spite of the effort to end the slave trade, slavery continued to be practiced in the Americas. The British freed slaves in their Caribbean colonies in 1833. The French abolished slavery in their American colonies soon thereafter. Slavery was not abolished in the United States until 1864. Cuba and Brazil were the last countries in the Americas to abolish the practice of slavery in the late 19th century.

The Atlantic Slave Trade had enormous negative effects on the continent of Africa. As was mentioned above in regards to the Kongo Kingdom, many parts of Africa suffered from an increase in violence, drain of people, and an economy increasingly reliant on slavery. Over four

hundred years of slave trade had transformed the African Continent from coastal regions (where most of the trading with Europeans took place) all the way to the interior of Africa (where many slaves were captured to be sold.) Despite the tremendous consequences of the Atlantic Slave Trade on Africa, Africans still continued to make important progress during this time in areas such as literacy, metal working, and textile production. However, there is no doubt that the Atlantic Slave Trade changed the face of the earth in many ways and presented a huge challenge to Africa in trying to recover from this brutal period of her history.

Atlantic Slave Trade

The enslavement of human beings by others is believed to be as old as civilization itself. Slavery and slave trade probably began with development of farming in about 10,000 years ago when farming gave people the need to force prisoners of war to work for them. However, this essay argues if it is correct to state that Atlantic Slave Trade was beneficial to both Africans and European participants.

Europeans had been involved in trade with Africa since before the Atlantic Slave Trade began. Before the Atlantic Slave Trade there was an extensive trade in gold and salt across the Sahara Desert. Europeans had become involved in this trade and developed a strong demand for gold in their economy. In the 1400s; the Portuguese began an initiative to seek out direct sea routes to gain access to the gold trade in West Africa, as well as trade in Asia. In the fifteenth century (15th), European countries were seeking trade routes with Asia, particularly the spice islands of South-East Asia. The Portuguese hoped to find a sea route to Asia by sailing around the coast of Africa. However, what began as a quest for trade in gold and spices, ended up becoming a trade network exporting African slaves, which would continue for more than four hundred 400 years that followed.

European colonists initially practiced systems of both bonded labour and "Indian" slavery, enslaving many of the Native Americans. For a variety of reasons, Africans replaced Native Americans as the main population of enslaved people in the Americas. In some cases, such as on some of the Caribbean Islands, warfare and diseases such as smallpox eliminated the Natives completely. In other cases, such as in South Carolina, Virginia, and New England, the need for alliances with Native tribes coupled with the availability of enslaved Africans at affordable

prices (beginning in the early 18th century for these colonies) resulted in a shift away from Native American slavery.

More importantly, Europeans found it advantageous to use Africans due to such reasons as many Africans had been exposed to European diseases such as small pox, and had built up some immunity to them. In addition, many Africans had experience in farming and thus could easily be taught large-scale plantation work. Furthermore, Africans-strangers to the Americas-had little knowledge of the land and had no familiar tribes and in which to hide. As a result, they were less likely to try to escape.

In about 1500s, European colonists had begun enslaving Africans in the Americas in order to meet their great demand for large numbers of people to work for cheap labour in their sugar plantations and tobacco farms in the Caribbean, and the Southern colonies of North America.

The first slaves brought to Portugal came in 1444 from Northern Mauritania. From Mauritania, the Portuguese moved their way down the western coast of Africa, establishing contact all the way down to the Cape of Good Hope and around to the other side of Africa. Through these contacts, the Portuguese initiated trade relations that grew into the Atlantic Slave Trade.

The Portuguese were the first to engage in the Atlantic Slave Trade, and others soon followed. Slaves were considered cargo by the ship owners, to be transported to the Americas as quickly and cheaply as possible, there to be sold to labour in coffee, tobacco, cocoa, cotton and sugar plantations, gold and silver mines, rice fields, construction industry, cutting timber for ships, and as house servants. Other Atlantic Slave Traders were the British, the French, the Spanish, the Dutch, and the Americans. They had established outposts on the African coast where they purchased slaves from local African tribal leaders.

The Atlantic Slave Trade essentially worked like a triangle between Africa, Europe, and the Americas and that is why sometimes it is referred to as the Triangular Slave Trade. Trade goods, such as guns and textiles were sent out of Europe and traded in Africa for slaves. The slaves were crammed into ships that crossed the Atlantic Ocean in order to provide labour for large plantations in North and South America, which were growing cotton, sugar cane, and tobacco.

These regions of North and South America were European colonies for much of the Atlantic Slave Trade and served to provide raw materials to Europe for manufacturing.

About 500, 000 slaves (out of about 15 million) were sent to the southern part of the United States. Approximately half of the total slaves sent to the Americas went to the Caribbean, and about 3.6 million of them went to Brazil.

During the 1600s, Brazil dominated the European sugar market and as a colony's sugar industry grew, so did the European colonists' demand for slaves. During the 17th century, more than 40% of all Africans brought to the Americas went to Brazil. By the time slave trade ended Brazil had received about 3.6 million African.

As England's presence in the Americas grew, it came to dominate the Atlantic slave trade. From 1690 until the nation abolished slave trade in 1807. England was a leading carrier of the enslaved Africans. By the time the slave trade ended, the English had transported nearly 10.7 million Africans to their colonies in the West Indies. A much smaller number of the enslaved Africans arrived in what is now the United States. All in all, nearly 400,000 Africans were imported to Britain's North American colonies.

Africans themselves played a role in the slave trade, by selling their captives or prisoners of war to European buyers. Selling captives or prisoners of war was a common practice among Africans and Arabs during that the Atlantic Slave Trade. The prisoners and captives who were sold were usually from neighboring or enemy ethnic groups. These captive slaves were not considered part of the ethnic group or tribe, African kings held no particular loyalty to them. Sometimes the criminals would be sold so that they could no longer commit crimes in that area. Most other slaves were obtained from kidnappings, or through raids that occurred at gunpoint through joint ventures with the Europeans. However, the fact that Africans co-operated with the Europeans does not mean that they benefited but because sometimes Africans had no choice but to co-operate.

The Atlantic Slave Trade brought dramatic changes on a global scale throughout the African continent as well as the Americas. The Atlantic Slave Trade had enormous negative effects on the continent of Africa. Many parts of Africa suffered from an increase in violence, drain of people, and an economy increasingly reliant on slavery. Over four hundred years of slave trade

had transformed the African Continent from coastal regions (where most of the trading with Europeans took place) all the way to the interior of Africa (where many slaves were captured to be sold).

In the case of the Kongo Kingdom, a form of slavery existed prior to Portuguese contact, which the Portuguese tapped into. However, the Portuguese had a dramatic impact on the Kongo Kingdom through pressure to increase raids of neighboring peoples to capture for the Atlantic Slave Trade and the exportation of large numbers of Kongoleses over many years. The Atlantic Slave Trade fueled violence in the region, removed productive workers from the Kongo, and encouraged an economy built around slavery.

In Africa, numerous cultures lost generations of their fittest members. Their young, energetic and able men and women were taken away by the Europeans and the plantation owners. In addition, families were torn apart and many of them never reunited. European slave traders devastated the African society in another way; by introducing guns into the continent. This eventually brought about conflict and warfare throughout Africa.

Africans contributed greatly to the economic and cultural development of the Europe and the Americas respectively. Africans' great contribution to the economic development of Europe was mostly labour which they provided. The plantation economies of the Americas were built on slave labour. Seventy percent (70%) of the enslaved people brought to the new world were used to produce sugar, the most labour-intensive crop. The rest were employed harvesting coffee, cotton, and tobacco, and in some cases in mines.

In order to ascertain the beneficiaries of the Atlantic Slave Trade between European and African participants, it is important therefore, to look at what Africa lost and what Europe and the Americas gained. Africa lost a lot of things such as her energetic and able men and women. Her population decreased significantly affecting its production levels. Whereas Europe and the Americas developed at the expense of the Africans (labour which they provided). Hence, the beneficiaries of the Atlantic slave trade were the Europeans and not the Africans.

In conclusion, slavery and slave trade existed in Africa before the Atlantic or the Triangular Slave Trade. It is therefore, not arguable that the Atlantic slave trade was beneficial to both

Africans and the European participants as the only Africans who benefited were the selfish chiefs who co-operated with the Europeans in the Atlantic Slave Trade.

The Trans-Atlantic Slave Trade began around the mid-fifteenth century when Portuguese interests in Africa moved away from the fabled deposits of gold to a much more readily available commodity-slaves. By the seventeenth century the trade was in full swing, reaching a peak towards the end of the eighteenth century. It was a trade which was especially fruitful, since every stage of the journey could be profitable for merchants -- the infamous triangular trade.

Why did the Trade Begin?

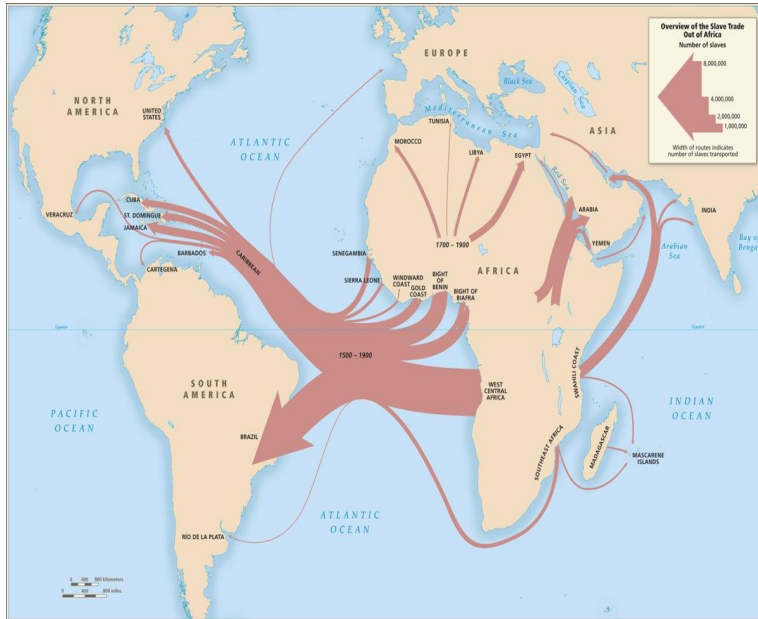
Was Slavery New to Africa?

Africans had been traded as slaves for centuries -- reaching Europe via the Islamic-run, trans-Saharan, trade routes. Slaves obtained from the Muslim dominated North African coast however proved to be too well educated to be trusted and had a tendency to rebellion.

See [The Role of Islam in African Slavery](#) for more about Slavery in Africa before the Trans-Atlantic Trade began.

Slavery was also a traditional part of African society -- various states and kingdoms in Africa operated one or more of the following: chattel slavery, debt bondage, forced labor, and serfdom. See [Types of Slavery in Africa](#) for more on this topic.

What was the Triangular Trade?



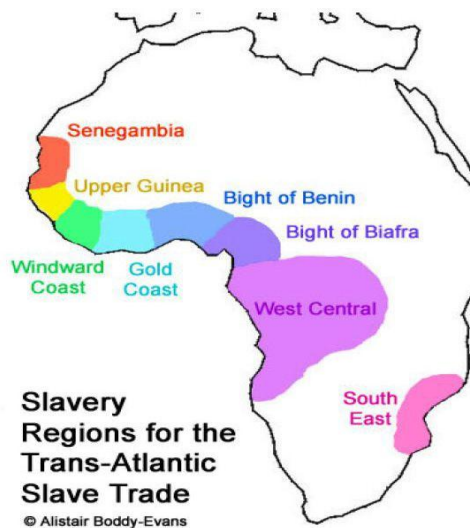
All three stages of the Triangular Trade (named for the rough shape it makes on a map) proved lucrative for merchants.

The first stage of the Triangular Trade involved taking manufactured goods from Europe to Africa: cloth, spirit, tobacco, beads, cowrie shells, metal goods, and guns. The guns were used to help expand empires and obtain more slaves (until they were finally used against European colonizers). These goods were exchanged for African slaves.

The second stage of the Triangular Trade (the middle passage) involved shipping the slaves to the Americas.

The third, and final, stage of the Triangular Trade involved the return to Europe with the produce from the slave-labor plantations: cotton, sugar, tobacco, molasses and rum.

Origin of African Slaves Sold in the Triangular Trade



Slaves for the Trans-Atlantic slave trade were initially sourced in Senegambia and the Windward Coast. Around 1650 the trade moved to west-central Africa (the Kingdom of the Kongo and neighboring Angola).

The transport of slaves from Africa to the Americas forms the middle passage of the triangular trade. Several distinct regions can be identified along the west African coast, these are distinguished by the particular European countries who visited the slave ports, the peoples who were enslaved, and the dominant African society(s) who provided the slaves.

For more on the regions where slaves were sourced see this map.

Who Started the Triangular Trade?

For two hundred years, 1440-1640, Portugal had a monopoly on the export of slaves from Africa. It is notable that they were also the last European country to abolish the institution - although, like France, it still continued to work former slaves as contract laborers, which they called *libertos* or *engagés à temps*. It is estimated that during the 4 1/2 centuries of the trans-Atlantic slave trade, Portugal was responsible for transporting over 4.5 million Africans (roughly 40% of the total).

How Did the Europeans Obtain the Slaves?

Between 1450 and the end of the nineteenth century, slaves were obtained from along the west coast of Africa with the full and active co-operation of African kings and merchants. (There were occasional military campaigns organized by Europeans to capture slaves, especially by the Portuguese in what is now Angola, but this accounts for only a small percentage of the total.)

A Multitude of Ethnic Groups



Senegambia includes the Wolof, Mandinka, Sereer and Fula; Upper Gambia has the Temne, Mende, and Kissi; the Windward Coast has the Vai, De, Bassa, and Grebo.

Expanding European empires in the New World lacked one major resource -- a work force. In most cases the indigenous peoples had proved unreliable (most of them were dying from diseases brought over from Europe), and Europeans were unsuited to the climate and suffered under tropical diseases. Africans, on the other hand, were excellent workers: they often had experience of agriculture and keeping cattle, they were used to a tropical climate, resistant to tropical diseases, and they could be "worked very hard" on plantations or in mines.

Who Has the Worst Record for Trading Slaves?

During the eighteenth century, when the slave trade accounted for the transport of a staggering 6 million Africans, Britain was the worst transgressor - responsible for almost 2.5 million. This is a fact often forgotten by those who regularly cite Britain's prime role in the abolition of the slave trade.

Conditions for the Slaves

Slaves were introduced to new diseases and suffered from malnutrition long before they reached the new world. It is suggested that the majority of deaths on the voyage across the Atlantic - the middle passage - occurred during the first couple of weeks and were a result of malnutrition and disease encountered during the forced marches and subsequent interment at slave camps on the coast.

Survival Rate for the Middle Passage

Conditions on the slave ships were terrible, but the estimated death rate of around 13% is lower than the mortality rate for seamen, officers and passengers on the same voyages.

Arrival in the Americas

As a result of the slave trade, five times as many Africans arrived in the Americas than Europeans. Slaves were needed on plantations and for mines and the majority was shipped to Brazil, the Caribbean, and the Spanish Empire. Less than 5% traveled to the Northern American States formally held by the British

Unit II Civic Education

Introduction to Civic Education;

WHAT IS CIVIC EDUCATION?

Civic Education in a democracy is education in self government. Democratic self government means that citizens are actively involved in their own governance; they do not just passively accept the dictums of others or acquiesce to the demands of others. As Aristotle put it in his *Politics* (c 340 BC), "If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be attained when all persons alike share in the government to the utmost." In other words, the ideals of democracy are most completely realized when every member of the political community shares in its governance. Members of the political community are its citizens, hence citizenship in a democracy is membership in the body politic. Membership implies participation, but not participation for participation's sake. Citizen participation in a democratic society must be based on informed, critical reflection, and on the understanding and acceptance of the rights and responsibilities that go with that membership.

Civic education in a democratic society most assuredly needs to be concerned with promoting understanding of the ideals of democracy and a reasoned commitment to the values and principles of democracy. That does not mean, however, that democracy should be presented as utopia. Democracy is not utopian, and citizens need to understand that lest they become cynical, apathetic, or simply withdraw from political life when their unrealistic expectations are not met. To be effective civic education must be realistic; it must address the central truths about political life. The American Political Science Association (APSA) recently formed a Task Force on Civic Education. Its statement of purpose calls for more realistic teaching about the nature of political life and a better understanding of "the complex elements of 'the art of the possible'." The APSA report faults existing civic education because all too often it

seems unable to counter the belief that, in politics, one either wins or loses, and to win means getting everything at once, now! The sense that politics can always bring another day, another chance to be heard, to persuade and perhaps to gain part of what one wants, is lost. Political education today seems unable to teach the lessons of our political history: Persistent civic

engagement the slow, patient building of first coalitions and then majorities can generate social change. (Carter and Elshtain, 1997.)

A message of importance, therefore, is that politics need not, indeed must not, be a zero-sum game. The idea that "winner takes all" has no place in a democracy, because if losers lose all they will opt out of the democratic game. Sharing is essential in a democratic society the sharing of power, of resources, and of responsibilities. In a democratic society the possibility of effecting social change is ever present, if citizens have the knowledge, the skills and the will to bring it about. That knowledge, those skills and the will or necessary traits of private and public character are the products of a good civic education.

Human Rights

Rights, liberty and equality are interrelated themes. It is possession and enjoyment of certain rights which makes constitutes liberty. And it is possession and enjoyment of such rights by all without any hindrance based on distinction on some artificial ground which amounts to equality. Therefore, to talk of liberty means to talk of rights and to talk of liberty for all means to talk of equality. It follows, therefore, that these three concepts – right, liberty and equality – exist together. In this unit we are, therefore, going to discuss these three concepts in turn; of course, taking note that these must be discussed in the given order since if liberty involves rights, it is just appropriate to discuss rights before liberty and since equality means liberty for all of then the discussion of liberty must be followed by that of equality.

RIGHTS

In order to live, a man must have some rights; in order to develop his personality to the best possible extent he must have some particular rights. From our social contract theory, we know that the presence of the state is the first condition of a civilized society required a set of special rights that a man must have. It is from this stand point that we are able to differentiate between the quality of governance in different states. We can determine the quality of governance by in the context of the governments relative merits and demerits in terms of upholding people's rights. The discussion centres on the fact that on one hand there is the individual who has to pattern his life according to the rules and the state on the other hand which has to ensure the due enforcement of the rules. This is so because the concept of rights rests in the liberties of individual on one hand, and in the scope of state activity on the other hand.

What are rights?

Simply stated, a right is a claim of an individual recognized by the community and the state.

An analysis of this definition would give us the following points:

- (a) Firstly, a right is a claim of the individual. That however, not every claim can be a right, because it is required that a claim should be something which is capable of universal application.

Meaning that what an individual wills should be of common interest. Thus, in asserting a claim, one should tell like randoming a public service. In other words the motivating force should be a rational consideration and not a personal caprice of the individual.

(b) Secondly, it is also required that a claim of the individual must be backed by social recognition since an individual's claim should have that public service orientation (disinterested desire) it receives social recognition. For example, an individual's claim that none should take his life, receives social recognition as every individual wills in the same direction. Thus, a recognition of the claim of this type leads to the creation of right to life. Likewise, an individuals desire that none should take away his property creates in him a sense that he should not take away the property of others. When this claim gets social recognition, it becomes right to property. Therefore, claims thus recognized are translated into rights, and its such recognition that constitutes them rights.

(c) Thirdly, and finally there is also the need for political recognition. Rights are like moral declarations, until they are protected by the state. This is so because individuals are guided by their own real wills when they think in terms of patterning their conduct according to the rules of common behaviour. However, in actual practice, they are motivated, in most of the cases by their selfish wills. The result is the violation of the system of rights. Naturally, there must be some coercive forced to insure the exercise of these rights. The state thus, translates socially recognized claim of moral rights into terms of law and thereby accords them legal recognition. It is therefore, acts like a coercive agency to percent the operation of selfish wills of the individuals.

In short we can say that rights are, therefore, three-fold in nature. They are 'ethical' when we deal with claims of the individual based on their real wills and, therefore, recognized by the community. They are 'legal' when translated into law by they state.

Kinds of Rights

Rights are of different kinds. It should be noted here that this does not entail a classification of rights in a water-tight form. This is so because of the fact that some of the specific rights overlap their categories. But for us to discuss them in a simplified way we may categorise them in the following manner:

(a) Moral Rights

These rights are the claims of the individuals based on the conscience of the community. In other words, these are the claims recognized by the good sense of the people. For instance a teacher has the moral right to be respected by his students. But the difficulty with such rights is that they cannot be enforced by the state. Their enforcement depends upon the good sense of the community. When moral rights are converted into legal rights, they become enforceable by the action of the state.

(b) Legal Rights:

Moral rights become legal rights when they are enshrined in law and for this reason, are enforceable through the courts. They are also taken as positive rights in that they are enjoyed or upheld regardless of their moral content in keeping with the idea of the law of the state or positive law. It is possible that some legal rights may remain in force for sometime in spite of being regarded as immoral.

(c) Civil Rights:

Civil rights relate to the persons and property of the individuals. They are called civil or social, as they relate to the essential conditions of a civilized life. This broad category includes a number of rights such as those relating to life, personal liberty, thought and expression, property, religion and the like. Of all civil rights, right to life is most important, since enjoyment of all other rights depends upon it. This implies that no person can take the life of another person. And not only this, a person has the right to save his life even by killing another person in case his opponent makes an attempt with the intention to kill him and he has no other ways to save himself. This is the right to self defense. So significant is the right to life that suicide is a crime. Allied to this, is the right to personal liberty. It includes right to live like a free citizen. A person cannot be detained without a proper cause and that he cannot be punished physically or economically unless he is held guilty by a court of competent jurisdiction. The trial of the accused must also be free and open. Right to think and express views falls in this category. So is the case with right to keep arms and property. In legal parlance, it is

means of equality before law and its equal protection for all. Right to religion is also a civil right.

(d) Political Rights:

These rights relate to a man's participation in the affairs of the state. This category includes the right relating to exercise of vote, fighting elections, taking public employment, supporting or opposing the government and changing it by constitutional means. Moreover, these rights enable a person to send petitions to the government for the redressed of certain wrongs, following or abandoning a particular policy, making or unmaking of a particular law, and expressing views for the creation of a health public opinion.

Democracy is regarded as the best form of government for the obvious reason that it ensures all such rights.

(e) Economic Rights:

Those rights relate to a man's relation, his engagement in a gainful employment so as to solve the problem of food, clothing and shelter. It implies right to earn livelihood by proper means. Right to work falls in this category. Allied to this is that right to rest and leisure so that a person may take relief for the sake of maintaining and increasing his efficiency. So the workers must have the right to form unions and associations for protecting and promoting their interests, they should have right to bargain freely for remunerative work and have some share in the management of the industry.

(f) Human Rights:

Human Rights constitute a modified version of what was once termed natural rights complied with certain civil rights. The concept of Human Rights has assumed a significance of its own since the formulation of the Universal Declaration of Human Rights by the Human Rights Commission and their adoption by the United Nations General Assembly in December, 1948.

We shall return to discuss the universal declaration of Human Rights later in this unit. But first of all let us discuss liberty and equality so that we do not lose track of their close connection to the concept of rights.

LIBERTY:

The discussion of the idea of liberty in its various aspects is an extension of our discussion of rights. This is so done to the fact that the theme of rights is integrally connected with the theme of liberty in that it is the provision of rights with their due enforcement by the state that ensures freedom to a citizen and thereby enables him to seek the best possible development of his personality. The purpose of the state if not confined to the maintenance of law and order or the protection of the weak against the strong, it is also concerned with the creation and preservation of that atmosphere in which an individual has the opportunity to sharpen his constructive initiative.

Real Meaning and Nature of Liberty:

More often than not the meaning of liberty is generally taken in a wrong way as it is identified with the absence of restraint and limitations. It is taken synonymous with man's rights do what he likes, like what one would do in the hypothetical 'state of nature' (the negative way of liberty). But in a correct sense, liberty means man's right to do what is worth doing. Social life is regulated by a set of principles or norms that make man's life civilized. These restraints lay down the line of distinction between good and bad, right and wrong, moral and immoral, legal and illegal. Thus viewed, liberty means man's right to do what he wants to do for the sake of making the best possible development of his personality by following a course that is good, or right, or moral, or lawful. In five, the real meaning of liberty should be understood with this point that the liberty of an individual is relative to that of others. The negative of view of liberty is not appreciated in present times. Now individual liberty is sought to be reconciled with the growing authority of the state.

Restraints are essential if the state desires to achieve the goal of public welfare. Since man lives in society, his actions have an effect on the liberty of others. There is no side of man's life which is unimportant to society, for whatever he does, or thinks may affect his own well-being which is and ought to be a matter of common concern and may also directly or indirectly affect the thought action and character of those with whom he comes into contact.

Thus as J. H. Green (Johari: 1989: 148):

The meaning of liberty in its positive aspect is that liberty is a positive power of doing or enjoying something that is worth doing or with enjoying in common with others. That since man is a social creature; his life should be regulated by certain social bonds. Liberty of the individual should be considered in relation to these norms of good will. Liberty can only be liberty for this good will; it can only be liberty for the pursuit of objects which a will presents to itself. It is, therefore, no negative absence of restraints any more than beauty is the absence of ugliness. Inhering as it does in the good will and in that will only, it is not a power of pursuing any and every object, but a power of pursuing these objects which the good will presents to itself.

As a result of the foregoing argument the meaning of liberty has come to involve within itself both the individual and social sides of man's existence. Moreover as the social life requires a network of regulations, the idea of liberty has therefore, come to have a derivative value arising ultimately from the supreme value of the moral personality acting and developing its capabilities as such. There is no relation of man to man in which man is absolutely free to act as he pleases or as it suits him.

Kind of Liberty

Liberty is a multiple concept having the following important varieties: Natural liberty, social liberty and moral liberty.

(a) Natural Liberty:

Natural Liberty implies complete freedom for a man to do what he wills. It is another name for the liberty of the words, called 'licence' by Hobbes. It means no restraint of any

kind what so ever on the doings of a man. Just as all creatures level according to their will in the world of nature, so should be the pattern of a man's life. Let a man do what he wills. As we have already stated restraints are an imperative for civilized life, the idea of natural liberty cannot prevail in a society of human beings. As a social creature man should lead a life of regulated by social restraint. Rousseau in his social contract explains this point and says that 'man is born free but because of the social contract he is everywhere in chains and that man ultimately loses, by the social contract, his natural liberty and unlimited right to everything he tried to get. But, by the same social contract, man succeeds to get, or gains, civil liberty and proprietorship of all he possesses.

(b) Social Liberty (civil)

What is really meant by liberty lies in its civil or social variety which has its ramifications in personal, political, religious, economic, national and international sphere. It is related to man's freedom in his life as a member of the social organisation. As such it refers to a man's right to do what he wills in compliance with the restraints imposed on him in the general interest. In other words, this kind of liberty consists in the rights and privileges of that the society recognizes and the state protects in the sphere of private and public life of an individual. Its sub-varieties are as follows:

(i) Personal liberty (Private liberty) personal liberty is that aspect of which the substance is mainly personal to a man's self. It is the opportunity to be fully himself in the private relations of life. This kind of liberty, consists of in three directions: personal security, not only of health and life but also of reputation. Personal freedom, especially of movement and personal property of the free use and enjoyment and disposal of all acquisitions.

(ii) Political Liberty:

This refers to the power of the people to be active in the affairs of the state. That it is integrally connected with the life of man as a citizen.

It consists in the provision for universal adult franchise, free and fair elections and freedom for the avenues that make a healthy public opinion. The existence of this kind of liberty shows that the people may curb, control and change their government.

(iii) Economic Liberty:

This pertains to the individual in his capacity as a producer or a worker whether manual or mental engaged in some gainful occupation or service. It means security and opportunity to find reasonable significance in earning one's daily bread. The individual should be free from the constant fear of unemployment and insufficiency which, perhaps, more than any other inadequacies, saps the whole strength of personality.

(iv) Domestic Liberty:

This refers to a responsible and respectable position of the wife, husband and children in the family. Freedom for the members of the family to have marriage of their choice and responsibility of the parents to seek moral and mental development of the members of their family.

(v) National Liberty:

1 This is another name for national independence. It rejects the case of colonial or imperial subjection of one nation by another. Freedom struggles are national movements to fight for national liberty.

2

3 (vi) International Liberty:

4 The idea of liberty covers the world as a whole. Thus in the international sphere, it implies renunciation of war, limitation on the production of armaments, abandonment of the use of force and pacific settlement of international disputes. So that as world becomes free. The use of force becomes irrelevant and that there is no sense in aggression if it is not an issue of national subjection in one form or another.

5 (c) Moral Liberty

This type of freedom is contained in the idealistic interpretations of Plato, Rousseau, Kant, Hegel and Green which suggested that though a person may have all kinds of freedoms, he lacks the essential quality of a human being in case he does not have moral freedom. Moral freedom lies in man's capacity to act as per his rational self. Every individual has a personality of his possible development of his personality and at the same time, he desires the same thing for others and, more than this, he pays sincere respect for the real worth and dignity of his fellow beings he is not free in the moral sense.

EQUALITY

Like liberty, equality is a theme that cannot be discussed in isolation to other related themes like fraternity and justice. As a matter of fact, the concept of equality constitutes a concomitant of the principle of liberty, on the one hand, and of justice, on the other.

(i) Real meaning and nature of equality

Equality has become like a multi-dimensional concept it appears to possess more than one meaning. The controversies surrounding it arise partly because the same term is employed with different connotations. However, in very simple terms the idea equality refers to the equality of rights and opportunities so that each member of the civilized community may have the best possible scope for the development of his personality. It obtains in so far as and only in so far as, each member of community whatever, his birth or occupation, or social position, possesses in fact and not merely in form equal chances of using to the full his natural endowments of physique of character, and of intelligence. In other words, it desires a state of life in which the strong and the weak share same privileges for the development of their personality irrespective of any artificial distinction like that of wealth, religion, colour of the skin, domicile, language, descent, sex and the like viewed thus, the idea of equality has two sides the positive and the negative.

In a positive sense, equality means the provision of adequate opportunities for all. but it does not mean simply identical treatment of for all. Since men differ in their needs and capacities and also in their efforts, they require different opportunities for their self development. The native goal of equality of opportunities is achieved only when there is an appropriate opportunity for each; what is to be equalized is not the opportunity to enter professions or to be successful in business but the opportunity to lead a good life or to fulfill one's personality.

In a negative sense, equality means no discrimination on some artificial ground like that of religion, caste, wealth, creed, domicile, descent, sex and the like. A discrimination can be made if the reason behind it is valid. For instance, very hazardous jobs cannot be given to the females. A distinction on the basis of sex in such a case would not be against the principle of equality. But discrimination on the basis of caste cannot be justified by any rational standard.

It all implies that there should be no arrangement whereby the authority of few is qualitatively more than that of the many.

One important that should be touched at this stage is the case discrimination on the basis of merit, efficiency or excellence. It is known by the name of the doctrine of the desert.

The idea behind it is that principle of equal opportunities for all should be qualified by the maxim of 'deserving'. The doors of progress must be open for all in an equal measure, but due to consideration must be given to the factor of talent or ability that a person has in comparison to others. It should be noted that natural inequalities of physical strength beauty and so on are acceptable.

(ii) Kinds of Equality

Since, like liberty, equality is a multi-dimensional concept, it has its different kinds which may be put as under:

(a) Natural Equality (Moral Equality): This implies that nature has made all men equal. The Christian thinkers have supposed this by identifying the law of nature with the law of God. They uphold the principle of natural equality of mankind as sanctioned by the Biblical injunction of the Fatherhood of God and brotherhood of man. It is important to note that the natural equality of mankind is a very noble idea which constituted one of the two foundations of democracy (the other being liberty). However, it remains an ideal since in practice men are not treated as such.

(b) Social Equalities (Civil Equality): while natural or moral equality is just an ideal, the social or civil equality is an actuality. What we have said about the real meaning of equality applies here. It implies that the rights and opportunities of all are equal so that each may have the best possible development of his personality. Its best manifestation can be seen in the world of law where we come across the principle of equality before law and its equal protection for all. The law of the land is applicable to all from the president or prime minister at the top to a constable or Watchman at the bottom. The judicial system protects the rights of all irrespective of anybody's social and economic position.

(c) Political Equality: This means the access of all to the avenues of power. All citizens irrespective of their differences in matters of religion, caste, creed, race, wealth, sex, language and the like should have equal voice in the management of public affairs, or in the holding of public offices. Thus, every adult citizen should have rights like

exercising, franchise, fighting elections, securing a public employment, opposing or supporting some official policy or activity, changing the government by constitutional means and the like. If there are severe restrictions on the freedom of franchise, thought and expression, or where such privileges are available to a very limited section of the community, there is no political equality as we could once see in the case of South Africa during apartheid regime. Political equality is increased by the degree to which democratic legitimacy is embodied in the political order.

(d) **Economic Equality:** This implies that there should be no concentration of economic power in the hands of few persons. The distribution of national wealth must be such that no section of the people becomes over-affluent to the detriment of others; no section of the community must be forced to reach the margin of starvation or economic want. There should be a specific civic minimum in the realm of economic benefits accruing to all. In a technical sense, it implies the case of the equality of portions. However, the case of economic equality has different implications according to different thinkers: The Liberals take it as equal opportunities to all in the sphere of production consumption and distribution of goods with least possible intervention of the state, to the socialists it means economic freedom to all subject to rules and regulations imposed by the state in public interest so that the rich may not exploit the poor. The markets go to the final extent of establishing a classless society in which all property would be under the control of the state and the ideal of economic equality would mean complete absence of the exploitation of man by man just by the use of economic power.

(e) **Legal Equality:** This has three implications. First, all citizens are alike in the eye of the law of the land (only the head of state may be its exception). Second, the protection of the life and property of each citizen is guaranteed by law and this facility is available to all without discrimination of any kind. Last, justice is available at low cost and without undue delay so that everyone irrespective of his social or economic position may get it according to the establishing procedure of the land. But there would be no

violation of the principle of privileges for persons belonging to different positions in the society. This implies the case of equality at equal levels. For instance the privileges of a president cannot be made equal to that of a cabinet minister. The privileges of one must be legally equal to the privileges of others if they stand at the same level.

(f) **Material or Distributive Equality:** This is also known as the equality of outcomes.

It implies that all runners finish the race in line together, regardless of their starting point and speed at which they run. No citizen should be rich enough to buy another and none so poor as to be forced to sell himself (Rousseau) Take note that this negated the principle of equality of opportunities which allows room for the display of one's merit. Rather it places the deserving and the undeserving on the same pedestal by arguing that all citizens should have equal share in the resources as well as well in their outcomes. The equality of opportunities in the inequality of the outcomes.

(g) **International Equality:**

This means that all nations of the world must be treated equally without any considerations of any nation's demographic geographical, economic or military potential. The fact that each member of that United Nations has one vote in the General Assembly represents the case of equality in the international sphere. But with the growth of internationalism, this term has acquired some more implications. It is also desired that nations must not resort to forces; they must make use of pacific means for the settlement of their disputed. Gigantic evils like those of slavery and racial segregation must disappears from the face of the earth. Above all, it implies distribution of scientific and technological achievements among all national of the world, so as to usher in a new international social and economic order.

Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a declaration adopted by the United Nations General Assembly (10 December 1948 at the Palais de Chaillot, Paris).. The Declaration arose directly from the experience of the Second World War and represents the first global expression of rights to which all human beings are respectfully entitled to. It consists of 30 articles which have been elaborated in subsequent international treaties, regional human rights instruments, national constitutions and laws. The International Bill of Human Rights consists of the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights and its two Optional Protocols. In 1966 the General Assembly adopted the two detailed Covenants, which complete the International Bill of Human Rights; and in 1976, after the Covenants had been ratified by a sufficient number of individual nations, the Bill took on the force of international law

PREAMBLE

Whereas 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,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge, Now, therefore,
The General Assembly

proclaims

This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article I

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.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right to equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote

understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein

1.5 PROTECTION OF RIGHTS

Mere conferment of rights on the citizens is not enough. What, in addition to this, is required is their proper protection. For this, the following measures are necessary:

- (a) The right of the people must be enshrined in the constitution of the state so that they have the character of fundamental rights. By doing so the state accords them constitutional protection.
- (b) Another safeguard is the rule of law. The rule of law has two essential features: first, every citizen is under the same law of the land irrespective of his social, economic or political status. Second, a person cannot be arrested without sufficient cause and he cannot be made to suffer in body or in goods unless declared guilty by a court of competent jurisdiction after a fair trial.
- (c) It is also necessary that there should be a free and honest press in the country so that the people may have a straight forward dissemination of news and views. If there is any encroachment on the rights of the people the press would highlight it and then a health public opinion may be created for the protection of their rights against encroachment of any kind.
- (d) There should be decentralization of powers. Concentration of powers creates conditions under which the rights of the people are in jeopardy. But decentralization of powers creates conditions that minimize the possibility of the abuse of power.
- (e) The existence of an independent and impartial judiciary is also necessary. If people feel aggrieved by any action of state or some other institution, they may have more the courts for the protection of their rights. It is for this reason that in democratic countries the courts are given special powers of issuing prerogative writs for the enforcement of constitutional provisions.

- (f) It is also suggested that the state should not extend its area of activity into the legitimate domain of voluntary groups and associations.
- (g) But the most important of all is the fact of eternal vigilance of the people. If the people are apathetic or indolent, their rights can never be secure.

1.6 INSTITUTIONS WHICH PROTECT HUMAN RIGHTS

1.6.0 Introduction

Following the passing of the universal Declaration of Human Rights in 1948, there is in existence various institutions, both at national and international level, which serve the purpose of protecting human rights. Examples of some of these are courts of law, the police and the army. In this study we shall take the Zambia Human Rights commission, and the International court of Justice and the international criminal court of Justice as our example and discuss them in a bit of more detail.

1.6.1: The Zambia Permanent Human Rights Commission.

The Zambian Human Rights Commission came into being in 1999 following the enactment of the Human Rights Commission Act No. 39 of 1996. The amended 1996 Republican constitution provided for the establishment of a permanent Human Rights Commission, under Article 125, following and recommendation to government by the 1993 ad-hoc Munyama Human Rights Commission, appointed to investigate and report on abuses of human rights in the second Republic (1973- 1991) and after 31st October, 1991 when Zambia reverted Multiparty state. The Human Rights Commission Act No. 39 of 1996 spells out among other things, the composition, functions and powers of the commission.

(a) Functions of the Commission

- Propose effective measures to prevent human rights abuse.

- Visit prisons and places of detention or related facilities with a view to assessing and inspecting conditions of the prisoner held in such places and make recommendations to redress exulting problems.
- Establish a continuing programme of research, education, information and rehabilitation of victims of human rights abuse to enhance the respect for and protection of human rights.
- Do all such things as are incidental or conducive to the attainment of the functions of the commission.

(b) Powers of the Commission.

- Investigate any human rights abuse.
- Issue summons or orders requiring the attendance of any authority before the commission, the production of any document or record relevant to any investigation by the commission.
- Question any person in respect of any subject matter under investigation by the commission.
- Require any person to disclose any information within that persons knowledge relevant to any investigation by the commission.
- Recommend the punishment of any officers found by the commission to have perpetrated an abuse of human rights.

The powers and functions of the commission are contained under section 9 and 10(1) respectively of the Human Rights Commission Act No. 39 of 1996.

The commission, However, has no powers to deal with cases that are:

- Before the courts of law
- Cases brought more than two years after knowing of the violation.

The commission, whose services are free, upon receipt of a verbal or written complaint from a person or group of persons or on behalf of someone whose rights have been violated, opens a file and initiates investigations.

Once investigations have been concluded, the commission informs both the parties of the outcome. In some cases, the commission endeavours to reconcile the two parties by way of mediation and conciliation and where necessary a public hearing is convened to obtain evidence from both parties.

The commission maintains close working relationships with stakeholders such as:

- Religious groups
- Trade unions/employers
- Private sector
- Traditional leaders
- Local Authorities
- United Nations Agencies and other international Human Rights organizations
- Embassies and High Commissions
- Political parties
- Civil society, NGOs/community based organizations
- Government sector through liaison committees.

Constitution

Constitutional Development in Zambia

In order to effectively analyse the current constitution-making process, it is necessary to examine history in relation to the constitutional development. This part, therefore, examines and analyses the constitutional development process in Zambia, from the pre-colonial era to the present time.

2.3.1 The Pre-Colonial Era

2.3.1.1 While pre-colonial Africa, including Zambia, did not have written constitutions, that did not mean that constitutionalism did not exist. Pre-colonial African societies operated under certain principles devised to achieve the main aim of constitutionalism, that is, limitation of power of the leaders.

The leader's decisions concerning the community were not normally made arbitrarily, but were subject to discussion and consensus. For instance, in Zambia, the king of the Barotse did not make any decisions without the advice of the Council Kuta. Thus decisions in pre-colonial Zambia were not made to suit the whims of the rulers but to satisfy the aspirations of the people. It was through this method that the foundation of the ruler's legitimacy as a government actually lay.

2.3.2 The Constitutional Framework During Colonialism

2.3.2.1 The first significant constitutional development in Zambia was the Royal Charter of Incorporation of the British South 44 Africa Company of 1889, of which Cecil Rhodes was the leader. Through this Charter, the Company was given power to obtain territories by treaties from the native chiefs, to administer the areas so obtained, and to engage in all forms of economic activity. Through treaties and concessions obtained from African Chiefs, the Company extended its influence over most of what is now Zambia, but was then

known as Northern Rhodesia.

2.3.2.2 Due to the vastness of the territory, it became difficult to administer it as one. The territory was in 1893, therefore, divided into two administrative units, namely, North-Western Rhodesia and North-Eastern Rhodesia, which were also declared British Protectorates.

2.3.2.3 By 1900, British rule had been formulated by two orders, the North-Western Rhodesia Order-in-Council of 1899 and the North-Eastern Order-in-Council of 1900. The territories were joined in 1911 as Northern Rhodesia. British South African Company rule lasted until 1st February, 1924 when control of the territory was ceded to the British Crown.

The Constitution of Northern Rhodesia constituted of the Northern Rhodesia Order in Council, 1924; the Northern Rhodesia (Legislative Council) Order in Council, 1924; and the instructions passed under the Royal Sign Manual and signed to the Governor of Northern Rhodesia. Attention was not directed at explicitly establishing a constitutional framework but an administrative structure.

2.3.2.5 Under those arrangements, executive power was vested in the Governor, legislative power and judicial power was vested in the Privy Council, High Court, Magistrates Courts and Native Commissioner's Courts.

2.3.2.6 Constitutional development between 1953 and 1962 was marked by the establishment of the Federation of Rhodesia and Nyasaland through the Order in Council of 1953. The Order specified the prerogatives of the federal and territorial governments. The Order in Council was followed in 1962 by a constitution which was designed by the British Colonial Administration for the purpose of accommodating the white settlers and some native Africans in the Council. 45

2.3.3 The Independence Constitution

2.3.3.1 Following the dissolution of the federation in 1963, a new constitution based on the Westminster model was designed at independence in 1964 as a product of negotiations between the departing colonial power and African elites. These negotiations were held in May 1964 at Lancaster House in the United Kingdom.

2.3.3.2. At that time, the interests of the African leadership were limited to acquisition of political power through political independence. The leaders were inspired by events in other African countries like Ghana, Tanzania and Kenya who had secured political independence.

2.3.3.3 The Constitution that resulted from the negotiations at Lancaster House had an entrenched bill of rights which provided that every person in Zambia, regardless of race, place of origin, political opinion, colour, creed, or sex was entitled to fundamental rights and freedoms. Those included the right to life, liberty, security, and the freedom of property, conscience, expression and assembly. The judiciary was independent from the executive. The Constitution also provided for the procedure to amend or alter the Constitution. In order to amend the Constitution, the amendment bill had to be supported by not less than two-thirds of all the members of the National Assembly. Where the amendment bill concerned any of the fundamental rights and freedoms, the bill had to be submitted to a national referendum for approval.

2.3.3.4 At Independence and up to 1972, Zambia had a multi-party system which was dominated by the ruling Party, United National Independence Party (UNIP).

The One-Party Constitution

2.3.4.1 UNIP institutionalised the One Party State in 1973. The move to a one party state was viewed as a way to prevent ethnic rivalries

and to promote national unity. It was argued 46 that the elimination of political pluralism would lead to unity and foster socio-economic development.

2.3.4.2 Another argument for the move to a one party state was that Zambia being adjacent to minority white ruled countries, Rhodesia, South West Africa, Angola and Mozambique was always at the risk of military invasion from the volatile white settler regimes. The argument was bolstered by evidence of actual invasions into Zambia by these foreign forces, resulting in loss of lives and property.

2.3.4.3 A further argument was that the independence Constitution was always viewed as a colonial vestige. It was, therefore, essential that a home grown autonomous Constitution be developed to truly convey the aspirations of the Zambian people.

2.3.4.4 In 1968, a referendum was held which gave power to the legislature to amend the constitution, with a two-thirds majority.

The Chona Constitutional Review Commission

2.3.5.1 President Kenneth Kaunda appointed the Chona Constitution Review Commission under the Inquiries Act on 30th March, 1972. The Inquiries Act allowed the President to appoint a commission of inquiry to investigate any matter, which in the opinion of the President was in public interest.

2.3.5.2 The terms of reference of the Commission were to consider and examine changes in the Republican and UNIP Constitutions; and practices and procedures of government, which were necessary to create a one-party system in Zambia.

2.3.5.3 After touring the country, and receiving submissions from the people, the Commission prepared and presented its report to Government in October, 1972. The Commission made a number of recommendations that had the effect of curtailing presidential powers. In particular, the Commission recommended that the President's

powers of detention should be limited, that a president should only serve for two consecutive five-year terms, and that UNIP should place three presidential candidates before the electorate. Government analysed the various recommendations and presented a white paper indicating which submissions the government accepted, and those that it rejected. While the basic concept of the one-party system was accepted, the government, however, rejected all the recommendations pertaining to the limitation of presidential powers.

2.3.5.4 The draft Constitution (Amendment) Bill establishing the one party rule was submitted to the National Assembly and duly enacted on 13 December, 1972. The amendment read as follows: "There shall be one political party in Zambia, namely, UNIP." The party, UNIP, therefore took precedence over all institutions in the country, Government inclusive.

2.3.6 The Multi-party Constitution

2.3.6.1 The years of one-party system in Zambia, like elsewhere in Africa, were very difficult. The economic and social development expected under one party rule failed to materialise. For example, there was widespread shortages of essential commodities and the social infrastructure such as universities, schools, and hospitals were not maintained. Inevitably, this among other reasons, led to riots and demonstrations.

2.3.6.2 Multi-lateral organisations notably, the World Bank and the International Monetary Fund which initially insisted on economic liberalisation as one of the conditions for further financial assistance to countries like Zambia, later came to a conclusion that economic liberalisation alone was not enough. Countries were expected to reform their political institutions as well. That meant putting in place constitutions that guaranteed free competition for political power and certain fundamental rights and freedoms.

2.3.6.3 Unable to resist the “winds of change” that were blowing across the continent with the collapse of communism in Eastern Europe and the Soviet Union and the end of the cold war in the early 1990s, government accepted the need for reform. 48

2.3.6.4 The most significant pressure for democratic reform came from civil society, church groups, human rights activists, students and the legal profession.

2.3.6.5 Prior to the multi-party elections in 1991, the UNIP Government amended the 1973 Constitution by deleting Article 4 to allow for the formation of opposition political parties. It also announced its intention to make comprehensive amendments to the Constitution, and, consequently, appointed the Mvunga Constitution Review Commission to receive submissions from the public.

2.3.7 The Mvunga Constitution Review Commission

The Commission toured the country extensively and obtained the views of a broad range of people on the future constitution of Zambia. Having obtained the views of the people, the Commission presented its report, containing recommendations, to the Government. The Government rejected some of the recommendations and prepared a Constitution for adoption by Parliament. Parliament being overwhelmingly controlled by UNIP, adopted and enacted the Constitution on 2nd August, 1991. The Constitution was perceived as a transitional one to meet the immediate pressures of the time.

2.3.8 The 1996 Constitution

2.3.8.1 Prior to the MMD coming into office, it undertook, once elected, to change the 1991 Constitution and replace it with one that would be above partisan considerations and reflect high goals of national interest. Thus, on 22nd December, 1993, two years after the MMD acquired power, Government appointed a Commission called the Mwanakatwe Constitution Review Commission.

2.3.8.2 Its terms of reference included recommending a system that

would ensure that Zambia was governed in a manner that would promote the democratic principles of regular and fair elections, transparency and accountability, and that would guard against the re-emergence of a dictatorial form of government. The Commission was also mandated to 49 recommend appropriate arrangements for the entrenchment and protection of human rights, the rule of law, good governance, and the competence, impartiality and independence of the judiciary. In addition, the Commission was mandated to recommend whether the Constitution should have been adopted by the National Assembly, a constituent assembly, a national referendum or other method. The Commission was also mandated to propose a suitable method of amending the Constitution.

2.3.8.3 The Commission toured the country extensively, and collected a large volume of views of the populace. The Commission made many recommendations, amongst others, that a presidential candidate must receive 50 percent plus one of the valid votes cast for him/her to be declared winner; that to achieve maximum consensus, the Constitution should be adopted through a constituent assembly attended by representatives of all political parties, and by those drawn from many segments of Zambian society, such as trade unions, women's groups, churches and many others; and that a referendum be required for subsequent amendments.

2.3.8.4 The Government in a White Paper rejected some of the recommendations of the Mwanakatwe report.

2.3.9 The Mung'omba Constitutional Review Commission

2.3.9.1 On 17th April, 2003, President Levy Mwanawasa announced the appointment of a fourth constitution review commission chaired by Mr. Willa Mung'omba. The Commission toured the country extensively, and obtained the views of the people. It then proceeded to prepare, and publish its report and a draft Constitution and submitted it to government in December, 2005.

2.3.9.2 Significantly, the Mung“omba Constitution Review Commission, while acknowledging the supremacy of the legislative powers of Parliament, recommended that a Constituent Assembly be established for the purpose of adopting proposals for the alteration of the Constitution and that the outcome of the Constituent Assembly be final and legally binding subject to the outcome of a referendum and implemented by the resolution of the Constituent

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Assembly. In particular, the Report of the Mung“omba Constitution Review Commission on page 799 states as follows:

“An overwhelming number of petitioners submitted that the Constitution should be adopted by a Constituent Assembly, a Constitutional Conference or any popular body that would represent the views of the people. The reasons advanced for a Constituent Assembly or other popular body included:

- that Parliament was not representative enough of all the various interests in the country;*
- that the formulation of a new Constitution should be more inclusive, broad-based, gender representative; and*
- that the participation of citizens should be encouraged in order to give the Constitution-making process legitimacy.*

Many petitioners observed that adoption of the Constitution through a commission established under the Inquiries Act or the Current National Assembly could easily be manipulated by the Executive.”

“Further, petitioners argued that the need to have the Constitution, which is the supreme law of the land, adopted through a broad-based representative body overrides concerns about the costs involved.”

2.3.9.3 In response to the above recommendation, the Government:

(a) observed that the Constitution of Zambia vested the legislative powers of the Republic solely in Parliament. Therefore, the recommendations of the Commission that a Constituent Assembly be established for the purpose of adopting proposals for the alteration of the Constitution and that the outcome of the Constituent Assembly be final and legally binding subject to the outcome of a referendum and implemented by the resolution of the Constituent Assembly amounted to:

(i) usurping the legislative powers of Parliament as provided for in Article 62 of the current Constitution by allowing another

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body – the Constituent Assembly, to enact legislation by making its resolution “final and legally binding, subject only to the outcome of a referendum”;

(ii) Contravening clause (1) of Article 79 which provides for alteration of the current Constitution without holding a referendum as provided for in clause (3).

(b) on the basis of the above rejected the recommendation as it was going to be expensive to hold two referenda:

(i) to amend Article 79 to enable the Constituent Assembly or any other body other than Parliament to enact legislation;

(ii) to amend the Bill of Rights after adoption of the new Bill of Rights.

2.3.10 The Establishment of the National Constitutional Conference

As a result of the impasse that arose between the Government and the Non Governmental Organisations (NGOs) on the role that Parliament would play in the enactment of a new Constitution, the Board of the Zambia Centre for Inter-Party Dialogue (ZCID) in 2007 proposed a

roadmap to the Summit of Party Presidents held on 23rd June in order to break the impasse. In particular, the Board proposed that the National Constitutional Conference be established to adopt a new Constitution and in so doing Articles 62 and 79 of the current Constitution should be adhered to. The Board proposed and the summit of the Presidents concurred that members of the NCC should be nominated by the different interest groups instead of being elected. Further, the Summit of Presidents requested the Minister of Justice to draft a Bill to give legal effect to the proposal. In that respect, the National Constitutional Conference Act No. 19 of 2007 was enacted on 31st August, 2007. 52

Governance System in Zambia;

Understanding the Meaning of Governance

Introduction

For a long time governance was commonly associated with (government) the exercise of power by political leaders. But in the 1980s the term governance re-emerged with a new meaning; now referring to something broader than government. Reference to processes and actors outside the narrow realm of government has now been included. Hence the term governance is now also used in various fields, such as economics, cultural, geography and politics. The new usage of governance does not point at state actors and institutions as the only relevant institutions and actors in the authoritative allocation of values but also focus on the role of networks in the pursuit of common goals. These networks could be intergovernmental; inter-organisational; transnational; or they could be networks of trust and reciprocity crossing the state -society divide

In this lecture We would like to introduce you to many ways in which governance is used; while ,of course, concentrating more on the term as it is used in political science, since civic education is a section of political science.

1.2 What is Governance?

What does the term governance mean? The term governance was traditionally associated with government; with the exercise of power by political leaders. The concept was not widely used in the post-second world war years; but become more widely used during the 1980s. During this period it was given a new meaning; it now referred to something broader than government. It now referred to processes and actors outside the narrow realm of government. The term governance is used in various fields such as economics, cultural geography, politics etc.; and hence the existence many types of governance. Governance can be traced back to the Greek verb '*kubernan*' (to pilot or steer) and was used by Plato with regards to how to design a system of rule. This Greek term gave rise to the medieval Latin word '*gubenare*', which has the same meaning of piloting, rule-making or steering.

In everyday usage the term governance has been considered to be synonymous with government. This can be noticed from the definition given by the concise Oxford Dictionary that: governance is 'the act or manner of governing; the office or function of governing. To govern is to rule or control with authority; to be in government'.

However, during the 1980s political scientists used the term governance to mean something distinct from government; and that it is that which includes civil society actors. Arising from this connotation governance has been defined by some writers as:

Governance refers to self-organizing, inter-organizational networks characterized by interdependence, resource-exchange, rules of the game, and significant autonomy from the state. (Rhodes, 1997:15); and Governance is the stewardship of formal and informal political rules of the game. Governance refers to those measures that involve setting the rules for the exercise of power and setting conflicts over such rules. (Hydel, 1999:185).

These are examples of the many definitions of governance that you will come across as you peruse the literature on governance. As you will notice that the core of these definitions is that the new use of the term governance does not only point at state actors and institutions as the only relevant institutions and actors in the authoritative allocation of values. They focus on the role of

networks in the pursuit of common goals. Such networks could be intergovernmental or inter-organisational; transnational or of trust and reciprocity crossing the state-society divide.

In short I would say that although, the terms government and governance are often used interchangeably, they do not mean one and the same thing. Governance is the process by which we collectively solve our problems and meet our society's needs; while government is the instrument we use in governance processes. Governance is about processes rather than institutional structures (Kandondo 2005:4). And that as aptly explained by Olowu and Wunsch:

Governance means developing and operating the regimes or the fundamental (constitution) rules that structure the relationships among the populace in the management of their public affairs. These rules may be formal or informal and are in fact usually both. Each level at which governance is intended to occur must be understood as a set of rules that do or do not sustain the behaviour and relationships necessary for it to be effective and sustained. When they are looked at comprehensively, they create structures of permissible and forbidden actions, and assets of incentives and disincentives that structure the pattern of governance that occurs among people at the grassroots (Olowu and Wunsch, 2004:4).

And as Leach and Percy-Smith((Leach and Percy-Smith 2001:). have aptly observed:

Governance involves building consensus, or obtaining the consent or acquiescence needed to carry out a programme in an arena where many different interests are in play. Governance is a both multi-agency and multi-level process; it involves a wide range of organizations. This means that governance not only includes central government departments, local government or other public authorities but also quasi-public bodies, the voluntary sector, supranational organizations, community groups and even the private sector in so far as its activities fall within what might be considered the public domain

Summary

- The term governance refers to the exercise of authority within a given sphere.
- Although, sometimes, the terms governance and government are used interchangeably, governance is the process by which we collectively solve our problems and meet our society's needs; while government is the instrument we use in governance processes.
- Governance involves building consensus, or obtaining the consent or acquiescence needed to carry out a programme in an arena where many different interests are in play.
- Although the concept governance is applied to many situations in which no formal political systems can be found, it still implies the existence of a political process.
- Governance is both multi-agency and multi-level; it reflects or is concerned with, in part, the growing complexity and fragmentation of government, as well as its increasingly multi-layeredness.
- Governance involves a wide range of organizations, by no means all of which are conventionally classified as 'government'. Thus governance not only includes central government departments, local government or other public authorities but also quasi-public bodies, the voluntary sector, supranational organizations, community groups and even the private sector in so far as its activities fall within what might be considered the public domain.

1.3 Forms of Governance

Is there a relationship between Governance and Politics?

In order for us to see that there are different forms of governance, we must first of all understand the differences and relationships between governance and politics. Some scholars suggest that there should be a clear distinction between the concepts of governance and politics just as there is the politics -- administration dichotomy

What is Politics?

In its most basic form, politics consists of "social relations involving authority or power". In practice, the term refers to the regulation and government of a nation-state or other political unit, and to the methods and tactics used to formulate and apply government policy. However, although the term is generally applied to behavior within governments, politics is observed in all human group interactions; including corporate, academic, and religious institutions. Therefore, in short, Politics is a social human activity involving two or more people; it often involves conflicts and resolution of such conflicts. Politics, therefore, involves processes by which a group of people with initially divergent opinions or interests reach collective decisions generally regarded as binding on the group, and enforced as common policy.

Governance, on the other hand, conveys the administrative and process-oriented elements of governing rather than its antagonistic ones. This distinction is sometimes questioned by scholars of governance practice and theory, who argue under the premise that both 'governance' and 'politics' involve aspects of power. However, it is this distinction which helps us to see different ways in which governance occurs. It also helps us see that the relationship between politics and governance is that the exercise of power by politicians is facilitated by governance processes.

Basically, governance occurs in three broad ways; and these three modes of governance are often presented in terms of hierarchy, markets, and networks.

1. Hierarchy: through top-down methods that primarily involve governments and the state bureaucracy,
2. Markets: the use of market mechanisms where market principles of competition are employed to allocate resources while operating under government regulation and
3. Networks: through networks involving public-private partnerships (PPP) or with the collaboration of community organizations.

For any state or organization one of these three modes will be outstanding; or there may exist a combination of two or all three. It is the examination of the application of these modes that helps say that governance is democratic(fair) or undemocratic(unfair).Governance may also be seen to be characterized by monocentricity or polycentricity.

MONOCENTRICITY	POLYCENTRICITY
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• Centralized executive Power • Central State sovereign • Hierarchical Principles Used mainly used for the provision of Public services. • State dominates economy and society • Plebiscitary key attributes of democracy • Limited or delegated Control of state institutions by the citizens • Democracy and development all prompted from the top downwards.	• Nested Institutions of concurrent power centres. • Sovereignty in people and their institutions • Overlapping problem-solving Areas. • State, Economy and society are mutually interdependent Institutional Actors • Self governance Key attributes of democracy. • Conditioning Rules specify commitments and constraints of all organizations • Top-Down, Bottom Up and Lateral learning.
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A democratic(fair) governance implies that these mechanisms function in a way that allows the executives (the "agents") to respect the rights and interests of the stakeholders (the "principals"), in a spirit of democracy. We shall later on come back to discuss in detail the principal –agent problem when we start topic on actor in governance

Itemized bellow are some examples of some forms of governance:

1. Democracy (literally "rule by the people", from the Greek *demos*, "people", and *kratos*, "rule") Democracy is a form of governance in which rulers are held accountable for their actions in the public realm by citizens acting indirectly through the competition and cooperation of their elected representatives. There are many types of democracy. The specific form democracy takes is contingent upon a country's socioeconomic conditions, entrenched state structures and policy practices. While the term *democracy* is typically used in the context of a political *state*, the principles are also applicable to other groups andFor democracy to exist the following conditions must be present:

- Control over government decisions about policy is constitutionally vested in elected officials.
- Elected officials are chosen in free, frequent and fairly conducted elections.
- Practically all adults have the right to vote in the election of officials.
- Practically all adults have the right to run for elective offices in the government.
- Citizens have the right and freedom to express themselves.
- Citizens have a right to seek out sources alternative of information.
- Citizens have also the right to form relatively independent associations or organizations.
- Popularly elected officials must be free to exercise their constitutional powers.
- The polity must be self governing.

2. Local Governance The term local governance, as has been defined by Olowu and Wunsch(2004.), refers to a :rule- governed process through which residents of a defined area participate in their governance in limited but locally important matters; are key decision makers in determining what their priority concerns are, how they will respond to them; and what and how resources will be raised to deal with those concerns; and are the key decision makers in managing and learning from those responses. Representatives of these local residents may and frequently will perform these functions as agents of those people, but they remain accountable to (and removable by) the people included in the local regime through procedures specified by law, their choices and limits are

structured through rules determined by the larger political system of which they are a part.

3. Global governance can simply be defined as the management of global processes in the absence of global government. It is the collective efforts to identify, understand, or address worldwide problems that go beyond the capacity of individual states to solve. Global governance, therefore, refers to a system-wide structure that both allows and constrains the behavior of actors in interdependent relationships in the absence of an overarching political authority. Thus, global governance may be defined as ; the complex of formal and informal institutions, mechanisms, relationships, and processes between and among states, markets, citizens and organizations, both inter- and non-governmental, through which collective interests on the global plane are articulated, rights and obligations are established, and differences are mediated.

Global governance is neither world government, and even less democratic globalization. In fact, global governance would not be necessary, were there a world government. Domestic governments have legitimate monopolies on the use of force - the power of enforcement. Global governance refers to the political interaction that is required to solve problems that affect more than one state or region when there is no power of enforcing compliance. Problems arise; networks of actors are constructed to deal with them in the absence of an international analogue to a domestic government. This system has been termed disaggregated sovereignty.

Improved global problem-solving need not involve the creation of more powerful formal global institutions. It does involve creating consensus on norms and practices. One such area that is currently under construction is the creation and improvement of accountability mechanisms. For example, the UN Global Compact brings together companies, UN agencies, labor organizations and civil society to support universal environmental and social principles. Participation is entirely voluntary, and there is no enforcement of the principles by an outside regulatory body. Companies adhere to these practices both because they make economic sense, and because stakeholders (especially shareholders) can monitor their compliance

easily. Mechanisms such as the Global Compact can improve the ability of impacted individuals and populations to hold companies accountable.

4. *Corporate Governance*: Corporate organizations often use the word *governance* to describe the manner in which boards or their like direct a corporation, and laws and customs applying to that direction.
5. *Information technology governance*: The term *governance* also occurs in industry—especially in the information technology (IT) sector.
6. *Project Governance*: This refers to processes involved in the execution of any given project

Measuring Governance Quality

What is Good Governance?

The terms governance and good governance are increasingly being used in development literature. Governance, as a process, may operate in an organization of any size: from a single human being to all of humanity; and it may function for any purpose, good or evil, for profit or not. A reasonable or rational purpose of governance might aim to assure that an organization produces a worthwhile pattern of good results while avoiding an undesirable pattern of bad circumstances. Governance, thus, describes the process of decision-making and the process by which decisions are implemented (or not implemented). Hereby, public institutions conduct public affairs, manage public resources, and guarantee the realization of human rights. Good governance accomplishes this in a manner essentially free of abuse and corruption, and with due regard for the rule of law. Good governance defines an ideal which is difficult to achieve in its totality. However, to ensure sustainable human development, actions must be taken to work towards this ideal.

Major donors and international financial institutions, like the IMF or World Bank, are increasingly basing their aid and loans on the condition that reforms ensuring good governance are undertaken. Good governance can be understood as a set of 8 major characteristics:

1. participation,
2. rule of law,
3. transparency,
4. responsiveness,
5. consensus orientation,
6. equity and inclusiveness,
7. effectiveness and efficiency
8. accountability.

These characteristics assure that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making; they assure Protection of Human Rights.

1. Participation: Participation by both men and women. Participation could be either direct or through legitimate intermediate institutions or representatives. Participation also means freedom of association and expression on the one hand and an organized civil society on the other hand.
2. Rule of law: Good governance requires fair legal frameworks that are enforced impartially. Full protection of human rights, particularly those of minorities. It also means independent judiciary and an impartial and incorruptible police force.
3. Transparency: Decisions taken and their enforcement are done in a manner that follows rules and regulations. Information is freely available and directly accessible to those who will be affected by such decisions and their enforcement.

4. Responsiveness: Institutions and processes try to serve all stakeholders within a reasonable timeframe.
5. Consensus orientation: Need of mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. It also requires a long-term perspective for sustainable human development and how to achieve the goals of such development.
6. Equity and inclusiveness: Ensuring that all members of society feel that they have a stake in it and do not feel excluded from the mainstream. This requires all groups, and especially the most vulnerable to have opportunities to maintain or improve their well being
.
7. Effectiveness and efficiency: Processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. It also means sustainable use of natural resources and the protection of the environment.
8. Accountability: Governmental institutions as well as the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. In general organizations and institutions are accountable to those who will be affected by decisions or actions.

For example, there is good governance where members of a committee, with a vested interest in a topic being discussed at committee, absent themselves from the discussion and not attempt to exert influence.

For quite some time, Policymakers generally relied on personal experience or opinion as evidence to assess the quality of governance, but such information was often misleading and incomplete. As a result there arose questions on how could governments and civil society best encourage institutional change by developing and applying a systematic approach to measuring governance, its determinants, and its consequences. The world Bank, in response to this has come up with Bench marks for use in measuring Governance quality. These attributes in two categories: 1. Country policy Index Assessment(CPIA Index) and 2. Governance Matters.

1. Country policy Index Assessment(CPIA Index)

- Economic Management: management of inflation and macroeconomic imbalances, fiscal policy, management of public debt(external and domestic), management and sustainability of the development programme.
- Structural policies: trade policy and foreign exchange regime, financial stability, financial sector depth, efficiency and resource mobilisation, competitive environment for the private sector, factor and product markets; policies and institutions for environmental sustainability.
- Policies for social inclusion/equity: gender; equity of public resource use; building human resources; social protection and labour; monitoring and analysis of poverty outcomes and impacts.
- Public sector Management and institutions: property rights and rule-based governance; quality of budgetary and financial management; efficiency of revenue mobilisation; quality of public administration; transparency, accountability and corruption in the public sector.

2. Governance matters

- Voice and Accountability: the extent to which citizens of a country are able to participate in the selection of governments
- Political stability and absence of violence: the likelihood that the government in power will be destabilised or overthrown by unconstitutional and/or violent means, including domestic violence and terrorism.
- Government effectiveness: the quality of public service provision, the quality of bureaucracy, the competence of civil servants, the independence of the civil service from political pressures, and the credibility of the government's commitment to policies:
- Regulatory Quality: the incidence of market unfriendly policies such as price controls or inadequate bank supervision and the burdens imposed by excessive regulation in areas such as foreign trade and business development.
- Rule of law: the extent to which agents have confidence in and abide by the rules of society.
- Control of Corruption: the limitation of the extent to which public power is exercised for private gain.

1.5 Factors Affecting Governance

1.5.1 Preamble

Good governance and good social outcomes are mutually reinforcing; as are poor governance and poor social outcomes; good governance leads to increases in income, decreases in poverty, and improvements in social indicators such as literacy or infant mortality. Good social outcomes in turn support good governance. Low levels of education and high levels of inequality and unemployment contribute to lawlessness and poor governance. Progress on social outcomes contributes to good governance, which in turn helps create a good environment for households and firms to save and invest, leading to further social gains. Poor social outcomes contribute to weak rule of law and governance more generally, creating a poor environment for savings and investment, and hence stagnation (or backtracking) on incomes and social indicators.

Some studies of the Factors(determinants) of governance suggest the following points of intervention for policy makers and administrators to take into consideration:

1. Poverty, inequality, and unemployment.

Poverty, inequality, and unemployment lead to a breakdown in the rule of law. This result should come as no surprise. Prevalence of poverty, inequality, and unemployment reflect the exclusion of large numbers of people from any benefits of economic development. The excluded have nothing to gain from following the “rules of the game,” when the game is not benefiting them (Trouillot, 1999). A number of studies have shown that poverty contributes to the breakdown of the rule of law in several dimensions: increasing the probability of civil war and political violence, and contributing to “common crime” as well. Inequality and unemployment, on the other hand, appear to affect primarily common crime. Lederman, Loayza, and Menendez (1999) have shown that the homicide rate is affected by the degree of income inequality and by the extent of unemployment.

2. Urbanization and rural development.

The combination of slow growth, high unemployment, and a high degree of urbanization is particularly volatile, and leads to high rates of homicide and crime more generally. To some extent the degree of urbanization is a natural phenomenon that reflects a country's history, geography, and level of development. But urbanization is also affected by government policies, in particular the extent to which the government has invested in rural development. If the government neglects services in the rural area, this creates a class of uneducated, poor people with incentives to move to the cities that have been favored by policies and services. It is in these over-crowded cities with high unemployment that the worse problems of lawlessness in the developing world are encountered.

3. Education.

Education has a positive effect on the rule of law. Education is a critical vehicle for socializing people to the rules and norms of society. It lays a foundation for their participation in the economy and in the political arena. However, it should be stressed that what is important is actual educational attainment. Some countries spend considerable public resources on education but achieve relatively little in terms of raising the educational level of the population. The efficiency of government spending on education is at least as important as the amount of public spending.

4. Gender inequality. Participation of women in government leads to more effective government and lower levels of corruption. There has been a lot of anecdotal evidence to this effect (recently the police chief in Mexico City started a campaign to get more women in the police force on the grounds that they are less susceptible to bribery). Dollar, Gatti, and Fisman (forthcoming) show that there is more to this than mere anecdotes. Countries with greater female political participation (as evidenced by a higher percentage of women in parliament) have less corruption, after controlling for a range of other factors.

5. Trade openness.

Countries that are more open to foreign trade are also less corrupt, other things equal (Gatti 1999). While some trade barriers may be well-intentioned policies, they nevertheless provide extensive opportunities for illegal payments. Countries with relatively strong trade protection usually have a high degree of differentiation in the tariff code: that is, some imports are taxed at much higher rates than others. This differentiation creates obvious opportunities for corruption. In many cases there may be legitimate uncertainty about the tariff category into which a particular product should be put, and an easy way to settle the issue is a side payment to ensure that the product is put into the lower tariff category. More generally, laws which leave a lot of discretion to government officials invite high levels of corruption. These could be laws on trade or foreign investment, or on basic government spending. In the case of Jamaica, for example, there is a lot of government discretion over the disposition of crown properties, which can lead to inefficiencies and corruption in the regime for direct foreign investment.

6. Decentralization.

Countries with a heavily *centralized* government system tend to be more corrupt (Fisman and Gatti 1999). The logic of this finding is that unnecessary centralization puts the decisions about public services far away from the citizens, and makes it more difficult to have good accountability. This problem is especially acute in very large countries that are centralized. For many public services (education, local roads), decentralized control is more efficient and likely to produce the most effective governance.

7. Leadership

- Capabilities of leadership. Do the leaders have leadership qualities and skills?
- Fear of change. Is the leadership ready to accept change? Are leaders liberal or conservative?
- Fear of more control by stakeholders(principals). Are leaders receptive to criticism(dissent). i.e. ready to take the views of stakeholders into consideration?

- Fear of a more involved citizenry. Are citizens involved in decision making?
- Fear of taking up more responsibilities- is the leadership ready to face new challenges?.
- Style or model of leadership- is it charismatic- traditional- legal rational?

8. History

- Is the country's background that of a communist tradition of hierarchical(top down as opposed to bottom up/top down/lateral) style?
- Is the country's background that of a war-torn, religious. Peaceful, democratic; republic or monarchy, chiefdoms etc.?

9. Culture

- What is the level of understanding of democracy in the society ?
- What is the general image of the leadership in the public?
- Is there a volunteer culture?
- Is there a philanthropic culture?
- What is the level of Individual motivation and attention to group needs.?

10. Typology.

What type of a state is it? Colonial, Neo-colonial or imperial power ?

GOVERNANCE IN ZAMBIA

GOVERNANCE IN PRE-COLONIAL AND COLONIAL ZAMBIAN SOCIETIES

Governance in Pre-colonial Zambia

Governance in Precolonial Zambia varied depending on the group of people being considered because precolonial Zambian society comprised of many peoples who were culturally different from each other and in many cases, of different origins, as we shall see later in this batch, when we discuss pre-colonial states (Kingdoms) of pre-colonial Zambia. However, it is imperative for you to take note that despite such diversity such pre-colonial peoples share certain characteristics

of socio-economic organization. It is therefore important for us to discuss such characteristics before we go on to discuss governance among precolonial states. Janet Bujra (Bujra 2000: P225) in her discussion of precapitalist societies itemized and described such characteristics as follows:

1. These societies were not organized to produce a surplus above comfortable subsistence requirements. There was no pressure to maximize productive activity above what could be consumed in everyday life.
2. Such societies were relatively egalitarian, since no surplus – appropriating class had risen. However, this egalitarianism did not always include women. Although women were almost always the major producers of daily food, they were often excluded from political life and it was men's activities that were more publicly valued.
3. Everywhere kinship provided the framework for society as a whole, and in particular it validated the forms of co-operation which ensured people's livelihoods. There were many variations upon this theme: some peoples emphasizing descent through the father, others organized into networks of co-operation through the female line, others drawing equally on both. These systems of kinship were linked to rules of marriage, residence and patterns of inheritance.
4. Since co-operation was essential in producing the basic subsistence, various devices existed to enhance the unity of the co-operating group (myths and ritual, political leadership, etc) and to punish those who failed to conform (ridicule, sickness by ancestral ghosts, etc). These were not communities held together by political coercion. Their lack of authoritarian structures made them pathetically vulnerable to the more technologically advanced and predatory state-organized societies.

In my view Bulra's four (stated above) common characteristics are typical of the situation in the pre-colonial people's of Zambia. However, though such groups differed in many cultural aspects they had also certain similarities for example, they all spoke Bantu languages. The political organization of Zambia. Pre-colonial peoples varied greatly; their organization ranged from clans, chiefdoms, to tribal kingdoms. Ascent to power was based on either matrilineal (tracing descent mainly through women e.g the Bemba), patrilineal (tracing descent through men e.g the Chewa) or no special emphasis on anyone line of descent, the Lozi, for example.

Andrew Roberts, (Roberts; 1973: 73) ably described these pre-colonial political arrangements and thus wrote:

We may suppose that over a period of several of hundred years until the eighteenth century, Zambia was settled by various groups of migrants from the Southern Congo, some of which established chieftainships. The resulting patterns of cultural differences and similarities, and of political organization, led to groups identifying themselves as tribes. The political organization of Zambia's tribes varied greatly. Some indeed had no chiefs at all, like the Tonga in the far South, who lay beyond the main area of settlements and influence from the Congo. 'Congolese' chieftainships themselves varied greatly in scale and importance. Some chiefs were respected primarily as leaders in ritual and had little real political or military power. In some tries, the chiefs belonged to different clans and even where they belonged to the sameone, as among the Bisa, they often independent of one another. At the beginning of the nineteenth century there were only three large-scale political units in Zambia, and they were located in three types of geographical environments. There was the Bemba system of chieftainships, on the broad plateau in the north-east between the Luapula and Luangwa valleys. There was the Lunda kingdom of Kazembe in the Luapula valley itself. And there was the kingdom of the Lozi, based on the flood plain on the upper Zambezi in the far west; and the Ngoni kingdom in the east. The histories of these kingdoms provide the main threads for studying governance in pre-colonial Zambian society.

From the foregoing it can be noticed that pre-colonial Zambian society had not unitary state as is in existence in Zambia today. Instead there existed several small states' (chieftainships, kingdoms or simply groupings based on clans). At that time these societies were illiterate and that could not put down written rules. Therefore, their constitutions' were based on traditional practices and mostly informal rules.

SOME PRE-COLONIAL STATES (KINGDOMS)

1. The Bemba kingdom established a political system consisting of a number of territorial chieftainships held by different lineages of and single royal clan except for the paramount, the Chitimukuluship, which had its own territory in the hart of the Bemba country. All

royal lineages competed for succession to the Chitimukuluship. This later changed when one royal lineage retained the paramount and extended its powers by creating new chieftainships for its own members. This power strengthening was furthered by numerous conquest of the neighbouring tribes; and resulted in formation of centralized power systems. The Bembas intermarried with the conquered groups and thus formed a bigger integrated grouping.

2. The Lunda of Kazembe in the Luapula valley established a conquest state with clear divisions between rulers and the ruled. Although the Lunda adopted their subjects language, a form of Bemba they remained culturally and socially distinct. Kazembe had contacts with Portuguese in Angola who gave him guns, and also traded with Arabs on the east coast.

3. The Lozi kingdom under the Litunga was a multi-tribal kingdom; There was a clear distinction between the 'true Lozi; who lived in the flood plain and the various tribes who lived in the surrounding woodland areas. However, the true Lozi was not an exclusively governing class; there was a gradual assimilation of all subjects of the Lozi king into a larger Lozi culture. The Lozi were cattle raiders. They raided tribes such as the Tonga's and illa for cattle and slaves. The Lozi used slaves for communal labour at home and not for sale.

4. The Ngoni under Mpezeni established a kingdom in what is today Eastern Province of Zambia. The Ngonis were migrants from South Africa running away from Shaka Zulu empire. They settled among the Chewa people one of the tribes in the eastern province where they found a long established Mkanda chieftainship. The Mkanda state seemed to have been loosely organized and offered little resistance to the Ngoni warriors who were very effectively trained warriors from the Shaka Zulu military discipline. The Ngoni Adopted the Local language, Nyanja, but retained their customer way of life. They raided for cattle to increase their herds and for captives to increase their armies. They had little use for trade. Like the Lozi, the Ngoni did not sell slaves but just put them to work in the Ngoni community.

2.2 GOVERNANCE IN COLONIAL ZAMBIA

In the 19th century, pre-colonial Zambian society entered a new era of governance; the colonial rule. As elsewhere in Africa, colonial rule had two major effects (Roberts 1973: P 154): First, it continued the extension of contacts with the outside world, so much that tribal economies became involved in the economy of the world at large. And second colonial rule, by imposing a single government over the territory it established, drew together the various peoples living within it into a larger unity. It is this progressive unification which subsequently resulted into one unitary Zambia state.

Before we proceed to discuss governance under colonial rule in Zambia; let us first of all, let us first explore the following concepts: colonialism, capitalism, colonization, imperialism and monopoly capitalism which are key to our understanding of governance in the colonial era:

- (a) Capitalism: a system of production of goods and services for market exchange (rather than consumption by their producers) in order to make a profit. Here, social relations between capital and labour are that there is the capitalist class or bourgeoisie (owners of the means of production) and the working class or proletariat (owners solely of their own labour power or ability to work)
- (b) Monopoly capitalism: a stage in the development of capitalism dominated by giant corporations, each of which controls a relatively high proportion of the local or world market for its products. This implies that instead of simple price competition between small independent producers, there is greater importance for finance and investment. Competition between large corporations each with monopoly control in different areas takes the form of competition for finance, for sources of raw materials and for profitable investment opportunities.
- (c) Imperialism: A general system of domination, by a state or states, of other states, regions or the whole world. Political subjugation through colonialism is one form this domination might take. Imperialism thus, encompasses different kinds of indirect rule (control)

- (d) Colonialism: This is the political control of peoples and territories by foreign states, whether accompanied by significant permanent or not, colonization therefore, refers to the settlement and imposition of colonial rule by a foreign group of people and its state.

STAGES AND DEVELOPMENT OF COLONIALISM:

Before considering colonialism in pre-colonial Zambia, it is essential that the development of colonialism in general be briefly discussed. This will enable us to trace some key connections starting from the sixteenth century to the 19th and twentieth centuries when it reached Zambia. Henry Bernstein identifies three stages as follows:

- (a) The Crisis Feudalism

As far back as the sixteenth century, there arose motivation forms and

cumulative intensity of the expansion of Europe; and these were closely linked to the crisis of feudalism (Bernstein 200: p. 245). This is the stage of transition from feudalism to mercantilism. Bernstein explains that one aspect of crisis in the old order was a transition from one kind of commodity economy, controlled and constrained by the power of landowning aristocracies, to another that was being initiated by increasingly independent groups of merchants based in the towns. These merchants encouraged the development of urban production (craft, simple manufacturing) and exploited the weakening control of feudal lords over the agrarian economy and its peasant producers. The late stage of feudalism was marked by dynastic wars for sovereignty within and between existing political territories and the emergence from them of new states confronting the effects of the massive costs of continuous military expeditions, the disruption of the agrarian economy, and a series of peasant uprisings. The need of these states for further sources of revenue stimulated the search for, and seizure of, the wealth of other societies. The agents of this wave of expansion were explores, mercenaries and merchant adventures. In the sixteenth century systematic colonial rule was only imposed in the Caribbean and Latin America.

(b) Merchants, slaves and plantations.

In the course of the seventeenth century a different kind of European expansion was added to the Spanish pursuit of treasury by plunder and mining in the west, and to merchant – adventurer trade in luxury items from the east. There came up new forms of settlement and trade; which were exemplified by British interests in North America and British and Dutch activity in the Caribbean; linked more directly with the development of manufacturing and the transition to capitalism in Europe. In short, British colonization of North America and the Caribbean initiated a new kind international trade linking the systematic large scale production of raw materials for manufacturing in Europe, the development of markets for European goods in the colonies, and also for several centuries, the procurement of from Africa of slaves labour for plantations production. The principal destination for slaves was the sugar plantations of coastal Brazil. The Dutch played a leading role in the spread of slave production to the mainland coast and islands of the Caribbean, to meet the demand of by merchants and sugar refiners in Holland, while the British developed the slave plantation system of what is now the Southern USA.

In the late seventeenth century, there was a relative decline in international trade and the fortunes of European merchant companies. This was due to turbulent events in Europe, including dynastic wars and a new type of mercantilist trade war conducted principally at sea by armed fleets. The eighteenth century, consequently, saw the revival of and further intensification of European expansion.

This was reflected in the growth of the Atlantic slave trade to meet the increased demand for tropical commodities. It was merchants who financed and organized the slave trade and the shipment of tropical commodities and European goods, to their own benefit and that of the emerging industrialists of North-Western Europe. During this period adventurers and merchants also extended their exploration of pillage and pursuit of commercial advantage along the coasts of Africa and within Asia. These activities

continued and were marked by armed conflict between Europeans as well as between them and the people of the areas on which they sought to impose their domination. The expansion of Europe intensified in ways connected with its accelerated transition to capitalism and the international division of labour that was emerging from it. At the same time, most colonization in this period was undertaken by merchant companies rather than by European states themselves. However, these states assisted their merchants through political, diplomatic, military and above all naval measures.

(c) The era of Industrial Capitalism and Imperialism

The nineteenth and twentieth centuries were an era of consolidation of more systematic colonial and state formation. During this time the great wave of colonial expansion involved a more direct role for European states. This wave was structured by the effects of the industrial revolution. The types and volumes of raw materials needed by a rapidly industrializing Europe, new market outlets for its factory – produced commodities, the character of overseas investments, new types of shipping and communications, together with their strategic implications, all made the capitalist colonialism of the nineteenth and twentieth centuries very different from its sixteenth-century type mostly existent in Latin America.

The most rapid and dramatic wave of European expansion in this period was the scramble for Africa. In 1876, European powers ruled about 10% of Africa. By 1900, they had extended their domination to 90% of the continent (Bernstein, P. 249). Africa was shared up principally between Britain and France, with substantial areas also seized by Belgium, Germany and Portugal. The causes of the partition of Africa in the late nineteenth century debatable by academics. However, Lenin, in his 'Imperialism; the highest state of capitalism', written in 1916, explains that the scramble for Africa occurred during the great depression of the late nineteenth century Europe (1873-96) which was the first major manifestation of the cycles (boom followed by slump and crisis) of the new world economy of industrial capitalism. For Lenin, the great depression marked a critical turning point for capitalism, from an earlier competition stage to what he termed 'monopoly capitalism'. Monopoly capitalism does not mean that competition ceases to exist, but rather that it takes more extreme and dangerous forms, for example, leading to war in 1914 (1st World War). Lenin argued that the expansion of colonialism was, this time, due to the need to find new outlets for the export of capital for two reasons: The first reason was competition for overseas sources of raw materials and markets for European manufactured goods. The second reason was the search for investment opportunities that would be more profitable than those available in Europe itself. It was during this third stage of European expansion that Zambia was colonized by Britain. In the following discussion we are looking to look at colonial governance, from its inception to independence in 1964.

COLONIAL GOVERNANCE IN ZAMBIA

Through their accounts of their travels through central Africa, Livingstone and other missionaries made Zambia known to the world at large. Zambia came under British rule as a result of the initiative of Cecil Rhodes, a South African millionaire. Cecil Rhodes brought Zambia under the rule of the British South African company (B. S. Co. – 1899 – 1924) under the BSA company rule Northern Rhodesia (Zambia) was economically important mainly as a link between the Congo and South Africa. In 1904 the railway was constructed up to Livingstone and by 1909 it had been extended up to the Congo system. By then the only mine of significant consequence was the lead Mine at Broken Hill (Kabwe). The company appropriated blocks of land and made allocations to Europeans. These settlers took up land along the line of railway where they set up farms. Other European farmers settled in the far North, at the South end of lake Tanganyika at Fort Abercon (Mbala) and near Fort Jameson (Chipata) in the east, where they grew tobacco. In 1899 the B. S. A company divided the land North of the Zambezi into North Eastern Rhodesia and North-Western Rhodesia respectively, and in 1911 united the two parts to make Northern Rhodesia. This was the beginning of the establishment of what is today Zambian territory and its state. The B. S. A company handed over Northern Rhodesia to the British Government in 1924. The British government ruled and in 1953 established the Federation of Rhodesia and Nyasaland. The Federation lasted up to 1963.

CHARACTERISTICS OF COLONIAL RULE

(a) Formation of territory and one state: The days of inter-tribal raiding and warfare were over and chiefs were now subordinated to a handful of British officials. The chiefs were now just like policemen that is they became instruments of the colonial government system. The chiefs continued to hold courts and the administration upheld the traditional rules for chiefly succession. But the colonial government could now abolish and create chieftainships and abolish those whom they considered to be not complying with the colonial administration. For example the colonial government created chiefs among the Tonga, who had never had them before. The British colonial administration made the chiefdoms part of the colonial government system. This was referred to as indirect rule.

- (b) Bureaucratic elitism: A small group within the state or other organization which has disproportionate power over important decision.
- (c) Authoritarianism: Non existent or very limited participation in government decision-making by those being govern.
- (d) Indirect rule: This involves the use of traditional or customary authority figures in colonial society chiefs were used to enhance political support for colonial rule.
- (e) Use of Force: The colonial government used political control by force of arms and crushing opposition. The colonial government introduced taxes and all 'natives' were supposed to pay. Those who failed could be punished. Thus, people were forced to abandon their agricultural production to go and work on farms and mines.

NATIONALISM – FIGHT AGAINST COLONIAL RULE

- (a) Welfare societies:

Fight against colonial rule started with the formation of Welfare associations which were formed by David Kaunda and Donald Siwale in Mwenzo in Northern Zambia. Later on more Welfare Association were formed in towns along the line of rail; Livingstone. Broken-Hill, Mazabuka and Ndola. These Associations mounted up protests to government airing grievances such as the removal of Africans from land newly reserved for Europeans along the line of railway and racial discrimination. In 1946 Dauti Yamba, founded the Federation of Welfare societies and this federation became the mother body of all welfare societies in Northern Rhodesia. This federation held several meetings, and in 1948 it reconstituted itself as the Northern Rhodesia congress, a fore runner of the nationalist political parties.

(b) African Trade Unions. The welfare societies provided opportunities for common action and for the growth of a new kind of African leadership based on town life, but could not effectively negotiate with employees on the most fundamental questions, wages and terms of employment. The miners strikes of 1935 and 1940; and African railway workers strike of 1945 led to the formation of the Northern Rhodesia African Mine Workers Union (NRAMU) led by Lawrence Katilungu. Unions were also formed among other African wage-earners – on the roads and railways, in the building trades, in shops and hotels. But of all these the most effective was the NRAMU.

(c) The Federation of Rhodesia and Nyasaland

By 1948 Europeans' Fears of African political advance was increasingly mounting. As a result the Europeans drive to enhance political supremacy, became eminent. The Europeans mounted a campaign for the amalgamation of (federation) of Southern Rhodesia, Northern Rhodesia and Nyasaland. But Africans in Northern Rhodesia feared that any form of union with the South would strengthen European domination. They were well aware that Southern Rhodesia would be the dominant partner. They knew Southern Rhodesia very well since many had worked or were still working there, and had seen how land alienation there had advanced more than in Northern Rhodesia. The fear that amalgamation would result in the loss of tribal land to Europeans was widely shared among Africans in Northern Rhodesia. Thus fears of large-scale land alienation alarmed African townsmen as well as their relatives at home. As Andrew Roberts observes (Roberts 1973; p. 177):

This unity of African feelings was expressed in 1937, in testimonies before a commission which investigated the possibilities of amalgamating the Rhodesia. In 1944, a senior Bemba chief raised his voice against amalgamation in the Northern Provincial Council, and from 1950. Several chiefs spoke out firmly against federation. In 1953 a petition to the House of parliament against federation was signed by 120 chiefs, including the Bemba and Ngoni paramounts. In the same year the Mambwe paramount was deposed and leading chiefs of the Ushi and Bisa were suspended for organizing resistance to government in the form of non-compliance with agricultural and conservation measures. From the foregoing we can see that the Europeans campaign for amalgamation gave rise to an increased African political awakening throughout the Northern Rhodesia Territory. The chiefs are over the country articulated popular fears and discontent on the amalgamation. But their weakness was that they could not provide a strong basis for political organization on a large enough scale to challenge the Europeans. It was for this reason that in 1948, at its annual meeting at Munali school, the Federation of welfare societies was transformed into an expressly political body, called the Northern Rhodesia congress. The idea of the congress had been conceived by Dauti Yamba after his visit to South Africa in 1942. The main strength congress lay in the towns, and when trade unions were formed several of new members became prominent in congress. The welfare societies throughout the country also provided bases on which the congress built up membership in both rural areas and towns. In 1947 Kenneth Kaunda, a teacher who was one of the few graduates of Munali school, was one of the prominent members in the Mufulira welfare society who became a member of the local Provincial Council. In 1949 he returned home to Lubwa, the mission founded by his father in Chinsali, where in 1950 he transformed the local welfare association into a congress branch. This cyclical pattern of Labour migration to and from town resulted in there being a constant flow of news and ideas as well as leadership; and such links reinforcement the common interest of chiefs, rural people and townsmen in protecting their land.

In 1951 the congress was renamed the Northern Rhodesia African National congress. And over the next two years, under the leadership of Harry Mwanga Nkumbula, the congress did more to unite Africans in the fight against the federation. For example, in 1952 a conference of chiefs and congress delegates in Lusaka set up a supreme Action council to plan and order mass action; and in 1953, at another conference of chiefs and party officials, Nkumbula burnt the British white paper on federation and announced that chiefs and congress were determined to co-operate with a federal Government, and called for a two days of national prayer in April during which no African would go to work. But despite all African protests the federation of Rhodesia and Nyasaland was introduced in 1953.

(d) From Northern Rhodesia to Zambia

Though the Federation was seen by Europeans as a step towards enhanced settler control of Northern Rhodesia, its not effect was the great stimulation of the growth of African rationalism in both Northern Rhodesia and Nyasaland. The Africans refused to accept the European assurance that federation implied partnership. Some of the young leaders such as Kenneth Kaunda, Simon Kapwepwe, Sikota Wina and others were committed to the idea of creating an independent African state. They believed that this aim could only be achieved by refusing to compromise in any way by with the federal political system. They dedicated themselves to uniting Africans and all peoples ready to listen and work for creation of an independent state to be called Zambia. At this time Harry Nkumbula was the president of the African National congress and Kenneth Kaunda was its Secretary-General Nkumbula, the president of congress, was less committed to this radical approach advocated by Kaunda and others. In 1958, Nkumbula agreed to take part in elections based on a new constitution for Northern Rhodesia, and this provoked a major split in the congress. Kaunda, Kapwepwe, Sikota Wina and others formed a new party called the Zambia African National Congress (ZANC). Nkumbula retained much support in Southern Province, his home area.

Africans generally gave more support to ZANC than ANC. In 1959 a state of emergency was declared in Northern Rhodesia and Nyasaland and ZANC was banned and several of its leaders were imprisoned. But this repression was no discouragement to Africans; their resistance was further stiffened and a new party, the United National Independence Party (UNIP) was formed and was headed by Kenneth Kaunda upon his release from jail in 1960. By 1960 the British Government realized that holding the federation was becoming difficult and thus there would be need for rapid constitutional change in Northern Rhodesia. Thus, in 1961 the colonial office proposed a constitution for Northern Rhodesia which would make possible an African majority in the legislature. However, under pressure from the federal Prime Minister, Sir Roy Welensky, Britain revised this plan in favour of the Europeans. But this action provoked UNIP to stage a campaign of civil disobedience throughout the northern and eastern parts of Zambia. This campaign was called 'chachacha' and it involved a good deal of violence against government property and Europeans, despite Kaunda's personal belief in non-violence. As a result, in 1962, the constitution was revised once again, and this time UNIP agreed participate; and in October 1962 elections UNIP and ANC gained a majority of seats and their leaders took over a number of government departments. The federation was now weakened and was finally broken up in 1963. early in 1964 another election was held, on a wider franchise and this time UNIP got a decisive majority; and Kaunda became a Prime Minister of an all-UNIP government with full control of internal affairs, except for defence. At this stage, the way was now clear, constitutionally, to full independence. Finally, on 24th October, 1964 Northern Rhodesia was granted independence and it how it became the Republic of Zambia with Kenneth Kaunda as president.

UNIT - III

GOVERNANCE IN THE POST COLONIAL ZAMBIAN SOCIETY

3.1 Preamble

On 24th October 1964, Northern Rhodesia became independent and was now called the Republic of Zambia. The colonial state was immediately replaced with the new state which was now in the hands of Africans. With this control of the state the African leaders were now free to shape development programmes in ways that would respond positively to the interest of the Zambian people as we already discussed the colonial state was foreign and was designed to facilitate exploitation of resources in the colony. With the attainment of independence, the African leadership was determined to completely bring European exploitation of Africans to an end.

Kaunda, thus, adopted a socialist ideology and aligned Zambia more with the Soviet Union, China and other Socialist States for Zambian citizens, and indeed citizens of other former colonies, the gaining of political independence seemed to be end of a European domination and exploitation people domination and exploitation people of the former colonies. But on the contrary, this was not real situation obtaining in post-colonial states; the post colonial state became essentially a neo-colonial state and has continued to so up to the present day. Given this scenario, before we proceed to discuss, in detail, governance in the post colonial period. It is imperative that the concept of neo-colonialism is explained as this is a key concept in our understanding of governance in post colonial and developing countries.

Neo-colonialism is a new form of colonialism which is indeed a survival of the old colonialism. In place of colonialism as the main instrument of imperialist exploitation we have neo-colonialism. In its essence neo- colonialism is a new form of imperialist exploitation system which accepts formal political independence in former colonies but maintains indirect and subtle forms of domination through political, economical, military, technical, ideological, cultural and religions means.

As Kwame Nkrumah (1965) aptly puts it: ‘The essence of neo-colonialism is the state which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. But in reality its economic system and thus its political policy is directed from outside. The foreign capital is used for the exploitation rather than for the development of the developing countries. Investment, under neo-colonialism, increases rather than decrease the gap between rich and the poor countries of the world.

How does the system of neo-colonialism work in practice? Well, the systems must effective operations have been political and economic methods: The major economic include export of capital and manufactured goods let us take the example of ‘aid’ to developing countries. Aid from individual developed countries or through intergovernmental organizations is provided, to developing countries, in form of low interest loans, financial subsidies, technical assistance, cancellation of loans etc. Because of the relatively large sums dispensed as ‘aid and the tendency of ‘aid’ to grow this ‘aid’ seems to be genuine. But the real situation is that when we look at benefits accruing to the donor countries we find that the profit is many times greater than the value of the aid given the poor countries. This is more reason why the aid provided is widely publicized while the profits made by donar states are highly concealed and falsified. In addition to extracting of profits neo-colonialism also manifests itself in the political and social activities as we shall discuss in the later in Batch 2 of this course.

GOVERNANCE IN THE FIRST REPUBLIC

Zambia became independent on 24th October 1964, with the United Nation Independence Party (UNIP) and the ruling party and whose president was Dr. Kenneth D. Kaunda. The African National Congress (ANC) under the leadership of Harry Mwaanga Nkumbula became the opposition party.

The UNIP government adopted *Zambian Humanism* as its national ideology with Humanism as a guiding ideology, all development programmes were to be in line with the guidelines outlined in the Humanism document. Zambia thereafter, aligned itself more with the socialism countries such as U.S.S.R. (Union of Soviet Socialist Republic) China, Cuba etc. Dr. K.D. Kaunda declared that Zambia was a Humanist State; and was thus, expected to uphold such values as equal distribution of wealth, freedom of individuals, political equality, and democracy from its inception the UNIP government embarked on various National development projects which resulted in the initiation and construction of institutions and infrastructure. There were therefore construction, in the 60s, of the University of Zambia, The University Teaching Hospital, schools, hospitals, tarring of roads such as the Great North Road and start of the construction of the Tanzania-Zambia Railway line (TAZARA).

In terms of upholding the values of equal distribution of wealth and freedom of individuals was the UNIP government was seen to have scored a successes. However, in the area of ensuing political equality and democracy there appeared to be a problem; UNIP started showing signs of its intention to kill multiparty democracy. This propensity to get rid of opposition manifested itself in the banning in 1968, of the United Party which had been formed, in 1966, by Nalumino Mundia. The growing dictatorial tendencies by the UNIP government and the differences amongst the ruling party members lead to the resignation of the Vice President Mr. Simon Mwansa Kapwepwe in 1969 who later in 1971 formed his own political party known as the United Progressive Party (UPP). The UPP was also banned in 1972.

Both the United Party (UP) and United Progressive Party (UPP) were banned because it was alleged that they were promoting violence and tribalism and hence threatening national unity. While these reasons could have been valid to some extent, the ruling party UNIP had a hidden reason; which was the fact that the UP and UPP provided a stronger opposition than that which existed when the ANC was the only opposition party as it had a large following, especially on the Copperbelt Lusaka Northern and Luapula provinces. The UPP in fact won a by-election on the Copperbelt. The UNIP government, in addition to banning the UPP, arrested most of the UPP leaders and imprisoned them together with Simon Mwansa Kapwepwe. Immediately after the UPP was banned the UNIP government quickly initiated the process of creating a One Party State. President Kaunda appointed the Chona Constitution Review Commission which made recommendations for the formation of a one party state. The Choma Commission recommendations resulted in the putting in place of a new constitution by which a introduced in 1973. The reasons advanced for a change to a one sate were that:

There was need to consolidate national unity: UNIP's argument was that Multiparty democracy had not worked well in Zambia as it had promoted violence and tribalism in the Zambian society. This development, it was agreed, was not in line with humanism's values and its national development guidelines.

The one party state system would accelerate economic development: It was argued that under multiparty each party had its own interest and as a result development efforts were increasingly being fragmented since opposition parties were essentially formed on tribal lines unlike UNIP which comprised of all tribal groupings.

The introduction of the one party state marked the end of the First Republic and the beginning of the Second Republic.

GOVERNANCE IN THE SECOND REPUBLIC

The second republic constitution outlawed all opposition parties in Zambia. This means that all parties including the ANC, which had been there before independence went down together with UPP and UP. From 1973 onwards any Zambian who wanted to contest either the Presidency, Parliamentary seat or local government seat was to be a member of UNIP. Those contesting parliamentary and local government UNIP candidates. But for the presidential seat no human being was allowed to stand and challenge President Kaunda; only 'frog' could be allowed. What used to happen was that voters were given the options of YES and NO on the President election ballot paper. Kaunda's symbol, a hoe, was on the YES side, while the NO side there was a frog as a symbol.

The United Nation Independent Party UNIP was declared supreme; and the slogan 'the party is supreme' was heavily broadcast by the President and party cadres. The party, therefore, became more important than the government. To enhance the supremacy of the party many administrative reforms were carried out and most of which heavily weakened government most notable among the changes made were as follows:

Creation of the central committee of the party. The central committee became more powerful than the cabinet. Position of member of the central committee were created. Members of the central committee were appointed as the in-charge of Provinces and subcommittee of central committees. A cabinet minister in the Province became answerable to the UNIP MCC and cabinet ministers in the ministries became directly answerable to the MCCs who were Chairmen of respective subcommittees. For example the Minister of Agriculture became answerable to the Member of the Central Committee chairing the Agriculture subcommittee of the Central Committee.

The Post of Vice President was abolished and a Posts of Party Secretary General and Prime Minister were created. The Party Secretary General became the number two in the power hierarchy while the Prime Minister was the third. Below the Prime Minister was the secretary of state for Defence and Security and below him were the Cabinet Ministers who also each had a Minister of State and the deputy. The President also appointed District Governors to head the local councils and be the overall in charge of districts politically and administratively.

A leadership code was introduced. In the leadership code were set stringent conditions for all leaders to follow. The leadership code thus, prevented senior party and government leaders from amassing wealth.

Many parastatal companies were created and almost all foreign owned private companies were nationalized.

The party became so strong that it obscured government. All appointments to senior positions in the government and parastatal companies were based on loyalty and membership to UNIP and not on expertise. Such appointment, to senior positions, of unqualified party cadres to manage parastatals and government institutions resulted in a lot of inefficiency; and the resultant affect was an increasingly declining economy. The resulting unprecedented suffering, coupled with lack of political freedom, limited freedom of the press and the existence of the state of emergency that Kaunda had declared made the UNIP government very unpopular. Under the state of emergency people could be detained without trial. This meant that any dissention resulted in detention citizens expressing such opposite views. Given the foregoing dictatorial scenario, revolt against the UNIP regime manifested itself in attempted coup attempts, in 1980 and 1990, and food riots in Lusaka in 1986 and 1990.

THE WIND OF CHANGE

In the late 1980s there was what is referred to as the democratization wind of change. This wind of change swept through the communist/socialist countries of Western Europe and most of the developing countries of the World. It is as a result of this democratisation that the then U.S.S.R. (former Soviet Union) disintegrated. Zambia, like many other developing countries, was not spared by the democratization wind of change. The late 1980s were years of active and open pressuring for multiparty democracy. There was pressure from within and from outside forces. From within trade unions, students, churches and many civil society organizations openly called for return to Multipartism; and from outside were the donors who pressurized for economic liberalization and multiparty democracy. The UNIP government resisted the reintroduction of Multipartism, but, however, it eventually gave in and appointed the Mvunga constitution review commission. Following recommendations of the Mvunga Commission report the law was amended to make a provision for a multiparty political system.

Thus, following the enactment of the new constitution in 1991 the Second Republic came to an end and a new Republic called the Third Republic was ushered in. The (MMD) Movement for Multiparty Democracy, which had been formed as a pressure group, was now registered as a political party. Many other political parties were also formed and registered. But the MMD was the most popular among all opposition political parties. In February 1991, Fredrick T.J. Chiluba, the then President of Zambia congress of Trade Unions, was elected President of the MMD Party. Fredrick Chiluba was so popular that other political parties decided not to contest the Presidential elections so as to avoid division of votes and ensure that Chiluba defeated Kaunda.

In November, 1991 Presidential elections were held and Fredrick Chiluba's MMD had a landslide victory. The MMD had the majority seats in parliament. UNIP retained most of the seats in the Eastern Province but lost badly in other provinces. President Kaunda upon losing elections, became an opposition party member and Fredrick Chiluba became the Republican President and ruling MMD party President. Zambia was then said to have entered a Third Republic Governance era.

3.4 GOVERNANCE IN THE THIRD REPUBLIC

3.4.1 Introduction:

The third republic is that person in post colonial Zambia's governance starting from 1991 up to the president day. The Third Republic governance can be identified to have been in two historical phases; namely the new culture government under President Fredrick T.J. Chiluba who was Zambia's Second Republican President, and the New Deal government under President Levy P. Mwanawasa, the Third Republican President. Please take note that here we are examining governance trends under the leadership of the ruling Movement for Multiparty Democracy (MMD) which has been in power for well over 17 years now.

GOVERNANCE IN THE NEW CULTURE GOVERNMENT

When President Fredrick Chiluba assumed the Presidency in November 1991 he embarked on various reforms aimed at meeting the aspirations of the electorate and the donors. The changes initiated were in political, economic and social spheres.

In economic sphere, there were a shift from a command economy to a liberalized economy. During the UNIP governance. The economy was centrally controlled. The government controlled prices, put restrictions on export and import of goods. Trade was selective and generally hated political/ideological inclination. For example, Zambia, in most cases, could trade more with socialist countries, such as China, than with capitalist oriented countries. As a result Zambia's economy became poorer and poorer and thus goods and services could hardly be obtained by ordinary citizens except for the rich. Ordinary citizens spent hours queuing for commodities such as soap, sugar, cooking oil mealie-meal etc. This is the very reason why the Kaunda government Structural Adjustment Programmes (SAP). The Structural Adjustment was a package of stringent measures aimed at making the government operate efficiently and effectively. Some of the measures taken under SAP included the following:

1. Downsizing government: This means that the structure of government was to be changed by abolishing some departments and ministries, freezing of certain positions and reducing labour force to an optimal size.

2. Wage Freeze: There was to be no increments of salaries for workers until such a time when the economy could sustain increased salaries and improved conditions of service for workers.
3. Introduction of cost sharing: There was to be no free provision of such services as health and education which were previously provided free of charge.

Arising from the foregoing policy measures the following outcomes became prevalent:

Many people lost jobs as a result of redundancies and liquidation of companies.

There was mass unemployment as major employers – government and parastatals were no longer capable of absorbing huge labour force.

Due to low salaries, arising from the wage freeze, very few people could afford to pay for goods and services.

Returning to the political side; the MMD government became unpopular because of the aforesaid SAP measures and the problems arising from them. The general outcry was that the general welfare for the ordinary citizen had become unbearable as people could no longer afford to send children to school, pay for medical services, house rentals, transport etc. People openly stated that they wished Kaunda had not been voted out. Dr. Kaunda realized that he was still popular and that Chiluba had lost popularity among common citizens. Although he had announced that he had retired from active politics, Dr. Kaunda reversed his pronouncement and indicated that he was returning to politics and would stand for Presidency in the 1996 elections. This move scared Dr. Chiluba and as a result he quickly appointed the Mwanakatwe Constitution review commission make recommendations for changing the constitution. However, the Mwanakatwe commission recommendations were not followed, all what Dr. Chiluba wanted was to use the commission for the purpose of initiating amendment of the constitution so that he could include a clause to prevent Dr. Kaunda from standing for elections. This was affected and in the 1996 elections Dr. Kaunda was prevented from standing. This gave the MMD chance to easily win the elections since other opposition parties were not as popular as UNIP appeared to be.

The decline in popularity of Dr. Chiluba reached its peak after he went into his second term of office. It was during this term that an attempted coup was made to try and forcefully remove Dr. Chiluba from power. There was as well growing misunderstanding within the MMD party itself so much that the party eventually broke into two camps. There was a camp that was campaigning for Dr. Chiluba to go for a third term of office and another camp which was against the third term bid. Such conflicts resulted in many ministers and deputy minister and members of parliament being expelled from the MMD. The expelled ministers and their followers formed new political parties. The former Vice President General Christon Tembo became the President of the Forum For Democracy and Development (FDD) and General Godfrey Miyanda, also a former Vice President, formed the Heritage Party. Mr. Michael Sata, former minister without portfolio, also formed the Patriotic Front (PR) after Dr. Chiluba turned down his bid to be adopted as the presidential candidate.

Since Dr. Chiluba's bid for a third term was turned by his colleagues and the people he could not stand. He therefore chose Dr. Levy P. Mwanawasa as the one to stand on the MMD ticket. In December 2001 elections were held and Dr. Mwanawasa emerged the winner and assumed the republican presidency and later the party presidency. President Mwanawasa named his government as the New Deal Government.

3.4.3 GOVERNANCE IN THE NEW DEAL GOVERNMENT

When President Mwanawasa came to power in December 2001 the greater challenge he had was that his party, the MMD, had minority seats in parliament as compared to the total opposition seats. The United Party for National Development (UPND) had made a formidable challenge to the MMD. During the 2001 elections; and together with the FDD, the HP and PF continued to pose challenge to the MMD. The opposition mobilized their MP's and planned to impeach President Levy Mwanawasa. But their dream could not be realized because the MMD sensed danger and quickly enticed opposition members of parliament to defect to the ruling party. In most cases those who defected, stood and won on an MMD ticket were given ministerial positions. Thus, it became attractive to defect to the ruling party. The MMD also offered some opposition MPs appointment to ministerial positions. The implication of this development was that the MMD had now mobilized majority support in Parliament. This meant that those MPs who were given ministerial positions were now supporters of the MMD though they remained MPs under name of opposition parties. This development is what saved President Mwanawasa from being impeached. It was not until the 2006 election that the MMD again faced very serious challenge from the opposition. This time the main challenger was the Patriotic Front – PF-Party led by Mr. Michael Sata. The PF won support in a Lusaka Copperbelt Northern and Luapula Provinces.

In the economic sphere, the New Deal government, since 2001 has been seen to be continuing with the Chiluba government's policy of economic liberalization. The privatization programme has continued as let off such state owned enterprises as the Zambia National Commercial Bank whose shares were sold to RABO Bank of the Netherlands, and Zambia Railways which was concessioned to a South African concern. The Mwanawasa government boasts of such economic achievements as bringing the inflation down (single digit inflation rate); and the reaching of the HIPC completion point. The government has also embarked on projects such as the construction of the Chipata Mchinji; Railway line, Northwestern Railway line, Kazungula and Katima Mulilo Bridges.

In the case of upholding principles of Democratic and good governance the Mwanawasa government is well known for its stance on corruption. President Mwanawasa has since his being elected in 2001, declared that his policy in this respect is that there must be zero tolerance to corruption. President Levy Mwanawasa's crusade against corruption has resulted in the lifting of immunity of former President F.T.J. Chiluba and his subsequent being taken to court to answer charges of misappropriation of public funds and abuse of office. Many other former government officials have since been arrested and charged for corrupt practices they were involved in while they were in office. This move has been seen to be a deterrent to would be corrupt officials currently in office and for those to come in future. However, critics of the Mwanawasa government have argued that the New Deals anticorruption crusade is hypocritical as in most cases it has been applied selectively. That is to say that it has been used to target certain individuals and groups of people and shielded others. It has also been strongly alleged that in fact the New deal government is the most corrupt government Zambia has ever had as this can be seen from the existence of family tree in the government set-up. It has also been argued that the Mwanawasa government is not democratic as it has tried, by all means, to refuse to adopt most of the important recommendations of the Mung'omba Constitution Review Commission Report. There are such critical issues as the adoption of the constitution by a constituent assembly and the 50 + 1 win for the Presidential elections which the New deal government is seen to be shooting down and thereby going against the peoples will.

Overview of The Three Actors Upon Governance - State, Market and Civil society - Government overview of the terms governance, institutions and "good governance". Throughout the history the term governance has been associated exclusively to the role of the state ignoring other social factors. Most recent theories offer a very

different view of this term, but most stress the relationships between the three actors of governance -state, market and civil society- as necessary requisite to the act of governance. In my understanding governance is the way these actors organise themselves and make decisions according to a set of formal and informal rules that together form institutions. To achieve the perfect governance suggested by the UN is considered an utopia as conflict of interests and failures in the three actor networks arise as regular features of governance making therefore impossible the permanent respect of the Human Rights.

Governance and Institutions

Governance

Governance is the process of decision-making which conducts public life in a society and guarantees respect of citizens' Human Rights, equality in resource distribution and safety. Governance is in charge of the application of the rules of the game which will determine the absence or not of political legitimacy in a country and the population's quality of life.

All actors other than government, the army and the members of the market are put together as part of civil society. In some countries the criminal society has such influence in the decision-making process that may be considered as another actor of governance. Governance is therefore the result of the interactions among state, market and the civil society and function according to a set of rules and norms.

Earlier definitions of governance linked this term exclusively to the action of government. Today definitions are wider and cover non-state actors as mentioned before. Rhodes (1997) relates governance with concepts as "self-organising" and "interorganisational networks". According to his point of view society is able to organise and govern itself independently of the state and through a process that can be defined as symbiotic as all the members of society need to each other to achieve their aims. The social interactions which result from this exchange process are regulated by a set of rules and how they are applied will determine the level of democracy in societies. This autonomy from the state is the result of concepts such as decentralization and privatization of the public services that have transformed present societies.

In the words of Rhodes (1997) “no single actor, public or private, has the sufficient knowledge to dominate ultimately a governing model”. Governance is the result of a social-political-administrative sharing process where state, market and civil society have their own role. The state does not have any more a central role.

The role of Institutions

So far governance has been described as the way state, market and civil society interact according to a set of norms and rules known as institutions. These are in charge of providing the instruments which make possible such interaction. According to Gorringer (1997) institutions are created as a result of the necessity of improving the co-ordination among the different members of a society, preventing conflicts of interests and supporting cooperativism. A society without institutions or rules of the game would be an anarchist society where lack of organisation may lead to chaos

Two different degrees of formality can be identified within the rules: formal norms (those based on written constitutions, laws, formal contracts, etc.) and informal norms (based on moral rules, unwritten societal codes of conduct, etc). Informal norms have more importance in developing countries for social administration and poverty alleviation given that generally formal institutions are very limited and do not have the necessary structure to carry out its tasks properly (Jutting, 2003). One of the most significant problems that formal and informal rules have to cope with is to find the way to evolve at the same rate. Sometimes the application of formal norms are against the beliefs or established moral norms of a certain society. An example can be taken from China when during the 70's the state, trying to control the population growth, decided to impose fines to those families that did not respect the limit established in the region on the number of children per family. This new norm was imposed in a society where having large families was a very old tradition and has very positive connotations.

The scope of work of institutions is very wide and cover all the economic and social aspects of the individual as personal security, property rights, resource distribution, level of freedom, education, etc.

The application of the rules of the game needs the pre-condition of the society acceptance of such norms and of the democratic process. However, in reality the people who design these rules and who finally apply them through the governance actions are normally a small part of the society in clear advantage respect the rest of the society members. Therefore they have the chance to shape society according to their own interests. Thus depending on their actions cases of tyranny or societies living in most absolute liberty can be found (Cruikshank,1999).

Good governance.

The concept of “good governance” has had a lot of different interpretations along the history. At the present moment the most common approaches are those based on the interactions among state, market and civil society. The differences arise when defining how these relationships should make “good governance” possible. An example of it is showed by Cruikshank (1999) through the different views of two North American authors from the 60’s (Huntington and Wolin) about the interactions between state and civil society and its influence on governance. Whereas the former thinks that the role of the state is in danger when the civil society intervention increases in the political scene – “too democracy and participation”- the latter, by contrast, sees the danger in limiting the participation of the citizens in the public-political life. Though the two authors disagree about how governance should be, both of them stress “an overflow of politics out of the realm of the state and into the realm of the social” (Cruikshank,1999).

It is widely thought that a necessary condition for “good governance” is that the interactions among government, market and civil society should occur under the framework of democracy and the respect of the Human Rights (civil, cultural, economic, political and social rights) as it is described by the United Nation in its Resolution 2000, 64 (UN High Commission for Human Rights). Democracy is not just understood as the citizens chance to participate in the electoral system but it also involves a pluralist political and social system, the integrity of the three governance actors, the legitimacy of the decision-making process and the opportunity for public scrutiny of the actions of those who holds the power (Archer, 2003).

Under this framework “good governance” involves that all members of a society should therefore enjoy safety –against internal and external threats- and freedom to act and express themselves irrespective of their sex, ideology, race or religion. Also they should have equal access to a welfare system covering all their basic needs and providing them with a decent quality of life – not just at subsistence levels-.

This “ideal” model of governance is according to the UN only possible if it takes place under the umbrella of transparency, equity participation of citizens in the decision making process, consensus among all parts involved seeking the best common interests, following of the rule of law, responsiveness to serve all the society members, accountability to the public and institutions and effectiveness and efficiency to meet the society’s needs and protecting the environment (UN ESCAP). In this utopian model of governance every actor has a task to undertake. Thus, the market should create the necessary conditions for fair trade and competitiveness, as well as to maintain the balance between private and public companies to make sure that everybody has the same chances to access to goods and services. According to Archer (2003) the state should be in charge of financial control, good and long-term planning (in economy, infrastructure people,...), to provide an equal welfare and education system and to offer a judicial system which upholds the law without bias. Finally civil society’s should promote co-operativism to eliminate powerful interest bias and to claim political and economic accountability to maintain social equality.

But why has no country in the world achieved total “good governance” if they have the theory and knowledge to do so? The main answer is the existence of conflicts of interests in the decision-making process that make impossible to apply concepts as transparency or consensus and the consistent failure in the respect of the Human Rights leading to situations of inequality among the society’s members.

Sometimes is civil society who build barriers to “good governance” trying to take advantage of the democratic system. An example can be seen in Spain through the continuos outrages committed by the terrorist group ETA against the rest of the Spanish population and the government. They use the arms and threat to impose their rules in a region of the country ideologically divided (Vasc Country). With their actions this group break down the natural interaction which should take place between civil society and state. Also break the consensus between citizens in their claim for a better society.

Another factor that could represent a barrier to the model of “good governance” is that the failure in the functioning of one of the three actors may affect the success of the other two members. For instance, in the case of the market a set of reasons related to lack of effectiveness in the social and government context can lead to market failure. Situations of inequality and conflict of interests can be seen when the state benefits -with reduced taxes, privileged access to capital, guaranteed markets, etc- some companies more than others. The lack of a good education system results in gap knowledge in technology and a consequent poor competitiveness. Finally, an ineffective rule of law could be cause of conflicts, different forms of abuse and the detriment of investments as companies ask for transparent policies to reduce financial risks.

In the international sphere Stiglitz (2002) explains a case of unfair trade and political power between US and Bolivia. This was widely discussed in one of the most recent Uruguay Round of trade negotiations as the South American country opened its barriers to allow US to control the traffic of cocaine and was almost eradicated the growth of this in the country -even being the only income of many Bolivian citizens. However, US responded keeping its barriers closed to agricultural products that Bolivian farmers might export. Thus, US used its economic and political power to get better benefits for itself and did not fairly respond to the efforts of Bolivia. Thus, “good governance” is not possible in developing countries when they are in economic and political disadvantage respect to rich countries.

Archer (2003) concludes that “good governance thesis highlight the fact that there is an overlap between business interests and Human Rights”.

4. Conclusion.

The UN Commission for Human Right offers a very sensible definition of “good governance” based on the necessity of the respect of the people’s civil, cultural, economic, political and social rights. Also gives to the three actors of governance the instructions about how they should achieve a more fair society. But the problem is that even having the instruments and the knowledge to do so too many different interests have to be put in common, which is an utopia in a world where advantage sectors take benefits of the differences of power within societies.

A society cannot develop properly without the proper functioning of its formal and informal institutions that at the same time have to be designed and applied according to the needs and beliefs of the citizens, not trying to satisfy just the privileged minorities that dominate the interactions among state, market and civil society.

The aim of those who holds the power spheres should be to seek equilibrium among the three actors of governance while applying the rules of the game and the maintenance of a democratic network system. To find the right balance is difficult and although some countries get very close to it there is no society in the world which achieved a total “good governance”.

Types of governments:

Dictatorship

Dictatorship is a form of government where political authority is monopolized by a single person or political entity, and exercised through various mechanisms to ensure the entity's power remains strong.

A dictatorship is a type of authoritarianism, in which politicians regulate nearly every aspect of the public and private behavior of normal people. Dictatorships and totalitarianism generally employ political propaganda to decrease the influence of proponents of alternative governing systems, as is the nature of nationalism of any governing system.

In the 19th and 20th centuries, traditional monarchies gradually declined and disappeared. Dictatorship and constitutional democracy emerged as the world's two major forms of government.

Between the two world wars, four types of dictatorships have been described: constitutional, communist (nominally championing "dictatorship of the proletariat"), counterrevolutionary, and fascist, and many have questioned the distinctions among these prototypes. Since World War II a broader range of dictatorships have been recognized including Third World dictatorships, theocratic or religious dictatorships and dynastic or family-based dictatorships

In the Roman Empire, a Roman dictator was the incumbent of a political office of legislate of the Roman Republic. Roman dictators were allocated absolute power during times of emergency. Their power was originally neither arbitrary nor unaccountable, being subject to law and requiring retrospective justification. There were no such dictatorships after the beginning of the 2nd century BC, and later dictators such as Sulla and the Roman Emperors exercised power much more personally and arbitrarily.

19th century Latin America caudillo

After the collapse of Spanish colonial rule, various dictators emerged in many liberated countries. Often leading a private army, these Caudillo or self-appointed political-military leaders, attacked weak national governments once they control a regional political and economic

powers, with examples such as Antonio López de Santa Anna in Mexico and Juan Manuel de Rosas in Argentina. Such dictators have been also referred to as "personalismo".

The wave of military dictatorships in Latin America in the second half of the twentieth century left a particular mark on Latin American culture. In Latin American literature, the dictator novel challenging dictatorship and caudillismo, is a significant genre. There are also many films depicting Latin American military dictatorships.

Stalinism and fascism in the 20th century dictatorships

In the first half of the 20th century, Stalinist and fascist dictatorship regimes appeared in a variety of scientifically and technologically advanced countries, which are distinct from the dictatorship in Latin America and the post-colonial dictatorships in Africa and Asia. Leading examples of modern totalitarian dictatorship include:

Adolf Hitler's Nazi Germany, Benito Mussolini's Italy, and other fascist dictatorships;

Joseph Stalin's Soviet Union, and other Stalinist and Soviet-style communist dictatorships that appeared after World War II in Central Europe, Eastern Europe, China and other countries.

Dictatorships of Africa and Asia after World War II

After World War II, dictators established themselves in the several new states of Africa and Asia, often at the expense or failure of the constitutions inherited from the colonial powers. These constitutions often failed to work without a strong middle class or work against the preexisting autocratic rule. Some elected presidents and prime ministers captured power by suppressing the opposition and installing one-party rule, and some established military dictatorships through army.

The often-cited exploitative dictator is the regime of Mobutu Sese Seko, who ruled Zaire from 1965 to 1997, embezzling over \$5 billion from his country. Another classic case is the Philippines under the rule of Ferdinand Marcos. He is reputed to have stolen some US\$5–10 billion. More than \$400 billion were stolen from the treasury by Nigeria's leaders between 1960 and 1999.

Democratization

The global dynamics of democratization has been a central question for political scientists. The Third Wave Democracy was said to turn some dictatorships into democracies.

Types

The most general term is despotism, a form of government in which a single entity rules with absolute power. That entity may be an individual, as in an autocracy, or it may be a group,[19] as in an oligarchy. Despotism can mean tyranny (dominance through threat of punishment and violence), or absolutism; or dictatorship (a form of government in which the ruler is an absolute dictator, not restricted by a constitution, laws or opposition, etc.).[20] Dictatorship may take the form of authoritarianism or totalitarianism.

Dictatorship is 'a form of government in which absolute power is concentrated in a dictator or a small clique' or 'a government organisation or group in which absolute power is so concentrated', whereas democracy, with which the concept of dictatorship is often compared, is defined by most people as a form of government where those who govern are selected through contested elections. Authoritarian dictatorships are those where there is little political mobilization and "a small group exercises power within formally ill-defined limits but actually quite predictable ones". Totalitarian dictatorships involve a "single party led by a single powerful individual with a powerful secret police and a highly developed ideology." Here, the government has "total control of mass communications and social and economic organizations". Hannah Arendt labelled totalitarianism a new and extreme form of dictatorship involving "atomized, isolated individuals" in which ideology plays a leading role in defining how the entire society should be organised. Juan Linz argues that the distinction between an authoritarian regime and a totalitarian one is that while an authoritarian one seeks to suffocate politics and political mobilization (depoliticization), a totalitarian one seeks to control politics and political mobilization.

Dictatorships may be classified in a number of ways, such as:

Military dictatorship

"Arbitrator" and "ruler" types may be distinguished; arbitrator regimes are professional, civilian-oriented, willing to give up power once problems have been resolved, and support the existing social order; "ruler" types view civilians as incompetent and have no intention of returning

power to them, are politically organised, and have a coherent ideology Single-party state "weak" and "strong" versions may be distinguished; in weak single-party states, "at least one other actor eclipses the role of the party (like a single individual, the military, or the president)." Joseph Stalin era in Soviet Union and Mao Zedong era in China, Mustafa Kemal Atatürk and İsmet İnönü era in Turkey can be given as example

Origins of power

Dictators may rise to power in a number of ways.

Family dictatorship - inheriting power through family ties

Military dictatorship - through military force or coup d'etat. In Latin America, military dictatorships were often ruled by committees known as military juntas.

Constitutional dictatorship - dictatorial powers provided for by constitutional means (often as a provision in case of emergency)

Self-coup - by suspending existing democratic mechanisms after attaining office by constitutional means.

Stable dictatorship

A stable dictatorship is a dictatorship that is able to remain in power for long periods. The stable dictatorship theory concerning the Soviet Union held that after the succession crisis following Joseph Stalin's death, the victorious leader assumed the status of a Stalinist dictator without Stalin's terror apparatus. Chile and Paraguay were considered to be stable dictatorships in the 1970s. It has been argued that stable dictatorships behave differently than unstable dictatorships. For instance, Maria Brouwer opines that "expansionary policies can fail and undermine the authority of the leader. Stable dictators, would therefore, be inclined to refrain from military aggression. This applies to imperial China, Byzantium and Japan, which refrained from expanding their empire at some point in time. Emerging dictators, by contrast, want to win the people's support by promising them riches from appropriating domestic or foreign wealth. They have not much to lose from failure, whereas success could elevate them to positions of wealth and power.

Democracy

Democracy may be a word familiar to most, but it is a concept still misunderstood and misused at a time when dictators, single-party regimes, and military coupleaders alike assert popular support by claiming the mantle of democracy. Yet the power of the democratic idea has prevailed through a long and turbulent history, and democratic government, despite continuing challenges, continues to evolve and flourish throughout the world.

Democracy, which derives from the Greek word *demos*, or people, is defined, basically, as government in which the supreme power is vested in the people. In some forms, democracy can be exercised directly by the people; in large societies, it is by the people through their elected agents. Or, in the memorable phrase of President Abraham Lincoln, democracy is government of the people, by the people, and for the people. Freedom and democracy are often used interchangeably, but the two are not synonymous. Democracy is indeed a set of ideas and principles about freedom, but it also consists of practices and procedures that have been molded through a long, often tortuous history. Democracy is the institutionalization of freedom. In the end, people living in a democratic society must serve as the ultimate guardians of their own freedom and must forge their own path toward the ideals set forth in the preamble to the United Nations Universal Declaration of Human Rights: 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.

Introduction: What is Democracy?

In 1215, English nobles pressured King John of England to sign a document known as the Magna Carta, a key step on the road to constitutional democracy. By doing so, the king acknowledged he was bound by law, like others, and granted his subjects legal rights. Democracy is more than just a set of specific government institutions; it rests upon a well-understood group of values, attitudes, and practices - all of which may take different forms and expressions among cultures and societies around the world. Democracies rest upon fundamental principles, not uniform practices.

Core Democratic Characteristics

Democracy is government in which power and civic responsibility are exercised by all adult citizens, directly, or through their freely elected representatives.

Democracy rests upon the principles of majority rule and individual rights. Democracies guard against all-powerful central governments and decentralize government to regional and local levels, understanding that all levels of government must be as accessible and responsive to the people as possible. Democracies understand that one of their prime functions is to protect such basic human rights as freedom of speech and religion; the right to equal protection under law; and the opportunity to organize and participate fully in the political, economic, and cultural life of society. Democracies conduct regular free and fair elections open to citizens of voting age.

Citizens in a democracy have not only rights, but also the responsibility to participate in the political system that, in turn, protects their rights and freedoms. Democratic societies are committed to the values of tolerance, cooperation, and compromise. In the words of Mahatma Gandhi, Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit. Fair, frequent, and well-managed elections are essential in a democracy.

Two Forms of Democracy

Democracies fall into two basic categories, direct and representative. In a direct democracy, citizens, without the intermediary of elected or appointed officials, can participate in making public decisions. Such a system is clearly most practical with relatively small numbers of people - in a community organization, tribal council, or the local unit of a labor union, for example - where members can meet in a single room to discuss issues and arrive at decisions by consensus or majority vote. Some U.S. states, in addition, place propositions and referenda - mandated changes of law - or possible recall of elected officials on ballots during state elections. These practices are forms of direct democracy, expressing the will of a large population. Many practices may have elements of direct democracy. In Switzerland, many important political decisions on issues, including public health, energy, and employment, are subject to a vote by the country's citizens. And some might argue that the Internet is creating new forms of direct democracy, as it empowers political groups to raise money for their causes by

appealing directly to like-minded citizens. However, today, as in the past, the most common form of democracy, whether for a town of 50,000 or a nation of 50 million, is representative democracy, in which citizens elect officials to make political decisions, formulate laws, and administer programs for the public good.

Majority Rule and Minority Rights

All democracies are systems in which citizens freely make political decisions by majority rule.

Characteristics of Democracy

But majority rule, by itself, is not automatically democratic. No one, for example, would call a system fair or just that permitted 51 percent of the population to oppress the remaining 49 percent in the name of the majority. In a democratic society, majority rule must be coupled with guarantees of individual human rights that, in turn, serve to protect the rights of minorities and dissenters—whether ethnic, religious, or simply the losers in political debate. The rights of minorities do not depend upon the good will of the majority and cannot be eliminated by majority vote. The rights of minorities are protected because democratic laws and institutions protect the rights of all citizens. Minorities need to trust the government to protect their rights and safety. Once this is accomplished, such groups can participate in, and contribute to their country's democratic institutions. The principle of majority rule and minority rights characterizes all modern democracies, no matter how varied in history, culture, population, and economy.

Pluralism and Democratic Society

In a democracy, government is only one thread in the social fabric of many and varied public and private institutions, legal forums, political parties, organizations, and associations. This diversity is called pluralism, and it assumes that the many organized groups and institutions in a democratic society do not depend upon government for their existence, legitimacy, or authority.

Most democratic societies have thousands of private organizations, some local, some national. Many of them serve a mediating role between individuals and society's complex social and governmental institutions, filling roles not given to the government and offering individuals opportunities to become part of their society without being in government. In an authoritarian society, virtually all such organizations would be controlled, licensed, watched, or otherwise accountable to the government. In a democracy, the powers of the government are, by law, clearly defined and sharply limited. As a result, private organizations are largely free of government control. In this busy private realm of democratic society, citizens can explore

the possibilities of peaceful self-fulfillment and their responsibilities of belonging to a community-free of the potentially heavy hand of the state or the demand that they adhere to views held by those with influence or power, or by the majority.

Characteristics of Democracy

Democracies rest upon the principle that government exists to serve the people. In other words, the people are citizens of the democratic state, not its subjects. Because the state protects the rights of its citizens, they, in turn, give the state their loyalty. Under an authoritarian system, by contrast, the state demands loyalty and service from its people without any reciprocal obligation to secure their consent for its actions.

Fundamental Rights

This relationship of citizen and state is fundamental to democracy. In the words of the U.S. Declaration of Independence, written by Thomas Jefferson in 1776:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. More specifically, in democracies, these fundamental or inalienable rights include freedom of speech and expression, freedom of religion and conscience, freedom of assembly, and the right to equal protection before the law. This is by no means an exhaustive list of the rights that citizens enjoy in a democracy, but it does constitute a set of the irreducible core rights that any democratic government worthy of the name must uphold. Since they exist independently of government, in Jefferson's view, these rights cannot be legislated away, nor should they be subject to the whim of an electoral majority. In this illustration, Benjamin Franklin, John Adams, and Thomas Jefferson draft the Declaration of Independence. The Declaration laid the groundwork for American democracy by proclaiming, All men are created equal.

Speech, Assembly, and Protest

Freedom of speech and expression, especially about political and social issues, is the lifeblood of any democracy. Democratic governments do not control the content of most written and verbal speech. Thus democracies are usually filled with many voices expressing different or even contrary ideas and opinions. Democracies tend to be noisy. Democracy depends upon a literate, knowledgeable citizenry whose access to information

enables it to participate as fully as possible in the public life of society and to criticize unwise or oppressive government officials or policies. Citizens and their elected representatives recognize that democracy depends upon the widest possible access to uncensored ideas, data, and opinions. For a free people to govern themselves, they must be free to express themselves - openly, publicly, and repeatedly - in speech and in writing. The protection of free speech is a so-called negative right, simply requiring that the government refrain from limiting speech. For the most part, the authorities in a democracy are uninvolved in the content of written and verbal speech.

Protests serve as a testing ground for any democracy - thus the right to peaceful assembly is essential and plays an integral part in facilitating the use of free speech. A civil society allows for spirited debate among those in disagreement over the issues. In the modern United States, even fundamental issues of national security, war, and peace are discussed freely in newspapers and in broadcast media, with those opposed to the administration's foreign policy easily publicizing their views. Freedom of speech is a fundamental right, but it is not absolute, and cannot be used to incite to violence. Slander and libel, if proven, are usually defined and controlled through the courts. Democracies generally require a high degree of threat to justify banning speech or gatherings that may incite violence, untruthfully harm the reputation of others, or overthrow a constitutional government. Many democracies ban speech that promotes racism or ethnic hatred. The challenge for all democracies, however, is one of balance: to defend freedom of speech and assembly while countering speech that truly encourages violence, intimidation, or subversion of democratic institutions. One can disagree forcefully and publicly with the actions of a public official; calling for his (or her) assassination, however, is a crime.

Religious Freedom and Tolerance

All citizens should be free to follow their conscience in matters of religious faith. Freedom of religion includes the right to worship alone or with others, in public or private, or not to worship at all, and to participate in religious observance, practice, and teaching without fear of persecution from government or other groups in society. All people have the right to worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes. Like other fundamental human rights, religious freedom is not created or granted by the state, but all democratic states should protect it. Although many democracies may choose to recognize an official separation of church and state, the values of government and religion are not in fundamental conflict. Governments that protect religious freedom for all their citizens are more

likely to protect other rights necessary for religious freedom, such as free speech and assembly. The American colonies, virtually theocratic states in the 17th and 18th centuries, developed theories of religious tolerance and secular democracy almost simultaneously. By contrast, some of the totalitarian dictatorships of the 20th century attempted to wipe out religion, seeing it (rightly) as a form of self-expression by the individual conscience, akin to political speech. Genuine democracies recognize that individual religious differences must be respected and that a key role of government is to protect religious choice, even in cases where the state sanctions a particular religious faith. However, this does not mean that religion itself can become an excuse for violence against other religions or against society as a whole. Religion is exercised within the context of a democratic society but does not take it over.

Citizen Responsibilities

Citizenship in a democracy requires participation, civility, patience - rights as well as responsibilities. Political scientist Benjamin Barber has noted, Democracy is often understood as the rule of the majority, and rights are understood more and more as the private possessions of individuals. ...But this is to misunderstand both rights and democracy. For democracy to succeed, citizens must be active, not passive, because they know that the success or failure of the government is their responsibility, and no one else's. It is certainly true that individuals exercise basic rights - such as freedom of speech, assembly, religion - but in another sense, rights, like individuals, do not function in isolation. Rights are exercised within the framework of a society, which is why rights and responsibilities are so closely connected. Democratic government, which is elected by and accountable to its citizens, protects individual rights so that citizens in a democracy can undertake their civic obligations and responsibilities, thereby strengthening the society as a whole. At a minimum, citizens should educate themselves about the critical issues confronting their society, if only so that they can vote intelligently. Some obligations, such as serving on juries in civil or criminal trials or in the military, may be required by law, but most are voluntary. The essence of democratic action is the peaceful, active, freely chosen participation of its citizens in the public life of their community and nation. According to scholar Diane Ravitch, Democracy is a process, a way of living and working together. It is evolutionary, not static. It requires cooperation, compromise, and tolerance among all citizens. Making it work is hard, not easy. Freedom means responsibility, not freedom from responsibility. Fulfilling this responsibility can involve active engagement in organizations

or the pursuit of specific community goals; above all, fulfillment in a democracy involves a certain attitude, a willingness to believe that people who are different from you have similar rights.

Elements of Democratic Elections

The late Jeane Kirkpatrick, scholar and former U.S. representative to the United Nations, offered this definition: Democratic elections are not merely symbolic... They are competitive, periodic, inclusive, definitive elections in which the chief decision-makers in a government are selected by citizens who enjoy broad freedom to criticize government, to publish their criticism, and to present alternatives. Democratic elections are competitive. Opposition parties and candidates must enjoy the freedom of speech, assembly, and movement necessary to voice their criticisms of the government openly and to bring alternative policies and candidates to the voters. Simply permitting the opposition access to the ballot is not enough. The party in power may enjoy the advantages of incumbency, but the rules and conduct of the election contest must be fair. On the other hand, freedom of assembly for opposition parties does not imply mob rule or violence. It means debate. Democratic elections are periodic. Democracies do not elect dictators or presidents-for-life. Elected officials are accountable to the people, and they must return to the voters at prescribed intervals to seek their mandate to continue in office and face the risk of being voted out of office. As democracy expands worldwide, so does the ballot box.

Democratic elections are inclusive. The definition of citizen and voter must be large enough to include the adult population. A government chosen by a small, exclusive group is not a democracy - no matter how democratic its internal workings may appear. One of the great dramas of democracy throughout history has been the struggle of excluded groups - whether racial, ethnic, or religious minorities, or women - to win full citizenship, and with it the right to vote, hold office, and participate fully in the society. Democratic elections are definitive. They determine the leadership of the government for a set period of time. Popularly elected representatives hold the reins of power; they are not simply figureheads or symbolic leaders. Democracies thrive on openness and accountability, with one very important exception: the act of voting itself. To minimize the opportunity for intimidation, voters in a democracy must be permitted to cast their ballots in secret. At the same time, the protection of the ballot box and tallying of vote totals must be conducted as openly as possible, so that citizens are confident that the results are accurate and that the government does, indeed, rest upon their consent.

*Democratic Elections**Loyal Opposition*

One of the most difficult concepts for some to accept, especially in nations where the transition of power has historically taken place at the point of a gun, is that of the loyal opposition. This idea is a vital one, however. It means, in essence, that all sides in a democracy share a common commitment to its basic values. Political competitors do not necessarily have to like each other, but they must tolerate one another and acknowledge that each has a legitimate and important role to play. Moreover, the ground rules of the society must encourage tolerance and civility in public debate.

When the election is over, the losers accept the judgment of the voters. If the incumbent party loses, it turns over power peacefully. No matter who wins, both sides agree to cooperate in solving the common problems of the society. The opposition continues to participate in public life with the knowledge that its role is essential in any democracy. It is loyal not to the specific policies of the government, but to the fundamental legitimacy of the state and to the democratic process itself. Democratic elections, after all, are not a fight for survival but a competition to serve.

Democratic Elections

Citizens vote on laws and issues as well as candidates for office.

Administering Elections

The way public officials in a democracy are elected can vary enormously. On the national level, for example, legislators can be chosen by districts that each elect a single representative, also known as the winner-take-all system. Alternatively, under a system of proportional representation, each political party is represented in the legislature according to its percentage of the total vote nationwide. Provincial and local elections can mirror these national models. Whatever the exact system, election processes must be seen as fair and open so that the election results are recognized as legitimate. Public officials must ensure wide freedom to register as a voter or run for office; administer an impartial system for guaranteeing a secret ballot along with open, public vote counting; prevent voter fraud; and, if necessary, institute procedures for recounts and resolving election disputes.

Democratic Elections

For much of human history, law was simply the will of the ruler. Democracies, by contrast, have established the principle of the rule of law for rulers and citizens alike.

Equal Adherence to Law

The rule of law protects fundamental political, social, and economic rights and defends citizens from the threats of both tyranny and lawlessness. Rule of law means that no individual, whether president or private citizen, stands above the law. Democratic governments exercise authority by way of the law and are themselves subject to the law's constraints. Citizens living in democracies are willing to obey the laws of their society because they are submitting to their own rules and regulations. Justice is best achieved when the laws are established by the very people who must obey them. Whether rich or poor, ethnic majority or religious minority, political ally of the state or peaceful opponent - all must obey the laws. The citizens of a democracy submit to the law because they recognize that, however indirectly, they are submitting to themselves as makers of the law. When in democracy, trials are open to the public. Laws are established by the people who then have to obey them, both law and democracy are served.

Due Process

In every society throughout history, those who have administered the criminal justice system have held power with the potential for abuse and tyranny. In the name of the state, individuals have been imprisoned, had their property seized, have been tortured, exiled, and executed without legal justification and often without formal charges ever being brought. No democratic society can tolerate such abuses. Every state must have the power to maintain order and punish criminal acts, but the rules and procedures by which the state enforces its laws must be public and explicit - not secret, arbitrary, or subject to political manipulation - and they must be the same for all. This is what is meant by due process. In order to implement due process, the following rules have evolved in constitutional democracies: No one's home can be searched by the police without a court order showing that there is good cause for such a search. The midnight knock of the secret police has no place in a democracy. No person shall be held under arrest without explicit, written charges that specify the alleged violation. Moreover, under the doctrine known as habeas corpus, every person who is arrested has a right to be brought before a court and must be released if a court finds that the arrest is invalid. Persons charged with crimes should not be held in prison for protracted periods before being tried. They are entitled to have a speedy and public trial, and to

confront and question their accusers. Authorities are required to grant bail, or conditional release, to the accused pending trial if there is little likelihood that the suspect will flee or commit other crimes.

Rule of Law

Persons cannot be compelled to be witnesses against themselves. This prohibition against involuntary self-incrimination must be absolute. As a corollary, the police may not use torture or physical or psychological abuse against suspects under any circumstances.

Persons shall not be subject to double jeopardy; that is, they cannot be charged with the same crime a second time if they have once been acquitted of it in a court of law. Because of their potential for abuse by the authorities, so-called *ex post facto* laws are also proscribed. These are laws made after the fact so that someone can be charged with a crime even though the act was not illegal at the time it occurred. Cruel or unusual punishments are prohibited. None of these restrictions means that the state lacks the necessary power to enforce the law and punish offenders. On the contrary, the criminal justice system in a democratic society will be effective to the degree that its administration is judged by the population to be fair and protective of individual safety, as well as serving the public interest.

A constitution, which states government's fundamental obligations and the limitations on state power, is a vital institution for any democracy.

Constitutions: Supreme Law

A constitution defines the basic purposes and aspirations of a society for the sake of the common welfare of the people. All citizens, including the nation's leaders, are subject to the nation's constitution, which stands as the supreme law of the land. At a minimum, the constitution, which is usually codified in a single written document, establishes the authority of the national government, provides guarantees for fundamental human rights, and sets forth the government's basic operating procedures. Constitutions are often based on previously uncoded, but widely accepted, practices and precedents. For instance, the U.S. Constitution is based on concepts derived from British common law as well as 18th-century philosophers' attempts to define the rights of man. Constitutionalism recognizes that democratic and accountable government must be coupled with clearly defined limits on the power of government. All laws, therefore, must be written in accordance with the constitution. In a democracy, a politically independent judiciary allows citizens to challenge laws they believe to be unconstitutional, and to

seek court-ordered remedies for illegal actions by the government or its officials. Despite their enduring, monumental qualities, constitutions must be capable of change and adaptation if they are to be more than admirable fossils. The world's oldest written constitution, that of the United States, consists of seven brief articles and 27 amendments – the first 10 of which are known as the Bill of Rights. This written document, however, is also the foundation for a vast constitutional structure of judicial decisions, statutes, presidential actions, and practices that has been erected over the past 200 years and which has kept the U.S. Constitution alive and relevant. In general, there are two schools of thought about the process of amending, or changing, a nation's constitution. One holds that it is best to adopt a difficult procedure, requiring many steps and large majorities for amendment. As a result, the constitution is changed infrequently, and then only for compelling reasons that receive substantial public support. This is the U.S. model. A simpler method of constitutional change, which many nations use, is to provide that any amendment may be adopted by approval of the legislature and passed by the voters at the next election. Constitutions revised in this fashion can become quite lengthy.

Federalism: Dispersal of Power

When free people choose to live under an agreed constitutional framework, it may be implemented in various ways. Some democracies have unitary administrations. Another solution is a federal system of government – power shared at the local, regional, and national levels. The United States, for example, is a federal republic with states that have their own legal standing and authority independent of the federal government. Unlike the political subdivisions in nations such as Britain and France, which have a unitary political structure, American states cannot be abolished or changed by the federal government. Although power at the national level in the United States has grown significantly, states still possess significant responsibilities in fields such as education, health, transportation, and law enforcement.

In turn, individual U.S. states have generally followed the federal model by delegating many functions, such as the operation of schools and police, to local communities.

Constitutionalism

In the U.S. federal system, institutions such as the police and schools are largely funded and managed at the local level. The divisions of power and authority in a federal system are never neat and tidy – federal, state, and local agencies can all have overlapping and even conflicting agendas

in areas such as education and criminal justice -but federalism can maximize opportunities for the citizen involvement so vital to the functioning of democratic society. Americans believe their federal structure protects their individual autonomy.

Constitutionalism

As has been noted, through free elections citizens of a democracy confer powers that are defined by law upon their leaders. In a constitutional democracy, the power of government is divided so that the legislature makes the laws, the executive authority carries them out, and the judiciary operates quasi-independently. These divisions are sometimes described as a separation of powers. In actual practice, however, such divisions are rarely neat, and in most modern democratic states these powers are overlapping and shared as much as they are separated. Legislatures may attempt to manage programs through detailed regulations; executive offices routinely engage in detailed rulemaking; and both legislators and executive officers conduct judicial-style hearings on a wide range of issues.

Executive Authority

In constitutional democracies, executive authority is generally limited in three ways: by separation of powers, just noted, among the national government's executive, legislative, and judicial branches, with the legislature and judiciary able to check the power of the executive branch; by the constitutional guarantees of fundamental rights, and by periodic elections. For authoritarians and other critics, a common misapprehension is that democracies, lacking the power to oppress, also lack the authority to govern. This view is fundamentally wrong: Democracies require that their governments be limited, not that they be weak. Executive authority in modern democracies is generally organized in one of two ways: as a parliamentary or a presidential system. In a parliamentary system, the majority party (or a coalition of parties willing to govern together) in the legislature forms the executive branch of the government, headed by a prime minister. The legislative and executive branches are not entirely distinct from one another. Some democracies combine elements of presidential and parliamentary systems. In a presidential system, by contrast, the president usually is elected separately from the members of the legislature. Both the president and the legislature have their own power bases and political constituencies, which serve to check and balance each other. Each system has its own institutional strengths and weaknesses. A principal claim for parliamentary systems, which today make up the majority of democracies, is their responsiveness and flexibility. Parliamentary governments,

especially if elected through proportional representation, tend toward multiparty systems where even relatively small political groupings are represented in the legislature. As a result, distinct minorities can still participate in the political process at the highest levels of government. Should the governing coalition collapse or the strongest party lose its mandate, the prime minister resigns and a new government forms or new elections take place - all usually within a relatively short time.

The major drawback to parliaments is the dark side of flexibility and power sharing: instability. Multiparty coalitions may be fragile and collapse at the first sign of political crisis, resulting in governments that are in office for relatively short periods of time and unable to address difficult political issues. On the other hand, other parliamentary systems are stabilized by strong majority parties. For presidential systems, the principal claims are direct accountability, continuity, and strength. Presidents, elected for fixed periods by the people, can claim authority deriving from direct election, whatever the standing of their political party in the congress. By creating separate but theoretically equal branches of government, a presidential system seeks to establish strong executive and legislative institutions, each able to claim a mandate from the people and each capable of checking and balancing the other.

Three Pillars of Government

The weakness of separately elected presidents and legislatures is a potential stalemate. Presidents may not possess enough political allies in the legislature to cast the votes to enact the policies they want, but by employing their veto power (the right of the executive under certain circumstances to annul laws passed by the legislature), they can prevent the legislature from enacting its own legislative programs. The late political scientist Richard Neustadt described presidential power in the

United States as not the power to command, but the power to persuade. What Neustadt meant is that a U.S. president who wants Congress to enact a legislative program to his liking - or at least to avoid laws he disagrees with being passed by political opponents - must command political popularity with the public, and be able to forge effective alliances in the Congress.

The Legislative Realm

Elected legislatures - whether under a parliamentary or presidential system - are the principal forum for deliberating, debating, and passing laws in a representative democracy. They are not so-called rubber-stamp parliaments merely approving the decisions of an authoritarian leader.

Legislators may question government officials about their actions and decisions, approve national budgets, and confirm executive appointees to courts and ministries. In some democracies, legislative committees provide lawmakers a forum for these public examinations of national issues. Legislators may support the government in power or they may serve as a loyal political opposition that offers alternative policies and programs. Legislators have a responsibility to articulate their views as effectively as possible. But they must work within the democratic ethic of tolerance, respect, and compromise to reach agreements that will benefit the general welfare of all the people - not just their political supporters. Each legislator must alone decide on how to balance the general welfare with the needs of a local constituency.

Lacking the separation of powers characteristic of a presidential system, parliamentary systems must rely much more heavily on the internal political dynamics of the parliament itself to provide checks and balances on the power of the government. These usually take the form of a single organized opposition party that shadows the government, or of competition among multiple opposition parties.

An Independent Judiciary

Independent and professional judges are the foundation of a fair, impartial, and constitutionally guaranteed system of courts of law. This independence does not imply judges can make decisions based on personal preferences, but rather that they are free to make lawful decisions - even if those decisions contradict the government or powerful parties involved in a case. In democracies, the protective constitutional structure and prestige of the judicial branch of government guarantees independence from political pressure. Thus, judicial rulings can be impartial, based on the facts of a case, legal arguments, and relevant laws - without restrictions or improper influence by the executive or legislative branches. These principles ensure equal legal protection for all.

The power of judges to review public laws and declare them in violation of the nation's constitution serves as a fundamental check on potential government abuse of power - even if the government is elected by a popular majority. This power, however, requires that the courts be seen as fundamentally independent and non-partisan and able to rest their decisions upon the law, not political considerations. Whether elected or appointed, judges must have job security or tenure, guaranteed by law, in order that they can make decisions without concern for pressure or

attack by those in positions of authority. To ensure their impartiality, judicial ethics require judges to step aside (or recuse themselves) from deciding cases in which they have a personal conflict of interest. Trust in the court system's impartiality - in its being seen as the non-political branch of government - is a principal source of its strength and legitimacy. Judges in a democracy cannot be removed for minor complaints, or in response to political criticism. Instead, they can be removed only for serious crimes or infractions through the lengthy and difficult procedure of impeachment (bringing charges) and trial - either in the legislature or before a separate court panel. As modern societies grow in size and complexity, the arena for communication and public debate has become dominated by the media: radio and television, newspapers, magazines, books - and increasingly by newer media such as the Internet and satellite television. Whether Weblogs (known as blogs) or printed books, the media in a democracy have a number of overlapping but distinctive functions that remain fundamentally unchanged. One is to inform and educate. To make intelligent decisions about public policy, people need accurate, timely, unbiased information. However, another media function may be to advocate, even without pretense of objectivity. Media audiences may benefit from various, conflicting opinions, in order to obtain a wide range of viewpoints. This role is especially important during election campaigns, when few voters will have the opportunity to see, much less talk with, candidates in person. A second function of the media is to serve as a watchdog over government and other powerful institutions in the society. By holding to a standard of independence and objectivity, however imperfectly, the news media can expose the truth behind the claims of governments and hold public officials accountable for their actions.

The media can also take a more active role in public debate through editorials or investigative reporting, and serve as a forum for groups and individuals to express their opinions through letters and articles, and postings on the Web, with divergent points of view. Freedom of expression relies on vibrant, multi-faceted press and information services.

Commentators point to another increasingly important role for the media: setting the agenda. Since they can't report everything, the news media must choose which issues to highlight and which to ignore. In short, they tend to decide what is news and what isn't. These decisions, in turn, influence the public's perception of what issues are most important. Unlike countries where the news is controlled by the government, however, the media in a democracy cannot simply manipulate or disregard issues at will. Their competitors, after all, are free to call attention to their

own lists of important issues. Citizens of a democracy live with the conviction that through the open exchange of ideas and opinions, truth will eventually win out over falsehood, the values of others will be better understood, areas of compromise more clearly defined, and the path of progress opened. The greater the volume of such exchanges, the better. Writer E.B. White once put it this way: The press in our free country is reliable and useful not because of its good character but because of its great diversity. As long as there are many owners, each pursuing his own brand of truth, we the people have the opportunity to arrive at the truth and dwell in the light. ...There is safety in numbers.

Free and Independent Media

Freedom of expression also takes the form of peaceful assemblies and demonstrations. Citizens cannot be required to take part in the political process, but without citizen action, democracy will weaken. The right of individuals to associate freely and to organize themselves as they see fit is fundamental to democracy.

Political Parties

Political parties recruit, nominate, and campaign to elect public officials; draw up policy programs for the government if they are in the majority; offer criticisms and alternative policies if they are in opposition; mobilize support for common policies among different interest groups; educate the public about public issues; and provide structure and rules for the society's political debate. In some political systems, ideology may be an important factor in recruiting and motivating party members. In others, economic interests or social outlook may be more important than ideological commitment. Aggressive questioning of political figures is routine in free societies. Above, a journalist directs a question at a French presidential candidate.

Open access to judicial proceedings is part of the free flow of information. Party organizations and procedures vary enormously. On one end of the spectrum, multiparty parliamentary systems can be tightly disciplined organizations run almost exclusively by full-time professionals. At the other extreme is the United States, where rival Republican and Democratic parties are decentralized organizations functioning largely in Congress and at the state level - which then coalesce into active national organizations every four years to mount presidential election campaigns. Election campaigns in a democracy are often elaborate, time-consuming, and

sometimes silly. But their function is serious: to provide a peaceful and fair method by which the people can select their leaders and determine public policy.

Interest Groups and NGOs

A citizen of a democracy may be a member of a number of private or volunteer organizations – including interest groups that try, in some fashion, to influence public policy and persuade public officials of their views. Critics may decry the influence of special interests, but all citizens recognize that every democracy protects the right of such interest groups to organize and advocate for their causes. Many traditional interest groups have been organized around economic issues; business and farm groups, and labor unions still wield powerful influences in most democratic systems. In recent decades, however, the nature and number of interest groups has grown and proliferated enormously to encompass almost every area of social, cultural, and political, even religious, activity. Professional organizations have risen to prominence, along with public interest groups that support causes – from improved health care for the poor to protection of the environment – that may not directly benefit their members. Governments themselves may function as interest groups: in the United States, associations of state governors, big-city mayors, and state legislatures regularly lobby the U.S. Congress on issues of concern to them. The dynamics of interest group politics can be complex. Numbers matter – groups with large national followings will draw automatic attention and hearings from public officials. But in many cases, small, tightly organized groups that are strongly committed to their issues can exercise influence out of proportion to their numbers. One of the most striking developments in recent decades has been the emergence of internationally based nongovernmental organizations (NGOs). In attempting to serve the needs of a community, nation, or cause, which may be defined globally, these NGOs try to supplement or even challenge the work of the government by advocating, educating, and mobilizing attention around major public issues and monitoring the conduct of government and private enterprise. Governments and NGOs frequently work as partners. NGOs may provide expertise and personnel on the ground for implementation of government-funded projects. NGOs may be politically unaffiliated, or they may be based on partisan ideals and seek to advance a particular cause or set of causes in the public interest. In either model the key point is that NGOs operate under minimal political control of states.

Political Parties, Interest Groups, NGOs

Non-governmental organizations work worldwide. Issues of war and peace are the most momentous any nation can face, and at times of crisis, many nations turn to their military for leadership. In democracies, defense issues and threats to national security must be decided by the people, acting through their elected representatives. A democracy's military serves its nation rather than leads it: Military leaders advise elected leaders and carry out their decisions.

Only those who are elected by the people have the ultimate authority and the responsibility to decide the fate of a nation. This principle of civilian control and authority over the military is fundamental to democracy.

Civilians need to direct their nation's military and decide issues of national defense, not because they are necessarily wiser than military professionals, but precisely because they are the people's representatives and, as such, are charged with the responsibility for making these decisions and remaining accountable for them. The military in a democracy exists to protect the nation and the freedoms of its people. It must not represent or support any particular political viewpoint or ethnic or social group. Its loyalty is to the larger ideals of the nation, to the rule of law, and to the principle of democracy itself. The purpose of a military is to defend society, not define it.

Any democratic government values the expertise and advice of military professionals in reaching policy decisions about defense and national security. But only the elected civilian leadership should make ultimate policy decisions regarding the nation's defense - which the military then implements. Military figures may, of course, participate as individuals in the political life of their country, just like any other citizens. Military personnel may vote in elections. All military personnel, however, must first withdraw or retire from military service before becoming involved in politics; armed services must remain separate from politics. The military are the neutral servants of the state and the guardians of society.

Civil-Military Relations

Human beings possess a variety of sometimes contradictory desires. People want safety, yet relish adventure; they aspire to individual freedom, yet demand social equality. Democracy is no different, and it is important to recognize that many of these tensions, even paradoxes, are present in every democratic society.

Conflict and Consensus

According to scholar and writer Larry Diamond, a central paradox exists between conflict and consensus. Democracy is in many ways nothing more than a set of rules for managing conflict. At the same time, this conflict must be managed within certain limits and result in compromises, consensus, or other agreements that all sides accept as legitimate.

An overemphasis on one side of the equation can threaten the entire undertaking. If groups perceive democracy as nothing more than a forum in which they can press their demands, the society can shatter from within. If the government exerts excessive pressure to achieve consensus, stifling the voices of the people, the society can be crushed from above. There is no easy solution to the conflict-consensus equation. Democracy is not a machine that runs by itself once the proper principles are inserted. A democratic society needs the commitment of citizens who accept the inevitability of intellectual and political conflict as well as the necessity for tolerance. From this perspective, it is important to recognize that many conflicts in a democracy need both conflict and consensus. An educated citizenry is, potentially, a free citizenry. Democratic societies are not between clear-cut right and wrong but between differing interpretations of democratic rights and social priorities.

Education and Democracy

Education is a vital component of any society, but especially of a democracy. As Thomas Jefferson wrote: If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never shall be.

There is a direct connection between education and democratic values: in democratic societies, educational content and practice support habits of democratic governance. This educational transmission process is vital in a democracy because effective democracies are dynamic, evolving forms of government that demand independent thinking by the citizenry. The opportunity for positive social and political change rests in citizens' hands. Governments should not view the education system as a means to indoctrinate students, but devote resources to education just as they strive to defend other basic needs of citizens. In contrast to authoritarian societies that seek to inculcate an attitude of passive acceptance, the object of democratic education is to produce citizens who are independent, questioning, yet deeply familiar with the precepts and practices of democracy.

The Culture of Democracy

A senior fellow at the Hoover Institution on education policy, has said: People may be born with an appetite for personal freedom, but they are not born with knowledge about the social and political arrangements that make freedom possible over time for themselves and their children. ...Such things must be acquired. They must be learned. Learning about democracy begins in school; it continues throughout a life of civic involvement, and curiosity about the many kinds of information accessible in a free society.

Society and Democracy

Democratic constitutionalism is ultimately the foundation by which a society, through the clash and compromise of ideas, institutions, and individuals, reaches, however imperfectly, for truth. Democracy is pragmatic. Ideas and solutions to problems are not tested against a rigid ideology but tried in the real world where they can be argued over and changed, accepted, or discarded.

Scholar Diane Ravitch observes: Coalition-building is the essence of democratic action. It teaches interest groups to negotiate with others, to compromise, and to work within the constitutional system. By working to establish coalition, groups with differences learn how to argue peaceably, how to pursue their goals in a democratic manner, and ultimately how to live in a world of diversity. Self-government cannot always protect against mistakes, end ethnic strife, guarantee economic prosperity, or ensure happiness. It does, however, allow for public debate to identify and fix mistakes, permit groups to meet and resolve differences, offer opportunities for economic growth, and provide for social advancement and individual expression.

The late Josef Brodsky, Russian-born poet and Nobel Prize winner, wrote, A free man, when he fails, blames nobody. It is true as well for the citizens of democracy who, finally, must take responsibility for the fate of the society in which they themselves have chosen to live.

The Culture of Democracy

Democracy itself guarantees nothing. It offers instead the opportunity to succeed as well as the risk of failure. In Thomas Jefferson's ringing but shrewd phrase, the promise of democracy is life, liberty, and the pursuit of happiness. Democracy is then both a promise and a challenge. It is a promise that free human beings, working together, can govern themselves in a manner that will serve their aspirations for personal freedom, economic opportunity, and social justice. It is a challenge because the success of the democratic enterprise rests upon the shoulders of its citizens and no one else.

The Culture of Democracy

Freedom permits people to live a peaceful, private life.

UNIT FOUR: RELIGIONS

Introduction

The subject of religion has as many beliefs, feelings, and perceptions around it as there are people on the planet. In a way, everyone has their own religion, even if they subscribe to a religion that many others do. This is because everyone has their own interpretations of the religion they subscribe to. If you were to ask followers of any given religion what their beliefs are, or what parts of the religion they agree or disagree with, they would all say something a little different from each other. Many people adopt the things they like in a particular religion, and ignore the things they don't believe in, even if this is done on an unconscious level.

Metaphysics is emerging as a new religion, or shall we say it is a very old religion that has been revived in the modern day. Metaphysics is a combination of many religions, old and new alike, particularly those that have Eastern philosophies, magical practices like alchemy, nature worship, and the belief that thought and emotion affects matter. You will learn much about this new "religion" called Metaphysics in your studies here at UMS, but this course in particular looks at other religions of the world in order to give you a solid background in understanding the beliefs of others in various belief systems. This could be useful in your work as a practitioner, healer, or teacher. Metaphysics tries to transcend the idea of religion, however, by all encompassing ideas like letting go of "written in stone" beliefs that never change, realizing the self as a "part of God," and seeing all beings as equals in spirit. There do seem to be three beliefs that are common throughout all religions, no matter what culture they come from, no matter who founded the religion, and no matter who practices the religion. One of these beliefs is that there is a higher power that presides over the universe, the cosmos, human affairs, and the earth. This higher power is often called God in whatever language a person uses, and some believe that this higher power is some sort of force, or presence that is within each sentient being on Earth and in the universe.

The second belief that seems to be common in every religion is the concept of "being a good person." Some religions simply beseech the follower to do good deeds, take care of others, and practice right action. Others have deterrents in place that help the follower act more fastidiously, mainly the idea that there will be some sort of punishment for not "being a good person" or doing the right thing. For example, Christians call this "the final judgment" that happens upon death and the punishment is hell, or eternal damnation. Eastern philosophies call this karma, a type of

punishment that happens in the next lifetime after the one where the bad deeds were done. The Golden Rule, “Do unto others have you as you would have done unto yourself,” is quite prominent in every religion. This does not necessarily mean that each religion sees “doing the right thing” this same way. There are great variances in this area. The third commonality across all religions is the idea that rituals of some sort are necessary and have been incorporated into the styles of worship of that particular religion. All religions have rituals, whether they are incorporated through prayer, singing, group gatherings, or other ways of focusing intent on the divine. A person’s religion is often a taboo subject in casual conversation. This is because it is difficult for those of differing religions to agree on many of the points that come up in discussions about religion. It is often joked, “Never discuss religion or politics if you don’t want to have a fight.” There have been many arguments, from mild to severe, the mildest being hurt feelings during and after discussions about religion, the most severe being bloody and brutal wars over whose religion was the strongest, was to be adopted by all, and whose God was the true sovereign ruler of all life on Earth. One would think that something as sacred as religion could not possibly be the instigator of wars, but many feel so strongly about their religious beliefs that they want to make everyone a follower of their religion. Of course, forcing others to adopt a religion that they do not believe in has never been a truly successful strategy, for as soon as the followers are released from the forced position, they return to the religion they loved previously. However, their children are often brought up with the religion and therefore adopt it as their own. This is how some religions were forcibly spread throughout the world.

Some religious fanatics decided that instead of trying to convert disbelievers into their religion, they would simply kill them so that there was no longer an opposing force. The idea was to purge the earth of heathen people. This was actually a righteous idea and many thought they were doing the right thing by releasing their victims from faulty beliefs, religions and practices. As mentioned above, “doing the right thing” is not the same in every religion. Religion has its uses. Some metaphysicians would say that religion itself is elementary to the true knowledge that all beings, from the smallest particle in an atom to the largest celestial body in the universe, and everything in between, is God. Others would say that it is an excellent beginning point for those who are true to the inner self and are called to explore their spirituality. Others would say that religion fits right in with metaphysics and that it is not necessary to stop practicing one’s religion in order to be a metaphysician. That is one of the nicer aspects of metaphysics, this tendency

toward all-inclusiveness toward other religions. Religion could be seen as a vehicle for training the human condition to be more compassionate, loving, and tolerant of all things, but this is not the end result in Metaphysics. Correcting the faults in the human condition is only a beginning, and in some metaphysical circles not even necessary. Religions usually specify certain rules, beliefs about reality and the divine, and denote punishments for breaking the rules. However, in an accepting universe that allows all things to have free will, static rules, beliefs, and practices cannot stay the same forever because the nature of the universe itself is a movement between chaos and patterns, back to chaos and then back to patterns again. Change is the only thing that is inevitable. Many religions do not allow for this inevitable, natural movement of the powers that be in our universe, although some do. In fact many rules, beliefs, and practices are outdated in this day and age, for those rules were created for a different time-period, a different human psychology, and different cultures that may not apply in the modern day. Therefore it is important that rules, beliefs, and practices can change as the times change and the evolution of the human understanding of the nature of reality progresses. Metaphysics itself is perhaps a response to this need for spiritual change as the world and humanity changes.

Religion helps to focus the seeker who has just begun to explore the deeper aspects of life, and for the advanced seeker it may serve as a focus of intention. However, religion itself must eventually be left behind for true enlightenment to take place, according to some concepts in metaphysics. If each of us is a part of God, or perhaps even *God itself*, then no religion can truly define what we are. Religion can only serve as a guide as we seek enlightenment on the matter of who we are. Many of your clients, patients, and students will come from various religious backgrounds. Some will have no religious background at all. Either way, it is useful for you to know what these religious backgrounds, beliefs and practices are. By knowing where the seeker is coming from you may know better how to work with him or her. Be courteous if the seeker is still very dedicated to a particular religion, for you will not assist anyone by telling him or her to immediately throw away something that he or she has found valuable and useful in his or her life-path. This can polarize a seeker immediately, and he or she will not want to hear anything else you have to say. So begin gently, and let him or her decide when it is time to move beyond religion, or how and when he or she decides to incorporate that religion into the mix with the concepts you are teaching or practicing. Not everyone feels the need to leave religion behind altogether, and they may find that their particular religion fits quite easily with what you are

teaching or practicing, especially if it has metaphysical flavors to begin with. Remember, religion may have served you at one time as well, and perhaps it still is, and this may be the case for others as well. Religion serves as a focus for divine intent, a wish to do good, and belief in a higher power(s) that is benevolent and wishes to assist humankind. This can only be a good thing! So let us now look at the various religions of the world, take a peek at their practices and beliefs. Let us find the value in each and how they have served mankind in the search for understanding of God and self.

Review Of Literature

(Exam questions are not drawn from the following material in this section, Review Of Literature)

In writing this course I used the *Sourcebook Of World Religions: An Interfaith Guide To Religion And Spirituality* (2000) as a guide for which religions I wanted to cover. It presents more than twenty religions and spiritual paths and hundreds of articles, quotations, sacred text, and prayers. It even has new material on the

1999 Parliament Of The World's Religions. Each chapter has at least one contributing author and most have three or more. Essays include pieces by Thomas Berry on the cosmology of various religions, Thomas Keating's guidelines for interreligious dialogue, and Marcus Braybrooke's survey of the interfaith movement, all exploring building community among religions. The editor is Joel Beversluis. He has worked in academic religious publishing and volunteered in ecology, interfaith and peace organizations. He went to Western Michigan

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University and studied comparative religion there. As of 2000 he was Editor and Publisher of CoNexus Press.

There are four parts to this book: *Who Are We?*, *Becoming a Community of Religions*, *Choosing Our Future* and *Selected Resources for the Community of Religions*.

In the reference section of most libraries there is an encyclopedia-style set of volumes called *Man, Myth & Magic* (1985), by editor in chief Richard Cavendish. It is a great reference guide for just about anything one would like to learn about in the areas that the title suggests (man, myth and magic). There is an extensive list of editorial board members, consultants, and assistant editors. These books cover a wide range of subjects including witchcraft (vol. 22), Jesus (Vol. 6), and a bit on new religious movements (Vol. 7).

A great book for learning about Buddhism in many different countries and how it has been changed is *The Experience of Buddhism* (2002) by John S. Strong. It has two parts: “The Experience of Buddhism in South Asia” and “The Development of Buddhism Outside India.” The sub categories begin with the life story of Buddha and its ramifications and go through the experience of the Sangha to the Dharma and practices of Buddhists in Sri Lanka, Southeast Asia, the Tibetan cultural area, China, Japan, and the West. It has a helpful guide to the transliteration and pronunciation of Buddhist terms and a two-page map of part of the continent of Asia titled “The World of Buddhism.”

Another very helpful book I used is *A World Religions Reader* (1997). It has chapters on nine different religions, which include Secular Humanism, Buddhism, and Judaism. Each chapter begins with a map that shows the population and location of the people in that religion in the world. This book combines classic statements of some of the major thinkers and institutions and includes the words of Martin Luther King and John Lennon with passages from the scriptures. Each chapter is organized by five headings, they are “The Religious Mind” “World Views,” “Institutions and Rituals,” “Ethical Expression,” and “Modern Expression.” There is also a selected summary of beliefs, a list of historical highlights, major festivals, and key terms at the end of each chapter. The editor, Ian Markham, is a Professor of Theology at Liverpool Hope University College. He teaches Interface Ethics and Ecumenical Theology. He is the author of *Plurality and Christian Ethics* (CUP), and also sits on the Council of the Advertising Standards Authority.

The World's Religions (1991) is a completely revised and updated edition of Huston Smith's *The Religions Of Man* (original copyright 1958). It is widely considered the best introduction to the world's religions and has detailed, but still very readable chapters on Buddhism, Confucianism, Islam and Christianity, among others, and features sections on the inner dimensions of these great religions. Huston Smith is a leading figure in the comparative philosophy of religion and is regarded as the most accessible and eloquent authority on the history of religions. He has taught at MIT, Washington University, and Syracuse. In 1991 he was currently a visiting professor at the University of California, Berkley.

Edward Rice wrote *Ten Religions of the East* (1978) a great book with stories of the founders and spiritual leaders of ten of the world's less well known faiths and what these religions have evolved into today. It covers the Jains, the Zoroastrians, the Sikhs, Taoism and Confucianism, Bon and Shinto, Cao Dai, the Baha'I Faith, and Theosophy. Edward Rice is a writer, artist, and photographer who illustrated the book and added his own photographs as well. He has written *Marx, Engels, and the Workers of the World*, *The Ganges: A Personal Encounter* and *The Five Great Religions* as well as others.

Nature Religions In America: From the Algonkian Indians To The New Age (1990) is a valuable resource of religions that have been at the heart of American Culture, but previously have not been acknowledged. The author, Catherine L. Albanese, covers influential people such as the Hutchinson Family Singers to Thomas Jefferson and John Muir that have had some part in Nature Religions. Catherine L. Albanese is professor of religious studies at the University of California, Santa Barbara. She is the author of many articles and books in American religious history.

It is a collection of English translations of the basic texts that have shaped the major Asian philosophical traditions. It incorporates all the fundamental texts from Asian philosophy, which give great insight into these traditions. It begins with a helpful pronunciation guide. It is separated into three parts: Hindu texts, Buddhist texts, and Chinese texts, and includes chapters on Vedas and Upanisads, Samkhya, Yoga, Jainism, the rise of the Mahayana, Zen, the vision of Confucius, Chinese Buddhism and much more. The authors have twenty- five years of experience teaching introductory courses in Asian philosophy.

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Buddhist Thought: A Complete Introduction to the Indian Tradition (2000) he shares the central concepts of classical Indian Buddhist thought. He makes even abstract and complex ideas accessible through his clear and lucid style. In this book there is also the most up-to-date survey of Buddhist Tantra in India. Paul Williams is also Co-Director of the Centre for Buddhist Studies at the University of Bristol.

Many Himalayan areas. The principal teachings of Buddha are known as the Four Noble Truths. They address suffering, its causes, cessation, and path. Though the first truth is crudely translated as 'life is suffering,' or *dukkha*, the Buddha's philosophy was not pessimistic. He pinpointed six moments in life to expand on the somewhat generalized first truth. These are times when it's clear how dislocated life is whether a person is wealthy, poor, average or gifted. He stated that all humans experience:

1. The trauma of birth. Psychoanalysts of our time believe that a great deal of anxiety and painful feelings stem from our births.
2. The pathology of sickness.
3. The morbidity of decrepitude, for instance, when you are young and physically vital, life is almost automatically good. In later years the fears seem to pile up about being unloved, ill, physically repulsive and dependent on others.
4. The phobia of death.
5. To be tied to what one dislikes.
6. To be separated from what one loves.

Buddha taught the eightfold path as a course of treatment for the problem of life stated in the Four Noble Truths.

The eight steps are (*They are slightly different here than how they are covered in the UMS Meditation Skills course*):

1. Right views.
2. Right intent. Finding what your heart really wants. Using whatever your passion is to guide you.
3. Right speech. Being aware of what you say and what it shows of your true self. Noticing throughout the day when we are not speaking truth, and then investigating why. After we have worked on that and become aware of what we say, we will see the need for changes. The changes should proceed in the direction first, toward veracity. Second, our speech should lead us to charity, avoiding gossip, slander and abuse.
4. Right conduct. This includes objectively understanding one's behavior before trying to improve it. Reflecting on one's motives and actions.
5. Right livelihood. Having an occupation that is considered compatible with spiritual seriousness.

6. Right effort.
7. Right mindfulness.
8. Right concentration.

In Great Religions of the World (1978) Joseph M. Kitagawa talks about the greatness that can be achieved as a Buddhist. “Its deepest insights—now as in Buddha’s day—voice a salvation and compassion capable of inspiring political, social, and religious renewal.” In *The Dhammapada* (1985), translated by Eknath Easwaran, we learn the meaning of enlightenment, “The Buddha expresses enlightenment not as the meeting with God or an immersion in Bliss, but as the disassembling of the conditioned personality and the acceleration that comes with perfect freedom.” Ultimately the goal of Buddhists is to reach nirvana, which is “...the extinction of all craving,

resentment, and covetousness. [To the Buddha] such extinction of craving and other improper attitudes was true happiness,” according to Floyd H. Ross and Tynette Hills in their book *The Great Religions By Which Men Live* (1956). To obtain nirvana one must go through the cessation of suffering and its causes. Buddhists believe that desire is the underlying cause of suffering. The Buddha offered the following analysis on this: The chain of simultaneous, dependent origination makes up a circle, with each link causing all other links. It is important to notice that it is not a willful sin or wickedness that leads to suffering, but ignorance. As we become aware of the links in the chain, we then have the power to free ourselves from the chain. This is the central philosophical doctrine of Buddhism. Before we can be cured, we need to accept the diagnosis, which is: The Twelve Nidanas

1. *Avidya*: Ignorance-individuation, unity becomes divided, the “formations” of karma.
2. *Samsara*: forms-consciousness emerges.
3. *Vijnana*: the principle of consciousness and from this, mentality and body emerge.
4. *Nama-rupa*: mentality and body-from this, the six sense minds and organs appear.
5. *Shadayantana*: six sense minds and organs-sensations and perceptions arise.
6. Sensations and perceptions-*spasha*, from that, feelings and discriminations arise.
7. From *vedana*-feelings and sensations, thirst and craving arise.
8. From thirst and craving, which is called *trishna*, grasping and clinging appear.
9. From grasping and clinging, *upadana*, conception takes place.

10. Conception is known as *bhava*, because of *bhava*, the continuing process of existence goes on.

11. *Jati* is the continuing process of existence, and from that, growth, sickness, old age, decay and death.

12. Sickness, old age and death is *jana-marana*, and following it “sorrow, lamentation, pain, grief and despair arise.

Thus arises the whole mass of suffering.” In all this:

“No doer of the deeds is found,

No one who ever reaps their fruit.

Empty phenomena are there.

Thus does the world roll on.

No God, no Brahma, can be found,

No maker of this wheel of life.

Empty phenomena are there,

Some other key teachings are the Sutras. *The Brahma Sutra* is from the Upanishads by Badarayana and is one of the foundational texts of Vedanta. The Diamond Sutra is a brief Mahayana scripture that outlines the bodhisattva way. The Heart Sutra is the encapsulation of Mahayana Buddhist teaching and focuses on the emptiness of permanent and separate self-existence. These are only a few Sutras of which there are many.

Buddhism is not a system of metaphysical beliefs within which there is an ethical expression, but a transforming way of life. Buddhists in general are less worried about beliefs and more concerned about behavior. The Dhammapada is a collection of the Buddha’s sayings that capture the heart of the Buddhist way. Many Buddhists memorize the sayings and use them as a guide for their behavior in argument and reflection.

Here is a sample of chapter one taken from *The Dhammapada* (1965), translated by Irving Babbitt:

“*The twin verses:*

1. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our

thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of

the ox that draws the wagon.

2. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

3. 'He abused me, he beat me, he defeated me, he robbed me,' – in those who harbor such thoughts hatred will never cease.

4. 'He abused me, he beat me, he defeated me, he robbed me,' – in those who do not harbor such thoughts hatred will cease.

5. For never does hatred cease by hatred here below: hatred ceases by love; this is an eternal law."In the earlier part of Buddhism, there was an emphasis on the worthy monk to keep the monastic rules while he was seeking nirvana through developing virtue, wisdom, and insight by following the eightfold path. But as Buddhism developed this was supplemented by a new focus on attaining those qualities as well as compassion to be used to help others. This new emphasis came from the Mahayana ideal of the Bodhisattva. *A Sourcebook in Asian Philosophy* (1991), written by John M. Koller and Patricia Koller, expands on this: "Here the historical Buddha's enlightenment was seen as the basis for helping other suffering beings overcome their suffering rather than as the means of overcoming one's own *dukkha*. This change in emphasis, from seeking nirvana as the primary aim to helping others overcome their suffering, revolutionized Buddhist practice and teaching, leading to new interpretations of traditional teachings, to new philosophical positions, and ultimately to the practices of Zen (Ch'an) and Tantra."There are two main schools of Buddhism, one being Theravada (literally "the traditions of the elders"), which originated as an offshoot of the early Sthavira school, and the Mahayana ("the large vehicle"). They initially split because of their views on the involvement of lay people (those who were not monks). The Theravada group thought that the main expression of the Buddhist life was to be in the monastery and the Mahayan group had a greater role for lay people. The Theravada Buddhists attained enlightenment, whereas the Mahayan Buddhists emphasized that no one attains the goal until all are enlightened. Zen is a school of Buddhism that emphasizes meditation or *zazen*, which means sitting meditation, as the main practice of calming and clearing the mind and to aid in perceiving reality in a direct way. It has its origins in the Mahayana thought and in

the practice of the Yagacara and Madhyamaka as they were understood in the third to fifth centuries in China. It is generally agreed that the greatest Zen thinker was Dogen (1200-1253) the founder of the Soto Zen School in Japan. His greatest work was the *Shobogenzo* "Treasury of the Eye of True Teaching." A *Sourcebook in Asian Philosophy* also tells us, "Although the *Shobogenzo* essays contain traditional teachings and acute analysis of these teachings, their overall thrust is not to present theoretical analysis or a metaphysical view of reality, but to lead the reader into a self awakening... It was naturally assumed that these essays, born out of learning realized in meditational practice, would be incorporated into the totality of the reader's own Zen practice." Hui-neng (638-713), 6th Patriarch of Zen in China, is regarded by many as the true father of Zen. *The Diamond Sutra And The Sutra Of Hui-Neng* (1990) by A.F. Price and Wong Mou-lam is considered a must among those who are interested in the ancient texts of Buddhism. *The Sutra Of Hui-Neng*, also known as *The Platform Sutra*, is an important Zen work. Many have translated these works, and this is one of those translations.

The Diamond Sutra is a treasured work of Buddhist literature and is the oldest printed book in the world. Price & Mou-lam explain the origin of its name, "It is known as the Diamond Sutra because its teaching is said to be like a

Diamond that cuts away all dualistic thought, releasing one from attachment to objects and bringing one to the further shore of enlightenment." Here is a story of the Diamond Sutra: "Guatama Buddha delivered this *The Diamond Sutra* in the 4th century C.E. during a satsang (transmission of truth and communion with an enlightened

being). When *The Diamond Sutra* was spoken by Buddha, many who were present went into deep samadhi, or nirvana, attaining total enlightenment. Hui-neng, a poor illiterate, was a commoner who happened across someone in the street reciting the Diamond Sutra, reading it out loud, which caused him to ask the reader where he was from. He was soon off to the monastery where the reader's teacher resided. He spent almost a year there. His Holiness was choosing a successor, and asked those who would apply for the position to write a stanza. The first one to submit a stanza was one of the teachers at the monastery, although His Holiness was not completely convinced and invited more stanzas. The first submission read: Our body is the *bodhi* tree, And our mind a mirror bright, Carefully we wipe them hour by hour And let no dust alight. "One night, the Patriarch visited the kitchen secretly. Hui-neng was doing menial work at the monastery, pounding rice. His Holiness noticed him and invited him to write a stanza, joining

the competition with the others at the monastery for the position His Holiness was to pass on. Hui-neng dictated it and asked a fellow to write it in the designated spot for submissions, on a wall. His read: There is no bodhi tree, Nor stand of a mirror bright. Since all is void, Where can the dust alight? “The patriarch sent for him at midnight and expounded on The Diamond Sutra, giving Hui-neng a private session on it. When Hui-neng heard the words, ‘One should use one’s mind in a way that it will be free from any attachment,’ he became completely enlightened, having discovered the true essence of mind that it was ‘intrinsically free from becoming or annihilation... free from change!... that all things are the manifestations of the essence of mind!’ These were Hui-neng’s own words. Knowing that he had realized the essence of mind, the patriarch said, ‘For him who does not know his own mind there is no use learning Buddhism. On the other hand, if he knows his own mind and sees intuitively his own nature, he is a hero, a teacher of gods and men, a Buddha.’ Thus, to the knowledge of no one, the dharma was transmitted to him at midnight, and consequently became the inheritor of the teaching of the Sudden School as well as of the robe and the begging bowl. ‘You are now the sixth patriarch,’ said he.

“

The moral and spiritual principles set forth by Baha’u’llah are:

1. Racial unity
2. Emancipation of women
3. Economic justice
4. Patriotism within a global perspective
5. Universal education
6. A universal auxiliary language
7. The environment and development
8. The world’s federal system
9. Religious dialogue

The Baha’i scriptures tell us that the problems humanity faces today are because of two things: humanity did not except or act on moral and spiritual values given them by God’s messenger’s to solve age-old problems, and

because of the creation of a global society is bringing about new challenges, but can be solved if the moral and spiritual principles enunciated by Baha’u’llah are accepted and followed.

Historical Dates

1819 – 1851 Life of Bab

1817 Baha'u'llah born

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1844 – 1921 Life of 'Abdu'l-Baha

1897 – 1957 Life of Shoghi Effendi Rabbani

1894 First Western converts come into the movement

Feasts, Anniversaries and Days of Fasting

The Badi' Calendar

Baha (Splendour) March 21st

Jalal (Glory) April 9th

Jamal (Beauty) April 28th

'Azmat (Grandeur) May 17th

Nur (Light) June 5th

Rahmat (Mercy) June 24th

Kalimat (Words) July 13th

Kamal (Perfection) August 1st

Asma (Names) August 20th

Izzat (Might) September 8th

Mashiyyat (Will) September 27th

Ilm (Knowledge) October 16th

Qudrat (Power) November 4th

Qawl (Speech) November 23rd

Masa'il (Questions) December 12th

Sharaf (Honour) December 31st

Sultan (Sovereignty) January 19th

Mulk (Dominion) February 7th

Ala (Loftiness) March 2nd

Ayyam-I-Ha (intercalary days): 26 February to 1 March inclusive

New Year (Naw – Ruz) March 21st

Feast of Ridvan (Declaration of Baha' Allah) April 21st to May 2nd 1863

Declaration of the Bab May 23rd 1844

Ascension of Baha' Allah May 29th 1892

Martyrdom of the Bab July 9th 1850

The Day of Covenant November 26th

Ascension of 'Abd al-Baha November 28th 1921

Christianity

Christianity and Islam are the two largest religions in the world. It is a toss-up as to which one is the largest, or has the most practitioners. Most Christians do not actually have much knowledge of the origins of their religion. In fact, Christianity almost did not become a religion at all. It nearly slipped by the wayside, but Paul, one of the New Testament's main characters, was absolutely integral in making Christianity a bona fide religion. He was an avid writer and a convincing speaker. First, however, let's look at some of Christianity's beginnings. Many of these stories may be quite familiar to some, but just in case, let's go over them for those who are not familiar with Christianity. Please keep in mind that these are only a few of the characters in the story of Jesus, and in no way covers everything that should be known about Christianity. More information is covered in the UMS course *Christian Studies*.

John the Baptist

John the Baptist was agent forerunner to Christ, named Baptist because the people flocked to him in order to receive the ritual of baptism, even though he was in the wilderness and difficult to get to. He spoke avidly of the coming messiah who was to become the Christ, that God himself was sending his own son to Earth to help us live a better way. He attracted attention from some political higher-ups, and to make a long story short, he was beheaded at the request of a wife of a powerful political figure.

Jesus' Birth and His Parents

Jesus lived for only 33 years, but he certainly had a deep impact on the religious nature of mankind over the past 2000 years. Jesus' mother was named Mary and his supposedly earthly father was named Joseph. Mary was said to have experienced Immaculate Conception, which means that she conceived a child by the grace of spirit rather than by intercourse with a physical

man. She was in trouble, however, for an unmarried woman to have a child was highly sinful in those days, and she was in danger of being stoned for the crime. Joseph was willing to save her, married her, and took her from the town where her life was in danger. They traveled during her entire pregnancy and did not stop anywhere for very long. Finally, one evening in the town of Bethlehem, the night of Jesus' birth was to come. However, there was no room at any of the inns in the town. Joseph and Mary were lucky to be able to sleep in someone's barn. Jesus was born that night in the barn. Three kings from the Orient came to visit him, for they had been told even before Jesus' birth that he was a special child to whom they would want to pay homage. He signified the birth of a new era to them. The birth of Jesus Christ has become a national holiday in some countries and it is called Christmas.

Jesus' First 30 years

For the first 30 years Jesus was not visible, for the most part, except for a short appearance in a synagogue reading the scriptures when he was 12. After that, there is some speculation that he began to travel, most particularly in India. Some people believe that Jesus studied with various gurus in India and even Tibet. It is said that he may have spent many of his late teens and possibly all of his 20's there. He did not reappear in his native culture until the age of 28. At that time he began to speak to any who would listen in the streets.

Jesus' Rise To Fame

Jesus preached that the kingdom of God is coming, and that mankind was required to prepare itself by living graciously, kindly, and gently, learning how to love one another. He did this escorted by 12 disciples who had various menial professions and gave up their trades to become helpers, traveling with Jesus. He performed healings, exorcisms of demons, walked on water, raised Lazarus from the dead, and performed all sorts of other miracles. How much of this he actually did, no one really knows, for the impulse to exaggerate magical stories was strong in the human psyche at that time.

Jane Roberts, in *Seth Speaks* (1977), has something interesting to say about the fact that Jesus was not the

only one who had the ability to carry such charisma and enlightenment, nor was he the only one who exhibited spiritual powers (for instance: walking on water, spontaneous hands-on healings). She says that Jesus was only one of many who had the same message and were teaching the same things, possibly even performing miracles.

There were many travelers, according to her, who traveled to India and came back with various teachings.

Jesus' Death And Transformation

The Jewish Pharisees were quite perturbed by Jesus and his teachings, and were especially threatened by how the people loved him and followed him. The Jewish Pharisees felt that they were losing power and wanted to keep the power of having the people's trust and dependence. Jesus was teaching people that they did not need the Pharisees to mediate between themselves and God. Jesus was teaching that each person could have a personal connection with God if they only opened their minds to such an idea.

Jesus knew that he would soon die, for Jesus must have been a rather psychic and intuitive person, and he called for his disciples to have a last supper with him. Jesus spoke for the last time to his disciples, encouraging them to carry on his work. He did not tell them he knew that his death was coming. He kept this a secret for the time being. His disciple Peter said that he would stick through anything with Jesus, but Jesus told him that he would deny his name three times before dawn, which was true, for when Peter was accused at the time of Jesus' arrest of "being one of them," possibly facing crucifixion himself, he denied three times that he knew Jesus at all. Judas was also there, and would be the one who betrayed Jesus. In the middle of the supper

Jesus told him to go and do what he had to do quickly. Some scholars believe that Jesus asked him to do this task, and that this might not have been a betrayal at all.

The Jewish Pharisees paid Judas, one of Jesus' closest disciples, 30 pieces of silver to reveal his location so that they could arrest him. Judas betrayed Jesus with a kiss in the Garden of Gethsemane. Later, Judas hung himself, immersed in guilt. The Pharisees brought Jesus into court in front of Pontius Pilate on trumped up charges of heresy. Pontius Pilate did not really

want to have Jesus crucified, but the political environment, and the possibilities for riots, and the possibility of radical revolutionaries arising, caused him to be in a difficult

He tried to give Jesus every way out, sending him to King Herod for judgment, but the King simply sent him back and said he found no guilt in Jesus. However, the Jewish Pharisees, insisted on Jesus's guilt.

Pontius Pilate, certain that Jesus would prevail, gave the common people a choice between the life of Jesus or the life of Barabas, a well-known and incorrigible murderer. Surprisingly, the people chose to let Barabas live, to Pontius Pilate's surprise. Jesus never defended himself, hardly spoke through the whole ordeal, and voluntarily went to his death, wanting it because he knew this was what God wanted.

Jesus went through days of terrible torture and a very painful death, nailed to a cross. Many of his followers did not understand why he did not defend himself or rise to the occasion and put his enemies down. His disciples feared for their lives, and were silent. However, Jesus proceeded to allow his death to take place without a fight, as if he knew that he was supposed to die for a reason. He had a moment of self-doubt before

Judas betrayed him in the Garden of Gethsemane, but at that time he came to realize that this was his destiny, and it was the will of God, his Father. Three days after his death he appeared, risen from the dead, to his remaining 11 disciples and a few others, reassuring them that life went on and that he was fine in his father's hands. The death he experienced was not an end. In fact it was an incredible beginning of one of the major religions of the world.

Mother Mary

She was Jesus' mother, who bore him through the immaculate conception. She is mentioned here to help clear up any confusion there might be between her and Mary Magdalene, another woman with the same first name who played a much different role in Jesus' life.

Mary Magdalene

Mary Magdalene was believed to be a temple prostitute, which was a profession many women were in at that time, who became one of Jesus' followers. She was about to be stoned to death by people in her town, and Jesus stepped in and saved her life. He challenged the crowd about their own sins by saying, "He who has never sinned may cast the first stone." When everyone left in shame, he told Mary to sin no more. She was very devout, washed Jesus' feet, and accompanied

his entourage to various towns. She was scorned by many who thought she was not qualified to be in Jesus' company because of her previous occupation as a prostitute. However, Jesus used this as an opportunity to teach compassion and forgiveness of others.

The Christian Church

Jesus never intended to found a church, nor did he have a plan or a vision for organized religion. He was actually a very simple man and was well received by the common people because he harbored a message of hope. Many of the common people could not afford the sacrifices and other such rituals that needed to be done at the temples. Jesus gave them a simple religion that did not cost them anything. Many of the people who followed Jesus' teachings were the folks who could not afford to practice the Jewish religion, nor could they remember all the rules and laws the Jewish religion prescribed for its followers. For instance, the Jewish religion had rules about what to eat, how it can be served, what day it could be eaten and other such detailed observances. Jesus' teachings were much simpler: love God, know that you are loved *by* God, and love your neighbor. He taught people how to bypass the need for priests and others such mediators between a person and God. According to Jesus no rituals were necessary to be in God's favor.

Many people did not agree with Jesus' teachings. Many believed that those who were suffering deserved it for some reason or another and should not be forgiven. Others felt that the Jewish laws and rules for worship were to be followed with no deviance whatsoever. Others did not trust him because he did not hate his enemies, and they thought there might be something wrong with this man. Some were angry with him because he was not a forceful messiah who would come to help them usurp the powers that were oppressive to them.

The attitude you have underneath your act is more important than what you do... People must discover their capacity for goodness and begin to live in the right way... They must leave their old ways of living behind and henceforth choose to live righteously, by the will of God. Then the kingdom of God would come. God was ready. Men must be, too."

These are the humble teachings that started the Christian Church. The Christian Church as it is today

differs greatly from the simple teachings that Jesus proclaimed. Many sects have created numerous rules and

Paul

Paul did not have a personal relationship with Jesus, and did not know him while he was alive. Paul experienced Jesus in a vision that blinded him on the road to Damascus. Jesus summoned him to the service of discipleship.

Paul was the man most responsible for the turn of beliefs that Christianity took. He brought a unique brand of Christianity to the popular mystical religions that were scattered throughout the Mediterranean lands.

These and Greek cults worshipped a lord called Kyrios, a God who had become a man, died, and rose again, a very similar story to that of Jesus. These were parallel religions. The idea conveyed is that a man can die to the body, or the ego, and rise again as the divine self. This was the idea behind the parallel religions, and it is also the idea behind accepting Jesus Christ as a savior, dying to the will of the self, and becoming the divine human, or the eternal self that is not human and cannot die. Jesus' story was acceptable to those in mystical religions

because it paralleled a story they already treasured. The ideas of Paul became the fundamental doctrines and teachings of the Christian faith and the basis of Christian dogma. Paul was the one who emphasized that Jesus' voluntary death to expiate man's sins opened the path to God. He taught that a new era had begun, the messiah had come, and now the world awaited and prepared for his return. Paul actually thought that Jesus *would* return within forty years, actually in his own lifetime, but Christ did not return and has not up to this day. More realistic predictions were made by those who remembered that Jesus said he would return in 2000 years, right around the present time in this day and age.

Most Christians are quite aware of this and are excitedly anticipating what is called "the rapture." Based on Paul's insistence on keeping Christianity alive, a religion was born. Hans-Joachim Schoeps says in *The Religions*

Of Mankind (1966), "Thus the church rose, and Jesus, who in his lifetime had only gathered a band of disciples around him, became the founder of a religion."

In the present day, there are so many denominations of Christianity that they are too numerous to go into in this course, and each of these denominations have their own interpretations of the Bible, their own sets of rules and codes of ethics, and their own rituals. These denominations include Baptist, Catholic, Lutheran, Protestant, Puritan, Methodist, Presbyterian, Episcopalian, Unitarian... to name a few. There are hundreds of denominations, some well known and practiced by many, and some not so well known and practiced only by a few. Christianity continues to be open to new denominations.

Confucianism

Confucianism is actually a philosophy of a way of life, but many people consider it a religion. The tradition derives its name from Kung Fu Tzu, or Confucius. Confucius met Lao-tsu (551 - 479 B.C.), a great educator and philosopher. As the legend goes, we are told in *The Great Religions By Which Men Live* (1956) by the authors Floyd H. Ross and Tynette Hills, "...When Lao-tsu was very old he was visited by a scholarly young

man from a nearby province...who was concerned with the quality of life in China. He believed that back in the

Golden Age people had lived better lives and the country as a whole was more prosperous. That young man was Confucius, and he arrived at those beliefs with much study and research into the ancient literature of China. As he collected and translated the classics, he found what he considered to be clues to the happier life of the earlier days... Both Lao-tsu and Confucius were concerned with the social and moral weaknesses of their generation."

In *A Sourcebook in Asian Philosophy* (1991), by John M. Koller and Patricia Koller, the origins of Confucianism are explained further: "The Confusion vision, which has tended to dominate Chinese thought, finds its first recorded expression in the early Chou classics compiled before the sixth century B.C. This vision, especially as revealed through the *Book of Documents* and *The Book of Poetry*, was renewed and transmitted by Confucius (551-479 B.C.) through his teachings. These teachings were then transmitted by successive generations of Confucianists, undergoing various modifications along the way, so that when we speak of Confucianism it is to an entire tradition

rather than the thought of one person that we refer.” Confucius also did many things in his life that he was less known for such as his roles as a researcher, statesman, social planner, social innovator, and advocate.

World Religions

The text the *Doctrine of the Mean* is the law of the middle way; here Huston Smith is quoted from his book *The Religions of Man* (1958): “So important was the *Doctrine of the Mean* in Confucius’ vision of the good life that an entire book by that title is an important part of the Confucian canon.” The Mean is the way that is “constantly in the middle” between life’s extremes. It is described as so because in Chinese the two words for ‘Mean’ are *chung* and *yung*, literally “middle” and “constant.” The *Doctrine of the Mean*’s guiding principle is “nothing in excess” and it’s the closest Western equivalent is the *Golden Mean* of Aristotle. To expand on the idea of the Mean, Huston Smith remarks, “Following the Mean brings harmony and balance. It disposes men to compromise, and issues in a becoming reserve. Never plunging to extremes, toward pure values ‘equally removed from enthusiasm as from indifference,’ China’s regard for the Mean has come out in her recoil from everything approaching fanaticism.”

Confucian’s philosophical method is offered as a means to transform the people of the world into a harmonious international society. The Confucian system is based on several principles:

1. In the beginning, there’s nothing.
2. Tao is The Great Ultimate and it exists in the *I* (change). The Great Ultimate is the cause of change and generates the two primary forms: the Great *Yang* (a great energy) and its counterforce, the Great *Yin* (a passive form). *Yang* and *Yin* symbolized the energy within any system of counterforce as: positive and negative, day and night. *Yin* and *Yang* are complementary; in their interaction, everything—from quanta to galaxies—comes to be. Everything that exists, coexists in an interdependent network with all other systems.
3. The dynamic tension between *Yin* and *Yang* forces results in an endless process of change—of production and reproduction and the transformation of energy. This is a natural order, an order in which we can see basic moral values. Human nature is inherently good. If the human being goes along with the Great Ultimate and engages in rigorous self-discipline, the person will discover the real self (the nature of Tao) and can enjoy the principal of change. And since all systems exist in an interdependent network, one who knows this truth also cares.

4. There are four principles of change:

- a. Change is easy.
- b. Change is a transforming process due to the dynamics between *Yin* and *Yang*. Any change in either part believed to change in the system and related systems. This process has its own cycle of expansion and contraction.
- c. Change carries with it the notion of changelessness; that there is change is a fact that is itself unchanging.
- d. The best transformation promotes the growth and development of the individual and the whole simultaneously—it strives for excellence for all systems in the network.

5. Any search for change should consider the following:

- a. The status of the object in the interdependent network—that is, what is the system and what are this object's role, position, rights, and duties in the system?
- b. Timing within the interrelated network—that is, is this the right time to initiate change?
- c. The mean position or the Golden Path in the interrelated network situation; the mean position is regarded as the most strategic position from which one can deal with change. Tao (*Truth*) exists in the mean (*Chung*).
- d. The respondents of *Yin* and *Yang* forces—that is, are the counter forces willing to dialogue or compromise?
- e. The integration between the parts and the whole—that is, the system and its economic, political and cultural realms.

6. There is an interconnected network of individual existence, and this pattern of interdependent relationships exist in all levels of systems, from individual, through family and state, to the whole world.

The whole is dependent upon harmonious integration of all the parts, or subsystems, while the parts require the nurture of the whole. The ultimate unit within this framework is the universe itself. Self is a here-and-now link in a chain of existence stretching both into the past and into a future to be shaped by the way an individual performs his or her roles in daily life. One's humanity is achieved only with and through others.

World Religions

Individual and social transformations are based on self-cultivation, the personal effort to search for truth and to become a life-giving person. Searching for and finding the truth will lead to originality, the creative ability to solve problems, and development. The process will also enable individuals and systems to be life-giving and life-sharing—to process a *Jen* (love) personality.

Wisdom, love, and courage are inseparable concepts.

Organizational effectiveness and efficiency are reached when systematically interconnected individuals or subsystems find the truth—and stay with. Existence consists of the interconnected whole. Methods that assume and take into account connections work better than methods that focus on isolated elements. Organizational effectiveness can be improved through a rearrangement of the relationships between the parts and the whole.

In other words, a balanced and harmonious development within the interdependent network is the most beneficial state for all. Self-actualizing and collective goals should always be integrated. These principles of Confucian social transformation are drawn primarily from *I Ching*, *The Great Learning*, *Confucian Analects*, and *The Doctrine Of The Mean*. In *Sourcebook Of The World's Religions* (2000), is an article by Dr. Douglas K. Chung titled *A Portrait*, states, “In contemporary terms, Confucianism can be defined as a school of social transformation that is research oriented and that employs a multidimensional, cross-cultural, and comprehensive approach that is applicable to both Micro and macro systems. It is a way of life—or an art of living—that aims to synchronize the systems of the universe to achieve both individual and collective fulfillment.”

In *The Great Religions By Which Men Live* (1956) by Floyd H. Ross and Tynette Hills, we learn about the Five Constant Virtues: “Confucius was concerned with creating a guideline for proper conduct and right living for the ordinary man. He described ‘a superior man’ or ‘a princely man.’ He came up with a set of rules and steps for becoming that man.

“The Five Constant Virtues:

1. Right Attitude: an inner law of self-control, cooperatives and accommodating to others.
2. Right Procedure: knowing the proper etiquette and using that proper etiquette in every social situation.
3. Right Knowledge: education is of the utmost importance, not only of secular matters but also spiritual matters.

4. Right Moral Courage: developed courage to remain loyal to one's morals, even in the face of others who attempt to get one to act immorally.

5. Right Persistence: constancy is important, being consistently kind and helpful, doing the right thing at the right time always."

Also from Floyd H. Ross and Tynette Hills' book, we learn that in Confucianism is the belief that there is an inherent purity and goodness in every person: "Confucianists often speak of 'perfect humanity.' It can be achieved by a person because of something the Confucianists believe to be present within each person, even at birth. This is a native goodness or kindly love that can be developed through feelings of helpfulness toward others... When a man has educated himself to be a superior man, he can be kind, helpful, and good. The seed of goodness within him makes these qualities possible."

There are two major schools of Neo-Confucianism that have emerged: the rationalists, who focus much more on the "inner world" (philosophy), and the idealists, who emphasize more on practical learning in the

"outer world" (social science). The leading exponent of the rationalists was Chu His (1033-1107 C.E.) and that of the idealists was Wang Yang-Ming (1472-1529 C.E.). Lee T'oegye (1501-1570) led Neo-Confucianism in Korea, and taught a philosophy of inner life and moral subjectivity.

In *Great Learning*, taken from the *Sourcebook Of The World's Religions* (2000), editor Joel Beversluis,

Confucius prescribed seven steps in a general strategy of social transformation to achieve the ideal society:

1. The investigation of things (variables): Find out the way things are and how they are related.
2. The completion of knowledge: Find out why things are the way they are; that is, why the dependent variable was related to other variables. This is the reality of things, the truth, *Tao*. And since everything exists in an interrelated network, discovering this truth empowers a person to transform his or her attitude.
3. The sincerity of thought: One should be sincere in wanting to change or to set goals that are a commitment to excellence and the truth, *Tao*, which is the source of self-motivation, the root of self-actualization

and the cornerstone of adequate I-Thou and I-Thing relationships. The most complete sincerity is the ability to foreknow.

4. The rectifying of the heart: The motivation for change must be the right one, good for the self as well as for the whole. It is a cultivation aimed at virtue, a moral self achieved through the intuitive integration of *Jen* (humanity, benevolence, perfect virtue, compassion, and love), *Yi* (righteousness), *Li* (politeness, respect), and wisdom (from steps 1, 2, and 3). Only such a self has real freedom—from evil, and to have moral courage and the ability to be good.

5. The cultivation of the person: There must be lifelong integration between the “knowledge self” (steps 1 and 2) and the “moral self” (steps 3 and 4) through self-discipline (education) and self-improvement. This is the key to helping self and others.

6. The regulation of the family: One should show self-discipline within the family by honoring parents, respect in caring for siblings, and loving children. One should understand the weaknesses of those one likes and appreciate the strengths of those one dislikes to avoid prejudice and disharmony in the family.

7. The governance of the state: The state must provide public education, set policies to care for vulnerable people, root policies in public opinions, appoint and elect capable and moral persons as public officials, and

apply management principles based on the Mean and the Golden Path. This sort of public administration should lead to the harmonious state.

Seeking the truth through these seven steps is a self-cultivating discipline. Confucius described the ideal welfare state in *Li Chi (The Book of Rites)* from the *Sourcebook Of The World's Religions* (2000) as follows: “When the Grand course was pursued, a public and common spirit ruled all under the sky; they chose people of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony.

“Thus people did not love their parents only, not treat as children only their own. An effective provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up for the young.” Confucius did not wish to change much about the religious beliefs of his day; he did not even really speak on them. Floyd H. Ross and Tynette Hills describe this in *The Great Religions By Which Men Live* (1956),

“...he simply accepted them as they were—insofar as they served society. He was not in the least interested in popular religious ideas or customs that ignored common experiences and knowledge. He did not like to speak of the spirits that so many people worshipped out of superstition and fear... To him, it was a waste of time to concern yourself with anything you could not definitely know... Confucius is not concerned with ideas about God and other problems in theology. But he had a real devotion to the ancient religious ceremonies, because he believed that they help to build the habits and attitudes necessary for proper conduct. His personal religion was limited to reverence of ancestors, the moral life of the five constant virtues, and recognition and reverence of a just heaven above.”

The Chinese value the religious freedom that they have become accustomed to, for this reason the efforts to establish Confucianism as a state religion have failed. The idea of a single state religion offended the Chinese.

Important Historical Dates

551 – 479 B.C. Life of Confucius

1033 – 1107 C.E. Life of Chu His, one of the greatest of all Chinese thinkers

1501 – 1570 Life of Lee T'oegye leader of Neo – Confucianism in Korea

Jainism

There are around 10 million followers of Jainism, or the Jain Dharm. It originated on the Indian subcontinent, and is one of the oldest religions in the world. It has prehistoric origins before 3,000 B.C.E, before the propagation of Indo-Aryan culture. In *A Handbook of Living Religions* (1984), Kendall W. Folkert, tells us:

“[Jains] continue to be a visible and active community, holding tenaciously to a rigorous discipline whose roots

A central humanist value is that every individual is precious; each person should be encouraged to cultivate creative talents and explore desires. Any religion, ideology, or moral code that denigrates the individual, suppresses freedom, works to dull intellect, or dehumanizes personality, is rejected. Humanists want those orthodox religions and puritanical cultures that have intolerant attitudes, and want to unduly repress

sexual conduct, to recognize the right to abortion, divorce and birth control. They do not want the law to prohibit sexual behavior between two consenting adults. Society should be tolerant as long as the behavior is not totally unbridled promiscuousness. Humanists want to help society develop a responsible attitude toward sexuality that does not exploit humans as sexual objects. Encouraging intimacy, respect, sensitivity and honesty in interpersonal relationships, also, enhancing freedom and dignity, each individual should have the right to experience civil liberties such as freedom of speech in the press, fair judicial process, religious liberty, and cultural freedom in art and in science.

They believe in the individual's right to die with dignity, euthanasia, and the right to suicide. They disagree with democratic and totalitarian societies that are increasingly invading this privacy. They want to implement, extend and safeguard the human freedoms that evolved from the *Bill of Rights*, to the *Magna Carta*,

the *Rights of Man*, and the *Universal Declaration of Human Rights*. They want to extend participatory democracy to all parts of society such as schools and the economy, the workplace and voluntary associations, with involvement from people of all levels of politics, and economic standings.

Humanists have a vision of moral equality—eliminating all forms of discrimination. And of a society that provides a means of income and health care for individuals who are disadvantaged or have become outcasts, such as the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts—

culturally, any people who have been neglected or ignored by society. There has to be a willingness to step forward onto these new and expanding plateaus. They believe that this can be the future of humankind if we transcend the narrow allegiances of church, state, party, class or race and move toward this wider vision of human potentiality.

Historical Dates

1564-1642 Galileo

1632 Persecution of Galileo by the Roman Catholic Church

1809-82 Charles Darwin

1818-83.1 Karl Marx

1856-1939 Sigmund Freud

1858-1917 Emilie Durkheim

1866 Formation of the National Secular Society in England

1872-1970 Bertrand Russell

1960-present Rise of the Feminist Movement

1963 Publication of John Robinson's Honest to God

1988 Publication of Salman Rushdie's Satanic Verses

1988 Fatwa issued against Salman Rushdie

Zionism Political movement dedicated to the aim of returning the Jewish people to the land of Israel.

Historical Dates

c. 1850-1700 B.C.E. Abraham & Sarah, Isaac & Ishmael; origin of traditions of the "Abrahamic covenant,"

traditions of Jacob/Israel and the Twelve Patriarchs

1300-1200 B.C.E. Mosaic period (Israel); Exodus from Egypt; Torah given at Sinai, entry into Canaan (c.1250– 1200)

c. 1013-973 B.C.E. Life of King David

722 B.C.E. Fall of the Northern Kingdom (Israel) to Assyria

586 B.C.E. Fall of the Southern Kingdom (Judah) to Babylon

168 B.C.E. Maccabean Revolt

63 B.C.E. Romans conquer Jerusalem

C.E. 70 Destruction of Jerusalem by the Romans

C.E. 220 Completion of Mishnah

C.E. 480 Completion of Babylonian Talmud

C.E. 1041-1105 Life of Rashi

c. C.E. 1135-1204 Life of Maimonides

C.E. 1897 The founding of the Zionist Movement

C.E. 1933-45 The Holocaust

C.E. 1948 The establishment of the State of Israel. The first gay and lesbian synagogue founded

1980 The World Congress of Gay and Lesbian Jewish Organizations founded

The Jewish calendar months:

Tishri September – October Nisan March -- April

Heshvan October – November Iyar April – May

Kislev November – December Sivan May – June

Tevet December – January Tammuz June – July

Shevet January – February Av July – August

Adar February – March Elul August – September

Major Festivals:

Rosh Hashanah (New Year) 1 – 2 Tishri Fast of Esther 13 Adar

Fast of Gedaliah 3 Tishri Purim (Feast of Lots) 14 – 15 Adar

Yom Kippur (Day of Atonement) 10 Tishri Pesakh (Passover) 15 – 22 Nisan

Sukkot (Feast of Tabernacles) 5 – 21 Tishri Yom ha-Shoah 27 Nisan

Shemini Atzeret 22 Tishri Yom ha-Atzma'ut 5 Iyar

Simkut Torah (Rejoicing of the Law) 23 Tishra Lag b'Omer 18 Iyar

Hannukah (Feast of Dedication) 25 Kislet – 2-3 Tevet Yom Yerushalayim 28 Iyar

Fast of 10 Tevet 10 Tevet Shavout (first day) 6 Sivan

Tu bi-Shevat 15 Shevat Fast of 17 Tammuz 17 Tammuz

Tisha b'Av 9 Av

Islam

Abd al Wahhab began this campaign against the rites of the mystics and of the folk religionists, he was against worship at tombs, prayer to holy men, minor pilgrimages, belief in Muhammad's intercession with God, and initiation rituals. He preached a more basic form of Islam: man, God, Muhammad, and the Koran, and nothing else. He returned to what he saw as the pure religion of Islam's first century. This sect endures today because of many people in history who helped keep it intact. There are also other sects. The Druze are reclusive people who live in the hills of Lebanon, Syria, and Israel. They are monotheists, and this religion is an offshoot of Shiism. Their roots can be traced to a *Sheikh*, or elder, named Darazi (10th century). The Druze are a close knit community that number about 200,000. The Alawites are an even more obscure sect, but they rule Syria. Their creed is an outgrowth of Shiism but far removed from it.

Historical Highlights

C.E. 570 Birth of Muhammad

609-10 Night of Power and First Revelations

622 Hijra: Departure from Meca to Medina

630 Conquest of Mecca

632 Death of Muhammad; Abu Bakr succeeds Muhammad

634 Umar succeeds Abu Bakr

636-40 Early conquests (Damascus, Jerusalem, Egypt, Persia)

644 Uthmann succeeds Umar

650 Qur'an canon established

656 Ali succeeds Uthmann

661-750 Umayyad Caliphate

1058-1111 Life of Al-Ghazali

Major Festivals

Islamic months

Muharram September – October

Safar October – November

Rabi I November – December

Rabi II December – January

Jumada I January – February

Jumada II February – March

Rajab March – April

Shaban April – May

Ramadan May – June

Shawwal June – July

Dhu'l-Qada July – August

Dhu'l-Hijja August – September

Festivals

1 Muharram New Year's Day (Muhammad's departure from Medina, C.E. 622)

12 Rabi I Muhammad's Birthday (Month of Rabi I)

27 Rajab Ramadan Laylat al-Miraj (Night of Ascent of Muhammad to Heaven)

27 Ramadan Laylat al-Qadar (Night of Power—Muhammad received his first revelations)

1 Shawwal Id al Fitr (end of Ramadan) “The Feast of Breaking of the Fast”

8-13 Dhu’l Hijja Annual pilgrimage ceremonies centered on Mecca (the time when hajj should be made)

10 Dhu’l Hijja Id al Adha “The Feast of the Sacrifice”

Zoroastrianism

Zoroastrians have undergone the severest persecutions for centuries at the hands of its conquerors in Iran, after the fall of the last Sassanian Zoroastrian Empire. Zoroastrians are the smallest minority of all religions. It is the first revealed monotheistic religion in the world. The knowledge of when it was founded has been lost in antiquity. It is believed to be founded somewhere between 2000 to 1800 B.C. Founded by Zarathushtra or, as the Greeks called him, Zoroaster, he was said to have flourished on the East Iranian plateau. He saw the God (*Ahura Mazda*—the Wise Lord), felt conscious of His presence, and heard His words. He recorded this in five Songs or Poems that he composed called the *Gathas*. They believe in One Supreme God they call Ahura Mazda. He is to be understood through his six divine attributes: *Vohu Mana* (Good Mind), *Asha* (Truth, Righteousness), *Spenta Armaity* (Correct Thinking, Piety), *Xsthra Vairya* (Divine Domain), *Haurvatat* (Perfection, Integrity), and *Amertat* (Immortality). Zoroastrians believe that the *Yazatas*, which are angels, work constantly to help humans to bring the world to perfection. Zoroastrianism is one of the first true ecological religions in the world. They keep all the natural elements like air, water, and land totally pure. They prevent pollution at all costs. Zoroastrians believe that after death the immortal soul of each person is judged according to all the good deeds they did in the world, and the soul either enjoys the pleasures of paradise or is sent to hell. God’s attributes are inherent in all humans and they must work with God to defeat evil and bring the world to perfection through good thoughts, good words, and good deeds. Two beliefs that came later are of the appearance of the last savior, called *Sosyant*, and of the final Day of Judgment with the resurrections of all who have died. Following the *Gathas of the Prophet*, seven chapters were written by his disciples called *Hapatan Haiti*. They are also known as *Old Avesta*, as their language differs from the later scriptures, called the *Younger Avesta*. Together they are known as the *Avestan*, with the younger consisting of the *Yasna* (without the *Gathas*, containing seventy-two chapters), *Vispered*,

Vendidad, and the *Yasts*. The original *Avestan* scriptures were written in twentyonebooks called the *Nasks*, of which only one complete book, *Nask Vandidad*, has survived the ravages of time. These survived because of the *Yasna* liturgical ceremony that has been passed from generation to generation by oral tradition. Every Zoroastrian will undergo the ritual *Navzote* or *Sudraposhi Ceremony*. It is for new initiates (ages seven to fifteen) entering the religion. Some are like the *Yasna* ceremony, to be performed in the Zoroastrian Fire-Temples, and some are to be performed anywhere outside the Zoroastrian Temples, like *Jahan* (thanksgiving) ceremony. The Fire-Temples have their name, not because they worship fire, but because the fire is kept as a symbol of purity, as a focal point for prayers. Around 650 C.E. this community was over a million strong. Between the ninth and tenth centuries C.E. a small band of the community migrated to India to avoid persecution and harassment. They are the Parsees, and now number fewer than 60,000 in India and 2,500 in Pakistan. Very few have survived in Iran, about 10,000. Some are in the West, like North America where they number about 12,000, and in Europe around 7,000. There are possibly 3,000 more scattered around the rest of the world. There are no fixed denominations and the Iranian Zoroastrians and the Parsee have different cultures and mother tongues as a result of their long separation. Fundamental cornerstones of this tradition include respect for creation of nature and of equality for all human beings. Focusing on this, Zoroastrians make an effort to learn and understand all they can about other faiths, while still maintaining the integrity and identity of their faith quite successfully. Right now is a renaissance of spiritual awareness among the Zoroastrian community. They are trying to disseminate the message of the prophet to the youth and adults helping them be aware of the injustices that are being perpetrated in the name of religion. Zoroastrianism shares some of the same theological concepts as Judaism and Christianity. They are: Heaven and Hell, there is one supreme and loving God, there will be a final judgment and a resurrection, and an ultimate triumph of good over evil, to name a few. They also all have strict moral and ethical codes, and believe that the Messiah will come for the final restoration. Zoroastrianism has played a vital role in the development of Western religious thought in general. For example, the words *satan* and *paradise* are of Zoroastrian origin. In *Sourcebook Of The World's Religions* (2000), Rohinton M. Rivetna elaborates further on this point: "The interchange of Zoroastrian thought with Judeo Christian ideology first took place when Cyrus the Great defeated the Assyrians and released the Jews from Babylonian captivity. They heralded Cyrus as their messiah, as prophesied two centuries earlier

in Isaiah 45:1-3. The Old Testament is replete with references to the Persian emperors Darius, Cyrus, and Xerxes, all of whom were Zoroastrians.” Their rituals and prayers revolve around a sacred flame which is kept burning with sandalwood and frankincense in the inner sanctum of every Zoroastrian temple, and often in their homes. It symbolizes the inner light that burns within each person, and a physical representation of the Illumined Mind, Light, and Truth, which are all highly regarded in the Zoroastrian doctrine. They are very much against idolatry in any shape or form. They believe that the presence of Ahura Mazda can be found in every human and is called the Fravashior Farohar. It is seen as the Divinity in Humanity and their conscience. It is immortal and lives on after the human body dies, it is there to guide and protect the person. Zoroastrians seek guidance from their Fravashi when struggling with the choice between good and evil.

The Zoroastrian Calendar

Farvardin March – April

Ardibehisht April – May

Khordad May – June

Tir June – July

Amurdad July – August

Shahrevar August – September

Mihr September – October

Aban October – November

Adar November – December

Dai December – January

Bahman January – February

Spendarmad February – March

This concludes our overview of some of the world’s religions. There are more than these, but these are the ones that you might have heard of and are being practiced today in the world. Notice that there are many similarities in these religions, including the three common aspects of all religions:

1. belief in a higher power or force
2. the desire to be a good person and treat others with kindness and love
3. various rituals for focusing intent on the divine

All these religions are useful to their practitioners, and focus attention on spirituality. Even metaphysics embraces these concepts, and this is why it is considered a new religion. Religions have been needed to organize spirituality into various formats that help the human psyche explain its beginnings, its surroundings and its future. Let us respect all religions, of all nations, and all people.

PHENOMENOLOGY OF RELIGION.

Philosophical phenomenology is one of the major twentieth century philosophies, and the phenomenology of religion is one of the major approaches within religious studies. Although the phenomenology of religion emerges as both a major field of study and an extremely influential approach to religion, formulating an essay on this subject poses serious difficulties. The term has become very popular and is used by numerous scholars who share little if anything in common.

USES OF THE TERM.

For the sake of organization, it is possible to differentiate four major groups of scholars who use the term *phenomenology of religion*. First, there are works in which *phenomenology of religion* is used in the vaguest, broadest, and most uncritical of ways. Often the term seems to mean nothing more than an investigation of the phenomena of religion. Second, from the Dutch scholar P. D. Chantepie de la Saussaye (1848–1920) to such contemporary scholars as the Scandinavian historians of religions Geo Widengren (1907–1996) and Ake Hultkrantz (b. 1920), *phenomenology of religion* means the comparative study and the classification of different types of religious phenomena. There is little if any regard for specific phenomenological concepts, methods, or procedures of verification. Third, numerous scholars, such as W. Brede Kristensen (1867–1953), Gerardus van der Leeuw (1890–1950), Joachim Wach (1898–1955), C. Jouco Bleeker (1898–1983), Mircea Eliade (1907–1986), and Jacques Waardenburg (b. 1935), identify the phenomenology of religion as a specific branch, discipline, or method within *Religionswissenschaft*. This is where the most significant contributions of the phenomenology of religion to the study of religion have been made. Fourth, there are scholars whose phenomenology of religion is influenced by philosophical phenomenology. A few scholars, such as Max Scheler (1874–1928) and Paul Ricoeur (b. 1913), explicitly identify much of their work with philosophical phenomenology. Others, such as Rudolf Otto

(1869–1937), van der Leeuw, and Eliade, use a phenomenological method and are influenced, at least partially, by phenomenological philosophy. There are also influential theological approaches, as seen in the works of Friedrich Schleiermacher (1768–1834), Paul Tillich (1886–1965), Edward Farley (b. 1929), and Jean-Luc Marion (b. 1946), that utilize phenomenology of religion as a stage in the formulation of theology. The terms *phenomenon* and *phenomenology* are derived from the Greek word *phainomenon* (that which shows itself, or that which appears). As Herbert Spiegelberg (1904–1990) establishes in the first volume of *The Phenomenological Movement: A Historical Introduction* (1982), the term *phenomenology* has both philosophical and non-philosophical roots. One encounters PHILOSOPHICAL PHENOMENOLOGY. As one of the major schools, movements, or approaches in modern philosophy, phenomenology takes many forms. One can distinguish, for example, the —transcendental phenomenology of Edmund Husserl (1859–1938), the —existential phenomenology of Jean-Paul Sartre (1905–1980) and Maurice Merleau-Ponty (1908–1961), and the —hermeneutic phenomenology of Martin Heidegger (1889–1976) and Paul Ricoeur. Since phenomenology is so complex and diverse, every phenomenologist does not accept all that follows. The phenomenological movement.

The primary aim of philosophical phenomenology is to investigate and become directly aware of phenomena that appear in immediate experience, and thereby to allow the phenomenologist to describe the essential structures of these phenomena. In doing so, phenomenology attempts to free itself from unexamined presuppositions, to avoid causal and other explanations, to 4 utilize a method that allows it to describe that which appears, and to intuit or decipher essential meanings. An early formulation of the phenomenological movement appears as a statement in the *Jahrbuch für Philosophie und phänomenologische Forschung*, published from 1913 to 1930 with Edmund Husserl as editor in chief. Coeditors included leading phenomenologists Moritz Geiger (1880–1937), Alexander Pfänder (1870–1941), Adolf Reinach (1883–1917), Max Scheler, and, later, Martin Heidegger and Oskar Becker (1889–1964). Husserl is usually identified as the founder and most influential philosopher of the phenomenological movement. The earliest phenomenologists worked at several German universities, especially at Göttingen and Munich. Outside of Husserl's predominant influence on phenomenology, the most significant phenomenologists are Scheler, an independent and creative thinker in his own right, and Heidegger, who emerged as one of the major twentieth-century philosophers. The initial flourishing of the phenomenological movement is identified with the —Göttingen Circle and the

—Munich Circle during the period leading up to World War I, and phenomenology remained an overwhelmingly German philosophy until the 1930s when the center of the movement begins to shift to France. Through the works of Sartre, Merleau-Ponty, Gabriel Marcel (1889–1973), Ricoeur, and others, French phenomenology established itself as the leading development in phenomenological philosophy, beginning in the 1930s and continuing at least until the 1960s. Particularly noteworthy was the French attempt to integrate the concerns and insights of phenomenology with those of existentialism. Nonphilosophical phenomenologies in the natural sciences, especially in the field of physics. With the term *phenomenology*, scientists usually want to emphasize the descriptive, as contrasted with the explanatory, conception of their science. (In the phenomenology of religion, a similar emphasis will be seen, as phenomenologists submit that their approach describes, but does not explain, the nature of religious phenomena.) A second nonphilosophical use of phenomenology appears in the descriptive, systematic, comparative study of religions in which scholars assemble groups of religious phenomena in order to disclose their major aspects and to formulate their typologies. This phenomenology-as comparative-religion has roots independent of philosophical phenomenology. The first documented philosophical use of the term *phenomenology* is by the German philosopher Johann Heinrich Lambert (1728–1777) in his *Neues Organon* (1764). In a use unrelated to later philosophical phenomenology and to the phenomenology of religion, Lambert defines the term as —the theory of illusion. In the late eighteenth century, the German philosopher Immanuel Kant (1724–1804) devoted considerable analysis to —phenomena as the data of experience, things that appear to and are constructed by human minds. Such phenomena, which Kant distinguishes from —noumena, or —things-in-themselves independent of our knowing minds, can be studied rationally, scientifically, and objectively. A similar distinction between religious phenomena as appearances and religious reality-in-itself, which is beyond phenomenology, is found in the —descriptive phenomenologies of many phenomenologists of religion. Of all the uses of *phenomenology* by philosophers before the twentieth-century phenomenological movement, the term is most frequently identified with the German philosopher G. W. F. Hegel (1770–1831) and especially with his *Phenomenology of Spirit* (1807). Hegel is determined to overcome Kant's phenomena-noumena bifurcation. Phenomena are actual stages of knowledge—manifestations in the development of Spirit—evolving from undeveloped consciousness of 3 mere sense experience and culminating in forms of absolute knowledge. Phenomenology is the science by

which the mind becomes aware of the development of Spirit and comes to know its essence—that is, Spirit as it is in itself—through a study of its appearances and manifestations. During the nineteenth and early twentieth century's, a number of philosophers used *phenomenology* to indicate a merely descriptive study of a subject matter. Thus William Hamilton (1788–1856), in his *Lectures on Metaphysics* (1858), used phenomenology to refer to a descriptive phase of empirical psychology; Eduard von Hartmann (1842–1906) formulated several phenomenologies, including a descriptive —phenomenology of moral consciousness; and the American philosopher Charles Sanders Peirce (1839–1914) used phenomenology to refer to a descriptive study of whatever appears before the mind, whether real or illusory. As Richard Schmitt points out in his entry on —Phenomenology in *The Encyclopedia of Philosophy* (1967), the philosophical background led to two distinct senses of *phenomenology*. There is the older, wider sense of the term as any descriptive study of a given subject matter or as a discipline describing observable phenomena. There is also a narrower twentieth-century sense of the term as a philosophical approach utilizing a phenomenological method. It is to the latter sense that this entry now turns.

Characteristics of philosophical phenomenology.

One may delineate five characteristics of philosophical phenomenology that have particular relevance for the phenomenology for religion.

Descriptive nature.

Phenomenology aims to be a rigorous, descriptive science, discipline, or approach. The phenomenological slogan —Zu den Sachen! (—To the things themselves!) expresses the determination to turn away from philosophical theories and concepts toward the direct intuition and description of phenomena as they appear in immediate experience. Phenomenology attempts to describe the

nature of phenomena, the way appearances manifest themselves, and the essential structures at the foundation of human experience. As contrasted with most schools of philosophy, which have assumed that the rational alone is real and which have a philosophical preoccupation with the rational faculties and with conceptual analysis, phenomenology focuses on accurately describing the totality of phenomenal manifestations in human experience. A descriptive phenomenology, attempting to avoid reductionism and often insisting on the phenomenological *epoché* (see below), describes the diversity, complexity, and richness of experience. *Antireductionism*. Phenomenological antireductionism is concerned with freeing people from uncritical preconceptions that prevent them from becoming aware of the specificity and diversity of phenomena, thus allowing them to broaden and deepen immediate experience and provide more accurate descriptions of this experience. Husserl attacked various forms of reductionism, such as —psychologism,¹ which attempts to derive the laws of logic from psychological laws and, more broadly, to reduce all phenomena to psychological phenomena. In opposing the oversimplifications of traditional empiricism and other forms of reductionism, phenomenologists aim to deal faithfully with phenomena as phenomena and to become aware of what phenomena reveal in their full intentionality. **Intentionality**. A subject always —intends² an object, and intentionality refers to the property of all consciousness as consciousness of something. All acts of consciousness are directed toward the experience of something, the intentional object. For Husserl, who took the term from his teacher Franz Brentano (1838–1917), intentionality was a way of describing how consciousness constitutes phenomena. In order to identify, describe, and interpret the meaning of phenomena, phenomenologists must be attentive to the intentional structures of their data; to the intentional structures of consciousness with their intended referents and meanings.

Bracketing. For many phenomenologists, the antireductionist insistence on the irreducibility of the intentional immediate experience entails the adoption of a —phenomenological *epoché*.[¶] This Greek term literally means —abstention[¶] or —suspension of judgment[¶] and is often defined as a method of —bracketing.[¶] It is only by bracketing the uncritically accepted —natural world,[¶] by suspending beliefs and judgments based on an unexamined —natural standpoint,[¶] that the phenomenologist can become aware of the phenomena of immediate experience and can gain insight into their essential structures. Sometimes the *epoché* is formulated in terms of the goal of a completely presuppositionless science or philosophy, but most phenomenologists have interpreted such bracketing as the goal of freeing the phenomenologist from unexamined presuppositions, or of rendering explicit and clarifying such presuppositions, rather than completely denying their existence. The phenomenological *epoché*, whether as the technical Husserlian —transcendental reduction[¶] or in its other variations, is not simply —performed[¶] by phenomenologists; it must involve some method of selfcriticism and intersubjective testing allowing insight into structures and meanings.

Eidetic vision. The intuition of essences, often described as —eidetic vision¹ or —eidetic reduction,¹ is related to the Greek term *eidos*, which Husserl adopted from its Platonic meaning to designate —universal essences.¹ Such essences express the —whatness¹ of things, the necessary and invariant features of phenomena that allow us to recognize phenomena as phenomena of a certain kind. For all of their differences, the overwhelming majority of phenomenologists have upheld a descriptive phenomenology that is antireductionist, involves phenomenological bracketing, focuses on intentionality, and aims at insight into essential structures and meanings. The following is a brief

formulation of a general phenomenological procedure for gaining insight into such essential structures and meanings with application to the phenomena of religious experience. In the —intuition of essences¹ (*Wesensschau*), the phenomenologist attempts to disengage essential structures embodied in particular phenomena. One begins with particular data: specific phenomena as expressions of intentional experiences. The central aim of the phenomenological method is to disclose the essential structure embodied in the particular data. One gains insight into meaning by the method of —free variation. After assembling a

variety of particular phenomena, the phenomenologist searches for the invariant core that constitutes the essential meaning of the phenomena. The phenomena, subjected to a process of free variation, assume certain forms that are considered to be accidental or inessential in the sense that the phenomenologist can go beyond the limits imposed by such forms without destroying the basic character or intentionality of one's data. For example, the variation of a great variety of religious phenomena may disclose that the unique structures of monotheism do not constitute the essential core or universal structure of all religious experience. The phenomenologist gradually sees that phenomena assume forms that are regarded as essential in the sense that one cannot go beyond or remove such structures without destroying the basic —whatness or intentionality of the data. For example, free variation might reveal that certain intentional structures of —transcendence constitute an invariant core of religious experience. When the universal essence is grasped, the phenomenologist achieves the eidetic intuition or the fulfilled *Wesensschau*. Husserl proposed that all phenomena are constituted by consciousness and that, in the intuition of essences, we can eliminate the particular, actual given datum and move on to the plane of —pure possibility. Most phenomenologists who have used a method of *Wesensschau* have proposed that historical phenomena have a kind of priority, that one must substitute for Husserl's imaginary variation an actual variation of historical data, and that the particular phenomena are not constituted by an individual but are the source of one's constitution and judgment. Though relatively few philosophical phenomenologists had much interest in religious phenomena during most of the twentieth century, some of the vocabulary of philosophical phenomenology and, in several cases, some of its methodology have influenced the phenomenology of religion.

PHENOMENOLOGY OF RELIGION AS PART OF HISTORY OF RELIGIONS (RELIGIOUS STUDIES). The modern scholarly study of religion probably had its beginnings in the late eighteenth century, largely as a product of the rational and scientific attitude of the Enlightenment, but the first major figure

in this discipline was F. Max Müller (1823–1900). Müller intended *Religionswissenschaft* to be a descriptive, objective science free from the normative nature of theological and philosophical studies of religion. The German term *Religionswissenschaft* has been given no adequate English equivalent, although the International Association for the History of Religions has adopted the term *history of religions* as synonymous with the term *general science of religions*. Thus *history of religions* is intended to designate a field of studies with many specialized disciplines utilizing different approaches. P. D. Chantepie de la Saussaye is sometimes considered the founder of phenomenology of religion as a special discipline of classification. Phenomenology of religion occupied an intermediary position for him between history and philosophy and is a descriptive, comparative approach involving —the collecting and grouping of various religious phenomena.¶ One of the founders of *Religionswissenschaft*, the Dutch historian C. P. Tiele (1830–1902), considered phenomenology to be the first stage of the philosophical part of the science of religion. Scholars of religion point to the phenomenology of religion's sense of generality, with its approach invariably characterized as systematic. For Widengren, the phenomenology of religion aims at —a coherent account of all the various phenomena of religion, and is thus the systematic complement of the history of religion¶ (1945, p. 9). The historical approach provides a historical analysis of the development of separate religions; phenomenology provides —the systematic synthesis.¶ The Italian historian of religions Raffaele Pettazzoni (1883–1959) attempted to formulate the diverse methodological tendencies and tensions, defining *Religionswissenschaft* in terms of these two complementary aspects: the historical and the phenomenological. On the one hand, the history of religions attempts to uncover —precisely what happened and how the facts came to be,¶ but it does not provide the deeper understanding of the meaning of what happened, nor —the sense of the religious¶: these come from phenomenology. On the other hand, phenomenology cannot do without ethnology, philology, and other historical disciplines. Therefore, according to Pettazzoni, phenomenology and history are two complementary aspects of the integral science of religion. MAJOR PHENOMENOLOGISTS OF RELIGION.

What follows are brief formulations of the approaches and contributions of eight influential phenomenologists of religion: Max Scheler, W. Brede Kristensen, Rudolf Otto, Gerardus van der Leeuw, Friedrich Heiler, C. Jouco Bleeker, Mircea Eliade, and Ninian Smart. Included are criticisms of perhaps the three most influential phenomenologists of religion within religious studies: Otto, van der Leeuw, and Eliade.

Max Scheler.

Of the major philosophers who founded and developed philosophical phenomenology, Max Scheler had the greatest focus on religion. After Husserl, he may have been the most influential philosophical phenomenologist during the 1920s. In many ways, he can be considered the most significant early phenomenologist of religion. Influenced by Brentano, Husserl, Kant, Nietzsche, Dilthey, and Bergson, among others, Scheler developed his own original phenomenological approach. Among his books, *Vom Ewigen im Menschen* (1921, translated as *On the Eternal in Man*, 1960) and *Der Formalismus in der Ethik und die materiale Wertethik* (2 vols., 1913–1916, translated as *Formalism in Ethics and Non-Formal Ethics of Values*, 1973) bring out his phenomenological method, his description and analysis of sympathy, love, and other values, and key characteristics of his phenomenology of religion. Although Scheler's detailed epistemology, ethics and axiology, metaphysics, and philosophical anthropology are very complex and his phenomenology of religion goes through several radical changes, it is possible to delineate a few influential characteristics of his phenomenological approach to religion. Reminiscent of Schleiermacher and Otto, Scheler focused on a phenomenological description and analysis of human experience: the unique religious human mode of experience and feeling; the being of the human being for whom structures and essences of religious values are presented to consciousness. Within the phenomenology of religion, phenomenological disclosure, focusing on what is —given to consciousness as the Absolute, the Divine Person, or God, is not achieved through reason but only through the love of God as orienting one toward experiential realization of the Holy. Philosophical phenomenologists of religion are greatly indebted to Scheler, although it is not clear the extent to which scholars within religious studies have been influenced by him, even if some of their approaches can be related to his phenomenological analysis. The turn to religion in some of philosophical phenomenology and other forms of continental philosophy at the end of the twentieth century often exhibited characteristics similar to Scheler's phenomenological orientation.

Two interdependent methodological contributions made by Rudolf Otto deserve emphasis: his experiential approach, which involves the phenomenological description of the universal, essential structure of religious experience, and his antireductionism, which respects the unique, irreducible, —numinous quality of all religious experience. In *Das Heilige* (1917, translated as *The Idea of the Holy*, 1923), Otto presents what is probably the best-known phenomenological account of religious experience. In attempting to uncover the essential structure and meaning of all religious experience, Otto describes the universal —numinous element as a unique a priori category of meaning and value. By *numen* and *numinous*, Otto means the concept of —the holy minus its moral and rational aspects. With such an emphasis on this nonmoral, nonrational aspect of religion, he attempts to isolate the —overplus of meaning, beyond the rational and conceptual, which constitutes the universal essence of the religious experience. Since such a unique nonrational experience cannot be defined or conceptualized, the symbolic and analogical descriptions are meant to evoke within the reader the experience of the holy. The religious experience of the numinous, as an a priori structure of consciousness, can be reawakened or recognized by means of our innate sense of the numinous, that is, our capacity for this a priori knowledge of the holy. In this regard, Otto formulates a universal phenomenological structure of religious experience in which the phenomenologist can distinguish autonomous religious phenomena by their numinous aspect and can organize and analyze specific religious manifestations. He points to our —creature feeling of absolute dependence in the experiential presence of the holy. This sui generis religious experience is described as the experience of the —wholly other (*ganz Andere*), which is qualitatively unique and transcendent. This insistence on the unique a priori quality of the religious experience points to Otto's antireductionism. Otto rejects the one-sidedly intellectualistic and rationalistic bias of most interpretations and the reduction of religious phenomena to the interpretive schema of linguistic analysis, anthropology, sociology, psychology, and various historicist approaches. This emphasis on the autonomy of religion, with the need for a unique, autonomous phenomenological approach that is commensurate with interpreting the meaning of the irreducibly religious phenomena, is generally accepted by major phenomenologists of religion. Various interpreters have criticized Otto's phenomenological approach for being too narrowly conceived. According to these critics, Otto's approach focuses on nonrational aspects of certain mystical and other —extreme experiences, but it is not sufficiently comprehensive to interpret the diversity and complexity of religious data,

nor is it sufficiently concerned with the specific historical and cultural forms of religious phenomena. Critics also object to the a priori nature of Otto's project and influences of personal, Christian, theological, and apologetic intentions on his phenomenology. Van der Leeuw, while agreeing with Otto's antireductionism, attempts to broaden his phenomenology by investigating and systematizing a tremendous diversity of religious phenomena.

According to the Romanian scholar Mircea Eliade, one of the major interpreters of religious symbol and myth, religion —refers to the experience of the sacred.^I The phenomenologist works with historical documents expressing *hierophanies*, or manifestations of the sacred, and attempts to decipher the existential situation and religious meaning expressed through the data. The sacred and the profane express —two modes of being in the world,^{II} and religion always entails the attempt of *homo religiosus* to transcend the relative, historical-temporal, profane world by experiencing a —superhuman^{III} sacred world of transcendent values. In Bleeker's first sense of phenomenology of religion as an independent discipline that creates monographs that describe and classify essential structures and meanings, one may note Eliade's many morphological studies of different kinds of religious symbolism; his interpretations of the structure and function of myth, with the cosmogonic myth and other creation myths functioning as exemplary models; his treatment of rituals, such as those of initiation, as reenacting sacred mythic models; his structural analysis of sacred space, sacred time, and sacred history; and his studies of different types of religious experience, such as yoga, shamanism, alchemy, and other —archaic^{IV} phenomena. In Bleeker's second sense of phenomenology of religion as a specific method, there are three key methodological principles underlying Eliade's approach: his assumption of the —irreducibility of the sacred,^I his emphasis on the —dialectic of the sacred^{II} as the universal structure of sacralization, and his uncovering of the structural systems of religious symbols that constitute the hermeneutical framework in terms of which he interprets religious meaning. The assumption of the irreducibility of the religious is a form of phenomenological *epoche*. In attempting to understand and describe the meaning of religious phenomena, the phenomenologist must utilize an antireductionist method commensurate with the nature of the data. Only a religious frame of reference or —scale^{III} of interpretation does not distort the specific, irreducible religious intentionality expressed in the data.

The universal structure of the dialectic of the sacred provides Eliade with essential criteria for distinguishing religious from nonreligious phenomena. There is always a sacred/profane dichotomy and the separation of the hierophanic object, such as a particular mountain or tree or person, since this is the medium through which the sacred is manifested; the sacred, which expresses transcendent structures and meanings, paradoxically limits itself by incarnating itself in something ordinarily finite, temporal, historical, and profane; the sacred, in its dialectical movement of disclosure and revelation, always conceals and camouflages itself; and the religious person, in resolving existential crises, evaluates and chooses the sacred as powerful, ultimate, normative, and meaningful. The central position of symbolism, with the focus on coherent systems of symbolic structures, establishes the phenomenological grounds for Eliade's structural hermeneutics. Among the characteristics of symbols are: (1) their —logic, which allows various symbols to fit together to form coherent symbolic systems; (2) their —multivalence, through which they express simultaneously a number of structurally coherent meanings not evident on the level of immediate experience; and (3) their —function of unification, by which they integrate heterogeneous phenomena into a whole or a system. These autonomous, universal, coherent systems of symbols usually provide the

phenomenological framework for Eliade's interpretation of religious meaning. For example, he interprets the meaning of a religious phenomenon associated with the sun or moon by reintegrating it within its solar or lunar structural system of symbolic associations. Although Eliade was extremely influential, many scholars ignore or are hostile to his history and phenomenology of religion. The most frequent criticism is that Eliade is methodologically uncritical, often presenting sweeping, arbitrary, subjective generalizations not based upon specific historical and empirical data. Critics also charge that his approach is influenced by various normative judgments and an assumed ontological position that is partial to a religious, antihistorical mode of being and to certain Eastern and archaic phenomena.

Ninian Smart. Smart (1927–2001), who was born in Cambridge, England, to Scottish parents, had a major impact on the field of religious studies. He was committed to phenomenology as the best way to study religion. His phenomenology of religion avoids what were two dominant approaches to religion: (1) ethnocentric, normative, especially Christian, theological approaches in the study of religion; and (2) normative philosophical approaches with their exclusive focus on belief and conceptual analysis to the exclusion of other dimensions of religious phenomena. Smart was capable of technical scholarly analysis, as seen in his *Doctrine and Argument in Indian Philosophy* (1964), but he is probably better known as a popularizer in his study of religion, as seen in *The Religious Experience of Mankind* (1969). He believed that profound insights can be presented in simple understandable language and ordinary phenomenological categories. Smart emphasized many points that became easily recognizable and widely accepted in the phenomenology of religion and other approaches to religious phenomena during the last decades of the twentieth century. He emphasized suspension of one's own value judgments and the need for phenomenological empathy in understanding and describing the religious phenomena of others. He endorsed a liberal humanistic approach that upholds the value of pluralism and diversity. In Smart's phenomenological approach, one recognizes that religion expresses many dimensions of human experience. Such an approach is —polymethodic, multiperspectival, comparative, and cross-cultural. The phenomenologist of religion needs to take seriously the contextual nature of diverse religious phenomena; to ask questions, engage in critical dialogue, and maintain an open-ended investigation of

religion; and to recognize that religions express complex, multidimensional, interconnected worldviews. This focus on religions in terms of worldview analysis leads to the contemporary interest in the globalization of religion and global pluralism.

CONTROVERSIAL ISSUES. The examination of the major phenomenologists of religion and the major characteristics of the phenomenology of religion has raised many controversial issues. This section elaborates on several of these controversial issues and introduces a few others.

Descriptive versus normative claims. There are many controversial issues regarding the claim that the phenomenology of religion is a descriptive discipline with a descriptive method, especially since almost all phenomenologists go far beyond a mere description of the data, offering comparisons and evaluations of phenomena, universal structures, and essential meanings. Many of these issues arise from the acceptance of a rather traditional descriptive-normative distinction. The adoption by many phenomenologists of religion of a radical, at times absolute, descriptive-normative dichotomy has been consistent with the classical empiricism of such philosophers as David Hume (1711–1776), with the Kantian philosophical framework, and with most nineteenth- and twentieth-century approaches in the history of religions. Even those phenomenologists of religion who go far beyond Kristensen's descriptive restrictions frequently adopt a clear distinction between the collection and description of religious data, which is seen as objective and scientific, and the interpretation of meaning, which is at least partially subjective and normative. Despite its rejection of earlier models of positivism, it may be that the phenomenology of religion has unintentionally retained some of the positivistic assumptions regarding the investigation and —pure description of unconstructed, uninterpreted, objective —facts. Much of recent philosophy, however, challenges this absolute dichotomy. What is taken as objective and scientific is historically, culturally, and socially situated, based on presuppositions, and constructed in terms of implicit and explicit value judgments. For example, how does one even begin the investigation? What facts should be collected as religious facts? One's very principles of selectivity are never completely value-free. Indeed, philosophical phenomenologists have never accepted this sharp dichotomy, since the entire phenomenological project is founded on the possibilities of describing meanings. The challenge to the phenomenology of religion is to formulate a phenomenological method and framework for interpretation that allows the description of essential structures and meanings with some sense of objectivity.

Understanding versus explanation claims.

Often related to controversies arising from the sharp descriptive-normative dichotomy are controversial issues involving the sharp understanding-explanation dichotomy. Phenomenology often claims that it aims at understanding, which involves describing meanings, and avoids explanation, which involves uncovering historical, psychological, and other causal relationships. Phenomenologists describe what appears and how it appears, and they interpret the meaning of such phenomena, but they do not provide causal explanations of the phenomena. This —understanding— often has the sense of *Verstehen* as formulated by Dilthey and others as the method and goal of hermeneutics. Phenomenologists aim at interpreting meaning and understanding the nature of religious and other —human— phenomena—as opposed to scientific, reductionistic approaches that give causal and other explanations and do not grasp the irreducibly human and irreducibly religious dimension of the phenomena they investigate. Critics challenge such methods and goals as unscholarly and unscientific, and many scholars question whether phenomenological understanding and nonphenomenological explaining can be so completely separated. Explanatory approaches always involve understanding, and understanding is not possible without critical explanatory reflection. For example, even in terms of phenomenological understanding, the expressions of the religious other are not the final word, absolute and inviolable. The other may have a limited understanding of phenomena shaping her or his religious lifeworld, provide false explanations, talk nonsense, and engage in blatantly unethical behavior. Phenomenology of religion necessarily involves critical reflection, including contextual awareness and scholarly interpretations, understandings, and explanations that go beyond describing the expressed position of the religious other. This in no way denies the value of phenomenological approaches that are self-critical in rendering explicit one's own presuppositions, that suspend one's own value judgments, that empathize and hear the voices of the religious other, and that describe as accurately as possible the religious phenomena and intended meanings of the religious other. Such phenomenology of religion aims at finding ways to allow other voices to be heard and is informed by a history of dominant, critical, normative approaches and reductionistic explanations that ignore, silence, and misinterpret the religious phenomena of others. Antireductionist claims.

Many critics attack phenomenology of religion's antireductionism, arguing that it is methodologically confused and unjustified and that it arises from the theological intention of defending religion against secular analysis. The most general criticism of this antireductionism is based on the argument that all methodological approaches are perspectival, limiting, and necessarily reductionistic. The assumption of the irreducibility of the religious is itself reductionistic, since it limits what phenomena will be investigated, what aspects of the phenomena will be described, and what meanings will be interpreted. Phenomenologists of religion cannot argue that other reductionistic approaches are necessarily false and that their approach does justice to all dimensions of religious phenomena. The phenomenology of religion must show that its religious antireductionism is not methodologically confused, does not beg serious scholarly questions, does not simply avoid serious scholarly challenges, and may even be granted a certain methodological primacy on the basis of such key notions as intentionality and insight into essential structures and meanings. It must show, in terms of a rigorous method with procedures for verification, that its particular perspective is essential in shedding light on such religious structures and meanings. Empirical and historical claims. Critics often claim that the phenomenology of religion starts with a priori nonempirical assumptions, utilizes a method that is not empirically based, and detaches religious structures and meanings from their specific historical and cultural contexts. Such critics often assume a clear-cut dichotomy between an empirical, inductive, historical approach and a nonempirical, often rationalist, deductive, antihistorical approach. They identify their approaches with the former and the phenomenology of religion with versions of the latter. They conclude that the phenomenology of religion cannot meet minimal empirical, historical, inductive criteria for a scientific approach, such as rigorous criteria for verification and falsification. (It may be simply noted that much of recent philosophy has been directed

not only at critiquing classical empiricism but also at undermining this absolute dichotomy.) Much of philosophical phenomenology is conceived in opposition to traditional empiricism. Husserl called for a

—phenomenological reduction in which the phenomenologist —suspends the —natural standpoint and its empirical world in order to become more attentive to phenomena and to intuit the deeper phenomenological essences. Although such a phenomenology has been described as a radical empiricism, it employs a critique of traditional empiricism adopted by most of the history of religions. Controversies arise from criticisms that phenomenology of religion is highly normative and subjective because it makes nonempirical, nonhistorical, a priori, theological, and other normative assumptions, and because it grants an ontologically privileged status to religious phenomena and to specific kinds of religious experience. Thus, critics charge that Kristensen, Otto, van der Leeuw, Heiler, Eliade, and others have nonempirical and nonhistorical, extraphenomenological, theological, and other normative assumptions, intentions, and goals that define much of their phenomenological projects, taking them beyond the domain of a descriptive phenomenology and any rigorous scientific approach. The status granted to essential religious structures and meanings is also controversial insofar as they exhibit the peculiarity of being empirical—that is, based on investigating a limited sample of historical data—and, at the same time, universal. These structures are therefore empirically contingent and yet also the essential necessary features of religious phenomena. Finally, there is controversy regarding the insistence by many phenomenologists of religion that they proceed by some kind of empirical inductive inference that is not unlike the classical formulations of induction developed by John Stuart Mill (1806–1873) and others. Critics charge that they cannot repeat this inductive inference, that the phenomenological structures do not appear in the empirical data, and that phenomenologists read into their data all kinds of essential meanings. One response by phenomenologists, as expressed in Guilford Dudley's *Religion on Trial* (1977), is to give up their empirical and historical claims and turn to a nonempirical, nonhistorical, rationalist, deductive approach. A different response, as expressed in Douglas Allen's *Structure and Creativity in Religion* (1978), is to formulate a method of —phenomenological induction different from classical empirical induction, in which essential structures and meaning are based on, but not found fully in, the empirical data. This response involves a process of imaginative construction and idealization by phenomenologists, and the essential structures must then be rigorously tested in terms of the light that they shed on the empirical-historical data.

Questions of verification. As has been repeatedly noted, there are many different criticisms of the phenomenology of religion for being methodologically uncritical. The phenomenology of religion cannot continue to avoid basic methodological questions raised by philosophical phenomenology and other disciplines if it is to overcome these criticisms. Many of these criticisms involve questions of verification. Phenomenological —intuitionl does not free one from the responsibility of ascertaining which interpretation of a given phenomenon is most adequate nor of substantiating why this is so. Fueling this controversy is the observation that different phenomenologists, while investigating the same phenomena and claiming to utilize the phenomenological method, continually present different eidetic intuitions. How does one resolve this contingency introduced into phenomenological insights? How does one verify specific interpretations and decide between different interpretations? Such questions pose specific difficulties for a phenomenological method of *epoche* and intuition of essences. A phenomenological method often suspends the usual criteria of —objectivityl that allow scholars to verify interpretations and choose between alternative accounts. Does this leave the phenomenology of religion with a large number of very personal, extremely subjective, hopelessly fragmented interpretations of universal structures and meanings, each relativistic interpretation determined by the particular temperament, situation, and orientation of the individual phenomenologist? The phenomenologist of religion can argue that past criteria for verification are inadequate and result in a false sense of objectivity, but phenomenology of religion must also overcome the charges of complete subjectivity and relativism by struggling with questions of verification. It must formulate rigorous procedures for testing its claims of essential structures and meanings, and these procedures must involve criteria for intersubjective verification.

Response to controversial issues. Many writers describe the phenomenology of religion as being in a state of crisis. They usually minimize the invaluable contributions made by phenomenology to the study of religion, such as the impressive systematization of so much religious data and the raising of fundamental questions of meaning often ignored by other approaches. If the phenomenology of religion is to deal adequately with its controversial issues, the following are several of its future tasks. First, it must become more aware of historical, philological, and other specialized approaches to, and different aspects of, its religious data. Second, it must critique various approaches of its critics, thus showing that its phenomenological method is not obliged to meet such inadequate criteria for objectivity. And most importantly, it must reflect more critically on questions of methodology so that phenomenology of religion can formulate a more rigorous method, allowing for the description of phenomena, the interpretation of their structures and meanings, and the verification of its findings.

RECENT DEVELOPMENTS IN PHENOMENOLOGY OF RELIGION. Developments within the phenomenology of religion during the last decades of the twentieth century and the early years of the twenty-first century convey a very mixed and confusing picture about the present status and future prospects for the field. Within religious studies. Phenomenology of religion continues as a major discipline and approach within the general scholarly study of religion. Phenomenologists of religion are influenced by earlier major phenomenologists, and they share the general phenomenological orientation defined by the major characteristics previously delineated. The phenomenology of religion has also been successful to the extent that many other scholars, who do not consider themselves phenomenologists, adopt a phenomenological approach during early stages of their scholarly investigations because it has great value in allowing them to assemble data and do justice to the religious perspectives of religious persons. At the same time, phenomenology of religion, as has been noted, is sometimes described as being in a state of crisis. There are no contemporary phenomenologists of religion who enjoy the status and influence once enjoyed by a van der Leeuw or an Eliade. Some scholars, doing phenomenology of religion, are uncomfortable with the term since it carries so much past baggage from Husserlian philosophical foundations and from Eliadean and other phenomenology of religion they consider outdated. In general, contemporary phenomenologists of religion within religious studies attempt to be more contextually sensitive and more modest in their phenomenological claims.

Recent challenges. Most of the scholarly challenges to the phenomenology of religion continue the major criticisms previously described. Robert Segal and other leading scholars of religion, usually identified with social scientific and reductionist approaches, repeatedly criticize the phenomenology of religion for being unscientific, highly subjective, and lacking scholarly rigor. Scholars identifying with reductionistic cognitive science and claiming that this is the only rigorous method and model for gaining objective knowledge provide a recent illustration of such challenges. There are also a tremendous variety of other challenges to the phenomenology of religion that are often classified as postmodernist and narrativist. In many ways, they offer opposite challenges from the above social scientific reductionist approaches. They criticize the phenomenology of religion's claim to uncover universal structures and essences as being too reductionistic in denying the diversity and plurality of religious phenomena. Included here are a tremendous variety of approaches often described by such terms as postmodernist,

deconstructionist, post-structuralist, narrativist, pragmatist, feminist, and relativist. For example, in *Beyond Phenomenology: Rethinking the Study of Religion* (1999), Gavin Flood argues that the inadequate presuppositions, central concepts, and models of philosophical phenomenology, an impact identified almost exclusively with Husserl's transcendental phenomenology, have dominated the study of religion. By way of extreme contrast, Flood, influenced primarily by Mikhail Bakhtin's dialogical analysis and Paul Ricoeur's hermeneutical analysis, proposes a dialogical, narrativist, interactional, dynamic model for rethinking the study of religion. This model includes: recognition of signs and language as a starting point; rejection of essentializing hegemonic approaches with their universalizing claims to objectivity; recognition that self or subject is always embodied and embedded, relational and interactive, contextualized, constituted and constituting subject; recognition of the complex narrativist situatedness of both investigator and subject matter with dialogical, mutually interactive relations between the two perspectives; and affirmation of open-ended, perspectival nature of all knowledge with emphasis on nonclosure of interpretations and explanations. In response, one can submit that Flood greatly exaggerates the impact that Husserlian transcendental phenomenology has had on the study of religion, and that most of the critiques of phenomenology and the antiphenomenological features he formulates can be found within later developments of philosophical phenomenology and phenomenology of religion.

Unit – V:

Adolescence (from Latin *adolescere*, meaning "to grow up") is a transitional stage of physical and psychological development that generally occurs during the period from puberty to legal adulthood (age of majority). The period of adolescence is most closely associated with the teenage years, though its physical, psychological and cultural expressions may begin earlier and end later. For example, although puberty has been historically associated with the onset of adolescent development, it now typically begins prior to the teenage years and there have been a normative shift of it occurring in preadolescence, particularly in females. Physical growth, as distinct from puberty (particularly in males), and cognitive development generally seen in adolescence, can also extend into the early twenties. Thus chronological age provides only a rough marker of adolescence, and scholars have found it difficult to agree upon a precise definition of adolescence.

A thorough understanding of adolescence in society depends on information from various perspectives, including psychology, biology, history, sociology, education, and anthropology. Within all of these perspectives, adolescence is viewed as a transitional period between childhood and adulthood, whose cultural purpose is the preparation of children for adult roles. It is a period of multiple transitions involving education, training, employment and unemployment, as well as transitions from one living circumstance to another.

The end of adolescence and the beginning of adulthood varies by country and by function. Furthermore, even within a single state or culture there can be different ages at which an individual is considered (chronologically and legally) mature enough for society to entrust them with certain privileges and responsibilities. Such milestones include driving a vehicle, having legal sexual relations, serving in the armed forces or on a jury, purchasing and drinking alcohol, voting, entering into contracts, finishing certain levels of education, and marriage. Adolescence is usually accompanied by an increased independence allowed by the parents or legal guardians, including less supervision as compared to preadolescence.

In studying adolescent development, adolescence can be defined biologically, as the physical transition marked by the onset of puberty and the termination of physical growth; cognitively, as changes in the ability to think abstractly and multi-dimensionally; or socially, as a period of preparation for adult roles. Major pubertal and biological changes include changes to the sex organs, height, weight, and muscle mass, as well as major changes in brain structure and

organization. Cognitive advances encompass both increases in knowledge and in the ability to think abstractly and to reason more effectively. The study of adolescent development often involves interdisciplinary collaborations. For example, researchers in neuroscience or bio-behavioral health might focus on pubertal changes in brain structure and its effects on cognition or social relations. Sociologists interested in adolescence might focus on the acquisition of social roles (e.g., worker or romantic partner) and how this varies across cultures or social conditions. Developmental psychologists might focus on changes in relations with parents and peers as a function of school structure and pubertal status.

Adolescence is frequently characterized by a transformation of an adolescent's understanding of the world, the rational direction towards a life course, and the active seeking of new ideas rather than the unquestioning acceptance of adult authority. An adolescent begins to develop a unique belief system through his or her interaction with social, familial, and cultural environments. While organized religion is not necessarily a part of every adolescent's life experience, youth are still held responsible for forming a set of beliefs about themselves, the world around them, and whatever higher powers they may or may not believe in. This process is often accompanied or aided by cultural traditions that intend to provide a meaningful transition to adulthood through a ceremony, ritual, confirmation, or rite of passage.

Religious awareness in adolescence

There is a crisis of confidence among social workers when it comes to engaging the spiritual experience of young people. For too long, spiritual development has been conflated with religious formation thus relegating —all things spiritual to the domain of faith-based practice and significantly inhibiting spirituality-sensitive social work. In the United States, doctrinal distinctions between —secular and —sacred were reinforced by (mis)interpretations of the First Amendment religion clauses, exacerbating fearful avoidance of all things religious or spiritual in other than faith-based human service delivery. Then the rise of evangelical Christianity in the 1980s, with its powerful, political infrastructure and its passion for youth ministry, reinforced many workers' fears — equating spirituality in youth work with proselytizing. Today, residual fear is regularly aggravated by news of growing global fundamentalism in Islam, Judaism, and Christianity heightening professional youth and social workers' reluctance to engage in a potentially volatile arena for which they have little or no training.

Tacey (2004), an Australian philosopher-theologian-post-modernist scholar puts it, —the spiritual life is no longer a specialist concern, confined to the interests of a religious group.¶ His claim is strongly supported by regular Gallup polls that find at least 85% of American teenagers say they —believe in God¶ and as many as 61% of those who seldom or never attend church are nevertheless convinced that God exists. The idea that spirituality is a dimension of human experience different from and more expansive than religion or religious observance is also emerging as a strong theme in the international grounded theory study we are currently conducting at the Center for Spiritual Development in Minnesota. We are analyzing focus group data from 500 young people, parents and youth workers in 13 countries on six continents who were asked to discuss spirituality and spiritual development in adolescence. It has become clear that the focus groups themselves offered a type of active intervention on the subject of spirituality – a place for the participants to become aware and then integrate holistically otherwise segmented or taken-for-granted dimensions of personal experience. For most, the experience of participating in the focus groups proved beneficial, triggering an awareness of spirituality as worthy of attention in its own right

Today young people all over the world form identities, make meaning and discern life’s purpose in towns, neighborhoods, schools, parks, prisons, malls, work places, on buses and social networking websites, all filled with diverse religious views and spiritual practices. Young people know intuitively that spiritual development can not be tidily or naïvely confined to the family and religious institutions, and professional youth and social workers can ill afford to ignore its rich presence in their lives,

—Spirituality is experienced in your own being. Most of religion is forced. Being spiritual means standing on a mountain with the wind blowing through your hair, and the feeling of being free.¶ (Youth, Durban, S. Africa)

—I think spirituality is the way you look at something: the way you look at pictures, the way you look at nature, the way you read books, what kind of movies you like to look at.¶ (Youth, Israel)

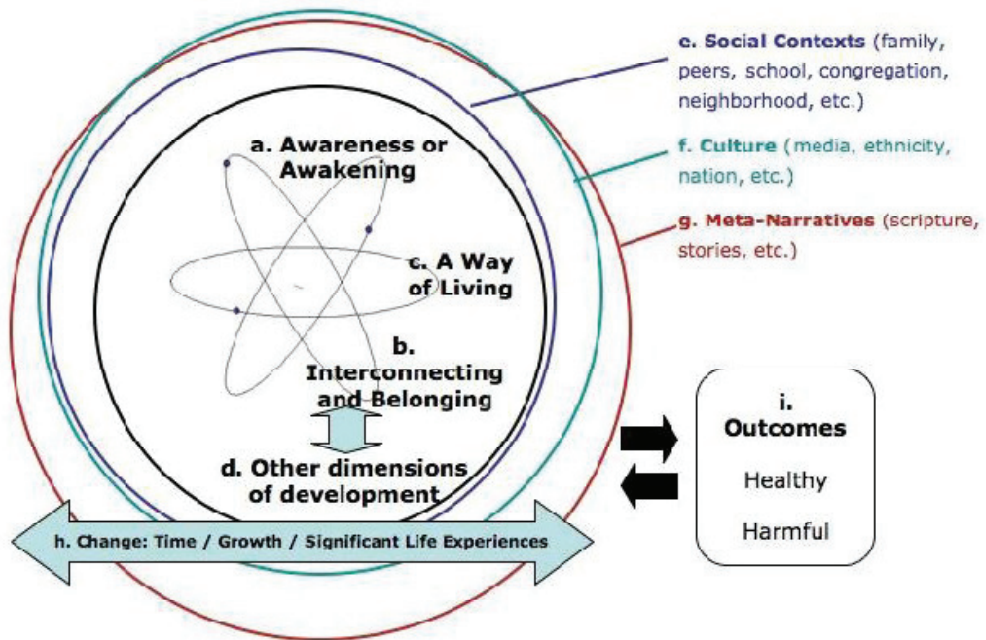
—If you are not spiritual, then you don’t ever struggle with things, you don’t make a choice or ask, why did this happen to me?’ If you are not spiritual you will never learn anything ... goes together with wisdom ... you have to reflect on what’s happening to you.¶ (Youth, Durbanville, S. Africa)

Framework suggests that spiritual development is a constant, dynamic, and sometimes difficult interplay between at least three core developmental processes:

- a. Awareness or awakening—Being or becoming aware of or awakening to one's self, others, and the universe (which may be understood as including the sacred or divine) in ways that cultivate identity, meaning, and purpose.
- b. Interconnecting and belonging—Seeking, accepting, or experiencing significance in relationships to and interdependence with others, the world, or one's sense of the transcendent (often including an understanding of God or a higher power); and linking to narratives, beliefs, and traditions that give meaning to human experience across time.
- c. A way of living—Authentically expressing one's identity, passions, values, and creativity through relationships, activities, and/or practices that shape bonds with oneself, family, community, humanity, the world, and/or that which one believes to be transcendent or sacred.

As the model suggests, the three processes are embedded in and interact with:

- Other dimensions of development (physical, social, cognitive, emotional, moral, etc.);
- Personal, family, and community beliefs, values, and practices;
- Culture (language, customs, norms, symbols) and socio-political realities;
- Meta-narratives, traditions, myths, and interpretive frameworks; and
- Other significant life events, experiences, and changes.



It is important to note that all spiritual development is not positive. It may result in healthy to harmful outcomes, a risk too often exacerbated by ill-prepared, even if well-meaning, religious and human service professionals. The framework suggests that spiritual development is a core developmental process that occurs for all persons, regardless of age, religious or philosophical beliefs or worldview.

It was also clear from the international focus groups that young people engage in these processes (awareness, interconnecting, and a way of living) in many different and non-linear ways with varying emphasis and levels of intensity, from highly engaged and visible to private or passive.

There is considerable agreement that since 1950 the social sciences have experienced an unusual resurgence of interest in the study of religion. This new interest not only has generated more empirical studies of religion but has also manifested itself in an increasing number of social scientists organizing within various disciplines (sociology, psychology, economics, and so on) to encourage more research and theorizing about religion in contemporary society. This in and of itself is an intriguing set of occurrences in the social sciences, given that from the early 1900s up

to 1950 the study of religion, at least in the United States, had dwindled significantly—to the point that the psychology of religion, for example, was pronounced dead .

The most common pattern clearly shown in religion and adolescence research is to conceptualize religion as an effective control mechanism within society. Thus adolescents are seen as opting not to engage in antisocial behavior (delinquency and so on) because of the threat the religious institution holds over the thinking, feeling, and acting adolescent. A brief look at the deviance literature that studies religion will show this common interpretation of why religion is an effective social control mechanism. The various articles that focus on hellfire and other aspects of religion emphasize this point. As observers have noted, theorists are late in rethinking the controlling and supportive mechanisms of religion.

Another area that has traditionally used a similar kind of explanation for one of the most recurring findings in the social sciences is the study of the relationship of religious involvement and commitment to marital satisfaction. In the marital satisfaction literature, one of the most consistent and oft-reported findings since the 1930s is the positive correlation between religious involvement and commitment and marital satisfaction. For years this finding tended to be ignored; that is, it was often just reported in the literature without theoretical discussion or attempts to understand it. Eventually attempts were made and a common interpretation was that the relationship between religious involvement and marital satisfaction was probably a spurious relationship and reflected the fact that religious people tended to be more tuned in to the normative expectations of appropriate behavior in a particular social setting. Thus because of their greater sensitivity to socially desirable answers, religious respondents would merely indicate that “yes, they were committed to religion and yes, things in their marriage were going along pretty well.” This interpretation remained unchallenged in the literature until the late 1970s and early 1980s when a number of researchers began to question it.

Filsinger and Wilson, who looked seriously at the relationship and included measures of social desirability, showed that social desirability did not attenuate the relationship. In fact, controlling for social desirability increases the strength of the relationship between marital satisfaction and religious involvement. They suggest that social scientists are late in questioning what it is that religion contributes to the marital relationship other than simple mechanisms of social control (i.e., by stopping unhappy couples from divorcing). Other people (Schumm, Bollman, and Jurich 1982) have also presented evidence that religious involvement and commitment may add some very important, positive elements to marital and family relationships.

The same rationale helps us understand the data on adolescent social competence and underscores the facilitative influence of religious involvement and commitment on the adolescent’s social growth and development. It is apparent from a number of kinds of research that socially competent adolescents are

characterized by the ability to plan for the future. The socially competent adolescent does not live only in the present dimensions of life but anticipates coming stages of life and seems to make active plans for the future (Blinn 1988; Dryfoos 1988). Dryfoos presents a persuasive argument that adolescents who attain status in our contemporary society are clearly the ones who (for whatever reason) are able to make meaningful plans for the future (education, occupation, and so on). Blinn's research (1988) clearly shows that adolescents with low social competence, specifically those who find themselves in an early teen pregnancy, have very unrealistic and distorted views about what their lives will look like in the future. Not only do they lack specific plans for the future, the list of things they think life is going to provide to them is very unrealistic. Her research shows that, although some aspects of the adolescent's world change during the course of the pregnancy, their unrealistic views of future life for the most part remain unchanged. Additional research will have to determine when the pregnant adolescent begins to reorder her views of the future to more closely correspond with the hard reality that the future will probably bring.

Even more directly related research shows the impact of belief and involvement in the religious sphere on an adolescent's plan for the future (Ensign 1984). Figs. 5.2, 5.3, and 5.4 show LISREL models of basic findings from a sample of U.S. Mormon male adolescents between the ages of twelve and eighteen. This research shows that values and plans for the future (to get a college education, to get a good job, to go on a mission for the Mormon Church, to be married in a church ceremony, and so on) are significantly influenced by the level of personal religious commitment that the adolescent experiences in his or her life. Plans and values are also influenced by involvement in the religious, public sphere of church attendance, and so on, but note that the influence of the public sphere is much less strong than that of the private religious sphere.

In addition to adolescent religiosity, there are two important sources of influence on the adolescent's future plans and values, namely, the family's home religious observance (scripture study, prayer, and so on) and the influence of the adolescent's adult religious advisor. Thus both family and the church are important sources of influence in the life of the young person as he or she creates his or her own public and private approaches to religion and establishes values and plans for the future.

FIGURE 5.2: Family and Religion's Influence on Religious Goals and Values

Note: Goodness of fit index is 0.996. Root mean square residual is 0.22.

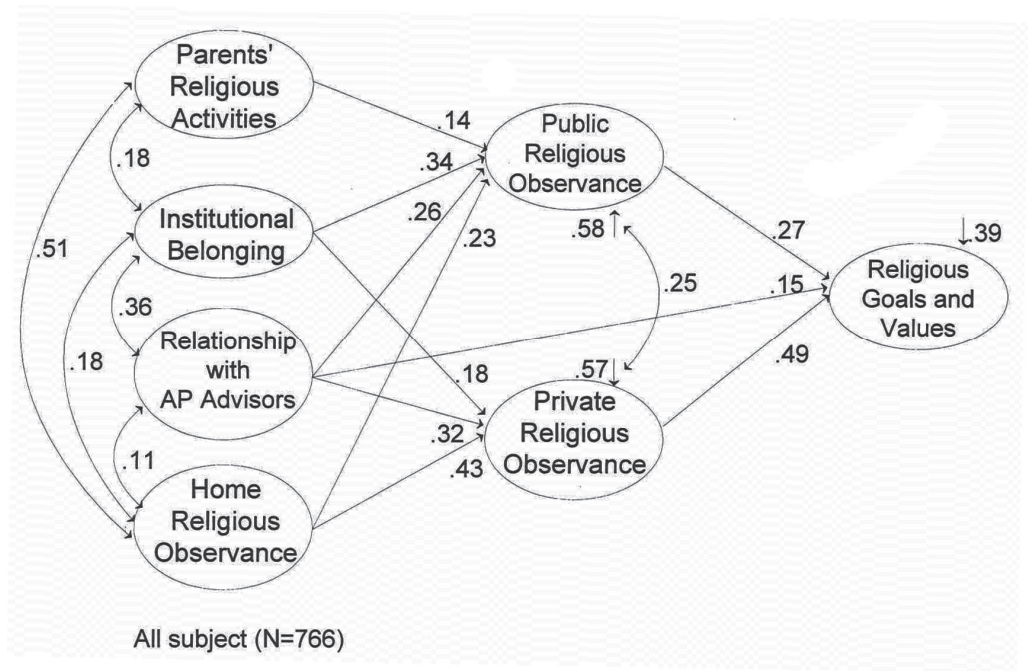
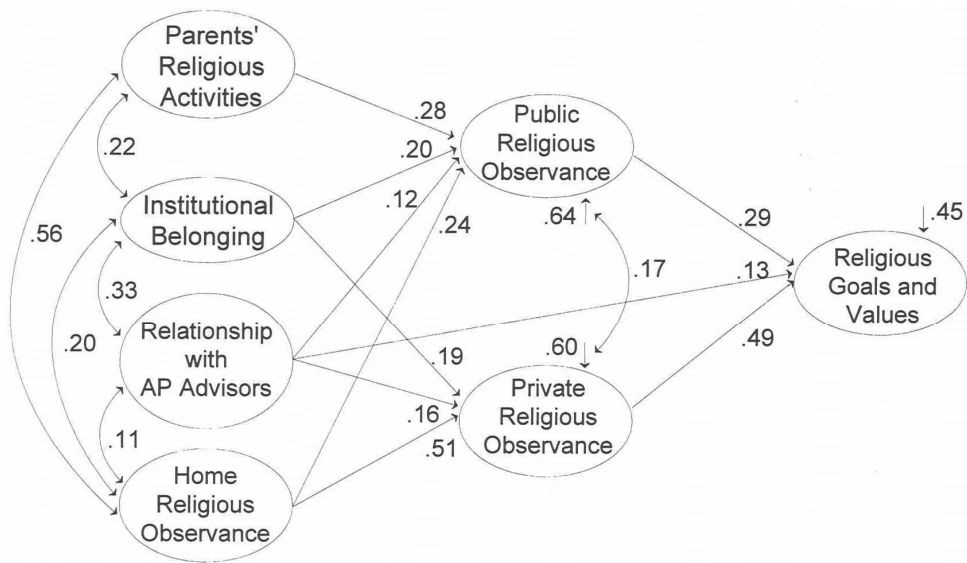


FIGURE 5.3: Family and Religion’s Influence on Religious Goals and Values

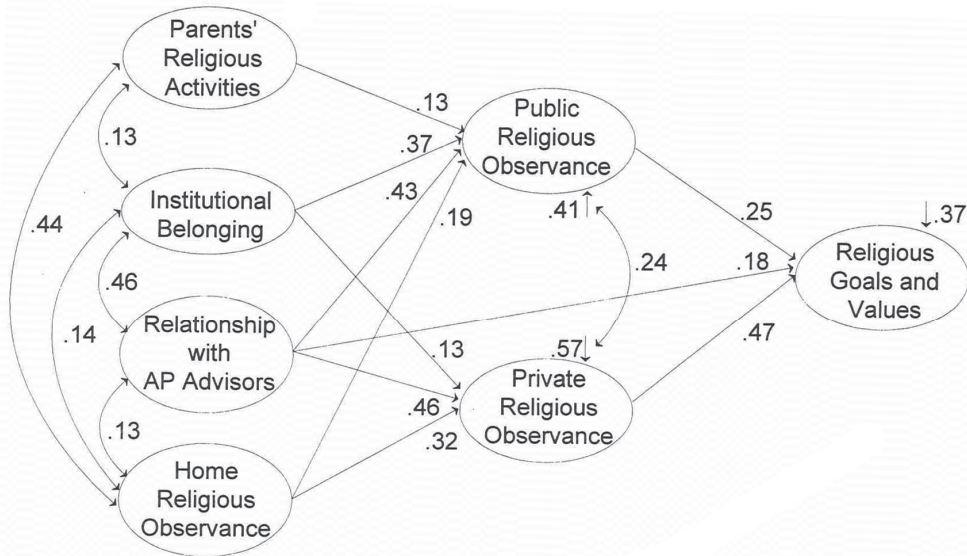
Note: Goodness of fit index is 0.989. Root mean square residual is 0.043.



Age 12-14 (N=238)

FIGURE 5.4: Family and Religion’s Influence on Religious Goals and Values

Note: Goodness of fit index is 0.990. Root mean square residual is 0.025.



Age 16-18 (N=280)

Figs. 5.3 and 5.4 present the same LISREL models, but limited to the younger adolescents (those between the ages of twelve to fourteen) and the older adolescents (between the ages of sixteen to eighteen). A comparison of those two age groups shows what changes occur in family influence and church influence during the life of the young person. Family influence is much stronger for the younger adolescent.

Youth are involved in education, pop-culture, peer relationships, limits testing, new physical and cognitive capabilities, dating and sexuality, career planning, establishing autonomy, and learning about the world around them. As such, organized religion and religious teaching are only one voice among a myriad of influences that teens juggle and weigh.

Religious teens are less likely to take part in risk behaviors. For example, they are less likely to abuse drugs and alcohol, be sexually active, or be delinquent.

- Risky Behavior. Teens who say that religion is important in their lives and/or attend church services frequently are less likely than their peers to engage in risky behaviors. Compared with peers, youths who said religion was important in their lives and/or attended religious services frequently were less likely to smoke, use alcohol, be truant, be sexually active, use marijuana, or report feelings of depression, even when controlling for family background variables and self-esteem.
- Sexual Activity. Teens who attend church frequently and place a high importance on religion are less likely to be sexually active. Adolescents who frequently attended church and church youth activities, prayed often, and said religion was important to them were less likely to report ever having had sex.
- Vandalism. Teens who say they are religious are less likely to engage in vandalism than their peers. Compared with youths who reported high levels of religiosity, those who reported low levels of religiosity were twice as likely to engage in vandalism.
- Teen Pregnancy. Religiously active teen girls are less likely to get pregnant. Adolescent girls who attended religious services and church youth activities more frequently than their peers were less likely to have ever been pregnant.
- Sexual Activity (African-American Teens). Among a sample of African-American teens, the importance of religion in their lives is associated with a lower likelihood of engaging in sexual activity. Among African-American youths surveyed, those who placed a greater importance on religion were less likely to report having had sex in the previous year or having had sex without birth control.
- Delinquency. Low-risk teens who say religion is important in their lives are less likely to engage in delinquency than peers who place less emphasis on religion. A student's rating of the "importance of religion" was related to his vulnerability to delinquency. With each unit increase in the importance

assigned to religious faith, the odds of a youth being vulnerable to delinquency declined by approximately 33 percent. Even when controlling for other factors such as academic performance the relationship between the importance youths assigned to religion and the lesser likelihood of delinquency remained strong.

- Anti-Social Behavior. Teens who frequently engage in private religious practice are less likely to exhibit anti-social behavior. Youths who more frequently prayed and read, watched, or heard religious content were less likely to exhibit anti-social behavior. Private religious practice also moderated the impact of factors associated with an increase in violent behavior, such as witnessing violence or being the victim of violence.
- Substance Abuse. Adolescents who attend church services more frequently and say that religion is more important in their lives are less likely to engage in substance abuse. Adolescents who were more religious (i.e. attended church more frequently and assigned a higher importance to religion in their lives) were less likely to smoke cigarettes, engage in binge drinking, and smoke marijuana.
- Sexual Activity. Adolescents and young adults who receive more spiritual support from family and friends are less likely to become sexually active. The stronger the spiritual interconnectedness between youths and their family and friends, the less likely they were to have engaged in voluntary sexual activity.
- Marijuana Use. Students attending schools with a more religious environment are less likely to use marijuana than peers in less religious school settings. The higher the level of religiosity in a school the lower the likelihood that student will use marijuana, even when controlling for individual students' religiosity (measured by church attendance).

Role of Religious education in school and community Developmental stages of Children

Religious education forms part of the basic national curriculum for primary schools this may be an surprising fact but it has come up to be the truth and nothing but the truth. Some individuals have linked religious with social habituation and they have also gone a long way to argue that it has no consign in either a working environment or a schools. At the same time, others believe religion in education have to be about fostering students within a meticulous religious faith system.

Over the years religious education has actively been known to be a strong promoter of the values of genuineness, fairness, honesty, deference for all and care of the environment. Religious education consign specific emphasis on children appreciating themselves and others, it teaches us the real responsibility of

family and the community in religious principle and action, the contentment of diversity in society through of acknowledgment of their similarities and differences, and individual custodianship on earth. Religious education is also acquainted with shifting environment of the general public, including transformations in religious practice and appearance and the authority of religion in the neighborhood, homes, state and in the universal society.

The study of religious education with children helps to develop the children knowledge and understanding of Christianity and in some cases, not just Christianity but also other religious cultures and other belief systems. Previous studies have also shown that religious education has encouraged children to learn from various religious beliefs, values and culture while at the same time, exploring their own beliefs regarding their religion. This comprehensive study in primary schools has also help children to mature personally and socially as well as refining their psychological judgments and decisions on religious, moral and social issues, preparing them for life in a secular society

The Purpose of Religious Education

The purposes of studying religious education are numerous. However, that will not prevent from stating some of the most crucial purposes. The first of these purposes refers to the function of religion as a component of the general curriculum. England and Many common wealth countries including Zambia has made religious education a mandatory subject for students to study in schools as obligated by law. Religious education forms part of their fundamental curriculum which has to be taught to all students of all required school age, and ahead of the least school leaving age. It is made available to students who hail from strictly religious family settings and also to those who are not. This purpose refers to the general learning result or outcome of religious education, so therefore it can be expressed as making participation to all students. In this situation students are not considered to be believers or nonbelievers but as students in general.

The second purpose is the fact that religious education provides individuals understanding to those who are religious in nature. Previous studies have made clearer difference between the responsibilities of religious nurture (the fostering of religious faith) and that of religious education in contributing to a significant perception on the scenery of religion. This peculiarity, though still valuable, is conceivably excessively clear. We have to realize early enough compared to previous ten year ago that religious education does not have an involvement in creating or building up encouragement of faith as well as in education of the secular person. Religious education is not intended to be beneficial to only those who are spiritual or religious, if it happens to so it will seem more like a bizarre practice. Off course it encourages students who are already from religious families but also is a starting point for those who are still not from

religious homes. So what kind of encouragement do you think religious education can provide for young people in today's society? It will obviously consist of the verification of their personality. It will also offer them the chance to fit into place in the study of their own culture along with the culture of other young children like themselves. Putting this into consideration, the students will be able to assess their self-indulgent. Religious education will make an input towards their personal development and maturation as religious advocate ready to take a mature and intelligent part in fully developed society.

The skills, understanding and knowledge acquired from religious education in our schools is very vital to the National Framework for Religious Education, it is also important that religious education positively supports students to mature in their attitudes positively to their learning and to the beliefs and values of others. Below are four attitudes that are very fundamental for excellent and high quality learning in religious education and should be developed at each stage and step of religious education:

- Self understanding
- Value for all
- Open-mindedness
- Appreciation and wonder

Self-understanding in religious education includes students:

- Experiencing self-assurance about their own beliefs and identity and distributing them with no fear of humiliation or mockery
- Increasing a reasonable and optimistic sagacity of their own religious, moral and spiritual ideas
- Recognizing their own uniqueness as human beings and confirming their confidence
- Becoming progressively more susceptible to the impact of their ideas and behavior of other people

The basis of education is not just to learn science, social science or art anymore or simply to become a professional. We all should strive to make sure that our students learn some good sense of moral along with their normal education. Morals and ethics are what you get from allowing your child to participate in Christian religious education or any other religious educational subjects. Schools must present their own special affection for religious education. The teachers, assistant teachers and head teachers should first have a positive attitude towards religious education so that their encouragement can be passed on to the pupils and other generation coming into the educational setting. This is achievable by the witness of the lives of those who educate and direct these children, by the apostolic action of their fellow students, but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times that conditions allow. The

school should have a responsibility to remind parents of the duty that is theirs to arrange and even demand that their children be able to enjoy these aids and advance in their Christian formation to a degree that goes alongside each other for their development in secular subjects. Therefore the Schools should take pride in those civil authorities and societies which, bearing in mind the pluralism of modern society and valuing religious autonomy, serve as a lending hand to families so that their children's education can be imparted in all homes according to the individual moral and religious ideology of the families.

Religious Education has proved to make available openings for spiritual expansion in the course of helping students to think about and act in response to questions of meaning and function in life, and questions about the scenery of morals in human society; to consider and react to the exquisiteness of life and the arts; to have the chance to experience fear and wonder and, through times of silent manifestation, to experience stillness and moral development through helping pupils to consider and respond to areas of morality using their knowledge and understanding of religious and ethical teaching. This has helped students to make articulate and knowledgeable decision on religious and moral issues; collective progress through helping pupils to develop their sense of character and belonging, preparing them for life as citizens in a multi-cultural society; cultural growth through nurturing pupils' consciousness and understanding of variety of beliefs, practices and values in their own society and in the entire world at large. Students investigate issues within and between faiths, increasing their perceptiveness of the cultural backgrounds within which they live.

In traditional, pre-colonial Zambian society, Religious Education was mostly informal. The young people learnt about religion informally from elders through stories, riddles, proverbs, traditions and customs of their tribe. These stories were passed on from one generation to another. This was before the coming of Christian missionaries. The form of this traditional education varied from one tribe or society to another, depending on the environment and custom, but many elements were common to almost all tribes. Religious Instruction was, therefore, a process of indoctrination in the teachings, beliefs, values and practices of different denominations. It was not educational and therefore did not help the girl child. Girls were taught to be submissive and men did most of the teaching. Each denomination had its own Religious Instruction syllabus at primary school level. At Junior Secondary level, there were two syllabi: Syllabus 'A' was for Catholic schools and Catholic groups in government schools, while Syllabus 'B' was for all Protestants. At senior secondary level, Cambridge Bible Knowledge syllabi were accepted and used by all denominations.

In 1977, the Zambian government came up with a new education policy document known as Educational Reform whose aim was to create a system of education which was properly attuned to, and more fully meets the needs and aspirations of Zambians' (MOE, 1977: v). In line with this, Religious Education as a school subject 60 was made more educational and Zambian in approach from 1984/85. At junior secondary school level, a 'Zambianised' version of the 'Developing in Christ' syllabus was introduced in 1984.

At senior secondary school level, two new syllabi were introduced: 'Christian Living Today' called Religious Education Syllabus 2044 and a modified version of 'Cambridge Bible Knowledge' called Religious Education Syllabus 2046 (CDC, 1984). Syllabus 2044 comprises life-themes relevant to the learner's life. The syllabus is divided into five major themes, each of which is divided into three sub-themes. Each of the sub-themes is thoroughly analyzed from four perspectives namely, Present situation; African tradition; Church history and Bible teaching before 'pupils are challenged to come up with a conclusion.... relevant to their lives' (CDC, 1984: 4). The themes and sub-themes will be discussed in detail under Religious Education at high school level.

The second, syllabus 2046, is divided into two parts. Part one comprises the Life of Christ based on Luke's Gospel, which has twenty units. Part two consists of Christian Witness and Behaviour partly based on the Acts, which has ten units. Each of the units has four learning stages namely: recall of the Bible content; statement of the spiritual and moral values deduced from the Bible, relating these spiritual and moral values to Zambia today, and comparing these spiritual and moral values with related values from non-Christian religious traditions in Zambia (MOE, 1984: 1). The topics will also be discussed in detail under Religious Education in high schools.

All the three new syllabi became pluralistic by including aspects of other religious traditions in Zambia namely: Hinduism, Indigenous Zambian religious beliefs, Islam and religious aspects of the then national philosophy called 'Zambian Humanism'.

However, with the recent introduction of the new national education policy, Educating Our Future (MOE, 1996), Religious Education has become more educational and relevant to the learners (both girls and boys) and to society. It covers many important aspects of life, which is good for the girl child in peri-urban areas who lacks a lot of useful information and knowledge.

aim of Religious Education is to develop willingness in learners to value diversity in religion and culture. This enables pupils to explore more about other people's religious and cultural beliefs and compare these with theirs rather than rigidly following one's own religious and cultural beliefs and practices. This broadens the learner's way of thinking and instills self-confidence, which is lacking in many girls, especially those in the peri-urban areas. It is inclusive rather than denominational and exclusive. The

subject aims at contributing to the realization of the goals and aims of the Zambian education system by being contextual and broadly based, democratic and open rather than authoritarian. It is critical and evaluative rather than simply appreciative of religious beliefs and values.

Religious Education has the potential to provide opportunities for both girls and boys to develop the skills, knowledge, values and attitudes necessary for survival in society. The skills that are emphasized in Religious Education correspond with the educational skills stressed in *Educating Our Future*, the national education policy document. These skills include decision-making, problem-solving, creative-thinking, critical-thinking, effective communication, inter-personal relationships, self-awareness, stress and anxiety management, coping with pressures, self-esteem and confidence. These life skills equip both girls and boys for positive social behaviour and for coping with negative pressures such as those which are driven by cultural beliefs and practices. For example, in a situation where a girl is forced by the parents to abandon school and go into marriage so that parents benefit through the receiving of the bride price, the girl would stand her grounds and refuse to adhere to her parents' advice. She would use her communicative skill to discuss her views and priorities openly and confidently with her parents. This ability can be acquired mainly through Religious Education.

It is important again to note that the primary objective of Religious Education in Zambia is to give the pupils a growing awareness of a religious outlook and values, and behaviour based on the same values. This awareness, which is essentially Christian, includes the values of traditional religions, and includes aspects of other world religions. Further, Masterton (1985: 38) observes that pupils should be able to:

- i. express their uniqueness, which is derived from a sensitive awareness of the differences and similarities between themselves and others, and
- ii. make moral decisions based on religious values and justify them.

Religious Education has the potential to enable pupils express their uniqueness, especially through role-plays and group discussions. They are at liberty to discuss different aspects of life freely depending on the topic at hand and make moral decisions without any interference or intimidation.

However, it is important to mention at this point that currently there are two Religious Education syllabi at the basic school level, the old and the new syllabus. The old primary Religious Education syllabus is known as Social, Spiritual and Moral Education. It caters for grades one to nine. The other one is the new Social and Developmental Studies syllabus (SDS), which is integrated merging Religious Education with Social Studies and is from grades one to seven. Grade eight and nine work is still based on the old syllabus.

Role of Religious Education in school and community developmental stages of children:

Apart from religion, the syllabus attempts to cover a cross-section of social issues, which have come to the fore in the Zambian society in the last decade. The issues include HIV and AIDS, Human Rights, Democracy and Citizenship, Substance abuse, Life Skills, Education for Development and Environmental Issues.

The syllabus has five themes running through from Grades 1-7. These are: Living Together, Spiritual and Moral Education, Food, Environment and Communication and Transport (MOE, 2003: 102). In the early grades, more emphasis is put on the development of the child's understanding of his/her immediate environment. The understanding of cultural values and the behaviour of an individual and the community is important as it enables the child to appreciate and understand the importance of certain institutions in his/her community.

The personal and social development of the learner is the primary focus of the syllabus. It provides the learner with an opportunity to examine and explore issues at local, national and international levels. The understanding and appreciation of socio-cultural values in the community would further one's understanding of the complex social, economic, political, geographical and international issues.

Social and Development Studies syllabus aims at preparing the learner physically, socially, culturally, emotionally, economically and spiritually. The course also provides opportunities for the development of skill, knowledge, values and attitudes necessary for the survival of an individual in society. It has the following outcomes or objectives:

1. Develop an understanding of the economic, political, civic, cultural, geographical and historical factors, which influence social development.
2. Develop an understanding of their rights and responsibilities as citizens of the local, national, regional and global communities and of the need to eliminate all forms of discrimination and other threats to human rights and democracy.
3. Develop an understanding of the importance of ecological balance, effects of environmental destruction and the need to balance economic growth and conservation through a process of sustainable development.
4. Develop moral and ethical qualities rooted in a spiritual dimension.
5. Develop an understanding of the functions of social institutions and roles of the individuals and groups of different cultural settings in both the past and the present.

6. Create an awareness of the interaction of human beings with the social, economic and biophysical environment.
7. Create an awareness of the major prevalent diseases and harmful habits in the community and how to control and prevent them.
8. Acquire knowledge, skills, attitudes and values necessary to understand and make informed decisions;
9. Equip learners with the necessary understanding of contemporary issues such as HIV/AIDS, human rights, substance abuse, child abuse, water and sanitation, corruption and good governance.
9. Acquire and apply basic social and development skills, methods and techniques.

Although this syllabus is integrated, most of the outcomes are in line with this study. For example, understanding the cultural factors which influence social development would enable the girl child to assess the cultural beliefs and practices and choose to follow only those which are constructive. She would be free to make her own choices and even gender discrimination would not be tolerated. She would realize that every human being has the right to choose what he/ she wants to do in life.

Apart from assessing their cultural beliefs and practices, girls would acquire good morals which would result in the reduction of early pregnancies while acquisition of life-skills might empower girls to exercise personal autonomy and independence. They would be able to think, reflect on issues, analyze them, make their own decisions, and hold on to them. Mudalitsa (2000: 31) cited a fable written by Saadi, a renowned Muslim thinker of the 13th century, which appears to contain a deep insight into the relationship between religion and education.

A man walking through the forest saw a fox that had lost its legs and wondered how it lived. Then he saw a tiger come with game in its mouth. The tiger had its fill and left the rest for the fox.

The next day too, God sent the tiger to feed the fox. The man began to wonder at God's greatness and thought, "I too shall lie in a corner trusting the Lord to give me all I need".

He did this for a month and was almost at death's door when he heard a voice that said, "Oh you who are on the path of error, open your eyes to the truth: imitate the tiger not the fox."

The tiger represents a fully educated person who is autonomous as well as other-centered, while the voice represents true religion that urges us to use all our God-given talents to improve the quality of life for

others and ourselves. Therefore, girls in the peri-urban areas should not be docile, passive and modest but should be creative and innovative so that they fend for themselves.

A big responsibility and function of Religious Education is to help pupils to come to terms with questions about their own identity, their own values and life styles, their own priorities and commitments, and their own frame of reference for viewing life and giving it meaning.

A properly reflective Religious Education could create opportunities for pupils to engage in the following:

- i. Stopping, looking and seeing – encouraging pupils to open their eyes and give attention to the wonders all around and reflecting on what such wonders might be saying to us;
- ii. Listening with attention to inner selves through reflective exercises which put us in touch with our inner thoughts, feelings, beliefs and attitudes and enable us to unlock some of our inner potential;
- iii. Listening with attention to others, both directly (teachers, fellow-pupils, visitors) and indirectly (through the stories of faith communities) with a view to enlarging the experience of the individual and challenging narrow assumptions;

Young children usually come to explore beliefs and values by observing the way people behave. Religious Education, however, is not merely a study of the outward forms of religion, it is concerned with exploring the feelings and attitudes that lie behind the behaviour, and helps children to appreciate the importance in religion of drama, music, story and symbol, and of the way in which language is used figuratively to express meaning.

Therefore, the aims, objectives and principles of Religious Education are inter-related. The main emphasis is on teaching and learning of Religious Education which is contextual and broadly based, democratic and open and which could help an individual to develop holistically. Ideally, Religious Education fits the growing personalities of children just like their clothes fit their growing bodies. Religious Education concepts have the cognitive and affective dimensions. There are three broad stages of learning development: first, children begin to form concepts through their experience of the world around them; later, they broaden their concepts through observation and by gathering and organizing information; and finally, they can use and apply concepts and general principles. That is why Religious Education begins with the observable features of religion and human experience and moves towards the abstract core of ultimate questions, beliefs and spirituality.

Education in Zambia is intended to serve individual, social and economic well-being and to enhance the quality of life for all whether boy or girl, man or woman (MOE, 1996: 3). There is no room for segregation.

In grade five most of the girls in the peri-urban schools in Zambia are in the range of thirteen and fifteen years of age and the topic 'Growing up and Learning' is appropriate. Young people are taught correct behaviour and traditions of Zambian life, especially when they reach puberty stage. Muslim children are taught part of the Qu'ran and the young Hindus learn appropriate Hindu beliefs and practices (MOE, 1983: 14). Through such teachings pupils would acquire knowledge, values and attitudes necessary for the survival of an individual in society. A girl who is knowledgeable would be capable of making informed decisions even in the early stages of her life.

In grade six through to grade seven a lot of work is covered concerning real life situations such as marriage and family life; life and death; health and sickness. The girls would have an idea or an understanding of what is expected of them in marriage and family life. They would learn about advantages and disadvantages of early marriage and each one would ask herself whether she was ready to go into marriage or continue with school. Furthermore, when girls learn about health and sickness, they would be conscious of their behaviour and strive to lead morally upright lives and avoid contracting sexually transmitted diseases, including HIV and AIDS.

In grade eight through to grade nine, girls would acquire more knowledge in addition to what they would have learnt from their lower grades. Topics like 'How people make Choices', 'The talents people have', and 'Friendship and Love', 'Ambitions and Hopes' would help to open their eyes and promote their critical thinking. Unlike other subjects on the curriculum, Religious Education has a unique capacity to challenge pupils to strive towards what is true, right, noble and good; and in this way they have the potential to 'develop completely for their own personal fulfillment and good of society' (MOE, 1996: 29). Religious Education compared to other subjects helps to deal with issues of values, beliefs and attitudes in a more direct and detailed manner.

Care is taken to allow free response and in searching for a synthesis to avoid imposing a conclusion on pupils, so the syllabus is true to the principles of genuine education. 'Leisure in a changing society' as a topic helps pupils especially girls to be conscious with the way they spend their leisure time and not to be excited with life because excitement usually results in uncalled for behaviour and immature love affairs. Most of the teenagers think that the best way to spend their leisure time is by getting involved in beer drinking and going out with friends of the opposite sex. However, in Religious Education pupils are guided on how they can spend their leisure time more positively

The other topic, 'Working in a changing society,' encourages pupils to work hard regardless of one's sex. Girls are free to compete with boys and even work harder to accomplish any given task in class or outside class. In Zambian traditional life, there are specific duties for girls and women and duties for boys and men. However, through this topic girls and boys would realize that there are no divisions as to who does

what. Girls have the potential to do the same type of job that boys are capable of doing. This helps to eradicate inferiority complex among the girls.

Furthermore, the theme 'Man and Woman' has topics such as 'Courtship and Marriage' which are challenging to both girls and boys. The pupils are availed an opportunity to learn about what to look for in a life partner and when it would be appropriate for them to go into marriage rather than being forced into it at a tender age. As can be seen, these topics are educative as they touch on various aspects of life. Both girls and boys should bear in mind that the goal of education is the facilitation of change and learning. The only person who is educated is the one who has learned how to adapt and change, one who has realized that knowledge is secure, and that only the process of seeking knowledge gives a basis for security.

At adolescence stage, pupils get excited with life and the majority of them use their rights wrongly. For example, one might rather go to a disco than study as a way of spending leisure time. However, when they learn about the Christian attitudes to leisure, they would realize that during leisure one can rest, talk with friends, be involved in Christian activities like church services and helping the aged people and the sick, gardening and reading. Pupils would learn that God gives them time, and they are therefore accountable to God on how they use their time, including leisure. time. Such kind of learning would influence girls to change their attitudes towards leisure, they would be careful not to spend their leisure time carelessly. Some girls might even end up joining clubs like the Debate Society and Scripture Union which are educative.

Furthermore, under the same topic, pupils would learn about leisure in other religions like Islam, Hinduism and Zambian Tradition. In the Hindu religion, leisure activities include spending time with the family, visiting friends, watching or taking part in sport, communal meals and social gatherings, and attending temple services held routinely during the week. While under Islam, leisure activities include spending time with the family, visiting friends, participating in sport (good health and physical fitness are commended in the Quran), practicing hobbies, extra religious activities on Saturday and Sunday. Beer drinking and immoral cinema shows are forbidden in Islamic law.

Similarly, in *Zambian Traditional life* leisure is used for resting from work, chatting, visiting relatives, playing games, plaiting hair, dancing and having ceremonies, hunting and feasting (CDC, 1995: 34). This would help the girl-child to compare and contrast how leisure is spent in different religions and come up with positive ways of spending leisure time.

Another topic related to my study is 'Christian attitudes to money and possessions.' Under this topic, pupils learn about the right attitudes towards work and possession of wealth. With such teachings, girls would be motivated to work hard and become self-reliant rather than be dependent on a man or other people for survival. There are moral issues to consider about attitudes to wealth and possessions, in the four religions.

As can be seen, these agreed syllabi, at different levels of the school education help to raise the pupils' understanding of Religious Education concepts of religion beyond those of a single religion or church denomination. Religious Education in Zambia helps the learners to mature in relation to their own patterns of belief and behaviour through exploring different religious beliefs and practices and related human experiences.

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