

Chapter 1 : Women and the Capitalist Family: The Ties that Bind

A world-wide epidemic caused by influenza viruses led to between 50 and million deaths in and (as much as 1 of every 18 people). Because neutral Spain was not censoring news it became associated with Spain but its origins are more likely to be the USA or France. It came in three waves.

It was a brief moment of American moral supremacy. Yet by launching armed aggression, first against Afghanistan and then against Iraq, America wholly squandered this gain. The aggression led to a tide of anti-Americanism and surge of support for fanatical Islamism across the Muslim world. The wars cost tens of thousands of lives and caused mass destruction. The billions of dollars expended on them was financed largely from borrowing, which in turn has destabilised the world economy. He saw widespread hostility towards the west and its aggressive behaviour in the Muslim world. Civil liberties were curbed and governments reverted to cold war paranoia. America was again the great Satan. The peace dividend so eagerly awaited at the end of the 20th century evaporated as the security industry exploited counter-terrorism and seized every chance of profit and risk aversion. Bin Laden became a role model for fanatics everywhere. For Americans it genuinely was a new Pearl Harbour, an attack on the homeland that made them feel vulnerable for the first time in 60 years. It turned an administration with quasi-isolationist tendencies into one committed to robust intervention overseas. The outcome was a new focus on combating global terrorism, particularly al-Qaida. Huge new resources were thrown into the battle. The group has since been unable to mount so spectacular an attack again. The Arab spring has now rendered it almost irrelevant. In retrospect, perhaps the west put too much effort into the physical battle against international terrorism and not enough into addressing the grievances the extremists were able to exploit, particularly the failure to advance peace in the Middle East. The destruction of the twin towers graphically illustrated the dark side of globalisation. Terrorists used the tools of a modern global society, the internet, open borders and hi-tech aeroplanes, to attack the west at home. Fortunately, they failed to provoke our societies into closing their borders and hunkering down at home and instead we reacted with a greater willingness to engage internationally. The attack gave birth to an unprecedented universal coalition of revulsion. That consensus fragmented over Iraq. Divisions over Afghanistan, Libya and Syria show that it has not yet been rebuilt. I hope one day it can be recaptured without a repeat of the appalling tragedy that first brought it into being. When George W Bush embraced General Pervez Musharraf he was doing exactly what his predecessors had done when they propped up another military dictator, General Zia-ul-Haq , to fight the Soviets in Afghanistan. We all know how that turned out. But those bombs fell on Pakistan. Pakistanis are too poor to go and seek treatment for post traumatic stress disorder. They also realise that the trauma is far from over. There is no dearth of western academic sneering at bewildered Pakistanis and telling them that they brought it upon themselves. Al-Qaida has been a non-factor in the Arab spring. The inspiring protest movements in Tunisia, Egypt, Libya, Syria and elsewhere are uninterested in taking their region or their religion back in time, as Bin Laden advocated. As they push autocratic leaders to the side, they seek a political state close to democracy, certainly not a Caliphate. They see the gap in political, economic and social development that exists with the rest of the world and want better. They want opportunity, within a religious framework that is not yet fully defined, but open to debate, not closed by dogma. Over the past decade, international co-operation and co-ordinated action have reduced, if not eliminated the threat. Networks that engage in or support violent extremism are under pressure, but they remain dangerous. From Yemen and Somalia to Pakistan and the Maghreb, these groups could take advantage of chaos or disillusionment if the ongoing Arab transition fails to deliver real results. Building up a global immune system to fight this disease will take more than a decade. It will take a generation. In , a small battery-run radio was the only means of communication in most of the country. Many Afghans felt that the US attack may mark the beginning of the end of the horror we were experiencing. Many felt good may come from what the United States had experienced, not because they are sadistic, or take pleasure in the death of others, but simply because they thought that the world powers will only understand our suffering if they experience it themselves. Hundreds and thousands of Afghan once again had to flee their homes, as they feared being hit by US bombs. As

terrorists and all who collaborated with them were targeted, the fear of B52 war planes persuaded many warlord commanders to shave or shorten their beards and dress like democrats in black suits – but as we have subsequently seen, many of them remained the same on the inside. First bombs and then political settlements followed the events. In Bonn, Germany, most of the active Afghan actors gathered to agree on power sharing and the only two groups who felt unrepresented there later became the ones who cause most of the troubles. Ten years on, it would be unrealistic to ignore the tremendous level of progress that Afghanistan has made thanks partly to the international community and partly to the determination of Afghans themselves, who chose to work rebuilding and recreating Afghanistan again. From paved roads to girls going to school, to historical record-breaking media development, there have been positive developments. However, the war – never the choice of the Afghan people – has done great harm to our people for all sorts of different local, national, regional and international reasons. Overwhelming dependency on foreign aid is still a challenge for Afghan people who would like to make their country stand on its own feet and live life peacefully. Guardian

Within an hour of the second plane striking the twin towers in New York I was filing a piece for the Guardian. I drew attention to our double standards and the injustice we had perpetrated and facilitated throughout the Muslim world. I identified – in the article, and in a speech a few days later when the House was recalled – our role in the Palestinian catastrophe and the propping up of the dictators who ruled almost all of the Muslim world as being the twin reasons that some enraged Muslims were being drawn to Bin Laden. I underestimated the extent to which our own people would rise up against the failure of western policy towards the east, and also the damage that this and the subsequent militarised mendacity would do to the whole credibility of governance in countries such as our own and the United States. Now scarcely anyone believes the state whatever it says, on terrorism, war, freedom of information, climate change, even when the governments are telling the truth. Hours before he began his killing spree this summer Anders Behring Breivik posted a 1,page manifesto. He claimed to be waging war on "Islamic imperialism" and his supposed "martyrdom operation" was against an Islamic civilisation rolling across western soil. Breivik and other neo-Nazis used to assert racial superiority; now they claim an existential threat from Islamic culture. For proof they point to Osama or to home-grown terrorists. This is the argument pushed by the English Defence League, who so impressed the Norwegian gunman. As academic Matt Goodwin points out, the EDL bases its arguments not around the BNP staple of white supremacy but "the more socially acceptable issue of culture". Osama bin Laden must have been thrilled by the wars launched against Afghanistan and Iraq, and the opportunities this presented to them. What the turmoil of the past 10 years have served to emphasise is the need to be vigilant about the power exercised by our governments, and to work to ensure that the human rights of all people – Muslim or otherwise – are properly safeguarded. It is that between states and statelessness or, to put it another way, between states and borderless or globalised phenomena. It has succeeded in starting a global movement, with almost no structure, few funds and virtually no hierarchy. Groups and individuals have affiliated to it in almost all regions, and including the US and UK. There are no membership requirements, save shared belief and a willingness to kill. Apart from this last quality, al-Qaida represents a new form of political organisation in the 21st century: Al-Qaida is a particularly nasty variant, but this kind of organisation, or rather movement, will eventually become the norm. In response, states have tried to pretend that we still live in a world where states matter most of all, and organise the world. Neither invasion has quelled terrorism. They may have exacerbated it, if the head of MI5 is to be believed. They launched vastly expensive wars, in money and lives. And they have failed. We now confront a war without end, with our privacy and sense of safety permanently compromised. Governments think this is just fine: A vast new security industry has been born, with mercenary armies and secret, sometimes lawless and typically unaccountable bureaucracies. This industry has an intrinsic interest in the perpetuation of the danger. The lesson of the last 10 years is that stateless phenomena need to be fought by stateless means. We need new movements to take on terrorism, with ideas, with argument, with engagement by a force far more powerful than any army. That force is our own compassion, wisdom and collaboration.

Chapter 2 : World Trade Organization - Home page - Global trade

gaps between home and school as part of the achievement gap and calls for increased cultural relevance in education to engage, support, and empower learners (Castagno and Brayboy).

The word "tides" is a generic term used to define the alternating rise and fall in sea level with respect to the land, produced by the gravitational attraction of the moon and the sun. To a much smaller extent, tides also occur in large lakes, the atmosphere, and within the solid crust of the earth, acted upon by these same gravitational forces of the moon and sun. What are Lunar Tides Tides are created because the Earth and the moon are attracted to each other, just like magnets are attracted to each other. The moon tries to pull at anything on the Earth to bring it closer. But, the Earth is able to hold onto everything except the water. Since the water is always moving, the Earth cannot hold onto it, and the moon is able to pull at it. Each day, there are two high tides and two low tides. The ocean is constantly moving from high tide to low tide, and then back to high tide. There is about 12 hours and 25 minutes between the two high tides. Tides are the periodic rise and falling of large bodies of water. Winds and currents move the surface water causing waves. The gravitational attraction of the moon causes the oceans to bulge out in the direction of the moon. Another bulge occurs on the opposite side, since the Earth is also being pulled toward the moon and away from the water on the far side. Ocean levels fluctuate daily as the sun, moon and earth interact. Since the earth is rotating while this is happening, two tides occur each day. What are the different types of Tides When the sun and moon are aligned, there are exceptionally strong gravitational forces, causing very high and very low tides which are called spring tides, though they have nothing to do with the season. When the sun and moon are not aligned, the gravitational forces cancel each other out, and the tides are not as dramatically high and low. These are called neap tides. Spring Tides When the moon is full or new, the gravitational pull of the moon and sun are combined. At these times, the high tides are very high and the low tides are very low. This is known as a spring high tide. Spring tides are especially strong tides they do not have anything to do with the season Spring. They occur when the Earth, the Sun, and the Moon are in a line. The gravitational forces of the Moon and the Sun both contribute to the tides. Spring tides occur during the full moon and the new moon. The result is a smaller difference between high and low tides and is known as a neap tide. Neap tides are especially weak tides. They occur when the gravitational forces of the Moon and the Sun are perpendicular to one another with respect to the Earth. Neap tides occur during quarter moons. The Proxigean Spring Tide is a rare, unusually high tide. This very high tide occurs when the moon is both unusually close to the Earth at its closest perigee, called the proxigee and in the New Moon phase when the Moon is between the Sun and the Earth. The proxigean spring tide occurs at most once every 1. This is a time lapse of the tidal rise and fall over a period of six and a half hours. During the next six hours of ebb the fishermen unload their boats on the dock. There are two high tides every 25 hours. Making the moon the single most important factor for the creation of tides. But since the forces are smaller, as compared to the moon, the effects are greatly decreased. The moon is pulling upwards on the water while the earth is pulling downward. Slight advantage to the moon and thus we have tides. Whenever the Moon, Earth and Sun are aligned, the gravitational pull of the sun adds to that of the moon causing maximum tides. Spring tides happen when the sun and moon are on the same side of the earth New Moon or when the sun and moon are on opposite sides of the earth Full Moon. When the Moon is at first quarter or last quarter phase meaning that it is located at right angles to the Earth-Sun line , the Sun and Moon interfere with each other in producing tidal bulges and tides are generally weaker; these are called neap tides. Offshore, in the deep ocean, the difference in tides is usually less than 1. In bays and estuaries, this effect is amplified. In the Bay of Fundy, tides have a range of These events are separated by about 12 hours. Since the moon moves around the Earth, it is not always in the same place at the same time each day. So, each day, the times for high and low tides change by 50 minutes. The type of gravitational force that causes tides is know as "Tractive" force. For any particular location, their height and fluctuation in time depends to varying degrees on the location of the Sun and the Moon, and to the details of the shape of the beach, coastline, coastline depth and prevailing ocean currents. This plane is tilted about 23 degrees with respect to the equatorial plane of the

earth. The result is that near the equator, the difference between high tide and low tide is actually rather small, compared to other latitudes. You will see that it is quite small compared to other positions on earth, particularly at latitudes of 23 degrees or so. Even larger differences can occur depending on the shape of a bay or inlet or continental shelf. Also, like the surface of a vibrating drum, the world oceans have vibratory modes that get stimulated in changing ways from minute to minute. Finally, there are storms at sea and elsewhere which move large quantities of water. Detailed forecasts are available for high and low tides in all sea ports. The World Ocean is a complex dynamical system. The natural velocity of a water disturbance depends on the depth and salinity of the water at each point it passes. When bodies of land circumscribe bodies of water, they produce a collection of resonating systems that favor water oscillations with certain frequencies over others. The result is that for some locations, there can be days when only one high tide occurs. There were, however a few days every few months when only a single high tide occurred. Because tidal forces vary as the third power of distance, this little 8 percent change translates into 25 percent increase in the tide-producing ability of the Moon upon the Earth. If the lunar perigee occurs when the Moon is between the Sun and the Earth, it produces unusually high Spring high tides. When it occurs on the opposite side from the Earth that where the Sun is located during full moon it produces unusually low, Neap Tides. Some occurrences are more favorable than others. A very interesting book "Tidal Dynamics" by Fergus J. Wood, published in by Reidel Publishing Company, talks at great length about these tides, and their environmental consequences. The Moon draws even closer to the Earth than its ordinary perigee distance. Still, these tides can produce enormous damage when all factors come together optimally. There are many recorded instances of unusually high storm or coastal flooding during the proxigean times. The last one of these was on March 7 at There were, in fact cases of extreme tidal flooding recorded during these particular spring tides which occur once every 31 years. There are still daily high and low tides, but they would be noticeably smaller. But in fact not one but TWO water tides are produced under which the Earth rotates every day to produce about two high tides and two low tides every day. It is not the gravitational force that is doing it, but the change in the gravitational force across the body of the Earth. The net result of this is that the Earth gets deformed into a slightly squashed, ellipsoidal shape due to these tidal forces. There will be exactly two of these bulges. At exactly the positions of the tidal bulges where the Moon is at the zenith and at the nadir positions, there are no horizontal tidal forces and the flow stops. The water gets piled up, and the only effect is to slightly lower the weight of the water along the vertical direction. Another way of thinking about this is that the gravitational force of the Moon causes the Earth to accelerate slightly towards the Moon causing the water to get pulled towards the Moon faster than the solid rock on the side nearest the Moon. The ones that break upon a beach every 10 seconds to a minute are caused by sea level disturbances out in the ocean produced by such things as storms. Also, the various circulation currents of sea water can have velocity components directed towards the land which will bring water up onto the beach. Now, underlying this minute to minute activity is a slower water wave which causes an alternating pattern of high-tide, low-tide, high-tide, low-tide in most places on the Earth that are directly on the ocean. This roughly 6 hour cycle is caused by the gravitational tugging of the Moon upon the Earth. The Earth gets distorted a small bit, but because it is solid rock its a small effect. The water in the oceans, however, gets distorted into a roughly ellipsoidal football-like shape with a much larger amplitude. The orientation of this shape changes from minute to minute as the Moon orbits the Earth, which is why the high and low tide times change all the time. The Moon causes these tides by deforming the oceans, and as the Earth rotates under this ocean bulge, it causes a high tide to propagate onto beaches. Because there are two bulges, we get two high tides, and also two low tides each day. The Sun also causes tides on the Earth because even though it is so far away, it is very massive. These solar tides are about half as strong as the ones produced by the Moon, and they cause the so-called Spring tides and the Neap Tides. When the bulge of ocean water raised by the Moon is added the a similar tidal bulge raised by the Sun, you get a higher, high tide called the Spring Tide. When the solar low tide is added to the lunar low tide, you get the Neap Tide. There may be even weaker tides caused by the gravitational influences of the planets Mars and Venus, but they are probably lost in the daily noise of individual tides. They will not be equally high because the distance between the Earth and Sun, and the Earth and Moon both vary and so will their tide producing effectiveness. The highest Spring tides occur

when the Moon is at its closest to the Earth

Chapter 3 : Planet Earth: Facts About Its Orbit, Atmosphere & Size

Letter to My Son "Here is what I the relation between that other world and me. proclaims its love of freedom and inscribes this love in its essential texts, a world in which these same.

TTML Profiles are intended to be used across subtitle and caption delivery applications worldwide, thereby simplifying interoperability, consistent rendering and conversion to other subtitling and captioning formats. This enables heavy optimizations by user agents when used well. Both horizontal and vertical alignment of the children can be easily manipulated. Nesting of these boxes horizontal inside vertical, or vertical inside horizontal can be used to build layouts in two dimensions. First Public Working Draft: A distributed application is an application that consists of multiple components, also known as micro-services, that are deployed and operated separately. The Trace Context specification defines properties intended for event correlation between micro-services to allow various tracing and diagnostics monitoring products to operate together. First Public Working Drafts: Personalization Help and Support 1. This is an extension of Personalization Explainer 1. The event is hosted by Neo4J. This workshop brings together people with an interest in the future of standards relating to graph data, and its ever growing importance in relation to the Internet of Things, smart enterprises, smart cities, etc. Harmonising different perspectives on database management systems: The role of annotations, e. Managing the silos, big data, AI and machine learning: Techniques for dealing with incomplete, uncertain and inconsistent knowledge; different kinds of reasoning, e. Scalability, security, trust, APIs and vocabulary development: Techniques for mapping data between vocabularies with overlapping semantics, as a basis for scaling across different communities; digital signatures for RDF and Property graphs, e. For more information on the workshop, please see details and submission instructions , and further background information. Expression of Interest and position statements are due by 15 December

Chapter 4 : Foreign relations of the United Kingdom - Wikipedia

The relationship between the World Wide Web and the Internet is that the Internet is a collection of connected computers through gateways by which the information that is stored in databases and on servers is transferred from one computer to another and the World Wide Web is the software that is used to retrieve the.

Additionally he wished to rekindle the notion that although difficult to understand, this issue was of utmost importance Dreyfus To be human is to be fixed, embedded and immersed in the physical, literal, tangible day to day world Steiner Heidegger was concerned that philosophy should be capable of telling us the meaning of Being, of the where and what Dasein is. For Heidegger the world is here, now and everywhere around us. Furthermore, Dasein is an entity which in each case I myself am. Mineness belongs to any existent Dasein, and belongs to it as the condition which makes authenticity and inauthenticity possible. However, Heidegger was aware that the expression had several components to its structure. To be at all is to be worldly. The everyday is the enveloping wholeness of being. The multiplicity of these is indicated by the following examples: Concern is the temporal meaning which Being-in-the-world has for human beings and it is the time configuration of human life which is the identical concern which human beings have for the world. If human beings had no concept of time they would have no reason to be engaged or implicated in the world in a human way. It is the awareness of temporality which establishes that the relationship that human beings have with the world is through concern Warnock Not everything is possible for every human being. Choices are made in the world in which humans exist surrounded by other humans. Human beings are characterised by uniqueness, one from another, and this uniqueness gives rise to a set of possibilities for each individual. All human beings are continually oriented towards their own potential, among which are the possibilities of authentic and inauthentic existence. If, whilst moving forward, the standards and beliefs and prejudices of society are embraced, individuals may fail to differentiate themselves from the masses. For Heidegger, Authentic existence can only come into being when individuals arrive at the realisation of who they are and grasp the fact that each human being is a distinctive entity. But subject and Object do not coincide with Dasein and the world. Knowing is the possession of those human-Things which are able to know and is an internal characteristic of those entities. In fact for Heidegger, even forgetting modifies the primordial Being-in and even as knowledge did not create the world nor forgetting destroy it, it follows that Dasein only realises itself when it grasps reality Steiner To Heidegger this concept is a primordial banality which had long been overlooked by metaphysical conjecture. Humans beings are thrown with neither prior knowledge nor individual option into a world that was there before and will remain there after they are gone Steiner Neither do we know toward what end our existence has been projected, apart from our position in relation to death. The world into which our Dasein is thrown has others in it, and the existence of others is totally indispensable to its facticity of Being-there. Understanding of others in the world and the association of the ontological status of others with our own Dasein is, in itself, a form of Being. Heidegger said that Being-in-the-world is a being-with, and that the understanding of the presentness of others is to exist. However, being-with presents the possibility of comprehending our own Dasein as an everyday Being-with-one-another where we may come to exist not on our own terms, but only in reference to others. This crucial distinction was important for Heidegger as it is the distinction between an authentic and an inauthentic human existence Steiner In fact, for Heidegger, it barely exists at all and it exists in a state of fear [Furcht] Steiner This fear is distinct from anxiety [Angst]. Fear could be experienced when a threat to our life, signifying our situation is recognised, but anxiety is experienced in the face of nothing in particular in our situation Warnock According to Warnock , anxiety is that which drives us to swamp ourselves in the insignificant, the common and in all of the elements of an inauthentic existence. Angst is one of the primary instruments through which the ontic character and context of everyday existence is made inescapably aware of, is rendered naked to, the pressures of the ontological. Heidegger wrote that an understanding of Being belongs to the ontological structure of Dasein, and he proposed that there is an understanding state of mind in which Dasein is disclosed to itself. Heidegger sought a simplified way of disclosure to bring the structural totality of Being to light and he hypothesized that

the state of mind that would satisfy his requirements, was the state of anxiety. Dasein-with-others takes place in an echo chamber of nonstop bogus interaction, with no cognition as to what is being communicated Steiner Not-Being-its-self [Das Nicht-es-selbst-sein] functions as a positive possibility of that entity which, in its essential concern, is absorbed in a world. This kind of not-Being has to be conceived as that kind of Being which is closest to Dasein and in which Dasein maintains itself for the most part. Rather they are essential components of existence, because Dasein is always Dasein-with and a Being-in-the-world into which we have been thrown. Acceding to the enticement of living a mundane existence is simply a part of existing itself. Dasein is committed to searching out the authentic via the inauthenticity of its Being-in-the-world and Heidegger said that authentic existence is not something which floats above everyday fallingness. It is uncanniness that declares the pivotal moments in which Angst brings Dasein face to face with the terrible freedom of deciding whether to remain in inauthenticity or to endeavor to attain self-possession. These things include a concern for others, a care for the ready-to-hand, but in principle Sorge is a caring for the presentness and obscurity of Being itself Steiner With death, Dasein stands before itself in its ownmost potentiality-for-Being. Its death is the possibility of no-longer being-able-to-be-there. If Dasein stands before itself as this possibility, it has been fully assigned to its ownmost potentiality-for-Being. When it stands before itself in this way, all its relations to any other Dasein have been undone. This ownmost non-relational possibility is at the same time the uttermost one. For Heidegger, human beings are never directly in the world except by way of being in some particular circumstance; it is Dasein that is Being-in-the-world Dreyfus

Disease Activity in RA and SLE Patients and Its Relation to Muscle Performance, Fatigue and Blood Parameters The safety and scientific validity of this study is the responsibility of the study sponsor and investigators.

It has got to be a joke. Its is the possessive form of it. I can see its eyes. If you delve deeper into this issue, you will see that there is good reason for the confusion. However, if you just want to know what is right, the matter is very simple. It cannot be used for anything else. Its Its is like his and her. They are all possessive adjectives. Look at these examples: These are his pies. His is used for a masculine possessor owner. These are her flowers. Her is used for feminine possessor. These are its footprints. Its is used for neuter possessor. The second should be its. I think the company wants to have its cake and eat it. The its is a possessive adjective. It should be its. It cannot be expanded to it is or or has so it must be the possessive adjective its. Woody Allen A lie gets halfway around the world before the truth has a chance to get its pants on. Winston Churchill There is nothing in the world like the devotion of a married woman. Oscar Wilde Whenever cannibals are on the brink of starvation, Heaven, in its infinite mercy, sends them a fat missionary. Oscar Wilde Constant company wears out its welcome. To empty its stomach contents, a frog throws up its stomach first, so the stomach is dangling out of its mouth.

Chapter 6 : Causes of the First World War

The ministry of the Holy Spirit in relation to the unsaved world falls into two categories which are not necessarily independent. The Holy Spirit is given the ministry of resisting evil and restraining the world in its manifestation.

See Article History Modernization, in sociology, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. Modern society is industrial society. To modernize a society is, first of all, to industrialize it. Historically, the rise of modern society has been inextricably linked with the emergence of industrial society. All the features that are associated with modernity can be shown to be related to the set of changes that, no more than two centuries ago, brought into being the industrial type of society. This suggests that the terms industrialism and industrial society imply far more than the economic and technological components that make up their core. Industrialism is a way of life that encompasses profound economic, social, political, and cultural changes. It is by undergoing the comprehensive transformation of industrialization that societies become modern. Modernization is a continuous and open-ended process. Historically, the span of time over which it has occurred must be measured in centuries, although there are examples of accelerated modernization. In either case, modernization is not a once-and-for-all-time achievement. There seems to be a dynamic principle built into the very fabric of modern societies that does not allow them to settle, or to achieve equilibrium. Their development is always irregular and uneven. This is a persistent source of strain and conflict in modern societies. Such a condition is not confined to the internal development of individual states. It can be seen on a global scale, as modernization extends outward from its original Western base to take in the whole world. The existence of unevenly and unequally developed nations introduces a fundamental element of instability into the world system of states. Modernization seems to have two main phases. Up to a certain point in its course, it carries the institutions and values of society along with it, in what is generally regarded as a progressive, upward movement. Initial resistance to modernization may be sharp and prolonged, but it is generally doomed to failure. Beyond some point, however, modernization begins to breed discontent on an increasing scale. This is due in part to rising expectations provoked by the early successes and dynamism of modern society. Groups tend to make escalating demands on the community, and these demands become increasingly difficult to meet. More seriously, modernization on an intensified level and on a world scale brings new social and material strains that may threaten the very growth and expansion on which modern society is founded. In this second phase, modern societies find themselves faced with an array of new problems whose solutions often seem beyond the competence of the traditional nation-state. At the same time, the world remains dominated by a system of just such sovereign nation-states of unequal strengths and conflicting interests. Yet challenge and response are the essence of modern society. In considering its nature and development, what stands out initially at least is not so much the difficulties and dangers as the extraordinary success with which modern society has mastered the most profound and far-reaching revolution in human history. This article discusses the processes of modernization and industrialization from a very general and primarily sociological point of view. It does so also, it should be remembered, from a position within the very processes it describes. The phenomena of industrialization and modernization that are taken to have begun some two centuries ago and that were not until much later identified as distinct and novel concepts have not yet arrived at any recognizable closure. The end of the story, if there is one, is thus not in sight, and the question of an ultimate judgment on the nature and value of this vast historical movement is unanswerable. Becoming modern The revolution of modernity If one imagines all of human social evolution charted on a hour clock, then the modern industrial epoch represents the last five minutes, no more. For more than half a million years, small bands of what we may agree were human beings roamed the earth as hunters and gatherers. With simple stone tools and a social order based on kinship ties they successfully preserved the human species against predators and natural calamities. In observing contemporary Australian Aboriginals, the San Bushmen of southern Africa, the Eskimo, the Negritos in Malaysia and the Philippines, and Pygmy groups in Africa, a glimpse may be had of the social life of the Paleolithic period Old Stone Age – the oldest and most enduring type of human society. About 10,000 bc some

of these hunters and gatherers took to cultivating the earth and domesticating animals. It is this process that is somewhat misleadingly called the Neolithic revolution, implying that new stone tools were at the root of this vast change. It is now generally accepted that the new technology was not the principal factor. Nevertheless what took place was undoubtedly a revolution. Mobile bands became settled village communities. The development of the plow raised the productivity of the land a thousandfold, and in response the human population of the planet increased dramatically. More significantly, herding and agriculture for the first time created a surplus of food. This allowed some members of the population to abandon subsistence activities and become artisans, merchants, priests, and bureaucrats. This division of labour took place in a newly concentrated physical environment. In the 4th millennium bc cities arose, and with them trade, markets, government, laws, and armies. The technology and social organization of the Neolithic revolution remained the basis of all civilization until the coming of industrialism. With remarkably few additions—the invention of the stirrup was an important one—what served ancient Mesopotamia and ancient Egypt of the third and second millennia bc served as the foundation of all the states and empires of the ancient world, from China and India to Greece and Rome. And it served equally the European Middle Ages, which in some respects, notably in technology, actually fell back from the achievements of the ancient world. Not until the 17th and 18th centuries in Europe did humankind make another leap comparable to that of the Neolithic revolution. It is against this very slowly evolutionary background that the revolution that underlay modernity must be seen. It is one of just two quantum jumps that human social evolution has made since the primal hunting and gathering stage of early Homo sapiens. The Neolithic or agricultural revolution produced, paradoxically, urban civilization; the Industrial Revolution lifted humankind onto a new plane of technological development that vastly increased the scope for transforming the material environment. In its speed and scale the change brought about by the Industrial Revolution has had, indeed, a greater impact on human life than the Neolithic revolution. Neolithic civilization remained throughout confined by a sharply limited technical and economic base; industrial civilization knows no such limits. Nevertheless, an understanding of agrarian society is essential to the analysis of industrial society, for it is largely through the contrast with its agrarian past that modern society stands out. The meaning of the modern is to be found as much in what it renounces as in what it aspires to. The West and the world Just as some groups of hunters and gatherers gave rise to agrarian society, some agrarian societies gave rise to industrial society. The shift toward modernity took place between the 16th and 18th centuries, and it originated in the countries of northwestern Europe—especially England, the Netherlands, northern France, and northern Germany. This change could not have been expected. Compared to the Mediterranean, not to mention Arabic and Chinese civilizations, northwestern Europe early in the 16th century was backward, technically and culturally. In the 16th and 17th centuries it was still absorbing the commercial and artistic innovations of the Italian city-states of the Renaissance and making piratical raids, where it could, on the wealthy Spanish empire. It seemed an unlikely candidate for future economic leadership of Europe. Yet it was there that the changes took place that propelled those particular societies into the forefront of world development. One reason advanced for this is that northwestern Europe was the origin and heartland of the Protestant Reformation of the 16th century. In his great work *The Protestant Ethic and the Spirit of Capitalism*, the German sociologist Max Weber suggested that Roman Catholicism and to an even greater extent such Eastern religions as Hinduism and Buddhism were essentially otherworldly religions. They placed doctrinal emphasis on religious contemplation and the life hereafter. It broke down the distinction between the church and the world, between the monastery and the marketplace. Every man was a priest; everything he did, at work or at play, he did in the sight of God. Weber sought to show that Protestantism, and especially its Puritan variety, developed a particular type of character that valued frugality and hard work. Protestantism particularly promoted a work ethic. For the Protestant, all work, all occupations, were in a sense a religious vocation. Work was to be pursued with a fitting seriousness and order, in a spirit of rational enterprise that eschewed waste and frivolous adventurism. Such an attitude was admirably suited—though not intentionally—to the development of industrial capitalism. The Protestant nations, therefore, according to Weber, invented modern capitalism and so launched the world on a course that it still follows. In either case, their mutual accommodation remains striking. In a similarly persuasive way, the

rationality of the Protestant work ethic has seemed linked to the development of modern science. This, too, took place largely in northwestern Europe in the course of the 17th century. In no other place, at no other time, was there anything like the scientific revolution of these years in England, France, and the Netherlands. It is true that the Industrial Revolution, in its early phases at least, did not depend on the theoretical science of Isaac Newton, Robert Boyle, or others of the period. What was crucial was the rationalist culture and the scientific habits of mind that this culture nurtured. Moreover, the scientific method of observation, hypothesis, experimentation, and verification could be applied not only to nature but also to society. Eventually, toward the end of the 18th century, what would later be called social science—economics and sociology especially—began to find a place alongside natural science. The scientific outlook—skeptical, autonomous, applying fixed standards of observation to continually changing phenomena, to reach conclusions that were never to be considered more than provisional—became the hallmark of modern society. Already, by the 17th century, western Europe had embarked on the course of transoceanic expansion that was to become one of its most notable features in the succeeding centuries. The colonization of America, although uneven, added a vast new domain to the West. In wealth, resources, and physical power, the West took a commanding lead over the rest of the world. From the enormous potentialities of science and industry, it acquired a momentum and a dynamism that pointed to a future immeasurably grander than anything previously achieved. For the first time, moralists and philosophers began to conceive of the possibility that the modern world might come to be the equal and even the superior of the ancient world of Greece and Rome. The idea of progress, and with it that of modernism, was born. The world was growing in power and enlightenment and, so far as anyone could see, would continue indefinitely to do so. Western society was not merely plunging ahead on its own; it was paving the way for the rest of the world. Both were part of a broader pattern of change that, since the Renaissance and Reformation, had set the West on a different path of development from that of the rest of the world. This pattern included the individualism and, in the end, the secularism, that was the Protestant legacy. It also included the rise of science, as a method and as a practice. Both of these culminated in explosive events toward the end of the 18th century. The first helped provoke political revolutions in America and France. The second, in creating an atmosphere conducive to technological innovation, was one of the chief elements in the emergence of the Industrial Revolution in Great Britain. The American and French revolutions established the political character of modern society as constitutional and democratic, meaning not necessarily that every government thenceforward was of such character but that even those most conspicuously not so frequently claimed to be.

Chapter 7 : The World's Tallest Buildings | Statistics | EMPORIS

The World as Will and Representation (WWR; German: Die Welt als Wille und Vorstellung, WWV) is the central work of the German philosopher Arthur Schopenhauer. The first edition was published in 1819, [1] the second expanded edition in 1851, and the third expanded edition in 1859.

Women and the Capitalist Family: The mass response to threats against abortion rights shows that women are mobilizing to fight back. But the April 9 demonstration in Washington also showed that NOW and other establishment leaders are dedicated to legalistic maneuvering and support for capitalist politicians. An LRP leaflet on this question is available to interested readers. As bourgeois reformists, they have a vested interest in perpetuating the lie that the capitalist system can still offer substantial progress for women. In contrast to the 19th century, the collapse of prosperity and the deepening economic crisis mean that there is little room for reforms. But the problem with reformism lies deeper: Writing a century ago, Engels traced the enslavement of women to the rise of private property and class society and demonstrated that the eradication of these institutions was necessary for liberation. But its discussion of the proletarian family under capitalism is limited, as we shall see. Engels on the Proletarian Family Engels emphasized that the rise of industrial capitalism meant progress for women because it brought them into the social workforce. Along with the socialization of household tasks, this is a precondition for liberation. Under capitalism, however, women remained oppressed because they bore the burden of family labor even when drawn into social production. Not until the coming of modern large-scale industry was the road to social production opened to her again—and then only to the proletarian wife. But it was opened in such a manner that, if she carries out her duties in the private service of her family, she remains excluded from public production and unable to earn; if she wants to take part in public production and earn independently, she cannot carry out family duties. The impact of early industrial capitalism contributed to this belief. Engels discusses the proletarian family largely in terms of its internal relations. To illustrate, he distinguished the proletarian from the bourgeois family in terms of male-female relations: Sex-love in the relationship with a woman becomes and can only become the real rule among the oppressed classes, which mean today among the proletariat—whether this relation is officially sanctioned or not. But here all the foundations of typical monogamy are cleared away. Here there is no property, for the preservation and inheritance of which monogamy and male supremacy were established; hence there is no incentive to make this male supremacy effective. What is more, there are no means of making it so. Bourgeois law, which protects the supremacy, exists only for the possessing class and their dealings with the proletarians. Here quite other personal and social conditions decide. And now that large-scale industry has taken the wife out of the home onto the labor market and into the factory, and made her often the breadwinner of the family no basis for any kind of male supremacy is left in the proletarian household, except, perhaps, for something of the brutality toward women that has spread since the introduction of monogamy. It is true that the proletarian family is not based on property. Reproducing the Workforce In Marxist analysis, capitalism is based on the exploitation of workers through wage labor. As a necessary component of the wage form of exploitation, capitalism imposes a sexual division of labor. There are two aspects to the reproduction of the proletariat and its labor power. Thus the wage is not an individual payment; it also has to maintain all family members who do not work. But while the wage reflects the value of labor power, this value is not just the bare minimum needed for physical survival. The number and extent of his so-called necessary requirements, as also the manner in which they are satisfied, are themselves products of history, and depend therefore, to a great extent on the level of civilization attained by a country; in particular, they depend on the conditions in which, and consequently on the habits and expectations with which, the class of free workers has been formed. In contrast, therefore, with the case of other commodities, the determination of the value of labor power contains a historical and moral element. This element can play the principal role in determining the value of labor power. The Family Wage One way in which it does is that the wage can vary with the number of family members who are expected to work for wages in a given period. But it was not always so. At the start of industrialization, men were being thrown out of their craft jobs as mechanization made it easier and cheaper to employ women and children. When the

factory system began to employ three children and a woman in place of a man: In this scenario the unemployed male worker became dependent on his wife and children. It meant a type of family wage, but it did not last. The brutality of early industrialization threatened to destroy the working class altogether by killing off women and children at a high rate. This superexploitation of the family was opposed by women as well as men. The struggles also won important working-class gains such as child labor regulations and other protective labor laws to benefit women. Thus the achievement of a family wage was a temporary gain for sections of the class. Capitalism maintains itself by reinforcing divisions and backwardness within the proletariat. The fact that the family is propertyless is all the more reason it is needed. The male worker is taught to identify with at least one element of bourgeois consciousness, sexism. To the degree that workers accept the myth of the family as a private refuge from their jobs and dealings with their bosses, no matter how bad things really get in reality, they are restrained from making demands on the state for social needs. Whatever needs are not met at home become the failure of the individual family, especially the wife, rather than the bosses. The direct wage is also reduced. Capitalism fundamentally depends on a reserve army of labor as an important underpinning of the system. Women still must give priority to home and child-care duties and are therefore willing to accept part-time jobs and lower wages. Of course, all women are not wives and mothers. But the proletarian wife, in her household role, does not produce value and surplus value—and therefore is not exploited by capital. Nor is she exploited by her husband although she may be oppressed by him. She is responsible for reproducing the labor-power commodity, but not under conditions directly governed by the law of value. What the working-class housewife does is produce use values in the home. But removal from a direct role in value production in a society where value is the end-all and be-all ensures the subordination of women. But unlike a slave, no particular capitalist ruler directly provides for her welfare or even appears as her master. Likewise with the oppression of women: Of course, the proletarian woman often faces the double burden of wage and domestic labor. In modern capitalism the disparity is great. While in the U. In , 80 percent of all female employees worked in only 20 of the U. As low-paying and part-time work is the main growth area of the modern economy, women continue to earn only 64 percent of male incomes. The single woman worker with several kids at home gets the same wage as her married sister—a wage based on the supposedly minimal needs of the latter. And their wage is far less than that of their single or divorced brother without children. Today in the U. Thus divorce is the single greatest predictor of poverty for women and children. Suprahistorical and Superstagnation In showing how civilization, as opposed to prehistoric society, came to oppress women, Engels wrote: The domestic labor of the woman no longer counted beside the acquisition of the necessities of life by the man; the latter was everything, the former an unimportant extra. Engels regarded the division of social life into public and private spheres as key to the devaluation of women. But the sharp distinction that Engels describes became decisively true only under capitalism, when production was moved out of the home—an indication of the greater alienation under capitalism compared to previous class societies. The danger of suprahistoricism in general is that it overlooks the particular ways in which capitalism oppresses women. That would entail the denial of the possibility of qualitative historical change, the transformation of historically specific social classes—capitalists and workers—into ahistorical categories of analysis. The same argument is valid when the issue under consideration is sexual inequality. Gimenez is right in saying that Engels, in drawing a broad overview of the family and the oppression of women, fails to examine how these phenomena varied among different class societies. Unfortunately her alternative is a static, pragmatic approach. It is true that capitalism, like any other mode of production, must be analyzed in and of itself; a chronological order of development can be a terrible guide to understanding how a system works. The development of these categories sheds light on capitalist political economy in his day. Commodities, for example, existed in ancient society, despite the absence of capitalist production; they played a qualitatively different role then, but their emergence signified the separation of the product from the producer. The past helps illuminate the present because there is a continuity in history, despite quantitative and qualitative transformations. It is impossible to understand the direction of the class struggle under capitalism without recognizing that class society as a whole stems from material scarcity, which necessitates the stratification and oppression of social groups. There is a developmental relationship between the qualitatively different

historical producing classes. Slavery, feudalism and capitalism are successive stages in which layers of producers are increasingly alienated from the means of production. To say this is not to be suprahistorical in the sense of looking over history; it is rather to look at the motion of phenomena through history. But women have undeniably been oppressed for thousands of years. What is to say that the specific capitalist mode will not be replaced by another system with its own specific internal drive to oppress women? Unlike Gimenez, Marx and Engels knew that capitalism was not simply a distinct mode of production but the culmination of all alienated and class-ridden society. Authentic socialism can be the negation not just of capitalism but of all class societyâ€”because the elimination of scarcity could at last be achieved. The reason the future socialist society is worth fighting for is that it can eliminate the material basis for any type of oppression. Her interpretation makes history a catalog of discrete stages. Negation thus becomes erasure, not development. Gimenez misunderstands the role of the family because she overlooks the underlying historical drive of production, the attempt by human beings to overcome scarcity in qualitatively changing ways. Production in conditions of scarcity means that exploitation is the determinant within each given social system. So the key to the family under capitalism is its specific relation to exploitation. At a secondary level she does recognize its economic role: However, the ideological mystification of the family is indeed the surface. The Epochal Change The need for historical specificity is not confined to the distinction between modes of production. One of the most disorienting analytical problems is the failure to differentiate between the progressive and decadent epochs of capitalism.

Because Americans make up only 5% of the world's population and yet consume nearly 20% of its energy. In fact, on average, every time an American spends a dollar, the energy equivalent of a cup of oil is used to produce what that dollar buys.

Between and there had been three major crises between the great powers. These crises exposed the differences between the powers and reinforced the hostility between them. Two were over Morocco, and the other was over the Austrian annexation of Bosnia. The move was designed to test the strength of the recent Anglo-French entente. The result was to bring France and Britain closer together. Edward VII called the German actions "the most mischievous and uncalled for event which the German Emperor has been engaged in since he came to the throne. Germany claimed that the French had ignored the terms of the Algeciras Conference. This provoked a major war scare in Britain until the Germans agreed to leave Morocco to the French in return for rights in the Congo. Many Germans felt that they had been humiliated and that their government had backed down. Austria annexed Bosnia after tricking Russia during negotiations between their respective foreign ministers. The action outraged Serbia as there was a large Serbian population in Bosnia. There was a crisis among the Great powers and it brought Europe to the brink of war. Russia bowed to German pressure when they supported Austria and they agreed to the annexation. However she was determined not to be humiliated again. The effects of these crises had been a hardening of attitudes and an increase in distrust between the different European powers. It led to a strengthening of the different alliances: The Eastern Question and The Balkans Throughout the 19th and early 20th century the Ottoman Empire had lost land in the Balkans to the peoples who lived there. The great powers were also interested in extending their influence in the region. Austrian and Russian relations were poor over their rivalry in the Balkans. Both hoped to expand there at the expense of the Ottoman Empire. Another important factor was the growth of Slav nationalism among the people who lived there, especially Serbia. Russia encouraged Slav nationalism while Austria worried that this nationalism could undermine her empire. As a result of the Balkan Wars - Serbia had doubled in size and there was growing demands for the union of south Slavs Yugoslavism under the leadership of Serbia. Austria had a large south Slav population in the provinces of Slovenia, Croatia, the Banat and Bosnia. Austria was very alarmed at the growing power of Serbia. She felt Serbia could weaken her own Empire. The Austrians decided that they would have to wage a preventative war against Serbia in order to destroy her growing power. They were waiting for the correct pretext excuse. When Franz Ferdinand was shot the Austrians saw this as the perfect opportunity to destroy Serbia. But when she attacked Serbia, Russia came to her aid and the war spread. Domestic issues Modern historians have drawn attention to the influence of internal politics on the actions of the Great Powers. The ruling class in some of these countries hoped that a short victorious war would put an end to class differences and reduce the support for socialism that threatened the existing order. Other domestic issues that the war drew attention from were: The crisis over income tax and the length of military service France The unpopularity of the Tsar Russia. Underlying the assumptions of all the Great Powers during the July Crisis was the belief that if war did break out it would be a short one. Many in Britain felt that the war would be over by Christmas. Few predicted the bloodiest war so far seen in history that would lead to: He was shot by a Serb nationalist, Gavrilo Princip. The Austrians saw the murder as a perfect pretext to crush Serbia. Although the text was approved on the July 19 it was decided to delay its presentation until the state visit of the French President and Prime Minister to Russia was finished. This was done to prevent the French and Russians from co-ordinating their response. It was presented when the French delegation had left Russia and was at sea. The Serbs agreed to all of the Austrian demands bar one. The Austrians were so surprised by the humility of the Serbian reply that the foreign minister hid it for 2 days from the Germans. The Russians ordered a partial mobilisation of their troops against Austria in defence of Serbia.

Chapter 9 : The Moon And Tides

Strong operations and maintenance (O&M) programmes underpin the effectiveness and sustainability of drinking-water supply systems. Water safety plans (WSPs) are a valuable tool to strengthen O&M programmes to ensure that water safety and service delivery targets are consistently met and that public health is protected.

Share on twitter A world-wide epidemic caused by influenza viruses led to between 50 and million deaths in and as much as 1 of every 18 people. Because neutral Spain was not censoring news it became associated with Spain but its origins are more likely to be the USA or France. It came in three waves Spring , Autumn , and Winter and the second wave was unusually deadly. And unlike typical flu pandemics it disproportionately killed young healthy adults. Many researchers have suggested that the conditions of the war significantly aided the spread of the disease. And others have argued that the course of the war and subsequent peace treaty was influenced by the pandemic. To help understand questions about the worst disaster in history we have built a computer model of the pandemic. To use and adapt the model does not require any programming knowledge. The model provides the functionality to explore how the pandemic may have unfolded without the war. Or if the war lasted much longer. You can run the simulation with one history setting and then another and compare the resulting graphs. As there is controversy about where the flu originated you can also run simulations according to different theories. The model contains a large number of behaviours and parameters which you can change or disable from within your browser to run your own experiments and see what effect they have. For example, American Expeditionary Forces can be inactivated by clicking on it to see what effect the American troop movements had on the pandemic. There is a web version of the model that will run in your browser requires Java and a downloadable version requires the free software NetLogo. We have also prepared some videos of the execution of the Spanish Flu model. These run faster but lack all the interactive features. More information on how to run the model can be found in the Student Guide. We have also drawn together a rich collection of articles, video lectures and primary source materials from across the World Wide Web into a resource pack to support you in your exploration of this topic. All materials you can reuse in your own teaching and learning. This model can be used in courses in history of World War One or epidemics , public health, or computer modelling. Ultimately it can be used as a focus of discussions about uncertainties and controversies in history. And how, if at all, one can attempt to answer questions in counter-factual history. Teacher Guide Resource Pack. More materials including open access articles can be found in the Teachers Guide. Thanks to Professor John Oxford and Douglas Gill for their generous help understanding the history of the Spanish Flu and their comments on early versions of the computer model.