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Faculty are invited to submit articles for the next issue of the Digest. Send us your thoughts and writings on global citizenship and equity. Share your best practices with your colleagues. Recommend one or two student papers for publication.
Dean’s Comments
Dr. Margaret Brigham
Dean of the Institute for Global Citizenship and Equity

The Institute for Global Citizenship at Centennial has two publications. Our Global Citizenship Digest is an inspirational and informative magazine where we collect everyone’s stories. We also have an online academic journal called the Journal of Global Citizenship & Equity Education containing contributions from around the world. At the Institute, we welcome articles that help inform our understanding of four critical themes:

- Global knowledge
- Understanding the interconnectedness of our world
- Intercultural competence in relating to those from other cultures
- Engagement in local and global issues that impact humanity

On April 16 and 17, 2012 we will be holding our Engaging Hearts and Minds Conference. This is an international event, and we are still accepting proposals for presentations, panels and roundtables. If you are a researcher, educator, community organizer, or interested individual, this conference is for you. Make plans to join us.

The Global Citizen Digest offers a place to share and discuss what it means to be a global citizen. In this edition, we provide a focus on Indigenous Peoples. As you engage in activity that is making a difference in the world, tell others about it. Discussion and written submissions are an excellent way for all of us to share in the learning.
The Institute’s Team

Dr. Margaret Brigham

Margaret Brigham (Ojibway) is from Bkejwanong Territory aka Walpole Island First Nation in southern Ontario. She is a former classroom teacher, First Nation school principal, sociology instructor and college administrator. Her Ph.D. is from the University of Arizona in Higher Education Administration and American Indian Policy Studies. She also has a Master of Education, and a Bachelor of Philosophy with an elementary teaching certificate. Margaret has taught graduate and undergraduate courses at the University of Toronto. Margaret is the Dean of the Institute.

“Global citizenship to me means that as long as someone is in harm’s way in the world, then none of us are safe. As unique individuals we do make up the whole. I think that is also the message of diversity and inclusion”

Dr. Eva Aboagye

Eva Aboagye was born in Ghana, and arrived in Canada in 1989. She has a masters and a doctoral degree from the University of Toronto in Higher Education Administration and Planning. Prior to that, Eva had obtained a Bachelors degree in Sociology and English from the University of Ghana and a United Nations sponsored Graduate Diploma in Population Studies from the University of Ghana.

She has held a number of management positions in postsecondary institutions including Assistant Registrar at the University of Ghana in Ghana. At Centennial College, her responsibilities have included positions as Research Officer, Manager of Strategic Institutional Planning and Performance, and Director of Policies, Pathways and Grants. She also taught as a part-time instructor in the Teacher of Adults program in the School of Continuing Education. She is currently the Senior Researcher in the Institute.

At the Institute, Eva’s responsibilities include the implementation and planning of the Scholars-at-Risk program, overseeing the production of Institute publications and facilitating the Philosopher’s Cafes.

I see myself as belonging to two worlds. I consider myself as belonging to both the nation I was born in and my current adopted nation. For me global citizenship means understanding that the world cannot be compartmentalized. Regardless of where you live whether in a rich or poor country we all have an effect on the world in different ways. Being conscious of and acting on the effect we can have on the world makes us good global citizens.

Aida Haroun

Aida Haroun was born in Cairo, Egypt to a multicultural family with Greek, Armenian and Turkish background. She was brought up speaking four languages (English, French, Arabic, Turkish and an understanding of Armenian).

She has a Bachelor of Arts degree in Sociology and Business Administration from York University. Aida spent extensive periods of time studying the French language abroad in France. Aida’s passion is travelling and learning the history and culture of countries around the world. She is very much committed, passionate and promotes issues associated with global citizenship, social justice, diversity and equity.

Aida joined Centennial College in 2003 as a Human Resources Consultant and is presently the Equity & Compliance Manager at the Institute for Global Citizenship & Equity Office. Prior to joining Centennial, she was employed with the Toronto District School Board for over 20 years as a Senior Human Resources Consultant and Labour Relations Officer. Some of Aida’s responsibilities as an Equity & Compliance Manager is the Self Identification Census, Outreach and Training for a Diverse Faculty Recruitment, Compliance with the AODA (Accessibility for Ontarians with Disabilities Act) in the areas of Customer Service and Facilities Audit, Outreach to underrepresented groups, promoting social justice issues, and celebrating and recognizing diverse cultures through the “Social Action Fund” and Co-ordinating the upcoming Conference “Engaging Hearts and Minds: Equity, Social Justice and Global Citizenship in Action.”

Global citizenship to Aida means an acceptance and understanding that we are all interconnected in this world no matter where we live, what cultural, religious or racial background we come from or what language we speak. As global citizens we must alleviate local and global inequality, respect the globe and all the people on it and do what’s best for the entire human race.

Nikesh N. Bhagat

Nikesh Bhagat grew up in a biracial family and thus far has spent his life in Canada. He has a Bachelor of Arts degree in Sociology from Ryerson University. Nikesh co-founded the Ryerson Sociology Students’ Union (RSSU) and led the union until he graduated in 2009, spending much of his effort advocating for increased student involvement as well as various social and educational efforts.

Nikesh excelled at research and statistics and was recruited by the Sociology Department as a Lab Assistant and Mentor to the Sociology students of an Advanced Research and Statistics course in his fourth year. He also held various Research Assistant and Technical Consultant positions throughout his years of study.

While at university and beyond, Nikesh taught himself the ins and outs of SQL databases, SQL syntax, VB.NET, and how to build ASP.NET web projects. He has used these skills and his pre-existing knowledge of basic web development to digitise large research and archival projects at Ryerson, developing the front- and back-end of online, publicly accessible data management systems.

At present, Nikesh is the newest hire at the Institute and holds the title of Research Analyst. His main responsibility is statistical data analysis, but also participates in equity plan development; conducts literature reviews and other forms of research.
regarding topics of interest to the Institute; is the Assistant Editor of the Institute’s magazine, the Global Citizen Digest.; is the technical lead for the Institute’s up and coming online, academic journal.

“Global citizenship is as micro as giving directions with a smile; as abstract as opening a door for a stranger; as intangible as being open to cultural diversity; as intricate as reading the labels on the things we buy; as theoretical as social responsibility; yet, as practical as being charitable; as broad as learning can be; as physical as geography; as real as engaging in local/global realities; as macro as collective action towards social justice as well as its informed advocacy.”

**Manjeet Kang**

Manjeet Kang is a law graduate from India and earned her diploma in Human Resources Management from Centennial College. She is working towards evaluation of her law degree in Canada.

Manjeet is the Assistant to the Dean in the Institute for Global Citizenship and Equity. She joined the Institute as a student worker and later worked as a Research Assistant. Before coming to Canada she worked as Assistant Manager Legal and HR.

Manjeet’s research background started while she was in law school where she held the position of researcher during moot courts. She is working on a number of research projects including Systems Review, AODA standards, Aboriginal Fire Fighters and also contributes to the Global Citizen Digest.

Global Citizenship is like painting the globe in white with no boundaries to divide us in territories, ethnicity, faith and color. It is all about seeing each other as humans.

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**Amanda Sampson**

Amanda Sampson is a Research Assistant at the Institute for Global Citizenship and Equity, and brings a unique blend of experiences to her role. After years of working in marketing and advertising design in print and broadcast media, Amanda obtained a Certificate in Human Resources Management (High Honours) from Centennial College. Amanda also holds Bachelor degrees in Fine Arts and Education from York University.

Her key responsibilities include designing marketing and communication information for Institute initiatives, such as the recent Accessibility for Ontarians with Disabilities Act (AODA) Customer Service Guidelines, coordinating the annual Engaging Hearts and Minds Conference, and administering the Social Action Fund.

To Amanda, good global citizenship concerns being aware of and caring about those around us, both close to home as well as across the globe, and knowing that we are all capable of helping to make the world a better place. Every little bit counts!
Centennial College is a leader in global citizenship and social justice education. The Institute for Global Citizenship and Equity is a natural evolution that will enable the College to more visibly embed global citizenship and equity in all its activities. The Institute will enhance the prominence the College has in this area. It will enable the College not only to embed global citizenship and equity (GCE), social justice and inclusion principles but also exhibit the College’s leadership in this area.

The Institute will provide a clustering of energy and resources on global citizenship and equity from which faculty, staff, students and the community can work together on new and ongoing projects that explore issues around global citizenship and equity (GCE) and social justice and inclusion. The Institute’s goal is to inspire people the desire to use their education for the benefit of their local, national and global community.

The Institute will collaborate in activities with schools and departments to advance global citizenship, equity, social justice and systemic change working with schools to provide opportunities for students to be involved in social justice activities within their communities or globally.

The Institute’s purpose is to encourage the development of people who recognize the interdependence of all people and the need for all people to work toward universal social justice and equity
The focus of this issue of the Digest is Indigenous Peoples. We start with Articles 1 – 46 of the 2007 United Nations Declaration on the Rights of Indigenous Peoples. Following the Declaration, you will find articles that speak to the culture, language, spirituality, knowledge, and education of Indigenous Peoples from different parts of the world. Siddarth Deepak tells us about Indigenous education systems in Ancient India, uncovering for us possible pedagogies that may benefit our current college and university system. Dr. Jean-Paul Restoule presents us with quantitative and qualitative research that explores the structural, cultural and social barriers that Aboriginal students face in colleges and universities in Ontario. Dr. Margaret Brigham speaks to the misguided tragedy of Canada's Residential School Policy. Manjeet Kang takes us through two court cases as well as legislative acts that frame Aboriginal rights and title in Canada. Dr. Eva Aboagye profiles three Indigenous groups in Africa (the Pygmies, the Maasai, the Fulani) while discussing key issues facing Indigenous Peoples in Africa such as rights to land, culture and language, traditional knowledge, and globalization. Finally, Charan Batra shares with us some of his fascinating research into the phonetic and structural similarities of two seemingly different languages, English and Gormokhee.

In addition to these articles on Indigenous Peoples, you will also find an engaging article on the social side of Ramadan by Hayfa Jafar and an informative and fascinating article on the financial crisis of 2008 written by Basil Chen.
**UN Declaration on the Rights of Indigenous Peoples: Articles 1 - 46**

*Adopted by General Assembly Resolution 61/295 on 13 September 2007*

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**Article 1**
Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights(4) and international human rights law.

**Article 2**
Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

**Article 3**
Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

**Article 4**
Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

**Article 5**
Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

**Article 6**
Every indigenous individual has the right to a nationality.

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**Article 7**
1. Indigenous individuals have the right to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

**Article 8**
1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
   a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
   b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
   c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
   d) Any form of forced assimilation or integration;
   e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

**Article 9**
Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

**Article 10**
Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

**Article 11**
1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

**Article 12**
1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.
Article 13
1. Indigenous peoples have the right to
revitalize, use, develop and transmit
to future generations their histories,
languages, oral traditions, philosophies,
writing systems and literatures, and to
designate and retain their own names
for communities, places and persons.

2. States shall take effective measures
to ensure that this right is protected and
also to ensure that indigenous peoples
can understand and be understood
in political, legal and administrative
proceedings, where necessary through
the provision of interpretation or by
other appropriate means.

Article 14
1. Indigenous peoples have the right to
establish and control their educational
systems and institutions providing
education in their own languages, in
a manner appropriate to their cultural
methods of teaching and learning.

2. Indigenous individuals, particularly
children, have the right to all levels and
forms of education of the State without
discrimination.

3. States shall, in conjunction with
indigenous peoples, take effective
measures, in order for indigenous
individuals, particularly children,
including those living outside their
communities, to have access, when
possible, to an education in their own
culture and provided in their own
language.

Article 15
1. Indigenous peoples have the right to the
dignity and diversity of their cultures,
traditions, histories and aspirations
which shall be appropriately reflected in
education and public information.

2. States shall take effective measures,
in consultation and cooperation with
the indigenous peoples concerned,
to combat prejudice and eliminate
discrimination and to promote
tolerance, understanding and good
relations among indigenous peoples
and all other segments of society.

Article 16
1. Indigenous peoples have the right to
establish their own media in their own
languages and to have access to all
forms of non-indigenous media without
discrimination.

2. States shall take effective measures to
ensure that State-owned media duly
reflect indigenous cultural diversity. States,
without prejudice to ensuring full freedom
of expression, should encourage privately
owned media to adequately reflect
indigenous cultural diversity.

Article 17
1. Indigenous individuals and peoples
have the right to enjoy fully all rights
established under applicable international
and domestic labour law.

2. States shall in consultation and
cooperation with indigenous peoples take
specific measures to protect indigenous
children from economic exploitation and
from performing any work that is likely
to be hazardous or to interfere with the
child’s education, or to be harmful to the
child’s health or physical, mental, spiritual,
moral or social development, taking into
account their special vulnerability and
the importance of education for their
empowerment.

3. Indigenous individuals have the right
not to be subjected to any discriminatory
conditions of labour and, inter alia,
employment or salary.

Article 18
Indigenous peoples have the right to
participate in decision-making in matters
which would affect their rights, through
representatives chosen by themselves in
accordance with their own procedures, as
well as to maintain and develop their own
indigenous decision-making institutions.

Article 19
States shall consult and cooperate in
good faith with the indigenous peoples
concerned through their own representative
institutions in order to obtain their free, prior
and informed consent before adopting and
implementing legislative or administrative
measures that may affect them.

Article 20
1. Indigenous peoples have the right
to maintain and develop their
political, economic and social systems
or institutions, to be secure in the
enjoyment of their own means of
subsistence and development, and to
engage freely in all their traditional and
other economic activities.

2. Indigenous peoples deprived of their
means of subsistence and development are
titled to just and fair redress.

Article 21
1. Indigenous peoples have the right,
without discrimination, to the
improvement of their economic and
social conditions, including, inter alia,
in the areas of education, employment,
vocational training and retraining,
housing, sanitation, health and social
security.

2. States shall take effective measures and,
where appropriate, special measures
to ensure continuing improvement of
their economic and social conditions.
Particular attention shall be paid to the
rights and special needs of indigenous
elders, women, youth, children
and persons with disabilities.

Article 22
1. Particular attention shall be paid to the
rights and special needs of indigenous
elders, women, youth, children
and persons with disabilities in the
implementation of this Declaration.

2. States shall take measures, in
conjunction with indigenous peoples,
to ensure that indigenous women and
children enjoy the full protection and
guarantees against all forms of violence
and discrimination.

Article 23
Indigenous peoples have the right to
determine and develop priorities and
strategies for exercising their right to
development. In particular, indigenous
peoples have the right to be actively involved
in developing and determining health,
housing and other economic and social
programmes affecting them and, as far as
possible, to administer such programmes
through their own institutions.
Article 24
1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25
Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26
1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27
States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples’ laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28
1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29
1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30
1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31
1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32
1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33
1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures. **Article 34**

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards. **Article 35**

Indigenous peoples have the right to determine the responsibilities of individuals to their communities. **Article 36**

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right. **Article 37**

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.

2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements. **Article 38**

States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration. **Article 39**

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration. **Article 40**

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights. **Article 41**

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established. **Article 42**

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration. **Article 43**

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world. **Article 44**

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals. **Article 45**

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future. **Article 46**

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.
Indigenous Education Systems in Ancient India

By: Siddarth Deepak

“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, I should point to India.”

- Max Mueller (Philologist, Orientalist and Indologist)

Introduction

The mention of the word ‘India’ conjures up various images in the minds of people. Some describe it as a developing nation, an emerging market, perhaps even as a global leader to be. Others view India as a nation with serious problems viz. her current population explosion, poverty and the lack of infrastructure.

However, apart from these points of view, inarguably, Ancient India had an extremely sophisticated society where tremendous advances were made in the fields of the arts, mathematics, astronomy, medicine, economics and politics to name a few. That apart, India has always been a spiritual oasis where numerous celebrities, leaders and others have looked for knowledge.

In order to get a clearer perspective on the education systems and knowledge transmission that existed in Ancient India, it is imperative to understand the context, culture, history and geography of the time. The current name ‘India’ is a word that has gone through a long metamorphosis. India has been known by various names during different points in history and India has gone through a long metamorphosis. The current name ‘India’ is a word that has gone through a long metamorphosis. India has been known by various names during different points in history and her boundaries varied greatly from those existing today.

However, from the very beginning, the people of that land came under the influence of spiritual / religious ideas so strongly that their ‘culture’ was conceived more by ‘a way of life’ Dharma rather than by geography. Ancient India was more a cultural or a spiritual identity, one not confined within physical bounds. Therefore, India became the harmonious home of different races, each with its own distinct culture.

This peaceful co-existence of various cultures led to a robust exchange of ideas, which resulted in the evolution of its sophisticated knowledge systems in various fields – both secular and religious. To this day, like in ancient times, life in India is strongly dictated by social norms, tradition and often guided by an individual’s belief system.

The concept of ‘Knowledge’

‘Knowledge’ in ancient India was a concept that guided an individual’s way of life, through which one gained insight and it governed one’s actions. Therefore, the quest for knowledge became a life-long vocation, the aim of which was a relentless pursuit of continuous improvement, ultimately leading to perfection.

The fundamental principles of social norms, economics and politics, though peripheral, nonetheless influenced this knowledge system and because of this, there was constant updating. The impetus, however, was on the idea that learning must result in self-fulfillment. Its aim, according to Herbert Spencer is the ‘training for completeness of life’ and the molding of character for the battle of life.

Knowledge Transmission

The transmission of knowledge and the foundation of the education system in Ancient India were enshrined in one singular and non-negotiable concept: the ‘student – teacher relationship’. This was a personal and sacred relationship where the emphasis was on experiential learning. Regardless of the focus of study, the teacher was responsible for the over-all evolution of the pupil and ensured that the pupil acquired values that would contribute to the well-being and advancement of society as a whole.

The primary mode of transmission of knowledge was oral in nature. Though ancient texts were written in order to preserve them for posterity (recorded on a range of materials from palm leaves to copper plates and inscribed on the walls of temples) the teacher passed on knowledge orally to the pupil. The reason for doing so was to develop memory and the power of retention, where knowledge acquired became an integral part of the pupils’ psyche.

India can boast of establishing the first Universities in the history of the world. Nalanda, Taxila and other centers of learning had ample infrastructure for students to live and learn after their individual tenures with their teachers (more details follow). These centers had resident expert teachers under whom pupils could specialize in their chosen fields.

The ‘Gurukul’ system

The word ‘Gurukul’ is derived from the Sanskrit words Guru = Teacher and Kul/Kula = extended family. It was a school where the disciples resided in close proximity to their Guru and hence, were considered the Guru’s extended family. There were many such schools existing across Ancient India where sages and seers established such schools for universal well-being.

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Though independent from each other, the fact that they were run along the same guidelines made these individual schools part of a larger system.

An important guideline was that there were no fees charged in any form and at the end of the education, the students gratefully offered a donation or Dakshina to their Guru depending on their economic means. There are many instances in Hindu mythology where a teacher requested the pupil to perform a special task or favour in case the pupil was unable to pay a Dakshina. At the culmination of their education with one Guru they were free to learn under another Guru, carry on with the life of a house-holder or join one of the Ancient Universities for further specialization.

Another important guideline was the code of conduct these students were required to follow. This stage in the student's life was known as 'Brahmacharya' as a result of their initiation before acceptance into the school. Brahmacharya generally commenced before puberty and ended around the age of 20 or so, varying individually. This was considered the foundation of spiritual as well as mundane learning and resulted in 'a way of life' or dharma rather than just a qualification.

The pupil was responsible for identifying the teacher and approached the teacher with the request to be accepted as a disciple. The teacher also initiated them in various methods of meditation. Due to the fact that most of the knowledge was orally transmitted, meditation was used as a tool to enhance memory and retention and to reduce anxiety and stress.

A fixed time was allocated within the daily routine for meditation and contemplation that was to be a life-long practice, even after the pupil had left the Gurukul. Modern studies have shown that brain activity and brain usage are significantly increased by meditation techniques and this makes it extremely easy for the student to retain information.

It was found that apart from memory and retention, recall becomes much quicker with the practice of meditation. Information that is stored in one's brain is accessed much faster in comparison to someone who does not meditate. Meditation also resulted in pristine clarity of the mind which positively impacted problem solving abilities. These factors made education less arduous in Ancient India as stress and anxiety were avoided altogether.

Similarly, Buddhist traditions in Ancient India and across Asia refined these techniques and invaluable information about the brain; its activities and how it works were recorded in ancient manuscripts.

In the day-to-day running and activities of the Gurukul, promoting equality in an otherwise rigid social hierarchy prevalent outside. More importantly, this system ensured that 'learning' became a part of 'living' and was not a removed and isolated function performed during a specific part of the day.

Here, the students learned to imbibe the philosophy that dictated their teacher's way of life. Living and learning within this system therefore ensured that pupils innately and somewhat sub-consciously dedicated themselves to the concepts of life-long learning and continuous self-improvement.

Mindfulness and Education

The cornerstone of education within the Gurukul system was the emphasis on controlling one's mind. Apart from instruction on the pupil's chosen field, the teacher also initiated them in various methods of meditation. Due to the fact that most of the knowledge was orally transmitted, meditation was used as a tool to enhance memory and retention and to reduce anxiety and stress.

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These have now become the foundation from which modern medical researchers like Dr. Jon Kabat-Zinn and Buddhist Monks under the leadership of H.H. the Dalai Lama have collaborated (under the auspices of the Mind & Life Institute) and solutions have been found to treat a wide range of conditions from attention deficit hyperactivity disorder (ADHD), learning disabilities, depression to even trauma therapy.

Conclusion

The methods of transmitting information, the concept of knowledge influencing daily living and the educational system in Ancient India holds many lessons for us in today's context. Like many of the other ancient indigenous cultures, the system of education was all encompassing and permeated the very thought process of individuals. This system not only shaped education and practices but was also strongly defined by spirituality, molding the culture of society as it existed then.

The Monitorial System or the 'Bell-Lancaster method', which uses students as a medium of instruction and as assistants to teachers, was commonly practiced in Gurukuls across Ancient India. The emphasis on individual action benefiting society as a whole and dedication to concepts like life-long learning is as pertinent today as they were in Ancient India.

By exploring and adapting concepts like the 'teacher-student relationship', 'education as a way of life' and 'lifelong learning' from the indigenous system prevalent in Ancient India to today's educational system, the outcome of academic efforts can be more far-reaching and effective than they are today.

Further, by exposing learners to such ideas with stronger emphasis on overall evolution vis-à-vis specialization, individual accomplishment and knowledge accumulation, today's students can shape tomorrow's society with greater profundity to reach higher levels of success!
Although the last two decades have seen an increase in the number of Aboriginal students enrolled in, and completing, post-secondary educational programs, Aboriginal people are still significantly under-represented at Canadian colleges and universities. Aboriginal students face numerous barriers in accessing post-secondary education including inadequate financial resources, lack of self-confidence and motivation and absence of role models who have post-secondary experience. Those who begin a post-secondary education face a lack of understanding of Aboriginal cultures on campus and may experience covert and overt racism. Aboriginal students considering post-secondary studies also must contest with the legacy of distrust towards the Canadian educational system due to historical practices and Residential Schools (Malatest, 2004; Dickason, 2004; INAC, 2004). In this article, we share our research, which has as its ultimate goal to identify strategies to increase enrolment and retention of Aboriginal students in post-secondary institutions and support successful completion of their chosen programs.

**Theoretical Framework**

The method of inquiry was motivated primarily by Elders’ teachings: that we must honour our ways of knowing and doing while also creating bridges and connections with “western” practices (Simpson, 2000; Armstrong, 1996; Cajete, 1994). Using the concept of Anishinaabe “indicators of selfhood” as a frame of reference for discussing access to post-secondary education, the study centred on narratives that combine the interconnected circles of personal, family, and community and social life. Within each circle are spiritual, physical, emotional and mental components all of which are temporally and spatially positioned and are cyclical rather than linear (Armstrong, 1996; Restoule, 2004).

Special attention was paid to building and maintaining community relationships that are the foundation, and indeed the strongest asset, of any Aboriginal research activity. While it is simple to say that in Anishinaabe methodologies, good ethics are those that “give life” or cause no harm to a community, family or person (Alex McKay, personal communication, 2008) the manner in which one conducts oneself within this framework is complex, locally-specific and rooted in first-hand cultural exposure.

**Research Design**

An Indigenous-led research team at the University of Toronto set out to research how Aboriginal people experience and engage with universities and colleges and how Aboriginal applicants and students are “interpreted” and understood by post-secondary institutions.

The first phase of the study was an online survey that asked current Aboriginal students to reflect on their experiences in education at the secondary and post-secondary levels. While centred on their experience with post-secondary education, students were asked about the levels of support they received from their family, schools and communities. They were also asked about the importance of physical, emotional, mental and spiritual supports in their schools from elementary to secondary to post-secondary. The online survey reached over 250 Aboriginal students across Ontario.

For the second phase of the study, survey respondents who indicated their willingness to be contacted for an interview were telephoned. In total there were six telephone interviews completed with two men and four women. While the participants’ experiences in education were diverse, all of the participants were mature students at some point in their post-secondary education and all participants were parents while attending college or university.

**Findings**

From the survey data, the majority of Aboriginal post-secondary student respondents (69%) currently practice or feel connected to an Indigenous Spirituality (i.e. local/community customs, beliefs and traditions). Participants highlighted the need to balance their post-secondary experiences by tapping into Aboriginal spiritual supports including Elders, traditional teachings, and ceremonies at the community level. Aboriginal students interviewed emphasized the inherent desire to strengthen their sense of spirituality jointly with their post-secondary educational programs.

For many students, this desire was not necessarily instigated by Western-European learning models but rather by students’ personal desires and life experiences. Many students attributed their motivations to a desire to better understand their cultural identities as Aboriginal people and to reflect on themes such as aging, facing one’s mortality, and becoming a parent. Although situated in a ‘Eurocentric academic setting’, Aboriginal students tend to embrace Aboriginal spirituality to provide cultural pride, strength in affirming one’s identity, and a solid base from which to express worldview, knowledge and conduct research.

Most of the participants interviewed emphasized the value of the interconnected and holistic nature of Aboriginal ways of knowing. Students demonstrated resiliency in finding ways to bring together different ways of learning (western and Indigenous) to create a more balanced learning experience.
While nearly all of the participants interviewed admitted that academic institutions could support Aboriginal students, by making a place for Aboriginal people, communities and worldview within the institutions, there remains a need to foster spirituality at all levels of the institution. Currently, spirituality is seen as the domain and responsibility of Aboriginal individuals and communities.

Aboriginal students interviewed emphasized the need for post-secondary institutions to hire more Aboriginal staff, faculty and Elders to bring these perspectives into the schools. Two participants emphasized the importance of having Aboriginal courses and Elders’ teachings across disciplines. Another participant emphasized the crucial role of Elders, as “carriers and holders of our traditional knowledge” and emphasized how they play an important role in teaching Aboriginal worldview. This participant emphasized the need for universities and colleges to create tenure track positions for Elders in post-secondary institutions “because that knowledge is the same as developing a Ph.D.”

**Aboriginal Student Services**

Several Aboriginal students described the need to have a sense of place – a central site to gather collectively where they feel invited and welcomed. Many Aboriginal students talked about Aboriginal Student Services in colleges and universities as important supports during their education, however others identified the need for creating more space for Aboriginal student services. While every participant emphasized the importance of student services in post-secondary institutions, many of the participants talked about the overworked nature of Aboriginal staff and faculty within academic institutions. Participants often identified the need for hiring more Aboriginal faculty and staff in Aboriginal student services as well as in different faculties and departments.

**Traditional Knowledge**

At the graduate level, Aboriginal students talked about the conflicts they experienced in trying to privilege Indigenous knowledge and discourses in their scholarly research. One student commented how the compartmentalized nature of western academic knowledge often acted as a conflict with Indigenous holistic ways of knowing. Participants also identified barriers for graduate students including strict residency requirements, unrealistic continuous enrolment that involves high tuition rates and inflexible course requirements. Another student talked about the need to educate and update university ethics review boards to become more sensitive to Aboriginal research methodologies and methods.

**Community**

At the post-secondary level, many Aboriginal participants talked about the challenge they face as students in reconciling two divergent worlds: the mainstream academic setting and Aboriginal cultural contexts. For example, in the academic institution grades and studies often come first, whereas in Aboriginal cultural contexts a sense of family and community takes precedence. Two participants commented on how these values often clashed. Many participants talked about the importance of collaboration between post-secondary institutions and Aboriginal communities, often in the form of ceremonies and events.

In order to help foster a better sense of belonging, participants recommended that institutions try to make Aboriginal people more visible both on campus and in recruitment materials. Aboriginal Student Services should develop Aboriginal mentorship programs for undergraduate, graduate and high school students and play a larger role in helping to support current and prospective applicants. Ongoing and long-term relationships should be established with local Aboriginal communities to better inform educational institutions about their needs and program development. Elders should be hired at different levels of the institution to help guide senior administration. Traditional knowledge should be recognized and supported at all levels in educational institutions. Finally, post-secondary institutions – and the staff that work in them – need to be more open to...
Aboriginal worldviews and the importance of incorporating family, community and spirituality at all levels of the institution. In presenting these recommendations from our research participants, we hope to begin a dialogue on how best to support the full development of Aboriginal learners and in the process improve our places of learning for all.

References


Holmberg’s Mistake and Indigenous Peoples
By: Dr. Margaret Brigham

Holocaust Education Week occurring the first week in November 2011 brings to the forefront Canada’s Residential School Policy. Specifically, it is important to understand what the policy represents and how misguided it all is. The past, present, and future congeal around the Aboriginal presence in the western hemisphere. Interestingly, insights gained from the concept of Holmberg’s Mistake are described in the book 1491: New Revelations of the Americas Before Columbus by Charles C. Mann (2011). In the 1940s, a young doctoral student named Allan Holmberg lived among the Siriono in Bolivia. His account reported them as “among the most culturally backward peoples of the world…living in constant want and hunger”. He thought they had existed for millennia without change—in a landscape unmarked by their presence.

Recent scholars have radically changed this view. The Siriono were not holdovers from the Stone Age, rather they were ravaged by epidemics of smallpox and influenza during the 1920s, their population was reduced by 95% in less than a generation (3,000 to 150). The group fought against white cattle ranchers taking over its lands, was hunted down by the Bolivian military, and was thrown into prison camps, or forced into servitude on the ranches. The wandering people Holmberg found in the forest had been hiding from their abusers. They were actually descendants of cultures now believed to be around 12,000 years old.

The concept of Holmberg’s mistake was adopted and serves as a filter for policy makers and governments. It explains the colonial view of Aboriginal peoples as, stuck in time, vicious barbarians or as noble savages. Add to this perspective the idea that First Nations never changed their environment from its original wild state. Hence, because history is change, we are then people “without a history”. These images lack what social science calls agency—we are not actors in our own right, but passive recipients of whatever happens to us. Similarly, one can extend Holmberg’s Mistake as a lens for viewing the residential school policy as carried out in Canada.

The taking of Aboriginal children, represents action on the part of the government of Canada to do several things. The intent of the Residential School policy was to:

- Separate Aboriginal peoples from their lands and resources
- Break the continuity of cultural transmission regarding languages, beliefs, values, world view, and a relationship to place
- Interrupt the natural bonds of love and kinship felt between children and their parents, and extended communities
- Replace the sense of self, well-being, and spirituality—with one of fear and unworthiness.
In other words, what took place was an almost complete loss of human dignity.

Kritz (1996) in an article on coming to terms with atrocities and mass violations of human rights, points out an important principle for survivors of the Residential Schools. The idea is to facilitate closure rather than repression. Simply stated, it is crucial that individuals emerging from massive abuse and trauma develop appropriate mechanisms to confront and process that past experience. To ensure good mental health and stability closure is necessary. My mother was taken at age six from her parents and placed in a residential school. When she heard the Prime Minister’s apology for the Residential School policy in June 2006, she said, “good now we can move on, now we don’t have to prove it happened.” However, she also said, “We were so afraid and the government did that to us.”

Figuring out which approach or mechanism will be most helpful to the healing process varies from person to person. The Truth and Reconciliation Commission hearings being held across Canada, do consider those. Willingness to tell one’s story is determined by the makeup of the particular individual, as well as by the nature of the trauma they endured. However, for both the victims and perpetrators of past abuse, dealing with the reality and consequences of its occurrence is essential. In closing, let me say this. I see global citizenship as having an acute sense that if someone is not safe in the world, then none of us are safe.

References


Aboriginal peoples in Canada include First nations, Inuit and Métis. In 2006, Aboriginal people, First Nations, Métis and Inuit, accounted for almost 4% of Canada’s total population (Statistics Canada, 2008). Aboriginal rights are the “… right(s) of independence through self-determination” specifically in regard to land and resources (Bell et al., 2002).

Aboriginal people have been in North America long before European contact. This fact is the base of the recognition of Aboriginal rights and title. The Supreme Court confirmed it in R v. Van Der Peet, [1996] 2 S.C.R. 507:

The doctrine of Aboriginal rights exists, and is recognized and affirmed by s. 35(1) because of one simple fact: when Europeans arrived in North America, Aboriginal peoples were already here, living in communities on the lands, and participating in distinctive cultures, as they had done for centuries.

Aboriginal rights were recognized in the Royal Proclamation of 1763 but the Crown possessed the right to acquire these lands. The Royal Proclamation, also known as Magna Carta, defined the relationship between Canada and Aboriginal people. In Cader v. B.C. (A.G.), [1973] S.C.R. 313 the Supreme Court of Canada formally recognized Aboriginal title. Though the Royal Proclamation is a milestone and the Supreme Court recognized Aboriginal rights, Aboriginal rights still existed in a vacuum in the history of Canada. To fill this vacuum, Section 35 was inserted in the Constitution Act, 1982.

Section 35 reads:

35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit, and Métis peoples of Canada.

(3) For greater certainty, in subsection (1) “treaty rights” includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

However, section 35 did not create Aboriginal and treaty rights. This section merely recognizes and affirms the existence of Aboriginal rights and titles. Since section 35 is general, recent court cases have helped clarify the status and nature of Aboriginal rights and titles. The Courts established different tests to prove Aboriginal rights. Before 1982, an act of government was enough to extinguish an Aboriginal right. Sections 35 introduced limits on these powers of the government and thus strengthened the rights.

Lamer C.J. clarified in Van Der Peet and Delgamuukw v. British Columbia, [1997] 3 S.C.R. 101 that Aboriginal rights and title are related but they can exist independently of each other. For the first time in the history of Canada, Lamer C.J. defined Aboriginal title in clear terms, “What aboriginal title confers is the right to the land itself”.

He further clarified that, in order to claim a right, it is not necessary to prove that Aboriginal title exists, but it does apply the other way around - Aboriginal rights need to be considered to establish Aboriginal title.

Lamer C.J. stated in Delgamuukw:

...[A]lthough aboriginal title is a species of aboriginal right recognized and affirmed by s. 35(1), it is distinct from other aboriginal rights because it arises where the connection of a group with a piece of land was of a central significance to their distinctive culture.

The Supreme Court held that in order to claim Aboriginal title, possession should be proved and possession, for these purposes, means use and occupancy of the land in question since before the imposition of British law in Canada.

Aboriginal rights are shared by an Aboriginal group and are not specific to any individual. They are communal rights and some of them are also cultural rights. In Van Der Peet, the Supreme Court held that for the purpose of establishing that an activity is an Aboriginal right, the Aboriginal group has to prove that it...
was practiced by that particular group and that it was culturally important at the time of European contact.

The Supreme Court through a series of cases established an analysis to determine if a government act, regulation or decision has infringed sec. 35(1) of the Constitution (Isaac, 2004). It consists of two tests:

1. Infringement Test – In this test the person or group has to prove that the government regulation, act or decision has the effect of interfering with an existing Aboriginal right or treaty right.

2. Justification Test – Once it is established that the government regulation, act or decision has infringed the existing aboriginal or treaty right, the onus shifts to the Crown to prove that the infringement is justified.

The analysis is now clear and easy with the judgments of the Supreme Courts, but it still depends on a case-to-case basis. When rights are not defined in clear terms, the courts have to step in to provide definitions of the terms and to lay out tests and analyses to keep the essence of the rights as established or recognized by the supreme law of the country. It is evident that the tests and methods of defining rights will be modified with the variety of cases brought before the courts. The challenge is always to find criteria to provide rights to Aboriginal people and, at the same time, “to protect [their] respective areas of legislative jurisdiction” (Isaac, 2004).

References


Indigenous Peoples in Africa

By: Dr. Eva Aboagye

Introduction

The term Indigenous Peoples is used to refer to groups of People who have identified themselves as being distinct. The United Nations Department of Economic and Social Affairs (2009) refers to a more detailed working definition created by Jose R. Martinez Cobo. This definition indicates that:

"Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples in accordance with their own cultural patterns, social institutions and legal system.

On an individual basis, an indigenous person is one who belongs to these indigenous populations through self-identification as indigenous (group consciousness) and is accepted by the group. This preserves for these communities the sovereign right and power to decide who belongs to them, without external interference." (p.5)

According to May and Aikman (2003), a useful definition of Indigenous Peoples is found in the International Labour Organization's (ILO) Convention 169 on Indigenous People where they describe indigenous people in Article 1.1 as:

a) tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;

b) peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

Indigenous People often face two realities. One that sees them as being the holders of unique knowledge that has come from their connection to their environment and the other side where they feel marginalized and discriminated against precisely because they are holding on to their close connection to their environment.

Indigenous Peoples in Africa

There are a number of groups in Africa that are recognized as indigenous peoples. Currently, Africa probably has the largest number of people living as pastoralists and hunter/gatherers and who consider themselves to be indigenous. The African Commission on Human and People's Rights in 2003 recognized the rights of indigenous peoples in Africa and this was approved by African countries when the UN Declaration on the Rights of Indigenous Peoples was approved in 2007. To some researchers, all Africans are indigenous, however, the term is being used here to refer to groups of people who are distinct and whose cultures and economies are distinct. According to the African commission, the people who are considered indigenous are mainly people who live mostly by hunting and gathering and those who live a migratory nomadic life including the pastoralists and the fishing groups.
Before European colonization, according to some researchers, Africa experienced two major migrations: the expansion of Bantu-speaking agro-pastoralist peoples from West Africa down to Southern Africa, and the spread of Arab culture and language across North Africa and down to the East. The claims to cultural distinctiveness and the right to self-determination by indigenous peoples today are mainly related to the current day consequences of these migrations and later domination of the areas by other groups. (OGIEK)

The groups in Africa that are referred to as Indigenous are varied in size; they include large groups while others are very small groups. Among the larger and well-known groups who mainly live by hunting and gathering are the Pygmy people of Central Africa and the San people of Southern Africa. The migratory nomadic groups include the Maasai of Kenya and Tanzania, the Tuareg and Fulani groups of West and North Africa and the Himba in Namibia.


“The African peoples who are applying the term “indigenous” in their efforts to address their particular human rights situation cut across various economic systems and embrace hunter-gatherer, pastoralists as well as some small scale farmers. They practice different cultures, have different social institutions and observe different religious systems. ………. The overall characteristics of groups identifying themselves as indigenous peoples are that their cultures and way of life differ considerably from the dominant society, and that their cultures are under threat, in some cases to the point of extinction.” (p. 10)

This article looks briefly at three indigenous groups which include the Pygmies, the Maasai and the Fulani. It also discusses some of the key issues facing Indigenous Peoples in Africa

The Pygmies, Maasai and Fulani

The Pygmies

The “Pygmies” are a hunter-gatherer group. The term “Pygmy” has been used by outsiders to describe this particular group of people who are unusually small in stature. The group of people referred to as “Pygmies” are made up of different tribal groups and can be found in Central Africa as well as parts of Asia, New Guinea and the Philippines. The term “Pygmy” is considered by some as a pejorative term but so far is the only term used for the group that is made up of several different groups with distinct ethnic and linguistic backgrounds.

The United Nations Integrated Regional Information Networks (IRIN) describes the group in Africa as follows:

Indigenous people living in the tropical rainforests of Central Africa are widely dispersed and identify their groups with a variety of names. For this In Depth, which addresses the problems facing these communities as a whole, IRIN uses the generic term “pygmy”. IRIN recognises there are some who feel the term is derogatory and perpetuates the ethnic stereotyping the community is trying to overcome, but, for want of an alternative generic term to refer to these communities, our report will use the term pygmy. (IRIN, 2006)

Hopefully as the group gets organized, it will find a way of defining the group that reflects its shared characteristics and values.

The “Pygmies” in Central Africa are considered to be among the oldest inhabitants of Central Africa. Their lifestyle has remained unchanged for several thousand years. They live a semi-nomadic lifestyle and live in camps of about 30 – 40 families. They live mainly by hunting, fishing and gathering wild fruits and nuts. They have been referred to as the “Forest People” because the forest is the source of their religion, livelihood and their protection. Their society is organized in an egalitarian and horizontal way. The elders of the community are held in high regard and they are the keepers of the knowledge in the community, “The elders hold and preserve the community’s knowledge of the sites, plants, animals, ghosts and spirits as well as their entire cultural heritage (rituals, music, dance, holy sites) and practices (pharmacopeia, hunting and fishing)” (Wodon, Backiny-Yetna, and Ben-Achour, 2010).

In this category (defining broadly though) Pew includes relatively simple activities like making friends with a political candidate.
The Maasai

The Maasai are one of the indigenous groups in East Africa. They are a pastoralist group who herd mainly cattle and goats. The wealth of a Maasai is measured in cattle. The Maasai are best known for their colourful attire and their colourful beads and stretched ear lobes with rings. The Maasai men care for the cattle while the women build and take care of the homes. Maasai males are rigidly separated into five age groups: child, junior warrior, senior warrior, junior elder, and senior elder. Maasai lands during the colonial days were taken over for farms, ranches and wildlife conservation parks.
The Fulani

The Fulanis are originally from North Africa. The Fulani group is made up of different groups that became a part of the Fulani either through conquest or because they were converted to Islam. They were the first group in Sub-Saharan Africa to convert to Islam and moved south to spread Islam and ended up conquering most of West Africa.

They are normadic pastoralists who herd cattle goats and sheep as well as being traders. In Fulani society, the number of cows a person has is a sign of their wealth. Cattle are very important to them and they have several names, traditions and tattoos dealing with cattle in their culture. The Fulanis value beauty a lot and they demonstrate this by tattooing their bodies. Fulani women can be recognized with black lips which are a result of tattoos on the lips or the use of a “henna”. The Fulanis live by a code of behavior known as “Pulaaku”. This consists of 4 basic tenants (New World Encyclopedia). The tenants are:

1. **Munyal:** Patience, self control, discipline and prudence
2. **Gacce/Semteende:** Modesty, and respect for others (including foes)
3. **Hakkille:** Wisdom, forethought, personal responsibility and hospitality
4. **Sagata/Tiinaade:** Courage and hard work.

**Key Issues Facing Indigenous Peoples in Africa**

Indigenous Peoples on the African continent face a number of issues that impact their human rights. Among these are first and foremost their right to land, ability to maintain their culture including language, exploitation of indigenous knowledge by outsiders and access to health and education.

**1. Lands**

**Right to Land**

Indigenous Peoples in Africa are mostly pastoralists or hunter gatherers. Due to this way of life they moved from area to area in search of rich pasture or fertile lands for their animals or to feed on and farm. They were never located at one specific place. On the African continent when the wave of colonization took place, colonial governments considered most of these large tracks of lands as lands that had no owners or as being unoccupied, in the process Indigenous Peoples on the continent lost much of their lands to colonial governments. With current governments, Indigenous Peoples continue to face pressures as their lands are seen as being under-utilized or as being poorly managed. According to Collins (2009), “Dispossession of traditional lands and territories is one of the major problems faced by Indigenous Peoples all over the world. This process has been going on for centuries, first as a result of the intrusion of colonial systems and the ever-growing search for rich agricultural areas and natural wealth; today as a result of development policies and globalization” (p.87). Modernization, economic development and commercialization threatens this way of life and sees this way of life as unproductive and inefficient. However, Indigenous Peoples contribute to the economies of their countries in many ways. As reported by Carino (2009), in some countries in Sub-Saharan Africa, pastoralism accounts for about 20% of the country’s Gross Domestic Product (GDP). She points out that:

**Pastoralism is a sophisticated system of production and land management, proven to be economically viable, environmentally sustainable and remarkably effective livelihood in the world’s drylands. Pastoralists are also custodians of rich biological diversity, both in terms of their livestock and managed ecosystems. The grazing, browsing and fertilization associated with livestock production, supports and maintains significant floral diversity. Where pastoralism has been abandoned, it has resulted in the disappearance of grasslands and their associated diversity, replaced with desertification. (p. 30)**

According to the African Commission on Human and People’s Rights, the right of Indigenous Peoples to reclaim their property is regularly denied. They point out that indigenous communities have occupied their lands for centuries, even before the current states may have existed, however, because of their practice of collective ownership and lack of documentation, governments or outsiders tend to disregard these rights.

**Use of the Land**

The hunter gatherer groups also face significant issues due to modernization and commercialization. Indigenous Peoples are facing tremendous threats to their lives and livelihoods as the forests they occupy are cleared for commercial agriculture and some areas are turned exclusively into wildlife conservation areas. In order to protect endangered animals, governments create wildlife conservation areas and also create national parks all of which take over indigenous lands. The “Pygmies” in Central Africa for example lived in small nomadic bands in the forest where they hunted and gathered food and forest products. Their traditional way of life is disappearing and their incomparable knowledge of the forest is being lost (Carino, 2009, p. 34). A number of them have had to be relocated to create wildlife conservation areas. The current world order favours agricultural production that is large scale commercial and is also settled rather than the system of production
used by Indigenous Peoples which is based on pastoralism and subsistence hunting and gathering. It views that mode of production as inefficient and ineffective. These large scale commercial productions that take over the lands of Indigenous Peoples include mining, logging, commercial plantations, oil exploration and dam constructions.

In addition to deforestation, there is also the threat from climate change that is having an impact on Indigenous Peoples. As reported by ACHPR (2006), “deforestation and climate change continue to be urgent issues for indigenous peoples in the East and Horn of Africa. The destruction of grazing lands, deforestation, drought, access to safe water, destruction of plants and animals, and the displacement of indigenous peoples are all ongoing problems”.

Connection to the Land

Indigenous Peoples everywhere have a strong connection to the land they occupy. One of the identifying features of Indigenous Peoples is their attachment to the land. As noted by Kipuri (2009):

“The survival and development of indigenous peoples particular ways of life, their traditional knowledge, their handicrafts and other cultural expressions have since time immemorial, depended on their access and rights to their traditional lands, territories and natural resources. But land is not only the basis of the indigenous economy. Indigenous peoples also have a deep spiritual relationship with the land: they feel at one with their ancestral territory and feel responsible for the healthy maintenance of the land – its waters and soils, its plants and animals- for both themselves and future generations. Land is where their ancestors are buried and where sacred places are visited and revered.” (p. 53)

2. Culture

Cultural Rights

The culture of any group of people is a way to distinguish themselves from others and also to ensure the survival of the group. Kipuri (2009), defines culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society”. Indigenous Peoples culture is often based on a spiritual relation with their environment.

Indigenous communities have kept their cultures alive by passing on their worldview, their knowledge and know-how, their arts, rituals and performances from one generation to the next. Preserving their cultural heritage has also included speaking and teaching their own languages, protecting their sacred and significant sites and objects. It has also included defending and holding onto their lands and territories, since these are fundamental for sustaining them as peoples and cultures.” (Kipuri, 2009, p. 52)

With globalization and commercialization, a lot of indigenous knowledge has been commodified and most times not to the advantage of the Indigenous Peoples concerned. According to Collins (2009), “The commodification of indigenous cultures has taken on considerable dimensions with globalization. The exploitation of indigenous arts, designs, stories, performance and other art forms, as well as the proliferation of products on the market that imitate, misrepresent and profit from the alleged associations with indigenous cultures continue to be of major concern” (p. 71).

Language and Traditional Knowledge

Language is another area where Indigenous Peoples in Africa face pressures. The issue is how to ensure the survival of indigenous languages. Another major concern is how to help protect and promote how indigenous peoples pass knowledge from one generation to another. As pointed out by Kipuri (2009):

“Indigenous traditional knowledge refers to the complex bodies and systems of knowledge, know-how, practices and representations maintained and developed by indigenous peoples around the world, drawing on a wealth of experience and interaction with the natural environment and transmitted orally from one generation to the next.

Traditional knowledge tends to be collectively owned, whether taking the form of stories, songs, beliefs, customary laws and artwork or scientific, agricultural, technical and ecological knowledge and the skills to implement these technologies and knowledge.” (p. 64)

In the past this knowledge was passed from one generation to the next through oral tradition. With globalization, education and migration and without the written documentation of indigenous knowledge, there is a danger of losing the knowledge and the language.

According to Easton (2004), Indigenous Knowledge in the African context has been described in three main ways. They are:

“IK as a heritage from the past, including specific bodies of knowledge in different areas like botany, medicine, and social governance;

IK as the embodiment of a different and particularly African mode of thought which present learners and teachers apply to the acts of learning and instruction; and

IK as a means of articulating what people know and – for the future – creating a new knowledge from the intersection of their capacities (in the first two senses above) and the challenges of development.”

A lot of the traditional knowledge in Indigenous communities these days is being lost and the challenge is how to preserve this knowledge without it being exploited by other people for profit and not to the benefit of the communities. According to Kipuri (2009) for example, “Researchers state that of the more than 130 clinically useful major prescription drugs that are derived from plants, over 70 per cent of them came to the attention of pharmaceutical companies because of their use in traditional systems of medicine” (p. 69).

3. Globalization and Indigenous Peoples

Modernization, globalization and economic development come with both benefits and challenges. For Indigenous Peoples in Africa this is very real. There is on the one side the need to make social services such as education and health care available to Indigenous Peoples and on the other hand the desire to leave Indigenous Peoples, their culture, language and lifestyle alone. They often live in inaccessible regions, often geographically isolated and suffer from various forms of marginalization including lack of access to schools and health care facilities. According to ACHPR, most of the areas still occupied by indigenous peoples and communities are under-developed, with poor if any infrastructure. Social services such as schools and health facilities are few and
far between, while the roads and other physical infrastructure are equally poor. The health situation is often very precarious and receives very limited attention from the health authorities responsible.

As pointed out by some researchers for indigenous peoples, globalization is a mixed blessing. It both constitutes an unprecedented opportunity for empowerment and an unprecedented threat to the autonomy of their cultures. Globalization has made it easier for indigenous peoples to organize, raise funds and network with other groups around the world. It has also made it possible to alert and mobilize the international community in times of crisis, raise awareness about human rights abuses and have greater political reach and impact than before.

Globalization has also meant easier access to multinationals to exploit the lands and natural resources on which indigenous peoples depend; it has opened up markets and found new ways of commodifying indigenous cultures.

**Conclusion**

Indigenous Peoples are viewed as holders of unique knowledge in society, however, they continue to face threats and challenges in an increasingly global world. The challenge now is how to support the identified needs of Indigenous Peoples without negatively impacting their lives. The good news is that there are now an increasing number of organizations by and for Indigenous Peoples that are beginning to articulate how Indigenous People can be supported in their countries.

**Bibliography**

- African People http://www.africanpeople.info/

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![Image of a Maasai woman reading a book](image-url)
Gormokhee – Could it be a Universal Language?

By: Charan Batra

Introduction
Since time immemorial, there has been profound interest in the origin of language, as an inquiry that can convincingly reflect on the origin of the human race. Galileo, Descartes, Darwin, all have wonderfully appreciated finite alphabets of a language as “Marvellous Invention” as Chomsky often puts it openly, with infinite possibilities; however, this language diversity (sound, structure, grammar, vocabulary) poses a challenge in understanding clearly questions such as what is the origin of a language? Could there be a universal language - a standard for the evaluation and exploration of other languages? Could researching these questions be a worthy attempt at growing multi-lingual global business places where linguistic interdependence and communication have tremendously increased? Our likely answer is, “yes”.

We would argue that cross-linguistic variability is due to a variety of thoughts in peoples’ minds, speaking different languages. Thoughts are reflected in writing through grammar rules and vocabularies of a language. We suggest sound (phonetics of a language) instead of thoughts to become the basis of an inquiry that would explore the origin of a language or search for a universal language. A fixed inventory of possible human speech sounds would bring us closer to answer these questions firmly. With this, we continue the search for a definite solution using sound characteristics of a language, rather than thoughts as a methodology that have found, though without much consensus in the past, several patterns of commonness in origin and relationships amongst various languages. We suggest and demonstrate how vowel sounds in a language are capable of generating simple words with meanings in a spoken language that have likely near similar meaning as words of another language, if properly handled. Thus, this brings into the limelight the origin of languages as being simple and similar through sounds/phonetics. We suggest that sound comes before thoughts and takes the shape of an alphabet within a thought. Grammar rules, not sounds, extend our thoughts and that results in complex varieties in languages.

The main objective of this essay is to show with examples how two languages, English and Gormokhee (different in reading, writing, speaking and geography), are related and how both are phonetically and structurally similar. Further research will be presented to explore their interdependence.

About Gormokhee:
Gormokhee is a unique language, having origins of its own at two levels: a distinct language to speak and a script to write. As a language, it is termed as Gurbani or Banheer, though the term Gormokhee is used synonymously to describe the script and the language. Gurbani may be understood as similar to another language, Punjabi, which is spoken in the provinces of Punjab in India and in Pakistan. In Punjab (India), Punjabi is written in Gormokhee (with some additional alphabets and grammar rules). Punjab is home to the majority of the 26 million Sikhs that live across the world. In West Punjab (Pakistan) Punjabi is written in Shahmukhi, a script based on Arabic.

“In Sikh consciousness, their scripture, The Guru Granth, is the living body of their Ten Gurus. This indeed is a very unique and innovative phenomenon in the history of religions. The Hebrew Bible, the Vedas, the New Testament, the Qur’an, are absolutely significant in their respective traditions. But in no case do they embody the Jewish Prophets, or the Rishis, or the Evangelists or the Prophet Muhammad. In Sikh instance the Granth is literally the Guru”. The Granth illuminates in Gormokhee, the script, and the Guru speaks in Gurbani or simply Banheer – the language when Granght is read. Gormokhee, is a gift to mankind from the house of Nanak (phonetically: NaNK), the founder of Sikhism (sm) since 1469. Gormokhee has yet to receive its due appreciations from linguists, scientists, and researchers alike.

Gormokhee is often categorized as an abugida type, belonging to the North Indic scripts family by enthusiastic linguists, including some Sikh researchers, since it has been a common script to write Punjabi in Punjab (India). They have not yet explored Gormokhee’s independent origin and unique linguistic characteristics as demonstrated in this essay. When the British annexed the Sikh Kingdom (1849 A.D.), schools in Punjab, following Leitner, Gormokhee was taught in Gormokhee schools. Some of these schools continued until India gained independence (1947). In an attempt to expand on Gormokhee – with its original thirty five alphabets – enthusiastic Punjabis in India (1961) added six new alphabets, which were not found before British arrival in Punjab province of India (1849 A.D.)

Some Technical Terms Used

Phonetics: Representing the sounds of speech with a set of distinct symbols, each designating a single sound (phonetic spelling).
Transcription: In linguistics, a representation of speech sounds in phonetic symbols.
Transliteration: To represent (letters or words) in the corresponding characters of another alphabet (e.g. Roman alphabets used to write Gormokhee)

- Origin of languages: A Sikh perspective, Charan Singh, working paper pg. 1
- The Guru Granth’s in full illuminates as: “Aaad Sri Guru Granth Sahib Jioo”
- The Body Of The Gurus: Sikh Scripture From A Contemporary Feminist Perspective, Nikky-GuninderKaur Singh, Religious Studies and Theology; 2004; 23, 2; CBCA Reference and Current Events pg. 27
- Origin of Languages: A Sikh Perspective, pg. 41
Assumption
We assume that a participatory researcher exploring the similarity of meaning of both Gormokhee and English are well versed with the general vocabularies of Gormokhee and English.

Methodology
Playing with vowel sounds, we transcribed the sounds of the English language into Gormokhee by extending or reducing the vowel sounds making simple words in Gormokhee.

Results
We noticed similarities that made meaning of English words, sentences or even a poem clear to Gormokhee readers without needing to translate, finding appropriate word meanings of what is written in English. It seems one may not need translations or vocabulary matching to enjoy two languages’ interdependence, when one transcribes the sounds of words with particular emphasis on vowel sounds.

Example 1: Phonetic and structural similarity of two different languages - English and Gormokhee

Example 1: Phonetic and structural similarity of Gormokhee and English
First word in Gormokhee: SaeT ‘ N ’ I AM

Example 2: Phonetic and structural similarity of Gormokhee and English
First word in Gormokhee structure is reversed: a mirror image

Example 3: Phonetic and structural similarity
Comparing a Poem in English and Gormokhee

A poem in English

Free Will or Thy Will
Suggesting Choices Given:
Either you live always, fully, daily
Or you die every minute, frequently
Until you choose to live always
Every time death keeps you changing, profoundly – Automatically
Everyone is equally, chosen to live fully.

Transliteration of poem in Gormokhee Script

Phonetic expansion of English into Gormokhee that clearly states a profound meaning of an English sentence

1. All(oa) hu+Ma na be ing (z) are bo r(e) n, freeand equ (qu) a l I n dig(ae) n(a) tya n drigh t(o) ie z(jae)
2. Essence is, human mean a light of two parts, not bad, combined: Hau + Mai. Catch the ultimate essence as Oneness, as equal, this equal neither drops, nor scares anyone.
After transcribing the English poem into Gormokhee, a reader would understand it as the following which most closely reflects the meaning as conveyed in English poem:

To perform day-to-day functions one makes choices as if one places something in a saw-cutting machine, moving to and fro; or one surrenders to the Supreme Will. Only those that can understand the trick of how to make right choices from dual options will remain connected with the true self. Otherwise, dual options are endless. Only when one connects with the true self does one get to make firm decisions. If in the middle of two choices, one doesn't connect with the truth, one would make wrong choices and these are like death every minute, as one repeatedly gets tired from the choices. Everyone is equally likely to connect and explore the Truth that only brings one to solution; one should not remain puffed up that one can make good decisions without Truth.

Some of the Key Characteristics of Gormokhee:

As a script:

1) Gormokhee is written continuously (LarivarSaroop) for a sentence. There are no spaces between two words in a sentence. In day-to-day conversations, addressing novice to even advanced readers, words may be written with spaces instead of maintaining continuity for the whole sentence.

Example: कमालचमण्डलकसी

2) One of the key elements of Gormokhee is that vowels are interchangeable particularly aa, ae, i, and sound of “h” is interchangeable with “i”. Other vowels are (O,and “S” with “N” as nasal sound

3. अ, आ, ए, (a, e, i, h,aa, ae, eh) with one another and
4. ओ (O, OO,)
5. न (N- nasal),
6. श (Silent or hissing sound): all these four categories are vowel sound

3. A word in Gormokhee script may convey both text and numeric meanings. Contains numeric alphabets in text words (e.g Gormokhee word Aasa : आस, which means “Hope”/Desire, constitutes three repetitions of numeric four (4) and three additions of one (1) written
8+ 8+8+8+8+8+8= 64 making total (4+1+1+1+1+1=17) that represents the houses/divisions that a “Hope”/Desire’)

 Numeric 4 and 1 are contained in this word Aasa as written in Gormokhee

12 Sri Guru Granth Sahib – Lardar Saroop, Bhai Ram Singh, Squadron leader, Soora Masik Pattar, Gurdwara Sri Guru Singh Sabha, Model Town, Ludhiana, April 2000
Discussion

Gormokhee may not be the only language with these universal characteristics. Hebrew, Arabic, Sanskrit, and Latin, at different times, may have shown this edge that Gormokhee maintains and manifests today. However, due to expansion in these languages and changes in their scripts (or if a script has been borrowed from another language), these changes have added a lot of variety and complexity to trace the origin or narrowing down finding the characteristics of a universal language from these languages. It seems, if these languages are converged/traced back into their original roots that these could be as good as Gormokhee. The points we are raising are: (1) The focus should be on sound rather than thought as the root of a language for comparing and further researching a language. We must remember that languages have expanded due to thoughts not due to original sounds. This expansion has caused complexities and inabilities to answer questions that relate to the origin of languages. Our attempt to find a universal language is highly likely to fail if we continue comparing their grammars/semantics; instead, we should allow the other languages’ listener/readers to use their own vocabularies/grammar/semantics that can be generated by transcribing the sounds from words of other languages. This likely has the great implication of speeding up the process of learning a second language in the emerging globally interdependent and multi-lingual environments; (2) when drawing a sample of languages for comparison, based on sound, preference is given to selecting those languages that have their own scripts as well. That means the sample of languages selected do not have borrowed scripts or any loaner word sounds that adds up into the vocabulary. This will be very helpful in studying and narrowing universal characteristics of a language. (3) We need to understand, clearly, the difference between the Sound and the Thought (4) Researching more into vowel sounds as a still deeper layer of understanding, the Sound in a language will likely bring amazing results in our understanding into the origin of languages and in our search for a universal language.
The Social Side of Ramadan

By: Hayfa Jafar

Global Experiences

The first few days of the month are the most difficult as the daily routine is suddenly changed. No morning coffee, no afternoon snack, no small bites from time to time except for the fast-breaking meal (iftar) that is taken at a very specific time, which is relatively late, especially if Ramadan comes in summer time. After maintaining the new routine, however, things become more normal. To make iftar comfortable and healthy, people try not to eat too much. Traditionally, iftar starts with the eating of three dates at which point many people usually go to say their prayers and then come back to share and enjoy the main meal with the family.

If it happened that you are in a Muslim country in Ramadan for business or study you should expect that eating and drinking in public during the time of fasting (seyam) is not allowed. In some Muslim countries you will not find any open restaurants or cafés during seyam, while in other countries restaurants are permitted to put curtains up to enable non-Muslims to have their meals. Big stores and bakeries are open during the day so you can buy your meal and enjoy it somewhere, but not in public.

Ramadan is a month for sharing and giving and this is done in many ways. For example, Fitrat Ramadan is a small sum of money a person pays for himself and for every member in his family. Usually this money is paid at the end of the month. The money is given to the poor. Moreover, many people use the Ramadan opportunity to give money, clothes and food to those in need in the neighbourhood or to any charity organization. Other people might do even more by sponsoring orphans, paying education fees, or hospital and medical bills for the less fortunate. Business or public organizations also donate generously during Ramadan, considering it part of their social responsibility.

Another sort of donation is “Kiswat al Eid” which means clothes for celebrating the Eid (festival). At the end of the month most people buy new clothes especially kids to celebrate the end of Ramadan through three days of Eid. Kids usually expect that everything is brand new: dresses, shoes and accessories. Some families cannot afford buying new clothes for their kids, but are grateful for the generous donations from others. Kiswat al Eid is a small sum of money that brings happiness to a lot of kids.
Family members are more connected during Ramadan. The modern life style might not give enough time to spend with family, but during Ramanda the familial picture is amazing; it is a time for family bonds to be strengthened. During iftar, all family members share the meal together. They usually enjoy traditional, delicious foods that they have not eaten for so long a time. During Ramadan, families exchange food and usually receive at least one dish from a sister, neighbour, relative or friend. The Ramadan table is always colourful, rich and traditional. People also invite each other for iftar; they like to show their utmost generosity. Again, if it happened that you are in a Muslim country in Ramadan for sure you would receive an invitation for iftar from a friend, colleague or even from your boss. In the United Arab Emirates, employers usually invite all their employees for one iftar in a fancy hotel or a big restaurant depending on the organization’s size and colleagues are able to spend a few hours networking and connecting with each other in a friendly mood. Ramadan brings back the heritage and tradition of sharing and generosity.

Before the start of the fasting day early in the morning, people can have a meal called Suhoor. To feel good the next day it is better to have a light suhoor (meal); milk with a few dates is the ideal and the traditional dish to eat. Some people find it very hard to wake up so early to eat something and go back to bed, but it is not only about eating, really. It is about listening to the call for the dawn prayer and the spiritual feeling coupled with it. It is a mixture of sensations: peace, content, love, faith, and light. It is about feeling the silence and the stillness of the outside atmosphere. It is we who will make it a very special hour of mediation and surrender.

The most interesting thing about the suhoor time is the drum man (mushaher or musaharati). The drum man is a volunteer from the neighbourhood, who uses the drum to wake fasters up at the time of suhoor; he usually chants certain lyrics that can be translated as, “wake up fasters, wake up for suhoor, wake up for prayer, wake up for worship,” or something along those lines. The nice thing about the drum man is that he usually knows which families will wake up for suhoor and which will not. For my family, my parents and my three brothers’ families, who live in two small houses with two floors each, the drum man knows that all of us wake up for suhoor, so he expects that four lights will turn on. In fact, if he passes our house and there is at least one light off, he keeps drumming until the four lights for the four families are on. Only then does he go on to wake up other families in the neighbourhood.

Games also have a place in Ramadan. For example, in Iraq people play “Mhebis”, which is a traditional game and part of Iraqi folklore that is played especially during Ramadan. The word Mhebis is derived from “mehbas” which means ring. The game needs two teams and one ring. The leader of the first team hides the ring in the hand of one of his/her teammates. The leader should not allow the other team to see or to anticipate where the ring is. The other team then selects a person that they expect to be especially skilled at finding the ring. The difficult part is when the team is large, like when the game is between two districts in the city. In this case, being able to read faces and gestures is really important. If the player finds out who has the ring then he/she should guess whether the ring is in the left or right hand. Until the ring appears there is a lot of fun and excitement. The game is repeated and played for two to three hours. At the end of the game, big trays of traditional sweets like “Baklawa” would be offered for all.

After 29 or 30 days of fasting and after another new moon is sighted, the holiday of Eid Al Fitr is celebrated. Muslims celebrate the end of the fasting month for three days and with a new spirit. In the early morning of the first day of the new lunar month – Shawal - people go to the Mosques for Eid prayer and celebration. Celebrators, men, women and kids come in their best, colorful clothes very excited, greeting, shaking hands, hugging and saying Eid Mubarak (Blessed Eid) to each other. Eid prayer is followed by feasting and visiting relatives and friends. Special homemade cookies are baked for the Eid and served with coffee or tea. If people have any disputes with any of their family members, relatives, or friends this is the best time to forgive and put aside all negative feelings and show their love to everybody.

Ramadan is not about suffering by denying oneself of food for approximately sixteen hours a day – it is about appreciating the food we eat every day that many do not have, it is about our community and how to pay forward, it is about family bonds to be strengthened, it is about refreshing and reforming our relationship with our friends, and neighbours. After all it is a new beginning with a pure soul and reconciliation with God.
Crescent Moon

Dates
Introduction

This paper takes a comprehensive in-depth view of the current writings in the leadership space. It endeavors to provide an integration of multiple perspectives or theories. First, we will attempt to “wrap our arms” around the definition of leadership; next we will take a critical look at ethical leadership and how it integrates with two other leading theories – authentic leadership and transformational leadership. Finally, the paper examines the anatomy of the financial crisis of 2008 within the context of ethical, authentic and transformational leadership and highlights key lessons learnt in ethical leadership.

BOX 1

1920s Leadership is the ability to impress the will of the leader on those led and to induce obedience, respect, loyalty, and cooperation.

1930s Leadership is a process in which the activities of many are organized to move in a specific direction by one.

1940s Leadership is the result of an ability to persuade or direct men, apart from the prestige or power that comes from office or external circumstance.

1950s Leadership is what leaders do in groups. The leader’s authority is spontaneously accorded to him by his fellow group members.

1960s Leadership is acts by a person, which influence other persons in a shared direction.

1970s Leadership is defined in terms of discretionary influence. Discretionary influence refers to those leader behaviors under control of the leader, which he may vary from individual to individual.

1980s Leadership means to inspire others to undertake some form of purposeful action as determined by the leader.

1990s Leadership is an influence relationship between leaders and followers who intend real changes that reflect their mutual purposes.
The difference in definitions of leadership in different eras (found in Box 1) implies difference in the connotation, particularly in terms of leader-follower relationships. In other words, according to Joanne B. Cuilla (Cuilla, 2005) how leaders get their followers to do things (motivate, impress, influence, inspire, and persuade) and how the goals are to be decided (forced obedience or voluntary consent) have normative implications. Cuilla further argues that after an exhaustive examination of definitions in leadership studies, perhaps the ultimate question is not “What is the definition of leadership?” The ultimate point of studying leadership is “What is good leadership?” The use of the word good here has two dimensions; morally good and technically good or effective. For the statement “she is a good leader” to be true, it must be true that she is effective and also ethical.

As we begin to dig and explore the general notion of leadership we notice that ethical moral dimensions are central to leadership and it is not an amoral phenomenon. Contemporary leadership theories such as transformational leadership and authentic leadership are grounded in solid moral foundation. This ethical dimension has been widely acknowledged by most theorists (Wren, 1996; Kouzes & Posner, 1993; Greenleaf, 1977). We will outline some salient points and explore three leading leadership theories – ethical leadership, authentic leadership and transformational leadership with the view of providing the context (leadership or the lack thereof in the financial sector) for analyzing the financial crisis of 2008.

Ethics, Authenticity and Transformational Leadership

Ethical Leadership

Fortune magazine published an article in 2007 by G. Golvin (2007) entitled “Business is Back!” Here is an excerpt:

“It must be said: The shaming is over. The five and a half year humiliation of American business following the tech bubble’s burst and the Lay-Skilling-Fastow-Ebbers-Kozlowski-Scrushy perp walks that will forever define an era has run its course. After the pounding and the ridicule, penance has finally been done. No longer despised by the public, increasingly speaking up and taking the stands, beloved by investors, chastened and much changed – business is back.”

Fast forward one year to 2008, Golvin could not have been more wrong – the 2008 financial market implosion brought down the U.S. economy and other economies around the world. The question is what happened to ethics and ethical behaviour? Where were the ethical leaders? How come so few leaders saw it coming and for those (scholars and practitioners) that did, why did they not call the perpetrators out to account? What then is ethics?

Ethics is central to leadership theory. It is the string that runs through the pearl necklace. The word ethics has its roots in the Greek word ethos, which translates to conduct or character. Ethics is concerned with the kind of values and morals an individual or society finds desirable or appropriate at a particular period in time. Furthermore, ethics is concerned with the virtuousness of individuals and their motives (Northouse 2010).

We can split ethical theories into two distinct categories – theories about conduct and behaviour and theories about character. Theories about conduct and behaviour emphasise the consequences of leader behavior (teleological approach) or the rules that govern their behaviour (deontological approach). Theories about character – virtue based theories focus on who leaders are as people. In essence, virtue based ethics is about being and becoming a good, worthy human being. Although people can learn and develop good values, this theory maintains that virtues are present in one’s disposition. When practiced over time, from youth to adulthood, good values become habitual, and part of the people themselves. By telling the truth, people become truthful; by giving to the poor, people become benevolent; by being fair to others, people become just (Northouse, 2010). Consistent with Aristotle, current advocates of virtue-based theory stress that more attention should be given to the development and training of moral values (Velasquez, 1992). Rather than telling people what to do, attention should be focused on telling people what to be, or helping them to become more virtuous. Based on the writings of Aristotle, a moral person demonstrates the virtues of courage, temperance, generosity, self-control, honesty, sociability, modesty, fairness, and justice (Velasquez, 1992).

On the scientific front there is evidence to suggest that humans are hardwired for fairness and altruism. Neuroscience is beginning to substantiate the moral sense that develops in humans. New imaging technologies have allowed scientists to locate a unique type of neuron in the brain – spindle cells – that light up when people perceive unfairness or deception. Only humans and African apes have these cells. An adult human has over 82,000 of them, whereas a gorilla has around 16,000 (perhaps explaining the reason why a gorilla might save a human child). A chimp has less than 2,000. In humans these cells appear around 4 months of age and gradually increase with moral development (Blakeslee, 2003).

Transformational Leadership

This approach is concerned with improving the performance of followers and developing followers to their fullest potential (Avolio, 1999; Bass & Avolio, 1990a). People who exhibit transformational leadership often have a strong set of internal values and can be counted on to do the right thing, and they are effective in motivating followers to act in ways that support the greater good rather than their self-interest (Kuhert, 1994). Transformational leadership has its roots in the works of Burns (1978) and Bass (1985). The writings of Bennis and Nanus (1985) and Kouzes and Posner (1987) are also representative of transformational leadership. Transformational leaders are strong role models for their followers with a highly developed set of moral values and a self-determined sense of identity. According to Northouse (Northouse, 2010), it is common for transformational leaders to create a vision. The vision emerges from the collective interest of various individuals and the organizations. Furthermore, the vision gives followers a sense of identity within the organization and also a sense of self-efficacy (Shamir et al., 1993).

Bass (1985, 1990), in his model of transformational and transactional leadership identified four transformational factors and they include: idealized influence or charisma; inspirational motivation; intellectual stimulation; and individualized consideration (Bass & Avolio, 1993, 1994). According to Bass and Steidlmeier (1998) followers identify with the
charismatic leaders’ aspirations and want to emulate the leaders. If the leadership is transformational, its charisma or idealized influence is envisioning, confident, and sets high standards for emulation. Its inspirational motivation provides followers with challenges and meaning for engaging in shared goals and undertakings. Its intellectual stimulation helps followers to question assumptions and to generate more creative solutions to problems. Its individualized consideration treats each follower as an individual and provides coaching, mentoring and growth opportunities (Bass, 1985). If such transformational leadership is authentic, it is characterized by high moral and ethical standards in each of the above dimensions.

On the prescriptive front, Kouzes and Posner (1987, 2002) developed a model with five fundamental practices that enable leaders to accomplish extraordinary goals:

1) Model the way – leaders are clear about their own values and philosophy. They have their own unique voice and strategically communicate it to others. They practice what they preach and follow through on promises.

2) Inspire a shared vision – leaders can visualize positive future outcomes and communicate them to others. They listen to the dreams of others and show them how to realize their dreams. Leaders challenge others to transcend the status quo to do something for others.

3) Challenge the process – leaders are willing to change the status quo and boldly step into the unknown. They are willing to innovate, grow, and improve. Effective leaders take risks and make things better. When they take risks, they do it one step at a time and learn from their mistakes.

4) Enable others to act – leaders build trust with others and promote collaboration. Team work and cooperation are highly valued by these leaders. They create environments where people feel good about their work and how it contributes to the greater community.

5) Encourage the heart – it is natural for people to want support and to be recognized. Effective leaders are attentive to these needs and provide followers with timely acknowledgements. They use authentic celebrations and rituals to show appreciation and encourage others.

To measure the behaviours described in the model, Kouzes and Posner developed a 360-degree leadership assessment tool that assesses individual leadership competencies and is widely used in leadership training and development.

Authentic leadership

In response to leadership failures, authentic leadership is emerging to address the demands for genuine, trustworthy, and good leadership. Authentic leadership describes leadership that is transparent, morally grounded, and responsive to people’s needs and values (Northouse, 2010). Walumba and associates (2008) in the Journal of Management conducted research to determine what components constitute authentic leadership. Their research identified four components that form the foundation of authentic leadership theory.

1) Self-Awareness – includes reflection on core values, identity, emotions, motives, and goals and coming in direct contact with the deepest level of self. When leaders know themselves and have a clear sense of who they really are and what they stand for, they have a strong anchor for their decisions and actions (Gardner et al., 2005). Other people see leaders who have greater self-awareness as more authentic.

2) Internalized moral perspective – refers to a self regulatory process whereby individuals use their internal moral compass to guide their behaviour rather than allow outside pressure to control them. Others see leaders with an internalized moral perspective as authentic because their actions are consistent with their expressed beliefs and morals.

3) Balanced processing – refers to an individual’s ability to objectively analyze information and explore other people’s opinions before making a decision. It also means avoiding favouritism and remaining unbiased. Leaders with balanced processing are seen as authentic because they are open about their own perspectives and are also objective in considering others’ perspectives.

4) Relational Transparency – refers to being open and honest in presenting one’s true self to others. Relational transparency occurs when individuals share their core feelings, motives, and inclinations with others in an appropriate manner (Kernis, 2003). It includes showing both “good and bad” aspects of themselves to others.

Factors that influence Authentic Leadership

There are other factors such as positive psychological capacities, moral reasoning, and critical life events that influence authentic leadership. There are four positive psychological attributes that have an impact on authentic leadership: confidence, hope, optimism, and resilience (Luthans & Avolio, 2003). Moral reasoning is another factor that can influence authentic leadership. It is the capacity to make ethical decisions about the issues of right and wrong and good and bad. A final factor to authentic leadership is critical life events. They are events that shape people’s lives. They can be positive events (having a child) or negative events (having a loved one die). Critical events act as catalysts for change. Shamir and Eilam (2005) argued that authentic leadership rests heavily on the insight people attach to their life experiences. When people tell their life stories, they gain greater self-knowledge, more clarity about who they really are, and a better understanding of their role. By understanding their own life experiences, leaders become more authentic.
Integration of the Three Leadership Theories

As discussed earlier true leadership is not an amoral phenomenon – it carries with it an explicit moral dimension where one is deeply rooted in authenticity and has the potential of transforming both leaders and followers. Pedagogically, one could argue that true leadership is underpinned by authenticity and is propelled by transformational and ethical actions to produce extraordinary results.

The following diagram provides us with a visual landscape and summarizes our discussion of true leadership. The base of the triangle represents the foundational core or the spirit of leadership. Through self-awareness (with deep reflection and contemplation) one is anchored in true self-knowledge – one knows who they really are at the deepest level and function and relate from that space. They tap into the fountain of life’s core values of honesty, non-violence, fortitude, and a moral compass that can differentiate between “right” and “wrong.” This is who they are – real and authentic and it represents the genesis or the source. When one is fully authentic and resting in their core self there is call to action which leads us to the middle of the triangle – the attributes described therein are actions related (they are verbs) and to be more specific they are actions that are transformative in nature.

When leaders are authentic – anchored in self-knowledge - they will naturally do the “right thing” and their actions will more than likely culminate in greater than expected results (the capstone of the triangle). As an example, at the height of the 2008 financial crisis if an individual (senior managers, CEOs, regulators, etc.) is authentic and true to himself or herself, he or she would be prompted to do the right thing and “throw the nonsense flag” and declare to the world that something is amiss. With this orientation in mind we will explore the financial crisis of 2008 in the context of ethical, authentic and transformational leadership.

Cheap Borrowing

Following the high-technology bubble burst in 2000, Alan Greenspan, who headed the Federal Reserve at that time, lowered the Fed Funds rate (the rate at which banks borrow money from the Federal Reserve) to almost zero. The move injected huge amounts of money into the U.S. financial system and it made cost of borrowing so low that it fuelled a glut of consumer borrowings. Suddenly, it was relatively cheap to buy the new car, the flat screen TV, a second home and all kinds of goodies – a time of indulgence. Following the terrorist attack of 2001, President George W. Bush told people that if they wanted to help the economy they should go out and shop – and the general public did just that. Household debt levels rose to $13.9 billion in 2008, almost double what households owed in 2000, and savings dipped into the negative territory.

Lesson in Ethics #1: Both lenders and borrowers were not true to themselves. Borrowers should have been honest and responsible to consider what they could afford rather than what bankers would lend to them. And responsible lenders should have established that borrowers could actually afford to pay back the loans before lending them money.
Real Estate Became the Investment of Choice

In the United States, investing in a home had traditionally been a safe investment and one that was slow to appreciate in value. But suddenly in the early 2000s, real estate investing became a real moneymaker. With a backdrop of historically low interest rates, real estate became such a popular way to invest that the demand soon outstripped supply and the prices soared. The value of the home skyrocketed – homes that were selling for $300,000 in one year sold for $450,000 the next. Prices rose so fast that the speculation grew tremendously. People bought houses with almost no down payment, remodelled them or waited for a few months, and resold them for a quick profit.

Since the cost of borrowing was so low and home equity had grown so quickly, many consumers borrowed on their equity in their homes and purchased additional real estate or a new car or financed a luxury vacation. Consider a typical example, a person purchased a house for $500,000 in 2003, by 2005 it was worth $800,000. The homeowner then refinanced the mortgage – borrowing as much as the entire current worth of the house (assuming the house prices will continue to rise), which resulted in a $300,000 cash infusion for the home owner. He took the $300,000 and purchased a summer house, a sports car and financed a lavish vacation. Suddenly (2008 – 2009) the home value plummeted and his house lost 30 percent or more of its value, which was common in markets such as California, Florida, Nevada, and Arizona, where the real estate bubble was particularly inflated. After the bust, his house was worth $560,000. Now suppose he loses his job and needs to sell his house because he cannot make the mortgage payments. He cannot get $800,000 for his home, which is what he owes on his mortgage. His only choice is to work with the mortgage holder to refinance (unlikely) or declare bankruptcy and walk away from the house. That is what a lot of home owners have done. Lots of folks were in on this bubble mentality, getting what they could in the short term and refused to consider the eventuality that the bubble would burst.

Mortgage Originators Peddled “NINJA” or “Liar Loans”

In the early 2000s, as housing investments increased in popularity, more and more people got involved in the euphoria. U.S. Congress urged lenders Freddie Mac and Fannie Mae to expand home ownership to lower-income Americans. Mortgage lenders began to rethink the old rules of financing home ownership. As recently as the late 1990s, potential home owners had to provide solid proof of employment (income) and had to make cash down payments ranging from 5 to 20 percent. But real estate was so hot that mortgage lenders decided to loosen the “old-fashioned” credit restrictions. In the early 2000s, mortgage rules were relaxed. Because real estate values were rising so rapidly, borrowers were allowed to borrow the entire estimated worth of the house - 100 percent financing. Additionally, borrowers were not required to provide proof of employment or income. These were popularly called “no doc,” “liar loans” or “NINJA,” – no income, no jobs, no assets because banks were not bothering to verify the validity of what borrowers were claiming on the mortgage application or maybe they did not want to know.

Lesson in Ethics #2: Weak internal moral standards and values guided people’s behaviours

Could anyone have thought it was ethical to sell a product that they called a liar or ninja loan, knowing that the customer would be unable to repay? And on the other side of the coin, consumers should have shouldered the moral responsibility to be honest with oneself (awareness and authenticity) and to acknowledge the fact that one has to live within means.
Lesson in Ethics #3: Crisis of Character - Wall Street's subscription to “greed is good.”

The financial community did little to manifest honesty and instead of building viable community they engendered an environment of distrust.

Those Who were Supposed to Protect and Regulate… Didn’t

One protection against financial meltdown was thought to be the rating agencies such as Standard’s and Poor’s and Moody’s. They rate the safety or the soundness of the securities, including securitized mortgage products. A credit opinion is defined as one which rates the timeliness and ultimate repayment of principal and interest. At the height of the financial crisis, the rating agencies continued to say that they did not foresee a decline in housing prices and consequently, they rated the mortgage securities as being AAA – the highest rating possible, which meant that the rating agencies considered these securities to be highly safe. If they had done a better job analyzing the risk (their responsibility), much of the crisis might have been mitigated or avoided entirely. But note, these rating agencies were hired and paid by the companies whose product they rated, thus causing a conflict of interest that many believed biased their ratings in favour of their clients. So, people who thought they were making a responsible investment because they checked the ratings were misled to say the least.

Another protection that failed was the network of risk managers and boards of directors of the financial community. Risk managers and boards of firms like AIG, Citigroup, Merrill Lynch, Lehman Brothers, Bear Stearns, and Wachovia were blinded by the pre-crash euphoria. The risk was underestimated (and some would argue that it was ignored; and some coerced into silence) all around by those professionals charged with anticipating such problems and by the board of directors that did not see the problem coming. The U.S. government (tax payers that is) ended up bailing out major financial institutions to the tune of $700 billion.

On Wall Street, there were other contributing factors – dysfunctional executive compensation. Bank CEOs and other executives were paid huge salaries to keep the firm’s stock price high. Their compensation was directly linked to the short term performance of the firm. In other words, bank executives were paid handsomely to bolster short-term profits. The traders were similarly compensated – they were paid million-dollar bonuses for taking abnormal risks in the market. What seemed to matter most were short-term profits of the firm and the short-term compensation of those making risky decisions. The traders took the risks, the bets were at least temporarily successful, and the bankers walked off with multi-million dollar bonuses. It mattered little that the risk taking was, to say the least, foolish and completely irresponsible in the long-run. The bonus had already been paid. Consequently, a short-term mentality took firm root among the nation’s bankers, CEOs, and boards of directors.

Finally, we examine the role of regulatory agencies and legislators. For a decade, investor Harry Markopolos tried on numerous occasions to spur the Securities and Exchange Commission (SEC) to investigate Bernard L. Madoff. The SEC never did uncover the largest Ponzi scheme in the history of finance. The $65 billion dollar swindle unravelled only when Madoff admitted the fraud to his sons who then alerted the SEC.

Others who are culpable in the financial crisis are members of the U.S. Congress, who deregulated the financial industry, the source of some of the largest campaign contributions. Among other things, they repealed the Glass-Steagall Act, which had been passed after the U.S. stock market crash in 1929 to protect commercial banking customers from the aggression and extreme risk taking of investment bank cultures. The Act created separate institutions for commercial and investment banks, and they stayed separate until the merger of Citicorp and Travellers to Citigroup in 1998. The two companies
petitioned Congress to eliminate Glass-Steagall, claiming that it was old, restrictive law and that today’s markets were too modern to need such protection. And Congress listened and complied. Those 1930s congressmen knew that if the two banking cultures tried to stay in the same company – the staid, conservative culture of commercial banking (savings and checking accounts) and the razzle-dazzle, high-risk culture of investment banking – the “eat what you kill” investment bank culture would win out.

For the most part, the activities that brought down the U.S. economy and others around the world were perhaps not illegal – but the key question remains: were they ethical? One can posit that most activities were legal in word but not in spirit because of the lack of specific regulations in the mortgage and investment banking industries. If only ethical antennae had been more sensitive, more people might have questioned the products that they did not understand, or spoken out or refused to participate in practices that were clearly questionable.

Lesson in Ethics #4: Failure to challenge the process.

Leaders (bankers, regulators, governments) were unwilling or not courageous enough to change the status quo and step into the unknown – sounding the alarm that ninja loans coupled with mortgage-backed securities were an unsustainable toxic mix. In post crisis interviews, a substantial number of individuals at senior positions admitted that they knew the “party would end” and the trend they were on was one that was unsustainable.

Conclusion

At this juncture it is indeed worthwhile to reinforce our concept of true leadership – it clearly has an ethical and moral dimension. This paper does not posit the existence of a “magic bullet” that will cure society’s ills and accordingly no panacea is offered. However, there are reasons to be optimistic – we do have heavy counter weights in the arena of true authentic leadership (in scholars and practitioners) in such exemplars like Nelson Mandela, Warren Buffett, Bill Gates, Bill George, Bill Bennis, Peter Senge, and scores of other authentic business leaders. On a personal note, I subscribe to the philosophy that personal transformation leads to societal transformation. In short, there are things that we can do as individuals (e.g. reflective practice, being authentic) to affect more positive outcomes for ourselves and the world.

Looking into the future, there are tremendous opportunities for further study and research into this dynamic and enriching subject. Some areas for future study and research are: 1) derive a model for measuring effective leadership (Leadership Quotient); and 2) shed more light into the “culture of mass silence” – why did so few speak up about “doing the right thing” during the 2008 financial melt-down?

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The Scholars at Risk network organized a conference to mark their 10th anniversary supporting academic freedom and helping scholars at risk find safe havens. As noted by the network “Around the world today, scholars are attacked because of their words, their ideas and their place in society. Those seeking power and control work to limit access to information and new ideas by targeting scholars, restricting academic freedom and repressing research, publication, teaching and learning. The Scholars at Risk Network responds to these attacks.”

The highlight of the conference was the dialogues between scholars who have faced and continue to face incredible risks and a dialogue discussant. The dialogues gave the scholar a chance to share the nature of the work they were engaged in that led to the threats; it also allowed the scholar to discuss the nature of the risk and to reflect on ways in which the network could enable scholars working under repression to get the “Courage to Think”. There were three dialogues:

1) A dialogue on Gender and blasphemy in Pakistan that discussed issues of female voices in religious practices in Pakistan. She also shared her experiences as a female academic in Pakistan and how that impacted her ability to continue her work.

2) A dialogue on the Mafia in Italy that discussed the context of the Italian Mafia and how the scholar’s research had resulted in threats on his life.

3) A dialogue on Democracy and Protest in Syria that brought to the fore the fact that even when scholars are able to find safe havens for themselves, the families they leave behind can be subject to threats and harassments due to the scholar’s work. The scholar shared with the group the fact that every time he writes an article on the situation in Syria, the authorities pay a visit to his mother. In addition, his brother had been detained without any explanation and it was believed it was the result of the work of the scholar. Scholars at Risk has therefore launched a campaign for the release of the brother. To join such campaigns and write letters of support you can check the Institute’s website for information on advocacy and campaigns on behalf of the scholars who have been detained. The site is: http://www.centennialcollege.ca/citizenshipandequity/scholars

There was also an opportunity to hear from another scholar during the “Courage to Think” celebration. This scholar from the Congo described his experience of being falsely accused of anti-government activities and imprisoned with no access to his family or a lawyer.

All of these scholars are alive today and able to continue their academic pursuits because of the Scholars at Risk network. The stories were inspiring and brought home the fact that in many places we take academic freedom for granted and that there are many scholars who go to incredible lengths in order to research and share their knowledge with others.

The conference was also an opportunity for the Canadian members of the network now numbering 7 (Centennial College, Concordia University, McGill University, University of Western Ontario, University of Toronto, University of Winnipeg and York University) to get together and explore the possibility of creating a Canadian Chapter of the Scholars at Risk network.

Centennial joined the network in 2009. We are the only Canadian College in the network. The College has so far supported 3 academics; an academic from Iraq who joined us at the launch of the Institute and also made some class visits; a scholar from Gaza who also joined us at the launch of the Institute and also joined the College as a Visiting Scholar at the Institute for 6 months; and a scholar from Zimbabwe who was a Visiting scholar at the Institute for 9 months and is now an Instructor with the School of Advancement.
The International Forum for Knowledge Assets Dynamics took place in Matera, Italy. There was discourse, debates, and round table conferences on various topics under Knowledge Management: Assets, Dynamics, Intellectual Capital and Measurements.

The old paradigm has been Knowledge is power; the new paradigm is Knowledge is Power that must be shared. Knowledge in the New Economies since the 1990s is the Knowledge Era that has created Assets. Too much importance has been attached to the idea that Knowledge is power and its resultant offspring of not sharing or hoarding knowledge. Several people and institutions through the ages have created the false premise of Knowledge in the heads of a few persons. This has led to a lack of equity thus creating complexities in human behaviours. The old paradigm was Assets are people, materials, and capital, but the new one is between the ears. Harnessing brain power and intellect and how it leads to innovation or managing routine and complex activities are Knowledge Assets. Organisations that pride themselves and that measure their assets in their people are the companies whose asset base is valuable rather than owning the brick and mortar or the financial instruments of power. Instead, leveraging knowledge is the key reason attributed to corporate success stories such as the tremendous ‘overvaluation’ of high-tech, Internet, and Telecom companies. All successful corporations today speak in glowing terms of their employees as Knowledge Workers.

In recent years the true worth of the giant corporations of say Wal-Mart, Google, Apple and similar corporations is their people and managing the knowledge that resides in their people. Hence, their organisation’s assets, which can be measured and attached to the bottom line in financial assets.

However, through the last hundred years there have been a polarisation of Knowledge in only the developed economies of the world, virtually shutting out access to information and knowledge to all other countries. This is not so since 2003, however, when emerging economies around the world have taken millennium leaps into progress, compressing extraordinary growth rates based on Knowledge acquisition and knowledge sharing (albeit reluctantly by the developed parts of the world to the less developed).

Shanks, short for Shanker Seetharam, is a Professor in the School of Business at Centennial College and has taught and developed courses and programs in Marketing and International Business at the post-secondary and graduate levels. He was, until recently, the Coordinator for the International Business Program and is well versed with the academic and administrative procedures at Centennial College. Shanks travels widely while developing papers on Intellectual Capital and has just returned from Israel and Cairo. More recently, he has been to Italy and China to deliver lectures and attend conferences.

Happily married with three sons, who are accomplished in different careers, his wife is a Professional Corporate trainer. Shanks brings over 27 years of global experiences in Direct Marketing and International Business to the classroom that spans several countries. His expertise has extended to students whom he has trained. Some have gone on to win competitions. Shanks is also the recipient of awards related to his professional life in Direct Marketing.
The Conference

At the IFKAD Knowledge and Assets Conference Prof Shanker (Shanks) Seetharam of Centennial College chaired a session on Knowledge Assets and was also a speaker on day 2 events surrounding Rising Economies.

The following is an extract of his speech: “This question holds particular importance in light of a 2003 study titled “Dreaming with BRICs: The Path to 2050,” published by Goldman Sachs.

This paper examined growth projections of the BRIC economies (the economies of Brazil, Russia, India, and China) from the present date to 2050 relative to long-term projections of the G8 countries.

The authors applied demographic trends to projections of capital accumulation and productivity growth to make their predictions, and the results were startling.

In less than four decades, the BRIC economies collectively will be larger than the G8. China has already overtaken Germany in terms of GDP.

India’s economy is projected to be larger than all nations except the United States and China in as little as thirty years.

Recently, China has overtaken Germany in economic size, and will shoot past Japan within ten years, and the United States within thirty-five years. Already this country’s global voice and power base is sending seismic shock waves into financial and political circles. The paradigm of G8 will be quite superfluous in some years as predicted by the Goldman Sacs review of other landmark events:

India is expected to grow at the rate of five percent per year for the next thirty years. Its 2009 figures declare it at 8%.

By 2050, only the United States and Japan may be left of the current six largest economies in the world.

It is reasonable to conclude that over the next few decades the BRIC economies will increasingly influence the world’s political, and economic power. Also, the rise of BRIC power will have significant implications for the international business legal environment. Yet few legal scholarly articles discuss the BRIC economies collectively as an emerging economic force.

This article focuses on one important legal aspect of BRIC’s economic growth—the international protection of intellectual property rights.

The lack of intellectual property rights protection ranks for many firms as the single most significant threat to their international competitiveness. Little wonder then that right up to present day these countries hold hope and maybe our future well being is dependent on them as they gallop into double digit growth and lift millions of their citizens out of poverty. But at whose cost? Who will protect the Intellectual Property Rights of corporations ranging from pharma, to high tech to new age products…and yes services too.”
Simulations Lead to a Clearer World View
By: Raghavi Sundaranarayanan

My desire to attend the 22nd International Youth Leadership Conference in Prague, the capital of the Czech Republic, was rooted in my previous participation in the 2010 G20 Youth Summit where I represented Toronto as one of its official Young Ambassadors.

I expected this year’s conference to be a fruitful learning adventure, too, but it actually turned out to be the most rewarding and enriching experience of my life. I’m sure all of the 100 youth delegates representing 30 nations who were there with me will echo my sentiments.

The International Youth Leadership Conference is a weeklong youth forum on world politics, international relations and justice. It gives participants an opportunity to challenge their leadership skills, debate current events, deliver speeches, draft resolutions, make executive decisions, and realize the complexities of international relations through realistic simulations.

It fostered leadership skills within us all, and at the same time strengthened relationships and cooperation between cultures by establishing a network between the 100 socially responsible future leaders. The hectic five-day schedule helped me to develop my personal, professional and academic aspects of my career as it brought me out of my comfort zone and exposed me to areas and issues that I would not have otherwise experienced.

During our first group session, our facilitator explained to us about the three levels of comfort as concentric circles, with the innermost being our comfort zone, the larger circle being our adventure zone and the outermost being our dreaded panic zone. The goal for the next five days was to let us rediscover ourselves by trying out the adventure zone. Our facilitator promised that he would not go to the extreme of pushing us into the panic zone.

On the first day after the opening ceremony, the participants formed smaller groups of 16 to 20 people and assigned a facilitator. My group’s facilitator was a previous IYLC participant and a soon-to-be Argentinean foreign diplomat. My group had young leaders from eight distinct countries: Indonesia, India, USA, Canada, UK, Israel, Puerto Rico and Australia.

Our first activity was preparing for the United Nations Security Council simulation. After learning all about the Security Council and its activities, each of us was assigned a member country. Our facilitator made sure that we did not represent our own countries, as one of the objectives was to learn about other nations’ economies and to defend their policies.

The topic of discussion was nuclear energy policy and regulation. Of course, we all know what kind of impact the Fukushima Daiichi disaster in Japan has had in our minds, hearts and souls. We uncovered the facts behind the disaster and
what the future of nuclear energy may look like in other countries sharing their nuclear energy proposals. The exercise helped me learn that in order to solve a problem we need to understand it, cope with it and try to keep it from getting worse.

After lunch, we had a guided tour of the Czech Senate and were assigned to visit an embassy and meet its ambassador. I was excited to learn that our group would be meeting with the Canadian Ambassador to the Czech Republic, who answered all our questions about Canada’s policies on foreign relations, economics and youth development.

The next session taught us all about the International Criminal Court by assigning the roles of judges, prosecutor and defence in a simulation of the pre-trial case of Libyan dictator Moammar Gadhafi. I volunteered to be on the defence side to make this exercise a bit more challenging.

Although none of us on the defence team had a law background, we tried our best to think critically, creatively and to gather adequate research on the political history of Libya. We decided to use a conspiracy theory as our defence strategy. Although we did not get a favorable verdict, the simulation gave us an incredible lesson and a chance to challenge each other.

The final simulation involved the European Union Parliament. We assumed a position in a political party to introduce amendments to a European Directive. Human trafficking was set as the section open for amendments and each of the political parties was to finalize three sections to be amended and then get the other parties to agree to support the amendments.

I decided to be the lobbyist of my party and contacted the other parties’ political advisors to persuade them to agree to vote favourably for our amendments. The EU simulation took place in the Czech Republic’s Senate and, for one day, we all believed we were real politicians. All 16 of us were happy to see our amendments accepted in the final proposal after the voting process. This exercise advanced my abilities to persuade, negotiate and lead.

The cultural night came as a blessing to us in the middle of the hectic conference schedule, which ran every day from 7:30 in the morning up until 10:30 at night. The cultural night featured performances from 28 countries, illustrating the diversity of our world. With dance, music and short skits, this fun night exposed me to the cultural heritage of various peoples that I may not have otherwise experienced.
The 31st Holocaust Education Week event at Centennial took place on Tuesday, November 8 at the Residence and Conference Centre. The theme of the 2011 commemoration, marking the 50th anniversary of the Adolf Eichmann trial, was accountability. The event was well-attended by faculty, staff, and over 100 students from the College’s Signature Learning Experience, GNED 500.

The speakers included Brenda Nadjiwan from Indian and Northern Affairs Canada, Dr. Margaret Brigham, Centennial’s Dean of the Institute for Global Citizenship and Equity, documentary filmmaker Ron Douglas by videoconference, and residential school survivor Susie Jones, with an introduction by Sandra Gitlin from the Sarah and Chaim Neuberger Holocaust Education Centre.

The audience was urged to keep these questions in mind during the proceedings: what role does accountability play in Canada’s silent genocide? The residential schools, where aboriginal children were enrolled after they were forcibly taken from their parents, were government-funded and Church-run. It was the intention of the school to “kill the Indian, save the man” by breaking bonds of family and kinship, separating aboriginal peoples from their land and resources, severing ties with languages, traditions, world views and relationship to place, and replacing selfhood with fear. The residential schools produced survivors with an almost complete loss of human dignity. Knowing this history, what role does accountability play in the path to reconciliation?

Centennial’s own Dr. Margaret Brigham opened the session with two stories. The first was her recollection of seeing Civil Rights activist Rosa Parks giving a convocation speech to over 5000 graduating students at the University of Arizona. Ms. Parks looked, “so ordinary” and indeed the civil rights movement started in an ordinary way on an ordinary day. Ms. Parks was tired and the only seat left on the bus was in the whites-only section, so she sat, and was determined that she would remain sitting because she was exhausted. “What does this mean for you?” She asked the audience, “It means you will do things in your ordinary life that are profound.” That moment was described by Brigham as “transformative” and she started seeing herself as capable of making a difference. She asked the audience: what is that transformative moment for you?

The second story was Holmberg's Mistake, described by Charles Mann in his 2005 book, 1491: New Revelations of the Americas Before Columbus (available at Progress Library). You can read the details of her speech in her article in this issue of the Digest. Brigham proposed that we use Holmberg's Mistake as a lens for Canadian aboriginal peoples, who suffered a similar cultural genocide. She stated that it is essential for the good mental health of the survivors to develop mechanisms to process the abuse experience. Dr. Brigham then called the students to action: as you transform the world, tell others about it! Learn, engage, and contribute.

Documentary filmmaker Ron Douglas joined the session by Skype. He believes that genocide does not happen without complicity. As an example, he pointed out that the filmmakers who shot the archival footage used in his documentary were in effect supporting the residential “boarding schools” (as they are known in the United States). Academics play a role too; they have a responsibility to expose ethnic cleansing. Finally, we need to examine our own complicity in these abuses.

Mr. Douglas’s film, Unseen Tears, was screened. The material was by turns riveting, disturbing, and ultimately heart-breaking. Children were removed from their families while still toddlers, some as young as three or four years-old. The boys suffered forced circumcision and all were given unnecessary surgery such as tonsillectomies. The girls were exposed to rape and other sexual abuses, and physical abuse was rampant. For example, if a child spoke her native tongue, she would be thrown into an unheated isolation
cell. Even for the compliant, the regular routine included daily beatings. Residential workers colluded to protect each other, so aboriginal children were punished for reporting abuses. Siblings were parted from each other, and following a militarized model, boys were separated from girls. Parents were not allowed to visit. Survivors told stories of not seeing their brothers, sisters, or parents for years. Some remembered siblings who had died due to neglect, in one case, the child had pleurisy but was undiagnosed and untreated. The long-term effects on the survivors include alcoholism, lack of bonding with their own children, insufficient parenting skills, domestic violence and emotionally stunted growth.

Susie Jones spoke next, recounting her experiences in Shingwauk Residential School. She explained that although many schools were closed in the late 1960s, some were still in operation into the late 1990s, which means that there are adults in their early thirties who are survivors. Clearly, the residential school problem is not so far back in this nation’s past. She asked students to ask themselves: what is one thing I can do to become an agent of change?

The speeches were followed by a lively panel discussion involving Ms. Nadjiwan and the other guests who answered questions submitted by students. Because of the timeline, which Ms. Nadjiwan deftly managed, there were more questions after the session, and some guests stayed to dialogue with students. Some attendees lingered to look at the display of books and documents from Centennial Library’s Holocaust Collection, and aboriginal art and artefacts.

The 2011 Centennial Holocaust Education event left a thought-provoking and lasting impression on the attendees.
Ron Douglas

Ron Douglas holds an MFA in Media Production from the State University of New York at Buffalo. He received a B.A. in Film Studies and Religious Studies from the University of Pittsburgh. Ron’s documentary work has been televised in the U.S. on Free Speech TV. Working with Native American Community Services of Erie and Niagara Counties (NACS), he directed Unseen Tears: The Impact of Native American Residential Boarding Schools in Western New York. Unseen Tears won best documentary at the 2010 SUNYWide Film Festival, was named an official selection of the Lights Camera Help Film Festival, and will screen at the 2011 Buffalo Niagara Film Festival.

Susie Jones

Susie Jones is from the Bkejwanong Territory, also known as Walpole Island First Nation. Susie attended Shingwauk Residential School from 1941 to 1953 and graduated from the Technical School, Sault Ste. Marie in 1953. She is a founding member of the Walpole Island Residential School Survivors Group, and is very involved with the Shingwauk Alumni Council, Shingwauk Educational Trust, and Children of Shingwauk Executive Committee. Previously Susie was a Board of Education Trustee for the Lambton Kent District School Board, and spent 17 years working with the Department of Social Services in Michigan.

Susie and her husband have been married for over 56 years and have six children. She enjoys spending time with her family, gardening, reading, travelling and attending church. Her goal in life is to “do my little part in healing our community from the impacts of residential school”.

Susie Jones

Brenda Nadjiwan

Regional Coordinator AWPI Indian & Northern Affairs Canada

Brenda Nadjiwan is member of the Chippewas of Nawash Band. As coordinator of the Aboriginal Workforce Participation Initiative for the Ontario Region of Indian & Northern Affairs Canada, Brenda enjoys working collaboratively with both Aboriginal and corporate communities.

Work in the corporate community includes providing presentations and workshops regarding the recruitment, retention and advancement of Aboriginal people in the corporate workforce. Ms. Nadjiwan is a founding member and chair of the Strategic Alliance of Broadcasters for Aboriginal Reflection (SABAR.ca). She has also worked with federally regulated employers throughout her tenure as Aboriginal Workplace Participation Initiative coordinator.

Brenda has a Master’s Degree in English specializing in post-colonial literature, an Honours Degree in Specialized English, and an Honours Diploma in Social Services, in addition to various Counselling and training certificates.

Dr. Margaret Brigham

Dean of the Institute for Global Citizenship & Equity at Centennial College

Dr. Margaret Brigham (Ojibway) is from Bkejwanong Territory a.k.a., Walpole Island First Nation in southern Ontario. She is a former classroom teacher, First Nation school principal, sociology instructor, and college administrator. Dr. Brigham earned her Ph.D. from the University of Arizona in Higher Education Administration and American Indian Policy Studies. She also has a Master of Education, and a Bachelor of Philosophy with an Elementary Teaching Certificate.

Before joining Centennial College, she taught graduate and undergraduate courses at the University of Toronto, including a course on Indigenous Knowledge and Decolonization. Her curriculum vitae is extensive and includes mention of several honours, awards, and fellowships as well as multiple publications, presentations/workshops, and specialized certificates that Dr. Brigham has produced, collaborated on, and achieved throughout her career.

John and Molly Pollock

Holocaust Collection

Material from the John and Molly Pollock Collection will be on display along with Aboriginal artifacts from the Centennial Library Special Collections.

The John and Molly Pollock Holocaust Collection consists of over 1,000 books relating to the Holocaust donated by John and Molly Pollock. This collection covers a wide range of subjects and includes valuable, rare items documenting the history of anti-Semitism in Europe, survivor stories, some fiction and arts.
What is the Philosopher’s café?

The Philosopher’s Café is a space created where philosophical open-ended issues and topics receive attention. The purpose of the café is to help transform the world one conversation at a time. Most topics relate to our place in the world as Global Citizens. Beyond that we will rely on the tools of social analysis to explore a multiplicity of perspectives.

The Café is also a place where everyone is encouraged to speak and/or weigh in on issues that affect all of us. In order to do that we all have to commit to:

- Respecting each other by listening and hearing their story
- Hearing the other person’s perspective even if it is different from ours
- Be prepared to state our position and also to change our mind

Philosopher’s Café on Monday,
Monday, October 17, 2011
at Ashtonbee Campus, Rm. E-215

Question

Are students coming to college better prepared than in the past?

1. How prepared are students in terms of the following:
   - Key content areas;
     - Academic behaviours;
     - Contextual Skills and Awareness;
     - Cognitive Skills.

2. How can we assist students adjust to college?

<table>
<thead>
<tr>
<th>Facets of College Readiness</th>
<th>Detail Skills</th>
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<tbody>
<tr>
<td>Key Cognitive Skills</td>
<td>• Ability to Analyze and interpret</td>
</tr>
<tr>
<td></td>
<td>• Precision and accuracy</td>
</tr>
<tr>
<td></td>
<td>• Problem solving and reasoning</td>
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<tr>
<td>Key Content Knowledge</td>
<td>• Writing; English</td>
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<tr>
<td></td>
<td>• Mathematics and Science</td>
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<tr>
<td></td>
<td>• Social Sciences</td>
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<tr>
<td>Academic Behaviors</td>
<td>• Time management skills</td>
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<td></td>
<td>• Strategic study skills</td>
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<tr>
<td></td>
<td>• Self awareness; self monitoring and self control</td>
</tr>
<tr>
<td>Contextual Skills and Awareness</td>
<td>• Knowledge associated with application and acculturation to college</td>
</tr>
</tbody>
</table>

Philosopher’s Café on Monday, Wednesday, November 2, 2011 at Progress Campus in Room L3-14A

Question
What is a true multicultural society and how do we achieve it?

Multiculturalism in Canada

The concept of Canada as a “multicultural society” can be interpreted in different ways: descriptively (as a sociological fact), prescriptively (as ideology), from a political perspective (as policy), or as a set of intergroup dynamics (as process).

Sociological Fact:
“Multiculturalism” in Canada refers to the presence and persistence of diverse racial and ethnic minorities who define themselves as different and who wish to remain so.

Ideology:
Multiculturalism consists of a relatively coherent set of ideas and ideals pertaining to the celebration of Canada’s cultural mosaic.

Policy:
The management of diversity through formal initiatives in the federal, provincial and municipal domains.

Process:
Multiculturalism is the process by which racial and ethnic minorities compete for the achievement of certain goals and aspirations.


Aspects of the Canadian Multicultural Society
- Intercultural Issues
- Quebec
- Religious Integration
- Aboriginal Community
- Second Generation Youth
- International Students
- Ethnic and Community Identity
- Public Performances of Identity
- Economic Integration

<table>
<thead>
<tr>
<th>DATE</th>
<th>TOPIC</th>
<th>LOCATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday, February 1, 2012</td>
<td>Aging and Society - how does society view us as we age?</td>
<td>Morningside</td>
</tr>
<tr>
<td>Friday, March 2, 2012</td>
<td>Privacy in the Digital Age</td>
<td>CCC</td>
</tr>
<tr>
<td>Tuesday, May 1, 2012</td>
<td>Power and Morality</td>
<td>Library (tbd)</td>
</tr>
<tr>
<td>Monday, June 4, 2012</td>
<td>What character traits are important for success in this millenium?</td>
<td>Progress</td>
</tr>
</tbody>
</table>
Are students coming to college better prepared than in the past? October 17, 2011 at Ashtonbee


This book encourages students to take personal responsibility to develop their skills and foster their educational growth, and offers specific advice for developing reading, writing and thinking skills as well as becoming familiar with the common customs, underlying assumptions, and strategies for success associated with being a college student.


The author advocates a broader view of college readiness, one that includes key cognitive strategies, key content knowledge, academic behaviours and contextual skills.


This article deals with Hispanic college students in the United States, but may be relevant for colleges with large multicultural populations where the students are the first generation of their families to go to postsecondary school. Many of these students, “suffer culture shock. They feel isolated and alienated. They have to be shown how to understand what campus life is like, how to fit in, that they are not alone with those feelings.” The author argues that preparation must include closer academic ties between colleges and high schools.


This article draws upon the data collected in the National Survey of Student Engagement (NSSE), which covers over 1,100 different four-year colleges and universities in the U.S. and Canada. The author states that, “Results so far point to a sobering conclusion. Although the vast majority of high school seniors (more than 90 percent) say they intend to go on to postsecondary education, many do not engage in the kinds of educational activities that will prepare them to do well in college.” He concludes that by identifying the gap between student expectations and their level of engagement in the first year of college, we can create programs that promote student success.
Philosopher’s Café
Resource List
Fall 2011

List prepared by Diane Michaud, Librarian, Progress

What is a true multicultural society, and how do we achieve it?
November 2, 2011
at Progress Campus

Electronic Books and Online Articles:
The current state of multiculturalism in Canada and research themes on Canadian multiculturalism 2008-2010 By Will Kymlicka - Publisher Information: Ottawa, ON, CAN: Citizenship and Immigration Canada, 2010
E-book, via Centennial College Library: http://library.centennialcollege.ca

TABLE OF CONTENTS:
Section 1: The Current State of Multiculturalism in Canada,
The New Evidence on Multiculturalism and Integration
- The Global Backlash
- Is Europe the Future for Canada?
- The Real (and Unresolved) Issues
Section 2: Research Themes on Canadian Multiculturalism
Overview of the 2006–2008 Research Themes
- Proposed 2008–2010 Themes from the Regional Reports
- Ten Proposed Research Themes for Canada
- Table: Proposed Research Topics, by Theme
- References / Endnotes

EXCERPT, p.12: “In [the] European debate, multiculturalism is blamed for a variety of ills. In particular, it is said to have promoted:
- The residential ghettoization and social isolation of immigrants (cantle report 2001);
- Increased stereotyping, and hence prejudice and discrimination between ethnic groups (Sniderman and hagendoorn 2007);
- Political radicalism, particularly among muslim youth;
- The perpetuation of illiberal practices among immigrant groups, often involving restricting the rights and liberties of girls and women (wikan 2002).”

By Keith Banting and Will Kymlicka.
Online Article available via Centennial College Library:
http://library.centennialcollege.ca
How to access: Enter the following into the “Search Everything” box: title: (Canadian multiculturalism global anxieties) The first result of this search should be the record that will lead you to accessing the full-text of the article.

By George Crowder (a response to the article by Roger Sandall listed below)
Online Article available via Centennial College Library:
http://library.centennialcollege.ca
How to access: Enter the following into the “Search Everything” box: title: (“pluralism and multiculturalism”) The first result of this search should be the record that will lead you to accessing the full-text of the article.

By Roger Sandall
Online Article available via Centennial College Library:
http://library.centennialcollege.ca
How to access: Enter the following into the “Search Everything” box: title: (culture cult revisited)
The first result of this search should be the record that will lead you to accessing the full-text of the article.

http://www.nebhe.org/thejournal/college-tries-%e2%80%9cmini-mesters%e2%80%9d-and-more-to-improve-readiness/
The case of Southern Vermont College, which partnered with a local high school to offer an innovative college readiness program that introduces students to college life for short “mini-mesters”.

The High School Survey of Student Engagement is a study of over 170,000 students in grades 9 through 12 in 167 high schools across 28 U.S.states. The authors examine the data in order to identify areas that need immediate attention in order to improve student readiness for college.

In this older publication, the authors examine student perception of computer literacy skills obtained prior to entering postsecondary school. The students perceived themselves to be better prepared in word processing applications than in database or spreadsheet applications. These perceptions lead to recommendations for developing college-level computer courses.
Printed Books:

**Multiculphobia**
By Phil Ryan - Publisher Information: Toronto: University of Toronto Press, c2010
From the Progress Library: FC105.M8 R93 2010

**Engaging diversity: multiculturalism in Canada**
By Augie Fleras - Publisher Information: Scarborough, Ont.: Nelson Thomson Learning, c2007.
From the Ashtonbee Library: FC104 .F54 2007

**Municipalities and multiculturalism: the politics of immigration in Toronto and Vancouver**
By Kristin R. Good - Publisher Information: Toronto: University of Toronto Press, c2009
From the Morningside Library: JV7295.T6 G66 2009

**Multicultural odysseys: navigating the new international politics of diversity**
By Will Kymlicka - Publisher Information: Oxford: Oxford University Press, 2009
From the Morningside Library: JF1061 .K963 2009

**The difference: how the power of diversity creates better groups, firms, schools, and societies**
From the Progress Library: HF5549.5.M5 P34 2007

**Uneasy partners: multiculturalism and rights in Canada**
By Janice Gross Stein - Publisher Information: Waterloo, Ont.: Wilfred Laurier University Press, c2007.
From the Progress Library: FC105 .M8 US4 2007

**Multiculturalism and the foundations of meaningful life: reconciling autonomy, identity, and community**
By Andrew M. Robinson - Publisher Information: Vancouver: UBC Press, c2007
From the Centre for Creative Communications Library: HM1271 .R625 2007

**Canadian multiculturalism: dreams, realities, expectations**
By Mathew Zachariah - Publisher Information: Edmonton, Alta.: Canadian Multicultural Education Foundation, 2004
From the Ashtonbee Library: FC105.M8 C376 2004

**Second thoughts: critical thinking for a diverse society**
By Wanda Teays – Publisher Information: Boston; Toronto: McGraw-Hill, c2003
From the Morningside Library: BC177 .T39 2003
The Future of Learning