

Generous or harsh postwar economies, epistemologies of education systems and creating identities for war or peace

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Title Generous or Harsh Postwar Economies, Epistemologies of Education Systems and creating identities for war or peace

Alison Taysum

Abstract

In the past 3400 years there have only been 268 years of peace Hedges (2003) cited by Langham (2019). This paper begins to address this professional challenge by exploring how generous and harsh post-war strategies are located on a continuum. The location on the continuum creates conditions for cycles of war and peace. These cycles in turn are driven through by generous and/or harsh economies' regulations located on a continuum. The location on the continuum creates cycles for economies' 'boom and bust' or sustainable stability that eradicates poverty. These cycles are in turn driven through by generous or harsh epistemologies of education systems located on a continuum. On one end education Intended Learning Outcomes, pedagogies and Assessment for Learning generously empower members of society in open systems to know how to advocate and negotiate for sustainable peace for human development. On the other end, Intended Learning Outcomes, pedagogies and Assessment for Learning harshly disempower members of society by withholding knowledge from them in closed systems. These closed systems create passive identities, easily exploited and radicalised through psychologies of mistrust leading to misdirected projections of anger and violence towards 'others' of the same state who remain divided within sub-groups of society. Generous education systems create identities that empower citizens with the thinking tools needed to develop 'character' to challenge the rationale of those who create harsh curriculum Intended Learning Outcomes, pedagogies and Assessment for Learning. Generous Education Systems can mobilise new collaborative and respectful partnerships in an inclusionary, yet diverse quadruple helix to propel entrepreneurial economies, create wealth sustainably and engender peace and prosperity to Empower Young Societal Innovators for Equity and Renewal (EYSIER).

Introduction

In the past 3400 years there have only been 268 years of peace Hedges (2003) cited by Langham (2019). This paper begins to address this professional challenge by exploring how generous and harsh post-war strategies are located on a continuum. The location on the continuum creates conditions for cycles of war and peace. These cycles in turn are driven through by generous and harsh economies' regulations located on a continuum. The location on the continuum creates cycles for economies' 'boom and bust' or stability. These cycles are in turn driven through by generous or harsh epistemologies of education systems located on a continuum.

The predicates to the creation of the welfarist state economy

The critical historiographical policy analyses of 23 nation states identifies that welfarist states were developing internationally after World War II until the 1970s (Taysum et al, 2012; 2014; 2017). The predicates of these emerging welfarist states were governments working together to deliver sustaining peace underpinned by the Declaration of Human Rights (United Nations, 1948). Welfarist states aimed to deliver a free national health service at point of service, an improved

social security system, and full employment (Jones, 2010). However, Jones notes that the cost of WWII meant that often the Western European welfare states in 1945 were financed by aid from the US Government (United States Office of the Historian, 2017). The Marshall Plan named after the then Secretary of State George C Marhsall was signed by President Harry Truman and provided financial aid to 16 Western European states, including Germany based on per capita. The plan aimed to alleviate suffering with food initially and then to renew infrastructures and industrial bases devastated by Violence, Uncertainty, Chaos and Ambiguity during World War II (The George C Marshall Foundation, 2019). The Treaty of Versailles at the end of World War I was much harsher to Germany than the Marshall Plan and demanded reparations be paid and Germany's territory be divided (Beutner and Pechuel, 2017). Germany could not pay the reparations and denounced the treaty (History.com editors, 2019). Whether a more generous plan might have averted World War II remains unclear. None-the-less the Marshall Plan was generous to Germany and underpinned Germany's rebuilding and Germany's important position nowadays, as a strong advocate for peace in the global arena. The Marshall Plan also aimed to stop the spread of communism which was expanding in Eastern Europe, which arguably was the beginning of the Cold War (History.com Editor, 2019).

The US generated income to finance The Marshall Plan, amounting to 5% of the US GDP (almost \$13 billion) was financed from selling war tools during World War II. The US had been able to work itself out of its own depression by renewing industry and the economy from supplying the war tools that enabled the Allies victory at the end of the war (Tassava, 2008). Many of these US sectors were then progressed with an orientation towards production for defense with aerospace and electronics, and with atomic energy (Tassava, 2008). The impact of producing war tools to secure the Allies' victory can be seen in the reduction of unemployment from 14.6 % in 1940 to 1.9% in 1945 in the following table (Bureau of Labor Statistics, 2019):

**HOUSEHOLD DATA
ANNUAL AVERAGES**

1. Employment status of the civilian noninstitutional population, 1940 to date

(Numbers in thousands)

Year	Civilian noninstitutional population	Civilian labor force								Not in labor force
		Total	Percent of population	Employed				Unemployed		
				Total	Percent of population	Agriculture	Nonagricultural industries	Number	Percent of labor force	
Persons 14 years of age and over										
1940	99,840	55,640	55.7	47,520	47.6	9,540	37,980	8,120	14.6	44,200
1941	99,900	55,910	56.0	50,350	50.4	9,100	41,250	5,560	9.9	43,990
1942	98,640	56,410	57.2	53,750	54.5	9,250	44,500	2,660	4.7	42,230
1943	94,640	55,540	58.7	54,470	57.6	9,080	45,390	1,070	1.9	39,100
1944	93,220	54,630	58.6	53,960	57.9	8,950	45,010	670	1.2	38,590
1945	94,090	53,860	57.2	52,820	56.1	8,580	44,240	1,040	1.9	40,230

Milward (1979) identifies by 1945 the US economic domination of the world over the next 25 years had been established which may be the most significant economic impact for the post-war world.

Security trust

Trust with clear terms of reference is essential within relationships to maintain sustainable peace. There are different understandings of what trust is and how it can be earned, and how it can be sustained. Jeongbin et al (2019, p.3) state:

Trust and trustworthiness are widely operationalized by economists in terms of sequential interactions in which a first mover “make [themselves] vulnerable to others’ actions” (Fehr, 2009) before the latter respond with more or with less trustworthiness. However, cooperation in more simultaneous and symmetric dilemmas of collective action is also important to a well-functioning economy (Ostrom, 2010), and may also be influenced by trust and its absence. In many situations where self-interest might otherwise lead to free-riding, cooperation is a key to enhancing efficiency. Examples include voluntary provision of local public goods (Ledyard, 1995), cooperation among partners or workers of enterprises employing profit-sharing schemes (Bonin, Jones and Putterman, 1993), and efforts to establish and maintain institutions with less theft and corruption (Tabellini, 2010). Cooperation in these domains is an important contributor to overall economic efficiency and thus growth.

A welfarist system seeks to cooperatively sustain the quality of life for all citizens at a threshold level of what may be deemed economically, culturally, politically, and ecologically as a good life. Finland has the lowest organized crime rate, and is the most stable nation in the world (World Economic Forum, 2018). Finland has the smallest difference between the rich and the poor and the smallest difference between students with the most successful education outcomes and students with the least successful education outcomes (Ruşitoru, 2019). Finland has the third lowest poverty rate in the world (Legatum Prosperity Index, 2018). Cooperation, a commitment to human rights and duties within just regulations, and tenacity is key to the Finnish character as Ruşitoru (2019) states on p. 10:

Finland is currently a country where the economy is doing rather well compared to many other countries: trade unions are very strong, the rights of employees are carefully respected, and generally there is a marked solidarity for people in difficulties.... Finns admire determination, grit, endurance, and just getting on with life. They even have a word for it – *sisu*.

The resilience aligns closely with what Waghid and Smeyers (2014) call the moral compass that assures the ethical framework of the education system. In Finland, in line with its holistic approach to education, religious education or ethics are compulsory subjects in comprehensive schools (6 to 16 years of age) and high school (16 to 18 years of age). The evidence reveals a commitment to developing character and morality within education systems.

Political freedom and inclusion

Individuals require the political freedom to develop sustainable economic growth/stability where local communities are propelled by entrepreneurial innovations synthesised with traditional knowledge informed by the best that has been thought and said throughout time and passed down from generation to generation, whilst being open to critique informed by a search for truth, the generation of new knowledge, tolerance for different views that do no harm that propel regimes of social inclusion. Investors and risk takers are within the community and develop entrepreneurial economies by bridging

innovative knowledge between the wider society and the academy to mainstream theories of change with proof of concept (Taysum, 2019a). This socializes risk, investment and rewards (Mazzucato, 2019). Finland for example contributes 60.9% Value added through entrepreneurial Small and Medium Enterprises compared to that of the UK's which is 'slightly more than half' as reported in the Annual report on European Small and Medium Enterprises that monitors implementation of the Small Business Act (European Commission, 2018).

Finding the balance between a social contract (Taysum, 2019a) that promotes personal interests and the social interests ethically is a challenge which is why the European Commission is so committed to empowering Small Businesses. A welfarist state that focuses on social interests may develop infrastructures with pre-determined pathways to functionalist nationalized economies. These economies may be generous in assuring threshold levels above living in poverty for all but prevents individuals from building Small and Medium Enterprises by focusing on nationalization governed by a few who by their burden of leadership/privilege of leadership are elite (Fehérvári, 2017).

Through 'nationalised industries' alone there is a danger of narrowing citizens' opportunities to realise their gifts which oppresses what Dewey (1909, pp.3-4) calls a citizen's:

natural desire to give out, to do, to serve. When this tendency is not used, when conditions are such that other motives are substituted, the accumulation of an influence working against the social spirit is much larger than we have any idea of, especially when the burden of work, week after week, and year after year, falls upon this side.

The quality of life of a person, who meets a design for their engagement with the labour market to meet the production needs of a county such as Hungary, on the one hand ensures a threshold level for all in the welfare state (Bohri, 2004). On the other hand it denies the natural desire to give out, to do, and to serve with the talents a citizen has.

National Unity and solidarity are important and can promote all services' joined up thinking through Professional Educators and Administrators Committees for Empowerment (PEACE) (Taysum, 2019a, Taysum, Ruşitoru and Kallioniemi, 2019). These grassroots networks promote the public interests to achieve the sustainable Development Goals (UN, 2016). The PEACE can assure systematic grass roots approaches to optimizing returns on investment of tax-payers money. The socialized investment can be mapped to the 17 Sustainable Development Goals' targets and top down policy to assure the future sustainability of nations' peace and prosperity if they are achieved. However, the welfarist state may be weighted too much in favour of the top down approach which can prevent innovation, human evolution and capacity building amongst the citizenry

In the US Taysum (2019a p.119) states:

Public corporations play a large part in contributing to a nation's sustainable economic growth, Gross Domestic Product as discussed in Chapter 3, and the construction of identities within a social contract as discussed in Chapters 4 and 5. 1952 saw shareholders making long term investments in public corporations which brought stability to i) nation's economies, ii) economic growth and iii) to the development of citizens' identities (Mitchell,

2012). Armstrong et al (1984) call this the Golden Age which they claim continued until 1974. In 1952 with stable markets citizens could make long term financial plans to buy and make a home, have a family, and pay into a pension pot for their retirement. In 1952 stockbrokers were only paid on commission for selling shares. Since public corporations' shareholders were investing in the long game there was low frequency in selling shares and stockbrokers were not earning large incomes.

At a time when US enjoyed economic sustainability there was a balance between a welfarist state and liberalist market forces regulated carefully by legislation and the living, close memory of the desolation, fear and agony of World War II.

2.2 The predicates to the creation of a neo-liberalist welfare state

The predicates of moving to neo-liberalist market forces are identified by Taysum (2019b) who states:

During the 1950s and 1960s Western oil companies had developed contracts with host Middle Eastern countries and Venezuela to invest in oil production with Western knowledge, skills, experience, technologies and markets (Bird and Brown 2005; Karsh, ad Rautsi, and Stowell 2002). The host nation states complied but increasingly felt economically exploited, and some, including Saddam Hussein, the President of Iraq saw the West as colonisers responsible for the partitioning of the Arab world (Karsh, ad Rautsi, and Stowell 2002). By 1975 all the Middle Eastern states had nationalised their oil production processes (Bird and Brown 2005; Karsh, and Rautsi, and Stowell 2002). The impact on oil prices, and the supply of oil was immediate and caused economic decline in many nation states, including the UK.

Taysum (2019b) continues in 1952 stockbrokers buying and selling shares were only paid on commission for selling shares. The sales of shares were very stable due to the long-term investment in public corporations and investors' moral commitment to the community's wellbeing and prosperity, in which they lived and had empathy for that may even span generations. To increase stock-brokers incomes they increased the turnover of stocks and shares. Taysum (2019b p.120) states:

Levers and mechanisms were put in place that shifted the regulations of who could buy and sell shares. Amin (2000, p.4) calls this: 'the liberalisation of the rules governing financial markets'. In the 1970s the investment bank Donaldson, Lufkin and Jenerette offered stocks. The new-liberalism of the rules let banks trade in fully automated systems where corporations were reduced to units of measures called 'betas' (Mitchell, 2012). The new shareholder was interested in short term investment in corporations with large returns of investment without the need to have a commitment to the future prosperity of the corporation, or the identities of the people working for the corporation, or their families, or the local economies. In other words, the new-liberalism, or de-regulation enabled the short-term investment in stock and shares using Information Technology which completely separated the investor from any personal relationship with the identities involved in investment. The investor in the material world seeking to optimize material returns on material investments was economically disassociated or disembedded from the Corporate Social and moral prime principles that are concerned with both the material

and immaterial world mapped to the universal principles, living a good life and having happy endings. Mitchell (2012) argues that this effectively decoupled social responsibility from risk. The material world was therefore decoupled from the immaterial world and the shareholders' private investment, risk and rewards were decoupled from prudent, courageous and ethical responsibility and duty to the law, and legislator associated with the force of the common whole, the states-people and the economy within a social contract.

At a time when the oil crisis was destabilizing the world's economies Taysum (2019b) draws on Mitchell (2012) who argues from the 1970s shareholders no longer sought sustainable corporations or sustainable communities where production takes place with a healthy manufacturing base. Armstrong et al (1984) identified that the new liberation of the economy from the moral rules was the end of the 'White' Golden Age for the General Public. I have called the Golden Age 'White' because this was no Golden Age for Black people who were navigating building lives post civil rights' movements in the 1960s in attempts to move closer to a more perfect union. Neo-liberalism empowered a Corporate Elite to rise as victors over the economy. They became disassociated from the communities that provided labour for their lavish elite lifestyles (Stewart, 2012) and demanded high returns on investment by a) forcing hostile buyouts that management did not agree to and b) stripping corporations of their reserves. Taysum (2019b p.118) states reserves were:

On average 50% - 60% in the 1960s with reasonably stable markets, and economic growth, which fell to just over 3% in 2002 and 11% in 2007 (Mitchell, 2012). Another strategy to increase shareholder prices and dividends was to slash the workforce and those employees that remained in employment had to work longer hours for less money (Stewart, 2012). The impact on the lives of those made unemployed was immense. Citizens were positioned to get work where they could which left them vulnerable to the 'gig economy' and zero-hour contracts (Horizon 2020, 2014). Zero hours contracts exploit people by providing no full-time permanent contracts, and no guarantee of an income from day to day which is not sustainable and keeps people in poverty. People in poverty are unable to pay into a pension pot and pay for the current senior citizens' pensions. The impact on those who remained in the employment of the corporations was longer hours for less pay, which ensured more money was paid to the shareholders, but citizens spent less time with their families. The psychological impact on young people growing up with missing parents was they began to see the world as a cruel, immoral and hostile place that they needed to protect themselves from, possibly by becoming armed. Rather than understanding their local economies were changing and people were becoming unemployed and losing their homes, citizens blamed other groups for taking their jobs. Where the labour could not be bought at a cheaper price by increasing citizens' working hours and reducing their pay to pay the shareholders large dividends, public corporations outsourced to nation states that were not cash rich and where cheaper labour could be fully exploited (Stewart, 2012). Management of Public Corporations that were not part of Leveraged Buy Outs had to deploy similar restructuring strategies to raise share prices to prevent them from becoming a target of leveraged buyouts (Archer, 2012). Arguably, the impact of removing jobs (removing consumer spending) and removing the creation of wealth from local economies in cash rich nation states reduced i) the Gross Domestic Product and economic growth of those cash rich nation states, and ii) increased unemployment in the cash rich nation states the public corporations were leaving and/or were incorporated in.

Liberating societal institutions of moral rules that already included institutionalized racism (Taysum and Collins Ayanlaja, 2019) disrupted the social contract between the people, the government, the economy and independent legislators and ended the Golden Age for White people. To try to protect the economy the US is currently implementing mercantile law and levying tariffs on goods coming into the US. However, the corporations that are trying to import to the US are the same US companies that were producing in the US and incorporated in the US for example in Delaware. Taysum (2019a, p.124) states:

Stewart (2012) identifies that the Delaware Courts collapsed the Duty of Care law into the good business decision rule. This meant that after a Public Corporation had made a decision involving risk, as an apparent single identity, it was not possible for the Delaware Courts to rule against the decision. This was because the

Public Corporation had made the decision at the time without the gift of hindsight. Such rulings made by The Delaware Courts were very attractive to Public Corporations, and Delaware enjoyed large numbers of public corporations incorporating in Delaware. In the US, Corporations paid taxes in the state where they incorporated, so Delaware benefited from the tax payments the Corporations made. Corporations in turn benefitted from the Delaware Court decisions that focused on good business decisions rather than Duty of Care and related Corporate Social Responsibility (Stewart, 2012).

The corporations that outsourced to cash poor countries on the basis of neo-liberalist market forces in the US are now having to pay tariffs to bring the goods back to the US. The neo-liberalism, or freeing up institutions of moral laws that protect the social contract, frees up public corporations from the institutions' moral laws so that they can pay the shareholder a higher dividend. Then when the state's Gross Domestic Product goes down the state introduces regulations on the same players through mercantile law and tariffs. Taysum and Arar (2018) identify mercantile law that imposes tariffs on goods coming in and going out of a nation state ends in economic down turns and even famines. In other words, the strategy to liberate the economy and institutions of moral laws leads to economic decline and so outsourcing becomes self-defeating because the markets in the cash rich nations that existed to buy the products have disappeared.

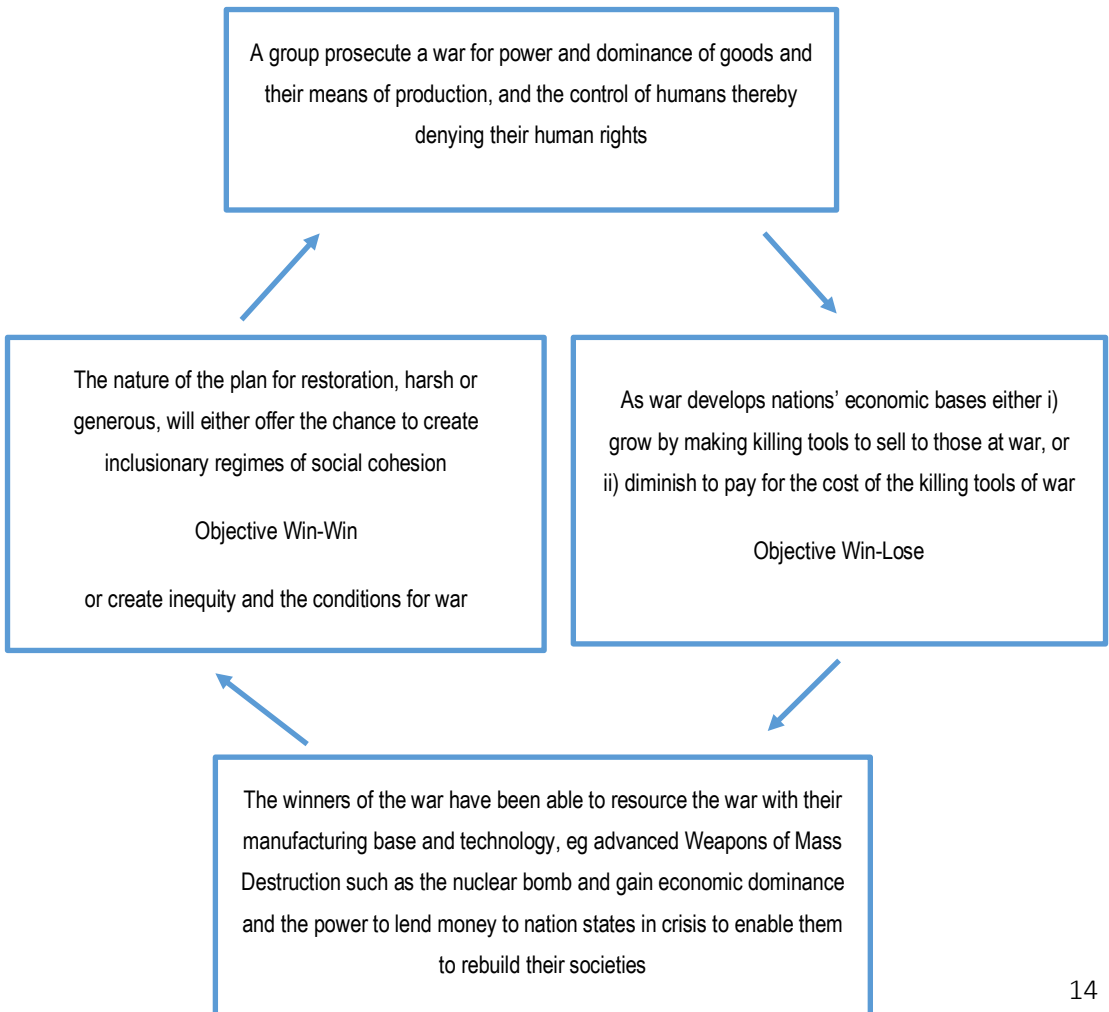
The markets disappeared in the 'slash the workforce, make those left work harder, and outsource to cash-poor nations with few human rights and fewer infrastructures to enforce them' strategies. The markets in the cash rich nations have disappeared due to the economic decline and corporations that outsourced get double penalized because they cannot sell their products to the nations they have outsourced to because they do not pay the cash poor nations' employees enough for them to work out of poverty and create consumer markets. The nation states the corporations outsourced to may gradually become stronger if cash rich nation states provide generous support to provide food and build infrastructure. Perhaps there are different 'victors' willing to provide generous support with different epistemologies.

Some nation states that have experienced racism have considered combatting racism through communism (Taysum and Murrel-Abery, 2017). Arguably the Marshall Plan strategies to prevent communism in the 1940s have come full circle with neo-liberalism building an elite that is centrally managing the economies of the world and limiting the opportunities for propelling entrepreneurial economies. Through neo-liberalism alone there is a danger of narrowing citizens' opportunities to realise their gifts which oppresses what Dewey (1909, pp.3-4) calls a citizen's:

natural desire to give out, to do, to serve. When this tendency is not used, when conditions are such that other motives are substituted, the accumulation of an influence working against the social spirit is much larger than we have any idea of, especially when the burden of work, week after week, and year after year, falls upon this side.

The US government that supported moral-less neo-liberalism and pathologised 'socialism' without defining what 'socialism' now wants to regulate neo-liberalism with mercantile law and tariffs which aligns with liberal socialism. This demonstrates there is either neo-liberalism controlled centrally buttressed by the rapid removal of regulations (a form of dictatorship by stealth performed under the guises of democracy) without the knowledge of the electorate, or social liberalism with regulations with the knowledge of the electorate, but there cannot be both no regulations and regulations under the same roof, thus a house divided against itself cannot stand (Lincoln, 1858).

Diagram 1 Cycles of War



The economic boom from liberating institutions of their moral duties and human rights in a socially just contract, becomes an economic bust as the thriving business, manufacturing base and infrastructures move to 'cash poor' nation states to exploit their cheap labour and lack of data dashboards of births, deaths, assessment of the effectiveness of governance systems, standards, and accountability (Taysum, 2019). This can be compounded by loans to nation states where the transparency and accountability for processing allocations of funds, and the basis for repayments mapped to achieving the Sustainable Development Goals aligned to commercial interests and the Human Evolution Index has not been independently ratified and annually reviewed. For example, in Chad's case reported by Council of Foreign Relations (2020, p.1)

After low quality crude oil was discovered in Chad in the late 1960s an oil pipeline agreement involving the World Bank, a U.S.-led oil consortium, and the government of Chad was hailed as a model to help developing nations dig their way out of poverty and avoid corruption. Under the deal, spurred by World Bank funding, most of Chad's revenues would go toward development projects. But in December, Chad's parliament voted to modify the agreement, cancelling a "future generations" fund for Chad's post-oil future, and diverting funds away from poverty alleviation (with 30% going towards unsupervised government spending of the purchasing of arms). The World Bank responded by suspending its loans and freezing Chad's assets. A temporary agreement was reached April 27 2020, but experts say potential civil war, cross-border troubles with Sudan, and the weakening of President Idriss Déby's regime may threaten the pipeline deal, casting further doubt on the prospects for transparency in future development projects in the region....But despite economic advances, Chad has continued to be plagued by the instability, corruption, and destitution it has known since gaining independence from France in 1960. A large country of 10 million people, four out of five citizens of Chad live in poverty and the average life expectancy is less than forty-four years. Chad was ranked, along with Bangladesh, as the most corrupt nation in the world by the watchdog group Transparency International in 2005.....In terms of achieving a model for fighting corruption, "governments will be able to see that they can get around transparency," says Princeton Lyman, a CFR senior fellow for Africa policy studies, who says it is less likely that a mechanism similar to the World Bank's test case will be set up in the future. Collins concurs: "It's a big setback for the development of revenue in poverty-stricken countries. The first question to rulers is going to be: 'Will you do what Déby's done?'"

Reuters (2018, p.1) identifies that in 2018 Chad restructured its loan with:

Glencore and four bank lenders have reached a deal with Chad on the restructuring of an oil-backed loan of more than \$1 billion after months of often-fraught negotiations, the two parties said on Wednesday. This is because Chad is one of the world's poorest nations. Chad is key in efforts to counter Islamist insurgencies in Africa's Sahel region and is part of the G5 Sahel joint military force backed by France and the United States.

Chad has been weighed down by drought, a refugee crisis and a costly military campaign to combat militant group Boko Haram, which took over large swathes of neighboring Nigeria in 2014.

Soto and Hoije (2020, p.1) identify Chad has asked to:

Suspend Payments on the Glencore Oil-Backed Loan...Chad's request for debt-payment relief could be a litmus test for private lenders, under pressure to participate in efforts to avert a slew of defaults from developing economies. It also sheds light on opaque ¹ resource-backed loans, once popular with African and Middle Eastern governments that are now struggling to repay them.

The nation state that is left depleted from having its workforce slashed by the shareholder colonisers also has depleted disposable income that shrinks spending in the economy, and no longer has a manufacturing base. The depleted nation state may also face bail outs of banks that have lent money with non-sustainable repayments due to flawed business models. The only choice is to instigate tariffs and regulations on a de-regulated system. These new tariffs of mercantile law are moral-less because they only support one group in the social contract which is the government, unless there is a transparent declaration of the spending of the income from the tariffs in the public interest that explicitly articulate the moral duty within the constitution related to the human rights of the citizens.

National Unity systemic disempowerment in racially/socially marginalized communities

The regulations need to be within a nation state that honours all groups within a social contract; citizens, government, economy and independent legislator that regulates the moral duties and the moral human rights of a nation rather than trying to regulate the trading processes and practices of another nation state. Thus moral law related to the social contract, duties, rights and ethical, logical², empirical transparent and responsible business models is the only sustainable way forward when underpinned by a primary principle of morality that all groups are equally bound to and by. Taysum (2019, p.257) draws on Kant (1785) and states:

¹ The validity and reliability of loans and their terms remain unclear in a context of banks paying to get 'A rated mortgages' that were in fact 'C rated mortgages' driven by competition for fees and market share, the New York-based companies stamped out top ratings on debt pools that included \$3.2 trillion of loans to homebuyers with bad credit and undocumented incomes between 2002 and 2007. Further, loans are agreed on 'futures' product trading prices in a context of uncertainty and instability. The impact of this principle for Chad, was the 2015 crash in oil prices consumed Chad's profits from oil. This prevented Chad from meeting its own budget needs and debt repayments. Chad secured credit from the International Monetary Fund in June 2017, but the release of most of these funds depended on a second restructuring of this debt, which the IMF considered unsustainable. Chad then hired Rothschild & Co as its adviser who brokered restructuring the loan, the payments of which proved unsustainable in 2020.

² Taysum (2017) has discussed in length the different kinds of logic underpinning different kinds of social contracts, for example the logic of the markets, Machievelli, and the ends justifies the means leading to a house divided against itself, and the logic of Sustainable Development Goals mapped to responsible business models that propel entrepreneurial economies and map to the Human Development Index (United Nations Development Programme, 2020).

The supreme principle of morality is that an autonomous rational being expresses a rational goodwill. This goodwill is expressed and the expression is fully explicit and fully known to that rational being, and they can make the moral laws and abide by the moral laws that all others would be happy to also arrive at if they had to make them as rational beings.

Discussion and Conclusions

The strategy to liberate the economy and institutions of moral laws allows market forces to create identities that do not have commitment to a social contract. A social contract is fully and explicitly understood and an individual could have written it as a member of the society, or any other individual of the social contract could have written it as a member of the society, and all social contract co-authors (citizens) elect to be part of and conform to the social contract's duties and rights. This prime moral principle is drawn from Kant (1785). Without such a prime moral principle underpinning a social contract, citizens may seek to protect their own interests which may be 'captured interests' and operate to gain the highest dividends for the shareholder leading to strategies of a) slashing the workforce, b) outsourcing and c) depleting reserves. This leads to economic decline in the nation that is outsourcing. The nation state that is outsourced to is being exploited and not empowered as new partners in an enterprise, indeed many developing nation states who work for corporations that have outsourced to them, live in poverty having moved from a trade-based economy to a monetarised based economy. The new kind of economy serves the corporations and more particularly the corporations' share holders. Outsourcing becomes self-defeating because the markets that existed to buy the products in the developed nation states have disappeared. The disappearance is due to the economic decline caused by a) slashing the workforce and reducing consumer spending, b) outsourcing and therefore eliminating the manufacturing base which immediately reduced consumer spending and reduces the many small and medium enterprises that served the manufacturing base thus speeding up the economic decline, and c) depleting the reserves which means that when a corporation experiences any kind of difficulty it cannot bridge that difficulty with a stable cash flow drawing on its reserves. Thus the depletion of the reserves prevents the corporation from re-establishing itself with new products and services, brands or marques underpinned by research and development.

The cash rich nation state might develop a generous funding plan to develop the other nation states' infrastructures, manufacturing bases, Gross Domestic Product and consumer spending to kick start new markets for their products, or they might develop a harsh funding plan with high tariffs so that the developing nation states and the corporations that have outsourced to them have little opportunity to build new markets, pay dividends to shareholders and pay their employees enough to work themselves out of poverty.

The links between the cycles of war and education systems that create identities to perpetuate the cycles

Students in education systems with harsh epistemologies that do not empower them to problem solve and build good lives, because their narrow harsh curriculums are top down and tell them what to do (Taysum, 2019a), experience inequity and harm. This can cause confusion and dependence on institutions to think for them. This can lead to further confusion when the institutions are working for the elites and not for the good of the whole which causes misalignment between the students' values systems, and the institutions' values systems causing internal angst, further conflicts, further harm and VUCA which are the conditions for war (Taysum, 2019a).

On the other hand Students in education systems with epistemologies that encourage learning how to learn may be supported by dialogues with teachers and time to respond to feedback that informs asking questions. Students may gain methods to generate hypotheses and test them for proof of concept. Such epistemologies Empower Young Societal Innovators for Equity and Renewal and empower students to think for themselves, to know the self as Socrates suggested and develop theories of change that can be mobilized to achieve the Sustainable Development Goals (Taysum, 2019a, United Nations, 2016). Students can build a social contract in their classrooms with education policy that offers high quality Initial Teacher Training and Education and Continuing Professional Development for the professional autonomy of teachers. These may enable citizens, as Plato suggested, to recognize the wisdom of the divine portion of their intentions and acts with clear and generous aims, and objectives that link to entrepreneurial economies. With economic growth, Gross Domestic Product (GDP) increases and the figure allocated for education funding as a percentage of GDP will increase. This will provide more funding in education systems for Assessment for Personal and Social learning (Taysum, 2019a) to optimize students' well-being, learning and social mobility as curriculum frameworks prepare citizens to use their gifts in the labour market in ways that excites them and empowers them to build a good life, have a home, have a family, pay into a pension pot and have a happy ending. Increased funding for education systems also assure investment in Initial Teacher Education and Continuing Professional Development to empower professional educators to mobilise their professional knowledge to interpret curriculum frameworks and implement them step by step in culturally relevant ways for their communities of practice. Increased funding also amplifies accountability of a professional autonomous teaching body with infrastructures that empower Professional Educators and Administrators to participate in policy and curriculum frameworks development through Committees for Empowerment. Taysum (2019) calls these Professional Educators and Administrators Committees for Empowerment (PEACE).

A theory of change to emerge from this analysis is a balance between a welfarist approach and a liberalist approach; a middle ground that creates the conditions for Win-Win in the stead of Win-Lose. The removal of the word 'neo' from liberal is important because any rules that an institution is liberated from needs to be done slowly with careful deliberation and a full public inquiry into the proposal. The inquiry needs to be transparent and fully explicit in the citizens' understanding in terms of the challenge it seeks to address, what the aims are of the change in terms of improving the efficiency, the aesthetics and/or morality of the theory of change, the safety of the change, and the impact and where, if indeed there are any, lie conflict(s) of interest or captured interests. In other words, Kant's prime moral principal expressed above needs to be fully operational when changing the laws that impact achieving all 17 of the Sustainable Development Goals (United Nations, 2016).

Worthy of note is that the movement of Jewish people from German Society in status as documented citizen, economically, culturally and geographically in the 1930s into Ghettos and then into concentration camps and then their murder was implemented through the rapid de-regulation. This occurred without consultation and approval of the people. Cesarani (2011, p. 1) states: In April 1933, Hitler permitted an organised boycott of Jewish businesses and his government enacted a string of laws that gradually excluded the Jews from government employment and public life. Under the Nuremberg Laws of 1935 German Jews were reduced to subject status and lost the rights of citizens. Germany became in effect, an apartheid state. The number of Jewish women, men and children murdered in the Holocaust in Germany, Poland, Lithuania and elsewhere is difficult to state exactly, but the consensus appears to be around 6 million, though this is still probably a conservative estimate (Aly & Heim, 2008). The Reich's economic advisor, argued for widespread German population

starvation at the end of World War II. The intellectual logic of his proposition was to address the overpopulation in Germany by murdering 'useless eaters' who were not making a positive contribution to the economy (Aly and Heim, 2008) as arguably lazy having just returned from the front line.

The virtues and principles of a social contract need to be agreed, and then permeated through the approaches to and provision of education open to critical, and transparent public inquiry with the people for the people. Basic human rights need to be met and the human attributes of what it is to be human, need to be celebrated. All young people need to build narrative capital with clear goals so that they might be intrinsically motivated to learn to meet their own goals. Their personal goals underpinned by their own human values, supported by their parents, education organisations and new partnerships in the quadruple helix can realistically align with social goals. Using this information young people can develop pathways to success with Key Performance Indicators that are readily benchmarked to pathways to success of students at entitled private schools. This maps to levelling up for social mobility, equity and renewal (Taysum, 2019).

The conditions for creating the moral laws with moral imperatives may offer citizens the chance to co-create pathways to inclusionary social regimes of post-racial societies (Rich, 2011) in new partnerships together. The work may start in education policy and achieve Sustainable Development Goal 4.7 (United Nations, 2016, p.1):

by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development.

Education policy to achieve the Sustainable Development Goals needs to empower the professional autonomy of our teachers. These teachers are prevented from developing policy because of the top down hierarchical approach to policy making by governments. Professional teachers can prepare the next generation to take up their places in all institutions to work for peace and prosperity and stop the cycles of war. Yet the English education policy states: 'Mathematics is a creative and highly interconnected discipline that has been developed over centuries, providing the solution to some of history's most intriguing problems'. Arguably war and the way governments prosecute wars or respond to prosecutions of war, and the absence of the role of women in this process is one of the most persistent and intriguing problems human beings must solve before being able to get on the wave-length of thought required for light travel. Without the wave-lengths of thought required for light travel, Earth's people will be prevented from exploring cosmos' and prevented from colonising others with our war-mongering and derisible landgrabs of planets, moons and asteroids. Yet in the 23 nation states' analyses and in the analysis of Lebanon and Iraq education policy in this open access journal, no curriculum systematically presents students with the thinking tools they need to explore the conditions of pre-war, war and post-war to empower United Nation strategies to stop war for good.

The UK Government (2020, p.1) identify:

The United Nations Security Council adopted Resolution (UNSCR) 1325 on Women, Peace and Security (WPS) in October 2000. The WPS agenda recognises the disproportionate impact of conflict on women and girls and the important role women can and do play in the conflict cycle from prevention to conflict resolution. Twenty

years after and a further nine resolutions on WPS, there is a strong normative framework but a significant implementation gap. There has been no significant increase in women at negotiating tables; gender-based violence is increasing amidst the COVID-19 pandemic; and women peacebuilders are suffering increasing reprisals for speaking out across the globe.

A deliberative approach to explore what I suggest are the 'Intersections of continuums of generous and harsh economies that impact post-war strategies and impact epistemologies of education systems will empower citizens to be active participants with respect for:

- A) who they are at the tables of power, and to ask questions and seek truth at the tables;
- B) how their understanding of the best that has been thought and said from history about struggles of power as 'intriguing life and death problems' can propel their advocacy for improving the effectiveness of a system that shifts from closed oppression to open systems;
- C) how they can develop methods to collect data to be able to describe, and critique issues of power and their impact on the intersections of continuums of generous or harsh economies that impact post-war strategies and impact epistemologies of education systems;
- D) how they can develop outcomes led strategies of change to be presented at the table and, through dialogue, negotiated to deliver peace so that diverse communities have the chance to mobilise their education and competences to be able to choose governments, have access to social mobility and middle class benefits and advocate for peace and prosperity mapped to the Human Development Index.
- E) Identify principles required to eradicate racism realised by a Global Black-White achievement gap (Wagner, 2008), fraud, and unsustainable business models which prevent human development. Principles for peace and prosperity can be examined and mobilised in curriculum frameworks through Professional Educators and Administrators Councils for Evolution (PEACE) that Empower Young Societal Innovators for Equity and Renewal (EYSIER) (Taysum, 2019) for inclusionary social regimes for peace and prosperity to end all wars (Taysum, 2019a; Green and Janmaat, 2011) in a post racial society (Rich, 2011)¹.

These are the foundations for developing deliberative approaches to building and sustaining an explicitly understood social contract and its explicitly understood duties and rights that all citizens agree with and commit to and are fully consulted and approve of any de-regulations to prevent rapid de-regulations that are against the public interests. The deliberative approach including a critique of Curriculum Intended Learning Outcomes, Pedagogies and Assessment for Learning (Taysum, 2019, Taysum et al, 2020), is also explored in the papers of this open access journal and needs to be considered

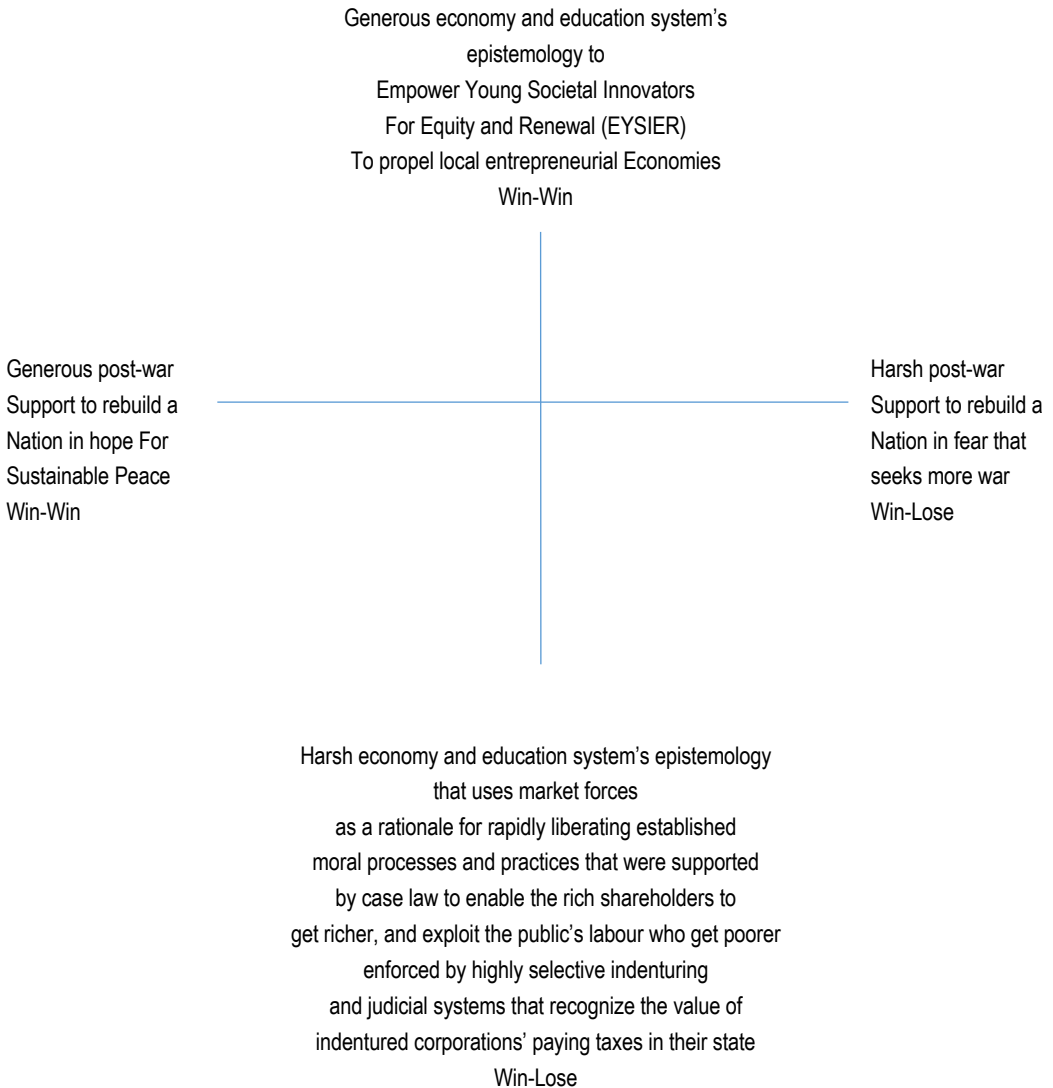
¹ ABCDE is explored fully in Taysum (2019a), Canfarotta et al (2020) and Taysum et al (2020).

at all levels of all education systems (Taysum, 2019a). The learning needs to be mapped to policy to achieve the Sustainable Development Goals (United Nations, 2016).

Through peaceful deliberation, it is possible to develop attitudes and behaviours that amplify the philosophy of moral imperatives in the complex relationships between nation states with different power, different unit labour costs, different Gross Domestic Product per capita, different resources, different means of production and different access to wealth and freedom with regard to the United Nations Declaration of Human rights (1948). More equitable education systems and more equitable institutions assured by ethical frameworks with moral compasses (Waghid and Smeyers, 2014) are required. A commitment is required to empowering all students, in partnership with their parents, to fully understand the social contract explicitly and choose to do their duty whilst understanding and advocating for their rights. Education systems with such epistemologies are likely to create identities who will be committed to developing more cohesive societies hallmarked by peace and prosperity. With threshold levels that assure basic human rights and the chance for human evolution that honors communities, citizens can build enterprises and be free from harm such as poverty, human trafficking, child marriages, increasing gun violence and gender violence, VUCA and so forth. As all communities begin to use data to document births and deaths and track people to reduce trafficking and understand regulations and how to access mitigation, citizens will have the chance to build a good life and have a home, a family pay into a pension pot and have a happy ending (Taysum, 2019a).

In conclusion it is vital to ask questions to ensure communities of practice are collaboratively examining the intersections of continuums with i) tools that create good faculty of judgement to choose where to be situated on continuums of education policies that inform education systems' generous or harsh epistemologies that ii) develop humans' moral, mental, and physical wellbeing and identities in an inclusive cultural project with iii) tools that create good faculty of judgement to choose where to be situated on continuums of a generous embedded or harsh disembedded economy, and iv) with tools that create good faculty of judgement to choose where to be situated on the continuums of generous or harsh post-war strategies that perpetuate Cycles of War or cycles of Peace that are planted and amplified through education systems? These are summarised in Diagram 2 Intersections of continuums of generous and harsh: economies; post-war strategies; epistemologies of education systems.

Diagram 2 Intersections of continuums of generous and harsh: economies; post-war strategies; epistemologies of education systems



Cycles of war have been seen to be driven by generous or harsh epistemologies of education systems located on a continuum by powerful policy makers. On one end education Intended Learning Outcomes, pedagogies and Assessment for Learning generously empower members of society in open systems to know how to advocate and negotiate for

sustainable peace for human development. On the other end, Intended Learning Outcomes, pedagogies and Assessment for Learning harshly disempower members of society by withholding knowledge from them in closed systems. These closed systems create passive identities, easily exploited and radicalised through psychologies of mistrust leading to misdirected projections of anger and violence towards 'others' of the same state who remain divided within sub-groups of society.

Generous education systems create identities that empower citizens with the thinking tools needed to develop 'character' with A Blueprint for Character Development for Evolution (ABCDE) to challenge the rationale of those who create harsh curriculum Intended Learning Outcomes, pedagogies and Assessment for Learning. Generous Education Systems can mobilise new collaborative and respectful partnerships in an inclusionary, yet diverse quadruple helix to propel entrepreneurial economies, create wealth sustainably and engender peace and prosperity to Empower Young Societal Innovators for Equity and Renewal (EYSIER).

All Party Political Groups within and between nation states' governments need to address these intersections of continuums of harsh or generous epistemologies, and identify where the middle ground is for win-win. They need to make education policy as a road map to achieving the SDGs with grass roots up networks of autonomous teachers representing the teaching profession to ensure this is a central question for all education systems. The papers in this special edition journal explore this in more detail and particular attention is paid to the Lebanese paper that examines how education policy, civil wars, and corruption perpetuate Win-Lose. This Win-Lose has led to Lebanon having no government and The Ministry of Education website having 'Nothing to Display'; it seems a house divided against itself cannot stand and even winners are losers. How the philosophies, psychologies and ethics of trust in education systems underpin the moral imperatives of harsh approaches that can lead to more war and compromise peace (Win-Lose), and/or the moral imperatives of generous approaches, that can lead to more peace (Win-Win), but leave nations vulnerable to those seeking to prosecute a war (Win-Lose), needs to be considered. This question needs to be considered in relation to achieving the Sustainable Development Goals in new partnerships with Professional Educators Administrators' Committees for Evolution (PEACE). The PEACE have the competences for outcomes led negotiations that deliver strategies that are kind to planet and people and assure sustainable prosperity and peace (United Nations, 2016) with responsible business models.

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