

Winter 2014

The ISCSC Newsletter



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International Society for the Comparative Study of Civilizations

www.wmich.edu/iscsc

The ISCSC was founded in 1961 by Othmar Auderle, Rushton Coulborn and Arnold Toynbee in Salzburg (Austria). Pitrim Sorokin was the first president (1964-71). In 1971 the Society's leadership moved to the U.S. Over 30 foreign countries are represented in the Society's membership. Benjamin Nelson became the Society's first American president (1971-77).

Sustainable Civilization Matters

The State of the Society—2014

In June 2013 at the Asilomar conference, I assumed the ISCSC Presidency, following in the footsteps of my able and charismatic predecessor, Prof. Andrew Targowski. Things are off to a busy and exciting start. We had a very enjoyable conference in Asilomar, CA where the peaceful natural setting provided an inspiring backdrop for a stimulating meeting, capped off with a wine tasting excursion in the beautiful Carmel Valley afterwards. Many thanks to Dr. Laina Farhat-Holtzman and Lynn Rhodes for all their hard work organizing this conference. This coming June, our annual conference will be held on the impressive campus of Monmouth University in West Long Branch, NJ on the Jersey shore, a lively location where we will explore the timely and pressing theme: "Can Collective Wisdom Save Civilization"? A number of excursions are being planned for the meeting as well. Prof. Mary Tepfenhart is organizing this conference and has been working hard on the details. I myself will be the 2014 Program Chair, so please send me your abstracts asap (the full Call for Papers can be found on the society website and in this newsletter).

FYI: My administrative assistant will be Mr. David Hahn, a very organized and detail-oriented individual (unlike your new President) who works with me at Metropolitan College of New York. Please send him an email (dhahn@mcny.edu) welcoming to him to our society. Our always interesting journal Comparative Civilizations Review also welcomes the addition of new Peer Review Editor, Randall Groves, a professor of humanities and philosophy at Ferris State University.

After some discussion, ISCSC has decided to remain true to our mission as a truly international society and to focus, but only when possible and practical, on holding a number of conferences in international venues. Brazilian members Dr. Tereza Coni and Pedro Geiger are graciously and enthusiastically planning to host our 2015 conference in Rio

de Janeiro, Brazil, a colorful, exciting city in a part of the world (South America) that has been so far neglected by ISCSC. With this meeting, ISCSC will be expanding its network into the southern hemisphere and hopefully making some new and valuable scholarly contacts.

I look forward to an exciting future with ISCSC. Please tell your colleagues about our organization and also encourage them to send abstracts to me for our 2014 meeting. We would like to attract as many new members as possible to our society. Grad students are particularly welcome. If you have any suggestions or comments, email me anytime. And always remember: Ask not what ISCSC can do for you, but what you can do for ISCSC!!



Prof. Dr. David Rosner (New York)
President of the ISCSC (2013-2016)
METROPOLITAN COLLEGE
DRosner@mcny.edu

Can culture of violence sustain peaceful democracy?

State of Civilization

WHERE ARE WE HEADING?



Andrew Targowski
President Emeritus of IS CSC (2007-2013)

The human kind – a species of a highly intelligent animal – evolved on Earth as a result of an evolution of living organisms that took 3.5 bln years and took about 1 bln living beings of various form and nature before man became man. Apparently man is unique universe-wise, too, or how do we explain that for 4.5 bln years no other “human” visited the earth or no signals betraying one have been recorded

by the earth-based SETI system.

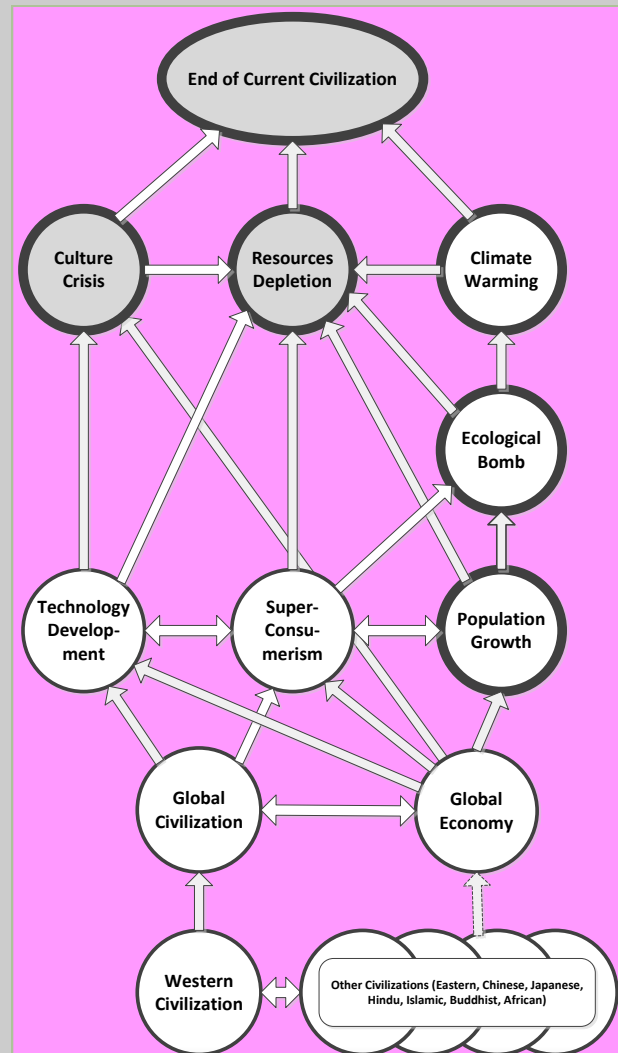
Man has survived in their rather severe evolution, based on the survival of the fittest, or perhaps thanks to the skill of collective, social life, too, where selflessness, division of tasks and communication protected a group from conflicts and wars with other groups, as well as fights against animals. Another factor in human survival was the advantageous shape of the hand, including fingers and flat nails, which assisted in skilful operation of tools in adjustment to the challenges of nature, other groups of people and animals.

Further advanced development of man was about the development of civilization, which began about 6,000 years ago and was caused by man's attachment to their places of settlement and protection of their assets – the income from the sale of the surplus of their time and farming services, which at the time was the system of the irrigation of farmland. This evolved the leader, using the military and administration, priests as well as the objective and strategy of expanding their property by the military conquest of their neighbors. As a result, a given group of people communicated using the same language, aim, strategy and the symbols and role models of behavior, based upon the accepted morality and honor, leading to the formation of a shared culture and a further development of man. This was founded upon the development of knowledge and technology as well as wisdom in their application, which was grounded in loyalty and subordinating oneself to this culture.

In the 21st century, the progress of the civilized man reached its climax, as illustrated by the formation and large-scale use of the Internet. This network is the most complicated tool man has ever devised, and a question arises how this tool fits into the set of means and resources deciding the further positive development of man. The 21st century mass use of mobile phones, consisting in texting that uses symbols to speed up communication, will soon lead to the contraction of the human brain and the expansion of the memory of handheld devices. The result is that the marvelous technology has contributed to the mental degradation of human mental progress.

One conclusion that can be drawn from the dozen or so years' practice in the applications of the Internet is that this network leads to the reduction of the world's diversity as it promotes the expansion of the unified Global Civilization, and this in turn leads to an accelerated depletion of the strategic resources of a small planet – Earth.

From the point of view of evolutionary biology, the Global Civilization downplays the role of social groups living in the same territory – it loosens their capability of self defense and survival – in favor of



**The End of The Contemporary Civilization,
to Come in the 21st Century?
(The Targowski Model)**

promoting virtual social groups scattered around the world, whose bonds are rather paltry and frequently based on momentary interest rather than a long-term loyalty. This is expressed in the detachment of politicians from their service of the voters right after election and offering their services to various groups, scattered across the world, and represented by lobbyists. This is corroborated by the 21st century structural crisis of the states forming the Western Civilization, which in fact has been replaced by the Global Civilization.

Laina Farhat-Holzman
2013 Program Chair
Lfarhat@aol.com



Laina Farhat-Holzman, BA UCLA; MA and PhD University of Southern California; Professor of World History, Islamic Civilization, and World Literature, Golden Gate University. Currently Foreign Policy Columnist for *Santa Cruz Sentinel* and *Register-Pajaronian* newspapers. Author of five books on the history of religion, history of technology, and a guide to critical thinking.

From June 12 through June 15, the association held its annual conference at the beautiful California State conference grounds at Asilomar (near Carmel and Monterey). Five years ago, we also held a successful conference at that park that many attendees remembered with pleasure.

Two themes dominated the conference:

Theme 1: Brave New World: The Paradigm for the Rest of the 21st Century;

Theme 2: Strangers in a Strange World: Diasporas and their consequences.

Another theme was also present in a number of papers: the role of geography in World History and Civilizations.

Outgoing president, Andrew Targowski, opened with a plenary on unanticipated consequences: how IBM machines helped the Germans to kill an additional four million people in World War II. This paper invoked a discussion on the unknowns in today's practice of the information revolution.

Geography was explored in a discussion of Robert Kaplan's important book: *The Revenge of Geography: What the Map Tells us About Coming Conflicts and the Battle Against Fate*. Both George Von der Muhll and Laina Farhat-Holzman reviewed and discussed this book.

Geography was again broached by a geographic discussion of the effect of mega-cities (Laina Farhat-Holzman) and by a new presenter: geographer James DeMeo with his exploration of Saharasia, the consequences of the desertification of lands in a swath from North Africa to Central Asia. This paper explored the effects of geography on human culture.

Two new independent scholars, Lynn and Harry Rhodes, presented papers on, respectively, the geography of Mongolia and China's increasing exploitation of its natural resources; and a fascinating exploration of mankind's most ancient weapon systems and their trajectory to the modern world. There were book reviews of new works of IS CSC members; Islam and Modernity, with Hisanori Kato (work on Indonesia), Faranak Bavardeh (our first presenter from Azerbaijan), and Adan Stevens-Diaz with an exploration of Latino Muslim conversions.

This was a conference rich in scholarship. The Association Banquet was a time for socialization and awards (and a taste of California wines). The last afternoon was a tour of Carmel Valley's excellent wineries with a movable feast of wine snacks.

We hope to see you all at the next conference in New Jersey.



Outgoing president, Andrew Targowski spoke on Civilization Crises in the 21st century and the rise of the Virtual Society too.





This year's annual conference at Asilomar was a true retreat; in both setting, participation and enjoyment. Asilomar Conference Grounds at Asilomar State Beach in Pacific Grove, California offered a seaside resort setting and comfortable, professional rooms for our academic presentations, evening reception, and banquet. Conference Program Chair Laina Farhat Holzman ensured the program and presentations were well coordinated, relevant and conversational. She was able to make accommodations for group dynamics and last minute needs of conference participants and presenters.

Thanks to California State Parks Department and the concessionaire *Aramark Parks and Destinations*, costs to ISCSC were minimized for many services and technology support and equipment. Travel to and from our conference rooms, housing and dining room was either accomplished by casual walking through the seaside conference grounds or the handy "jitney" service available free of charge for all attendees.

Two full days of presentations and interchange covered our themes: *Brave New World: The Paradigm for the rest of the 21st Century* and *Strangers in a Strange World: Diasporas and their Consequences*.



Guest speaker, Dr. Michael Meloy, State Historian gave an informative and engaging presentation on the history of the area, the Asilomar Conference Grounds and famed architect Julia Morgan in addition to an overview of his responsibilities to ensure State projects have no adverse impacts upon significant historical resources and comply with statutes, standards and law.

All who participated in the wine tasting/tour field trip to two Carmel Valley wineries, seemed to thoroughly enjoy themselves. And speaking of wine: the wine served for the group banquet was provided by the generosity of Mickey and Laina Holzman.

Thanks to comments by many conference attendees, a survey was constructed after the conference and distributed to the ISCSC membership with the goal of providing information and guidance for future conference and organizational planning.

We look forward to the 44th Annual ISCSC Conference at Monmouth University in New Jersey!



Chronicle / Panni Gladstone



The 43rd ISCSC International Conference, Asilomar , Pacific Grove,
Near Carmel and Monterrey in California, USA – June 12-15, 2013





Hisanori Kato,
Butsuryo College of
Osaka, Japan
Vice-President of the ISCSC
hisanorikato@hotmail.com

Greater Cooperation Among Scholars in Asilomar California, June 12-15, 2013

I often think of a movie that starring and directed by Charles Chaplin in 1940. While many may regard *The Great Dictator* as merely a cinematic classic, I believe the film to still be relevant to our society today. In the film was a speech, which included the following words:

"Greed has poisoned men's soul, has barricaded the world with hatred, has goose-stepped us into misery and bloodshed. We have developed speed, but we have shut ourselves in. Machinery that gives abundance has left us in want. Our knowledge has made us cynical, our cleverness hard and unkind."

It is true that modern civilisation has realised much convenience and technological progress. However, the greed and self-centredness of humans have also brought serious challenges to us all. How do we tackle these predicaments? The role of scholars is vital in this regard.

The global membership of the ISCSC is surely our strength. It is true that we are able to bring the wisdom from different parts of the globe together and to develop current modern civilisation in a dialectical manner. Exchanging ideas and wisdom among various parts of the world is crucial for the betterment of human society.

The participation of Prof. Juri Abe from Japan in the annual conference in Asilomar Conference Grounds, California in June 2013 epitomises the substance of greater cooperation among scholars. Prof. Abe is a leading scholar in Comparative Civilisations studies and American studies and is currently serving as a vice-president of The Japan Society for the Comparative Study of Civilizations. I believe that her participation not only enriched the discussions during the conference but also would encourage other Japanese scholars to join ISCSC.

It is also my expectation that more scholars from other parts of Asia such as Southeast Asia and Oceania will join us in the time to come. Despite the existence of ancient rich civilisations in these parts of Asia, their greatness is often overlooked as people believe that their economic development has not levelled with the West yet. Nevertheless, from them we might be able to draw inspiration towards the solving of problems we face today in so-called local civilisation.

We desperately need to make our knowledge and wisdom useful and meaningful for our society today. We scholars from the ISCSC have responsibility to make a contribution. Let us share our ideas and wisdom globally.

**Vice President of the Japanese Society
 for the Comparative Study of Civilizations**
**Prof. Dr. Juri Abe at the ISCSC Conference
 in Asilomar, California 2013**



**Professors: Hisanori Kato, VIP of ISCSC,
 Juri Abe, Vice-President of JSCSC,
 Andrew Targowski, President of ISCSC.**

The Toynbee-Talbutt Award for the Young Rising Civilization Star

Will be provided each year due to the contribution by Prof. Dr. Talbutt, an accomplished civilizationist and specialist on P. Sorokin.

RULES

1. Every member of the ISCSC can submit a nomination to a given year's Conference Program Chair.
2. Program Chair consults the Program Committee and submits the choices to President for acceptance.
3. Criteria of contribution:
 - A. Publishing record
 - B. Conferences attendance
 - C. Service to the ISCSC
 - D. Other special contributions
4. Award is given only once for the same person.

The Toynbee-Talbutt Award - 2013 for the Young Rising Civilization Star Was not provided since there were no candidates

2009 - Oleg Benesch

2010 - Adán Stevens—Diaz

2011 - Vlad Alalykin—Izvekov

2012 - Hisanori Kato

2013 - no candidates

2014 - ?

Young Civilizationists the future of the ISCSC is in your hands!

Humanity's Top Ten Problems for next 50 years

1. **ENERGY** (critical for the rest nine)
2. Water
3. Food
4. Environment
5. Poverty
6. Terrorism & War
7. Disease
8. Education
9. Democracy
10. Population

2006: 6.5 Billion People
2050: 8-10 Billion (10¹⁰) People



www.biodid.miss.edu

Tasks for the Young Civilization Stars

YOUNG RISING CIVILIZATION STAR FUND (Expenses Related to Participation in Conferences)

Vice-President for Young Scholar Development:
Michael Andregg (2010-2016) mmandregg@stthomas.edu

Michael Andregg	200
Merek Celinski	150
J. Randall Groves	300
Abbey Perumpanani	\$1,500
Andrew Targowski	300

\$1000.00 paid to A. Stevens—Diaz in 2013—
Young Rising Star of 2010.

Balance \$1450.00

AWARDS FUND supported by Dr Palmer Talbutt
2009—\$1,000
2013—\$2,000

2014 ISCSC Conference Graduate Student Scholarship

The International Society for the Comparative Study of Civilizations is offering 3 prizes for best student papers at their next annual conference, which will be at Monmouth University in West Long Branch, New Jersey, USA from June 11-15, 2013.

The awards will be for first place, \$500, second, \$300 and third, \$200 to help with expenses related to the conference. To apply, finished papers should be submitted to the judges not later than April 15, 2013, via Michael Andregg (mmandregg@stthomas.edu). Registration fees for students are capped at \$50, and inexpensive dormitory accommodations will be available so these should cover all or most costs to attend the conference except possibly travel since we are of course an international group.

To qualify for consideration you MUST attend the conference and present there. Checks will be awarded at that time. Further details on conference themes can be found at the ISCSC website: [http://](http://www.iscsc.org)





David Rosner
2014 Program Chair
 DRosner@mcny.edu

Can Collective Wisdom Save Civilization?

We will be holding this 44th annual international conference on

**June 11-15, 2014, at the Monmouth University,
 West Long Branch, New Jersey, USA**

Jonathan Lear, in his book *Radical Hope* (2006), wrote:

We live in an age of deep and profound angst that the world itself, as we know it, is vulnerable and could break down...We are confronted with global warming, nuclear conflagration, weapons of mass destruction... and even the demise of civilization itself...events around the world – terrorist attacks, violent social upheavals...have left us with an uncanny sense of menace. We seem to be aware of a shared vulnerability that we cannot name.”(p. 7)

What is the way out of this deep sense of contemporary crisis? What exactly is “wisdom” and how can wisdom be promoted on a global level to deal with a number of serious crises now facing the future of civilization? What have been some different definitions of wisdom? This is an ancient topic, but how can it be specifically applied today? What, if anything, can be done to solve these problems collectively?

Some applications may be (but are not limited to) the following questions:

- What exactly is human nature and how is this relevant to civilizational futures?
- What are some possible solutions to overpopulation and the related problems of over-industrialization, resource-depletion and environmental degradation?
- What are some possible solutions to the problem of inequality, economic and otherwise?
- Why do a few have so much

Why do a few have so much while so many have so little? Do rich nations have any responsibilities to the poor ones?

- Is Capitalism really working today? What did the “occupy” movements signify?
- Why are many western economies currently floundering? How have
- technological advances (especially increasing automation) contributed to the current jobs crisis?
- Does material accumulation really bring happiness? Why/why not?
- Is humankind naturally prone to conflict or cooperation? How are organizations like the United Nations faring with regard to interna-

responses to regional problems?

- What is a Utopia? Dystopia? How are these terms relevant today?
- What roles do utopias and dystopias play for the future of society?
- Have our leaders run out of inspiration? Is fear now the main rhetoric?
- In the 20th century, humanity saw the rise of several grand ideologies: Communism, Fascism, Liberalism, etc. We also saw the dismantling of many of the institutions built on these grand visions.
- Have today’s leaders given up on grand visions?
- Is narrow self-interest and small scaled-down retraction now the trend? If so, what are the implications of this? Is this ‘realpolitik’ or just the politics of disillusionment?

And of course, papers concerning all questions relevant to civilizational studies are also welcome! These could include:

- Studies of great civilizationalists, e.g., Spengler, Toynbee, Sorokin, Quigley, etc.
- Analyses of particular civilizations and/or comparative studies of civilizations.
- Decline and progress of civilizations.

**Please send abstracts via email by April 1, 2014
 (@ 300 words) to:**

Prof. David J. Rosner
Metropolitan College of New York
ISCSC President and 2014 Program Chair

DRosner@mcny.edu

The 2014 IS CSC conference will be held in **June 11-15 2014** at **Monmouth University-Woodrow Wilson Hall** in West Long Branch, NJ. Prof. Mariana Tepfenhart, the IS CSC 2014 Chair - teaches in the Monmouth History department, has graciously agreed to help organize this conference.



Monmouth has a beautiful campus near the Jersey Shore. The campus is about an hour south of NYC and very close to beaches, boardwalks, restaurants, shops and, of course the famous Atlantic City casinos.

Prof. Mariana Tepfenhart Monmouth University,
The 2014 Conference Chair

Woodrow Wilson Hall, formerly known as the Shadow Lawn mansion, was built in 1929 at a cost of \$10.5 million as the private residence of former F.W. Woolworth Co. president Hubert Templeton Parson and his wife Maysie. Philadelphia architect Horace Trumbauer and his assistant Julian Abele, the first African-American professional architect, designed the mansion in the neoclassical French tradition. The construction incorporates limestone quarried in Bedford, Indiana (also used in the Empire State Building), steel, concrete, and 50 varieties of Italian marble.

The mansion stands upon the precise site of the original Shadow Lawn, which was destroyed by fire in 1927, soon after \$1 million had been spent on its refurbishing. That former colonial frame structure contained 52 rooms and was built in 1903 for John A. McCall, former president of the New York Life Insurance Co.

It was later purchased by Joseph B. Greenhut, the head of Siegel, Cooper Co., a New York department store. Greenhut loaned the mansion to President Woodrow Wilson during the campaign of 1916 as the presidential summer home. Thereafter it was known as the Summer White House.

The current mansion fell under municipal ownership in the Depression, and later served as the site of a private girls' school until the University (then known as Monmouth College) acquired the property in 1956.

The mansion underwent extensive restoration in the 1980s, beginning in 1984 as part of Monmouth's 50th anniversary. Funding for the \$770,000 project came from the McMurray-Bennett Foundation, the National Endowment for the Humanities, the State of New Jersey, and private contributions.

In 1978, along with the University's Guggenheim Memorial Library, Wilson Hall was entered in the National Register of Historic Places. In 1985, the U.S. Department of the Interior designated it a National Historic Landmark.

Because Wilson Hall has been designated a National Historic Landmark, meticulous care in accordance with strict guidelines has been taken to maintain the original features of the building. A \$270,000 grant was awarded from the New Jersey Historic Trust in 1996. The grant, which was matched dollar for dollar by Monmouth University, has been used to restore and renovate the Wilson Auditorium and to develop a historic structures report for Wilson Hall. A second application of the Trust is pending. If awarded, it will enable to University to restore Wilson Hall's roof and exterior and revamp the air handling system over the next several years.

The building encompasses some 130 rooms on three main floors, plus rooftop and lower-level rooms. In the main portion, there are 96 rooms, which include what once were 17 master suites and 19 baths. Each of the baths was decorated and furnished in a different period and had gold-



Woodrow Wilson Hall a place of the 2014 IS CSC Conference

plated or silver-plated fixtures.

Covering the parquet floors were 60,000 square feet of carpeting and 146 rugs specially designed and loomed in Europe and Asia. It took four years to complete the order. A rug woven in the Canary Islands and measuring 24 feet by 93 feet covered the main floor of the Great Hall, also known as Haslam Slocum Hall.

Wilson Hall has been described in newspapers throughout the world, is featured in many books on architecture and art, and has been used as backdrop for innumerable print ads and television commercials. It also served as the setting for the 1982 film version of *Annie*.

Woodrow Wilson Hall is the administrative center of the University, though classes are still held in the building.

Due to President W. Wilson's Declaration — many East European nations became independent states after

the World War I—1914-1918.

June 11-15, 2014, at the Monmouth University,
West Long Branch, New Jersey, USA

LODGING ACCOMMODATIONS

Ocean Place - \$219.00 a day (breakfast included) We reserved 10 rooms here. Contact information – Kate Stevens- kstevens@oceanplace.com or direct telephone 732-571-5759. This is the most elegant right on the boardwalk with plenty to do.

Sheraton - \$ 89.00 (breakfast is not included but the guests can have it there or at school) It is a beautiful hotel , close to the university. We reserved 20 rooms. Contact information- **Denise Diaz** ddiaz@sheratoneatontown.com

Holiday Inn Express We did not make reservations. Prices are:

06\11\14 \$109.00
06\12 \$ 109.00
06\13 \$159.00
06\14 \$159.00

Breakfast is include. They don't have special rates for groups. Contact information – Brooke Gordon tel: 732-542-1234 e-mail- bgordon@hotelsunlimited.com or www.hielongbranch.com

The dorms at Monmouth University:

We can have 10-15 or more if they are available.

Single occupancy- \$ 42.00 per night

Double occupancy- \$ 35.00 per night For both the guests will have to pay the linen package- \$ 42.00. I will be the contact. I will meet them in Wilson Hall and lead them to their rooms. **Prof. Mary Tepfenhart** is the contact

732-576-8887 an e-mail mtepfenhart@verizon.net

MEALS

Breakfast at hotel or university cafeteria

Dinners at university cafeteria or restaurants

Membership fee	\$70
Banquet	\$60
Registration Fee	\$175
Registration—Retirees	\$150
Registration-Young Scholars	\$50
Below 35	
Registration-Students	Free

AIRPORT AND TRANSPORTATION OPTIONS:

Super Shuttle New York City transfers include services to and from the following locations:

Newark Airport
JFK Airport
La Guardia Airport

How to get to Super Shuttle:

Upon arrival , follow the signs to the baggage claim area. You can speak with one of the airport's Ground Transportation agents who will contact the Super Shuttle on your behalf. You can also dial 29 from the courtesy phones next to the Ground Transportation centers and Welcome Centers. The main phone for the Super Shuttle is 212-209-7000 and Fax 718-482-1982. For reservations send information to reservations@super.shuttle.net or call 800-Blue Van.

They can also use NYC Airporter, the official airport bus operator for the Port Authority of New York and New Jersey. Newark Airport Transfers will require a bus transfer at the port Authority Terminal to Newark Airport Express Bus Service . The cost for both buses is \$ 24.00.

For reservations e-mail to:

feedback@nycairporter.com

info@nycairporter.com sales@nycairporter.com

or call customer care 718-777-5111

office 718-777-5111 855-269-2247

International toll free 855-269-2247

Send a check paid to The IS CSC

To **DAVID HAHN**

School of Management
Metropolitan College of New York
431 Canal St 11 Floor
New York, NY 10013

CREDIT CARDS send e-mail to David Hahn

dhahn@mcny.edu

**Directions to the Monmouth University,
West Long Branch, New Jersey, USA**

http://www.monmouth.edu/about_monmouth/at_a_glance/directions.asp

Located in West Long Branch, New Jersey, Monmouth University's magnificent and historic campus is approximately one hour from both New York City and Philadelphia and is within walking distance of the beaches of the Atlantic Ocean.

The University is about 45 minutes from Newark Airport by car or limousine, and is also easily accessible from the LaGuardia and Kennedy airports in New York, as well as from the Philadelphia International Airport.

DIRECTIONS

From the Garden State Parkway: Take Exit 105. The Parkway off-ramp leads directly onto Route 36 East. Continue on Route 36 East approximately three miles to Route 71 South. Go approximately one mile and Route 71 will fork left and become Cedar Avenue. Follow Route 71/Cedar Avenue for approximately one half mile. Continue on 71 South past the traffic light for Larchwood Avenue. Proceed past the first entrance to the University, which is on your right. About 200 feet past the first entrance, turn right at the wrought iron gates and go up the main driveway. Visitor parking (Lot 11) is on the left, slightly past Wilson Hall.

From the NJ Turnpike: From the South, take Turnpike North to Exit 7A. After the toll plaza, take I-195 East to Shore Points. Approaching Belmar, I-195 becomes NJ Route 138. After crossing the Garden State Parkway, exit right to NJ Route 18 North, marked Eatontown. Take the Deal Road exit and drive east to the intersection at Monmouth Road. Turn left and proceed to the third traffic light, which is Cedar Avenue. Turn right onto Cedar (also labeled NJ Route 71 South). Follow Route 71/Cedar Avenue for approximately one half mile. Continue on 71 South past the traffic light for Larchwood Avenue. Proceed past the first entrance to the University, which is on your right. About 200 feet past the first entrance, turn right at the wrought iron gates and go up the main driveway. Visitor parking (Lot 11) is on the left, slightly past Wilson Hall.

From the NJ Turnpike: From the North, take Turnpike South to Exit 11 (Garden State Parkway South). Take Exit 105 as outlined in #1 above.

From Trenton and Points West: Take I-195 East, and follow directions outlined in #2 above.

From the Freehold Area: Take US Route 9 South to I-195 East. Follow directions outlined in #2 above.

From Coastal New England and Boston: Take I-195 South to I-287 West to the Tappan Zee Bridge. Follow I-287 to the Garden State Parkway South. Follow directions outlined in #1 above.

CONFERENCE AND EVENT VISITORS:

Parking is generally available in the Commuter Lot on Larchwood Avenue; to gain access to this parking lot, make a right onto Larchwood Avenue when travelling east on Route 71. Proceed to the Greeter's Booth for instructions on parking. If no greeter is on duty, follow the parking instructions you would have received from the event coordinator. [Click here](#) for a link to our campus map.

[Click here](#) for on-campus video directions to conference and event facilities.

If you are flying into Newark Airport:

Once you arrive at Newark Airport, there is an automated mono-rail train link, AirTrain Newark (www.airtrainnewark.com) that takes you directly from the arrivals terminal to the Rail Link station, where you transfer to a southbound NJ Transit North Jersey Coast Line train (www.njtransit.com).

This line takes you to Long Branch station, the nearest station to the University. The journey takes 45 minutes. Purchase your ticket prior to boarding the train. There is a surcharge if you purchase your ticket on the train. Vending machines for NJ Transit tickets are located in the airport passenger terminals.

Once at Long Branch station, take a taxi from the station to the University. The journey is about 1.5 miles (2 kilometers).

Taxis also operate from Newark Airport at rates based on your destination.

SPECIAL PARKING PERMITS

One-Day Permit: This permit authorizes parking for guests or visitors for one day and is available at Police Headquarters, the Greeter's Booth off of Cedar Avenue, and from the traffic attendant off of Larchwood Avenue.

Comparative Civilization Review



Joseph Drew
CCR Editor-in-Chief
josephdrew4920@verizon.net

I have been proud to serve as Editor-in-Chief of the Comparative Civilizations Review this year. It's been a felicitous one for the journal, significantly because we are now fully online going all the way back to the founding of the journal over three decades ago. We've experienced thousands of hits online, and so we know that the journal is reaching out successfully to scholars, students, and general readers interested in comparing civiliza-

tions throughout world history.

One publishing event this year was an unusual – for us – process: stimulus and response.

For the Spring issue Dr. Abbey Perumpanani of Australia submitted a provocative essay entitled "Civilization Defined." It was his assertion that we could develop a definition of civilization that complied with mathematical requirements for such a definition and, thus, enable rigorous analysis of the subject. A mathematician and scholar now practicing medicine, Dr. Perumpanani stated that the term "civilization" is much used by scholars but the definition of it often used without rigor. Further, he noted, the meetings of the International Society for the Comparative Study of Civilizations have repeatedly attempted to arrive at a consensus definition of civilization but consistently failed to do so.

He thus offered his definition: a civilization is a dynamical system that supports endogenous cultural development through economic activity aggregated across elements of its data.

Well. Two essays were sent in to the review as rejoinders and published in the Fall issue.

The first was penned by our outgoing president, Prof. Dr. Andrew Targowski. Prof. Targowski, entitling his article "Veni, Vedei, Vici?" observed that about 25 definitions of the word had appeared in his own article called "Towards a Composite Definition and Classification of Civilization" in the Spring issue of 2009. He went on to provide a graph modeling the definition he had composed in that article. Further, he showed how mathematical modeling such as Dr. Perumpanani had called for had, in fact, appeared in a book he himself wrote four years ago; it was entitled "Information Technology and Societal Development."

Employing his model he generated a Civilization Index. This index ranks the operation of seven systems in eleven civilizations. Finally, Prof. Dr. Targowski observed that others have also used mathematical approaches to the understanding of the concept of civilization. Also appearing contrapuntally to the Perumpanani essay was a Fall essay entitled "Dynamic Definitions: A Response to Abbey Perumpanani's Article, 'Civilization Defined.'"

The author was Prof. Wallace Gray, an expert on Japanese civilization and – it seems to me – on the sociology of culture. He began by contrasting Dr. Perumpanani's interest in "Mathematical History" with his own perspective of Christian Humanism. He inquired into the body of the argument for the proposed Perumpanani definition and concluded that the issue is much more tangled and perplexing than has been suggested. In

passing he observed that Arnold Toynbee's argument itself depended on "a far too simple assurance that civilizations must be "the creative response of people to physical challenges imposed upon them." Dr. Gray then rejected both the "geographical determinism" as well as the mathematical approach.

For starters, it is difficult, he points out, to fully understand another civilization. Controversy dogs every step of this process, and what is needed is further dialogue, across the disciplines and from many perspectives, Dr. Gray argued.

We were all pleased that the major papers in the Spring issue covered a wide range of topics.

These articles began with a study of Jewish life under the Islamic rulers of Spain in the Middle Ages, by Dario Fernandez-Morera. Next were an incisive analysis of what turn out to be the multiple African civilizations, by John Aron Grayzel; a paper entitled "Has China Plans for World Domination?" by Barbara Omnis of Italy; and an essay on War and Peace Conjectures, by the Brazilian scholar Pedro Geiger. "The Causes of Ethnic Conflicts," by Mariana Tepfenhart, followed. There was an excellent End Note by Dr. Gray.

I wrote, in the Editor's Note, about the late John Reilly. He had been an Associate Editor of the journal, an expert on Spengler and author of a book entitled "Spengler's Future," and a distinguished American futurist. Also included was a beautiful tribute by Dr. Targowski to our late IS CSC president and his predecessor, Dr. Lee Snyder. Dr. Snyder was a professor at New College in Sarasota, Florida; an expert on medieval and Renaissance studies; and author of a monumental treatise in 1999 entitled "Macro History: A Theoretical Approach to Comparative World History."

The Fall issue was jammed with great articles, in my opinion. Among them is a significant study called "Saharasia: the Geographical Comparisons of World Cultures and Civilizations," by Prof. James DeMeo; an analysis which presents 16 current crises and their implications for the limits of civilization in the 21st century, by Dr. Targowski; an article on the struggle for the future of Mongolian society, entitled "Civilizational and Environmental Effects of Mongolia's Transition from a Pastoral to a Market-Driven Economy" by Gen. Lynn Rhodes; and a study on Prehistoric weapon systems entitled "Taking Ownership of Distance in the Stone Age with Spear, Atlatl, and Archery, by Harry Rhodes.

Continuing this rich content was a wide-ranging study entitled "Megacities: A Survey and Prognosis" by Dr. Laina Farhat-Holzman and the last major essay was called "Europe as a Civilization: The Revolution of the Middle Ages and The Rise of the Universities," authored by Dr. Toby E. Huff.

In the Editor's Note I commented on thoughts which arose from several of the papers, citing Max Weber, Hegel, Locke, and others. Taking Fourier's idea that we *homo sapiens* move from savagery to patriarchy to barbarism to civilization, I asked if we were advancing, as Condorcet thought during the French Revolution, or retreating to savagery, as the last century may have implied. As civilizationists search out what is greatest in man's patrimony, I said that one should hope that an informed understanding of the past leads to optimism about the future.

Both issues contained incisive and controversial book reviews. Each review was fascinating, challenging something that we thought we knew, leading many readers to want to delve further into the topics the books covered. So this has been our year's editorial production. All of us connected with the journal invite those who wish to participate to submit for the peer review process articles which fall within the broad parameters of civilization.

Treasurer's Last Report and Credo 2007-2013



Betsy Drummer
betsy.drummer@wmich.edu

What began as a three year commitment to Prof. Dr. Targowski for help with a "society" that he just became President of actually lasted for six years. From day one, Prof. Dr. Targowski assured me that this would be supported by our dean of the Business College and chair of the department I worked for. This sounded like something I could handle and having the support (both financially and ethically) helped me say "yes" to become the treasurer of IS CSC. I was informed I would have the following responsibility:

Treasurer:

A. The Treasurer shall be nominated by the President for a three-year term. The Treasurer shall be custodian of all funds and securities of the Society, and shall promptly deposit all funds in designated banks.

B. He/she shall act as financial advisor to the President and Executive Council on all budgetary matters and problems of finance.

C. He/she shall keep accurate records of receipts and disbursements and shall pay all bills promptly.

D. His/her records shall be made available upon request of the Audit Committee and shall be audited by them annually, prior to the annual meeting of the Society.

E. He/she shall make a report to the membership at each regular meeting of the Executive Council and when it is requested by the President to do so.

The first three years went very quickly and at the conclusion of the three years, Prof. Dr. Targowski gained further support of our new dean of the Business College and approached me for help with the next three years. Based on this support I continued on for another three years. In the first three years, I was only responsible for the above duties. As time went on, IS CSC needed someone to distribute and mail the newsletters, the marketing efforts, the proceedings, annual conference information among other communications. This also became part of my annual projects along with mailing the CCR Journal to all members and libraries.

In the past six years, IS CSC has maintained approximately the same monetary balance, but with far fewer members. In 2007, I was sent the "official membership" list in a word document set up as labels with almost 400 members. However, only 90-100 members actually paid their dues every year. We continued to send out CCR Journals to members who had not paid for several years. Over the next several years, when a member did not respond and pay dues, they were considered an "unpaid" member. We do continue to give a paid member a grace period of one to two years, however, we must be diligent in collecting the dues to help fund

annual conferences have been helping in the past two years with budget considerations, however, in order for the society to maintain its positive balance, membership dues must be paid.

Thank you for having me serve as the IS CSC treasurer for the last six years, and thank you for the lovely globe, it's a testament to your efforts as a global society.

THANK YOU MRS. BETSY DRUMMER FOR YOUR EXCELLENT SERVICE FOR THE IS CSC AND ITS GOOD FINANCIAL STANDING THROUGH THE LONG 6 YEARS.

Mrs. Betsy Drummer was promoted in 2013 to the post of Director of the Student Advising Department of the Haworth College of Business, Western Michigan University, dealing with about 4,500 students.

Le Roi Est Mort, Vive Le Roi!

New Treasurer of the IS CSC

David Hahn is the Executive Academic Administrator in Metropolitan College of New York's (MCNY'S) School for Public Affairs and Administration. He directly supports the dean of the school in developing, staffing, operating and leading its Master of Public Administration programs. Mr. Hahn is also an adjunct profes-



sor in MCNY's School for Business, teaching online versions of courses in general management and global business. For the past several years, he has also helped design, produce and lead the college's international field study in Frankfurt, Germany and London, England for its Master of Business Administration students.

Mr. Hahn graduated from Cornell University and Northwestern University's J.L. Kellogg Graduate School of Management. He has held management positions at Citibank and Blockbuster.

Mr. Hahn lives in Manhattan, in New York City. His personal interests include fitness, film, ethnic cuisines, and travel.

My mailing address is:
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431 Canal Street
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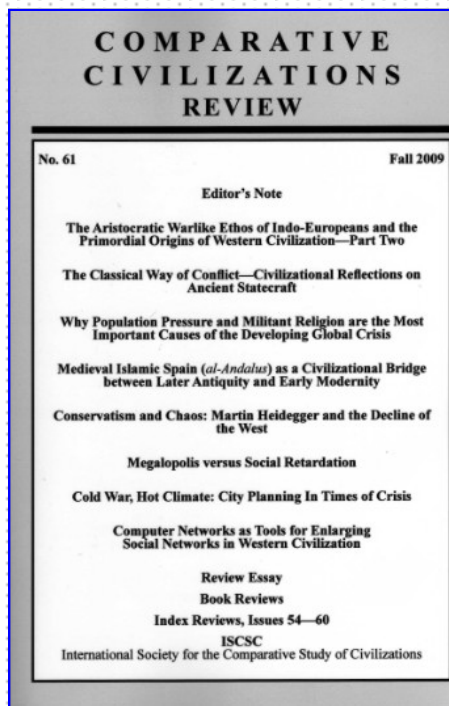
Peter Hecht has been nominated
 Director of Communication of the IS CSC
 and Master of Civitas
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I am a recent graduate of the University of Virginia's Curry School of Education and now have a Master of Education degree, with a concentration in Educational Psychology. I am an Educational Innovator, currently developing a new kindergarten through 8th grade home-school curriculum. I also teach part-time at a prestigious Progressive Independent k-8 school in Washington D.C. My position in IS CSC is Communications Director. My function in this role is to distribute announcements from IS CSC leadership, make entries in the *Civitas* blog on the IS CSC website, and to help



IS CSC leadership in marketing and promotion of the society as well as specific events, as well as to assist in the ongoing development of comprehensive marketing, promotion, and branding strategies including the development of an enhanced internet presence. I have enjoyed participating in past IS CSC conferences and look forward to presenting in New Jersey in 2014.

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Online CCR article availability

Reaching back to 1979 there are 892 searchable items including Front Matter, Editor's Notes, Articles, Book Reviews, Letters to the Editor and End Matter. All items are searchable by date, issue, title, author and other refined characteristics. The current, but growing list of authors covers 14 pages. Once an item is found, it is easy to find the letters PDF just below the page number for the article. Clicking on PDF opens a new window which may actually display the article, but if not simply click on the words [Download This PDF File](#), located just under the new window on the left, and the article will begin the downloading process onto your computer. You can then open it and read or print it at your convenience.

For over a year articles from *Comparative Civilizations Review* have been available online. Access is through an easy to use link,

Prominently displayed in the center of the home page of the IS CSC website:

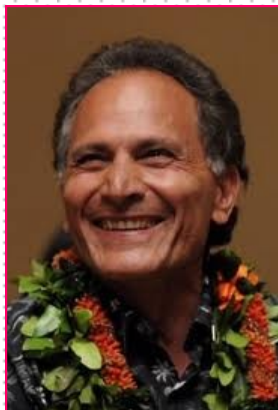
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[Comparative Civilizations Review \(CCR\)-now online](#)



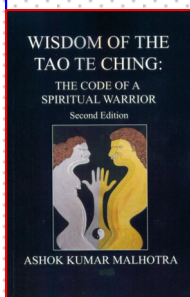
Our Society owes a debt of gratitude to Connie Lamb for making this a part of what we offer for researchers and scholars. The countless hours she dedicated to making the online presence of CCR make Connie most deserving of a wellspring of kudos from all those who will benefit from her dedication.

MALHOTAK@oneoneta.edu



Professor Ashok Kumar Malhotra is Distinguished Teaching Professor of Philosophy at SUNY College at Oneonta.

The present volume is the second edition of the Tao Te Ching that involves the exciting addition of the art work. Since the themes in the Tao Te Ching range from the beauty and spontaneity of nature to the human foibles of aggressiveness and wars as well as the gift of a simple contented life, the transcended text is being embellished by the addition of art works and photographs.



It is the product of ten years of dedicated work to satisfy my own curiosity to see how these wonderful passages from Lao Tzu could be presented through a simple language culled with artistic rendition. Had fun doing these paintings and hope that the reader will savor some of that joy, which I tasted while painting them.

It is quite obvious that change and revival in the forthcoming millennium is here to stay.

It will be sustained because demographically, the huge bulge of technologically literate youth—the forthcoming generation—cannot be denied.

Wisdom of the Tao Te Ching: The Code of a Spiritual Warrior, Second Edition 2013 by Ashok Malhorta

All proceeds from the sale will be donated to the Ninash Foundation, a 501(c)(3) charity that build schools for the female and minority children of India. The book can be obtained from: The Ninash Foundation, 17 Center Street, Oneonta, New York 13820 by sending a check of \$25 to obtain your copy.

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From Monmouth to Brazil: Strategic Considerations for the IS CSC

Our 2014 Conference will be at Monmouth University in New Jersey, USA, within driving distance of 60% of the graduate students and faculty in America, and our 2015 Conference will be in Rio de Janeiro, Brazil. That will be our first conference south of the Dominican Republic and Jamaica. Both hosts are working hard to minimize costs at each location. The purpose of this note is to highlight why benefits and costs have become critical to the future of the Society.

For decades support for interdisciplinary education in the USA has declined as Universities have become ever more focused on narrow specializations. Whole departments of classical studies have been dropped, others merged into language, history or other departments, and support for junior faculty travel (much less graduate students) has been limited to core "disciplines." So, most of our participants attend at their own expense, which is getting harder all the time.

Despite our origins in Austria, followed by years headquartered in Europe and a small presence in Asia throughout, a majority of our members are now from North America. We try hard to have conferences on other continents, as we must to remain international. But this has not been easy since attendance drops off when we visit Dublin, Paris, St. Petersburg or Ritaku U in Japan. We gain some members abroad, but they then face multi-thousand dollar expenses to continue participating by flying to North America for a couple of years before we venture forth again. Members of the council have struggled with this for all of the 20+ years I have attended the IS CSC. Meanwhile, core support from universities continues to decline. Most of you reading this are well aware of that dynamic. So here is the practical purpose of this essay. Monmouth will be our least expensive option for some time. They will be providing dormitory accommodations for those who don't

need fancy hotels, and travel costs will be low for a majority of our members.

But we MUST stay international, and we must reach out to those who have borne high costs attending our North American conferences for years. Like our Brazilian friends. So Rio de Janeiro Brazil is next – our first conference south of the equator. Because of travel costs, this will be more expensive for many, despite local efforts to find low cost but convenient housing near the main conference venue (which is quite lovely by the way).

We risk the death of many aging, academic societies however distinguished, as senior faculty retire while junior faculty get no support outside their core disciplines. Graduate students must have angels if they hope to attend, or rich parents who are also rare, since schools seldom support such travel to interdisciplinary events anymore. So I urge you all to make maximum efforts to attend June 11-15, 2014, at Monmouth University in West Long Branch, New Jersey, USA. I also urge you to consider the bigger picture and to plan to attend Brazil also. Those who are growing in experience might consider hosting a future conference—I would be happy to talk about how that is done, and how to find some support from host institutions that can help a lot.

But most of all I urge all members to consider how we can help the young, aspiring students of our time who have global vision to attend. The young are our future; they are the ones who must face the cascading global crises that Andrew Targowski talked about last year in his presidential speech, and they are broke as goats, if not up to their eyeballs in debt already.

From Russia with Big History

William McGaughey
Author & f. U.S. Presidential
Candidate
Minneapolis, USA

First we had American (national) history, then western history, then world history (including the history of civilizations), and now something called "big history" - always a wider scope of study. That does not mean that history in a narrower scope ought no longer be studied but that there is room for looking at the larger patterns of experience as well.

I have recently completed a manuscript in big history titled "A Cosmology of Matter/Life/Thought" which I plan to publish next year. It incorporates elements of my earlier book, "Five Epochs of Civilization", which presented a world history. I think many other Big-History works fall down when it comes to the period of civilization because they pay insufficient attention to the institutional base of contemporary society, being mainly concerned with political power or which nation or region is on top. In my opinion, Arnold Toynbee with his appreciation of historical cycles had a better attitude about such things.

Big history is a field which combines natural and human history. It starts with the Big Bang and continues through the formation of stars, the solar system, earth, life on earth, the human species, prehistoric society, civilized societies, and what lies beyond. Can all this be told in a single set of stories? I believe it can if we craft a story in terms of the successive appearances of matter, life, and thought as different types of being.

The Russians have long had an interest in cosmic events. In particular, Vladimir I. Vernadsky (1863-1945), a mineralogist and geochemist, promoted the idea of a sphere of human thought called the "noosphere" which was a third stage of cosmic development beyond the geosphere and the biosphere. UNESCO sponsored an international conference at Lomonosov Moscow State University on [October 23-25, 2013](#), in honor of Vernadsky's 150th birthday. I presented a paper at the Big History section of this conference. While not attending the event itself, Vlad Alaykin-Izvekov contributed to its published proceedings.

Big History may become well established as a high-school and college course thanks in part to support from the Gates Foundation. Its principal developer, David Christian of Macquarie University in Sydney, Australia, who attended the Moscow conference, has been tirelessly promoting it. He and two colleagues also have a new book out in this field.

This was my first trip to Russia. I managed to slip in the usual sightseeing of Moscow sites. Mainly, however, the Russians are "big thinkers" and I think we in the civilization field ought to be that as well. Big changes are in store in academia and in society, which means new opportunities for people who think differently.

In Pope Francis Era, Catholics still Finding their Footing

The message of the Broadway classic, *Fiddler on the Roof*, is contained in the title. The fiddler symbolizes the effort required to play sweet music while simultaneously

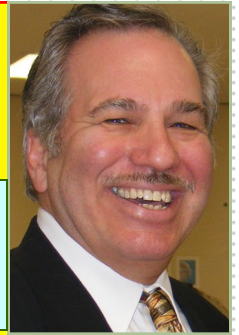
Anthony M. Stevens-Arroyo
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balancing religious traditions on the pitched slope of modernity. Now, with Pope Francis, there is a *Fiddler on the Roof* moment for Catholic America. The left-wing and the right-wing will have to find balance just as the fiddler adjusted to the sloping roof in order to stand erect. It won't be easy.

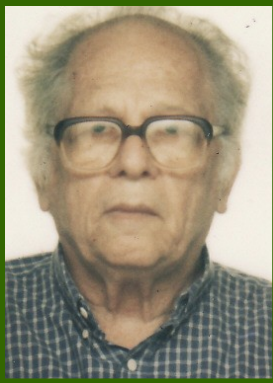


We Catholics have been fighting among ourselves since St. Paul (Acts 15) argued against Mosaic observances, but we maintain unity by respecting the authority of the pope. That respect, incidentally, distinguishes us from other Christians. Pope Francis has changed the emphasis of Catholicism by setting new priorities. Even without considering doctrine, he has called for an about-face, wherein the right-foot emphasis of his two predecessors has now shifted 180° to a left-foot emphasis. Proof of the shift is found in our collective scrambles to interpret Catholicism so as to favor our own predispositions.

This Catholic balancing act will continue with high visibility as bishops order the faithful in their dioceses to respond to the questions posed by the pope in preparation for the next synod. One can expect, for instance, that response to the issue of gay marriage will be interpreted differently according to each respondents starting point on right or left. The overwhelming majority will oppose Catholic marriage for gays and lesbians within the church, but the issue is about legal recognition of civil marriage in society. I have participated in such discussions and a key factor for many religious people is deciding if they think "being gay" is a genetic condition or a moral choice. In other words, are people born with attraction to the same sex in God's plan or is such attraction "unnatural" and something that can be removed by therapy and refusal to sin? The pastoral response to legalized same-sex marriage, I submit, is greatly affected by how sexual orientation is defined. For a Catholic *Fiddler on the Roof* it is the difference between breaking the tradition or "bending it a little." Our unity comes from singing "L'chaim to life!" with *Evangelii Gaudium*.



Members' Awards from Brazil



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Upon Geography and the Urban

The Credo of Pedro Geiger—Geographer and Civilizationist

BRAZIL

On 22 November 2013 Dr P. Geiger-Civilizationist and Geographer was one of three geographer to receive a homage at the 13 edition of the Brazilian Urban Symposium, SIMPURB.

On January 8, 2014 Dr. Geiger received the Preston James Prize, during the Conference of Latin American Geographers, CLAG in Panama.

1. Corporative Geography. By 1943, 20 years old, I was the first geographer to participate in field works of the Brazilian Institution of Geography and Statistics, IBGE. I was still a student of the past University of Brazil, in Rio, where I was being politicized in Marxism and an IBGE's officer since 1942. I was included in the geodesic-cartographic expedition to the region of Jalapão, indicated by Francis Ruellan. My task, to prepare a rapport n the geography of the region located at the borders of the states of Bahia, Maranhão, Piauí and of a territory of Goias, today, Tocantins.

Field works with logical methodologies would be a strategy used by the new modern, university, academic Geography, but corporative, to be imposed and to extinguish reminiscent sectors in IBGE which were practicing a traditional Geography with patriotic projections. A confrontation moved by the capitalist advances and its principles of a larger labor division.

The separations between the *Associations of Geographers*, with holders of university titles in the discipline, and the *Societies of Geography* occurred in Brazil, as in the Western industrialized countries.

On do not propose a return to the past. On agree to apply here the Perigogine and Stengers principle of irreversibility. But one believes that a new formal arrangement of the knowledge activities has to be thought on the base of a political economy critic.

2. Cities classified by the dominant class, or by class fractions. In the rapport over the Jalapão region I realized what I repute as my best creative production in Urban.

I classified the cities by their hegemonic dominant class. Barra do Rio Grande, at the entrance of the region was classified as the regional capital, for holding whole sale and whole buyer established dealers. They were buying from the smaller city merchants, regional products as skins and peals, feeders, wax, and others, to export them to Salvador, Rio or São Paulo; and selling them kerosene, salt, clothes, tissues, and so on. All merchants were also land and cattle holders, the historical traditional activity of the major region in which the territory was inserted; for status reasons. The second hierarchical level was formed by cities as Rio Preto, where some established dealers were whole seller of regional goods and local distributors in retail of imported products. Finally, a third level comprehended cities as Corrente, where the hegemonic class was still formed by the cattle holders.

3. Political Economy and Centrality. This year I took part in the Encounter of Generations, organized by **Maria Auxiliadora**, at the Federal University of Bahia, in Salvador. At the airport, another young geographer, **William Guedes Menezes** was waiting for me to take me to the hotel in his car. In the way I asked him what he was doing. A master degree, the subject being the...Jalpão region. I made him talking, to found that the region became a different region, with a new economic, social and geographic composition, based on the entrance of the soybean culture, coming from the south. The regional capital was now the city of Barreiras from which the past town of L.C. Magalhães did become a lively city, a technical agribusiness center. Soya bean producers, officers of big transnational corporations handling the products and

The Credo of Pedro Geiger (2)

established there were now the hegemonic class sector. The commercial flows are now made by new automobile roads with Salvador.

From this encounter a deal resulted, that both of us will work together to produce a book on the region in its past and present; and a reflexion. That the Centrality descriptions and of its patterns of changes is insufficient to inform about the historical more deep structural changes of the geographical space. The conducting wire of changes passes trough the Political Economy.

Quantitative Geography. During the 50's I was involved, inclusive by feminine hands, by **Pierre George**'s school. And during the 60's I tried the Quantitative Geography introduced in Brazil by **John Cole**. The same attachment to understand the logics of the Functional Philosophy of the Centrality and of the Quantitative methods attracted me. I saw Quantitative Geography as a step in a way from the Geography of **Vidal** to the **Marxist Geography** and was giving the case of **David Harvey** as an example.

4. I recognize that I did not well evaluate the political meaning, in Brazil's case, of the time coincidence between the establishment of a military regime and the Quantitative development. On the other side however, there is any sense in the fact that one do not found any regression analysis, any factor analyses, banished from current geographical texts.

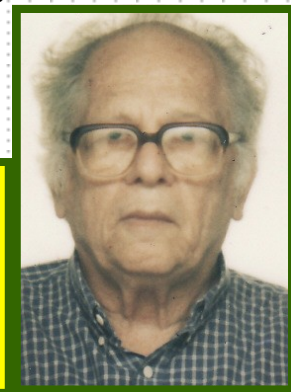
5. Accumulation and class. It was relatively easy to realize a work like the one made during 1943, without a mass of statistical data, as the region agro mercantile and low developed. It would be much harder to do it currently. As known, one distinguishes statistical data by *economic activity* from statistical data of *economic occupation*. Generally, the first are produced more spatially disaggregated and in larger quantities. They contribute to the measurement of the GDP and of the accumulation. While the second inform about the technological level of the country and about the national composition of social sectors. These variables can be operated as proxies to build the national and regional class structure.

6. The urban as an accumulation tool. Government agencies expose more frequently the activity indicators. Historically the Brazilian State utilized the urban development to promote industrialization and accumulation, as when Getúlio Vargas stimulated rural-urban migrations. Social improvements would be co-lateral developments. One do not take the rural policies side and one remembers Marx's statement, that "capitalism did free the peasant from idiotism". Nowadays it is proclaimed that education is a mean to rise the income of the workers. But what one sees is that the enlarging of education is bringing more young people to the streets, with new ideological and political consciences. Economic progress and social progress are interlinked.

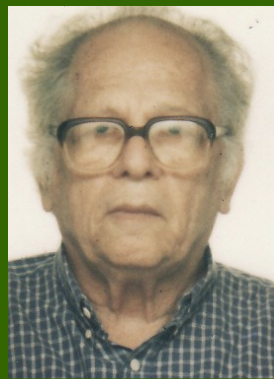
7. End of capitalism? To deep the study of reality, of a world in continuous change, is needed, other vise politics becomes hollow. Apparently a deep transition is in way, to a point that some authors, as **Julie Graham** and **Katherine Gibson**, are asking about the end of capitalism "as we knew it?"

The present class structure did change, with the enormous advance of the *executive* sector. By using **Michal Kalecki's** terminology, one distinguishes *capitalist*, *wage capitalist* and *wage workers*. The *wage capitalists* are the *executives*, hybrid people who may decide about the amount of the wages in an enterprise, but who can also be fired from one day to another. As it occurred with **Roger Agnelli**, who was the CEO of Vale and was dismissed by 2011. Also State dignitaries, as Barrack Obama or Dilma Rousef, who did not come from traditional families of politicians and of the high bourgeoisie are executives.

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The Credo of Pedro Geiger (3)



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8. A new world map. One has to understand theoretically about what goes one with the new world map. What is the meaning of a *socialist market economy* announced by Communist China leadership? This leadership declared these days the private investment as *decisive*, instead of *basic*, a former qualification. Is China adopting Nicos Poulantzas theoretical proposals of putting the political before the economic?

And what about the so ferocious attacks of the American Republicans against Obama's policies? Did they express class fights when the role of the State is a diffusing issue

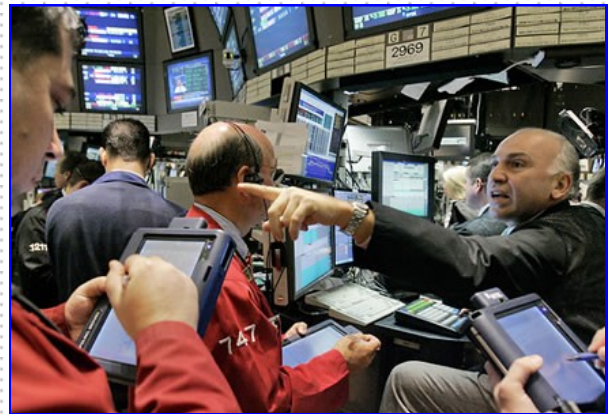
during the contemporary days?

Metropolization is presented as a feature of globalization. Is the metropolis the end of the city and the berth of new kind of social communications and movements?

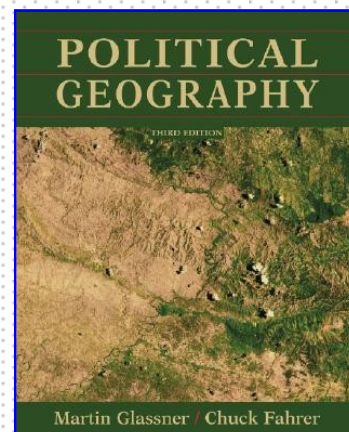
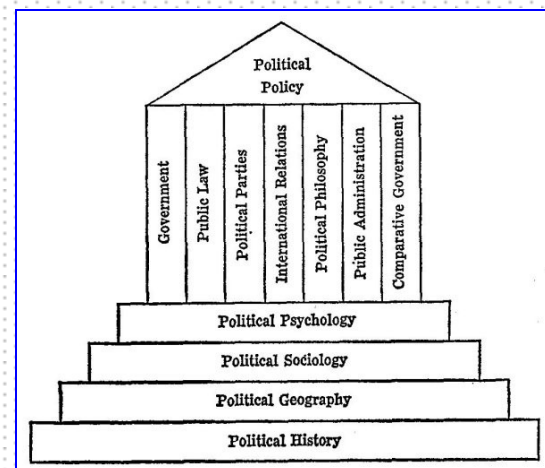
9. The role of the geographical space. The observance of the world changes brings knowledge to the understanding of the geographic specialty as a component of economic and social processes. One reminds that the concept of *economic social formation*, comprehends the term *formation*, where *form* relates to space and *ation*, relates to action, to temporality.

Domenico Losurdo retakes the issue of a *Western Marxism* and an *Oriental Marxism*.

10. Urban studies. Finally, the urban studies cannot be restricted to spatial or temporal formal descriptions, they have to maintain a permanent attention to the economic and political processes incorporated by their entities.



To be or not to be?





Tereza Coni Aguiar

Geographer Consultant

IBGE researcher

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Brazil - One of the Powers of the New Millennium

Brazil is a country of great potential and it stands out worldwide for its fast growing economy, and as part of the group known as BRICS. Today Brazil is at number seven on the list of the world's wealthiest countries, according to the IMF (2013). One of its most striking characteristics is the extent of its territory: an amazing 8,515,767 square kilometers, with a vast shore, great variety of natural and cultural environments and rich biodiversity. The population is notably a mix of races, with Europeans, indigenous groups and African ascendants. Brazilians are regarded as cheerful, musical and welcoming.

The Brazilian economy is historically focused on the exporting of base products: sugar and gold in the colonial days and coffee during the Empire period and also in its early days as a Republic. These activities left deep scars in the social, cultural and economic tissues of Brazilian society and many of the problems we see today are rooted on that producing pattern. This can be exemplified by the huge relevance that products such as soy, coffee, oil, iron ore and aluminum have in the national economic structure. In the past few years, Brazil became one of the biggest commodities exporters in the world, with China as the biggest buyer of these products. Brazil is also famous for its fast growing secondary and tertiary sectors and for the great wealth from the production of oil reserves.

Brazil also stands out as one of the most populated countries in the world, with 190,732,694 people (IBGE, 2010) with 84% living in cities. This concentration in urban areas happened very intensively, thus affecting the way of life of Brazilian society. The population growth rate is stabilizing and a significant reduction of birth rates can be verified, with the majority of the population between the age of 15 and 64.

The most important Brazilian cities are São Paulo and Rio de Janeiro, located in the southeast of the country. Other important cities are Salvador and Recife in the northeast; Curitiba and Porto Alegre in the south; and Brasília, the capital, in the Brazilian central plateau, in the central-west region.

The city of São Paulo has 11,376,685 inhabitants and is the biggest financial center in Brazil and one of the biggest business centers in the world. It is directly connected to all major global cities, with head offices of financial and information corporations and also of transnational companies. Apart from its great industrial sector, the city has also a growing service industry and a great cultural scene. Rio is considered an important city for Brazil and for Latin America.

As the second most populated city of Brazil, with 6,320,000 people (IBGE, 2012) Rio de Janeiro is an important cultural and economic center, hosting high-profile oil and telecommunication companies. In 2012, the city was declared a World Heritage Site by UNESCO, thanks for its natural beauty and urban landscape. The Corcovado and the Christ statue were highlighted as well as the waterfront spaces of Copacabana, Ipanema, Leblon and Barra da Tijuca. The city is famous for having one of the largest urban forests in the world. It is also known as a capital of culture, and for being the cradle of samba with huge Carnival celebrations and a stunning parade of samba schools. Also born in Rio, is the famous *Bossa Nova*, a music genre known worldwide.

The country faces serious issues that need urgent solutions, despite the level of complexity that these two cities have achieved and the improvements that could be felt in the last few years.

Brazil still has a huge income gap, despite its efforts to reduce poverty through welfare programs, the most famous of them 'Bolsa Família'. The fast and intense urbanization process promoted the excessive growth of suburban areas lacking basic sanitation and with serious transportation, housing and environmental problems.

Another problematic issue in Brazil is the poor quality of the education system. Education needs to improve significantly so that the country can achieve a place of relevance on the international stage. Also important is the need to improve health services, with better health care, health facilities and human resources, to provide a more dignified service for the population of the different Brazilian regions.

Another aspect to be considered and that is a deterrent to the country's development is the highly problematic transportation infrastructure, including roads, ports and airports.

This lack of basic infrastructure creates problems to the population and to the transportation of products, and can be felt even more deeply in harvesting periods.

The solution to these problems is of vital importance to a full economic development that is accompanied by social justice in a national scale.

Despite the fact that economic themes dominate the national and international news agenda, environmental issues are getting more and more space in contemporary society. Brazil's economic attractiveness brings also investments and projects of transnational corporations to its territory, which sometimes puts cultural and natural heritage at risk. There are a number of examples of real estate and tourism industry developments, heavy industry factories and logistics and transportation infrastructure that harm the Atlantic Coast Forest, the Amazon Rainforest, the coastal areas and other ecosystems. The relation of these impacts to the globalization process makes this theme both a national and an international issue.

THE ANTHROPOLOGY OF THE CREDIT CRISIS

by Nicolo Leo Caldararo (2013)

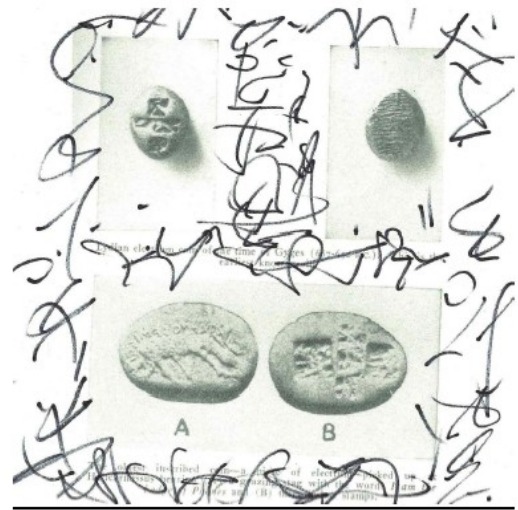


Prof. Dr. Nicolo Caldararo studied at the University of California, Berkeley in the 1960s with anthropologist J. Desmond Clark and economist Carlo Cipolla. He has spent over 40 years working in museums in the San Francisco Bay Area, including the De Young Museum, the California Academy of Sciences, The Lowie Museum (now Phoebe Hearst Museum), and California Palace of the Legion of Honor. He has taught at a number of local colleges and has been a faculty member of the Department of Anthropology at San Francisco State University since 1995.

The current credit crisis relies on the ideologies of the 19th and early 20th centuries, of capitalism and socialism. It is time to re-evaluate the economic behavior of humans within the context of animal behavior in general as well as a cross-cultural context. Most of the books that have appeared on the credit crisis have been written by mainline economists without reference to a behavioral perspective of economics or cultural factors. Everyone should know about banking and the means of credit creation. This involves aspects of magical thought and manipulation. The process by which liquidity in our economy, and the global economic system, works is affected by banks and central banks. This is an element underpinning inequality. My research has focused on this issue and my 2004 book, Sustainability, Human Ecology and the Collapse of Complex Societies(Edwin Mellen Press) goes into detail on the interrelations of social organization, economic inequality and sustainability across time and cultures.

THE ANTHROPOLOGY OF THE CREDIT CRISIS

Magical Thinking, Irrationality and the Role of Inequality



By

Niccolo Leo Caldararo

An anthropological view of the crisis is in order, placing the crisis in the context of a cross cultural perspective on economic behavior and a historical one of complex social life as grounded in the current crisis. You can find more about me by visiting my university website at:<http://anthropology.sfsu.edu/niccolo-caldararo>.





HARNESSING THE POWER OF WISDOM (2013)

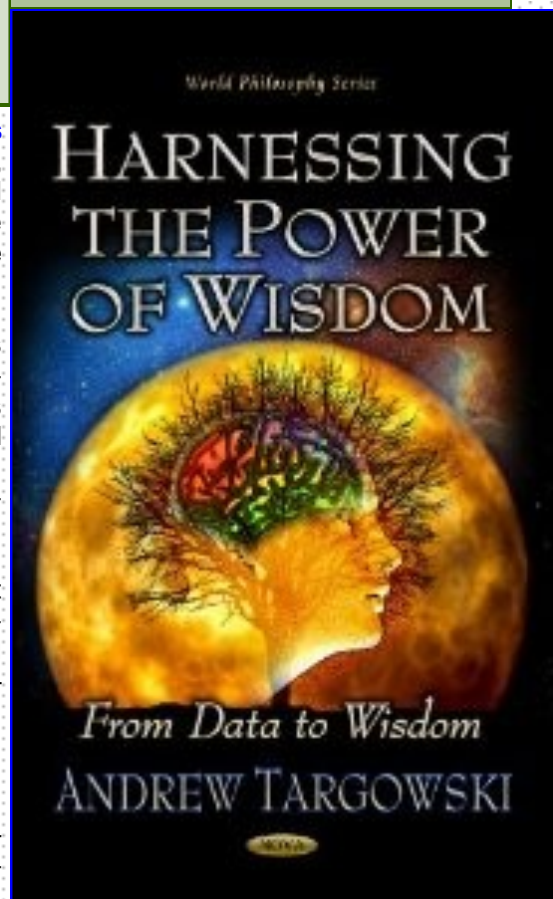
Andrew Targowski
Professor of Computer Information Systems
Western Michigan University, USA
President Emeritus of IS CSC

This book is the first of its kind which defines **wisdom as information** and the highest level of the cognition units set, composed of data, information, concept, knowledge and wisdom. The author has founded his theory of wisdom on the following assumptions: Any sane person can make wise decisions throughout their lifetime, from childhood to old age;

Wise decisions need not be expert in nature; Wisdom ought to be defined in such terms as to be understood not only by experts but by an average man; Wisdom is not synonymous to intelligence; The wisdom of a given human being decides between two systems controlling man: the biological evolution (by the cross-generational chain of genes) and spirituality, whose acquired system of virtues and values influences the actions of man; Wisdom has a range of bandwidth and properties; Knowledge on what constitutes wisdom is not the same as the process of becoming a wise man.

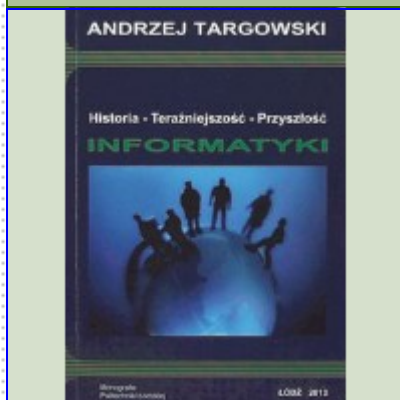
Without good life practices, one cannot be a truly wise man; Wisdom ought to be taught in schools and at colleges, since if one waits until old age to become wise, it is commonly too late to redirect ones unwise behavior into a wise life; Wisdom is a certain kind of information; Wisdom is the most important civilizational resource and should be monitored in a way that is similar or even better than the way you monitor the use of energy, the development of population or other resources.

The book is full of examples taken from real cases of applied wisdom by famous people. The review of applied wisdom is provided in the historic context as well in the interdisciplinary approach. Every person who would like to be not only informed and knowledgeable but wise should read this book and applied its recommendations.



New York: NOVA Science Publisher-2013

THE HISTORY, PRESENCE AND FUTURE OF INFORMATION TECHNOLOGY (INFORMATICS) (2013) (In Polish)



The book synthesizes the history, presence and future of information technology in the United States, Germany, Russia, United Kingdom, France, Russia, Poland, Italy, Sweden, Holland, Japan, China and other countries.

Poland is included among the top countries which invented computers, since during the World War II Polish mathematicians collaborated with English and American cryptographers who defined the foundation of computers. The first American and German computers were invented during the 1940th. The first computers in England, France, Soviet Union, and Poland were invented in the 1950th.

Due to "good business" Western Civilization almost abandoned manufacturing of computers, importing them Asia. Today, the fastest computer was built in China. **The Tianhe-2**



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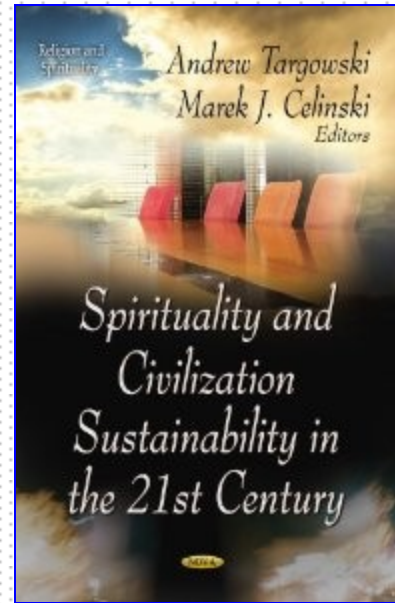
This book investigates the state of civilization in the 21st century, which is characterized by the transformation of Western Civilization into Global Civilization and the resulting Great Recession, triggered by the financial crisis in the United States in 2008. Since the state of former Western Civilization is steadily worsening, the question is rising whether civilization is sustainable at all.

To answer this question, 20 authors, members of the International Society for the Comparative Study of Civilizations (from several countries and continents) investigate the aspect of human spirituality, and whether its actual level of development is able to steer the sustainable development of civilization?

The authors investigate the complexity of the current state of world civilization and the Planet, concluding that western societies entered the Second Great Crisis of Civilization, and reminding that the First Great Crisis took place after the fall of Rome I in 476 CE, and lasted till the Italian Renaissance, which means almost 1000 years.

This book offers spirituality 2.0 as a possible tool for people to behave wisely in order to sustain our civilization. This new spirituality 2.0 contains a set of complementary best values of current eight civilizations, which should lead to tolerant (less-conflict driven) human behavior and wise decision-making.

The book finally defines Wise Civilization and paths of its implementation, under the condition that people will be not only knowledgeable, but wise and inspired mainly by right spirituality.

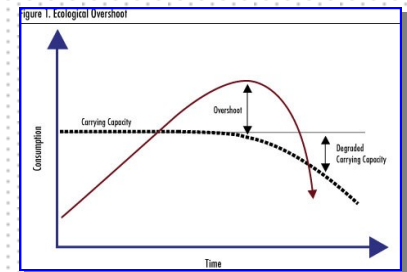


Among members of the ISCSC there are the following Authors:

- Ashok Kumar Malhorta
- Anthony M. Stevens-Arroyo
- Hisanori Kato
- Norman C. Rothman
- Walter Benesh
- Pedro Geiger
- Tseggai Isaac
- Michael Andregg
- W. Reed Smith
- Marek Celinski
- Andrew Targowski

Other co-authors are:

- Stephen Borthwick
- Lech Zacher
- Bernard Han
- Edward Jane
- Elaine E. Englehart
- Vladimir Modrak
- Richard Zinser



The book has three parts:

1. INDIVIDUALS, WORLD, PLANET AND CIVILIZATIONS
2. THE ROLE OF SACRED SPIRITUALITY IN CIVILIZATIONAL DEVELOPMENT
3. THE ROLE OF SECULAR THINKING IN CIVILIZATIONAL DEVELOPMENT
4. THE CONCLUSION



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Dieu et Mon Droit: Spiritual Sovereignty and the Decline of Civilization in History

The study of civilizations is largely driven by a single question: namely what drives and defines a culture or civilization? In an effort to locate a civilization—or, in the case of this essay, three civilizations—historically, perhaps the best way is to call this drive, this force of definition, the cultural “sovereign”. One will find, historically, that in almost every case, this sovereign takes on a spiritual and religious form in the earliest and most vitalized period of any civilization’s life-span. Conceptualizing civilizations in two phases, this essay will seek to show that at some point this spiritual sovereign is usurped by a human and corrupted sovereign. The decay of Culture into Civilization, first explored by Oswald Spengler, is expanded here as the point at which decay begins is pinpointed to the juncture at which the original and eternal sovereign ceases to be the arbiter of moral and cultural questions, and the State takes over this sovereignty. To understand “sovereignty”, the essay appeals to Schmitt; the sovereign is one who has the power “to decide the exception”. In this way, the *ethos* of a culture begins as something in which no exceptions can be made by a human being—the point at which the eternal is sovereign. As civilization declines, however, one witnesses human beings making exceptions, as morality ceases to be binding, social propriety becomes a luxury rather than a necessity, and religion becomes a fixture rather than the core of society. This state of collapse is highlighted in three separate civilizations—the Civic (i.e. Graeco-Roman), the Pharaonic (i.e. Egyptian), and the Ecclesiastic (i.e. Western).

TOYNBEE’S PERCEPTION OF DECLINING WESTERN VALUES

It is simply too early to tell whether Toynbee’s ideas on religion will pan out. The idea of a syncretistic world spirituality does not seem to have any support aside from Western intellectuals. The reality continues to be that of religious or religion-inspired conflict, best exemplified by the 9/11 attacks and the Arab-Israeli conflict.

In that vein, Samuel Huntington has challenged Toynbee’s “Westernizing world” with his concept of the clash of civilizations, in which the still extant non-Western civilizations are modernizing but not Westernizing, and re-asserting themselves against the West.



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Thus, the question arises: What is the Western Civilization today? Or to be more exact, what are its boundaries? Is the West the white continents of Europe east to Belarus and part of the Ukraine, Australia, North America, perhaps South America, and a few outposts here and there? Or is the West now truly the entire world, as Toynbee posited? In other words, is the West truly a global civilization, as Westerners sometimes seem to act as though it is, or are Western intellectuals just pretending, with just too much hubris? The way the reader answers those questions depends in large part on whether the reader favors the early Toynbee who analyzed the decline of Western values, or the later Toynbee, who called for the global spirituality.

Toynbee was truly an optimist, and stubbornly so, in at least one sense. He adamantly stated that he was not a prophet, that no one can foretell the future, and, *contra* Spengler, that there is no guarantee that the West or any living civilization would come to an end. According to Toynbee, however unlikely it might be, a civilization can regenerate itself through a successful response to the challenges facing it at any point. Only time will tell if the West will survive. However, one thing is certainly working in the West’s favor: Thanks to Toynbee, the modern West has the capacity for self-awareness; we can reflect on our present predicament and contemplate our own survival. Whether the politicians and the general public choose to do so is another question.

Toynbee is relevant for one final reason: himself. Toynbee was a classical scholar of the Victorian type. A professor and career diplomat, he was comfortable in Latin and Greek; and while he was accused of being pedantic, his writing is somehow scholarly but still readable. He was also a member of a dying breed: he was an English gentleman in the sense that he was very genteel, even with his critics, a bulwark of courtesy and refinement against the very vulgarity and barbarism that he prophesied.

Chapters in a book on SPIRITUALITY AND SUSTAINABLE CIVILIZATION IN THE 21ST CENTURY, Edited by Andrew Targowski and Marek Celinski (2013).

ISLAM IN THE FORTHCOMING MILLENNIUM: POTENTIAL FOR REVIVAL IN THE IIIrd MILLENNIUM



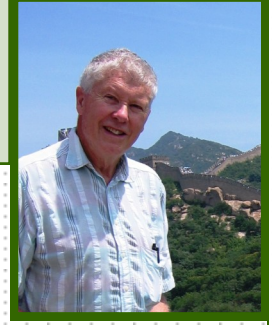
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The last two decades have seen new agents of change as communications have brought global currents into the Muslim world. Al Arabiyya and Al-Jazeera are now viewed by hundreds of million. When one adds the overwhelming presence of the internet, and social networking which played such a great part in the Egyptian revolution of February 2011, it is quite obvious that change and revival in the forthcoming millennium is here to stay. It will be sustained because demographically, the huge bulge of technologically literate youth—the forthcoming generation—cannot be denied. Economically, the onset of industrialization and services is on the way. With greater education leading to greater social mobility, changing social structure is an accomplished fact. The role of women and resulting alteration in family size and family structure created by new educational opportunities and related modernization processes such as secularization and urbanization appears irreversible. It should be noted that there is a practical process of crypto-secularization underway as there has been an introduction of Sharia in various places but it is limited to family law and family courts—a great diminution of the concept of Sharia as the supreme law of the land. Finally, the spread of constitutions in conjunction with greater modern education and greatly increased literacy combined and employment in the modern sector in the economy inevitably means that the ordinary citizen will feel a greater stake in future of the country and act accordingly thereby assuring the spread of democracy. The genie is out of the bottle. It cannot be put back.

Chapter in a book on SPIRITUALITY AND SUSTAINABLE CIVILIZATION IN THE 21ST CENTURY, Edited by Andrew Targowski and Marek Celinski (2013).

RELIGION VERSUS THEOLOGY: ITS IMPACT ON CIVILIZATION

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An interesting aspect of modern physical science around the world is its acceptance of a pantheistic view of the world which entails the ultimate open-ended challenge to universal certainties. The scientists' attention is focused increasingly upon the nature of 'human awareness as it relates to 'actual experience' and all of the puzzles and problems involved in inter-relating actual experiences. This is a relating which is achieved in the human intellect and as a result a relativistic world view emerges in the 19th and 20th Centuries. Physicist John Wheeler described the role of the scientific observer within this view as both 'spectator' and 'participant':

"...in the quantum principle we're instructed that the actual act of making an observation changes what it is that one looks at. To me, this is a perfectly marvelous feature of nature... So the old word observer simple has to be crossed off the books, and we must put in the new word participant. In this way we've come to realize that the universe is a participatory universe."

And Physicist, Erwin Schroedinger remarked: "...it may perhaps be possible for logical thinking to disclose at least this much: that to grasp the basis of phenomena through logical thought may in all probability be impossible, since logical thought is itself a part of phenomena, and wholly involved in them." The consequence of 'thinking about the unthinkable' is that the logician like all thinkers lives in what the physicist, John Wheeler calls a 'participatory universe' where the very act of observation changes the observed.

Chapter in a book on SPIRITUALITY AND SUSTAINABLE CIVILIZATION IN THE 21ST CENTURY, Edited by Andrew Targowski and Marek Celinski (2013).

The Globalization of Music (1)

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I was asked to write a short piece on rising global culture. Instead of addressing global culture in its entirety, I will address the increasing Westernization of musical culture around the world. In a paper I published in the *Journal of Indian Philosophy and Religion* I argued that the memetic power of Western music, first the classical, and then the jazz and rock traditions, has been overwhelming. The

result has been that non-Western cultures have seen their indigenous musical traditions decline in the face of the popularity of Western influence. I suggest the following reasons for this “musical colonization:” that the rationalized system of harmony developed in the West is compelling because of its theory of harmony, which is more complex than those of China and India, but also because of Western rhythm, interestingly because of its greater simplicity than Indian yet greater complexity than Chinese. Western music contains a powerful set of musical memes that replicate easily in most human psychological and neurological environments. These environments themselves are altered when they are invaded by rationalized harmony and rhythm. This alteration causes them to be even more susceptible to Western musical colonization.

First, a note on terminology: A “meme” is any non-genetic element of culture that is transmitted by imitation. Memes are replicators in that they are “capable of sustaining the evolutionary process of heredity, variation and selection.” Memes are thus analogous to genes in that they function as differential replicators. In the case of memes, what are replicating are ideas rather than genes.

But memetics is not genetics. Memetics is not an attempt to reduce cultural life to biology. Quite the opposite. Memetics argues that there is another replicator in town and that such replicators will require a new science, and thus memetics is not biological reductionism. There is no attempt to reduce behavior to genetics, but attention is paid to the replicatory power of different traditions in music.

Music develops on independent paths in different parts of the world. Music in the West gets caught up in the rationalization process explained by Max Weber and develops a notation system, harmony and a certain conception of rhythm. India focuses on the development of complex melodies called ragas and rhythmic patterns called talas. India’s music, while incredibly sophisticated, does not make use of harmony beyond the drone, and its rhythm develops into very complex patterns that are difficult for the layman to discern. China’s music also does not use harmony and often restricts its scales to pentatonic scales. We find both China and India, when presented with Western music, find it beguiling. China even develops an attitude of inferiority about its indigenous music. India’s indigenous classical musical tradition keeps its national respect and continues to thrive, but the larger popular arena of music in India has adopted Western harmony and rhythms.

Key conditions for the rationalization of Western music were the development of the notation system and equal temperament. The Western system of notation was essential to the development of musical theory. With a notation system one can easily represent the precise and overlapping sounding of different notes of different lengths. Both India and China had notation systems, but neither had the accuracy and intuitive ease of reading that modern Western notation has. One often neglected aspect of Western notation is the division of music into measures. The division of music into measures creates distinctive repetitive pulses or what musicians call “grooves” that most people find very appealing and easy to repeat and pass on memetically.

Equal temperament is also conducive for the development of sophisticated harmony. I limit this claim to sophisticated harmony since simple harmonies preceded equal temperament. Equal temperament is the adjustment of the precise frequencies of the scale so that octaves (as well as all other intervals) are in tune throughout the full range of pitch.

The Globalization of Music (2)

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Non-tempered tones have little effect on single note music in which the ear adjusts “on the fly” as it were. Harmony, especially modulating harmony, on the other hand, involves the sound of different notes at the same time, so each variation or slippage in temperament is much more dissonant. Without equal temperament, it is impossible to develop complex harmony.

Simple harmonies, such as one note stacked on another will work without a tempered scale, but as harmonies get more complex and involve a greater range of pitch, non-tempered music becomes very out of tune. It wasn't until Bach's time that equal temperament became standard in the West. One set of Bach's compositions was unsurprisingly entitled “The Well-Tempered Clavier.” These compositions showed off the ability to play in all keys in tune, a feat impossible without equal temperament.

The rationalization of Western music, which was facilitated by notation and equal temperament, gave it a powerful memetic quality. The clear connotations afforded by twelve note systems, harmony and measured rhythm give Western music sense of tension and release, of anticipation and resolution that is much more decisive than what is possible without it. Western music can create memetically powerful “hooks” that are very good at getting themselves repeated. (And, indeed, Western music involves a significant amount of repetition, which in itself is memetically powerful.) Chinese and Indian music audiences easily apprehend these hooks even the first time they are

heard. And with a little exposure to Western music traditions, Indian and Chinese audiences become more inclined to prefer Western music conventions over their indigenous music.

Europe was able to move from equal temperament and rationalized notation to harmonic sophistication, and it was harmony that was key to the eventual domination of Indian and Chinese music by Western music. But what is it that makes harmonic music so memetic? The answer lies in the qualia (the feeling) produced by the increased connotation of harmonized melodies over unharmonized melodies. It is this increased connotation of melody that produces the more intense qualia of tension and release, of anticipation, suspension, of dissonance resolving into consonance. An e note in a C major chord has a different meaning than the e note played alone. As the third of a major chord it has a richer qualia than the single note. With rare exceptions, people find harmonized notes more appealing than single notes. This makes Western music more memetic than the Indian and Chinese musical traditions.

There have been three waves of musical “infection” into China and India. The first came with the arrival of Western Classical Music which introduced the harmony meme to these areas. The second came with the introduction of jazz. The third wave was rock music, which brought the “groove” meme (for lack of a better term) to India and China. Western classical music with its harmony and increasingly sophisticated aesthetic was highly compelling to Indian and Chinese audiences. Jazz had carved out memetic space for itself with the swing beat it created and the Latin beats it borrowed. The memetic power of jazz was partly a factor of its adoption of explicit and constant rhythmic pulse, which facilitated dancing. Rock music also adopted the explicit and constant rhythmic pulse, but it simplified the beats, melodies and harmonies in order to make it even more accessible and catchy. As a result, most of the popular music of China, Japan, Korea and India is closer to Western rock music than it is to their indigenous musical traditions. The recent hit song out of South Korea, *Gangnam Style*, shares more tradition and structure with the Western musical tradition than with the Korean. Music schools in these countries teach more Western music than their own. So both popular culture and the institutions of India, China, Korea etc., are all tending to become Westernized. This is not, however, the result of any intention to infect the East with Western musical harmony; rather, the explanation is a purely memetic one, that audiences simply preferred the music coming out of the West.

The Great European Crisis and Civilizational Thought

Stephen Satkiewicz

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Stephen Satkiewicz is an independent scholar and freelance researcher from Michigan with a lifelong passion for history. He has written about German and Russian military history. He has given presentations to both the International Big History Association as well as the Midwest World History Association



Crises and their rupturing effects on society can often be a great catalyst for thought, and this is especially the case in regards to civilizational thought. The effects of Europe's major crisis of the 20th century (1914-1945) in helping to provoke some of the most profound

scholarship on the matter cannot be over exaggerated. This era witnessed the destruction of the two World Wars, the fall of the monarchies, the rise of totalitarian regimes, the beginning of the post-colonial era, and the shattering of the old certainties of the past. A new understanding of the world had to be formulated. Scholars ranging from Arnold J. Toynbee, Pitirim Sorokin, Oswald Spengler, Christopher Dawson, Max Weber, Nikolai Berdyaev, and numerous others were strongly affected by this crisis and sought to understand it in civilizational terms. The modern concept of viewing Europe as a unified civilization saw its birth during this tumultuous period.

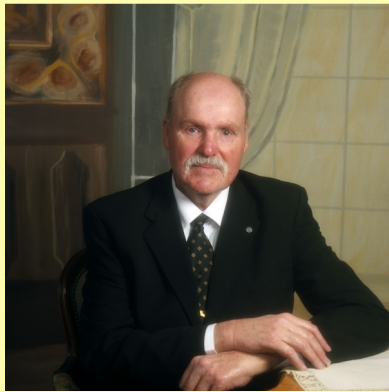
Arnold Toynbee starkly noted the effects of the crisis on not only himself but the whole world. He compared the contrast between the "pre-1914" and "post-1914" with the traditional Western chronological division of "B.C." and "A.D." Oswald Spengler composed his magnum opus *Decline of the West* during the war, and interpreted the First World War as marking the start of the final metamorphosis of European culture. Pitirim Sorokin witnessed firsthand the unfolding of the crisis in his native Russia with the rise of the Bolshevik regime, prompting him on his career to discern what he later termed "the Crisis of Our Age".

He discerned the crisis as a breakdown of the predominant sensate cultural dynamic. Nikolai Berdyaev saw in the First World War the shattering of the nationalist rivalries that plagued Europe in the 19th century and the birth of a truly global civilization. Christopher Dawson interpreted the World Wars as results of an ongoing spiritual crisis, which could be only rectified by a historical consciousness of Europe's civilizational unity.

This is only a short summary of the different civilizational interpretations of the Great European Crisis. Despite all their different perspectives, they all shared a profound sense of the cataclysm that had befallen Europe. A new sense of European civilizational unity had to emerge if Europe was to survive and take its place in the world among the other world civilizations.

With the ongoing crisis currently brewing within the European Union, it may prove urgent to reexamine these scholars for penetrating and relevant insights relevant to the contemporary situation. It may prove important in any further elaboration of the conception of a common European civilization as well as Europe's place in the world that may emerge from the current crisis.





BERTIL HAGGMAN

Mr. Bertil Haggman, LLM, author (Sweden) is the author of 150 books and journal articles since 1971.



The Global Civil War - Will the West Survive?

The Norwegian Centre for the Study of Civil War (Oslo) says that civil war is now the dominant form of war. Most likely it has historically been the major form of war. In my review for the International Society for the Comparative Study of Civilization ("General War, Civil War, Internal War, Terror War - A Few Notes") of the late Professor Matthew Melko's book *General War Among Great Powers in World History*, New York: The Edwin Mellen Press, 2001, 355 pages, this was my argument.

The new short book, *The Global Civil War - Will the West Survive?* has just been published (73 pages, 2011, ISBN 978-91-979219-1-6) and is an introduction to the theme of civil war and revolution.

This publication is the result of my ongoing work mainly since 9/11 when the global civil war entered its present state. The term might seem somewhat confusing, a contradiction. A civil war is an internal war between factions in one country. Its basic nature is internality. With the ongoing globalization the internality has become worldwide with the Global War on Terror (GWOT) and the global fighters be they terrorists, partisans or guerrillas are operating worldwide. It is doubtful if the global civil war comprises for instance the Soviet invasion of Georgia in the beginning of August 2008. That was one great power attacking a small state.

Many libraries and institutions have provided invaluable help. Thank you to the staffs. Much of the sources can, however, be found in my own library and archives which I have built up for decades from the 1960s. My two books (in Swedish) on international terrorism have been helpful. Thank you also to the editors of the Swedish journal *Contra*. They allowed me to publish a preliminary article in Swedish on the subject of global civil war.

A THREE VOLUME WORK BY BERTIL HAGGMAN 2010 to 2013

The three works in progress described below are intended to be a history of the internal conflicts of the West from ancient Greece to the fall of the Byzantine Empire and Europe in the 1920s as well as the Cold War. The global insurrection after 1991 is just but the latest phase of the World Civil War.

Volume 1 treats the European Civil War from the French Revolution to the Soviet attempt at world revolution 1917 to 1924 (*The Global Civil War - Will the West Survive?*) and the Cold War.

Volume 2 is about a view of the United States as a 'universal state' of the type presented by famed British civilizationist Arnold J. Toynbee. The emphasis is on the march to the West of civilizations and American exceptionalism.

Volume 3 concentrates on the 1,600 years of civil war that destroyed ancient Western cultures.

Volume 1 and 3 were published in 2010. and 2012. Volume 3 is work in progress.





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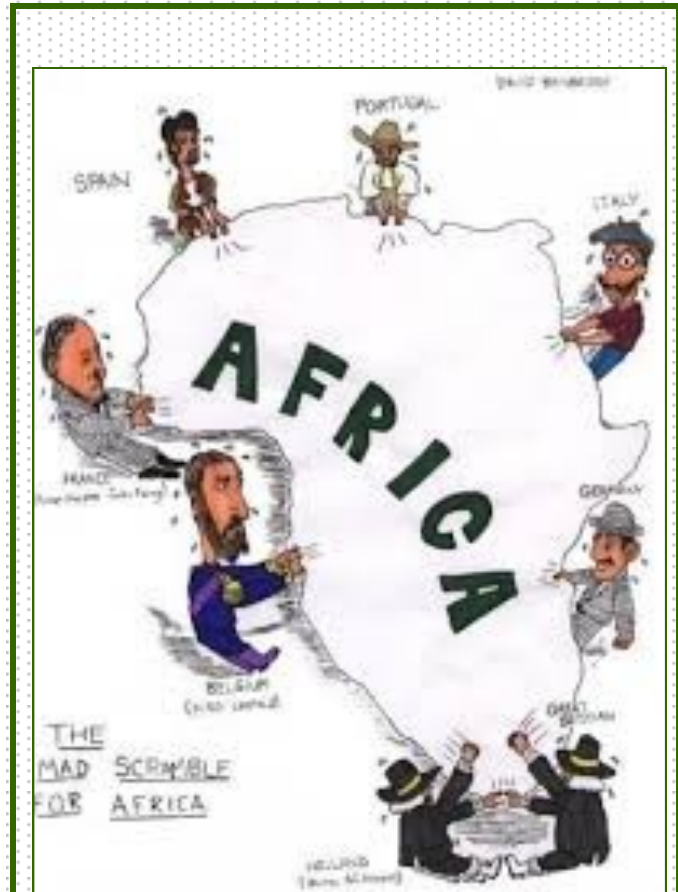
African Civilization from the Perspectives of the 3rd Millennium

Professors Tseggai Isaac and Andrew Targowski are co-editing a book by the title: *African Civilization from the Perspectives of the 3rd Millennium*. The book will have 8 chapters covering a balanced mix of scholars from Africa, Europe and North America. The approach is will reflect the above title. Significant research breakthroughs on African Civilization have been made in the 19th and the 20th centuries. The need arises for a study that combines theoretical analysis, substantive reevaluations, and sober reflections on African Civilization.

The factors of civilizations across the world and across the years have different manifestations as they are expressed in political, cultural, linguistic, aesthetic and materialistic expressions. The Asiatic civilization, as Max Weber has noticed, express different attitudinal introspection to their civilizations. Religion finds flaming endorsement in political and cultural relations in the Middle East. Middle Eastern societies tend to feel more enriched to hail their civilization as Islamic instead of Persian, Arab, or reflect upon it in the frames of references that they were in pre-Islamic Middle East.

European and North American societies have reached the zeniths of their civilization in the postindustrial societies that they have become. They are comfortable to shed some of the decorative and sacred values of their civilizations, such as the family, the Church and the differentiation of citizenship roles in order to make space for the brazenly secular modifications of their civilization.

Africa stands apart in that its sacred values are intact, but the facilitative aspects of its political and institutional are captured by tyranny, poverty, and the avid avarice of multinationals. *African Civilization from the Perspectives of the 3rd Millennium* will attempt to bring together scholarly analysis. The chapters will focus on defining civilization, addressing the "spatio-temporar" reach of African Civilization, the role of religion, political, and economic dynamics as factors in the study of African Civilization.



ARE WE OVERCIVILIZED?



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From the Chapter in a book on **SPIRITUALITY AND SUSTAINABLE CIVILIZATION IN THE 21ST CENTURY**, Edited by **Andrew Targowski and Marek Celinski (2013)**.

Civilization is on the move, so no final conclusions can be valid and its dynamic is of a non-linear type. However, some fairly well grounded statements and observations may be formulated. The present civilization is a *civilization of diversity*. This diversity is multifaceted: it is connected with the state of the world, and the world is unequal and differentiated. One prescription for all involved – either the core or peripheries – will not be viable. Former expectations connected with some theories of modernization and some future visions that progress and imitation processes will allow all countries to catch up with leaders have proven false. Divides or gaps are still big and – some say – even growing. Present civilization, often called technological, is to a great extent technologically-driven, which creates opportunities, but also risks and gaps.

The diversity of the world – in spite of globalization based on rules of market economy – is even boosted by diversity within the societies of the world. Political systems, religions, culture, historical heritage, social life, patterns of consumption, education, etc. constitute *contexts* of peoples' behavior, attitudes, values, undertakings, and strategies of life. In spite of multicultural or cross-cultural efforts, it seems not feasible to propose any universal set of values and practices appropriate to all people. Additionally, there is a widening *generational divide* – due to present revolutions in science and technology (resulting in ICTs, biotechnologies, nanotechnologies). New generations ("born digital") already manifest their differences, especially as they transfer a big part of their lives to cyberspace, and display indifference to old traditions. To project or program a model of the future for the next generations (newly born and not yet born) could limit their choices and could violate their ambitions, expectations, aspirations, values, and goals.

There are also other issues preventing us from constructing an ideal model of the future, convenient for all people and all the planet, good forever. There are growing theoretical and political concerns on such fundamental problems as:

- the future of nation-states (and integration),
- the future of capitalism (flexible, post-liberal),
- the prospects of globalization (called corporate vs. inclusive),
- the fate of democracy under threat, conflicts (domestic and international), crises, natural catastrophes, mass unemployment, poverty, uncontrollable migrations, and climate turbulences.

Looking further forward, we should not overlook perspectives of increasing *transhumanism* connected with the artificialization of peoples' bodies, lives, and settings. Thanks to science e.g. bioscience, biomedicine, genomics, and technology, mostly medical and informational (electronic media, virtual reality), we and our lives will be radically different (inventors such as Kurzweil, Zey, and Rheingold predict radical changes at the turn of the century or even earlier). The *hybrid stage* of humanity and *technohuman civilization* will probably lead to further mechanization, technologization, automation, robotization, cyborgization and a totally new "brave" (to recall the term used by H. G. Wells) world – in prospect without real human creatures. Self-replicating intelligent systems will create their future without us.

Thus, there are serious obstacles to making ambitious long term projections and forecasts and to propose any ideal models or visions of the future as points of reference for the present thinking and activities. These obstacles are two-fold: one set is connected with the aforementioned *de facto* political uncertainties, notorious in the advancement of civilization and human development; the second set is based on the assumption of further revolutionary advances in science and technology and their mass applications (in the advanced world at least) and their impacts, radical and profound, and often unpredictable.

That is why – while not resigning from the struggle for survival and for civilization's sustainability – it may be wise to suggest an *improvement* as a viable method of human activity, including improvement in all dimensions – technological, economic, ecological, cultural, societal, personal, material, and spiritual. There is some potential (more than 7 billion people on the planet) to do it. Yes, we *can* – to paraphrase Barack Obama.



**RUSSIAN-AMERICAN SCIENTIFIC AND RESEARCH LABORATORY
“CIVILIZATION. CULTURE. EDUCATION.” 2013 REPORT**



During international scholarly conferences and seminars that took place in Russia in 2013, we researched problems of globalization, internationalization, and innovation as applied to education, as well as of creative and cognitive self-development of personalities of Russian and American students.

- February 7, 2013. City Days of Science “Innovation in Education: Experience, Problems, Perspectives” featured a presentation with the title “Importance of Psychological and Pedagogical Support for Talented Children and Youth” during the Plenary Session. (Photo 1).
- February 14, 2013. City-Wide Seminar with the Theme “Formation of Value-Based and Meaning-Based Orientations Directed Toward Creative Self-Development of Personality: Problems, Experience, and Cooperation Perspectives.” (Photo 2).
- March 26, 2013. International Video-Discussion has been organized by Lyubov Mikhaltsova and Denis Tokmashev, who visited The Western Michigan University, Michigan; The University of Wyoming in Laramie, Wyoming, 2013. The Topic of the Video-Discussion: “Problems and Perspectives of Formation of the Value-Based Orientations of Modern Russian and Foreign Youth.”



- Participants: The Western Michigan University, Michigan; The University of Wyoming in Laramie, Wyoming; The Institute of Development of Educational Systems of the Russian Academy of Education; The Tomsk State Pedagogical University in the city of Tomsk; The Kazan (Volga Region) Federal University in the city of Kazan; The Kuzbass State Pedagogical Academy, and the Russian-American Scientific and Research Laboratory “Civilization. Culture. Education.” (Photo 3).



- April 16, 2013. Participation in the Regional Scientific and Practical Conference “Psychology in Modern Education.” The city of Novokuznetsk (Photos 4).



- April 23, 2013. All-Russia Video-Discussion with the theme: “Professional Career of a Future Specialist.” Participants: The Institute of Development of Educational Systems of the Russian Academy of Education; The Tomsk State Pedagogical University in the city of Tomsk; the Kazan (Volga Region) Federal University in the city of Kazan; the Kuzbass State Pedagogical Academy, as well as the Russian-American Scientific and Research Laboratory “Civilization. Culture. Education” .

**Lyubov Mikhaltsova, ISCSC Member
Chair, Russian-American Scientific and Research Laboratory
“Civilization. Culture. Education.”**

THE CITY OF KAZAN IN CIVILIZATIONAL PERSPECTIVE**In the Context of the Aircraft Crash in November 2013**

Vlad Alalykin-Izvekov,
IS CSC Representative
and Programs Coordinator
(Europe, Russia)

Kazan, the capital city of oil-rich Russian Republic of Tatarstan has been a lot in the headlines lately. In 2009 it was chosen as the "Sports capital of Russia," hosted 2013 Summer Universiade and will host 2015 World Aquatics Championships, as well as 2018 FIFA World Cup. In November, 2013 the city made the headlines again due to the airplane crash which killed 50 people, including son of the president of the Republic. The catastrophe raised new concerns about Russia's safety record as it prepares to host the Sochi Olympics in 2014. According to the International Air Transport Association, Russia and the former Soviet republics combined have one of the world's worst air traffic safety records, with a total accident rate almost three times the world average in 2011.

Yet, this magnificent ancient city with turbulent history, which lies on the banks of mighty river Volga in European Russia, may be holding a rich civilizational potential. Kazan is the capital and the largest city of Tatarstan. With a population of over one million strong, it is the eighth most populous city in Russia. The Kazan Federal University, which has been originally founded in 1804 as the Kazan Imperial University, is the second oldest in Russia. Mathematician Nikolai Lobachevsky, author Leo Tolstoy, revolutionary Vladimir Lenin, chemist Aleksandr Butlerov and many other celebrities worked and studied here through the years.

The Society hosted two well-known scholars from the University at its 42nd Conference in Washington D.C. in [June 2012](#). Valentin I. Andreev, Academician of the Russian Academy of Education, Doctor of Pedagogical Sciences, Professor of the Department of Pedagogy of the Institute of Pedagogy and Psychology presented a paper entitled "Globalization Challenges to Quality of Life, Quality of Education, and Personal Self-Development in the 21st Century." Yulia Andreeva, Doctor of Pedagogical Sciences, Professor of the Department of Journalism of the Faculty of Journalism and Sociology made a presentation under the title "Professional Formation of Students-Journalists as a Condition of their Self-Development and Competitiveness."

As a sequel to their visit, on the invitation from the University's Institute of Pedagogy and Psychology, I made a presentation there about the Society and the global sociocultural challenges in the 21 Century. The lecture has been warmly received by the audience which consisted of the University scholars and students.



The Kazan Federal University founded in 1804



Professors from The Kazan University Valentin I. Andreev and Yulia Andreeva (on the far right) with Docents Olga Milinis (far left) and Liubov Mikhaltsova from the Kuzbass State Pedagogy Academy in Novosybirsk, in Washington, DC during the IS CSC Conference in June 2012.



Prof. Valentin I. Andreev, Prof. Faina L. Ratner, Dr. Vlad N. Alalykin-Izvekov, and Prof. Dr. Aidar M. Kalimullin, at the Kazan Federal University.

The Rhodes' Speak in China in 2013

Along with my husband Harry and two other colleagues, I recently returned from Wuhan, P.R. China where we were guest lecturers at the Zhongnan University of Economics and Law. We had been invited by the dean of the Criminal Justice School, Yong Xia Ph.D. because of our professional backgrounds and participation in previous conferences of the University. Harry is a former Special Agent with California Department of Justice and I am the former Chief of California State Parks' Law Enforcement division. Our professional work developed into academic areas of expertise that affect civilizational issues and conditions important to the principles of the ISCSC.

The audience for our lecture series consisted of students and professors from the university over a period of several days. I was asked to speak on Environmental Law. I drew a comparison between several countries and that of California in the U.S., of environmental enforcement strategies, capacities, regulatory and legal constraints, and immediate, crucial issues such as INTERPOL's recognition of pollution problems which can be tied to acts of terrorism.

Key aspects of environmental law can be distilled down to several factors: population, energy demands, development, the economy, and security. The people of China realize they are at a crucial tipping point balancing these factors. When air pollution is so dense that cars must be driven with their warning lights on; daily air-quality alerts are given regarding the safety of outdoor activities; and human health and living conditions are impacted, there is a need for action.



Lynn and Harry Rhodes at the poster about Harry's University lecture at the Zhongnan University of Economics and Law in Wuhan

Academics, scientists, citizens, politicians, and business interests all agree. Making environmental improvements is the subject of daily newspaper articles. China's very survival and civilization is affected. China is one of the four great ancient civilizations of the world with written records going back over 4,000 years. It is the only ancient civilization that has continued to this day. How China manages threats to their environment has worldwide implications.

The Zhongnan University is developing a new school for Environmental Protection. Their hope is to institute best-practices and teaching methods from their own experts and others. We have been asked to return as guest lecturers in the future.



Lynn Rhodes receiving acknowledgment gift from Dean Yong Xia



Sustainable Civilization in Wuhan



The Rhodes' Speak in China in 2013



Harry Rhodes, Special Agent (Ret.), California Department of Justice

My wife Lynn and I, along with two other colleagues, were recently invited to speak at the Zhongnan University of Economics and Law in the People's Republic of

Harry Rhodes receiving acknowledgement gift from Dean Yong Xia

China. Our topics were chosen by the university, with Lynn speaking on Environmental Law,

while I spoke on the Challenges of Drug Enforcement in the United States. Our host, Dean Yong Xia, and his staff, met us at the Wuhan airport and brought us to the Zong Tian Century Hotel, which is owned by the university. The hotel is located in easy walking distance from the university. We had a short but much needed rest and then met Dean Xia, his wife, and senior staff for a social and informal meal at the hotel.

This first meal with Dean Xia and his staff set the tone for the rest of our visit to China. We were treated as friends and then as family. Our hosts saw to our every need. Each lunch and dinner for the remainder of our time in China, whether formal or not, was a social occasion where bonds of friendship were formed and strengthened. Lynn and I are proficient with chopsticks which proved important to the social aspect of meals where sharing food was much more intimate than in the west. We were able to concentrate on conversation and interaction as well as enjoy delightful regional cuisine.

We had submitted our papers for review well prior to our arrival. Professor Ling Zhou, PhD, provided translation to the students during my presentation. To facilitate my cross cultural presentation I included relevant information regarding political, economic and demographic influences, conflicts between federal and state priorities, and other dynamics specific to the United States.

We were able to socialize with our hosts in settings away from the university and I particularly enjoyed conversations with Dr. Ling Zhou, and other professors, as we walked through park settings and locations of historical interest.

Our conversations seemed to take on added relevance as we were surrounded by monuments of Imperial China, Revolutionary China, the architectural evidence of Western intrusion, and the modern bustle of traffic and capitalism, all under the pall of fairly heavy and constant air pollution. Everything we saw was relevant and the starting point for new discourse, including an upcoming collaboration on a joint academic project.

Wuhan is a regional center of education and has many different universities. We received an unexpected invitation to speak at the University of Nationalities, which serves all ethnic minority groups found in China. Initially intended to be a small round-table discussion, interest grew turning the event into a presentation at a packed auditorium with a very interesting, open and lively question and answer session at the conclusion.

Lynn and I cemented stronger relationships with those people we already knew, and made new friendships as well.



Zhongnan University

Ranked within the top 200 universities in the world
 - QS World University Rankings

[View the rankings >>>](#)

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