

# GIBBS, J. L. TWO FORMS OF DISPUTE SETTLEMENT AMONG THE KPELLE OF WEST AFRICA. pdf

## 1: Rhodesia - Wikipedia

Gibbs [www.enganchecubano.com](http://www.enganchecubano.com) (). *Two Forms of Dispute Settlement among the Kpelle of West Africa*. In *The Social Organization of Law* (Black Donald, Mileski Maureen, eds) Seminar Press ; New York.

Belain sailed to the Caribbean in 1625, hoping to establish a French settlement on the island of St. In he returned to France, where he won the support of Cardinal Richelieu to establish French colonies in the region. Christopher Columbus, where he soon died prematurely in 1492. He remained in Martinique and did not concern himself with the other islands. Fort Royal Fort-de-France on Martinique was a major port for French battle ships in the region from which the French were able to explore the region. From Fort Royal, Martinique, Du Parquet proceeded south in search for new territories and established the first settlement in Saint Lucia in 1659, and headed an expedition which established a French settlement in Grenada in 1650. Petit Martinique, Martinique Channel, etc. The King would name the Governor General of the company, and the company the Governors of the various islands. However, by the late 17th century, in France Mazarin had little interest in colonial affairs and the company languished. In 1674 it dissolved itself, selling its exploitation rights to various parties. In 1675, the Knights sold the islands they had acquired to the newly formed Compagnie des Indes occidentales. Dominica is a former French and British colony in the Eastern Caribbean, located about halfway between the French islands of Guadeloupe to the north and Martinique to the south. Christopher Columbus named the island after the day of the week on which he spotted it, a Sunday domingo in Latin, 3 November. At the time it was inhabited by the Island Caribs, or Kalinago people, and over time more settled there after being driven from surrounding islands, as European powers entered the region. In 1675, French woodcutters from Martinique and Guadeloupe began to set up timber camps to supply the French islands with wood and gradually become permanent settlers. France had a colony for several years, they imported slaves from West Africa, Martinique and Guadeloupe to work on its plantations. In this period, the Antillean Creole language developed. France formally ceded possession of Dominica to Great Britain in 1763. Great Britain established a small colony on the island in 1763. As a result, Dominicans speak English as an official language while Antillean creole is spoken as a secondary language and is well maintained due to its location between the French-speaking departments of Guadeloupe and Martinique. Because it was considered underpopulated, Roume de St. The Spanish gave many incentives to lure settlers to the island, including exemption from taxes for ten years and land grants in accordance to the terms set out in the Cedula. This exodus was also encouraged by the French Revolution. These new immigrants established the local communities of Blanchisseuse, Champs Fleurs, Paramin, Cascade, Carenage and Laventille, adding to the ancestry of Trinidadians and creating the creole identity; Spanish, French, and Patois were the languages spoken. In 1783, Trinidad became a British crown colony, with a French-speaking population. Islands of the French West Indies Name.

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2: Graduate Publications » Anthropology at the University of Florida » University of Florida

*Selznick, P. Sociology and natural law. Black, D. The boundaries of legal sociology. Kawashima, T. Dispute settlement in Japan. Macaulay, S. Contract law among.*

This response is not, and does not purport to be, conclusive as to the merit of any particular claim to refugee status or asylum. This research response may not, under any circumstance, be cited in a decision or any other document. Anyone wishing to use this information may only cite the primary source material contained herein. Please provide information on the Kpelle, including their traditional practices, and their location within Liberia. Is conversion to Christianity and refusal to adhere to traditional practices a problem for Kpelle living in Liberia? Please provide information on the NPFL and their use of child soldiers, including information on the peace agreement and their demobilisation. Please provide information on passport procedures in December and whether it is possible to get a passport through connections or bribes. Please advise if there is a special deal between Liberia and China re entry into and employment of persons. Please provide brief information on the current political environment in Liberia. The information provided in response to this question has been organised into the following three sections: The Peoples of Africa: The information is presented under a number of headings: The information is included as Attachment 6 and presented under a number of headings: Poro is a secret society for men; Sande, a secret society for women. Poro is responsible for initiating young men into social manhood; Sande, for initiating young women into social womanhood. These sodalities are secret in the sense that members of each have certain knowledge that can be revealed only to initiated members. Both sodalities are hierarchically organized. Poro and Sande are responsible for supervising and regulating the sexual, social, and political conduct of all members of the wider society. To carry out this responsibility, high-status sodality members impersonate important supernatural figures by donning masks and performing in public. One secret kept from the uninitiated is that these masked figures are not the spirits themselves. Membership is automatic on initiation, and all men and women are ordinarily initiated. Each community has its own local Poro and Sande congregations, and a person initiated in one community is eligible to participate in the congregations of other communities. Initiates must pay a fee for initiation, and if they wish to receive advanced training and progress to higher levels within the sodality, they must pay additional fees. In any community where Poro and Sande are strong, authority in society is divided between a sodality of mature women and one of mature men. Together, they work to keep society on the correct path

Lavenda, Robert H. A journal article dated October by Richard M. It is still extremely difficult for an outsider to gain specific information on the workings of the Poro, and virtually impossible to join it. This institution is the ritualistic, cultural socialization mechanism used to initiate adolescents into the adult community. In its strictly sacred manifestations, the Poro is the means of organizing relationships with the spirits that are the foundation of the Kpelle belief system. These spirits can be divided into five categories: All play a role in the pantheon of Kpelle beliefs. The first three categories of spirits govern the unseen world of the otherwise unexplainable. Ancestral spirits explain the life after death question present in most cultures and provide a spiritual mirror to the kinship based relationship patterns of daily life. The ancestors maintain a personal interest, and influence, on family and chiefdom life. The genii and the bush and water spirits are a group of specific nature spirits with the ability to transfer specialized knowledge or punishments. They therefore often need earthly specialists in dealing with them hence, the existence of specialized medicine men, fortune tellers, and communicators with the spirits. The spirits of the associations are more pervasive influences, since they manifest themselves through the hierarchy of specialized societies. There are various specific associations that arise from time to time with particular interests and functions e. These spirits are different from the others because they represent not only the supernatural world, but the earthly manifestation of this power: He represents the ultimate communication of the power and will of the spirits god. Harley indicates the masks of this and the other figures contain the real power of the religion, not the men of the Poro themselves. Fulton

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provides the following information on the political functions of Poro amongst the Kpelle: Although it is the sacred aspect of life that gives the Poro its main reason for existence, it is the secular extension of the sacred functions, and the organization of society to realize these, that touches most directly the political life of the Kpelle. The close relationship between the sacred and the secular presents the key to Poro influence on political decisions. In relation to the Poro activities dealing with the supervision of political affairs within the Kpelle chiefdom, I place the activities of the Poro in specifically political affairs in the following categories: As a general legitimizing force, it is clear that the Poro, having control of spiritual matters, can give credence to the political system. The Poro, or auxiliary associations connected with the Poro hierarchy in some specific instances, act as enforcers of cultural norms. Poro agents, not agents of the Loi-Kalon or the elders, execute those who deviate seriously from social civil as well as sacred norms. Matters of a serious nature adjudicated by the Loi-Kalon, village elders, or the Poro elders are enforced by the Poro. Poison is the usual method of execution for witchcraft, revealing Poro secrets, doing bodily injury, and a trial is not always granted, especially if there is general agreement of wrongdoing. One of the main reasons that the Poro has been called an ultra-conservative force in relation to change has been its role as enforcer, in fear generating ways, of the traditional norms and its punishment of the dissenters from traditional or accepted leadership. Kpelle society is largely self-policing, but whenever the need arises for a policing function, it is felt that only the Poro can act without triggering a series of traditional reprisal incidents. If disagreements over land or women arise, the secular authorities adjudicate the case by a variety of conflict-solving means including informal moots as well as more formalized court procedures. In the secular area, however, there are a few crimes grave enough to demand the attention of the Poro leadership, for they deal more with spiritual than secular effect. The human body is sacred to the Kpelle, so violation of the body is a serious offense. The Poro combines with the secular system to control violence within the society. Making murder and serious fighting that result in bodily harm a Poro offense gives added weight to efforts to minimize violence. Unlike some societies in the area, Kpelle Poro seems not to have primary jurisdiction in cases dealing with land distribution and use, bride price business, distribution of spoils of war, or debt payment. All these go before secular courts composed of village chiefs and elders with appellate rights to the Loi-Kalon and his chiefdom elders. If, however, dissatisfaction is great with any decision in the secular system, and the society is disrupted, a problem may find a final appeal in the Poro elders. This is quite rare. In most, but not all, secular affairs, Poro elders act as advisors to the secular leaders, this is a natural function, considering the significant power the Poro control. A secular leader is living dangerously if he does not have the support of the Poro hierarchy in his chiefdom or village. With their support there is much he can do; without their support he is likely to find himself poisoned. The two forms of customary justice have continued and even thrived despite the upheaval of war. Governments and donors pay scant attention to the interface between statutory and customary law but in Liberia customary law is the primary arena in which citizens look for justice. Reforming only the statutory system would mostly benefit urban elites, who are most likely to avail themselves of that system. A working relationship should be nurtured between the statutory and state-sponsored customary law systems, including by training customary officials and strengthening the appeals process of the customary system by facilitating appeals to the statutory courts. Liberia also has customary law systems that operate outside executive review. The Poro and Sande power associations, commonly referred to as secret societies, initiate males and females into adulthood, resolve community disputes and condemn members who have defied established social norms. Leaders believed to wield magical and spiritual powers secretly hand down harsh justice in the Poro forest; the more visible to the outside world the inner workings of the associations are, the less power they are believed to possess. The state-sponsored and outside-the-state customary law systems often share personnel. For more information on the Kpelle Poro secret society please see pages to of Attachment 6 Gibbs Jr. Information about the initiation rites of the Sande secret society, and prevalence of female genital mutilation FGM among the Bassa of Liberia, including age at which initiation into the Sande secret society and FGM are performed; any state condemnation of the practice and whether state protection is available to women or female children who

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refuse to be subjected to this practice, 18 March, UNHCR website <http://www.unhcr.org>: Especially in patrilineal societies such as the Kpelle, rules ensure that a woman and her children remain the property of the lineage that paid bride-wealth, even if the husband dies. Clitoridectomy and labiadectomy are central features of female initiation. Poison is the usual method of execution for witch-craft, revealing Poro secrets, doing bodily injury, and a trial is not always granted, especially if there is general agreement of wrongdoing. No information was found amongst the sources consulted on the consequences for Kpelle Christian converts who refuse to adhere to traditional practices in Liberia. Kpelle religion is rather inchoate, focused vaguely on God, the ancestors, and forest spirits and more sharply on the secret medicine societies and the masked spirits who operate within those societies. The Kpelle recognize a High God who created the world and then retired. They believe in a variety of lesser spirits or genii, including ancestors, personal totems, water spirits, and spirits in magically powerful masks. Witchcraft and sorcery figure prominently in the belief system. The Kpelle recognize three principal types of shaman medicine person of either sex: The first two types mainly conduct rituals; the third type, and occasionally the second, primarily heal. The Kpelle also utilize diviners who analyze problems for a fee. Sacrifices are made to ancestors and other spirits, often at crossroads. Rituals and ritual knowledge are secret and, in general, associated with the secret medicine societies. Accordingly, most important Kpelle rituals are not accessible to observers. One exception is the coming-out ceremonies following initiatory seclusion. The Kpelle deal with disease and with spirits through magic and medicine, both of which are implied by the word *sale*. Depending on whether a malady is determined to be caused by spiritual *e*. Death is a passing into a spiritual realm that coexists with the material realm. The deceased become ancestors, who seem to become increasingly vague and to move further away from villages and into the bush as their memory becomes less distinct in the minds of their living relatives Erchak, Gerald M. Beliefs in spirits has always been fundamental to Liberian life, worldview, and religious beliefs. Traditional religionists, especially those in the Poro areas of northern and northwestern Liberia, believe in the existence of a variety of spirits: Bush and water spirits and genies are believed to possess humans and to be capable of transferring specialized knowledge or power to them. This consequently has led to the emergence of specialized priests, diviners, physicians, and fortune-tellers who themselves claim to communicate with the spirits. These spirits are also believed to govern the mysterious world that exists outside of human control. Spirits or totems of the associations government the affairs of the snake and leopard societies, which often act as the agents of the Poro.

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### 3: Rhodesian mission in Lisbon - Wikipedia

*Mayhew, L. and Reiss, A. J. Social class and legal services in America. Nader, L. Dispute settlement and community organization: Shia Moslem and Mexican Zapotec. Kaplan, I. Legal change among the Chagga of East Africa.*

Guinea has a population of 12,500,000. The unicameral Guinean National Assembly is the body of the country. The judicial branch is led by the Guinea Supreme Court, the highest, the country is named after the Guinea region. Guinea is a name for the region of Africa that lies along the Gulf of Guinea. It stretches north through the tropical regions and ends at the Sahel. Guinea is a predominantly Islamic country, with Muslims representing 85 percent of the population, Guineas people belong to twenty-four ethnic groups. French, the language of Guinea, is the main language of communication in schools, in government administration, and the media. Guineas economy is dependent on agriculture and mineral production. It is the second largest producer of bauxite, and has rich deposits of diamonds. The country was at the core of the Ebola outbreak, human rights in Guinea remain a controversial issue. In the United States government claimed that torture by security forces, the land that is now Guinea belonged to a series of African empires until France colonized it in the 19th century, and made it part of French West Africa. Guinea declared its independence from France on 2 October 1958, from independence until the presidential election of 1960, Guinea was governed by a number of autocratic rulers. What is now Guinea was on the fringes of the major West African empires, the Ghana Empire is believed to be the earliest of these which grew on trade but contracted and ultimately fell due to the hostile influence of the Almoravids. It was in period that Islam first arrived in the region. The Mali Empire was ruled by Mansa, the most famous being Kankou Moussa, shortly after his reign the Mali Empire began to decline and was ultimately supplanted by its vassal states in the 15th century. The most successful of these was the Songhai Empire, which expanded its power from about 1460 and it continued to prosper until a civil war over succession followed the death of Askia Daoud in 1582. The weakened empire fell to invaders from Morocco at the Battle of Tondibi just three years later, the Moroccans proved unable to rule the kingdom effectively, however, and it split into many small kingdoms. It is bordered by Sierra Leone to its west, Guinea to its north and it covers an area of 245,860 square kilometres and has a population of 12,500,000 people. English is the language and over 20 indigenous languages are spoken. The countrys capital and largest city is Monrovia, forests on the coastline are composed mostly of salt-tolerant mangrove trees, while the more sparsely populated inland has forests opening onto a plateau of drier grasslands. The climate is equatorial, with significant rainfall during the May–October rainy season, Liberia possesses about forty percent of the remaining Upper Guinean rainforest. It was an important producer of rubber in the early 20th century, the Republic of Liberia began as a settlement of the American Colonization Society, who believed African Americans would face better chances for freedom in Africa than in the United States. The country declared its independence on July 26, 1847, the U.S. The African American settlers carried their culture with them to Liberia, Liberia maintained and kept its independence during the European colonial era. Five years of rule by the Peoples Redemption Council and five years of civilian rule by the National Democratic Party of Liberia were followed by the First. These resulted in the deaths and displacement of more than half a million people, a peace agreement in 1996 led to democratic elections in 1997. The Pepper Coast, also known as the Grain Coast, has been inhabited by peoples of Africa at least as far back as the 12th century. Mende-speaking people expanded westward from the Sudan, forcing many smaller ethnic groups southward toward the Atlantic Ocean, the Dei, Bassa, Kru, Gola and Kissi were some of the earliest documented peoples in the area. This influx was compounded by the decline of the Western Sudanic Mali Empire in 1600, additionally, as inland regions underwent desertification, inhabitants moved to the wetter coast. These new inhabitants brought skills such as spinning, cloth weaving, iron smelting, rice and sorghum cultivation. Shortly after the Mane conquered the region, the Vai people of the former Mali Empire immigrated into the Grand Cape Mount County region, the ethnic Kru opposed the influx of Vai, forming an alliance with the Mane to stop further influx of Vai. People along the coast built canoes and traded

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with other West Africans from Cap-Vert to the Gold Coast, Arab traders entered the region from the north, and a long-established slave trade took captives to north and east Africa. Ivory Coast's political capital is Yamoussoukro, and its economic capital and its bordering countries are Guinea and Liberia in the west, Burkina Faso and Mali in the north, and Ghana in the east. Ivory Coast became a protectorate of France in 1893 and was formed into a French colony in 1906 amid the European scramble for Africa. As a result, in 1959, it adopted a new Constitution. Ivory Coast is a republic with an executive power invested in its President. Through the production of coffee and cocoa, the country was a powerhouse in West Africa during the 1950s and 1960s. Ivory Coast went through a crisis in the 1990s, contributing to a period of political and social turmoil. Changing into the 21st-century Ivorian economy is largely market-based and still heavily on agriculture. In total there are around 78 languages spoken in Ivory Coast, popular religions include Islam, Christianity, and various indigenous religions. Originally, Portuguese and French merchant-explorers in the 15th and 16th centuries divided the west coast of Africa, very roughly, there was also a Pepper Coast also known as the Grain Coast, a Gold Coast, and a Slave Coast. Like those, the name Ivory Coast reflected the major trade occurred on that particular stretch of the coast. Traditional African religions

The traditional beliefs and practices of African people include various traditional religions. Generally, these traditions are oral rather than scriptural, include belief in a creator, belief in spirits, veneration of the dead, use of magic. One religious ceremony practiced in Gabon and Cameroon is the Okuyi, when this trance-like state is witnessed and understood, practitioners are privy to a way of contemplating the pure or symbolic embodiment of a particular mindset or frame of reference. This builds skills at separating the feelings elicited by this mindset from their situational manifestations in daily life, such separation and subsequent contemplation of the nature and sources of pure energy or feelings serves to help participants manage and accept them when they arise in mundane contexts. This facilitates better control and transformation of these energies into positive, culturally appropriate behavior, thought, followers of traditional African religions pray to various spirits as well as to their ancestors. These secondary spirits serve as intermediaries between humans and the primary God, most African societies believe in a single Supreme Creator God. Some recognize a dual God and Goddess such as Mawu-Lisa, there are more similarities than differences in all traditional African religions. Often, the supreme God is worshiped through consultation or communion with lesser deities, the deities and spirits are honored through libation, sacrifice. The will of God is sought by the believer also through consultation of oracular deities, in many traditional African religions, there is a belief in a cyclical nature of reality. The living stand between their ancestors and the unborn, Traditional African religions embrace natural phenomena – ebb and tide, waxing and waning moon, rain and drought – and the rhythmic pattern of agriculture. According to Gottlieb and Mbiti, The environment and nature are infused in every aspect of traditional African religions and this is largely because cosmology and beliefs are intricately intertwined with the natural phenomena and environment. All aspects of weather, thunder, lightning, rain, day, moon, sun, stars, natural phenomena are responsible for providing people with their daily needs. For example, in the Serer religion, one of the most sacred stars in the cosmos is called Yoonir the, since Africa is a large continent with many ethnic groups and cultures, there is not one single technique of casting divination. The practice of casting may be done with small objects, such as bones, cowrie shells, stones, strips of leather, some castings are done using sacred divination plates made of wood or performed on the ground. In traditional African societies, many people seek out diviners on a regular basis, there are generally no prohibitions against the practice. Those who divine for a living are also sought for their wisdom as counselors in life, virtue in traditional African religion is often connected with carrying out obligations of the communal aspect of life. Examples include social behaviors such as the respect for parents and elders, raising children appropriately, providing hospitality, and being honest, trustworthy, in some traditional African religions, morality is associated with obedience or disobedience to God regarding the way a person or a community lives.

5. Christianity – Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ, who serves as the focal point for the religion. It is the world's largest religion, with over 2 billion followers. Christian theology is summarized in creeds such

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as the Apostles Creed and his incarnation, earthly ministry, crucifixion, and resurrection are often referred to as the gospel, meaning good news. The term gospel also refers to accounts of Jesus's life and teaching, four of which are Matthew, Mark, Luke, and John. Christianity is an Abrahamic religion that began as a Second Temple Jewish sect in the mid-1st century, following the Age of Discovery, Christianity spread to the Americas, Australasia, sub-Saharan Africa, and the rest of the world through missionary work and colonization. Christianity has played a prominent role in the shaping of Western civilization, throughout its history, Christianity has weathered schisms and theological disputes that have resulted in many distinct churches and denominations. Worldwide, the three largest branches of Christianity are the Catholic Church, the Eastern Orthodox Church, and the denominations of Protestantism. There are many important differences of interpretation and opinion of the Bible, concise doctrinal statements or confessions of religious beliefs are known as creeds. They began as baptismal formulae and were expanded during the Christological controversies of the 4th and 5th centuries to become statements of faith. Many evangelical Protestants reject creeds as definitive statements of faith, even agreeing with some or all of the substance of the creeds. The Baptists have been non-creedal in that they have not sought to establish binding authoritative confessions of faith on one another. Also rejecting creeds are groups with roots in the Restoration Movement, such as the Christian Church, the Evangelical Christian Church in Canada, the Apostles Creed is the most widely accepted statement of the articles of Christian faith. It is also used by Presbyterians, Methodists, and Congregationalists and this particular creed was developed between the 2nd and 9th centuries. Its central doctrines are those of the Trinity and God the Creator, each of the doctrines found in this creed can be traced to statements current in the apostolic period. The creed was used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Most Christians accept the use of creeds, and subscribe to at least one of the mentioned above. The central tenet of Christianity is the belief in Jesus as the Son of God, Christians believe that Jesus, as the Messiah, was anointed by God as savior of humanity, and hold that Jesus coming was the fulfillment of messianic prophecies of the Old Testament. The Christian concept of the Messiah differs significantly from the contemporary Jewish concept, Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin.

6. Islam – Islam is an Abrahamic monotheistic religion which professes that there is only one and incomparable God and that Muhammad is the last messenger of God. It is the world's second-largest religion and the major religion in the world, with over 1.5 billion followers. Islam teaches that God is merciful, all-powerful, and unique, and He has guided mankind through revealed scriptures, natural signs, and a line of prophets sealed by Muhammad. The primary scriptures of Islam are the Quran, viewed by Muslims as the word of God. Muslims believe that Islam is the original, complete and universal version of a faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses. As for the Quran, Muslims consider it to be the unaltered, certain religious rites and customs are observed by the Muslims in their family and social life, while social responsibilities to parents, relatives, and neighbors have also been defined. Besides, the Quran and the sunnah of Muhammad prescribe a comprehensive body of moral guidelines for Muslims to be followed in their personal, social, political, and economic lives. Islam began in the early 7th century. Originating in Mecca, it spread in the Arabian Peninsula. The expansion of the Muslim world involved various caliphates and empires, traders, and missionaries. Most Muslims are of one of two denominations, Sunni or Shia. Converts and immigrant communities are found in almost every part of the world, Islam is a verbal noun originating from the triliteral root s-l-m which forms a large class of words mostly relating to concepts of wholeness, submission, safeness and peace. Muslim, the word for an adherent of Islam, is the active participle of the verb form. The word sometimes has connotations in its various occurrences in the Quran. In some verses, there is stress on the quality of Islam as a state, "Whomsoever God desires to guide." This term has fallen out of use and is said to be offensive because it suggests that a human being rather than God is central to Muslims' religion.

7. Mende people – The Mende people are one of the two largest ethnic groups in Sierra Leone, their neighbours, the Temne people, have roughly the same population. Some of the cities with significant Mende populations include Bo, Kenema, Kailahun. The Mende belong to a group of Mande peoples who live throughout West Africa. The Mende are

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mostly farmers and hunters, during the civil war the Civil Defense Force, a militia group founded by late Dr. Alpha Lavalie, a Mende himself, to fight the rebels along government troops. The forces included five groups drawn from all ethnic groups in the country, Tamaboros, Hunters, Donso, Kapras. Kamajor is a meaning for hunter, they were not only the dominant warring factions but the most fearful among the CDF militias headed by late Deputy Minister of Defense. To date, the Kamajors are honored among the groups of men and women who fought to restore democracy in modern Sierra Leone.

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### 4: KPELLE (GUERZE) PEOPLE: LIBERIA`S LARGEST TRIBE AND A HARDWORKING AND VERY HUM

*The social organization of law. [Donald J Black; Maureen Mileski] settlement among the Kpelle of West Africa / James L. Gibbs, Two forms of dispute settlement.*

Liberia has a kilometre coastline and mountains in the north and east. The country contains vast timber reserves and substantial deposits of iron ore, gold and diamonds. Liberia is the only nation in sub-Saharan Africa that was never a European colony. They were joined by the Kruan people Kru, Kuwaa, Bassa, Krahn and Dei ethnic groups, moving in from the north and east. Around the 15th century, people of the Mande language group including Gio, Mano, Loma, Gbandi, Mende and Kpelle migrated into the region. These communities traded with the Mali and other kingdoms to their north. The Kru especially took up trade with European merchants beginning in the 15th century, initially in minerals and spices, and later with slaves from the interior. By the 18th century, Kru sailors were a common sight on European ships engaged in the slave trade. According to oral tradition, Kru escaped slavery themselves by making a bargain with the Europeans; slaves could be transported across their territory as long as Kru themselves were not enslaved. Therefore Kru wore a tattoo – a vertical line down the centre of their forehead – so they would be identified. Kru received slaves from inland societies and transferred them to Europeans. Some of its founders were abolitionists who viewed a return of former slaves to Africa as the best way to restore the dignity of victimized blacks, while others saw the scheme as a vehicle to rid the United States of free blacks, spread Christianity in Africa, or make money through trade. Beginning in 1820, the first freed slaves arrived in West Africa and eventually established the settlement of Monrovia, named after US President James Monroe. The colonizers looked down on tribal peoples, discriminated against them in hiring and education, and attempted to replace their indigenous beliefs with Protestant Christianity. Many actions of the colonial government served to strengthen and crystallize ethnic self-identification among the repressed tribal peoples. In the colonies united, and Liberia became the first independent nation in black Africa. The new nation faced a variety of problems, including resistance to the government by the local population, a decline in demand for Liberian sugar-cane and coffee exports, and territorial encroachment by the British, French and Germans. Liberia was only able to maintain its independence with support from the US, although Washington did not formally recognize its statehood until 1842 and its borders were not finally defined until 1842. Indigenous rebellions The second half of the 19th century was punctuated by indigenous rebellions against Americo-Liberian domination, including an uprising by Grebo and Kru peoples in 1842. In the Kru revolted again, largely because of a tax imposed by the government, which they viewed as the latest of a series of injustices at the hands of merchants who neglected to pay wages and continually raised the prices of goods sold to local people. In another uprising was unsuccessful, and taxation was imposed. This led to an outmigration of Kru primarily to Monrovia. The indigenous population was not given citizenship until 1847, and were not granted the right to vote until 1847. Non-Americo-Liberian peoples generally received little economic benefit from developments such as agricultural improvement and foreign investments. Through sheer weight of numbers, the indigenous population dominated the armed forces. However, any hint of unrest was severely punished and Americo-Liberians pursued a policy of divide and rule in maintaining control over the army through ethnic stereotyping. The ruling True Whig Party maintained a kind of feudal oligarchy until well into the third quarter of the twentieth century, monopolizing political power and subjugating the largely peasant population with the help of the Liberian Frontier Force LFF, an army of non-Americo-Liberians deployed to collect taxes and forcibly recruit labourers for public works projects. While the settlers along the coast developed an elaborate lifestyle reminiscent of the ante-bellum Southern USA, the original population endured poverty and neglect in the hinterland, and repression and corruption were built into the style of government. Liberia served as a base for Allied forces during World War I. With the automobile boom, Firestone Tire and Rubber established plantations in Liberia in 1914 that quickly gained a reputation for exploitation and forced labour. The regime of President V. Tubman saw the beginning of

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change and economic development, although he maintained an iron grip, and until , only three per cent of Liberians were eligible to vote. Tubman did make an effort to integrate the indigenous Liberian population into the economy and polity. Mandingos were brought into government offices and given commercial contracts. By the s they owned a majority of transportation businesses and worked in commerce. This hastened his undoing, as the country began to experience more frequent labour disputes and political unrest. Liberia served as a strategic base for the United States during the Cold War, but hundreds of millions of dollars in American financial support rewarded the loyalty of elites and brought scant benefit to the average Liberian. Doe was a Krahn "the first non-Americo-Liberian leader" and the change in regime was at first widely greeted with enthusiasm. He promised to liberate the masses from the corrupt and oppressive domination of the few and pledged a more equitable distribution of wealth. However this did not happen. Doe feared for his security and his clutch on power, and increasingly surrounded himself with Krahn kinsmen. Soldiers of the Armed Force of Liberia AFL , with new majority Krahn leadership, proved a law unto themselves, and there were persistent reports of looting, arson, floggings, arbitrary arrests, rape, summary executions and brutality. The economy entered a steep decline despite enhanced American aid to Liberia under the US administration of Ronald Reagan. Doe sought greater legitimacy through a new constitution in , but his government maintained its often arbitrary ruthlessness, and elections were blatantly rigged. The AFL subjected them to remorseless arrest, torture, rape and killings. Doe played Mandingos against these ethnic groups, and after the abortive coup, prominent Mandingos went on television to pledge support for Doe. This caused many groups who hated Doe to intensely mistrust Mandingos. Fighting in Nimba County, an important agricultural centre, caused food shortages across the country. Other groups threatened by the NPFL included those who were mistaken for Krahn, particularly Grebo and Vai, and anyone who had served or cooperated with the Doe government. Mandingos, for the most part traders and business people, were considered by the rebels to have been collaborators. Thousands were killed, property was destroyed, and many fled into exile. By then it was estimated that , had died in the civil war, many of them civilians, and half the population had fled the country or been internally displaced. After the breakdown of a July ceasefire, the UN established an observer mission in Liberia: In the face of the threatened escalation of the war if ECOMOG forces were removed, various attempts were made to build coalitions. Their attempt eventually failed, and the transitional government paved the way for elections. During the campaign, Taylor threatened to plunge the country back into war if he lost. There, the rebels used a campaign of terror to secure alluvial diamond resources for their own gain, and allegedly that of Taylor. All factions committed horrendous atrocities and made heavy use of child soldiers. Ghana refused to make the arrest and Taylor returned to Monrovia. The rebels continued their advance on the capital, and the international community increased pressure on Taylor to step down. Taylor agreed to exile in Nigeria and de facto immunity from prosecution in exchange for leaving office. Upon his departure on 11 August , a transitional government chaired by businessman Gyude Bryant took power. Meanwhile the Special Court for Sierra Leone, victims of the war as well as regional and international human rights organizations continued to demand that Nigeria transfer Taylor for trial at the court in accordance with its obligations under international law. Total population est of 3. For most ethnic groups, figures are taken from Ethnologue numbers stemming from various years: In Liberia there are at least sixteen ethnic groups, each belonging to one of three major language groupings. According to their oral tradition, Kru migrated from the north-east to the coast of West Africa in the sixteenth centuries and became fishermen and sailors. Kru political organization was traditionally decentralised, each subgroup inhabiting a number of autonomous towns. Rural Kru engage in fishing and rice and cassava production but their region, criss-crossed with rivers, has seen little development and many young Kru have migrated to Monrovia. They practice Christianity and indigenous religions. Together with Dei they settled early on in Monrovia and became assimilated into the settler economy as artisans, clerks and domestic servants. The Grebo migrated to Liberia during the sixteenth century. They lacked strong central structures; village ties were primary rather than clan affiliation. They were subject to a twenty-year campaign of subjugation by the Americo-Liberian-dominated government. Dei were

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among the first to come into contact with the settler immigrants, settling in Monrovia early on and becoming assimilated like the Bassa. Kuwaa are a Kruan-speaking people who live in Lofa County. In the past, Liberian government officials have referred to them as Belle, a name that has disparaging connotations.

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### 5: Culture of Liberia - history, people, clothing, women, food, family, social, dress, marriage

*OCLC Number: Notes: Kinship and political power in first century Rome / R. Nisbet -- Political organization among American Indians / R.H. Lowie -- The differing realms of the law / P. Bohannon -- The rule of law versus the order of custom / S. Diamond -- The control of witchcraft in Renaissance Europe / E.P. Currie --Two forms of dispute settlement among the Kpelle of West Africa.*

They are located primarily in an area of central Liberia extending into Guinea. They speak the Kpelle language [2] which belongs to the Mande language family. Despite their yearly heavy rainfalls and rough land, Kpelle survive mostly on their staple crop of rice. Culturally the Kpelle take a functional approach to life; [3] they are organized under several paramount chiefs who serve as mediators for the public, preserve order and settle disputes. Their local economy rests on trade with local tribes. They are arguably the most rural and conservative of the major Liberian peoples. The terrain in the area includes swamps, hills and, in lowland areas, rivers. May through October brings their rainy season with an annual rainfall from to centimeters. The Kpelle territory sees the lowest temperatures dropping to 19 degrees C with the average temp around 36 degree C. It is supplemented by cassava, vegetables, and fruits; cash crops include rice, peanuts, sugarcane, and kola nuts they also enjoy fufu and soup, sometimes the soup is spicy but it depends on the way they want it. Soup may be eaten as an appetizer or in conjunction to the main dish. Traditionally, a Kpelle family consists of a man, his wives and his children. The household has been the usual farming unit, and all the family members participate in daily farming work. Young children learn how to farm and help the older family members with farm activities. In their social structure, leadership was very crucial. Every Kpelle tribe used to have a chief who oversaw their own interests as well as the interests of the society. These chiefs were recognized by the national government. They used to act as mediators between the government and their own tribes. Each town also had its own chief. The chiefs act as liaisons for different groups in the society. Anthropologists such as Caroline Bledsoe have characterized Kpelle social organization as one premised on wealth in people. Kpelle wood made structure Psychological research In intelligence research, the Kpelle people perform differently from Westerners on sorting tasks. While Westerners tend to take a taxonomic approach, the Kpelle take a more functional approach. For example, instead of grouping food and tools into separate categories, a Kpelle participant stated, "The knife goes with the orange because it cuts it" Glick They still maintained their traditional and cultural heritage despite their migration. A handful are still of Kpelle origin in North Sudan. They are mixed with the Nubians of the North Sudan where they remain a large minority. Kpelle are also located in Mali and maintain their heritage. Some Arabs in Mali enslaved the Africans and took women as their concubines, with those descendants being of Kpelle admixture. The Kpelle trade with Lebanese merchants, U.

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### 6: Groups\Organizations | The Black Past: Remembered and Reclaimed

*PORO VALUES AND COURTROOM PROCEDURES* hear cases appealed from lower courts. Disputes may also be settled in non-char-tered courts, those of town chiefs or ward elders.

The Kpelle are patrilineal group of some rice cultivators who live in Central Liberia where there are the largest ethnic group and also in the adjoining Southern regions of Guinea where they are known as Guerze and form a very important ethnic group. The word Kpelle is often used as an adjective to refer to someone as hard working and very humble people in Liberia and Guinea. Because of their hard work, they are major food suppliers of the capital cities. After taking a DNA test in , Oprah discovered that her ancestry dates back to the Kpelle, an African ethnic group that once lived in the country we now call Liberia. Kpelle are often noted in the anthropological literature for their secret Poro and Sande societies, religious-political organizations which initiate almost every boy and girl respectively into their membership. May through October brings their rainy season with an annual rainfall from to centimeters. The Kpelle territory sees the lowest temperatures dropping to 19 degrees C with the average temp around 36 degree C. They share the Poro complex of secret ritual societies with all of these peoples except the Bassa; initiates may even attend certain secret rituals in these other ethnic areas. The Kpelle also trade with the Muslim Vai and Mandingo, who frequently live among them in small numbers, as do some Lebanese merchants and U. An Episcopal-controlled four-year college is located in the middle of Kpelleland. The huge Firestone rubber plantation has been evacuated and left untended owing to the Liberian civil conflict that began in December He has been out of office since the assassination attempt on him on 3 December Settlements The traditional Kpelle house is a round one-room, wattle-and-daub hut with a conical thatched roof; however, this type, although found everywhere, nowadays predominates only in relatively remote, unacculturated villages. More common is the square house with three rooms and an open porch, or a rectangular house with two rooms and a very wide open porch. Zinc roofs are gradually replacing thatch, especially where cash employment is common. Africa, Liberia, Kpelle tribe: Woman is making a fishing net. Villages are often surrounded by considerably smaller farm hamlets; in addition, some families or even individuals live alone, away from a village or hamlet. Farms are located away from villages, sometimes at a considerable distance. Villages are generally several kilometers apart, with farm hamlets, if any, dispersed around each village and uninhabited bush between each village-hamlet cluster. Many Kpelle today live as refugees in Guinea and Monrovia because of the civil war. Kpelle women harvesting rice: The Kpelle language is part of the Mande family of languages of the larger Niger-Congo phylum. Liberian Kpelle, spoken by half of the population, is currently taught in schools in Liberia. Mother nursing baby, Liberia. Mother nursing baby, Kpelle tribe, Liberia. Some migrated to Liberia yet maintained their traditional and cultural heritage. A handful are in Mauritania of west Africa and which makes up most of the Mauritanian people. Kpelle are also still located in western Sudan which is Mali where which a lot are mixed with the kunta bedouins arabs and still maintaining the Bedouin arab heritage. In Liberia the Kpelle formed an empire under the leadership of King Kumba. African Americans were the driving force behind most Liberian institutions for more than years. Fireston released land for planting rubber at Harbel, Liberia, in the s, he created a demand for tappers and led to the first of several Kpelle labor migrations. There was yet another wave of Kpelle labor migration in the s because of the opening of large iron mines in the western part of the country. Urban migration accelerated in the s, leading to the establishment of large Kpelle-speaking communities, especially in Monrovia, the capital city. Oprah Winfrey has Kpelle tribe ancestry. African-American political dominance in Liberia contributed to the formation of political, economic, cultural, and military ties to the United States. The Liberian constitution, justice system, and legislative bodies are based on their United States counterparts. Because of the political and economic stability of the country, many United States companies opened branches in Liberia. Until then, power had been held by the descendants of the freed American slaves. Now that the political strife from several civil wars has cometo an end, Liberians have started to rebuild their infrastructure

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Economy Subsistence. Dry swidden rice is the Kpelle staple and the focus of Kpelle life. The land is communally owned, and to farm it must be given by the clan chief. Often a work co-operative kwa-sli-ku will clear the bush while several Instrumentalists accompany them in their work. After the bush is cleared, it is burned, leaving tree stumps and large fallen logs which prevent soil erosion. The women plant the rice, often in co-operatives kwa-sli-kuu. They accompany planting as well as harvest with appropriate work songs. Cassava manioc is the second-most important staple crop. The Kpelle also grow a variety of other foodstuffs, including yams, potatoes, plantains, greens, peanuts, eggplants, okra, tomatoes, sesame seeds, peppers, onions, oranges, grapefruits, mangoes, bananas, pineapples, and papayas. Hunting and trapping contribute occasional meat to the diet, although fishing contributes a larger proportion of protein source. Gathering is far more important, providing palm wine, palm nuts for palm oil, kola nuts, and many wild fruits, fungi, vegetables, herbs, roots, and greens. West Africa, Liberia, Kpelle tribe. Women fishing with hand nets in shallow stream.. Cash cropping of sugarcane, rubber, cacao, and coffee did not begin until the s. A decreasing few Kpelle spin and weave native cotton into homespun cloth, and a few fairly affluent men distill sugarcane juice into rum, but most Kpelle acquire cash through wage labor on rubber farms and in iron mines. Most Kpelle have no domestic animals; those who do keep goats, sheep, and chickens slaughter them only for religious sacrifice or to honor a high-status visitor. Men clear the bush, and women plant. Men hunt and occasionally fish and gather palm wine, palm nuts, and kola nuts. Women do most of the fishing and gathering. Women weave nets and most baskets, whereas men plait mats, make furniture, weave some types of mat, and, where it is still practiced, weave homespun cloth. A chief, for example, may be somewhat better off than others. He, or if deceased, his descendant, allots land to those who ask, and permission is rarely refused. Kpelle boys Liberia, source: Although monogamy has become more common in the late twentieth century, polygyny remains the preferred marital type. Anthropologist James Gibbs describes six types of union recognized by the Kpelle, ranging from the most prestigious full bride-price paid outright with patrilocal residence to casual liaisons. The Kpelle prefer marriage with bride-price, although bride-service is acceptable as well. Patrilocal postmarital residence is preferred, but neolocality associated with bride-service is quite common for very young couples. At least 20 percent of Kpelle marriages end in divorce, which can be quite complex and protracted. Grounds include infertility and adultery for husbands, and physical abuse and nonsupport for wives. Divorce negotiations involve property, especially when substantial bride-price is involved. Domestic Unit The polygynous family, with each wife and her children having their own hut, is the ideal form, but it is quite rare. It is more likely that all members of a polygynous family live in the same house, with each wife having her own room. Often one wife will live elsewhere, even several kilometers away. Monogamous nuclear and extended families are on the increase. Obligations, debts, personality, and food taboos, among other things, are inherited patrilineally. Women of Kpelle tribe socializing inside hut, young one at right weaving mat, woman at left carrying baby strapped on her back, Liberia, West Africa. At all ages, curiosity is stifled and innovation actively discouraged. Boys are circumcised when they are young. While Poro school used to last up to four years, nowadays it is generally much shorter. Clitoridectomy and labiadectomy are central features of female initiation. For both sexes, initiation is carried out by masked figures. Social Organization Although residence and many activities tend to be built on the patrilineages, associations are more important in Kpelle social organization. The first is the kuu, which is an ad hoc cooperative work group of kin, friends, and neighbors. The two primary kuu types are those that are formed to clear the forest for a rice farm and those that are called together to build a house, but work groups are also created for other purposes. Even more significant are the many secret societies, especially the Poro for men and Sande for women, which pervade many aspects of life. They function as religious, social, political, legal, and educational institutions. Kpelle tribe girl, Kpeiyea, Liberia Political organization Kpelle political organization is centralized although there is no single king or paramount chief, but a series of chiefs of the same level of authority, each of whom is super ordinate over district chiefs and town chiefs. Some political functions are also vested in the tribal fraternity, the Poro, which still functions vigorously. The form of political organization found in the area can thus best be

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termed the polycephalous associational state. The structure of the Kpelle court system parallels that of the political organization. In Liberia the highest court of a tribal authority and the highest tribal court chartered by the Government is that of a paramount chief. Disputes may be settled in these official courts or in unofficial courts, such as those of town chiefs or quarter elders. In addition to this, grievances are settled informally in moots, and sometimes by associational groupings such as church counsels or cooperative work groups Social Control. Beyond enculturation, conformity is achieved largely through social pressure, especially the fear of being accused of witchcraft. The Poro and Sande also keep their members in line, even trying and torturing individuals for serious violations of norms. In secular matters, most cases are adjudicated in informal hearings, often convened by the village chief. Nowadays more serious cases go through the Liberian courts, although traditional ordeals are often employed. The Kpelle engaged in sporadic warfare until the late s. It is a completely ad hoc group, varying greatly in composition from case to case. A Kpelle woman and her daughter take turns pounding palm nuts in this photo taken near Gbarnga, Liberia. The judicial system of the Kpelle is organized in two ways: Everyone involved and close relatives assemble at a house and an elder from the Poro kpfung holder would mediate a discussion about it.

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### 7: Untitled Document

*The Rule of Law course packet James L. Gibbs, Jr. (). "Two Forms of Dispute Settlement among the Kpelle of West Africa," Africa*

Liberia lies on the west coast of Africa. Although the settlers and their descendants, known as Americo-Liberians, defined the boundaries of the nation-state, made English the official language, and dominated the government and economy for almost one hundred fifty years, they have never constituted as much as 5 percent of the population. The remaining people belong to sixteen broadly defined ethnolinguistic groups of the Niger-Congo family. The Mel West Atlantic group consists of the Gola and Kissi, who are believed to be the oldest inhabitants. The Mande group, made up of Mandingo, Vai, Gbandi, Kpelle, Loma, Mende, Gio, and Mano peoples, is believed to have entered the area from the northern savannahs in the fifteenth century. The southern and eastern areas are inhabited by people who speak Kruan Kwa languages; the Bassa, Dei Dey, Grebo, Kru, Belle Kuwaa, Krahn, and Gbee are linguistically related to the peoples of the Niger delta far to the east. All these groups were present in the territory when the American settlers arrived in 1820. Although Liberia has been independent since 1847, making it the oldest republic in Africa, most of its citizens have never felt allegiance to the nation-state. With most government institutions concentrated in coastal cities, many inhabitants of the interior had little sense of being Liberian until the second half of the twentieth century. Liberia lies on the western "bulge" of Africa. About half the country is covered by primary tropical rain forest containing valuable hardwoods. A monsoon climate of alternating wet and dry seasons characterizes the weather. Plateaus and mountain ranges in the northern region are rich in iron ore, gold, and diamonds. The Atlantic coastline of miles kilometers has no natural deep-water harbors and is pounded by heavy surf. The capital, Monrovia, was named for the United States president James Monroe and is situated near the original landing site of the American settlers. The area had been known as the Grain Coast, in reference to the malagueta pepper that was the primary export. Negotiations with the Bassa and Dei to "purchase" land for the settlers apparently were carried out at gunpoint, and the indigenous people probably believed they were entering into a trade agreement with the newcomers rather than giving up ownership of their territory. The rest of the country was acquired through similar "purchases," conquest, and negotiation with British and French colonizers. The population was 2, in 1980. A disastrous civil war from 1989 to 1996 is believed to have cost at least 100,000 lives, and many Liberians live as refugees in neighboring countries and elsewhere in the world. The relative distribution of the population among the sixteen recognized ethnic groups has remained relatively constant. The Kpelle are the largest with 20 percent of the population, followed by the Bassa with 14 percent. All the other groups number less than 10 percent of the total. The official language is English, which is used for instruction in all public and mission schools and in university education. A significant portion of the population is bilingual and often competent in several indigenous languages as well as English. Those in the regions bordering Ivory Coast and Guinea are often conversational in French. The English spoken in most common, informal settings is "Liberian English," a creole form. Liberia Educated people frequently switch between the creole form and the more standard English promoted by schools. The official national symbols, such as the official language, reflect the American origin of the nation-state. Even before the end of the war for American independence, public figures such as Thomas Jefferson were concerned about the status of free people of African descent and their integration into a free society. The ACS used private funds donated by wealthy white contributors to "purchase" land in west Africa and recruit African-American settlers, the first group of whom arrived in 1820. Most of the earliest immigrants had been born free; they were relatively well educated and belonged to an emerging class of free black professionals and businessmen. Although white administrators appointed by the ACS governed the colony in the early years, in 1847 the settlers declared independence and became the first sovereign black republic in Africa. The first settlers were augmented by recently manumitted slaves from the United States and "recaptured Africans" or "Congos" taken from

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smugglers after the slave trade was abolished in . Over time, these disparate groups merged to become Americo-Liberians. The early history of the republic was characterized by struggles between political parties representing "mulattoes" lighter-skinned, upper-class businessmen or "merchant princes" and "true blacks" poorer ex-slaves and recaptives. In , the True Whig Party TWP , identified with the "blacks" and with agricultural rather than trading interests, came to power. The TWP remained dominant for almost a hundred years, making Liberia essentially a one-party state. It also created links with indigenous elites in the interior, and membership in the TWP was synonymous with national identity for most of the twentieth century. The lack of racial difference between the colonized and the colonizers allowed individuals to "pass" into the Americo-Liberian group. Institutions such as adoption, wardship, informal polygyny, and apprenticeship brought many indigenous children into settler homes. Within a generation, they had entered the Americo-Liberian group and forgotten their "tribal" origins. Another recognizable social group, the so-called civilized natives, consisted of those who had been educated and Christianized in mission schools while maintaining their indigenous identity. This group was often a vocal source of criticism of the settler elite. In the northwestern section, Mande-speaking groups formed multiethnic chiefdoms and confederacies that coordinated trade and warfare, especially during the period of the slave trade. Although there were no precolonial states, the northwestern peoples were united in two panethnic secret societies: Poro for men and Sande for women. The linked "chapter" structure of Poro and Sande lodges could in theory mobilize the entire population under the authority of elders. South and east of the Saint John River, Kwaspeaking peoples who migrated from the east lived in smaller, less stratified communities. As the Americo-Liberians attempted to extend their control from the coast to the interior, they created administrative units that were thought to be coterminous with existing "tribes. After the military coup of , however, a new tribalism or politically strategic ethnicity began to emerge. Samuel Kanyon Doe, the leader of the military government and a Krahn from Grand Gedeh county, systematically filled the elite military units and government positions with members of his ethnolinguistic group. As opposition to his autocratic and repressive regime grew during the s, it took the form of ethnically identified armed factions that attacked civilians on the basis of their presumed tribal affiliation. Western journalists attributed the violence to "ancient tribal hatreds" even though these ethnically identified groups had emerged only in the previous ten years. Urbanism, Architecture, and the Use of Space Before the civil war of "â€", Liberia was predominantly rural, with the majority of the population involved in subsistence agriculture; small-scale market production of cash crops such as rubber, sugar, palm oil, and citrus fruits; or producing primary products for export iron ore, rubber, and tropical hardwoods. Monrovia had a population of about two hundred thousand, and other coastal cities had less than one hundred thousand. Areas of resource exploitation operated by foreign-owned concessions were the primary population centers in the interior. During the war, the population of Monrovia swelled to over three hundred thousand as refugees attempted to escape from the fighting in the interior. While rural communities still contain examples of traditional round huts with thatched conical roofs, most newer houses have a rectangular floor plan and are roofed with sheets of corrugated zinc or tin. Wattle and daub construction, in which a lattice of sticks is packed with mud and covered with clay or cement, is the most common building method regardless of the shape of the structure, but many people aspire to a house built of cement cinder blocks and may spend years acquiring the blocks. Rural communities have a "palaver hut," an open-sided roofed structure that functions as a town hall for public discussions and the hearing of court cases. In the cities, especially Monrovia, imposing public buildings from the prewar period were built mostly in the post-World War II International Style, including the Executive Mansion, which became an armed fortress during the civil war. Houses from the nineteenth century are similar to antebellum architecture of the American South, with verandas and classical columns. The civil war reduced many buildings to ruins and left others occupied by homeless refugees. Food and Economy Food in Daily Life. The primary staple is rice. This complex carbohydrate forms the centerpiece of the meal, and savory sauces provide flavor. Meat or fish is used as a garnish or ingredient in the sauce rather than being the focus of the meal. In rural areas, people begin the day with a small meal of leftover rice

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or boiled cassava dipped in the sauce from the day before. Depending on the time of year and the work schedule, the main meal may be served at midday or in the evening. Snacks of mangoes, bananas, sugarcane, coconut, fried plantain or cassava, and citrus fruits may be consumed throughout the day. In the countryside, rice is produced by a system of rain-fed swidden slash and burn horticulture. Men clear an area of the forest and burn the dried brush, and women and children do most of the planting, weeding, and harvesting. Rice is used ceremonially to make offerings to ancestors and the recently dead and is offered to social superiors when one is asking for favors or initiating a patron-client relationship. Use rights to land are acquired A wall painting on a house near Robertsport depicts the motif of a mask dance of the Kru people. Because tropical soils are fragile, fields must be moved every year and, once harvested, allowed to rest for seven to twelve years. This system requires a large amount of available land and a low population density. Some areas have been overfarmed, with resulting damage to the tropical forest ecosystem, but the greatest constraint on agriculture is a shortage of labor. This system is capable of providing for family subsistence but not of producing a large surplus for sale. Urban areas have depended on imported rice, mostly from the United States. Locally produced vegetables, including eggplant, peppers, pumpkins, and greens, are sold in outdoor markets. It is a sign of Western sophistication and wealth to be able to afford imported processed foods such as corn flakes, canned goods, and snack foods. During the civil war, agricultural production was almost completely disrupted and the entire population was dependent on donations of food. The prewar economy was heavily dependent on a few primary products or raw materials. In , 75 percent of the value of exports came from iron ore alone; iron ore and rubber together amounted to over 80 percent. This dependence on a few income earners left the country vulnerable to the worldwide economic recession of the s. There was almost no growth in the annual value of the economy between and , and many workers in the mining industry lost their jobs. This economic crisis was one of the factors that led to the military coup of Social Stratification Classes and Castes. There is a status division between the minority claiming descent from the American settlers and the indigenous majority. The settler group contains people at all class levels, from rich to poor, who continue to maintain a sense of prestige and entitlement. In the indigenous community, a distinction between "civilized" and "native" people emerged early in the nineteenth century as a result of mission education and labor migration along the coast. Civilized "kwi" status implies facility with English, a nominal allegiance to Christianity, a degree of literacy, and involvement with the cash rather than the subsistence sector. Although kwi people maintain their ethnic identities as Grebo, Kru, Vai, or Kpelle, an undeniable prestige difference separates them from their native neighbors and kin. Symbols of Social Stratification. Civilized people, especially women, are distinguished by Western-style clothing and household furnishings. The association is so strong that native women are also known as "lappa women," a reference to the two pieces of cloth lappas that constitute native female dress. The constitution of was patterned on the American constitution and provided for a separation of powers among the executive, legislative, and judicial branches. The legislature is bicameral with an upper house based on equal representation of the thirteen counties with two senators each and a lower house based on population.

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### 8: Kpelle people | Revolvry

Gibbs, James L. *The Kpelle Moot: A Therapeutic Model for the Informal Settlement of Disputes*. *Africa* 33 (1): 1 *West Africa, Global Environmental*.

The Federation of Rhodesia and Nyasaland – Having been governed and developed by the British South Africa Company since the s, Southern Rhodesia became a self-governing colony within the British Empire in , when it was granted responsible government by Whitehall. The Southern Rhodesian capital, Salisbury , was henceforth empowered to run its own affairs in almost all matters, including defence. Believing full dominion status to be effectively symbolic and "there for the asking", [8] Prime Minister Godfrey Huggins in office from to regarded independence as a non-issue. Salisbury doubled as Federal capital. The United States promptly followed suit. Salisbury continued using the shortened name anyway. According to his memoirs, he worked to prevent a "mad rush into one man, one vote with all the resultant corruption, nepotism, chaos and economic disaster which we had witnessed in all the countries around us. Britain opposed communist encroachment into southern Africa, but knew it would become an international pariah if it publicly opposed general consensus at the UN, which roundly condemned colonialism in all forms and supported communist-backed insurgencies across the region, regarding them as racial liberation movements. It therefore attempted an awkward balancing act whereby it would appear to oppose Portugal without meaningfully doing so. British politicians deferred to Nyerere on almost every proposal they made regarding Rhodesia during the s and s. A British government memorandum described the trio as "a defiant and mutually sustaining bloc". Nogueira categorically denied anything of the sort. Among other things, the Rhodesians intended to make up the shortfalls in military equipment caused by the undeclared Anglo-American arms embargo. Reedman, the former minister for immigration and tourism, was also a retired officer of the British Royal Air Force where he had been involved in bomber research , and an experienced engineer and businessman: In the meantime Campbell, whose retirement was due, was relieved by the Rhodesian government on 10 June. Whitehall still took no action. Wilson and his Secretary of State for Commonwealth Relations, Arthur Bottomley , were occupied at Chequers , the official country residence of the British Prime Minister, where they were entertaining the Commonwealth heads of state. Bottomley remained unaware of this progress until a call from his office on 25 June, whereupon he still did nothing. Independence talks between Britain and Rhodesia continued for a fortnight without major reference to the Reedman appointment, with Britain more concerned with discussing a possible Rhodesian unilateral declaration of independence UDI. While making clear his disdain, the Prime Minister pledged to go on with negotiations, saying that he did not believe Britain truly endorsed its professed line. Britain would interminably stonewall the Rhodesian Prime Minister, maintaining the facade of continued negotiation by very occasionally repeating their stance, in the hope that either Smith would back down, or his Cabinet would eventually lose faith in his negotiating prowess and replace him with somebody more malleable. Brockway then asked how Rhodesia had attained its independent office in Pretoria; surely, he said, this provided "a precedent which was rather dangerous? Johnston was given permission to cave if the Rhodesian Prime Minister insisted on meeting with Bottomley, but this did not prove necessary: The British delegation arrived in Salisbury four days later. As Portugal had indicated its willingness to accept a Rhodesian diplomat, Dupont said, the Rhodesian government was acting perfectly within its rights. Dupont then spoke again, rejecting the idea that the Rhodesian mission should be a mere subsidiary consulate of the British Embassy. Hughes replied firmly that the despatch did not give the Rhodesians free rein over external matters, and warned them to be more flexible if they intended to find common ground. Just before Hughes departed, Dupont released a statement saying that Reedman would take office in Lisbon on 1 August, and would be "warmly welcomed" by the Portuguese government. Hughes decried this in a brief telephone call to Smith, but could do little more before leaving Rhodesia that evening. He said that although he thought Whitehall was keen to resolve the independence issue, he did not believe their line had changed. He declared

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that he and the RF would not change their stance in any way. He ruled out the use of military force in the event of a Rhodesian UDI, and pledged to instead end such a rebellion through economic sanctions. In his memoirs, Smith describes the mood in forthright terms, accusing Britain of "resorting to politics of convenience and appeasement". Lisbon, however, remained the immediate bone of contention, and on this issue the Rhodesians became yet more determined not to give an inch. Smith organised a meeting with Johnston, starting at A long argument ensued, with neither man willing to budge. Smith said that he had always tried to be flexible and civil, but that he and his government felt they had to make a stand. By making clear to Lisbon the exact nature of their proposed representative, and informing Britain of their intent, Smith said the Rhodesians had filled every legal obligation. The conversation continued in this manner for some time afterwards. Smith proposed that the relevant documents be examined jointly by two judges, one British and one Rhodesian, but Johnston refused this. The meeting ended without agreement. While most reporters believed that Whitehall would take a strong line, few could see any way it could actually stop Reedman from taking office. Back in London three days later, he reaffirmed his previous stance regarding Lisbon, saying that he would be pleased to have a Rhodesian on the staff of the British Embassy there, but would allow no more. In the same interview, he expressed the belief that Wilson had averted a Rhodesian UDI in October the previous year by warning Salisbury of the economic consequences. He urged Britain to return to the bargaining table quickly. He repeated the claim he had made in the meeting with Smith on 18 August, saying once more that the Federal government had not made appointments off its own bat. Here Hughes proposed hauling Portugal over the coals, insisting that the Lisbon mission represented "creeping independence" for Rhodesia, and therefore had to be stopped. In the Azores archipelago, Portugal provided NATO with a strategically key air base, which was unprotected by treaty; given the inclination, Lisbon might close it. The only open course therefore had to be to take a firmer line with Portugal. Two days later, on 7 September, Wilson discussed the matter with Hughes and Stewart, and agreed with their conclusions, telling them to proceed. He was willing to visit Rhodesia personally, but could not come until October because he had to be in Blackpool to attend the Labour Party Conference , due to commence on 26 September. Finally, he threatened to evict the Rhodesian envoys from Washington, Bonn and Tokyo if Rhodesia did not desist. Smith was yet again unmoved. He had repeatedly offered to respect the judgement of an impartial arbitration team, he reminded Johnston, but the British had shot this idea down each time. He therefore felt compelled to follow the advice given by his own legal team, which was that the appointment was legitimate. Smith was again resolute: He promised to drop the matter if such a panel ruled against him, but to no avail. Dupont confirmed it that afternoon, telling the Rhodesian Legislative Assembly that the mission had been accepted by Portugal. On 8 September, Nogueira said the Portuguese were accepting Reedman as a Rhodesian representative, but were not defining his status as they wished to remain neutral in what they regarded as an exclusively Anglo-Rhodesian problem. So far as he could see, Nogueira said, Portugal had done no harm to British interests. Stewart firmly told Nogueira that Britain expected Portugal to make a statement within 24 hours saying that it would not deal with Reedman while he remained off the British Embassy staff. Nogueira replied that his government was not going to accord official diplomatic recognition to Reedman, and that Dupont understood this. Unmoved, Nogueira said this surprised him; if the British were so keen to have Reedman on the staff at their embassy, he answered, that was down to them. Portugal was totally neutral in the affair, he insisted. Rhodesia had simply asked to have Reedman head a representative office in Lisbon, and he would not present a letter of accreditation. Da Cunha refused, saying this would only irritate his compatriots "because of the neglect by their allies of their interests in the past". Whitehall was pleased with the pro-British sentiment displayed therein, [70] while Lisbon remained unmoved. Nobody from the British Embassy was present. The envoy would not present credentials , Dupont explained, as he was representing the Rhodesian government, and not its head of state , Queen Elizabeth II. He said that the letter of accreditation would confer on Reedman the title of "Accredited Diplomatic Representative", and that Reedman would thereafter head the "Rhodesian Diplomatic Mission" in Lisbon, which would operate on the same level as the Rhodesian office in

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Pretoria. So far as he was concerned, he said, the Rhodesian government had achieved its objective of attaining an independent diplomatic representative in Portugal, and had not exceeded its mandate in any way while doing so.

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### 9: French West Indies | Revolv

*(Among the Kpelle and many other nontechnological groups, display of a good memory for use in discussions is often considered an important component of intelligence, Dube, ) This usage is quite consistent with Binet's analysis; it is those activities that differentiate among people in terms of the way they manipulate information that the.*

The Illusion of Culture-free Intelligence Testing For almost as long as there have been IQ tests, there have been psychologists who believe that it is possible to construct "culture free" tests Jensen, The desire for such tests springs directly out of the purposes for which tests of general intellectual ability were constructed in the first place: Our society, founded upon the principle that all people are created equal, has never lived easily with the recognition of enormous de facto social inequality. We need a rationale for such inequality and our traditions strongly bias us to seek the causes of inequality in properties of the individual, not society. What would be more ideal than a psychological test that could measure intellectual potential independently of the specific experience provided by sociocultural and economic circumstance? Such a test would provide an excellent tool for insuring that unfortunate social circumstances would not prevent the identification of intellectual potential. In this chapter, I will argue that the notion of culture-free intelligence is a contradiction in terms. I begin by reviewing the historical background of efforts to understand the relation between culture and thought that formed the scholarly background against which IQ testing came into being. After summarizing briefly the strategy developed by the pioneers of IQ testing, I will present a "thought experiment" to help clarify the issues and some empirical evidence from research which has sought to approximate the conditions of the thought experiment. I close by offering some comments on how to think about culture and IQ testing given the impossibility of a culture-free test of intellectual ability. Beliefs About Culture and Cognitive Ability in the 19th Century The several decades just proceeding this century provide a useful starting point from which to trace theories of culture and cognitive development, because it was during this period that both anthropology and psychology, the disciplines assigned the roles of studying culture and cognition, took shape as disciplines. Until this time there was no distinctive body of methods for the study of the "humane sciences," nor had scholars with different theories been institutionally divided into separate disciplines, each with its own methods of studying human nature. Obvious differences in technological achievement between peoples living in different parts of the world were common knowledge among European scholars. Their theorizing about sources of these differences had produced rather general acceptance of the notion that it is possible to study the history of humanity by a study of contemporary peoples at different "levels of progress. Tylor, summarized in which he called a "mythic fashion" the general course of culture that most of his fellow scholars would have adhered to: We may fancy ourselves looking on Civilization, as in personal figure she traverses the world; we see her lingering or resting by the way, and often deviating into paths that bring her toiling back to where she had passed by long ago; but direct or devious, her path lies forward, and if now and then she tries a few backward steps, her walk soon falls into a helpless stumbling. It is not according to her nature, her feet were not made to plant uncertain steps behind her, for both in her forward view and in her onward gait she is of truly human type. He even adopted the notion of a "mental culture," which he expected to be high or low depending upon the other conditions of culture with which it was associated. He argued that the circumstances under which the earliest human beings lived provided only a limited number and variety of experiences. In this case, as he put it, "the power of representation is limited to reproduction of the experience" in the mind. Next we can imagine that life consists of two experiences, thus allowing at least elementary comparison. Three experiences add to the elementary comparisons, and elementary generalizations that we make on the basis on our limited three experiences. We can keep adding experience to our hypothetical culture until we arrive at the rich variety of experiences that characterizes our lives. Since cultures provide experience, and some cultures Spencer claimed provide a greater diversity of experience than others, a neat bond between cultural progress and mental progress is cemented. One set of

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disagreements arose when researchers started to examine more closely the data used to support conclusions about relations between cultures, especially claims for historical or evolutionary sequences. A different set of disagreements arose around conflicting claims about mental processes. The main criteria he used for judging the stage of a culture were the sophistication of industrial arts including manufacturing techniques for metal tools, agricultural practices and "the extent of scientific knowledge, the definitions of moral principles, the conditions of religious belief and ceremony, the degree of social and political organization, and so forth. On the basis of his own ethnographic work, Boas concluded that a great deal of the evidence apparently supportive of evolutionary schemes was so deeply flawed that no clear conclusions ranking one culture above another could be accepted. In his description of the natives of the west coast of Vancouver Island, Sproat says, "The native mind, to an educated man, seems generally to be asleep On his attention being fully aroused, he often shows much quickness in reply and ingenuity in argument. But a short conversation wearies him, particularly if questions are asked that require efforts of thought or memory on his part. The mind of the savage then appears to rock to and fro out of mere weakness. But Boas produces an anecdote of his own. I happen to know through personal contact the tribes mentioned by Sproat. The questions put by the traveller seem mostly trifling to the Indian, and he naturally soon tires of a conversation carried on in a foreign language, and one in which he finds nothing to interest him. As a matter of fact, the interest of these natives can easily be raised to a high pitch, and I have often been the one who was wearied out first. Neither does the management of their intricate system of exchange prove mental inertness in matters which concern them. Without mnemonic aids to speak of, they plan the systematic distribution of their property in such a manner as to increase their wealth and social position. These plans require great foresight and constant application. Cultures cannot be ranked using evolutionary age as a basis for comparison, and "mind" cannot be seen as rank in developmental age. Boas also demonstrates the total hopelessness of deducing cultural differences from any differences, real or imagined, in genetic makeup. Finally, and very importantly, Boas was a leader in a subtle, but essential change in anthropological thinking about the concept of culture itself. Educated in Germany, Boas had begun his career imbued with the romantic concept of "Kultur," the expression of the highest attainments of human experience, as expressed in the arts, music, literature, and science. This is the conception of culture that allowed Tylor to talk about "the conditions of culture among various societies. It was a singular noun: By the same route that led him to deny the basis for ranking cultures in terms of a hypothetical, evolutionary sequence, Boas arrived at the idea that different societies create different "designs for living," each representing a uniquely adapted fit between their past and their present circumstances in the world. This point of view is central to contemporary anthropology, and it clearly has to be taken into account if we want to rank the intellectual achievements levels of mental development of people growing up with different cultural experiences. Enter Psychology The birth of psychology is usually dated back to , when Wilhelm Wundt officially opened an experimental laboratory in Leipzig. The exact date is not important, because several laboratories opened almost simultaneously in different industrialized countries. But the reasons for these laboratory openings are important for understanding the problems of understanding the relation between culture and intelligence. Boas earned the enmity of anthropologists who believed his criticisms of their general theories unjust; they sought to rescue the more general theories, criticizing Boas and his students for "historical particularism" Harris, Psychologists were people who took up the other half of the equation, the problem of specifying mental mechanisms. The major difficulty facing psychologists was to devise methods for specifying pretty exactly what happens when an individual when some sort of "thinking" is going on. Competing claims were evaluated by constructing settings to control as exactly as possible the kinds of events a person experienced and to record the kinds of responses these experiences evoked. Since the presumed processes were not observable they were, as we say, "psychological" , psychologists spent a great deal of time and ingenuity devising ways to pin down what these nonobservable processes might be. The rapidly growing ability to control electricity and to build precision machinery was exploited to the fullest; the early psychology laboratories were marvels of inventions. Their instruments allowed psychologists to present

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people carefully controlled lights and tones for carefully controlled intervals and to measure precisely the time it took to respond. In their search for ways to make mind observable, they used electrophysiological devices to record internal, organic functioning. The discipline of "psychophysics" advanced appreciably in its quest to relate psychological phenomena of an elementary order discriminating tones, judging hues. There were even hopes of uncovering a "cognitive algebra" by carefully comparing reaction times to stimuli of various complexities arranged to reveal steps in the thought process. The activities of psychologists and anthropologists soon contrasted very dramatically. Psychologist brought people into the laboratory where behavior could be constrained, events controlled, and mind made visible. Whereas the anthropologists continued to concentrate on gathering data that would permit them firm statements about historical relations between cultures, scholars who came to identify themselves as psychologists concentrated on resolving arguments about thinking such as those illustrated in the passage quoted by Boas. Just as anthropology evolved careful field techniques to disambiguate competing claims about "culture," psychologists developed the laboratory experiment as a way to test competing claims about "mind. The overall task remained the same for everyone: Enter Testing Despite an increasing gulf between scholars who called themselves psychologists and those who called themselves anthropologists, it was not long before those two areas of inquiry were brought together again. At the end of the nineteenth century, Francis Galton, in England, set out to test hypotheses about mental differences among people, using the newly devised psychological techniques. His concern was not differences between people growing up in different cultures. Rather, he studied people growing up in different families. Significantly, his tests were theoretically motivated; he believed that speed of mental processing was central to intelligence so he created tests to measure the rapid processing of elementary signals. Galton succeeded in finding differences among Englishmen on such tests as simple reaction time to a pure tone, but he did not succeed in relating these "psychological test" differences to human characteristics of greater interest to him such as scientific excellence or musical ability. However, in creating an early precursor of existing IQ tests, Galton did begin the development of the statistical techniques that would be necessary to show how test differences correlate with interesting behavioral differences. Galton did all of his work in England, but other Englishmen, including W. Rivers, traveled to the Torres Strait northeast of Australia, to see if psychological tests could be used to settle disputes over cultural differences in cognition. Rivers was in some senses an antique. He was both anthropologist and psychologist, which meant that he considered both the evidence of his tests and evidence provided by observation of the people he went to study when he made statements about culture and thought. But there were no impressive differences between the natives of the Torres Strait and Englishmen. It would appear on the basis of this evidence that there are no cultural differences in thinking, at least no differences consistent with the pattern proposed by Tylor, Spencer, and others. However, it could be and was argued, that the important ways in which cultural differences cause mental differences were not even tested by Rivers and his associates. After all, Galton had found no relation between responses to his psychological tests and other presumed indicators of intelligence. Why would anyone, then, expect cultural differences in elementary sensory abilities since these depended on a physiological mechanisms common to all people? What seemed necessary were tests of higher psychological processes that could be used to compare people from different cultures or different people in the same culture. This distinction between elementary and higher processes pinpoints a weakness in the basic foundations of experimental psychology, a weakness acknowledged by Wundt, its founder. It is impossible, Wundt believed, to study higher psychological functions in experiments because such functions always depend on prior, culturally organized, experience that differs from one individual and society to another, and these differences undermine the purity of the experiment. Wundt believed that scientists should use ethnological evidence and folklore if they want to discover the properties of the mind that get constructed on the basis of the elementary processes that he studied in the laboratory. Psychology had been founded on the principle that carefully controlled environments are required to make legitimate statements about how the mind works. But a great many of the questions about how the mind works that interested psychologists and anthropologists alike

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clearly refer to "higher" psychological processes such as logical reasoning and inference. When Wundt gave up on the idea that such processes could be studied in the laboratory, he was, it seemed, robbing psychology of most of its interesting subject matter. For psychologists, the inability to study higher psychological processes in the laboratory meant that they could not be studied at all. Early in this century, Alfred Binet was asked to deal with a practical, social problem. With the growth of public education in France, there was a growing problem of school failure, or at least severe school under achievement. It seemed not only that some children learned more slowly than others, but that some children, who otherwise appeared perfectly normal, did not seem to benefit much from instruction at all. Binet and his colleagues were asked to see if they could find a way to identify slow-learning children at an early stage in their education. If such identification were possible, special education could be provided them, and the remaining children could be more efficiently taught. The subsequent history of IQ testing has been described too frequently to bear repetition here, but a sketch of the basic strategy of research is necessary as background to understand just how deeply IQ tests are embedded in cultural experience. To begin with, early test makers had to decide what to test for. The decision seemed straightforward. They observed classrooms, looked at textbooks, talked to teachers, and used their intuitions to arrive at some idea of the many different kinds of knowledge and skills that children are eventually expected to master in school. What Binet and his colleagues found was not easy to describe briefly, as anyone who has looked into a classroom can quickly testify and all of us have done so, or we would not be reading these words.

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