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Chapter 1 : Civilization - Wikipedia

A Unified Quantitative Theory of Civilizations and Societies: BC - AD. Historians have long attempted to find patterns in the rise and fall of civilizations. Edward Gibbon (), author of The Decline and Fall of the Roman Empire appears to have been the first to have done so--with other great historians, particularly of the.

He said that the world crisis was from humanity losing the ethical idea of civilization, "the sum total of all progress made by man in every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals as the progress of all progress". The abstract noun "civilization", meaning "civilized condition", came in the s, again from French. The first known use in French is in , by Victor Riqueti, marquis de Mirabeau , and the first use in English is attributed to Adam Ferguson , who in his Essay on the History of Civil Society wrote, "Not only the individual advances from infancy to manhood, but the species itself from rudeness to civilisation". In the late s and early s, during the French Revolution , "civilization" was used in the singular , never in the plural, and meant the progress of humanity as a whole. This is still the case in French. Already in the 18th century, civilization was not always seen as an improvement. One historically important distinction between culture and civilization is from the writings of Rousseau , particularly his work about education, Emile. Here, civilization, being more rational and socially driven, is not fully in accord with human nature , and "human wholeness is achievable only through the recovery of or approximation to an original prediscursive or prerational natural unity" see noble savage. From this, a new approach was developed, especially in Germany, first by Johann Gottfried Herder , and later by philosophers such as Kierkegaard and Nietzsche. This sees cultures as natural organisms, not defined by "conscious, rational, deliberative acts", but a kind of pre-rational "folk spirit". Civilization, in contrast, though more rational and more successful in material progress, is unnatural and leads to "vices of social life" such as guile, hypocrisy, envy and avarice. Social scientists such as V. Gordon Childe have named a number of traits that distinguish a civilization from other kinds of society. Andrew Nikiforuk argues that "civilizations relied on shackled human muscle. It took the energy of slaves to plant crops, clothe emperors, and build cities" and considers slavery to be a common feature of pre-modern civilizations. It is possible but more difficult to accumulate horticultural production, and so civilizations based on horticultural gardening have been very rare. A surplus of food permits some people to do things besides produce food for a living: A surplus of food results in a division of labour and a more diverse range of human activity, a defining trait of civilizations. However, in some places hunter-gatherers have had access to food surpluses, such as among some of the indigenous peoples of the Pacific Northwest and perhaps during the Mesolithic Natufian culture. It is possible that food surpluses and relatively large scale social organization and division of labour predates plant and animal domestication. Compared with other societies, civilizations have a more complex political structure, namely the state. The ruling class , normally concentrated in the cities, has control over much of the surplus and exercises its will through the actions of a government or bureaucracy. Morton Fried , a conflict theorist and Elman Service , an integration theorist, have classified human cultures based on political systems and social inequality. This system of classification contains four categories [28] Hunter-gatherer bands, which are generally egalitarian. Highly stratified structures, or chiefdoms , with several inherited social classes: Civilizations, with complex social hierarchies and organized, institutional governments. Living in one place allows people to accumulate more personal possessions than nomadic people. Some people also acquire landed property , or private ownership of the land. Because a percentage of people in civilizations do not grow their own food, they must trade their goods and services for food in a market system, or receive food through the levy of tribute , redistributive taxation , tariffs or tithes from the food producing segment of the population. Early human cultures functioned through a gift economy supplemented by limited barter systems. By the early Iron Age , contemporary civilizations developed money as a medium of exchange for increasingly complex transactions. In a village, the potter makes a pot for the brewer and the brewer compensates the potter by

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giving him a certain amount of beer. In a city, the potter may need a new roof, the roofer may need new shoes, the cobbler may need new horseshoes, the blacksmith may need a new coat and the tanner may need a new pot. These people may not be personally acquainted with one another and their needs may not occur all at the same time. A monetary system is a way of organizing these obligations to ensure that they are fulfilled. From the days of the earliest monetarized civilizations, monopolistic controls of monetary systems have benefited the social and political elites. Writing, developed first by people in Sumer, is considered a hallmark of civilization and "appears to accompany the rise of complex administrative bureaucracies or the conquest state". Like money, writing was necessitated by the size of the population of a city and the complexity of its commerce among people who are not all personally acquainted with each other. However, writing is not always necessary for civilization, as shown the Inca civilization of the Andes, which did not use writing at all except from a complex recording system consisting of cords and nodes instead: Aided by their division of labour and central government planning, civilizations have developed many other diverse cultural traits. These include organized religion, development in the arts, and countless new advances in science and technology. Through history, successful civilizations have spread, taking over more and more territory, and assimilating more and more previously-uncivilized people. Nevertheless, some tribes or people remain uncivilized even to this day. These cultures are called by some "primitive", a term that is regarded by others as pejorative. Anthropologists today use the term "non-literate" to describe these peoples. Civilization has been spread by colonization, invasion, religious conversion, the extension of bureaucratic control and trade, and by introducing agriculture and writing to non-literate peoples. Some non-civilized people may willingly adapt to civilized behaviour. But civilization is also spread by the technical, material and social dominance that civilization engenders. Assessments of what level of civilization a polity has reached are based on comparisons of the relative importance of agricultural as opposed to trade or manufacturing capacities, the territorial extensions of its power, the complexity of its division of labour, and the carrying capacity of its urban centres. Secondary elements include a developed transportation system, writing, standardized measurement, currency, contractual and tort-based legal systems, art, architecture, mathematics, scientific understanding, metallurgy, political structures and organized religion. Traditionally, polities that managed to achieve notable military, ideological and economic power defined themselves as "civilized" as opposed to other societies or human groupings outside their sphere of influence—calling the latter barbarians, savages, and primitives. In a modern-day context, "civilized people" have been contrasted with indigenous people or tribal societies. Cultural area "Civilization" can also refer to the culture of a complex society, not just the society itself. Every society, civilization or not, has a specific set of ideas and customs, and a certain set of manufactures and arts that make it unique. Civilizations tend to develop intricate cultures, including a state-based decision making apparatus, a literature, professional art, architecture, organized religion and complex customs of education, coercion and control associated with maintaining the elite. A world map of major civilizations according to the political hypothesis Clash of Civilizations by Samuel P. Huntington The intricate culture associated with civilization has a tendency to spread to and influence other cultures, sometimes assimilating them into the civilization a classic example being Chinese civilization and its influence on nearby civilizations such as Korea, Japan and Vietnam. Many civilizations are actually large cultural spheres containing many nations and regions. Many historians have focused on these broad cultural spheres and have treated civilizations as discrete units. Early twentieth-century philosopher Oswald Spengler, [32] uses the German word Kultur, "culture", for what many call a "civilization". Cultures experience cycles of birth, life, decline and death, often supplanted by a potent new culture, formed around a compelling new cultural symbol. Spengler states civilization is the beginning of the decline of a culture as "the most external and artificial states of which a species of developed humanity is capable". Toynbee in the mid-twentieth century. Toynbee explored civilization processes in his multi-volume A Study of History, which traced the rise and, in most cases, the decline of 21 civilizations and five "arrested civilizations". Civilizations generally declined and fell, according to Toynbee, because of the failure of a "creative minority", through moral or religious decline, to

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meet some important challenge, rather than mere economic or environmental causes. Huntington defines civilization as "the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species". Civilizations can be seen as networks of cities that emerge from pre-urban cultures and are defined by the economic, political, military, diplomatic, social and cultural interactions among them. Any organization is a complex social system and a civilization is a large organization. Systems theory helps guard against superficial but misleading analogies in the study and description of civilizations. These spheres often occur on different scales. For example, trade networks were, until the nineteenth century, much larger than either cultural spheres or political spheres. Extensive trade routes, including the Silk Road through Central Asia and Indian Ocean sea routes linking the Roman Empire , Persian Empire , India and China , were well established years ago, when these civilizations scarcely shared any political, diplomatic, military, or cultural relations. The first evidence of such long distance trade is in the ancient world. Many theorists argue that the entire world has already become integrated into a single " world system ", a process known as globalization. Different civilizations and societies all over the globe are economically, politically, and even culturally interdependent in many ways. There is debate over when this integration began, and what sort of integration " cultural, technological, economic, political, or military-diplomatic " is the key indicator in determining the extent of a civilization. David Wilkinson has proposed that economic and military-diplomatic integration of the Mesopotamian and Egyptian civilizations resulted in the creation of what he calls the "Central Civilization" around BCE. According to Wilkinson, civilizations can be culturally heterogeneous, like the Central Civilization, or homogeneous, like the Japanese civilization. What Huntington calls the "clash of civilizations" might be characterized by Wilkinson as a clash of cultural spheres within a single global civilization. Others point to the Crusades as the first step in globalization. The more conventional viewpoint is that networks of societies have expanded and shrunk since ancient times , and that the current globalized economy and culture is a product of recent European colonialism. History of the world The notion of world history as a succession of "civilizations" is an entirely modern one. In the European Age of Discovery , emerging Modernity was put into stark contrast with the Neolithic and Mesolithic stage of the cultures of the New World , suggesting that the complex states had emerged at some time in prehistory. Gordon Childe defined the emergence of civilization as the result of two successive revolutions: Neolithic , Bronze Age , and Cradle of Civilization At first, the Neolithic was associated with shifting subsistence cultivation, where continuous farming led to the depletion of soil fertility resulting in the requirement to cultivate fields further and further removed from the settlement, eventually compelling the settlement itself to move. In major semi-arid river valleys, annual flooding renewed soil fertility every year, with the result that population densities could rise significantly. This encouraged a secondary products revolution in which people used domesticated animals not just for meat, but also for milk, wool, manure and pulling ploughs and carts" a development that spread through the Eurasian Oecumene. Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10, BCE, with civilizations developing from 6, years ago. This area has been identified as having "inspired some of the most important developments in human history including the invention of the wheel , the development of cuneiform script, mathematics , astronomy and agriculture. This " urban revolution " marked the beginning of the accumulation of transferrable surpluses, which helped economies and cities develop. It was associated with the state monopoly of violence, the appearance of a soldier class and endemic warfare, the rapid development of hierarchies, and the appearance of human sacrifice. The transition from complex cultures to civilizations, while still disputed, seems to be associated with the development of state structures, in which power was further monopolized by an elite ruling class [42] who practised human sacrifice. A parallel development took place independently in the Pre-Columbian Americas , where the Mayans began to be urbanised around BCE, and the fully fledged Aztec and Inca emerged by the 15th century, briefly before European contact.

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Chapter 2 : Ethika Politika | On Civilizations and Sex

A Unified Quantitative Theory of Civilizations and Societies: BC - AD. Historians have long attempted to find patterns in the rise and fall of civilizations.

Guns, Germs, and Steel In the Pulitzer Prize winning *Guns, Germs, and Steel*, author Jared Diamond points to geography as the answer to why certain states were able to grow and develop faster and stronger than others. His theory cited the natural environment and raw materials a civilization was blessed with as factors for success, instead of popular century old claims of racial and cultural superiority. Diamond says that these natural endowments began with the dawn of man, and favored Eurasian civilizations due to their location along similar latitudes, suitable farming climate, and early animal domestication. Crops such as wheat and barley were simple to grow and easy to harvest, and regions suitable for their cultivation saw high population densities and the growth of early cities. The ability to domesticate herd animals, which had no natural fear of humans, high birth rates, and an innate hierarchy, gave some civilizations the advantages of free labor, fertilizers, and war animals. The east-west orientation of Eurasia allowed for knowledge capital to spread quickly, and writing systems to keep track of advanced farming techniques gave people the ability to store and build upon a knowledge base across generations. Craftsmanship flourished as a surplus of food from farming allowed some groups the freedom to explore and create, which led to the development of metallurgy and advances in technology. While the advantageous geography helped to develop early societies, the close proximity in which humans and their animals lived led to the spread of disease across Eurasia. Over several centuries, rampant disease decimated populations, but ultimately led to disease resistant communities. Diamond suggests that these chains of causation led to European and Asian civilizations holding a dominant place in the world today. He argues that the Europeans took advantage of their environment to build large and complex states complete with advanced technology and weapons. The Incans and other native groups were not as blessed, suffering from a north-south orientation that prevented the flow of goods and knowledge across the continent. The Americas also lacked the animals, metals, and complex writing systems of Eurasia which prevented them from achieving the military or biological protections needed to fight off the European threat. It was notably attacked for not providing enough detail regarding causation of environmental variables, and for leaving logical gaps in reasoning. Geographer Andrew Sluyter argued that Diamond was just as ignorant as the racists of the 19th century. They contend that the theory is outdated and can not effectively explain differences in economic growth after or the reasons why states that are geographically close can exhibit vast differences in wealth. They instead favored an institutional approach in which a societies success or failure is based on the underlying strength of its institutions. *States and Power in Africa: Comparative Lessons in Authority and Control* In his book *States and Power in Africa*, political scientist Jeffrey Herbst argues that environmental conditions help explain why, in contrast to other parts of the world such as Europe, many pre-colonial societies in Africa did not develop into dense, settled, hierarchical societies with strong state control that competed with neighboring states for people and territory. European states consequently developed strong institutions and capital-periphery linkages. The largest pre-colonial polities arose in the Sudanian Savanna belt of West Africa because the horses and camels could transport armies over the terrain. In other areas, no centralized political organizations existed above the village level. Colonial powers had little incentive to develop state institutions to protect their colonies against invasion, having divided up Africa at the Berlin Conference. The colonizers instead focused on exploiting natural resources and exploitation colonialism. Marcella Alsan argues the prevalence of the tsetse fly hampered early state formation in Africa. African communities were prevented from stockpiling agricultural surplus, working the land, or eating meat. Because the disease environment hindered the formation of farming communities, early African societies resembled small hunter-gatherer groups and not centralized states. Livestock also diminished the comparative advantage of owning slaves. African societies relied on the use of rival tribesman as slave labor where the fly was

prevalent, which impeded long-term societal cooperation. Contradicting the link between the Inca state and dried potato is that other crops such as maize can also be preserved with only sun. The disease environment[edit] Main article: Robinson have achieved notoriety for demonstrating that diseases and terrain have helped shape tendencies towards democracy versus dictatorship, and through these economic growth and development. An Empirical Investigation, [39] the authors show that the colonial disease environment shaped the tendency for Europeans to settle the territory or not, and whether they developed systems of agriculture and labor markets that were free and egalitarian versus exploitative and unequal. These choices of political and economic institutions, they argue, shaped tendencies to democracy or dictatorship over the following centuries. Factor endowment In order to understand the impact and creation of institutions during early state formation, economic historians Stanley Engerman and Kenneth Sokoloff examined the economic development of the Americas during colonization. These endowments included the climate, soil profitability, crop potential, and even native population density. Institutions formed to take advantage of these factor endowments. Those that were most successful developed an ability to change and adapt to new circumstances over time. For example, the development of economic institutions, such as plantations, was caused by the need for a large property and labor force to harvest sugar and tobacco, while smallholder farms thrived in areas where scale economies were absent. Though initially profitable, plantation colonies also suffered from large dependent populations over time as slaves and natives were given few rights, limiting the population available to drive future economic progress and technological development. This is demonstrated by the plantation owning elite using their power to secure long lasting government institutions and pass legislation that lead to the persistence of inequality society. Engerman and Sokoloff found smallholder economies to be more equitable since they discouraged an elite class from forming, and distributed political power democratically to most land-owning males. These differences in political institutions were also highly influential in the development of schools, as more equitable societies demanded an educated population to make political decisions. Over time these institutional advantages had exponential effects, as colonies with educated and free populations were better suited to take advantage of technological change during the industrial revolution, granting country wide participation into the booming free-market economy. Other variables such as factor endowments, technologies, and the creation of property rights are just as crucial in societal development. To encourage state success an institution must be adaptable and suited to find the most economical source of growth. The authors also argue that while not the only means for success, institutional development has long lasting-economic and social effects on the state. They stress that there is no evidence that geographic endowments influence country incomes other than through institutions. Other states like Canada with fewer endowments are more stable and have higher per capita incomes. They argue that Diamond correctly stresses the importance of germs and crops in the very long-run of societal technological development. Relevant institutions include private property rights and the rule of law. Nugent and James A. Robinson similarly challenge scholars like Barrington Moore who hold that certain factor endowments and agricultural preconditions necessarily lead to particular political and economic organizations. They favored smallholders, held elections, maintained small militaries, and fought fewer wars. Other states like El Salvador and Guatemala produced coffee on plantations, where individuals were more disenfranchised. Whether a state became a smallholder or plantation state depended not on factor endowments but on norms established under colonialism – namely, legal statues determining access to land, the background of the governing elites, and the degree of permitted political competition. Direct effects of geography on economic development[edit] Effects of terrain on trade and productivity[edit] Historians have also noted population densities seem to concentrate on coastlines and that states with large coasts benefit from higher average incomes compared to those in landlocked countries. Coastal living has proven advantageous for centuries as civilizations relied on the coastline and waterways for trade, irrigation, and as a food source. They also have to rely on costly and time consuming over-land trade, which usually results in lack of access to regional and international markets, further hindering growth. Additionally, interior locations tend to have both lower population densities and labor-productivity levels. However, factors

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including fertile soil, nearby rivers, and ecological systems suited for rice or wheat cultivation can give way to dense inland populations. The results suggest that historically, ruggedness is strongly correlated with decreased income levels across the globe and has negatively impacted state growth over time. They note that harsh terrain limited the flow of trade goods and decreased crop availability, while isolating communities from developing knowledge capital. However, the study also demonstrated that the terrain had positive effects on some African communities by protecting them from the slave trade. Communities that were located in areas with rugged features could successfully hide from slave traders and protect their homes from being destroyed. The study found that in these areas rugged topography produced long-term economic benefits and aided post-colonial state formation. To do so, they measure economic growth with GDP per capita adjusted to purchasing power parity PPP , while also taking into consideration population density and labor productivity. Climate is closely correlated with agricultural production since without ideal weather conditions, agriculture alone will not produce the surplus supply needed to build and maintain economies. Locations with hot tropical climates often suffer underdevelopment due to low fertility of soils, excessive plant transpiration, ecological conditions favoring infectious diseases, and unreliable water supply. They are also an economic drain on society due to high medical costs, and the unwillingness of foreign capital to invest in a sickly state. Because infectious diseases like malaria often need a warm ecology for growth, states in the mid to high latitudes are naturally protected from the devastating effects of disease. The theory is the central argument of Philip M. The Basis for Long-Run Economic Growth, in which he argues that since humans originated as tropical mammals, those who relocated to colder climates attempt to restore their physiological homeostasis through wealth-creation. This act includes producing more food, better housing, heating, warm clothes, etc. Conversely, humans that remained in warmer climates are more physiologically comfortable simply due to temperature, and so have less incentive to work to increase their comfort levels. Therefore, according to Parker GDP is a direct product of the natural compensation of humans to their climate. Using this ideology, many geographers believed they were able "to explain and predict the progress of human societies".

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Chapter 3 : Programs A-Z < University of Pennsylvania

This book's theory of civilization shows it began with a mutation 40, years ago, describes the first humans in detail (68 charts), reveals 15 new civilizations, predicts their future (the Islamic-West conflict, a Japanese breakdown and a rally of the West), and explores extraterrestrial civilizations.

Discussing Geopolitics 6 Civilizations in International Relations: Both decades of ideological conflicts between men later extended their argument and Capitalism and Communism, he was arguing published books, in which they elaborated in his Foreign Affairs article, that the their original theses further. We are skeptical if the eight attacks in , the subsequent military civilizations Huntington suggested are really intervention in Afghanistan, and the Second homogeneous enough to be portrayed as units. If this new wave of critiques, some of which are assumption is accurate or if his partition is unjustified, we would argue that the whole Tussupov, N. Civilizations in international Contents relations: OTB Forum,4 1 , At the outset of his article, Huntington claims that nearly all wars up to the French Revolution had been based on disputes among monarchs; most 19th century conflicts were derived from tensions among 1 See the reference page, where the original articles nation-states, while 20th century hostilities as well as the later books are listed. With the end of the Cold War, even an entire continent such as Africa. Western civilization geographical category, Huntington, , p. Confucian civilization philosophical Huntington, , p. Instead, he concept, subcategory: Japanese civilization ethnic category, highest cultural grouping of people and the subcategories: Huntington asserts that after the end of the Cold War, many 4. Islamic civilization religious concept people, having grown up in a dangerous but 5. Hindu civilization religious concept, easy to understand bipolar world, began subcategories: Slavic Orthodox civilization linguistic and common identity and ended up redefining religious concept, subcategory: Latin American civilization geographical clarified this point, saying that at a time of concept, subcategory: African civilization geographical category, ancestry, religion, language, values, and subcategory: To him, religious identity is one of the most Even though Huntington might not have potent forces to form a coherent cultural unity, insinuated any ranking, the order in which he which is " for example " not convincing in lists the civilizations elucidates a distinctly the Western and Central European case, white American intellectual point of view. Toynbee, published A Study of History in 12 volumes. However, we Influenced by Oskar Spengler, he traces the would argue that the main problem is how development of more than 20 major civilizations since many civilizations exist and who as well as ancient times: Japan, 5 Orthodox Christian: The world according to Huntington Note: The eight civilizations include 1 Western dark blue , 2 Confucian dark red , 3 Japanese bright red , 4 Islamic green , 5 Hindu orange , 6 Slavic Orthodox medium- light blue , 7 Latin America purple , and 8 African brown. Yet, this major civilizations are rather arbitrary, a point applies only to some of the other civilizations, that Jonathan Fox , p. The use of incompatible covers only one nation, and could therefore be criteria to define civilizations indicates some called a pseudo-geographical category. Still, insufficiencies of such divisions. If we just think about define a civilization. Huntington takes up religion as the basic Yet, there are obviously many layers of principle to define civilizations. While this connotations involved with this terminology seems to be rather convincing in the case of concerning culture, history, etc. Even between about Islam as the main factor constituting a societies that seem to be close because they distinct civilization. Along with Christianity are predominantly Christian, there are as and Buddhism, it has to be considered a world many differences as similarities. If we religion because people of various ethnicities randomly compare Finland or the Baltic states and in different continents practice it. Finally, with New Zealand or Malta, this becomes 26 obvious. It is also perplexing to see that Spain civilization. Huntington was apparently aware and Portugal fall into a different civilization of this problem: As Islam and Hinduism are singled out as The African civilization is another example forming civilizations, it would seem logical to of a vague and unclear category. It is call for a distinct Christian civilization as well. A look at the differences between Catholics, Protestants, distribution of religions in Africa

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illustrates and Orthodox adherents are to Christians. From are sometimes biased, as the following this, it follows that there is no unified statement clearly shows: He civilization does not suffice. Differences in lifestyle, related to issues of religion or civilization at economic and political situation, and the local all. In fact, it is mainly a territorial world, the Indian sub-continent, and dispute based on the fact that Nagorno-Southeast Asia Indonesia, Malaysia, Brunei Karabakh is a predominantly Armenian- etc. If oversimplification to talk about one common 8 It is interesting to note here that Huntington 7 apparently did not group the Orthodox churches Muslims also live in areas most people would not together but separated them into Eastern and Greek. Bosnia is dealt with Orthodox countries. Whether this reflects by Fox, , p. Drawing the line between Western and interact: Half of the population is made up by Eastern Europe, Huntington, , p. Sujit Choudhry , p. Instead he just writes: Yet, to take just one established a unique position for itself â€œ. The question community, would hardly be imaginable remains why other Asian countries, such as without Nelson Mandela at the helm. Korea, the Philippines, or Thailand are not Huntington , p. Out of roughly states, demonstrated by Huntington. In the USA, the on the other hand, oversimplifies international percentage of Hispanic, African, and Asian relations by interpreting states as Americans is increasing, so that at some point in the representatives of civilizations on the world not too distant future, their combined numbers will stage. Akeel Bilgrami , population. With the new government-sponsored p. His argument that religion is operation in show. It is international relations theory. Second, while the War system. But his particular thus potentially reducing this problem in the concern seems to be possible frictions long run. One reason for late 20th century international relations. Economic, political, or similarities or differences but on other â€œ often social factors seem to be either absent from geopolitical or economic â€œ reasons. Generally, one gets the impression that Huntington avoids mentioning anything that does not support his 12 Huntington, , p. While this is true kin-country syndrome, in which nationals of one country care deeply about the affairs of another for the Chinese Civil War between because of ties of blood, language or religion. US administration of George W. Bush over 14 A very interesting comment in the same direction the Second Gulf War or the European origins comes from Said, , p. If one uses certain criteria in one speculation could turn out to become a self- case, the same or at least similar criteria fulfilling prophecy: Therefore, it is a good example of the immediate post Cold War era, when â€œ discomfort experienced at that time by according to Huntington , p. As a Bilgrami, A. The clash within result of World War I, Spengler had civilizations. Daedalus, 3 , Like Spengler 75 years before http: As one of the reasons Chiozza, G. Is there a clash of for this, he mentions the constant progression civilizations? Evidence from patterns of of multiculturalism within Western societies, international conflict involvement, whereas at the same time other civilizations Journal of Peace Research, 39 6 , and especially the Islamic one remain â€œ Retrieved August 2, , from according to him â€œ more homogenous. Bridging comparative globalization of the economy, the Internet, politics and comparative constitutional modern telecommunications and law: It has to be mentioned individual to the systematic level. Based on different sets of empirical of the bewildering interdependence of our time. Democratic ideals Constitutional design for divided and reality: A study in the politics of societies: London - New York: The clash of civilizations? The clash of Fox, J. Ethnic minorities and the ignorance. Retrieved clash of civilizations: A quantitative August 2, , from http: Retrieved August 2, , from Spengler, O. The decline of the West http: The end of history. A study of history. The National Interest, 16, The end of history and Welsh, D. Domestic politics and the last man. The Ethnic conflict and international security ethnic card. May 13, from http: The clash of currently studying at the Graduate School of civilizations?

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Chapter 4 : A unified theory of urban living - calendrierdelascience.com

Civilizations: A Quantitative Analysis of 'Social Theory and Comparative Politics', in Harry Eckstein and David 'The Clash of Civilizations',, Ethnic.

THE FIELD A commonly accepted definition of sociology as a special science is that it is the study of social aggregates and groups in their institutional organization, of institutions and their organization, and of the causes and consequences of changes in institutions and social organization. The major units of sociological inquiry are social systems and their subsystems; social institutions and social structure; and social aggregates, relationships, groups, and organizations. The most inclusive sociological unit is the social system, which is constituted by the interaction of a plurality of actors whose relations to each other are mutually oriented by institutions. A society is an empirical social system that is territorially organized, with its members recruited by sexual reproduction within it, and that persists beyond the life-span of any individual member by socializing new members into its institutions. Any social system has subsystems that are partial systems functionally related to it, such as human ecological systems and kinship, legal, educational, and ideological or religious subsystems. Social institutions are general patterns of norms that define behavior in social relationships. Institutions define how people ought to behave and legitimate the sanctions applied to behavior. Contract is a good example of a social institution: Finally, social structure, or social morphology, is the integration and stabilization of social interaction through an organization of statuses and roles, such as age, sex, or class. Sociologists are primarily interested in human beings as they appear in social interaction, i. The major systems or units of interaction that interest sociologists are social groups, such as the family or peer group ; social relationships, such as social roles and dyadic relationships; and social organizations, from such formal or bureaucratic organizations as governments, corporations, and school systems to such territorial organizations as communities or to the schools, factories, churches, etc. Although sociologists are principally concerned with human beings in social interaction, they are also concerned with social aggregates, or populations, in their institutional organization. Sociologists are interested in the analytical properties of these sociological units and treat the relationships among them as problematic. Thus, they are interested in such properties of the processes of institutionalization as legitimation, consensus, and stratification. They concern themselves with elements of social relationships, such as power and dominance, or elements of interaction, such as coercion and reciprocity. They investigate the properties and processes of groups or organizations, such as their capacity to take collective action toward goals, as in the sanctioning of deviant behavior or the allocation of organizational resources. Types of sociological theory. The theories of sociology make problematic the relationships among the analytical properties of the units. The character of the theory in each case defines the problematics. For example, ecological theory in sociology is concerned primarily with the causal interconnections in the human ecological complex: A macrosociological theory, such as that of Talcott Parsons , originally made problematic how various value and motivational orientations of actors are institutionalized and organized as social systems ; In later elaborations of his theory Parsons has focused more on the internal dynamics of social systems, though he has largely neglected to make external relationships problematic I; The writings of early sociologists either consisted largely in speculation or were grand philosophical achievements of a synthetic sort that did not lend themselves to the development of a body of knowledge which was cumulative and also met the canons of science. Over time, most sociologists have come to use what Robert K. Merton called theories of the middle range. These are theories that include a limited number of interrelated concepts from which one may derive hypotheses that can be investigated through empirical research. The history of sociology discloses several major strategies for dealing with its theoretical and methodological problems. To a degree these strategies represent schools within sociology, but the lines are by no means firmly drawn. Human ecologists and demographers are concerned with problems that involve the investigation of social aggregates. They are particularly interested in the morphological or structural

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characteristics of these aggregates, such as age, sex, race, education, and income. Another school, often characterized as formal sociology, is associated particularly with the work of Georg Simmel and of phenomenologists such as Alfred Vierkandt; more recently, it has included some investigators of small groups. The emphasis in formal sociology is on studying societal forms, particularly forms of interaction or association, such as dyadic relationships. The primary goal of this type of sociology is description of human groups and processes in social relationships. A third school is characterized as historical-interpretative sociology; its emphasis is as macroscopic as that of formal sociology is microscopic. Attempts are made to describe the general features of the history of man, to delineate the different spheres of the historical world, and to understand ideas as the expression of historical periods or events. However, most writing in contemporary sociology focuses on relational properties among persons as social actors an emphasis characteristic of much work in social psychology or on the relationship among properties of institutions and organizations in societies or social systems an emphasis that practically defines the field of social organization. Sociology and the other social sciences The relationship of sociology to the other social or behavioral sciences is much debated. Is sociology, as Comte would have had it, the queen of the social sciencesâ€”a general social science of societies? Or is it a more specialized social science , one that systematizes problems that can be defined as sociological, as distinct from economic, psychological, or cultural? The most systematic modern attempt to resolve this question is found in the writings of Parsons ; ; ; Within this framework, political science is viewed as a synthetic rather than a special social science, constructed as it is around a restricted set of variables concerned with political power rather than around a scientifically distinctive analytical scheme. Parsons, furthermore, has defined the theory of the social system as but one of three analytical sciences of action, the other two being the theory of personality and the theory of culture. Sociologists work on problems that are related to the subject matter of other disciplines, both humanistic and scientific. For the most part, however, these problems fall within fields that are part of sociology, and they are dealt with from a sociological perspective. Thus, although problems of knowledge are indeed treated by the sociology of knowledge, and although the sociology of knowledge is in an important sense a branch of epistemology, it has not developed as an interstitial field between sociology and philosophy. The same may be said of such fields as historical sociology and sociolinguistics, as they have so far been developed within sociology. Historically, some disciplines did emerge as interstitial to their parent disciplines. The most notable cases in the history of sociology are human ecology or human geography, as it is called in some countries , demography, and social psychology. Social psychology , a subfield of both psychology and sociology, is concerned primarily with personalities and motivational processes as they relate to the institutional organization of societies. Demography and human ecology are somewhat different, perhaps not qualifying fully as interstitial disciplines. Human ecology broadly conceived as an aspect of ecosystem theory is interstitial to the environmental and social sciences. The development of a theory of the ecosystem, however, is in a rudimentary state; for that reason much of the work in human ecology is carried on within the separate environmental and social sciences rather than in any border discipline. Work in demography is carried on largely by sociologists and economists, though more recently biomedical scientists have joined them in a synthetic field that is becoming known as population studies. The fields of sociology There is no altogether rational division of sociology into fields of inquiry that are both derived from a general sociological theory and susceptible to relatively independent investigation and formulation as separate bodies of knowledge. Lacking a commonly accepted sociological theory that would permit such rational division of sociology, sociologists have developed fields of interest around the major units of sociological inquiry described above and around certain social problems, such as juvenile delinquency , that have come to constitute fields through being viewed in a sociological perspective. Ward see especially Ward , volume 1. With the emergence of sociology as an academic discipline, there was a tendency, particularly in American sociology, to classify it in a more detailed fashion into subject-matter fields as a means of organizing the curriculum. They subdivided sociology into the fields of general sociology, religious sociology, juridical and

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moral sociology, criminal sociology and moral statistics, economic sociology, social morphology, and a miscellaneous group including aesthetic sociology, technology, language, and war. In the *Zeitschrift*, for instance, one finds mass and individual psychology, medicine and hygiene, social history and social jurisprudence, and social philosophy and social ethics. The *Rivista* included politics, social psychology, and demography, while the *Vierteljahrschrift* included psychology and the science of language, aesthetics, and education. Quite clearly, by sociologists had identified most of what were to become the major fields of scholarly interest in sociology during the next five decades. These fields of sociology were not given anywhere near equal attention in every country, nor did sociologists in any country give more than token attention to some of these fields until quite recently. Interesting and important contrasts developed among the countries in the attention given to various fields. Some fields that developed quite early in the European countries were given only token attention in the United States until World War II, after which they developed quite rapidly. Among the more important of these were political sociology, the sociology of law, and the sociology of religion. Among the fields that still receive only occasional attention in American sociology, as contrasted with the attention given them in some European countries, are the sociology of the creative and performing arts, of sport, and of language. Apart from shaping the development of the sociology of science, American sociologists have done little work in the sociology of knowledge. American developments before the rather late development in American sociology of some of the fields listed above is the result of a variety of factors, two of which stand out as particularly important. First, American universities separate sociology more sharply from some other academic disciplines than do European universities. This is particularly notable in the case of law, which in the United States is taught in professional schools quite separate from the faculties of philosophy, the sciences, and the humanities. Indeed, prior to , American sociologists had little contact with professional schools other than those of social work and education. Furthermore, in their drive toward status as scientific disciplines, all of the social sciences in American universities were increasingly divorced from the humanistic disciplines and the arts. Even today this is true, so that American sociologists undertake little work on the sociology of the creative or performing arts [see, however, *Creativity*, article on Social Aspects; *Fine Arts*, article on The Recruitment and Socialization of Artists]. Since history, more often than not, is defined as a humanistic discipline, American sociology has been ahistorical. No doubt the fact that many American sociologists took the natural science model of investigation as a desideratum also led to the separation of sociology from both history and the humanities, including philosophy. A second major factor accounting for the failure of American sociology to develop some of the problems of concern to European sociologists has been the deliberate neglect of problems of value—of how values are institutionalized and how they are organized in American or other societies. While there were exceptions, such as the studies of immigrant groups by W. Comparative studies of values in belief systems such as the ideological, religious, and legal systems were therefore unlikely to be investigated. To be sure, American sociologists gradually began to investigate problems in some of these fields, but largely through other generic interests in sociology, such as occupations and professions or the social organization of work, rather than through an interest in comparative institutions or systems. Thus, the sociology of law began largely with studies of lawyers; the sociology of medicine, with studies of doctors and the social organization of doctor-patient relationships in hospitals; and the sociology of the arts through studies of musicians and writers. American sociology, however, was almost alone in its attempts to develop research methodology as a special field. Although in European countries human geography continued to develop, it grew primarily out-side of sociology [see *Geography*]. American sociologists, however, developed human ecology, which has much in common with human geography. The only comparable development in Europe was that of social morphology in France, under Durkheim and his disciple Maurice Halbwachs. Up to American sociology appeared to contain a substantial number of fields of inquiry in addition to sociological theory and methods of re-search. One cluster included community study, with human ecology, rural sociology, and urban sociology as major divisions. Another was that of social problems, with race relations, poverty and dependency, and juvenile delinquency being important specialties.

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Social psychiatry emerged as a special field with a strong interest in mental health; now it arouses considerably less interest and is regarded as a part of social psychology. Demography and the family were the other major areas of interest during the period before. Sociology curricula also included courses that covered rather broad interests—the main courses of this kind were social institutions, social organization, and social change; after the subject matter of these courses was integrated with new special fields. Fields in modern American sociology. The development of fields of interest in sociology may be viewed as a problem in the sociology of knowledge. While problem finding in sociology undoubtedly is a result of the growth of theory and method, it also is subject to social determinants within the society Merton [] , pp. The problems of the immigrant in American society, and more recently of the Negro minority, undoubtedly influenced the development of the field of race and ethnic relations within American sociology more than did the theory of culture contact or intergroup relations. Similarly, the strong interest in ideology within European political sociology and the dominance of Marxist sociology in the east European countries and the Soviet Union are intimately connected with changes in the political systems of those countries. The importance of historical conditions and events in determining the fields and problems of sociology undoubtedly has been far greater than any influence from the cumulative development of the science. The resources available in any society for the investigation of given problem areas naturally affect the relative growth of specialties in any science, but these resources are allocated according to the historical significance of the problem areas. The number of special areas of inquiry in American sociology has grown so large that a typical program of the American Sociological Association includes papers in some forty areas.

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Chapter 5 : Social Meta Theory | Unified Social Science

- Two of the earliest and greatest civilizations, Mesopotamia and Egypt, show the transition from a Paleolithic society into a settled civilization. Both cultures had established kings; however, the Pharaoh is the god-king of Egypt, while in Mesopotamia the monarchs are priest-kings whom serve the gods.

It is therefore crucial that we understand their dynamics. Such an ambitious programme requires major international commitment and dedicated transdisciplinary collaboration across science, economics and technology, including business leaders and practitioners, such as planners and designers. Developing a predictive framework applicable to cities around the world is a daunting task, given their extraordinary complexity and diversity. However, we are strongly encouraged that this might be possible. Universal features of a unified theory of urban living

It is time for a science of how city growth affects society and environment, say Luis Bettencourt and Geoffrey West. At the start of the twenty-first century, cities emerged as the source of the greatest challenges that the planet has faced since humans became social. Rapid urbanization and accelerating socioeconomic development have generated global problems from climate change and its environmental impacts to incipient crises in food, energy and water availability, public health, financial markets and the global economy^{1,2}. Urbanization is a relatively new global issue. Today, more than half live in urban centres. Cities are complex systems whose infrastructural, economic and social components are strongly interrelated and therefore difficult to understand in isolation³. The many problems associated with urban growth and global sustainability, however, are typically treated as independent issues. This frequently results in ineffective policy and often leads to unfortunate and sometimes disastrous unintended consequences. Policies meant to control population movements and the spread of slums in megacities, or to reverse urban decay, have largely proven ineffective or counterproductive, despite huge expenditure. Instead, this strategy led to increases in crime and general socio-economic degradation. In North America in the 1950s and earlier in Europe, policies of urban renewal intended to reduce high urban densities, by razing poorer old neighbourhoods and creating infrastructure, actually ended up encouraging urban sprawl³. Similar debates continue to play out in rapidly developing cities around the world today, from Beijing to Rio de Janeiro in Brazil, often leading to similar mistakes. So the need is urgent for an integrated, quantitative, predictive, science-based understanding of the dynamics, growth and organization of cities. All rights reserved

Cities manifest remarkably universal, quantifiable features. This is shown by new analyses of large urban data sets, spanning several decades and hundreds of urban centres in regions and countries around the world from the United States and Europe to China and Brazil^{4,5}. Surprisingly, size is the major determinant of most characteristics of a city; history, geography and design have secondary roles^{4,6}. Three main characteristics vary systematically with population. One, the space required per capita shrinks, thanks to denser settlement and a more intense use of infrastructure. Two, the pace of all socioeconomic activity accelerates, leading to higher productivity. And three, economic and social activities diversify and become more interdependent, resulting in new forms of economic specialization and cultural expression. It is as yet unclear whether this is also true for cities undergoing extremely rapid development, as in China or India, where data are poor or lacking. This suggests businesses are born and die more often and that similar network dynamics underlie people even walk faster in larger cities, all by economies of scale in cities. More cities, however, are much more than giant over, this social network dynamic allows the organisms or anthills: They are invariably magnets. Open-ended growth is the primary for creative and innovative individuals, and assumption upon which modern cities and stimulants for economic growth, wealth economies are based. Sustaining that growth production and new ideas – none of which with limited resources requires that major have analogues in biology. These 20 years, compared to thousands of years extraordinary regularities open a window on between the Stone, Bronze and Iron Ages. Avoiding measure how each city over- or under-performs this requires understanding whether we can forms relative to expectations for its size⁶. We The job of policy-makers is to

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enhance the also find that quantities such as GDP are performance of their city relative to base more variable for urban centres in developing lines for their size defined by scaling laws. It is unclear whether this city-makers, recent work should help them to is a fundamental property of developing encourage positive urban development. Our research shows that cities are remarkable. In biology, the network principles underably robust: They constrain both the pace setting a city on a long run of creativity and of life big mammals live longer, evolve slower, prosperity. A great example of success is and have slower heart rates, all to the same metropolitan San Jose, home to the Silicon degree⁹, and the limits of growth animals Valley, which has been consistently overgenerally reach a stable size at maturity. In performing relative to expectations for its size contrast, cities are driven by social interaction for at least 50 years, well before the advent of tions whose feedback mechanisms lead to modern hi-tech industry. Unfortunately, the the opposite behaviour. The pace of urban life reverse is also true: Ineffective policy and unrealistic short-term expectations can condemn a city to decades of under-performance: Policy initiatives in developed and developing cities should be viewed as experiments that, if carefully designed and measured, can help support the creation of an integrated, predictive theory and a new science of performance-based planning. Examples of this approach are increasingly common, both among poster children such as Barcelona in Spain or Curitiba in Brazil, and as part of new initiatives in New York or London. Ideally, by coupling general goals such as lower carbon emissions to actionable policies and measurable indicators of social satisfaction, successes and failures can be assessed and corrected for, guiding development of theory and creating better solutions. It is therefore crucial that we 2. A Nobel Cause Cambridge univ. Bridging the Urban Divide ; available at <http://usa.nobelprize.org/campaigns/bridging-the-urban-divide> ; Science , Nature , All rights reserved l.

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Chapter 6 : Environmental determinism - Wikipedia

Sociology Midterm. all-inclusive systematic efforts to develop a unified theory that explains the whole social world all of civilization and touches on.

Store How individuals, organizations, and societies evolve through distinct stages of evolution marked by periods of revolution. The Social Meta-Theory is a guideline for understanding human evolutionary growth as an individual, group, organization, country and the world. It leverages numerous existing social sciences with their own generally accepted theories to help describe the stages of evolution. Crisis emerges as the rules holding together the group no longer satisfy an emerging new truth. Many social sciences do not currently have an evolutionary component to describe how to evolve. For these sciences, a derived understanding of the stages of development is provided given knowledge of the other sciences that do fit in this model. This book contains the simplified descriptions of the various theories for reference and context. The book is available on Amazon. The intention is to provide a view into the theory from whatever discipline the reader has mastered prior to reading this document. For the Psychology oriented reader, the sciences of Economics and Politics should read as easily as their trained science. Similar terminology is used across the scientific discipline summaries provided to aid in understanding. This book is not the end resource for any of the sciences including those that are here represented for the first time. It is incumbent upon the reader to study other books referenced in this book to get a fuller understanding of the original theories. This theory is not intended to become a call to action against any society. It is intended as a framework for the analytical description of a society, and what would be necessary to assist in the continued evolution based on that analysis. The call to action, if one is necessary at all, will be generally pointed at a particular growth opportunity for a given culture, not pointed at the destruction of a given society. The argument is that to evolve a society, address the weakest segment of that society, and all of a given culture will then have the ability to evolve. The framework provided by Freud has explanatory power only in the gross understanding of his theory it has been read and studied the world over, and the architecture of his theory, the growth patterns, and the identified evolutionary and revolutionary segments. Additionally, Marxian theory is provided to explain much of the evolution of an economy and political system, without trying to get into the baggage associated with the improper and forceful implementation of his theories. This theory helps to identify exactly why the Totalitarian political system Stage 1 connected to a Communist economic system Stage 5 simply cannot work because it is unhealthy. The framework is provided for discussing the evolution of societies while leveraging the strength and research of contemporary reigning theories. Many of the theories provided have 5 distinct stages. Some are not neatly broken down into 5 distinct phases but can be divided into 5 based on the definition of the stages. Still other theories require relatively obvious stages to allow the model to fit. These additional stages are provided with description of how it does not contaminate the original theory, but extend it to areas not originally considered. For instance, Kiyosaki does not contemplate a dependent stage in his 4 stage theory, allowing a preceding obvious first stage to be inserted. This is a living concept that will be updated as deeper understanding and feedback are provided. This theory will escape the qualitative nature of this description and enter into the quantitative. Specific measurements should be available to identify stages of development and the state of a culture. Population growth, for example, is a leading indicator for how healthy an economy can be based on the wealth of the culture. Everything human evolves with intermittent periods of revolution. Evolution and Revolution allow for dramatic changes in how the individual behaves in the context of their environment. Humans grow from tiny sense-driven creatures to fully self-actualized intelligent individuals in a relatively short period of time. Groups of humans evolve and go through stages of evolution in the same way. Groups of people evolve on many levels, which are distinguished in the Social Sciences, Economics, Political Science, Leadership, Organizational behavior, Psychology, Sociology, Religion, etc. Evolution from one stage to another is enabled through different revolutionary mechanisms. There are 5 distinct stages of evolution that

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allow individuals, organizations and society to evolve. Evolution among the various stages occurs naturally within a stage, followed by a crisis, creating the revolutionary moment when the individual, organization and society change dramatically. What emerges from this revolution is a healthy individual, organization and society that can manage and thrive in the new reality. Website by Local Value.

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Chapter 7 : Sociology | calendrierdelascience.com

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Traditional sexual mores have been dismissed as outdated, especially in an age of artificial contraception and abortifacients that dissociate procreation from a fundamentally life-giving act. Society has reduced sex to a pleasurable pursuit, and as a result, sexual promiscuity and libertinism are increasingly common. Progressives praise the sexual revolution as a period of enlightenment, whereby now people can freely engage in the pleasures of sex divested of its biological consequences. Even today the sexual revolution is viewed by some people of all generations as an unquestionably good nexus of beliefs and actions. Unwin tangentially addressed this question in *Sex and Culture*, an evaluation of the sexual practices and morality of 86 different cultures. Productive activities designated an advancement within society or a societal flourishing, such as the development of algebra or the power to harness electricity. Thus, the sexual energy of human beings could be re-directed towards other aspects of civilizational advancement, such as technological progress, art, architecture, or conquering other peoples. To anticipate an objection: After a careful evaluation a variety of civilizations—including the Romans, Greeks, Sumerians, Moors, Babylonians, and Anglo-Saxons—a clear pattern emerged for Unwin: The evidence is that in the past a class has risen to a position of political dominance because of its great energy and that at the period of its rising, its sexual regulations have always been strict. It has retained its energy and dominated the society so long as its sexual regulations have demanded both pre-nuptial and post-nuptial continence. But what exactly were those strict sexual attitudes and regulations that contributed to societal flourishing? For Unwin, the fabric of society was primarily sexual, and heterosexual monogamy was the optimal arrangement for planning, building, protecting, and nurturing the family. If enough heterosexual partners made a monogamous commitment, civilizational energy was directed toward promoting the firmest societal foundation possible: Unfortunately, each civilization allowed its success to alter its moral code and actions. The consequences of the myth that sexual activity and its impacts could be confined to the private sphere soon became apparent. Premarital, extramarital and homosexual relationships proliferated and individuals began placing their individual desires over the common good. An increase in promiscuity corresponded to a subsequent decrease in the social energy required for civilizational maintenance and innovation. Ultimately, each civilization became less cohesive, less aggressive, and less resolute. Civilizations in this liminal phase then collapsed from either 1 an internal anarchic revolution, or 2 conquest by invaders with greater social energy. Despite the differences between civilizational cultures, environments, and time periods, Unwin saw a clear civilizational cycle throughout: These societies lived in different geographical environments; they belonged to different racial stocks; but the history of their marriage customs is the same. In the beginning each society had the same ideas in regard to sexual regulations. Then the same struggles took place; the same sentiments were expressed; the same changes were made; the same results ensued. Each society reduced its sexual opportunity to a minimum and displaying great social energy, flourished greatly. The one outstanding feature of the whole story is its unrelieved monotony. It is no secret that America is the current world superpower, and the increasingly liberalized attitudes towards sex in our nation parallel those of the 86 civilizations during their periods of decline. It is also true that American society has achieved an unprecedented amount of scientific and technological progress, and many would argue that American progress has cast aside ancient notions of the importance of sexual propriety. Over 5,000 years of human history argue for the prevalence of this same mentality in all of these extinct civilizations, and not one of them has managed to break the cycle. Whatever the case, the importance of sexual morality in everyday life should not be overlooked due to its strong correlation with civilizational flourishing. Sexual restraint and ethics are not products of an ancient past that progress can suddenly replace; they are arguably the lynchpin of all of the technological and scientific progress of today. For example, it is possible that civilizational decline

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caused increasing promiscuity, or that both decline and promiscuity are related to a yet-to-be-identified variable. But acknowledging the fact that causation is not implied does not necessarily mean that the two variables are not causally related. Get our book, free! Join as a member now and get a free copy of The Essential Ethika Politika. Plus, help make EP accessible for thousands of readers every day. And receive inbox updates, get access to members-only content, and interact with other EP readers and authors!

Chapter 8 : Mesoamerican Religious Beliefs: The Practices and Practitioners - Oxford Handbooks

A t the start of the twenty-first century, cities emerged as the source of the greatest challenges that the planet has faced since humans became social.