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Mind Control in the Post-Colonial State: The Impact of Foreign Direct Investment in tertiary education in Senegal and Jamaica

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**Mind Control in the Post-Colonial State:
The Impact of Foreign Direct Investment in tertiary education in
Senegal and Jamaica**

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Dakar, Senegal

Fall 2018

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Lastly, to a profound woman who has taught me love by loving me unconditionally.

Introduction

Foreign Direct Investment (FDI) is almost generally understood as a key component in economic development for Middle Income and Low-Income countries. In their working paper entitled: *“How does Foreign Direct Investment Promote Economic Growth? Exploring the Effects of Financial Markets on Linkages”* Laura Alfaro, Areendam Chandab, Sebnem Kalemli-Ozcan, Selin Sayek all write that benefits of FDI include “the introduction of new processes to the domestic market, learning-by observing, networks, training of the labor force, and other spillovers and externalities” Researchers Mazhar Mughal and Natalia Vechiu in their work entitled: *“Does FDI promote higher education? Evidence from developing countries”* also support this claim by adding that FDI has also been linked to improvements in human capital across numerous middle-income and low-income countries. As FDI continues to influence the economic structure of host nations it is logical to inquire on the host country’s population’s behavioral response to FDI’s growing control of host countries’ economies.

Individuals in a society respond to the economic stimulants of their state. As the global labor markets change, so do the standards that make an individual competitive. Richard Fry, Ruth Igielnik, and Eileen Patten quantify this change in the labor market by comparing the average levels of education millennials attain versus the levels of education attained by previous generations in their article entitled: *“How Millennials today compare with their grandparents 50 years ago”*. In low-income and middle-income economies, FDI has been repeatedly supported as critical to economic progress. Therefore, political leaders of low and middle income economies struggle to implement the right economic strategies to transform their countries into attractive spaces to entice foreign investors. Individuals in these populations will do the necessary tasks to attain the skills they believe will make them more valuable in their country’s workforce. The

factors that determine the value of these skills in middle income and low-income countries are heavily influenced by the type, structure, and targeted sector of FDI in these countries. Mughal and Vechiu cite horizontal and vertical FDI as the two main types of FDI in their article. Vertical FDI specializes in cheap low-qualified labor, thus, eliminating the need for higher education, while horizontal FDI increases human capital by pursuing increased market shares through competition among local enterprises. In this way, institutions of higher learning, responsible for the distribution of the skills that are valuable and relevant to that state's economic atmosphere, must respond to the growing demand of valuable skills. These institutions in tertiary education are thus deeply impacted by the changes in local economy instigated by FDI as they are faced with preparing their students with relevant skills for the workforce.

Due to the FDI's influence in both the higher education and economic environments of their host countries, it is important to explore how tertiary education has evolved in middle income and low-income societies under FDI's influence. The exaggerated emphasis placed on FDI's positive impact on economic development creates a prejudice toward certain schools of academic thought. Within institutions of higher learning, certain fields of study are supported by government and private sector efforts to transform student minds to become conducive spaces for FDI.

The 17th to the 19th century, for today's developing world was a period of direct colonization by European and North American countries. The epistemic goal of colonial powers was to extract materials and natural resources from colonies for the profit of the colonizing nation. This extraction could not be achieved solely with European and American effort, thus, colonizing nations also influenced systems of education in their colonies to train and orient

natives and slaves to facilitate in their exploitative agendas much like the private sector's involvement in higher education in the global north.

Similarly, global pressures to privatize the public sector from organizations like the IMF or the World Bank orients low-income and middle-income economies to the business of economic and social development through FDI. Thus, the success of the FDI becomes synonymous with the success of the host country itself in the hopes that increased revenue for private business will benefit the general population. FDI's exercise their influence through a variety of channels to create the environment necessary for the exploitation of the host country. This can include directly influencing the scope of academia and access to academic opportunities in institutions of higher learning to train populations in relevant skillsets which ultimately increases their profits. In this fashion, FDI's can efficiently erase the schools of thought that do not augment profits in these host countries.

Homogenization of academic thought, economy, and culture is not only unsustainable but encourages host-country dependence on FDI and consequentially, replicates the traditional relationship between colonized and colonizing nations of the 17th-20th centuries. Ultimately, the question addressing FDI's impact on tertiary education is only a small part of a larger more looming problem: the homogenization of the cultures and economies of countries. Many economists agree that diversification of economy is extremely important to the overall health of a country. (SOURCE NEEDED) For example, many of the nations in the Middle East that produce oil face extreme inequality which results in violent manifestations to redistribute the wealth and resources attained from the crude oil industry (SOURCE). Diversification allows a country to maintain the health of its economy even if there is a major economic shift in one sector of the global economy. However, the current economic and social strategies of the global south do the

opposite by allowing industry monopolization. Secondly, the cultural homogenization that can occur due to the influence of FDI can lead to the death of many of the globe's cultural practices, beliefs, sacred spaces, and even languages. The most obvious and gruesome example of this is the colonizing countries destruction of indigenous languages. The French and English mandated the spread of their respective languages. Not only did these countries see their language as superior to the indigenous languages, the natives' mastery of languages like English, French, German, etc. proved useful for the colonizers to collaborate with natives to more efficiently exploit and extract the resources from colonized countries.

Research Question

Successful institutions of higher learning are critical to the overall economic and social health of any state. They reveal not only the current health of a society, but also the future of the society by providing a space for innovations across all fields of study. Therein lies the delicate balance that characterizes the university's role in a society. Students enroll in these institutions to attain skills that will allow them to compete and contribute to their present society while also preparing themselves for the changes they anticipate in their country's future economic and political climates. Therefore, if FDI influences the economic structures of a nation it is logical to conclude two things: First, students in universities are preparing themselves and their minds to compete in present FDI dominated economy. Second, that future thought and innovations that originate from the university will be FDI-centric. This paper addresses the following questions: Does FDI impact tertiary education? How do the Senegalese and Jamaican publics respond to the presence of FDI in institutions of tertiary education? These questions will present a new perspective into how the often-exploitative euro-centric and US-centric agendas implemented through FDI control the intellectual capacities of generations of Senegalese and Jamaican nationals. Through

my qualitative analysis of these questions I hope to accomplish two goals: First, to target the misleading dominant narrative of the “postcolonial”. Second, to illuminate the dangers that can occur when the institutions that are responsible for creating leaders are no longer intellectually sovereign entities, but instead reflect the agendas of multinational enterprises.

Since the end of 17th to 20th century colonization, Senegal and Jamaica have been victims of the rhetoric of development. The economic, social, and political progress of these nations have always been overshadowed by their categorization as “developing countries”. Yet, this development rhetoric fails to acknowledge not only the wounds of colonization but the more modern manifestations of continued exploitation of these countries often by the same countries that “emancipated” their colonies. Senegal and Jamaica for example, are both dominated by large percentages of young adults, in both cases a large majority of the populations are individuals under the age of 25. Therefore, excellent pedagogy in institutions of higher learning in both countries is critical to these young adults’ success and ultimately, the success of these countries. Yet with the increased private influence in tertiary education in Jamaica and Senegal, these young adults can anticipate being educated to effectively advance the exploitative agendas for the FDIs that control their countries’ economies if the intellectual integrity of these institutions is not safeguarded and protected from the influence of FDI.

Methodology

Like most economic phenomena, FDI is almost always studied using solely quantitative research methods. Therefore, reports on the impact of FDI on host countries are recorded using quantitative units of measurement i.e. GDP, GNP, employment rates, etc. These reports provide a macro-level summation of development state-wide. However, these numerical figures hardly represent individual economic, social, and political development and health. For this reason, I

have chosen to employ a qualitative approach to address the above research questions. Unlike the dominant discourse on FDI's impact in their host countries, this research is not limited to phenomena like the inflow of money technology and other forms of capital into Senegal and Jamaica. This research is intended to address the behaviors of Jamaican and Senegalese young adults and professionals in response to the increase presence of FDI in the Senegalese and Jamaican societies. Interviews with current students, alumnus, and professionals in two of the flagship universities in both countries will be included to understand the diverse experiences in each university. Government reports, media articles, and university reports will also be used to better illuminate these questions of FDI's impact on tertiary education and human response to FDI.

Literature Review

The phenomenon of FDI is well understood by economists, students, politicians and common people as a positive sign of progression in host countries. The World Bank a known champion of the believe that privatization, FDI and free markets are essential to worldwide economic health writes that FDI:

“link a country’s domestic economy to global values chains in key sectors. Increased exports mean more jobs. Supply chain spillovers also lead to economic diversification, the development of new technologies and improvements in business practices”

However, the changing global population is not satisfied with a one-dimensional portrayal of FDI as the key to progress especially after multinational enterprises have been accused of harshly exploiting weaker countries. The International Monetary Fund problematizes the promise of universal economic development via FDI in the paper entitled “How Beneficial is

Foreign Direct Investment for Developing Countries” by Prakas Loungani and Assaf Razin. Their studies find that multinational enterprises have more incentive to invest in higher risk countries.

“One striking feature of FDI flows is that their share in total inflows is higher in riskier countries, with risk measured either by countries' credit ratings for sovereign (government) debt or by other indicators of country risk... There is also some evidence that its share is higher in countries where the quality of institutions is lower.”

This concerning tendency of multinational enterprises to prey on weaker economic institutions turns insidious when they continue

“FDI is not only a transfer of ownership from domestic to foreign residents but also a mechanism that makes it possible for foreign investors to exercise management and control over host country firms—that is, it is a corporate governance mechanism. The transfer of control may not always benefit the host country because of the circumstances under which it occurs, problems of adverse selection, or excessive leverage.”

Companies like Apple, Chiquita Brand International (formerly the United Fruit Company) and Nike have been in the harsh spotlight for their crimes against the citizens of their host countries. Thus, in effort to counter the negative image of insensitive multinational corporations, while appealing to the growing relationship between economic gain and social consciousness, multinational corporations have implanted new strategies to reinvent contemporary ways to win the favour of consumers while securing their monopolies in the global private sector.

The link between social consciousness and economic gain is deepening. Nike's recent public statement of solidarity with the American football and political personality: Collin Kaepernick was not simply the recognition of the institutional racism that cuts the lives of many Black and Brown individuals short. Nike's stance was also an act of insurance to effectively launch the sporting goods company into the future households of younger generations for years to come. The private sector has become increasingly sensitive to the connection between company revenue and level of their social contribution. This generation of young adult consumers have developed highly politicized, socially conscious expectations of the multinational corporations they support therefore in order to maintain demand for their product, corporations are obliged to respond to these expectations. Despite this growing consciousness and sensitivity within the private sector, Nike's choice to support Collin Kaepernick is particularly interesting especially considering the plethora of courageous individuals who work to bring awareness and dismantle the systems that destroy minority bodies and minds. However, the brilliance of Nike's action is found in its simplicity. Collin Kaepernick is a professional athlete, Nike is an athletic goods company and therefore the justifications for the company's decision is clear. While young generations celebrate what is perceived to be a new era of socially conscious capitalism and consumerism, Nike's actions were simply a small step within an ancient bigoted social, political, and economic matrix. Nike's statement reaffirms the dangerous stereotype that Black men like Collin Kaepernick are limited to athletic avenues to voice the violence committed against their bodies. By supporting Kaepernick, Nike seems to stand in solidarity against crimes against minority populations but simultaneously the sporting company firmly solidifies itself as the only avenue through which a Black man can voice his opinions

For multinational enterprises in host countries like Senegal and Jamaica there is strong incentive to support the public sector and social issues through FDI. Like Nike, multinational enterprises hope to accomplish similar goals through their support of public issues: to create a conscious altruistic image while increasing and country dependency by monopolizing the ways countries can achieve economic development.

Like Nike, FDIs have emphasized their efforts in social consciousness and philanthropy. Multinational corporations have increased their efforts to introduce reciprocity within the economic relationship between host country and corporation in a variety of approaches in philanthropic efforts. These philanthropic efforts often take the form of direct or indirect involvement in the quality of or access to education in the host country. Like Nike's recent political stance, these philanthropic efforts serve two purposes: First, to ameliorate the public's perception of the company by augmenting the host country's capacity to provide universal access to public goods therefore, securing its chances of increased revenue in the future. Second, to advance private sector agendas through a heightened presence in the tertiary education system by emphasizing skills imperative to powerful enterprises, effectively creating a school to industry pipeline: In his working paper entitled: *"Globalization and Education What do the trade, investment and migration literatures tell us?"* Dirk Wilken explores the relationship between FDI and education in section 5.2 of his work:

"Finally, (indirect) evidence is emerging that MNEs have accelerated SBTC (skill-biased technological change). Over the last 30 years SBTC within firms or sectors (hence no composition effect) has become widespread in both the developed and the developing world."

Like the economic benefits of FDI, there is a considerable amount of discourse on the impact of FDI on education in host countries. Often the two are addressed as one and the same:

Yet, FDI's impact on academic diversity and the intellectual sovereignty of intuitions of higher learning is not frequently discussed.

Developing countries like Senegal and Jamaica have received a large amount of FDI in the technical and vocational fields, thus inciting multinational enterprises to increase their presence in institutions of higher learning in Senegal and Jamaica in support of technical and science related fields. This support comes in the form of direct donations: "*The University of Technology, Jamaica (UTECH) and the University of the West Indies (UWI), Mona, campus...received a donation of computer network equipment valued at over \$12 million from the Palisadoes Foundation*" or the direct establishment of schools specifically design the cultivate student skills within these areas. Namely, the ISM and IAM private institutions in Senegal. This paper seeks to address the problems that result from the exaggerated attention given to science, technology, engineering, and mathematics fields facilitated through host-country dependency on FDI. The conversations regarding the dangers of FDI's impact on the academic diversity within institutions of higher education are often overshadowed by numerous reports using quantitative methodologies that point to economic development in host countries through FDI. However, heightened emphasis exclusively on skills that advance foreign companies in Senegal and Jamaica can have disastrous effects for economic, cultural, and intellectual diversity in each country.

The governments of Senegal and Jamaica have attempted to entice multinational enterprises to their countries by passing legalization to alleviate the barriers to outside investment in their countries. International organizations like the World Bank and International Monetary Fund use quantitative figures like the increased school enrollment, increased familiarity with technological and scientific skills in tertiary education as not only signs of

economic progress but also signs of an increasingly educated population. Wilken cites a study conducted by Tan to illuminate not only the increased access to education FDI facilitates but also FDI's heavy reliance on professional trained in information technology

“Tan (2000) uses panel establishment data from Malaysian manufacturing and identified an increase over the 1977–1995 period in the employment of highly skilled professionals, managers and technicians (PMT). He finds that technological change proxied by total factor productivity growth (TFP) is skill-biased for the most highly skilled group of PMT workers. Tan also found that foreign firms are more likely to be using most types of IT”

Countries like Mauritius and Botswana have efficiently used the revenue produced from FDI to increase social welfare through diversification. However, Wilken states that the transference of FDI revenue to social welfare does not always occur and cites Nigeria's failure to redistribute wealth from FDI to pursue endeavors in social welfare: “

“Nigeria did attract a lot of FDI in petroleum related activities but the presence of this FDI has not led to new incentives for developing secondary education; the indirect impact on education through fiscal revenues was also not used sufficiently for investment in human resource development.”

One of the many reasons why the post-colonial world still; continues to struggle with recovering from 17th to 20th century colonization is the colonizing countries' strategy to present itself as the only medium through which native populations can achieve legitimacy, modernity, and success. These colonizing countries distributed this ideology of the global South's inherent inferiority through systems of education within colonized countries. Through controlling the systems that distribute skills and knowledge, colonizing countries were able to orient natives and slaves to fulfill the colonial agendas. These agendas, colonized people were made to believe will

grant them success. FDIs operate in the same way. By collaborating with institutions of higher learning through financial or infrastructural support, they orient the institution itself to produce students who have been properly molded to facilitate the ends of the multinational corporation. This leads to the devaluation of fields of study that do not directly correlate to the agenda of the multinational enterprise. Students are encouraged to devalue academia in arts and humanities in favor of STEM fields to legitimize their skills in an FDI-controlled society. Multinational corporations inhabit positions of control reminiscent of colonization that continues to exploit host countries and orient populations away from self-sufficiency and toward the violent dominance of the global North.

Historical Background of tertiary education in Jamaica and Senegal

The stories of the development of tertiary or higher education in Senegal and Jamaica mimics their stories of independence. Senegalese and Jamaican independence was granted through the mechanisms of the colonial machine. They reflect their oppressors' decisions to transform their approaches in the business of subordination rather than Senegalese people and Jamaicans claiming full control of their country. Similarly, the establishment of the flagship universities in Senegal and Jamaica, were simply granted to the Jamaica and Senegalese populations to empower a select few elites to maintain the mechanism of the colonial machine. Therefore, the ideologies that guided the development of the Jamaican and Senegalese tertiary institution either reimaged French and English colonial powers or attempted to innovate a rebuttal to these powers. In this way, the story of the development of Jamaican and Senegalese tertiary education is inextricably linked to the independence of these nations. The flagship universities for each country evolved as a subject of colonialism, an indignant response to colonialism, and eventually into an independent liberal self-validating institution.

Jamaica- University of the West Indies

Before the University of the West Indies was conceived, the history of tertiary education in Jamaica was developed in collaboration with the Christian church. Tertiary education institutions were established with the intention to train teachers to improve Black Jamaicans' access to primary education. Competing churches that aimed to convert the Black Jamaican population established several teachers' colleges to train local teachers to make not only primary education available for the construction of the newly independent state, but also to train teachers to be local missionaries to distribute the Christian agenda in primary schools. The coexistence of economic and religious systems in the British empire, birthed a highly controlled curricula for educating natives and slaves to assume increasingly complex roles in the extraction business from the colony without jeopardizing the authority of the leaders of the economic colonial system. Eventually the churches failed to ensure both funding and quality of education in their teachers' colleges and the Jamaican government assumed responsibility of these teachers' colleges. The most notable of which is Mico College which was partially funded by the Negro Education Grant. The grant originated from the British kingdom which intended to establish the Mico college as a center for the religious and moral education of the newly emancipated slaves. Thus, while the teachers' colleges were liberated from direct control from the Christian church their continuation was maintained through allocation of British funds, which subjected students to information ultimately controlled by the British empire. Through these teacher's colleges, the young Caribbean state equipped its newly freed citizens with skills that aimed to guarantee a level of independence in the state and self-sufficiency to its citizens without completely liberating all aspects of the Jamaican society from the imperialist grip of the English monarchy. For example, teachers in these colleges were only trained to instruct students at the primary level

therefore, sharply limiting the potential of the Jamaican population to rise to higher level positions that require secondary or tertiary levels of education. In the same time period, religious schools were also prevalent and supported by the church to train the male population to become preachers and priests. This type of instruction while considered tertiary education, merely reflected the English agenda to groom the Black Jamaican population to embody the beliefs and religious ideologies of an exemplary British subject.

The idea of a liberal institution was only reserved for a very small and elite percentage of the Jamaican population and was publicly supported by several high priests within the society. However, these short-lived institutions simply mimicked the precedence set by university institutions in the Global North. The wholly unsuccessful liberal tertiary institutions in Jamaica at the time mimicked the pedagogical methodologies and administrative structures of the University College of London. In 1944, the Irvine committee established by the Asquith Commission was founded which led to the establishment of the University of the West Indies in Mona, Jamaica. The founder of the Commission Justice Asquith envisioned a very specific role for the university institution *"to consider the principles which should guide the promotion of higher education, learning and research and the development of universities in the Colonies; and to explore means whereby universities and other appropriate bodies in the United Kingdom may be able to co-operate with institutions of higher education in the Colonies in order to give effect to these principles."* The Colonial Higher Education Commission chaired by Justice Asquith along with the Irvine Committee wielded control over the University of the West Indies. UWI partnered with the University of London and thus students who graduated from the Mona qualified for degrees supported by the university of London. It was not until 1962 when UWI gained independent university status when the Caribbean governments unified by the university

were able to enact changes so that the university could reflect the West Indian society. The first full faculty established at the University of the West Indies was a medical faculty. Since then, UWI serves all citizens of the West Indies with 4 campuses today.

The structural evolution of the University of the West Indies was marked by the different government funding ideologies that directly impacted both the quality of tertiary education and access to education in Jamaica. According to Higher Education and Statistical Review: Issues and trends in Higher Education, 2013 published by the University of the West Indies, during the first few years of the university, *“finances almost entirely by the Caribbean Governments, on the basis of contributions to capital costs made by the British Government”* the British government played an important role in the financing and therefore decision-making process of the university to *“guide colonies to self-rule through the promotion of higher education without sacrificing British interest and influence”*. In the work entitled *“The Impact of Funding Policies on Higher Education in Jamaica”* authors Kofi Nkrumah-Young, Jeroen Housman and Phillip Powel identify four major funding strategies over a course of 46 years that have influenced the state of the university today. They categorize the mixed system, the free education system, the cess system, and lastly the cost-sharing system. Each system was marked by several problems including, poor distribution of cost between member countries, lack of quality assurance, increased government expenditure and fiscal debt along with increased inequity of the student body enrolled.

Today, the University of the West Indies is included in the Time magazine’s 2018 best university’s in the world. It was a major feat accomplished by the university as it was the only Caribbean institution to be included in the list of 600 universities worldwide. The current Chancellor of the university boasted the university’s intensive strategies to focus its attentions to

educating students to reflect the economic trends of the region. Despite this, many students and former faculty expressed dissatisfaction at the administration of the university, stating an imbalance of attention of fields of study and lack of student access to practical skills.

Senegal- University of Cheikh Anta Diop

Much like the evolution of tertiary education in Jamaica, the development of the flagship university institution in Senegal is extremely linked to the African state's colonial turn "collaborative" relationship with France. The University of Cheikh Anta Diop is the modern result of several efforts from the French colonial administration to educate the Senegalese population to facilitate their participation in the colonial status quo. In 1918, the French established the School of Médecine. Much like the teacher's colleges in 19th century Jamaica, the school of Médecine trained African students to a particular level of skill in medicine and veterinary science. Students were equipped with the necessary skills they would need to assist French medical professionals but not to establish their own practice, thus maintaining the Senegalese dependency on Western medicine. Political leader Blaise Diagne initiated discussion with the French to establish the school of medicine in exchange for Senegalese soldiers to augment French war efforts in World War I. The Fundamental Institute of Black Africa established in 1938 by French colonial powers is also included in modern day UCAD. Today, the institute is one of the most prestigious institutions dedicated to the study of African civilizations. However, its establishment is not only remarkable in its history but also the institution is a symbol of the major differences in the French and English strategies of imperialism and subordination. The institute was designed to further legitimize French colonial rule in French-African colonies through intensive research of African civilizations. Jules Brévié governor of French West Africa stated that "*colonization needs scholars impartial and disinterested*

researchers with broad vision outside of the urgency and fire of action". By seriously considering the African indigenous society and body the French hoped that the institute would be a catalyst for rapid African assimilation. The French hoped to superior French cultural practice to the already accepted African practices to civilize the French African population. Unfortunately, the actual evolution of the Institute fostered and incubated major political leaders who endeavored to further liberate Francophone Africa from France's colonial rule.

In 1987 the university formerly named the University of Dakar was named after prominent researcher politician, historian, and philosopher Cheikh Anta Diop. His work changed the course of African political scientific and philosophical thought. One his most controversial conclusions was that the original Egyptian population formerly thought to be of European decent were Black. Finally, in 2003, the UCAD adopted the LMD (license, master's and doctoral) system as a part of an international effort to standardized levels of tertiary education to alleviate the difficulty of professional and student travel across state border. This effort according to former minister of higher education in Senegal is a part of a decade long process the university has undertaken to completely delink itself from a French model of education. Much like the University of the West Indies, UCAD students were only provided with a theoretical understanding of subject matter. Access to laboratories and real-life experiences were hard to find. This lack of practical skills obstructed Senegalese student performance in the workforce upon graduation. The LMD system addresses the problems of unequal training across departments by standardizing levels with university education.

Today, UCAD faces many challenges, practicality of school curricula being just one of a set of problems including, funding, residential and classroom space, financial support of the student and faculty body, etc. The institution consistently struggles with violent student strikes

that are often instigated by lack of funding and result in destruction of property, injury, and in rare occasions, death. The UCAD student body is comprised of over 60,000 students who depend on exceptional training to prepare them for their lives as professionals in their society, and abroad.

Current Political Trends

Freedom of, and access to information are the founding principles of any democratic state, however, like democracy, access to information also signifies a state's level of modernity and development. Populations without access to information or those who choose to isolate themselves from contemporary phenomena of the information age are ridiculed and infantilized for their lack of modernity and ultimately anti-democratic tendencies. This mass of information is almost completely dominated by the countries and populations of the global North. Therefore, countries like Senegal and Jamaica are perpetually positioned at the receiving end of this modern information age. The possibility of their contribution to this constant global swirl of information is choked by the self-destructive colonial systems that were established by the global North to extract and silence the populations of these countries. Still, the global South finds itself in an impossible situation: to define and implement the strategies that give rise to development amidst a global narrative that condemns them to inhabit secondary positions of catching up to their former colonizers. Novella and Nelson Keith accurately put it in their work *entitled "Philosophy and Modernity of Development in Jamaica"* that these countries are destined to accept the dominant neocolonial narrative because the systems that would allow them the opportunity to draft their own narrative were destroyed by their colonizers *"the search for equality within the prevailing system was an exercise in frustration: one's best hope was to negotiate the conditions of dependency"*. The global South's task to reorient itself within the nuances of a global system

controlled by oppressive forces is further postulated by Walter Mignolo in his analysis of emancipation versus liberation in his piece entitled: *“Delinking”*: *“What remains still unsaid and un-theorized is the fact that the concept of ‘emancipation’ in the discourses of the European enlightenment proposes and presupposes changes within the system that doesn’t question the logic of coloniality... I am arguing here that both ‘liberation’ and ‘decolonization’ points toward conceptual (and therefore epistemic) projects of de-linking from the colonial matrix of power.”*

His statements are only further fortified by the historical facts that Senegal and Jamaica were simply granted independence from their colonial superiors. The passive nature of the birth of these two nations irrevocably tainted their futures as they never fully liberated themselves from the control of their oppressors. The independence of each country was permitted through the colonial structures that continue to control them. In this way, Senegal and Jamaica are fastened in subservient and secondary positions to the global forces dominated by their colonizers. Much like their stories of emancipation, the governments of Senegal and Jamaica seek development and progress through a narrative controlled by oppressive forces. Each government has repeatedly cited the developments and achievements of the countries of the global North to legitimize their own imitations of the principles and strategies they believe were used to launch their oppressors into the global dominant forces they are today. Senegalese and Jamaican governments have used this same imitation approach to manipulate their education systems to reflect the values they believe have benefitted the global North’s societies.

For the Jamaican and Senegalese governments, the key to modernity is Science, Technology, Engineering, and Mathematics also referred to as STEM. In Yankhoba Seydi’s article entitled *“The False Debate on Literary Humanities or How the Officials Imposed their Reforms on the Senegalese Higher Education”*: he states that *“Nous sommes a l’ere des societies*

du savoir , nous vivons une époque où la science et la technologie ont pour le développement des sociétés une importance décisive comme jamais auparavant, mettant tous les pays, des plus riches aux plus pauvres au défi d'adapter leurs systèmes d'enseignement à cette réalité nouvelle . Ainsi, les États-Unis d'Amérique s'inquiètent-ils de ce augure pour la première économie mondiale, le nombre jugé insuffisant, d'étudiants, d'enseignants et de praticiens dans les domaines désignés sous le nom de STEM”

The English translation:

“We are in the era of societies of knowledge, we're living in a time where science and technology has a decisive importance for the development of societies like never in the past, putting all countries, from the richest to the poorest, in a challenge to adapt their teaching system of this new reality. In this way, are the United States of America worrying about what is foreseen for the first worldwide economy, the amount, said not to be enough, of students, of teachers and some practitioners in the field pointed out under the name of STEM...”

He follows this by quoting one of the vice-presidents of the steering committee who declared:

“we can't reinvent the wheel”. Here, Seydi acknowledges not only the unsettling role the United States plays as the archetype of modernity and national success but also the reluctance of the Senegalese governing officials to innovate locally-cultivated strategies to its own development. Likewise, Jamaican governments have also used their own summation of the global trends that originate from the hyperbolic influence of the United States to structure how they tailor young adult minds to launch Jamaica into their visions of success. In 2014, the Jamaican Minister of Science Technology and Mining released a comment in favour of the heavy integration of STEM into the curriculum of secondary schools: *“This, he said, is important, as the Government*

continues to focus on science and innovation as an integral part of national development. We wouldn't mind that every single student would take those four subjects... I want to see (these) as the subjects that we push for the future. We see science as far out and not affecting us, we have to correct that," Mr. Paulwell said."

In 2014, the Jamaican government revealed their plan to completely transform nine selected schools into STEM academies. Interestingly, these schools have been put in the control of major players in the foreign private investment sector of the Jamaican economy. The Jamaican government has relinquished control over the institutions that are responsible for developing the minds of young Jamaicans. Not only is this a lazy application of the perception of modernity within the Jamaican society. It also fosters a dangerous reality for the students subjected to private control of their studies. Among the individuals who control these STEM institutions are Charles Johnston and Yoni Epstein. The two men control programs at St. Mary Technical High School and Herbert Morrison High School respectively. Johnston and Epstein have oriented the focus of these schools to reflect their own business interests. For example, Johnston, a leader in private shipping and agriculture exports, has structured the programs at St. Mary Technical to focus on agronomy, farm management and food processing. These STEM academies effectively serve as a school to industry pipeline for the direct benefit of the benefactors of these schools. Privatization essentially homogenizes employment opportunities which therefore calls for the homogenization of school curricula.

The neocolonial economic and social principles encouraged by the International Monetary Fund known as structural adjustment programs completely decimated the Senegalese and Jamaican economies and severed each governments spending power especially for public

goods like education. The promise of structural adjustment required countries to force open their economies and access to their natural resources to the private organizations that originate from countries like the UK and France in effort cut governments spending and local subsidizing. The IMF promised that the privatization of public goods land and services will bring prosperity through a hands-off governmental approach. These structural adjustment policies introduced a new wave of colonization in Senegal and Jamaica. Valuable natural resources were virtually surrendered to foreign private corporations, the quality and access to public goods suffered, and the promise of employment through capitalist and free market systems was never met, therefore widening an already large income gap. For example, to address the growing problem of youth unemployment in Senegal current Senegalese president Macky Sall campaigned in 2012 vehemently promising a creation of 500,000 new jobs for young people during his presidency. Sall's presidential term is now coming to an impending close and there are many cynical reviews of the president's performance, at yet other false promise from the political elite. Mack Sall, in recent years has quickly changed the rhetoric of his original promises. He now states that it is not the role of the government to "hand-out" jobs. Instead, Mack Sall has chosen a different strategy to deliver on his grand promises: increased privatization of the economic and education sectors. If Senegal creates a hospitable environment for foreign private companies, their growth will eventually lead to increased employment. His strategy is not new to many economists and politicians as it is referred to as trickle-down economics. By giving leverage to private companies in the education sector, companies will provide the necessary educational infrastructure to the 60,000 students enrolled at UCAD alone to work under these companies upon graduation.

The resulting realities of Jamaican and Senegalese education sectors repeat expected insidious effects. In both countries, the privatization the IMF encourages transformed the quality of and access to educational resources for Jamaican and Senegalese students. The Jamaican and Senegalese governments were no longer able to subsidize tertiary education. As a result of minimal government support there was no incentive for universities to increase student enrollment and the large inflow of foreign multinational enterprises that require low-skilled labor eliminated the need for high degrees for a source of income for generations of young adults. The International Monetary fund successfully disarmed the sovereignty and spending power of the Jamaican and Senegalese governments, thus pioneering the way for private influences to assume the responsibility of educating young generations of Jamaican and Senegalese students.

In Senegal, the strategy of decreasing government spending in education allows for the insurgence of not only private agendas in the public university but also the establishment of entire private institutions. In 2014, oil was discovered in Senegalese offshore. Three years after, the French oil giant Total presented a contract to former minister of energy Thierno Alassane Sall that had refused to sign stating that other oil companies offered better opportunities for the entire Senegalese population to benefit from the oil extraction processes. In that same year, Thierno Alassane Sall resigned or was fired from his position by the Senegalese president who quickly signed contracts with Total that detailed that *“Total will be the operator with a 90% interest alongside Société Nationale des Pétroles du Sénégal (Petrosen), holding the remaining 10%”* As the lead investor in offshore drilling in the Senegalese coast, Total also is a primary benefactor of the Institute of Petroleum and Gaz established in February 2018. Senegalese president Macky Sall has gone to great lengths to support the establishment of the institute that is largely funded by companies like BP and Total by imploring the Senegalese students enrolled to

relinquish their legal right to strike against any fundamental problems they may face enrolled in the institution: *“In addition, the Head of State invited the students of the INPG to give up their right to strike considering that a quality training is not compatible with "this mess". I asked that the statutes state that there is no right to strike at the INPG. I am not kidding, "he said, reassuring that everything will be done to make them in good conditions.”* The establishment of this institute is one of many Senegalese attempts to avoid the Nigerian narrative where oil extraction has led to severe income inequality, environmental damage, increased political corruption, and the rise of globally recognized violent groups like Boko Haram. Total wields absolute control of Senegalese resources and the employment opportunities of the Senegalese students who will graduate from this new institution. Like the school to industry pipeline created by direct private influence in Jamaican high schools, the direct foreign control of school administration and Senegalese natural resources gifts Total a complete monopoly on the employment opportunities available to Senegalese students in the natural gas and petroleum fields. In this way, the Jamaican and Senegalese governments’ exaggerated focus on STEM is simply an indirect strategy orient Jamaican and Senegalese students for the employment opportunities controlled by foreign forces that aim to continue their history of exploitation.

In addition to the growing influence of the natural gas industry in Senegal, both Senegal and Jamaica have experience strong Chinese influences in recent decades. In Jamaica, bilateral trade between the two countries has more than tripled over the course of 15 years. According to the Jamaica Information Service *“China is now the biggest source of foreign direct investments for Jamaica. This, he noted, is evidenced by the many projects that have been completed or are under way involving about 16 Chinese entities, whose activities have generated nearly 10,000 new jobs. Notable among these, Mr. Fan said, is Jiuquan Iron and Steel (Group) Company*

Limited (JISCO)” The island has received many large gifts from China including the most notable \$600 million highway connecting the two major cities on the island. Yet, there are reports of the construction of at 1.5-billion-dollar construction of a deep-water port that will soon trump the sizable highway donation. This and many other projects are publicly celebrated by Jamaican political leaders including former Prime Minister Portia Simpson Miller, current Prime minister Andrew Holness and many other officials. However, these investments are coupled with statements of caution from worried Jamaicans. These claims cite corruption, lack of transparency, China outsourcing employment to Chinese people overseas, irreparable damages to Jamaican ecosystems, etc. In Senegal, China plays a similar role. A brand-new highway is expected to connect the most extreme parts of Senegal gifted from China as a part of their “One Belt and One Road” initiative. This agreement between the two countries immediately follows familiar bilateral trade conversations that would open up Senegal to a flood of cheap Chinese products. Jamaica and Senegal are pressured to accept these gifts as China promises the infrastructure the lack of which international organizations have used to condemn Jamaica and Senegal as developing, low-income, or third world countries. The establishment of the super highways in both countries supposedly facilitates easier movement among the Jamaican and Senegalese populations but not without considerable cost. Environmentalists from each country have cried to the clogged ears of politicians desperate for modernity in defense of the environmental damage of these highways. Lastly, these highways only facilitate travel for a small privileged population of each country due to the tolls required to use these roads not to mention the required access to an automobile to use the new roads. These economic barriers prevent the trickle-down effect of these immense Chinese investments to be acknowledged by all.

In effort to palliate the perception of these aggressive economic investments which are often critiqued for their hidden tradeoffs that bind Jamaica and Senegal to debt and loss of natural resources, China has also established institution of cultural exchanges called Confucius institutes. These institutes are located on the grounds of the two largest institutions of higher learning in Senegal and Jamaica: University of Cheikh Anta Diop and the University of the West Indies. In May 2018, the Jamaica Information Service released a report that the Mona Campus of University of the West Indies located in Kingston, Jamaica can expect to receive an entire Confucius Institute. The minister of Youth and Education expressed hope and optimism at the ceremony of the commencement of construction and was pleased to announce China's willingness to support the STEM education of Jamaican students

“We have been most delighted that an agreement was reached to enable 25 of our Jamaican students in the Bachelor of Science (BSc.) Software Engineering programme here at the UWI Mona campus, to travel to China later this year under a partnership pact between the Global Institute of Software Technology in Suzhou, China, and the UWI and complete their programme”

The University of Cheikh Anta Diop has a similar relationship with Chinese Confucius Institutes which was officially inaugurated in 2017. The reasoning for the establishment of the two Confucius Institute are almost verbatim. Their purposes are to build a bridge of mutual understanding, cooperation, and friendship between nations. Both Confucius Institutes are dedicated to teaching Mandarin (The official language of China) and unlike the other Confucius insatiate across the globe, the institutes in Senegal and Jamaica also include vocational training and STEM training for students. The presence of the Confucius Institutes creates an amicable guise through which the Chinese employ strategies of subordination and neo-colonization. In the

colonial past of each country, the English and French's established institutions to distribute cultural, language, and vocational skills to Senegalese and Jamaican natives and slaves to facilitate underlying economic agendas. The infrastructural donations and the contingent bilateral trade agreements that allow China to flood each respective market with Chinese products eliminate Senegalese and Jamaican industries and the potential employment opportunities they provide for students. China cripples each country through their infrastructural donation and in return, demands unlimited access to natural resources to support a Chinese agenda. The insurgence of STEM in addition to the dissemination of Mandarin accurately prepares Senegalese and Jamaican students for the Chinese monopoly of employment opportunities in each host country.

Interviews and Synopsis

When the impact of FDI is studied in the post-colonial state, the results are almost always presented as universally positive. Economists and politicians alike both welcome the inflow of revenue and technology from FDI as generally beneficial for otherwise underperforming states. However, the rush to FDI as the cure-all for the problem of an underperforming economy fundamentally erases the micro-level impact of FDI. These presentations rely on signifiers like the state's GDP or employment rates even though these signifiers do not accurately represent individual economic health while also neglecting other changes in the state's society as a result of FDI.

In Dirk's piece entitled "*Globalization and Education What do the trade, investment and migration literatures tell us?*" he questions the limits of FDI in his analysis of FDI's impact in Nigeria. The social and economic state of Nigerian societies have endured direct and indirect

changes as a result of FDI from the international natural gas and oil enterprises. Despite the increased wealth of a few Nigerian elites and the country's ameliorated economic reality. Nigeria now suffers from contemporary social and security issues that have had an intimate impact on the individual citizens of the state. As such, there have been increased reports of the realities of the Nigerians who are impacted by the presence of oil enterprises, they cite increased violence, increased lack of access to public goods, and exponentially rising income inequality. Indignant to the accusations of increased foreign presence, multinational corporations have responded by repeating already heavily propagated state-level economic improvements they have contributed to. Like the tragedies due to Chiquita's involvements in Columbia, the activists in Nigeria who demand equal distribution of the improved economic state Nigeria has experienced are often silenced even despite their efforts to support multinational enterprise activity in their country.

Activists in the post-colonial world face the challenge to gained public acknowledgment of their individual realities amidst a global trend led by multinational enterprises and fervently supported by political leaders of the post-colonial world to overshadow these pleas with limited state-level statistical signifiers. Not only is the discourse on the economic impact of FDI in the post-colonial state exhaustive it also recklessly assumes the benefit of the state is also the benefit of the citizens. In this way, these statistical measurements of development attempt to globalize the human condition by exaggerating the true reach economic development through multinational enterprises to discourage further analysis regarding the extent of this supposed progress.

In this research, I hope to address this alarming gap in the global representation of economic progress through FDI in the post-colonial world. Northern efforts in the post-colonial world is presented as the pinnacle of improvement in the post-colonial states. However, the

global North's involvement through FDI simply replicates a colonial relationship that mandates universal participation in the agenda of the multinational enterprise. In Senegal and Jamaica, those engaged in tertiary education have noted the changes in their societies due to foreign involvement. The growing dominance of the multinational enterprise in the African and Caribbean states has prompted an epistemological and administrative shift in the flagship universities of each state. In response to the emergence of the new foreign leaders in their economies, Jamaican and Senegalese students must re-evaluate their potential to contribute to the dominance of the multinational enterprise. In this way, students are forced to align their aspirations to the agenda of foreign companies in order to solidify their individual success.

In order to target the social, pedagogical, and individual impact of foreign investment in Senegal and Jamaica I have conducted several interviews with individuals familiar with the flagship institutions in both states. Among the interviewees were students, professors, and university administrators from both the University of the West Indies and the University of Cheikh Anta Diop. Most interviewees were contacted before the interviewee and most interviews took place either at the university or homes. Guiding questions were prearranged for the purpose of focusing the discussion while I did encourage an unstructured conversational approach.

When asked about their universities administrative approach to their specific fields of study, students unanimously replied with the problematic ideologies with their institutions. Each student extensively criticized their universities for employing a gerontocratic approach to building curricula. A student from the University of Cheikh Anta Diop elaborated by saying: *"It's as if they believe what was relevant in colonial Senegal is still pertinent today."* Not only do students feel stuck learning ancient thought in their fields, they also accuse their administration for failing to provide resources for students to apply the theoretical knowledge

they acquire in their fields. One student who recently graduated from the University of the West Indies shared her frustrations by citing that business leaders on the island have developed a prejudice against graduates from the University of the West Indies: “*They [businesses] don’t want to hire UWI graduates because they say we don’t know how to operate in the workforce.*” Without these practical skills, students are forced to endure additional workplace training at the expenses of enterprises.

Interestingly, some professors share the same grievances regarding the gerontocracy that pervades university administration. This reliance on hierarchical organization justified by age and public stature of the elite members of learning institution is the contemporary manifestation of the historical precedence of hierarchy established by colonial forces. The English and French empires quickly established an elite amongst the native population they intended to subdue in order to separate direct French or English involvement from the local mechanisms of the colonial administration. Both students and some faculty argue that this exaggerated importance of an elite is detrimental to the relevance of tertiary institutions like UCAD and UWI as it eliminates student participation in their education, while reusing severely outdated pedagogical methodologies and curricula for each generation of young students. The University of Cheikh Anta Diop and the University of the West Indies fail many of their students by assuming the superiority of pedagogical strategies established by colonial administrations while matriculating ill-prepared students into the Jamaican and Senegalese workforces.

What students perceive to be university inflexibility, lack of creativity, and lack of initiative is further augmented when face with a job market that heavily favors students engaged in STEM fields of study. For a psychology student enrolled at the University of the West Indies,

so far, her only option is working an entry level position in the hotel industry that continues to dominate the island's economy and employment opportunities. The psychology student also shared a detailed account of her evolution into a psychology student. She was encouraged to study actuarial science by family members who had noticed the increased STEMization of the Jamaican occupational environment in addition to the rising income of those engaged in those field. While she scored great marks in mathematics and science during her high school years, after months at UWI studying actuarial science she claims, "*I was kidding myself*". She realized she not only hated the field but the idea of blindly working for an industry and sitting in front of a computer was what she feared most. Her drive to push through to get a degree in actuarial science blinded her from a passion for writing that she had cultivated from an early age. STEM in these post-colonial states as the key for social mobility for the contemporary Jamaican or Senegalese student. If she had completed her studies in actuarial science the psychology student admits she would be in a better more independent position. For students engaged in the humanities they accept a financial life of hardship and eventually matriculation into an unstimulating career that reflect the biased trends of their country's economy.

The lack of employment opportunity for students in the humanities is further compounded by the inhospitable environment UCAD and UWI provides for its humanity students. When prompted about the heightened importance of STEM, students who study the humanities opened up about attacks on their merit of their studies from students engaged in STEM. Three students from the University of the West Indies gave personal accounts of attacks on the difficulty and merit of their fields of study from their peers engaged in STEM field. Yet despite this abuse from peers and subliminal messages from their superiors, all students (even the students who are verbally and intellectually abused by their peers) agree that a degree in a STEM

field guarantees financial success after graduation. Humanity student resignation to accept a hierarchy of the fields of study reveal their own lack of confidence in tier field of study.

Unlike students, some professors and administrators had very little to say about the influence of foreign private agenda in the university institution. Some cited foreign student presence other, the foreign language department. As the University of Cheikh Anta Diop is funded almost exclusively through government funds, targeting the source of funds that support the construction of for example, new state of the art residential buildings would require an in-depth knowledge of the sources of government funds. However, the task of tackling the sources of government funding in the African state is often mired with a long history of political corruption. However, several professors do not entirely dismiss the possibility of foreign funding. UCAD for example, often struggles to granted yearly scholarships to its students on time but have also been erecting new buildings. What many students and professors call a misuse of university funds also points to foreign private involvement in university spending through a strict allocation of outsourced funds. Students, on the other hand, both mention the Confucius Institutes when prompted about foreign involvement on their campus. While unclear about the actual purpose of the institutes the students find them to be particularly important as both countries have experienced an overwhelming amount of Chinese presence in the general Senegalese and Jamaican societies. Students also mentioned the Chinese contribution to the uneven distribution of opportunity for stem and humanity students at each university. At the University of Cheikh Anta Diop and the University of the West Indies, China as created an exchange program or specifically STEM students to study at partner universities in China to continue their studies and supplement their theoretical knowledge with practical skills.

Some of the most important findings during my interviews is that students of the past enrolled in the university simply because merely the attainment of a university degree guaranteed financial stability after matriculation. The choice on field of study was not as important as actual enrollment. For current students, while a university degree is necessary, attaining a degree it is merely half the battle, one's choice in specialization is perceived as equally important. Whereas students of the 1980-2000s had the freedom of choosing the field of study that accurately reflected their individual passions, students now do not believe they have that freedom. The hierarchy of fields of study are directly or indirectly communicated to students either through family suggestions, abuse from peers or simply the level of public visibility of popular figures engaged in STEM versus the visibility of public figures engaged in the humanities. Despite the presence of physical applications of the knowledge in the fields of the humanities, the humanities have no realistic place in how students plan their future careers. All interviewed students repeatedly used the word "realism", "realistic" or some version of the same to describe their approaches to their university education. For students this reality excludes their identities, passions or desires, instead the perception of reality is a summation of the foreign forces that control their societies and structuring themselves to serve these foreign forces.

The global north's endeavor to transform post-colonial states as production sites for the good and service they consume erases the needs and desires of the citizen of the global south. In Senegal and Jamaica, students face the challenge of benefiting from intuitions still heavily influenced by colonial and ancient hierarchies, only to be forced to assimilate in a workforce that devalues their skills. Senegalese and Jamaican politicians boast of the increased opportunity FDI brings and the new possibilities created for STEM students through direct private foreign presence in tertiary education while ignoring a considerable percentage of student in the

humanities. These students engaged in the humanities are faced with two options: assimilate or fail. Jamaican and Senegalese students must choose economic and academic relevance to realize a life of financial independent or their happiness.

Why are Humanities Important?

For young adults on the cusp of matriculation into their country's workforce, there is a certain price to be paid if their passions do not fall in line with the economic trends of the day. For those who are moved by the humanities and who choose to honor these passions in their professional lives, the price is the never-ending battle to stifle the encroaching hysteria at the lack of employment opportunities and the direct and indirect devaluation of their academic endeavors. Crippling student debt and the resulting existential crises are the realities of the professionals and students who dedicate their lives to a field that increasingly fails to secure itself even as an afterthought in global economic and academic trends.

The death of the humanities is looming. Yet most of the discourse advocating for its preservation and value fails to provide concrete reasons why our globe should care about the death of this field of study. These reasonings are often vague, abstract, and frankly, only resonate deeply with those who are already engaged in study of the humanities. The challenge that the humanities face is that their impact in our industrialized society is often unseen and therefore mistakenly assumptive. Unlike studies in science, technology, engineering, or mathematics, the humanities perform on an invisible yet sweeping stage. They target cultures, morals, ideologies, and religions; the complex systems we use to design our individual identities. Like culture, the humanities lack a formalized system to quantify its own merit. Therefore, the vigilantes of the humanities try to target what they believe is a common human sensitivity to the importance of

identity and the systems that create it in order to resurrect the humanities from their dying state. However, alongside the efforts to defend the humanities, the instigators of globalization have utilized a similar strategy: the desire for increased modernization that can be accomplished through the mechanisms of globalization. Industrial and political leaders have identified modernization and the idea of a contemporary world to justify economic monopolization across state borders. Globalization uses cultural, academic, moral, and economic structures to recapitulate the promise of a modern world. The same promise of development and modernity is marketed to the post-colonial state to engage their participation in forces of globalization. In order to align academic fields to the agenda of globalization the humanities are then propagated as divisive, backwards, and anti-modern. These fields implore us to study identity and its creation, it fundamentally divides individuals by empowering those with underrepresented identities. Globalization manipulate and masters state-specific cultural, academic, moral, and economic structures to embellish itself as the solution to the diverse and state-specific challenges of the world. Thus, the diverse peoples of the world become believers of the doctrine of modernity through globalization and therefore support the agendas of the few individuals and corporations that control the forces of globalization in order to attain the salvation of modernization. On the one hand globalization implores us to forget our identities, to converge our minds into a single entity, and shed our cultures while the humanities reignite our attention to ourselves and restores our powers of self-determination. The humanities enable us to defend ourselves against the group-think globalization propagates. The economic dominance of the industries of globalization begin to define the avenues through which emerging adults can access the material goods for their lives. By controlling the scope, quality and intellectual thought required for participation in a workforce, these industries can effectively rewrite the future of

those who chose to professionally pursue the humanities. Consequentially, skills in science, technology, engineering, and mathematics become synonymous to success as they directly benefit the industries that benefit from globalization.

Scholars like Klaus Schwab, founder of the World Economic Forum, claims that we are now embarking on the fourth industrial revolution. We continue to revolutionize methods of production, increasingly make geographical distance an obsolete phenomenon, and innovate new fields of study. These rapid changes dynamically transform the ways we live, consume and interact with each other. Despite the revolutionary technological innovations, we can expect from this new era Schwab implores us to “*together shape a future that works for all by putting people first, empowering them and constantly reminding ourselves that all of these new technologies are first, and foremost tools made by people for people.*” In many ways, Schwab’s plea is simply a contemporary reincarnation of arguments against the colonization efforts led by the global North in the 17th to 20th centuries. The ideological foundations of colonization, while essentially economic, required the colonial pioneers of the global North identities to orient slaves and natives to perform the work of the colonizing country. It is important to carry a sense of humanity with us as we blaze into the future. Without respect to the humanities, our species can re-inflict immense destruction in effort to erase cultures, religions, ethnicities, and all other forms of diversity for the purpose of sustaining these rapidly changing industrialized times.

The importance of humanities in the global south is particularly important because the global south continues to retain its global position as low-cost production and extraction sites for the industries who aim to expand their global reach. For example, the international fruit company Chiquita exploits the South American countries referred to as the banana belt for low cost cultivation of tropical fruit. Yet, to maintain economic domination in the sale of bananas,

Chiquita is now the first North American company being charged for crimes of terror against the Colombian population. To protect the profits gained from the exploitation of the Colombian population and natural resources, Chiquita funded the efforts of a violent Colombian criminal organization to target and kill dissenting individuals Chiquita believe threatened its revenue. These individuals were dedicated to imploring Chiquita to recognize the overworked and underpaid Columbians who work in banana fields. Through the humanities, these individuals began to think of their economic, social, and political identities in a country dominated by the Chiquita company. They began to act on the belief that the interests of the privileged few executives of the fruit company and the global North's appetite who benefit from Chiquita's exploitation of Columbia do not reflect their own. The lives of these murdered victims were dedicated to diversifying the Colombian means of income and consequentially the way over 13 percent of the Colombian population defined their success by giving employees a voice in the production of bananas. This successful attempt to erase individual awareness in Columbia is like France's transformation of the Senegalese agricultural sector by restructuring the factors that control the economic environment in which natives could participate along with distributing economic power to those who support a single agenda. The French mandated that only peanuts would be grown in the African colony. While on the one hand, the mandate did rebrand the Senegalese agricultural capacity as an international force, France's mandate also monopolized access to success and gave rise to only a few farming elites while many farming families were left to compete in a highly competitive sector. Large scale peanut production was the tool of choice in France's strategies to subdue the African colony, today the homogenizing element in the post-colonial state that will ultimate serve the agendas of the global North, is the exaggerated use of STEM in pedagogy.

In the developing world, humanities are central to individual and country survival and authenticity. Much like the importance of agriculture in the Columbian economy, STEM is increasingly being used by Senegalese and Jamaican governments as the key to economic development. In his article entitled: *“The false debate on literary humanities or how the officials imposed their reforms on the Senegalese higher education”* Dr. Yankhoba Seydi speaks about the Senegalese government’s purposeful strategies to *“kill softly”* the humanities in favour of STEM fields. The Senegalese and Jamaican political elite are battered daily with dismal and pessimistic outside summations of their states. In effort to change the narratives of the state of the Jamaican and Senegalese economy and society they encourage the integration of STEM in the curricula of tertiary education. STEM effectively opens the doors of the Senegalese and Jamaican economies to the technological mechanisms that dominate the tides of globalization. In the 17th to 20th centuries, France forced open Senegal’s economic and agricultural frontiers to the international practice of colonization by mandating the large-scale cultivation of peanuts. Today, matriculation into the current international wave of globalization is contingent on the Senegalese and Jamaican governments’ capacities to cultivate STEM students on a sweeping scale. The technological skills in STEM would effectively equip Jamaican and Senegalese students to do the work of exploitative foreign companies. Yankhoba Seydi states that STEM students in Senegal and Jamaica can expect an unsustainable reality that occurs from economic and academic homogenization of the public and private sectors of the Senegalese and Jamaican economies.

Due to Senegal and Jamaica’s failure to innovate independent and sustainable economic avenues to achieve significant levels of economic development, FDI is a simple solution. Governments relinquish control of both the public and private sectors in the hope that the

prosperity of private investors will trickle down and uplift the entire economy. STEM, therefore is needed to aptly prepare and orient the intellectual capacities and skillsets of the young adults who are critical to sustaining the economy. The recent oil discovery in Senegalese offshores creates a new current of vigorous FDI the Senegalese government hopes will change the tide of the country' development. Extraction processes are scheduled to begin in the next year and companies like Total and BP will expand their domination in the country: A familiar story of vanquished hope and reimagined servitude will ensue as the success of Senegalese economy becomes tied to dominant multinational corporations. Jamaica and Senegal have experienced a huge surging of FDI from technology and infrastructure related enterprises thus, Jamaicans and Senegalese people must educate themselves in STEM to orient their intellectual capacities to become amicable hosts for foreign investors. Yet already, the Senegalese population is discovering the dangers of the homogenization of academic thought. (insert quote from SEYDI HERE) The government is disarmed There are simply not enough resources and employment opportunities for the engineers, doctors, scientists, and medical professionals who will graduate in future years. The problem with the Senegalese and Jamaican governments approach that believes in the false panacea of STEM is that simultaneously, these countries are losing their economic sovereignty to only a few predatory multinational enterprises through foreign direct investment. The employment opportunities the select few industries provide is not nearly enough for STEM trained students. The idea that STEM is a passport that unlocks a new era of modernity is only true in part: At best, a small percentage of graduates will be employed by these neocolonial enterprises while a large majority of STEM graduates will find their degrees to be fundamentally worthless in a country that has successfully surrendered its economy to the convenience of predatory corporations. Not only will the economic progress promised through

STEM be short lived, but the focus on STEM will reinstate Senegal and Jamaica to colonial subservient position by transforming Senegalese and Jamaican students as agents of an economy dominated by powerful multinational foreign enterprises.

The humanities in the post-colonial state serves as an intellectual and economic fortress against the neo-colonial forces that threaten to infiltrate the global south in the guise of foreign direct investment. The humanities introduce empathy and the importance of identity to the global industrial systems that use homogenization and extermination to fill the appetites of the few. In the Chiquita example, the company funded the extermination of the rise of a diverse human consciousness in Columbia. Through a renewed attention to the humanities Colombian activists were inspired to hold Chiquita accountable for its exploitation of the Columbian population and natural resources. Like the Chiquita fruit company, the objective of the Senegalese institute of petroleum and gas and the Confucius Institute to be erected at the university of the West Indies all launch their host countries into an international market. However, the eventual results of these institutions homogenize the economic capacities of their host countries and orient the skillset of young adults to do the work of foreign exploitation.

A renewed attention to the study of the humanities can slow the progression of globalization. Chiquita's international dominance couple with Columbia's reliance on its agricultural sector threatened to claim the futures of banana field workers to expand the Chiquita empire. In this way the humanities gave a voice to the exploited to demand attention to their needs and ideates. The humanities redistribute power projects the needs of the individuals and entities who are exploited and erased to promote the industries that facilitate globalization. In Jamaica and Senegal, individuals have returned to the humanities to innovate new ways to incorporate the forgotten entities and individuals who are voiceless and unable to compete in the

waves of urbanization and industrialization through globalization. Their radical decisions to pursue the fields governments have blamed for backwards and divisive thinking, have reopened opportunities to disadvantaged individuals and rebirth ecosystems for the sustenance of generations.

There is a group of radical women in a small city in Senegal called Popenguine who have begun the work of healing the natural environment in their community. The women have done the work of establishing a natural reserve in Popenguine. When asked of their success they speak of it briefly and speak mainly of their regret regarding not starting their efforts earlier.

Their community has suffered greatly under the abuse and unsustainability of community economic activities. However due to the urbanization of Senegal with more people focused on leaving small cities like Popenguine in favour of the technological advancements in Dakar, the dying environment continued suffered neglect to suffer abuse. Amid the urbanization ignited by new technologies these women turned to their culture despite the verbal abuse of the community members. Through their knowledge of the culture and the traditional values that have sustained the community for decades they began the worker of rebuilding their natural environment.

Today, the women have one of the largest natural reserves in Senegal and partner with government organizations to protect the remarkable city. If it were not through these women's deliberate return to their culture amidst urbanization and industrialization desertification that threatens the ecosystems of sub-Saharan Africa would have completely claimed the lives of many animals, plant species and human beings.

In Jamaica, studies in culture and linguistics have reopened the possibility of scholastic success for many Jamaican students. The first language of much of the population is the language of patwa. This language is the creolized results of West African languages English (the

language of the English colonizers of the country) and many other influences. Patwa has been a signifier of the poor and brutish in Jamaica. Thus, in order to access the employment opportunities predominantly controlled post-colonial systems Jamaica had to first master English to erase any symbols of inferiority. Nevertheless, the language remains and is spoken in many households especially in rural parts of the island. Despite the country's independence in 1964 success is still largely determined by how closely a Jamaican can imitate the foreign influences present in the country. Therefore, the national school system curricula are taught primarily in English. This practice ostracizes many students who grow up speaking and understanding patwa. This of course, contributes to massive student failure especially students from rural or poor family backgrounds in public education. The Jamaica Language Unit a department of the University of the West Indies has begun a movement requiring teachers to teach English as second language while instructing in patwa. The Jamaica Language Unit's dedicating to the Jamaican patwa central Jamaicans' internalization and definition of the image of success. Their study of language, culture and history has revealed a history of British manipulation of public perception of patwa to create a Jamaican elite that would do the work of exploitation on behalf of the British monarchy. Their studies have shown that student that use patwa alongside their study of English achieve higher levels of success across many subject areas. The Jamaican Language Unit reconsideration of Jamaican culture and language revealed complexity with Jamaican patwa their studies have questioned the assumption that patwa is brutish and simplistic and therefore questioned the bias in favour of English in public school curricula.

Conclusion

The post-colonial state is familiar with the task of adapting and simply responding to the dominant global economic strategies of the day. Imperialistic agendas from the global North between the 17th and 20th centuries established corrupt political systems, exploitative economic structures, and social systems grounded in bigoted ideologies in the global South. The colonial state was compelled to adopt these systems as a part of an international agenda led by corporations and governments of the global north. Now, plagued with the precedence of exploitative practices, Jamaica and Senegal struggle to forged new paths to achieve development. Not only are the Senegalese and Jamaican populations bombarded with outside narratives of the continued failures of their state, they also face the challenge to compete in an international arena dominated by the same governments that violated their countries.

The post-colonial state is consistently in a position of rebuttal or hasty response to changing times. Either desperately attempting to reinstate value to its cultures, languages, and people or simply mimicking the unsustainable trends practiced by the global north. Senegal and Jamaica have both decided to assimilate with the changing times fostered though globalization. In every sector of each state political leader have attempted to rewrite their destinies by implementing the strategies that would allow their state to be internationally recognized and separate from its colonial past. Each government recognizes the emerging global nature of factors of production, more specifically they recognize the heightened importance of technological skills necessary to launch each state into international competition. Therefore, the acquisition of STEM in tertiary institution in Senegal and Jamaica is increasingly perceived as a lucrative investment.

Amidst the rush to STEM by any means, professor, administration and student narratives present some of the first glimpses at not only the limits of the Senegalese and Jamaican dedication to

STEM, but also the insidious motivations that have fooled Senegalese and Jamaican governments into believing that STEM is the key to the development they desire.

In order to penetrate the motivations behind the globalization of the mind of the post-colonial Jamaican and Senegalese subject, I revisited Senegal and Jamaica's history with former international economic trends: colonization. For both countries, the English and French promised development and civility. To accomplish this, the English and French violently seized natural resources, established destructive political and social systems while propagating the promise of modernity through their destructive efforts. For example, in Senegal, France transformed the agricultural sector to strictly cultivation of peanuts. This they promised will finally help the international world recognize an otherwise silent and wasteful collection of barbarous people. In Jamaica, the English promised modernity through the cultivation of sugar and other tropical foods the English population had developed an appetite for. In these ways, the English and French properly equated service to the global north to modernity and development. Even in the 20th to 21st centuries when Senegal and Jamaica were granted their independence they never fully disassociate from the grasp of England, France, and in the latter half of the 20th century, the United States of America.

Even though colonizing countries established institutions of higher learning in Senegal and Jamaica, that seemed to encourage free thinking for Jamaicans and Senegalese students, freedom of thought was not granted to the students. Instead students were trained to facilitate a new hands-off method of colonization. Additionally, curricula within the flagship institutions in Jamaica and Senegal were (and continue to be) entirely theoretical. By controlling the Jamaican and Senegalese government ability to develop training in practical skills, through structural adjustment programs implemented by the IMF and World Bank, the global north can maintain

economic and academic dominance over these post-colonial states. As a result of these structural adjustment programs and the fact that Jamaica and Senegal still struggle to recover from the exploitative economic and political systems established by their colonizers their governments are disarmed to meet the basic needs of their populations. The Senegalese and Jamaican governments have little spending power to subsidize liberal education in their flagship institutions not to mention establishing equal access to necessary infrastructural improvements. This lack of agency opens the doors for predatory multinational corporations to do the exploitative work of their governments under the guise of modernization.

Over the past 20 years Senegal and Jamaica have received an immense amount of foreign direct investment in the technological and infrastructural sectors. Most notable of these investors are Chinese corporations and Senegal's recent oil discovery has reintroduced foreign oil companies influence in the African state. Amidst these corporations' expansion of their empires in the economic sectors of each country, the Senegalese and Jamaican governments have given these entities control over tertiary education institutions to accomplish the STEMization of the minds of young adults. While private control over education is extremely controversial, Seydi points only a fundamental oversight of political officials that encourage these academic and ideological change. There simply are not enough employment opportunities for new STEM students. Additionally, as we have seen in French and English colonization, the presence of foreign enterprises practicing in the post-colonial state does not necessarily mean these enterprises will allow Senegalese and Jamaican citizens access to high-level positions within their franchises. Like the English and French establishment of higher education institutions in the 20th century, enterprises engage in opportunity distribution in limited capacity: enough to slightly ameliorate the host country's economic status but not enough to achieve full

independence from these late corporations.

Most notable among these foreign endeavors, are Chinese corporations. China has utilized almost identical approaches to foster Senegalese and Jamaican dependency on Chinese investment. They have also established Confucius institutes in the nations' flagship institutions under a guise of cultural and friendship exchange. These institutes simply repeated colonial ideologies: we remember that the British and French taught French and English to natives and slaves to ameliorate the extraction processes that the Senegalese and Jamaican subjects were forced to participate in.

Unfortunately for the Senegalese and Jamaican population who rely on the objective decision making skills of their elected officials, their officials are convinced that Senegalese and Jamaican modernization can only be achieved through globalization. They have accepted the false pretense that cooperation to serve the global north will ultimately benefit Senegalese and Jamaican subjects. In both nations, the humanities have been cast aside for their lack of performance on a tangible economic stage. They have been called worthless and unproductive in favour of the fields of study that directly benefit the global north's corporations. The Jamaican and Senegalese political elite forget that the national heroes responsible for alerting the population to the colonization efforts of the British and French were engaged in the work of the humanities. These national heroes reinstated a consciousness to populations of people working for the benefit of colonizers. They challenged historical populations to remember humanity, culture, religion and identity in order to make room in our minds for the technological skills that benefit the agents of England France and the United States.

Senegalese and Jamaican governments support the advancement of technology forgetting that technology was created to serve humankind not destroy them for the service of the few. The

humanities have empowered not only heroes of the past but contemporary advocacy in Columbia, Jamaica, and Senegal. The humanities give voice to the people and entities being used to radically revolutionize factors of production and as shown by Chiquita's brutal action recently come to light, the humanities and the people who act on their study are dangerous to the corporations that seek to homogenize the global for the global north's appetite.

The STEMization of Senegal and Jamaica is also the disarmament of these countries. The STEMization of Senegal and Jamaican is only a recent iteration of ancient imperialist forces that seek to fortify these nations dependency on the agents of the global north's government.

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