GLOBAL PERSPECTIVES & RESEARCH

for Cambridge International AS & A Level

Jo Lally
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Section B is divided into five chapters:

**B1** Changing countries.

**B2** Changing world

**B3** Changing technologies

**B4** Decisions about limited resources

**B5** Decisions about international fairness

Each chapter brings together a number of topics from the Global Perspectives and Research syllabus. Within the chapters there are also opportunities to draw links between the topics in different ways.

Each of these chapters includes:

- Activities to get you started.
- Stimulus material.
- Skills development activities.
- ‘Research and discuss’ boxes
- Assessment practice.
- Quotations.
- Marginal questions.

You will need to navigate your own path through the chapters, making use of the material here to help you to develop and apply your skills, but remember that your own research is important too.
Changing countries

Topics
- Changing national identities
- Cultural heritage
- Gender issues
- Political systems
- Standard of living and/or quality of life
- Migration and work

Activities to get you started

During these introductory activities, you will start to explore and reflect on a range of issues, themes and perspectives relating to the overarching idea of ‘Changing countries’ and the Global Perspectives topics within this main idea. You may find interesting issues and perspectives which you would like to research further, and you may start to reflect on and develop your own perspective.
Applying skills in global contexts

1. What different issues and perspectives do these images raise on the topics in this chapter?
2. Does the whole class agree? Why or why not?
It's like everyone tells a story about themselves inside their own head. Always, All the time. That story makes you what you are. We build ourselves out of that story.

Patrick Rothfuss, The Name of the Wind

1 Look at the images, which show how a student called Sapphi sees her identity.
   a Use the images to help you discuss what is important to Sapphi's identity.
   b What issues relating to the topics in this chapter do these images raise?
2 Choose and explain five images to show your own personal identity, as Sapphi has done.
3 Compare the different images class members have chosen.
4 Discuss how you have chosen the images that really show your identity.
5 Comment on any issues and perspectives that have been raised during class discussions, relating them to the topics in this chapter.

The idea that your identity is a solid, consistent, tangible thing is an illusion.

Grayson Perry

When my perceptions are remov’d for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist.

David Hume
Activity 3

Applying skills in global contexts

A

B
1. Which national identities are represented by these images?
2. How well do you think these images represent the different national identities? (Think about various regional, religious, political and economic perspectives.)
3. Which issues and perspectives do the images raise, relating to the topics in this chapter?
4. Each person in the class should choose and explain five images to represent their national identity.
5. Compare the different views that people in the class have of their national identities.
6. Make a display of the images selected by the class, including explanations relating to the issues and perspectives shown.
Applying skills in global contexts

Research and discuss

What is national identity? How is it related to personal identity? How do cultural heritage, political systems, gender issues and migration affect national identities?

Activity 4

1. Complete the questionnaire.
2. Discuss the results in class. Do you all agree? Why or why not?

1 = I disagree strongly  
2 = I disagree a bit  
3 = I’m not sure  
4 = I agree a bit  
5 = I agree strongly

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<tbody>
<tr>
<td>1</td>
<td>My nationality is an important part of my personal identity.</td>
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<td>2</td>
<td>Being (my nationality) means the same to me as it did to my grandparents.</td>
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<td>3</td>
<td>It is important for a nation to have a common national identity.</td>
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<td>4</td>
<td>A shared cultural heritage is an important part of a national identity.</td>
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<td>5</td>
<td>A shared language is an important part of a national identity.</td>
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<td>6</td>
<td>I am interested in how the past led to the present in my country.</td>
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<td>7</td>
<td>Patriotism is the greatest virtue an individual can have.</td>
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<td>8</td>
<td>Democracy is an important part of our national identity.</td>
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<td>9</td>
<td>Migration is changing our national identity.</td>
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<td>10</td>
<td>Tolerance and respect for others are important parts of our national identity.</td>
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Has any nation anything more precious than the language of its fathers?

Herder

The strength of a nation derives from the integrity of the home.

Confucius

Terrorism has no nationality or religion.

Vladimir Putin

The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself.

Friedrich Nietzsche

National identity is frequently formed in deliberate opposition to other groups and therefore serves to perpetuate conflict.

Francis Fukuyama
1 Complete and expand the mind map about whether we should welcome migrants. Use the themes to help you explore different perspectives.

2 Draw a mind map using the themes to help you explore different perspectives on one of these questions.
   a Should we all accept a reduction in the standard of living in the near future?
   b Should we have a third child?
   c Should I vote in the next election?
   d How can our society address the negative effects of ‘lad culture’ on young men and women?
   e To what extent is preserving our cultural heritage a priority?

Research and discuss
How far should we tolerate the beliefs of others?

*I have seen great intolerance shown in support of tolerance.*

*Samuel Taylor Coleridge*
Applying skills in global contexts

African Migrants: Payback time?

25th September 2015
By Carlos Lopes

Since the beginning of the year a relentless flow of images from the Italian island of Lampedusa, the city of Calais where the Eurotunnel starts, Bodrum in Turkey, the eastern islands of Greece, or the Spanish enclaves of Ceuta and Melilla in Morocco, are invading television screens and media outlets. They portray a massive scale attempts by desperate souls trying to reach European countries. The EU Commissioner in charge of migration declared this month this is the worst migrant crisis since World War II. Is it?

Maybe for Western Europe it is perceived as such, but it is not. Understanding why is important, because more is coming.

Migration is part of the human journey since the sophisticated apes started moving out of the Rift Valley in Africa. The History of humanity is so rich and complex that we have difficulties relating to a very remote common origin, except for historical assessments and philosophical statements. It is easier for all to link to a more recent past, the one that through events and social interaction shaped our identities. Human beings have a selective reading of History. For most compensation will be justified for a wrong done to some, but not the other. Apologies will be fine with some, but not the other. Peace offers will be morally acceptable to some, but not the other. This is after all mimicking individual behavior at a larger, societal level.

Most Italians forgot they created entire nations such as Argentina and Uruguay. The British do not necessarily relate Australia, New Zealand or the Spanish and Portuguese most of South America to their making through migration. When referring to Indochina the Chinese must have only a vague idea why that region carries their name. Americans will find...
it bad taste to mention part of the current US was bought from Mexico. The list is vast.

Still one continent in recent History has never been associated with migration to colonize or profit from other regions richness: Africa! If anything Africa is rather known for suffering from slavery, plundering of its natural resources and unfair international treatment.

Africa has struggled more than most to find a way out of poverty. It has been doing better of late, since the turn of the century in fact, posting growth rates above the world’s and developing countries’ average. Yet the narrative about the continent seems to be fixated on migration and negative assessments of its performance. It is, therefore, important, first to understand why Africa is perceived to be generating more migrants today than ever before.

African countries receive a lot more migrants than the continent exports abroad. In fact the bulk of Africans looking for opportunities outside their countries go to another African country. Less than 2 million seek a destination abroad every year, which is a tiny number in relation to migrant stocks, particularly in Europe. Of the quarter of a million that have tried the Mediterranean route this year the largest contingent are Syrians, with about 50,000, a fraction of those settled in, say, Lebanon, with over 1.5 million. Afghans, Yemenis, Pakistanis and other non-Africans use the route too.

Europe’s pull factor is to be understood by a variety of developments, from information access (6 billion cell phones in the world), human rights proclamations, a call for universal moral values all the way to unfair distribution of income and inequality across the globe. Terrorism and religious extremism have played a card as well. It looks like the strong European rights advocacy has worked for its detriment.

Pockets of war such as Libya and its surrounding deserts, the Great Lakes and its neighborhood, and the long baffled Somalia are generating political asylum seekers and massive number of refugees as well. Harsh African regimes contribute their lot.

The shyness African leaders show, when migration is a theme, including for other fellow Africans, is disturbing. But, still this does not give us the full story.

In every moment of History growth has generated outward migrants from the same location.

It is indeed happening with Chinese and Indians right now as it is in Africa. Growth spins the chances for a new life but its distribution, particularly at the early stages of a country take-off, is uneven and unpredictable. Those who see their neighbor with means and hope they do not have, venture out. It would have been absurd to propose bombing the boats that were sailing to South America full of migrants escaping the misfortunes of the two World Wars aftermath. These migrants were seeking better lives. Yet their countries were growing like never before, thanks amongst others to the Marshall Plan.
Africans dying in the desert or the sea are the determined lot. They do not accept their fate and are ready to risk their life. The youngest population of the world sees the developed nations of Europe as the closest beacon of hope. For them it is the house of human rights that will, certainly, understand their plight and welcome them to work!

Africa’s youthfulness will keep growing when the rest of the world will be ageing.

The difficulty of admitting that the current State’s welfare in all ageing countries is unsustainable has led to the most bizarre economic policy proposals.

Accepting there is a demographic challenge would imply a vast overhaul of social and political choices to sustain the economy. As we all witness the limits of transfer of value from production and labour to knowledge and financial control, we are also seeing the limits of the prevailing economic model.

A demographic equilibrium is still essential despite technological progress and productivity gains. Social security or pension funds cannot be contributed towards by robots or intellectual property; it needs people, workers, and productive workers indeed.

That is why Europe will have to come to grips with its need for migrants, as many times acknowledged by the EU Commission.

The 2000 or so known deaths on the Mediterranean Sea, are a tragic wake up call. Between now and 2050 Africa will double its population. Even if it grows as fast, or faster than it is doing right now, it is likely to generate a much bigger flow of young Africans looking for opportunities in an ageing Europe.

The extraordinary and still amazing bravery of the European explorers, facing unknown seas and geography with just scarce scientific tools for orientation and survival has been celebrated. It is an extraordinary demonstration of human determination.

That same bravery is displayed by today’s migrants. And they are turning into Europe. Payback time?

http://southernafrican.news/2015/09/25/african-migrants-is-it-payback-time/

Do you think that the changes in our countries will be as great as this author suggests? Why — what is your evidence base?

What can you find out about southernafrican.news? Where is it based? What sort of articles does it publish? What sort of issues does it concentrate on? Is it generally more informed or speculative?
Freedom of movement is not simply an economic good, but a bulwark against oppression

Freedom of movement is frequently posited as an economic good, writes Floris de Witte. But it is much more than that. It allows Europeans to pursue a way and quality of life that simply may not be possible in the state where they were born. And in curbing the capacity of domestic politicians to scapegoat and exclude the foreigner, it serves to prevent another descent into intra-European conflict.

As the debate around a possible Brexit intensifies, it seems to focus more and more on the economic costs and economic benefits of free movement. This discussion, typically, focuses on securing access to the internal market for the UK's companies, to the skills that the UK can ‘import’ from other member states, but also the possible costs in terms of welfare benefits to which foreign workers become eligible. Much has been said on these arguments already. The purpose of this post is to highlight that free movement also has an important non-economic side to it. It is, for better or worse, about freedom. Missing this element means overlooking what many EU actors, national politicians and European citizens (and in particular its younger generations) understand as the core of the process of integration. It also means that any reformulation of the rules and conditions of free movement is deeply problematic, as many actors involved in such reformulation simply do not see it as a matter of economic costs or benefits. They see free movement as a symbol of European integration.

This non-economic element of free movement can be explained in different ways. For many younger European citizens (depending on the date of accession of their home state to the EU), a Europe of free movement is simply a given. All elements of their daily lives are infused with the results of free movement, whether it is their Polish classmate, their Belgian lecturer at university, their favourite Italian dish, a Czech football player on their favourite team, or Portuguese boss in the local restaurant. These little things matter: we make sense of our lives and of our selves by communicating and interacting with others. The more we become used to ‘others’ being in places that we understand as familiar, local, or ‘us’; the more we take ‘others’ for granted. Free movement, as such, cannot be reduced to an accountant’s cost/benefit analysis. It is so deeply part of how we live our lives that removing its traces would be as if all teenagers or all pensioners were to be banished from our neighbourhoods.

**Freedom of action**

For the individual European citizen, free movement is also much more than an economic idea. It is about being able to get more out of your life that you can get ‘at home’. It is an idea that allows 761,000 Brits to live in sunny Spain instead of the UK. It is the idea that allows students to get to know other cultures, allows citizens to move to Warsaw, Marseille or Berlin for love, work, to learn a language, to master a culinary tradition, to open a bar in Croatia or Estonia, to decide for themselves what they think
Applying skills in global contexts

Applying skills in global contexts is most important in their lives, and act upon it. This more aspirational dimension of free movement is essentially about freedom. It is about the incapacity of states to decide what lives their citizens ought to lead. If you are a gay couple living in a member state that is illiberal and does not (legally) recognise or (socially) respect your lifestyle, free movement allows you to move to a member state where these prejudices do not exist and where you can live a better life. If you are retired and your favourite pastime is hiking, free movement allows you to move from Amsterdam to the Pyrenees. The absence of barriers to movement, as guaranteed by the free movement provisions, are crucial in facilitating this aspirational quality. Wealthier Europeans will not struggle to move to other states even in the absence of free movement. But if free movement is to be about freedom, about chasing one's aspirations, it must be freely accessible for all.

Freedom of movement... the Pyrenees

The final way of viewing free movement from a non-economic perspective is to see it as the guarantor of the very purpose of European integration, which is to prevent authoritarian or totalitarian regimes. Much of the post-war political project of European economic integration did not primarily serve economic purposes. Primarily, it was about limiting the capacity of nation states to commit democratic suicide and impose the processes of internal exclusion or external aggression that accompanied it. The legally guaranteed right to free movement of citizens, but also of goods, services, and companies, and the right to non-discrimination that comes with such movement, then, serves to hamstring the capacity of domestic political actors to scapegoat the foreigner, refuse them access or the rights that they have accrued. In many continental European political cultures, this argument still holds sway. For many countries, in fact, the

Should the government be able to decide what sort of life people can lead?

One of the key arguments against the European Union is rooted in sovereignty — the idea that no external power should limit a government's ability to govern a country in its own way. What do you think? Should there be limits?
accession to the EU immediately followed a period of war, political oppression or totalitarianism. The incapacity of states to constrain the choices of their citizens—through their legally protected right to free movement, that member states cannot deny—is, on this view, simultaneously the most important achievement and core philosophical tenet of the process of integration.

Free movement is about the economy. It is about the movement of workers, the contributions of workers to host societies, and their welfare demands. But focusing only on this economic element of free movement is missing the bigger picture.

This blog represents the views of the author and not those of the BrexitVote blog, nor the LSE.

Floris de Witte is an Assistant Professor of Law at the LSE. His research deals with the interaction between EU law and political theory, with particular emphasis on free movement, the Euro-crisis and the role of the individual in the EU.

http://blogs.lse.ac.uk/brexitvote/2016/02/03/freedom-of-movement-is-not-simply-an-economic-good-but-a-bulwark-against-oppression/
Apocalyptic, yes. But even if conflict can be avoided, MAX HASTINGS says unchecked mass migration will make Europe unrecognisable.

**Could this lead to WAR in Europe?**

By Max Hastings for the Daily Mail

Published: 23:49, 18 March 2016 | Updated: 16:51, 19 March 2016

Last week in Washington, I met an old friend who is one of the smartest strategy wonks I know. His business is crystal ball-gazing.

During our conversation, he offered some speculations about what could happen to our world over the next decade or two which made my hair stand on end.

He predicts that the seismic turbulence in the Middle East will continue, and indeed worsen, unless or until the West is willing to commit stabilisation forces to the region. He calculates that an army of the order of magnitude of 450,000 men would be necessary, to have any chance of success.

In the absence of such an effort—for which he admits the political will does not exist on either side of the Atlantic, and is unlikely to do so in the future—he believes that the tidal wave of migration to Europe from the Middle East and Africa will continue, with consequences much greater and graver than any national leader has yet acknowledged.

He suggested that war within our continent is not impossible before the middle of the century, as southern European nations are swamped by incomers, and Greece stands first in line to become a failed state. […]

What was sobering about our conversation is that here was an uncommonly well-informed man who believes that the earthquakes shaking the Middle East, together with the scale of economic migration from Africa, could undo all our comfortable assumptions about the stability of the society in which we live, including our confidence that Europe has turned its back on war for ever.

The most obvious lesson of history is that events and threats always take us by surprise.

Consider the shocks we have experienced in modern times. Almost nobody expected the Irish Troubles; the Argentine invasion of the Falklands; the collapse of the Soviet Union; the dramatic rise of Muslim extremism; the 9/11 attacks in New York and 7/7 bombings in London; the global banking disaster of 2007-8; the break up of the Middle East that began with the 2003 Iraq invasion.

I never cease to be amazed by the continuing willingness of institutions all over the world to pay fat fees for speeches from the American academic Francis Fukuyama, who in 1992 published a ridiculous best-seller entitled The End Of History, which proclaimed that liberal democracy and free-market capitalism were now triumphant and unassailable, having shown their superiority to all alternatives.

Everything that has happened since shows that Fukuyama was as wrong as could be. Across large swatches of the globe, authoritarian regimes flourish like the green bay tree. Democracy has never looked rockier, even in the United States.
My think-tank friend in Washington observed last week: ‘Democracy only works where there is a broad consensus about the distribution of wealth and power.’ And it is because this consensus faces unprecedented stresses in consequence of migration in Europe, that he believes some factions may resort to violence, even outright war.

It seems foolish to dismiss this warning out of hand. The threat posed by mass population movement is huge and intractable, and it is hard to have much faith in the deal struck yesterday between the EU and Turkey which seeks to halt the huge numbers reaching the shores of Greece. What it will actually mean is that 77 million Turks will have the right to travel all the way to Calais unhindered should they so wish.

Tens of millions of people in Africa, too, aspire to move to Europe in search of a better life, and huge numbers are already crossing the Mediterranean via Libya, Algeria and Tunisia.

The entire Middle East is in a ferment, and it is impossible to see any reason why peace should be restored any time soon. […]

Arguably the most sinister symptom of this vast region’s troubles is the flight of money.

I attended a bankers’ meeting this week at which much of the gossip was about the desperate flight of the rich, together with their money, from Egypt, Saudi Arabia, Bahrain, Qatar and in lesser degree the UAE. Many of those able to liquidate assets and move them to Europe or America are doing so. They fear for the stability of local regimes, and also anticipate more inter-state wars.

Strife will continue, and spread across the Middle East. There is no single, over-arching course of action open to the U.S. or Nato governments that can resolve this alarming state of affairs. It can only be addressed piecemeal, through local diplomatic initiatives and modest military assistance.
We should recognise that the old state borders of most of the embattled countries, notably including Iraq and Libya, are almost certainly defunct. They will fragment into statelets dominated by the local tribe or warlord. Moreover, it is hard to see any course of action that can stem the flow of migrants to the West, the foremost concern for most of the people who inhabit our continent. Only a proportion of the incomers are fleeing from the immediate consequences of violence. A far larger number, according to every survey conducted in Europe, come from places where there is no war. They simply seek better lives.

The physical difficulties of preventing them from coming are immense. When they are plucked from sinking boats in the Mediterranean, human rights law and the cynical attitude of North African governments make it almost impossible to return them to their ports of embarkation. The people on these odysseys are driven by motivations and passions more intense than most of us can imagine. They see our societies offering a wealth and security unimaginable in their homelands. They embrace the most desperate dangers to reach our shores.

At present, the governments of Europe have no credible and coherent policies for checking or halting the flood, beyond creating some frail fences on the Eastern margins. Mass migration now poses the gravest threat to Europe’s stability and tranquillity since the end of the Cold War, and arguably since 1945. Unless it is checked, over the coming decades it promises to change the character and make-up of all our societies on a scale to make past immigration seem trivial.

One policy to which David Cameron’s government is rightly committed is to work to ameliorate the conditions of refugees and economic migrants in their own countries, or at least nearby. Britain is a generous donor to the UN’s international refugee programmes. It would be naïve to imagine that aid alone can stem the migration tide, but it can help. […]

Of course, the West cannot aspire to enable Nigerians, Ethiopians or Afghans to enjoy the standard of living that exists in west London. But we must do everything in our power to diminish the incentives for migration. Fences and border controls at Calais will not suffice.

None of the answers is easy. This crisis can only grow in the months and years ahead. […]

I have no doubt that after reading all this, a spokesman for the compassion industry would demand: where is your human sympathy for the millions suffering terribly in their own societies? Fair enough. My words sound harsh. But I would in turn ask that spokesman: where should human sympathy stop?

We are witnessing the beginning—and it is only the beginning—of a game-changing shift of populations, which if it continues unchecked will over the next half-century change all our societies for ever.

Maybe our children’s generation will be content to live with such a transformation. Maybe we can avoid the wars my friend in Washington fears. But our politicians should at least be telling the nation just how profound the coming upheaval threatens to be.


Every man has a right to risk his own life for the preservation of it
Jean-Jacques Rousseau
Democracy and Human Rights

The human rights normative framework

The values of freedom, respect for human rights and the principle of holding periodic and genuine elections by universal suffrage are essential elements of democracy. In turn, democracy provides the natural environment for the protection and effective realization of human rights. These values are embodied in the Universal Declaration of Human Rights and further developed in the International Covenant on Civil and Political Rights which enshrines a host of political rights and civil liberties underpinning meaningful democracies.

The link between democracy and human rights is captured in article 21(3) of the Universal Declaration of Human Rights, which states:

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

The rights enshrined in the International Covenant on Economic, Social and Cultural Rights and subsequent human rights instruments covering the rights of certain groups (e.g. indigenous peoples, women, minorities, people with disabilities, migrant workers and members of their families) are equally essential for democracy as they ensure inclusivity for all groups, including equality and equity in respect of access to civil and political rights.

For several years, the UN General Assembly and the former Commission on Human Rights endeavored to draw on international human rights...
Applying skills in global contexts

instruments to promote a common understanding of the principles, norms, standards and values that are the basis of democracy, with a view to guiding Member States in developing domestic democratic traditions and institutions; and in meeting their commitments to human rights, democracy and development.


Is there really a common understanding? Or are these Western principles and values that are being imposed on the rest of the world? Research different perspectives.

What sort of website is this document from? Where is it based? What sort of articles does it publish? What sort of issues does it concentrate on? Is it generally more informed or speculative?

Democracy is the worst form of Government except for all those other forms that have been tried from time to time… .

Winston Churchill

It is unnatural for a majority to rule, for a majority can seldom be organized and united for specific action, and a minority can.

Jean-Jacques Rousseau
Traditional beliefs, Western values in the workplace: Strange bedfellows?

October 11, 2011

Ngugi wa Thiong’o in the novel The River Between (1965) presents a picture that depicts Western Christianity as something that is disruptive to the African traditional way of life. Another writer, Chinua Achebe, in his novel Things Fall Apart (1985) has shown that before the advent of colonialism in eastern Nigeria, among the Igbo, there were institutions that served their society effectively, but were disrupted by British colonialists. Some Western writers have negatively portrayed traditional African life while extolling the values of Western institutions.

The age-old conflict between traditional African culture and Western values has implications on workplace relations that cannot be ignored. The Zimbabwean workplace of today reflects many diverse cultures and instances of culture clashes are an omnipresent reality.

Recently, the Parliamentary Portfolio Committee on Health chaired by former Health minister and Murehwa North Member of Parliament David Parirenyatwa reported that more than 80% of Zimbabweans consult traditional practitioners.

In traditional African religion, success or failure in life, business or work is defined in terms of the relationship that exists between a person and his or her ancestral spirits. The African traditional healer, called n’anga in Shona or inyanga in Ndebele has special ritual powers and is consulted by those seeking a cure for physical ailments, bad luck, protection against witchcraft or securing one’s job. Consulting an n’anga or inyanga is an integral aspect of African religion premised on the idea that spirit mediums can communicate with souls of one’s dead relatives.

These beliefs shape attitudes, emotions and cognitions alike and have a bearing on people’s everyday behaviour. What are the implications for business? Employees may request time off at certain times of the year to perform the necessary rituals to appease their ancestral spirits.

In African culture, the funeral of a relative, whether close or distant takes precedence over everything else. […] A diligent junior employee may be suspected of wanting to topple his superior from his post. The superior may even cast a spell on him to thwart his perceived intentions. […] An employee may refuse to wear a red uniform because red colour is perceived to be associated with misfortune.

In African culture, when misfortune strikes, the answer is readily found in witchcraft or incensed ancestral spirits. Westerners are more likely to speak of chance and perhaps divine providence.

There are reports of employers, especially from the farming communities who have engaged tsikamutanda (witchhunters) or n’angas to sniff out employees suspected of theft.

Employees have been forced to drink certain concoctions as part of the rituals, some of which turned out to be lethal. In terms of Western values,
Applying skills in global contexts

this is obviously a violation of the Witchcraft Suppression Act [...] and can lead to the prosecution of the employer or n’anga concerned.

A company espousing Western values would carry out some investigations and conduct disciplinary hearings or involve the police when theft occurs. [...] Western values at the workplace are premised on Christian beliefs. Christians generally view traditional rituals and practices as demonic and ungodly. They quote extensively from the Bible.

For example, Deuteronomy 18 verse 11 says anyone who consults the dead is abominable to God. Leviticus 19 verse 31 warns that people must not turn to mediums or spirits “for you will be defiled by them”. These “gods” and “spirits” are demons according to Corinthians 11 verses 14 and 15.

Employees with strong religious views may seriously consider leaving an organisation that values traditional beliefs.

It was reported in The Herald of November 23 2009 that a local beverage company had fired 48 workers for refusing to wear corporate uniforms they believed had been taken to a traditional healer for ritual purposes “to increase sales”.

One of the workers is reported to have remarked: “It is better to be unemployed than to have work where you are used for ritual purposes.”

At times there is a confusing mixture of traditional beliefs and Western or Christian values at the workplace. [...] Tensions arising from workplace values generally governed by Western business practice and those underpinning traditional cultures of Africans are a reality. A fine balance has to be struck between the opposing values.

Workplace policies that emphasise more on shared values need to be designed. Managers who comprehend and value the cultural diversity of workers and are flexible in using what works from a practical perspective will have a competitive edge over their counterparts.

In my view, it is not the wrongness or rightness of one’s beliefs that matters, but the recognition of the fact that people do genuinely hold different beliefs.

The answer lies in acknowledging the existence of such diversity and finding common ground.

Security first, freedom will follow
by John Sawers/January 21, 2016
Published in February 2016 issue of Prospect Magazine

New technology helps our enemies as well as us and raises new questions about providing security and preserving freedom.

Can we stop a Paris-style attack happening in London? The honest answer is yes — most of the time.

As MI6 Chief, my top priority was identifying terror attacks against Britain planned from abroad. Working with intelligence partners in the United States and the Middle East, we had significant successes. You do not know about the attacks we prevented because they did not occur, and we don’t talk about them. Why give our enemies clues to how we stop them?

When I joined MI6, I was trained to spot people tracking me by tapping my phone, intercepting radio communications or following me by car or on foot. Today those techniques are used against terrorist suspects, supported by technologies like face or footprint recognition. But you have to know which people pose a threat — and first, you have to find them.

One method we use is the new science of data analytics. Every time you use your mobile, post a Tweet, shop online, drive past a CCTV camera, tap your Oyster card, or watch a YouTube cat video, you create data. Everything you do digitally — everything anyone does — makes these data oceans bigger, richer and deeper.

“Today, terrorists are scheming in cyberspace. If terror suspects are operating on the internet, it is essential that the police and security services have the legal power to track them.”

So we dive into these data oceans and look for patterns. We search for snippets of information that warrant a closer look. Then we have to work out who, among several thousand possible extremist sympathisers, might launch an attack in Britain next week.
We need to follow suspects wherever they go. If a terror suspect enters a pub, it is reasonable if not vital that the police and security services have the legal power to enter and monitor him or her there. These days, terrorists are scheming in cyberspace. If terror suspects are operating on the internet, it is essential that the police and security services have the legal power to track them online and identify who they are communicating with.

As citizens, we want maximum privacy and maximum security. Unbreakable encryption is at the centre of the argument. Intelligence agencies focus on security; technology companies focus on privacy. They each accuse the other of ignoring the public interest they are protecting, but both have a point. We want world-class encryption to keep our data secure. But terrorists and extremists use this encryption against us, keeping their identities and communications secret. There is nothing new here. Every technological advance—guns, cars, telephones—has quickly been used by the enemies of society. And like these advances, unbreakable encryption cannot be uninvented.

The big technology companies have a crucial role—and a unique responsibility—in building the security that keeps us free and safe. We trust them in part because they are private. Co-operation is much preferable to legislation. The next step is for all parties to collaborate on a way forward to benefit from new technologies while doing what we can to stop those who would do us harm. This kind of co-operation between public and private sectors is needed in free societies where security underpins our privacy, private enterprise and liberal democracy.

How, though, should we set clear limits on how the state can acquire data? Say that you do not trust the government and intelligence agencies, but you also do not want to live in fear of terrorism. You grudgingly accept that agencies need to look at internet data to find and track terrorist networks. Then you sit down to devise laws and come up with something like the following.

First, privacy is the norm. Exceptions are allowed only when a minister decides that intrusion is necessary. Second, while agencies can look for patterns in data, high-level authorisation is needed to track individuals. Next, those doing the work must be tightly vetted and alarms should go off over improper searches. Then, while we should share intelligence with other governments, we use extreme caution if they have a bad human rights record. Finally, there must be oversight by MPs and judges, frequent spot-checks, and checks and balances on every level.

Guess what? That is more or less what we have now.

There is rarely a good time for these debates. New laws rushed through after a major attack will not strike a wise, principled balance. Fortunately, this is not the case with the new Investigatory Powers Bill before parliament. This is based on the recommendations of David Anderson QC, the Independent Reviewer of Terrorism Legislation, and is designed to strike such a balance.
When you put all the powers of the agencies into one codified legal framework, the overall package might look ominous, if not alarming. Do our agencies really need to be able to do all this?

Some people also argue that if state surveillance did not stop the Paris attacks, what good is it? But, to make an analogy, no goalkeeper has a perfect record. Even the finest can be beaten by a top-class shot or a freakish deflection. That does not make them a bad goalkeeper, or the idea of goalkeeping redundant.

I do not want to downplay reasonable concerns. But technologies that empower us also empower our enemies. We can track down people like Mohammed Emwazi, known as “Jihadi John.” But you and your children are only a few clicks away from people who use 3D printers to create replica guns, those who make synthetic drugs, or from Islamic State (IS) and al-Qaeda and their propaganda.

This presents an acute dilemma. Is it better to shut down this ghastly material, even if you drive it deeper into the dark web? Or should we accept that this poison is in society’s bloodstream and quietly watch what is happening and who might be infected?

Those in the intelligence and security services face this dilemma all the time. You can trust the skill and restraint of the people working day and night to protect you. Or you can further limit their powers—and pray the people working day and night to destroy our societies do not hit you, your family or your town.

Today’s security requires the use of technology to guarantee huge areas of freedom for all of us, by making difficult compromises on the margins. This is not an attack on privacy, but the only way to safeguard it while combatting the enemies of free society.

Technology is changing foreign policy as well. In 1982, under President Hafez al-Assad—the father of Syria’s current President, Bashar al-Assad—the Syrian army attacked Hama, Syria’s fourth largest city, to put down an Islamist uprising. They killed over 20,000 people—three times the death toll of Srebrenica. The attack went on for weeks, but barely any news seeped out. When it did, global reaction was muted. There was little public pressure and it suited most governments to look away.

Compare that with the reaction to Malaysia Airlines flight MH17, shot down over Ukraine in July 2014. Swarms of amateurs and experts from everywhere in the world took to the internet. Drawing on live satellite imagery and other open-source websites, they pinpointed the probable launchpoint of the missile, the type of missile used, and the likely people responsible. They punched big holes in the official story coming from Moscow and pointed the finger of guilt at Moscow-backed separatists.

In *BloombergView*, James Gibney called this a “citizen-driven open-source intelligence revolution.” In October, bombs fell on a Médecins Sans Frontières hospital in Afghanistan. Crowd-sourced investigation quickly forced the US to accept responsibility. All very admirable—but the immediacy and transparency of today’s technology is giving our leaders serious problems.
The first problem is time. Events and disasters now come thick and fast. The 24/7 media cycle and incessant clamour of the internet puts politicians under pressure to respond quickly. Often, their actions are aimed at shutting up their noisiest critics. Yet what may be needed is real leadership, taking people along a path that is tough, slow and unpopular to achieve a greater goal.

Take Syria again. In 2011, Syrians demonstrated against Bashar al-Assad’s rule and he turned the army on them. The west was torn, but did not intervene. Then in 2013, he used chemical weapons against his people in a breach of international conventions. This war crime demands a swift, strong response: it is vital to hold the line against these weapons. The British government took a clear position that military action is required, but chose to seek approval from parliament. Reflecting public unease about another Middle East intervention, parliament said no. President Barack Obama then had doubts whether he could act without the support of Congress. This left the west in a hopeless position, “demanding” the departure of Assad without tackling him.

Since then, Syria’s civil war has created space for the rise of IS, who pose the worst terrorist threat in living memory. Syrian refugees are coming in unmanageable numbers, undermining European solidarity. And now Russia is involved, unconstrained by democratic pressures or concern for civilian casualties, using air power and missiles to prop up the dismal Assad regime.

We all share some responsibility for these grim outcomes. But when timelines are so short and technology gives a deafeningly loud voice to all sorts of critics, well-intentioned or not, thinking strategically becomes next to impossible in a modern democracy.

In the wake of the Paris attacks, we need a strategy to help the Syrian people and remove IS from its strongholds. A new diplomatic process for Syria has begun, but its outcome will be shaped by the strength of forces on the ground. If we want moderates to have a voice, we need to support them militarily.

The second problem is trust. Technology makes us all more accountable. Scandals such as MPs’ expenses or media phone tapping are healthy exposures of abuse. But examples like these can lead to unbridled cynicism, in which anything secret is a cover-up.

Yet patient diplomacy relies on confidentiality. For years, the Iran nuclear talks were stuck. Both the US and Iran faced forces at home rejecting compromise. Then the Obama Administration made a sustained effort with Iran through secret meetings in Oman. It led to a breakthrough and then an agreement. At times, transparency has to sit back and give diplomacy a chance.

The final problem is disruptive change. Every leader, good or bad, wants to reap the benefit of new technologies and big data. But what if today’s technology is too disruptive for free societies, making democracies look weak or uncertain?
In contrast, autocratic or oppressive systems may avoid the worst disruptions. They are already skilled at closing down debate and manipulating public opinion. And they do not worry about transparency, so they can think strategically and act decisively. No country is more strategic than China. I have met some of China’s leaders and they plan in decades, even centuries: they are surprised that we don’t. As we saw in Ukraine and now Syria, President Vladimir Putin is using his power to create new realities. Autocratic states may start to look stronger, more effective, more orderly than democracies.

But, for all their fumbling, scandal and confusion, democracies have one huge advantage. They are flexible and open. They embrace new ideas and opportunities. It is our greatest strength. Yet we cannot take success for granted. We are at a moment in history like the industrial revolution. Who will get first mover advantage, as Britain did in the 18th and 19th centuries?

Societies that master big data will enjoy a head start, whether they are democratic or not. They will lead the way in artificial intelligence and robotics, reaping benefits in health and education simply by knowing more. They will adjust faster to change. Nations that veer away from new technology will fall behind, and radical new inequalities in wealth and power emerge.

Soon, self-learning computers will start displacing people. Scientists like Stephen Hawking urge us to consider the ethical implications of this now, rather than wait until they are upon us. We need to work through the implications for our politics, too. To make technology support our freedoms won over centuries, and not erode them, we must think ahead, and not leave the next generation with a stark choice between security or freedom. […]

My whole career has been geared around the issues of freedom and security. Neither can be absolute or guaranteed: and each depends on the other. Oppressive security undermines freedom. But freedoms evaporate if there is no security we can rely on to uphold them.

The longer term issues [raised] by new technologies for our societies and political systems are much greater and more profound than the short term trade offs needed to combat terrorism. No one knows where technology will take us. In a free society we have the advantage of dynamism and flexibility. We’re going to need that to ensure the technologies are harnessed to reinforce both freedom and security. We don’t want to wake up one day and discover that new technology has pushed us in a direction we never wanted to take.

http://www.prospectmagazine.co.uk/features/what-spies-should-see-mi6-terrorism-security-technology

What sort of website is www.prospectmagazine.co.uk? Where is it based? What sort of articles does it publish? What sort of issues does it concentrate on? Is it generally more informed or speculative?
Skills development activities

Activity 6
1. Document 1 aims to show that European migration is not as bad as it might seem.
   a. How does it aim to show this? (Think about reasons and evidence.)
   b. How well does it show this? (Think about the quality of the argument.)
2. Document 1 aims to show that migration from Africa is not a hugely significant issue.
   a. How does it aim to show this?
   b. How well does it show this?
3. Document 1 explains why Europe is attractive to migrants.
   a. How does it do this?
   b. How well does it do this?
4. According to document 1, why will Europe have to come to grips with migrants?
5. There is an inconsistency in the overall argument in document 1. Identify and explain this inconsistency.

Activity 7
The author of document 2 argues that focusing on the economic element of free movement is missing ‘the bigger picture’.
1. How does the author argue in support of this? (Think about reasons, evidence, examples and analogies.)
2. How effective is his argument?
3. Do you agree with his reasoning? Why or why not?
4. How would you describe the author’s perspective? (Think about underlying beliefs and attitudes, and about the way he sees the world.)
5. How far do you share this perspective?

Each of these people has a different perspective on the world
Research and discuss

1. How are the opinions and issues expressed in documents 1 and 2 different?
2. How are the underlying perspectives and unspoken beliefs different?
3. Find more arguments that come from each perspective.
4. Start to build up and evaluate the evidence base for these perspectives.

Activity 8

1. Does the author of document 3 have sufficient evidence to support his claims?
2. Is document 3 an argument? If not, what sort of writing is it?
3. How effective is the overall reasoning in document 3?
4. How likely are the predictions the author makes?
5. Can you think of alternative possible futures? What evidence base is there to support them?

Activity 9

1. Should people in the West accept a reduction in their living standards in order to share out the world's wealth more fairly?
2. The author of document 1 worries that migration will destroy national identities. What do you think about this?
3. Another concern is that conflict and neglect are leading to the destruction of cultural heritage. How much does this matter?

Research and discuss

1. Should people in the West accept a reduction in their living standards in order to share out the world’s wealth more fairly?
2. The author of document 1 worries that migration will destroy national identities. What do you think about this?
3. Another concern is that conflict and neglect are leading to the destruction of cultural heritage. How much does this matter?

You may find these TED talks interesting: https://www.ted.com/talks/elizabeth_lindsey_curating_humanity_s_heritage/transcript?language=en
www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local?language=en
www.ted.com/talks/sheikha_al_mayassa_globalizing_the_local_localizing_the_global/transcript?language=en

A nation is ‘an imagined political community’.

Benedict Anderson.
Activity 10
1. Is document 4 an argument? If not, what type of writing is it?
2. How equal are minority groups in your country?
3. Compare the status of minority groups in your country with two other very different countries.

Research and discuss
1. Research the basis for other forms of government than democracy.
2. Do you agree that democracy is the most effective form of government? Justify your answer.
3. Does the international community have the right to interfere in national affairs in order to promote human rights and democracy? If so, what gives them this right? Where does it come from?

Activity 11
1. Is document 5 an argument? If not, what type of writing is it?
2. Examine the contrasting perspectives represented in document 5.
3. Which of these perspectives does the author seem to have most sympathy for?
4. The author says, ‘In my view, it is not the wrongness or rightness of one’s beliefs that matters, but the recognition of the fact that people do genuinely hold different beliefs.’ Do you agree? Why or why not?

Activity 12
1. Is document 6 an argument? If not, what type of writing is it?
2. Summarise the key points the author makes. Use a diagram or mind map if this helps you.
3. How effective is the reasoning?

Research and discuss
1. How important are spies to a nation’s security?
2. How important are narratives and stories about spies in your cultural heritage and nation building?
3. To what extent do our narratives about spies romanticise boredom and betrayal?

Most people like to read about intrigue and spies. I hope to provide a metaphor for the average reader’s daily life. Most of us live in a slightly conspiratorial relationship with our employer and perhaps with our marriage.

John le Carré

From the outside, the CIA seems pretty exotic, but from the inside, it’s a big, bureaucratic place. Think ‘post office with spies’.

Barry Eisler

Research and discuss
Overall, what has most interested you in the documents? What would you most like to research further?
Activity 13

1. Which of the following would make good research questions for an assessed essay? Why?
   a. National identity and cultural heritage
   b. What is the source of authority in government?
   c. How can we best deal with migration?
   d. Has China’s One Child Policy created a better society?
   e. To what extent is cultural heritage an important part of national identity?
   f. Is preserving cultural heritage in war zones a priority?
   g. Should the UN accept that some countries are better served by non-democratic governments?

2. Write two or three questions of your own. Work in groups to assess and improve the questions.

Remember to be positive and polite about each other’s questions. You are helping each other to improve!

Avoid very theoretical or purely philosophical questions. To meet the assessment criteria you need to build up an evidence base, so remember to apply theoretical concepts in practical contexts.

Activity 14

1. Which of the following would make suitable questions for the team research project?
   a. How can we support local migrant communities without alienating majority communities?
   b. How can we keep the local library open?
   c. How can we encourage young people to vote?
   d. Why does the American President pardon a Thanksgiving Turkey every year?
   e. Should same-sex couples be allowed to marry?
   f. How has our national identity changed in the last 50 years?

2. Write two or three questions of your own. Work in a group to assess and improve the questions.

Think about each of the following when considering these questions:
- local problem
- global relevance
- effective solutions possible
- different aspects for individual research
- contrasting perspectives
- argument, reflection and discussion.
Donald Trump, front-runner to be the GOP’s candidate for the upcoming US presidential election, encountered a major protest at his campaign event in Chicago on Friday evening. Over a thousand people, both his supporters and opponents engaged in a physical confrontation, which was quelled by police who arrested a number of people.

Fist fights among voters who have different political orientations is quite common in developing countries during election seasons. Now, a similar show is shockingly staged in the US, which boasts one of the most developed and mature democratic election systems. Trump’s mischief has overthrown a lot of conventional norms of US political life. His remarks are abusively racist and extremist, which has left an impression on the US public that he is intentionally overthrowing political correctness.

Trump’s rise was not anticipated by most analysts and observers. At the beginning of the election, Trump, a rich, narcissist and inflammatory candidate, was only treated as an underdog. His job was basically to act as a clown to attract more voters’ attention to the GOP. However, knocking down most other promising candidates, the clown is now the biggest dark horse.

Trump is the last option for the GOP establishment. If he wins the primaries, the GOP will face a bitter dilemma. On the one hand, it will be a big compromise to GOP values, and the party takes a major risk of losing the game if they choose Trump as their candidate for president; on the other hand, if the GOP refuses to choose Trump, he might run as an independent candidate and split the vote, in which case, the GOP will also stand no chance in the final game.

The rise of Trump has opened a Pandora’s box in US society. Trump’s supporters are mostly lower-class whites, and they lost a lot after the 2008 financial crisis. The US used to have the largest and most stable middle class in the Western world, but many are going down.

That’s when Trump emerged. Big-mouthed, anti-traditional, abusively forthright, he is a perfect populist that could easily provoke the public. Despite candidates’ promises, Americans know elections cannot really change their lives. Then, why not support Trump and vent their spleen?

The rise of a racist in the US political arena worries the whole world. Usually, the tempo of the evolution of US politics can be predicted, while Trump’s ascent indicates all possibilities and unpredictability. He has even been called another Benito Mussolini or Adolf Hitler by some Western media. Mussolini and Hitler came to power through elections, a heavy lesson for Western democracy. Now, most analysts believe the US election system will stop Trump from being president eventually. The process will be scary but not dangerous.

Even if Trump is simply a false alarm, the impact has already left a dent. The US faces the prospect of an institutional failure, which might be
triggered by a growing mass of real-life problems. The US had better watch itself for not being a source of destructive forces against world peace, more than pointing fingers at other countries for their so-called nationalism and tyranny.

http://www.globaltimes.cn/content/973564.shtml

**Recognising the importance of democracy**

By September 16, 2015

In this, the year of the 800th anniversary of the UK’s Magna Carta, September 15, yesterday, was the UN International Day of Democracy. […]

The UK marks this day to recognise the benefits of democracy and the rule of law to individual states and their citizens, and to make clear support for the rules based on international system. Some may question how an 800-year-old document can still be relevant. But it is important to remember that the drivers behind Magna Carta—concern about unrestricted power of the executive, the State’s ability to curtail individual rights and lack of due process in convicting individuals of crimes against the Crown—remain just as relevant in today’s world.

Arbitrary detention, torture, and state-sponsored harassment of those who disagree with the government of the day continue, regrettably, to be a reality in many countries around the world. The UK believes that strong democratic institutions and accountable government, which uphold universal rights and the rule of law, are key building blocks for secure and prosperous states. In short, rule of law and a strong democracy are the best way to ensure people are not only free in the political sense, but also economically free and prosperous.

It is a sad fact that the current global environment is challenging. Evidence suggests that globally the pace of democratisation has slowed. Autocratic and dictatorial regimes can be seen in many places, abusing the rights of their people.

But there are positive stories as well. On May 11, last, Guyana went through a free, fair and democratic election. People were able to cast their votes and a new Government was elected. Democracy was seen to prevail. […]

There are some who claim that democracy is a Western model of government that has either failed or is not relevant in certain places. I could not disagree with this statement more. It is often made by those who seek to justify repression and abuse. People want and aspire to live in countries with democratically elected governments, so that they have some control over the decisions that affect their lives.

These principles of transparency, accountability and representative government are important values. They are universal. […]

Let me be clear. What we term democracy is not perfect. No system is perfect. But it is by far the best system we have to ensure that Government is selected by the people and rules for the people. That means all of the people—not one specific group. […]

http://www.kaieteurnewsonline.com/2015/09/16/recognising-the-importance-of-democracy/
Questions
1  a  According to document 1, why was Trump's rise not predicted?  [2]
    b  How does the article explain Trump's success?  [2]
2  How effective is the reasoning in document 1 in support of its claims?  [12]
3  Compare and contrast the perspectives in the two articles.  [14]

Extension activity
Each of these articles comes from a particular perspective. Can you find a more solid evidence base for these perspectives?

Research and discuss
What kind of legacy has Donald Trump's campaign and presidency in the US left on the US political system and on the USA's image in the wider world?