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Chapter 2: Being Human

INTRODUCTION

Reflecting on the second half of the Semester, it became clear to me that the four virtues of creating and perceiving knowledge enumerated in the first chapter was insufficient to truly understand knowledge and how it is created.¹ As I reflect upon Week 7 to 13, I became very convinced that to understand and create knowledge that will bring humanity forward, academic work and research must acknowledge and incorporate humanity in their investigation or discourse.

This chapter will look into how the lack of humanity stunts our ability to understand and create knowledge and to utilise them. This chapter will propose solutions to this shortcoming by reflecting on the wisdoms of this course. Lastly, this chapter will conclude by proposing that with good intention and courage (our humanity) we will be able to decide a way forward that will bring us all to a brighter future.

THE LACK OF HUMANITY TODAY

The lack of humanity can be seen in the following topics:

1. Failure of development; and
2. Failure of the Arctic Role Play and Climate Change Science

This section will investigate them respectively.

¹ Appendix 3.

1. *Failure of Development*

The death of development was attributed to the inability of Western countries to appreciate and understand the importance of third world cultures and values.² This stark disregard led to the disillusionment of the idea of development. This is a tragedy because the theory of development and the need for it stems from good intention, which is to make the lives of others better.

So what went wrong?

Upon reflecting on the readings and the Q&A session, the shortcoming of the theory of development is that it does not seek to understand people. It is based on the assumption that humans are self-interested in a utilitarian sense. This theory disregards the underlying institutions and value-system which enable such a system to work seamlessly. Having this objective edge limits the theory's abilities to be implementable in other society because that society does not have the prerequisite value-system and institutions to make it happen.

Therefore, the lack of attempts to understand people and of incorporating humanity in the study of development removes its ability to help its intended recipient. As Alastair Greg said, we need to redefine development to be more holistic, and to include all aspect of society in its conception.

Hence in this sense, humanity is lacking in this discipline and this is causing problems. However, by being human in our conception of development, by respecting people, this theory, I believe will grow for the betterment of mankind.

² Gustavo Esteva, 'Development', *The Development Dictionary: a guide to knowledge as power*, Wolfgang Sachs, ed., 2nd edition, Zed Books, London and New York, pp.1-23

2. Arctic Role Play and Climate Change

During the Arctic Role Play, everyone was equipped with the same awareness and knowledge of the crisis, climate issues and indigenous concern in the region.³ However, once the briefing sheets with our respective interest were distributed, the council was unable to come to a consensus to respond to the immediate crisis due to the inability to reconcile these interests.

Personally I do not believe that the council should enter into a stalemate if the respective players try to be human in their dealing with one another. Negotiation, as Mary and Professor Hamilton advised, is a very human activity.⁴ In negotiation, relationships are built and exploited. Negotiators will attempt to understand the interests of both the delegate personally and the official interest of the party the delegate represent. Empathy and good faith is needed here to honour agreements and promises. This is a very human aspect which is sorely missing in the Arctic role play.

Should the players be more empathetic to one another's interest, and try to understand where each party is coming from, surely a common ground or a win-win situation can be formulated. This was sadly missing in the delegate's actions on that day.

Hence, despite the common knowledge we all have on that day, that knowledge is devoid of the values and interests of those involved and this led to the inability to come up with a consensus. In such real-life situation, humanity is important. Such objective and impersonal knowledge becomes merely information to us because it provided no solution or direction to move forward.

This can also be seen in the climate-change science and politics.⁵ CSIRO did a survey and it was discovered that a majority of Australians are aware of climate change.⁶ It was

³ Week 11 Panel.

⁴ Week 11 Q&A.

⁵ Week 13 – Professor Stewart Lockie, “The politicization of climate change beliefs and attitudes”.

highlighted further that the evidence over the past century has been unequivocal.⁷ However, the lack of strong actions by governments is stark.

A reason for this is the fact that there is insufficient attention paid to the concerns of people with regards their livelihood. These concerns are real despite the fact that the world might boil over. If knowledge in climate change and the way academics and leaders approach this issue do not attempt to take into account and empathise with how and in what way climate change affects people's lives, value-system and ways of live, then the mountains of research in climate change science will not help solve this problem. Knowledge in this field will not be very useful. In my opinion, humanity is needed to move hearts in the right direction. Clear objective knowledge, devoid of societal outreach will not be of much help in this field.

MOVING FORWARD

However, all is not lost. The VC Course has given me reasons to be optimistic in lights of this problem. We must learn to be aware of these values at play by doing the following:

1. Looking at how Knowledge is structured; and
2. Bringing people together for the research.

This section will explain these processes so that knowledge creation in the future will be more holistic and complete.

1. Looking at how Knowledge is Structured

Firstly, knowledge is structured in a certain way. That structure reflects the value-system and the personality of a particular community or that of the academic. By reflecting on how knowledge is structured, we are able to get a glimpse of the value-system of its author. This is

⁶ Ibid.

⁷ Ibid.

important if we are to create knowledge that is holistic and meaningful to the society and to the rest of the world.

To illustrate this, the Ancient Chinese civilisation structure their knowledge into Classics, Philosophy, History and Literature and the fact that Classics and the teachings of Confucius came first in the order illustrates how the Chinese favour communal values always come first before anything else. With such knowledge, we will understand that the best ways of understanding their knowledge or to create new knowledge relevant to them, we must incorporate or at least be mindful of such values in our work.

Furthermore, Professor Bob Gregory explained that in economics, statistics and graphs are just tools but it is nonetheless useful to understand the thought-processes behind these tools.⁸ Understanding these processes is key to identifying where the author is coming from and the value-systems that are at play in their work.

However, not all structures are easily detectable. Today, we usually take for granted that academic work must be objective and that the intellectual realm and being human are entirely separate. This is the typical Enlightenment ways of thinking as Alastair Greg highlighted in his panel.⁹ This taking for granted led to our inability to use those knowledge to solve real-world issues. In other words, these objective knowledge are incomplete or at worst, incompatible to their intended audience.

In that light, Nicholas Farrelly proposed a solution. In Thailand, the codification of knowledge is an established practice.¹⁰ They create handbooks for everything, even those we take for granted like relationship matters. This method of codifying knowledge is an effective

⁸ Week 9 Q&A.

⁹ Week 10 – Development Ways.

¹⁰ Nicholas Farrelly, Craig J. Reynolds and Andrew Walker, 'Practical and Auspicious: Thai Handbook Knowledge for Agriculture and the Environment', *Asian Studies Review*, 35, 2, June 2011, pp. 235-251. See also Week 8 Panel.

way because once something is codified; it is open to scrutiny and debate. It is therefore useful to codify thought processes meticulously because only then are we able to reflect upon that knowledge and assumptions we take for granted critically to try understand the value-system that is influencing the structure.

2. Bringing people together

Apart from studying how ideas and knowledge are structured, this course made me realise how important it is to bring people together and how difficult it is to do so. Despite being aware of the values as studied through structure and including it in our knowledge, it is no guarantee that people will agree with us or understand the knowledge we bring to the table. To overcome this, I think researchers must bring people together, because there is then an opportunity for values and culture to be discussed, shared and a chance to reconcile them with one another to give rise to a common understanding.

In that light, guidance can be had from Indigenous approach to knowledge. Their methodologies are inclusive and they encourage consultation. This allows for values and people to be involved in the creation and research of knowledge.

Furthermore, think researchers must also encourage meaningful discussion among people to produce meaningful knowledge. To do so, knowledge creators must have the skills to switch between teaching and facilitating. Academics need to teach so that people are on the same page. It is crucial that the group have adequate awareness of the issue. In this sense, I find that the briefing note we prepared for the group during our tute facilitation helpful.¹¹

In addition, I realised that academics also needs to facilitate by asking critical questions and encouraging debate.

¹¹ Appendix 2.

However, I find that the hardest part of facilitating a discussion is the ability to switch between teaching and facilitator seamlessly and clearly. A good academic needs to learn to be able to do this so that the group can have sufficient knowledge of the issue to engage in discussion to create meaningful knowledge

Therefore, it is imperative that we be able to bring people together and facilitate a meaningful discussion.

COURAGE AND GOOD FAITH

Lastly, in my reflection of this course, I am aware that some may find that introducing humanity in knowledge creation is dangerous because it is asking that we take into account something so subjective.

How do we know we are right?

From a discussion I had with Mary, I learnt from her that it is not necessary to think in such absolute term. I've learnt that from this course too. We will never know whether we are right or wrong.

Nonetheless, the work we do must be done in good faith. In law, good faith is taken to be something done with the intention of upholding justice. And as long as we keep this goal in mind, our mind will be open to the many avenues available to reach it. As Mary once shared with me, it is important to keep our eyes on the ball, not the person.

Lastly, we must also have the courage to be humble and admit that we are wrong.

With good faith and courage, the knowledge we create will be something that is timeless and everlasting because it is flexible and acceptable to people across time and space. That can be

seen in great works such as Mary Wollstonecraft's work where she speaks to the person, not just the mind.

CONCLUSION

The world today is more interconnected than before. This means that it is inevitable but desirable that people interact with one another. Samuel Huntington believed that this will be the source of global conflict when civilisation and culture clash.¹² In my opinion, he is right to a certain extent but that is not necessarily our fate. By including humanity in knowledge creation, knowledge will be more complete and our understanding of the world and our existence will be much clearer.

This chapter proposed a method for us to consider in this journey forward. Today, where the issues of environmental stewardship, abortion, euthanasia and homosexuality haunt our lives, it is more pressing than ever that academics look to humanity for guidance and answers. As a law and economics student, I find the need to be human in my approach crucial if I ever want to make society more just and equitable.

1995 Words

¹² Huntington, Samuel P., *The Clash of Civilizations and the Remaking of World Order*, New York, Simon & Schuster, 1996 ISBN 0-684-84441-9

APPENDIX 1 – TUTORIAL TICKET

Week 1 – Great Thinkers

John Rawls is to me a great thinker.

Rawls's Original Position has provided new insights into the formulation of the principles of justice. It proposes an objective framework for the search of justice namely that the principles of justice must be acceptable to all. This has challenged the prevalent utilitarian thought by placing the individual as central in the equation, not the aggregate benefit of society.

Hence, Rawls have reopened the discussion of social justice by providing an alternative to the prevalent utilitarian approach. Rawls have invited academics to reconsider the individual and the definition of overall social good.

Week 2 – Creativity

Both the works to me proved the need to acknowledge the world should we ever want to be creative. It is never only in our heads. It is the world around us that inspires in us a sense of awe and wonder that motivates us to study, learn and theorise thus creating that domain and field which McIntyre talks about. Often times, once this is done, we take it as a given. However, we are limited in our sight and understanding. There are great things in the universe that is out there that we don't know. Most of the theories we found out are like small islands in the world. Our job is to discover the world, not settle on the islands.

We should not only try to constantly ask questions but also develop in us a sense of humility to acknowledge the limitations of the theories taught and to cultivate in us that sense of awe to always wonder the heavens. This will ultimately foster creativity. Lastly, creativity to me is not just something new or different, it builds on what we know and will ultimately lead us closer to the truth which is our existence.

Week 3 – No tutorial Week

Week 4 – Writing Human

Firstly, I look for simplicity because it paints the world or fantasy world and all its characters in a comprehensible dimension where I can relate. Take "The Simpsons" for example, how simple is the world they live in. I cannot help but admire Homer Simpson's life because it is devoid of all the stress and worries or the complexities that haunts my life as it does everyone.

Secondly, more pronounced for literature, I seek the inevitable truth about myself. As a reader I cannot help but feel a sense of vulnerability and mortality. This can be seen generally by the innocence of the hero, the mistakes they made etc. Reading 1984, or Brave New World, I cannot help but feel a sense of anger towards the state of the world Orwell painted but at the same time I felt a sense of being overwhelmed and helpless because of the sheer power of the dictators. From this I relate to the fact of how human I am.

I seek these aspects because it reminds of the reality of my life. Is it that I have forgotten simplicity? Am I always so stressed because I forgot that I am but a human? I seek these to understand myself and the world better.

Week 5 – Science and Humanities Gap

In my opinion, the gap is REAL. In the abstract one can assert that ultimately these disciplines seek to understand the nature of things. What is 'nature' in this context? It is so vast and complex that it is inevitable our inquiries be broken down into its respective disciplines. This is crucial so that we can achieve both depth and breadth. If ever there is a hypothetical human being who can live forever, he will in due time be able to witness the birth of new disciplines, the birth of bridging disciplines, till finally the body of knowledge accumulated merges into a whole which is the rationalisation of reality.

As for me, I wish to be that hypothetical human and witness the beauty of knowledge. I wish to be FEDGEHOG! I would further assert that human beings in general are FEDGHOGS! This is so because to think like a scientist is part of being human and so is thinking like a proponent of the humanities. We are both. We are always seeking breadth(fox) and depth(hedgehog). That is how the world makes sense. To me, this distinction exists because some of us display more of a hedgehog character(**me!**) than a fox, but in reality, we are a hybrid.

Week 6 – Pacific Ways of Knowing

From Week 3 and 4, we've learnt how subjective writings can be. Mary had shown us the many ways of reading a written piece of work. In this sense, what structures the way we see or understand a piece of work is very much our upbringing and experience. For most of us, we're brought up in a world where written words are dominant and that to a certain extent explains why books and words are so central in our transmission and creation of knowledge.

Hence, being brought up in that world, I would find that tattooing, singing or dancing is a terrible way of transmitting knowledge, especially so to most parts of the world whose society are similar to mine. However, if we are taught to think and understand the world through dance and song, this mode would be the best in storing and creating knowledge because the way we think are engineered along this avenue.

Nonetheless, I find that the tattoo-ing, singing and dancing also taps on the human spirit, our emotions. Words appease the intellectual mind. Dancing and tattoo-ing on the other hand, is a rich and holistic mode of transmitting knowledge. Perhaps what we need is a merger of the two to create a higher sort of knowledge?

Week 7 – Indigenous Ways of Seeing

I watched a couple of authentic Aboriginal dances on Youtube before I could try to make sense of the Chooky dancers and I think the Chooky dancers were making a satirical statement about the Greek culture. The Zorba dance was graceful to me but the rendition by the Chooky dancers was vulgar because of the exaggerated movements and such. However, if their intention was merely to entertain and humour, then I think they met their goals.

Reflecting from the readings, there seems to be a categorisation of 'White research methodologies' as compared to indigenous modes and White was deemed as exclusive and indigenous inclusive. This may reflect reality but it is a dangerous and unhelpful way of thinking because it continues to inculcate divisiveness.

Nonetheless, the relational aspects of indigenous ways of seeing are very interesting. I wouldn't claim that this aspect is uniquely Indigenous because similar philosophy can be seen in the teachings of Hinduism, Buddhism and many Asian cultures.

However, the readings were the first in which I've read that attempts to incorporate that philosophy into research methodologies and if successful, the rigid current form of research could be widened and improved. Hopefully achieving a methodology that can improve our understanding of the world.

Week 8 – Asian Ways

It is interesting how much of what is understood about Asia are written by a Westerner through the lens of an outsider. I agree with the tutorial instruction in a sense that Asian culture and perspectives are seen as a fringe culture that is very little understood. Furthermore, the readings seem to highlight this outsider perspective. The study of the handbook was written very much in the enlightenment perspective where an independent observer writes about the Thai Handbook in an objective and dispassionate manner.

However, it is surprising that I do not see the people of Asia resisting the above ideology by creating their own literature. Maybe I am ignorant or maybe it is because the people of Asia sees that there is no need. I come from Singapore and from what I reflect about my country, we do not resist change but embrace it, especially in the field of economics and globalisation. Perhaps it is as the readings mentioned, the 'Asian' ways of seeing is one that it forward looking and pragmatic. If this is so, then we have found the reason why the Asian way is very much a Western construct and that the people of Asia are not resisting such documentary effort. It is because 'Asians' don't bother harping on it and rather prefer to keep moving forward.

Week 9 – Economic Ways

I agree with the articles and the assertion that economics is about modeling. To make a model that closely reflect what is going on would require some degree of simplifications and simplifications here means making of certain assumptions such as *ceteris paribus* or keeping other variable constant.

As much as some would love to argue that economics is narrow, the models of economics is used worldwide by all governments to allocate resources, craft policies and sometimes even decide their laws.

Ultimately, it is important to know that economics is a discipline that seeks to understand how humans make decisions at the aggregate and micro level. The models thus far have been influenced by works from Mills, Adam Smith, Ricardo, Keynes, Lucas etc. These great minds had laid the groundwork and methodologies that are useful not just in modelling this behaviour but in governances as well. To assert otherwise would be to ignore reality for idealism.

However, works of prominent economists like Amartya Sen, John Rawls and Joseph Stiglitz have seek to expand these models, loosen up some assumptions perfect these models to reflect the realities of today.

Economics is a growing discipline. It changes with time. As long as its fundamental purpose is to study how humans make decisions, the models we have today is not the by all and end all of economics.

Week 10 – I facilitated this Tute (Look at Appendix 2)

Week 11 – Arctic Role Play

In my opinion, there is much to be understood under international law. Political arrangements or discussions will not be a strong enough impetus to change the prevalent international law. Despite the lack of publicity, safe passage across seas and territorial waters as well as issues with regards maritime boundaries is well-settled law under the Law of the Sea Convention. The greater involvements of more States into the Arctic region will definitely bring major issues under international law that will warrant attention by all States; this is especially pertinent where unrelated countries are economically interested in the region.

Furthermore, under international law, only States can be parties to the treaties. A valid concern was raised when the indigenous people of the Arctic were worried about their international legal status under this treaty.

International laws are slow to change and for good reasons but in this regards, changing the regime to a treaty based system will definitely require a review of the prevalent international law.

On top of that, considerations must also be had to the environmental impact of a melting Arctic Shelf on the rest of the world. Perhaps it should not be a specific region with a specific regime but should be incorporated into a global scheme where all stakeholders can have a say because ultimately, global warming and rising sea level affects us all.

APPENDIX 2 – SECRET PLAN & TUTE HANDOUTS

Secret Plan

Introduction

Each classmate will be given a like copy and the tutorial will be broken into 3 groups permanently and to engage in discussions together. We hope you enjoy this tutorial!!

Section 1 – Mainstream ideas (1505 – 1535hrs)

- 10 min group discussion based on stats papers
- 3 X 3 min group presentation on improvements
- 5 min Prezi presentation on standard measurements
- 5 min floor discussion

Section 2 – Alternative ideas (1535 – 1600hrs)

- 5 min Prezi presentation on differing ideas
- 20 min floor discussion (food and drinks)
 - 10 min on why there is disagreement
 - 10 min on despite disagreements, why do countries accept standard ideas (MDG)

Section 3 – Methodologies , far-reaching effects, role of values (1605 – 1630hrs)

- 5 min Prezi on different methodologies for different views
- 10 min floor discussion about inherent ideas in development
- 10 min floor discussion on balancing these value systems

Section 4 – Ideas in practice (1630 – 1650hrs)

- 10 min group discussion on developing a country (NK)
- 3 X 3 group presentations on their plans for development
- Concluding floor discussion, questions for panel.

Section 5 – Reflection (1650 – 1700hrs)

- 10 min formulating questions (what do we know? What do we not know? How do we move forward?) Summarising what we know. Reflecting.

Introduction

Good afternoon Minister,

We are proud to welcome you aboard Project Development! In this two hour session, we hope to explore the ideas behind development and to be able to think about development critically.

Today, despite the billions of dollars going into development aid and humanitarian projects, the rich poor divide is nonetheless worsening. Among the academics, NGOs and policy makers, there are calls for a re-evaluation of development policies.

Furthermore, post-colonial States have curtailed the freedoms and liberty of their people in the name of development. This leads some proponents to believe that the idea of development is a myth.

What has gone wrong?

This Project is aimed at giving us the opportunity to explore the underlying ideas behind development as a discipline. Through this exploration, we hope that together we will be able to understand the value system and methodologies that governs development.

From such awareness, it is hoped that the limitations and problems that comes with such value systems and methodologies be brought forward.

Ultimately, we hope this Project will allow everyone to think critically about development and understand what needs to be done to improve this discipline so that humanity can advance to a greater future.

Project Director,

Thomas Ginty & Muhammad Taufiq Suraidi

Section 1: Measuring Development

In this Section, you will be required to discuss with your counterparts how the country cited in the case study below has changed over the course of 60 years. In this discussion, you are required as a group to decide whether the country has become better or worse and substantiate your stand with an explanation using the data given to you in this case study.

Australia	1950	2010
Gross Domestic Product (GDP) (USD)	26 billion	981 billion
GDP annual growth rate	2%	1.5%
GDP per capita (USD)	7 218	34 943
Land area	7.686.850 km ²	
Population	8 million	22 million
Population annual growth rate	2.2%	2%
Infant mortality	22 per 1000	4 per 1000
Life expectancy	70	81
Religion(s)	40% Anglican Christian 26% other Christian 20% Catholic Christian 14% other	23% Catholic Christian 19% Anglican Christian 18% other Christian 17% no religion 5% other
Literacy	98%	99%
Estimated greenhouse gas emissions	88 megatons	374 megatons
Annual imports / exports (USD)	1.4 billion / 2 billion	226 billion / 241 billion
Major industries	Manufacturing, agriculture, mining.	Mining, industry, steel, education and transport services, food processing.
Political and economic system	Constitutional monarchy, federal parliamentary democracy. Free market system, with some state-owned industries and other socialist elements.	Constitutional monarchy, federal parliamentary democracy. Free market system with socialist elements.

India	1950	2010
Gross Domestic Product (GDP) (USD)	<70 million	1.63 trillion
GDP annual growth rate	3.5%	7.5%
GDP per capita (USD)	<1	3 339
Land area	3 287 263 Km ²	
Population	365 million	1.2 billion
Population growth rate	1.80%	1.3%
Infant mortality	170 per 1000	48 per 1000
Life expectancy (years)	38	70
Religion(s)	85% Hindu 9% Muslim 6% other	80% Hindu 13% Muslim 2% Christian 2% Sikh 3% other
Literacy	15%	75%
Greenhouse gas emissions	Not recorded, logically would have been very low.	1 876.60 megatons
Annual imports / exports (USD)	Precise figures unavailable. Much lower than 2010, with a greater gap between imports and exports.	492 billion / 312 billion
Major industries.	Agriculture. Mining and heavy industry being developed with government support.	Textiles, agriculture, telecommunications, mining.
Political and economic system	Federal parliamentary constitutional republic. Central planing, generally socialist economy.	Federal parliamentary constitutional republic. Regulated free market/capitalist economy, with socialist elements.

Bolivia	1950	2010
Gross Domestic Product (GDP) (USD)	9 billion	47.88 billion
GDP annual growth rate	0.4%	4.2%
GDP per capita (USD)	2 750	4 592
Land area	1 098 581 km ²	
Population	2.7 million	11 million
Population annual growth rate	2%	1.7%
Infant mortality	180 per 1000	42 per 1000
Life expectancy	42	68
Religion(s)	95% Catholic Christian 5% other	95% Catholic Christian 5% Protestant Christian
Literacy	31%	87%
Estimated greenhouse gas emissions	Unrecorded	14.2 megatons
Annual imports / exports (USD)	Unrecorded, mainly mineral exports.	2.2 billion / 2.1 billion
Major industries	Mining, agriculture.	Agriculture, mining, manufacturing.
Political and economic system	Coalition of parties had taken power from a military dictatorship in 1946. In 1951 the army would retake power, only to be overthrown by a popular democratic revolution in 1952. Major industries nationalised, the last stable government had a program of 'military socialism'.	Unitary presidential republic. Elected president and parliament. Market based economic system, with some state-owned elements.

How has the country changed over 60 years? Has it become better or worse? Why?

Briefing 1: The Prevalent International Measurements of Development

In this part of the simulation, Facilitator Muhammad Taufiq will present to you the prevalent measurement of development used internationally.

1. The Human Development Index comprises of:
 - a. Life span measurement
 - i. Number of doctors per population figure
 - ii. Life expectancy
 - iii. Infant mortality rate
 - b. Education
 - i. Number of years in school
 - ii. Number of teachers per population figure
 - iii. Literacy rate
 - c. Output/Income measurement
 - i. GDP or GNP per capita
 - ii. Gini Coefficient

The list presented is not exhaustive. Does it confirm some of your thoughts about how you see the country in your case study has changed Minister?

Questions to consider:

1. Are there more indicators which you think should be included in the measurement of development? Why?
2. What is the underlying notion behind the HDI measurements? What does it speak about how development is perceived? Why is it accepted internationally?

Section 2: Alternative Views and Controversies

Exploring alternatives and controversies

The world today is getting more disillusioned by the idea of development, particularly economic growth. The double tragedy, the hypocrisy of the World Trade Organisation (Free trade vs Fair Trade) plagues the idea of globalisation.

What is going on?

Here we explore the views of eminent academics in the field of developments.

Wolfgang Sach's: Development Dictionary

- Development leads to the loss of culture and diversity.
 - As globalisation expands and economies worldwide synchronise into an interconnected system, standardisation of economic systems is causing the loss of diversity.
 - Loss of cultural diversity
 - Loss of diversity in ambitions and dreams – everyone wants to be ahead in the same system
- Development brings about equality? (C. Douglas Lummis)
 - Equality in what sense?
 - Equality of opportunity in the capitalist systems tolerates inequality of wealth.
 - Redistribution of wealth?
 - Equality as justice or equality as sameness
 - “To treat people justly may require treating them differently; on the other hand, to treat them as if they were the same is not necessarily to treat them justly”
 - Which direction are we headed?

Sustainable Development (H. T Fergus and J. I. A Rowney)

- What is Sustainable development?
 - These scholars asserts that it means promoting a framework that would integrate the four entities of society, environment, government and business in a common process of development focusing on the present but respecting the needs of future generations as well as the memories and desires of past one.
 - Recognising culture
 - Holistic approach to development with all stakeholders having a say in HOW it is to be done

Amartya Sen's Development as Freedom

- Economic Development MUST go hand in hand with the growth of individual freedom.
 - Political Freedom
 - Economic Facilities
 - Social Opportunities
 - Transparency and Protective Security

Discussions

Why do you think eminent academics cannot agree on development?

Why do you think that despite these disagreement, in practice, the world over adopt a similar stance on development?

Consider the Adoption of the Millennium Development Goals.

What are the Millennium Development Goals?

Adopted by world leaders in the year 2000 and set to be achieved by 2015, the Millennium Development Goals (MDGs) provide concrete, numerical benchmarks for tackling extreme poverty in its many dimensions.

The MDGs also provide a framework for the entire international community to work together towards a common end – making sure that human development reaches everyone, everywhere. If these goals are achieved, world poverty will be cut by half, tens of millions of lives will be saved, and billions more people will have the opportunity to benefit from the global economy.

The eight MDGs break down into **21 quantifiable targets** that are measured by **60 indicators**.



- **Goal 1: Eradicate extreme poverty and hunger**



- **Goal 2: Achieve universal primary education**



- **Goal 3: Promote gender equality and empower women**



- **Goal 4: Reduce child mortality**



- **Goal 5: Improve maternal health**



- **Goal 6: Combat HIV/AIDS, malaria and other diseases**



- **Goal 7: Ensure environmental sustainability**



- **Goal 8: Develop a Global Partnership for Development**

Section 3: What is Development?

In this section, we will explore the definition of development, how that definition is the result of the value system underpinning that idea and how such systems in the end influence the methodology used in creating knowledge through the lens of development.

What is Development?

In general, it means the process of growth.

Growth here is related to the idea of a better future, a better state of being.

What then is considered 'better'? Why is it so?

Is the idea of becoming better a myth?

Development and Globalisation? (Pieterse: Towards critical globalism)

In the modern world a new understanding is needed. This new understanding is described as "critical globalism," a way of thinking which emphasises the inevitability of globalization, while acknowledging (and presumably dealing with) its more negative consequences.

Value System

How do we prioritise the differing ideas and interests when it comes to development?

Can all the interest be advanced together or is one more important than the other? Does it depend on context or is there a universal hierarchy?

Methodology

In the value system consideration, it was asked whether all the various interests in development can be advanced together or a pegging system be implemented.

If there is a universal hierarchy, how do we implement them? Do we know enough? Is the problem with development today is that the approach is wrong but the intention correct?

Will cross-disciplinary approach help us here? For example, working with anthropologist to understand the culture to ensure that policies are appropriately adapted to suit local circumstances.

Consider the following quotes:

1. "The widely understood economic models (classical theory, Marxism) are based on developed economies, and so are irrelevant except as a starting point. Other models, such as neoclassicism, LRF Surplus Labour Model, HT Urban Migration Model, and an intuitive but unnamed model of foreign investment, are more useful in understanding development."
 - Chen: Teaching and learning development economics, retrospect and prospect
2. "For a given set of conditions, there is frequently more than one course of action that will gratify a want. Which is most effective depends on how it affects conditions pertaining to other wants that one happens to have at the same time"
 - Goodenough 1963

Section 4: Develop your own country

In this last section, you will have to decide how you intend to develop your own countries. In a group, decide on policies that you wish to implement to bring your countries forward and what will be the expected outcome at the end.

Present your ideas to the other Ministers in the other groups as to why you choose to implement the policies your group chose.

Below is the state that your country is currently in. Good Luck Minister.

	1950	2011
Gross Domestic Product (GDP) (USD)	4 billion	
GDP annual growth rate	5%	
GDP per capita (USD)	165	
Land area	120 540 km ²	
Population	97 260	
Population annual growth rate	1.5%	
Infant mortality	85 per 1000	
Life expectancy	55	
Literacy	15%	
Annual imports / exports (USD)	Unrecorded, imports much higher.	
Major industries	Armaments, agriculture.	
Political and economic system	One party dictatorship. Theoretical government ownership of everything.	

APPENDIX 3 -LEARNING PORTFOLIO 1

CHAPTER 1: The Beginning of a Great Journey

THE INTRODUCTION

My dear reader, this work records how I learn that to understand knowledge, four main skills are necessary:

1. **You need depth of knowledge to create knowledge**
2. **Think Critically. Doubt everything**
3. **Always be aware that everything is part of a bigger picture and are related to one another**
4. **Communicate effectively, whatever the method**

These wisdoms only became clear to me after reflecting on the course materials, panels, and tutorial discussions in light of the course's learning outcomes. These revelations came to me in stages and I will take you through it one by one till the revelations become whole. As a student of law and economics, I will show you that these four skills are very relevant in my disciplines

STAGE 1: CREATIVITY

Creativity is needed in understanding and creating knowledge. In Week 3, the panellists confirmed that creativity is inherent in everyone. However, for academic research, a higher

degree of creativity is needed. This was confirmed when I read about the three fields of creativity which are the domain, field and person.¹³

From these three fields, I believe that to be creative and to understand the process of creating knowledge, a certain degree of depth is important. It is important then for us to first understand what has already been established (domains), its established standards and traditions (field) and to understand how the two interact with one another.

Furthermore, Aat Vervoon explained that knowledge cannot escape from the context of history.¹⁴ Knowledge is the product of the past and how it progress over time matters. Hence, I am more than convinced that before we can attempt to create knowledge, we must first be aware of its depth and history.

That brings me to the science and humanities. What does it mean by depth?

STAGE 2: SCIENCE AND HUMANITIES, THE IDEA OF DEPTH

Initially I thought that scientific research gives depth and humanities breadth but after the Panel that week, that idea was busted.¹⁵ The scientific field focuses on one type of in-depth research while the humanities an entirely different type of in-depth research. This idea is clearest when we look at the theory of gravity which examines one phenomenon as compared to criminology where various areas of society are studied to learn how they relate to and influence one another. Scientific understanding can be proved mathematically and through experiments which can isolate and control certain variables under observation. The humanities on the other hand, seek to understand social phenomenon which is hard to isolate and control. In this sense, the humanities rely on time to give it depth because over time, the

¹³ Philip McIntyre, 'Creativity and Cultural Production: A Study of Contemporary Western Popular Music Songwriting', *Creativity Research Journal* (2008).

¹⁴ Aat Vervoon, 'Creating Knowledge: Introducing Lecture: 28 July 2011' .

¹⁵ Week 5, Science and Humanities Week.

variables they are studying will show patterns that can ascertain theories or hypothesis while science relies on precise experimentation and isolation to test hypothesis.¹⁶

This revelation explains depth to me. When I look at knowledge, there is a need to break it down and study its parts in great detail. However, we also need to look at how that knowledge evolves and how its various components influence one another over time. Components of a body of knowledge would include the domains (established understanding) and the fields (established traditions like their ways of testing hypothesis).

Hence, **Skill number 1: You need depth of knowledge to create knowledge!**

However, there is a danger that we take certain underlying assumptions which are inherent in knowledge creation as conclusive. What is established may not necessarily be correct. This sentiment resounded strongly when we explored great critical thinkers. Thus the second skill we need is to be critical thinkers.

STAGE 3: DE OMNIBUS DUBITANDUM

Knowledge is created with certain underlying assumptions. Before we can begin challenging them, we need a deep understanding of how that assumption shapes that body of knowledge (Skill no. 1).

After we understood the depth of that knowledge, we can begin questioning their underlying assumptions. Karl Marx's maxim is "De Omnibus Dubitandum", which is to doubt everything. That is the wisdom behind great works such as The Communist Manifesto and The Vindication of the Rights of Woman. These works questioned established knowledge and challenge their underlying assumption.

¹⁶ Ibid.

Hence, **Skill number 2: Think Critically. Doubt everything!**

However, I find it important to emphasise that we cannot start asking questions about something without understanding it well. To emphasise this, the two great works above are able to contribute lastingly to knowledge because they manage to question underlying assumptions (critical thinking) and successfully propose new ideas which through the depth of their understanding about a body of knowledge, they successfully reorganised that body of knowledge into something new and cohesive (creativity).

However, Skills 1 and 2 are insufficient to grasp the idea of knowledge. As explained, knowledge cannot be devoid of its context. So we need to study the context and how it came about. Hence, we move to the idea of 'space'.

STAGE 4: THE GREAT SPACE

The concept of 'Va' or space is a concept that connects everything with one another in a great unity.¹⁷ I then realised that instead of seeing this concept as a different way of knowing, we should view this concept as an integral part of knowing.

From this concept, I learn that knowledge is part of a greater reality. The approach of academic research thus far is to isolate parts of reality and study it. As shown in Skill 1 and 2, this approach is very useful. However, we cannot stop there. We must go back to that reality where we derived that knowledge and see how what we learn and know fits into the bigger picture.

I believe that by viewing knowledge this way, we are able to advance what we know further by attempting to integrate various fields of knowledge together. This process may give rise to new and bigger questions thus opening up avenues for knowledge to grow. This may seem

¹⁷ Albert Wendt, *'Afterword: Tatauing the Post-Colonial Body'*.

daunting but I believe that by braving the immensity, we will get a better understanding of the world.

Hence, **Skill number 3: Always be aware that everything is part of a bigger picture and are related to one another.**

Is this 'space' an indication of me being foolish?

Aat Vervoon highlighted in his lecture that academic fields are merely categorisation. It makes teaching and funding a lot easier.¹⁸ Also, categorisations are merely social construct. To understand the broader concept of knowledge one needs to break free from this categorisation and relook at the way we see research and disciplines. This helps give me an idea that the bodies of knowledge we learn today are not actually meant to be neatly categorised. They have the potential to merge or complement one another. With such insights, the idea of a greater whole becomes evident and the idea that everything is related to one another in a great space finally makes sense.

STAGE 5: LITERATURE

Lastly, I have learnt that the way knowledge is communicated also shapes the body of knowledge itself. We learnt that a piece of literature gains a meaning of its own that may not be intended by the author.¹⁹ In this sense, the knowledge that the author intends to communicate may change from reader to reader and that change may be radical as it gets translated to another language and read by readers with varying backgrounds.

Hence, we need the skills to communicate knowledge succinctly so that the meaning does not get lost. This is important for knowledge development because when the meaning gets lost in

¹⁸ Aat Vervoon, 'Creating Knowledge: Introducing Lecture: 28 July 2011'.

¹⁹ Week 4: Ways of Writing Human.

translation, people may not be aware that an idea has already been found and humanity might be wasting time raising the same point.

So, **the fourth skill is to communicate effectively, whatever the method.**

Literature has shown me that academic texts may not be the only effective way to communicate knowledge. An idea or knowledge can be communicated through cartoons, movies or stories. It is important to remember that great wisdoms are still passed along through fairy tales and stories. What matters is that its content does not get lost.

This awareness is useful in other ways too. I find that when looking at a text, we must question whether what we understood is what the authors intend it to be. By doing this, we can check our idea against theirs and perhaps through that reflection bigger questions and different ways of seeing may arise, which may give rise to more research. This will definitely help us in the pursuit of critical thinking because it challenges accepted knowledge and norms.

CONCLUSION: THE FIRST SYNTHESIS

All these four skills are relevant in law and economics because these two disciplines change with society and time. A lawyer, a judge, an economist or national leaders must have the skills to question established laws, principles and assumptions wisely and critically to ensure that the law or the current economic system continues to be relevant. This is very important because these two disciplines influence the livelihood of many people.

With these four skills I hope I am able to live up to the expectations of my disciplines and be able to uphold justice and fairness in law and economics, so that the lives of many may be improved and injustice abolished.