The IS CSC Newsletter

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Civilization in Crisis

Proceedings of the 39th International Conference of the International Society for the Comparative Study of Civilizations

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Western Michigan University
Kalamazoo, Michigan, USA
June 3-7, 2009

To buy 2009-Proceedings send $25 plus $8 S&H in USA and $15 international to
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The State of Civilization: To Be or Not to Be?

A world population of seven billion people (2010) is too much - at least if people are to maintain an appropriate standard of living. If you think it is acceptable to have a small elite that enjoys a decent lifestyle and a large majority that is excluded from such, then the Earth can probably sustain 5 to 6 billion people. If you want everyone to have the full potential of mobility, adequate food, and self-development, this number is reduced to 1 or 2 billion (Meadows, 2009). We would need Pierre Robespierre or its following dictators to “minimize” the population.

Steve Blaha (2009) proposes to advance civilization by colonization of the solar system and the stars using a fast quark drive. He thinks, and I share his view, that the current state of the Earth shows that an decline in human civilization is inevitable without a major reduction in population and a major initiative to explore and colonize the solar system.

The failure of the 2009 Copenhagen conference on Climate Control and other examples of political disagreements in most all democracies, indicate that we just are not able to save Civilization.

We need to change our life styles and not rely on conference proceedings, but it looks like we cannot. The growth is the main strategy of global business and its efficiency, not sufficiency. Business welcomes 9 billion customers in 2050, not seeing it in Lenin’s rope.

However, the IS CSC is trying to engage in this kind of discussions. In this newsletter, Bill McGaughey expands this view.

Andrew Targowski (WMU)
President

The State of the Society – Searching for the Sense in 21st?

The Society is steadily growing. At the 2009 Annual Conference in Kalamazoo we had 61 presenters, 50% more than in 2008. A few new young scholars are becoming visible active. But we need more. International conferences are almost booked for the next 3 years (see p. 2) thanks to Steve Blaha, Connie Lamb, Vlad Alakyin-Izvekow, and Reed Smith. Mike Dudley helps tremendously with the website and blogging. The CCR editorial staff is great in its determination for quality. Betsy Drummer as Treasurer is our great asset. International activities are promising.

The #1 issue is membership, its growth, and retention. We must find a winning strategy and execution.

The #2 issue is good participation in our conferences. All possible marketing techniques have been applied with some but rather limited results.

The #3 issue is finances, which are in relatively good shape, since WMU supports Treasurer and President’s expenses. But low membership and participation do not allow for activities beyond basic ones.

The #4 issue is the Society’s relevance to current civilization challenges and our place in curricula (perhaps this should replace the #1 issue).

The hope is in the next generation of Civilizationists who should take leadership in the Society’s inter-disciplinarians.

Andrew Targowski
The ISCSC Newsletter

Conferences

The 41th ISCSC International Conference, Tulane University in New Orleans, Louisiana, USA – June, 2011

Does Improving Education Advance Civilizations, a Fifty Year Legacy of the ISCSC

Next year, 2011, also promises to be an exciting conference year with a three day conference tentatively scheduled for June at Tulane University in New Orleans, Louisiana. The attractions of New Orleans are still there: breakfast binyeas (a type of pastry) at the café by the levee, Preservation Hall jazz, Pete Fountain’s, the French Quarter, and the many other charms of this almost Parisian city-Dixy. Our local Host, Conference Chair will be W. Reed Smith, (Lawyer) of Tulane.

In 2012 we are considering an informal invitation by Dr. Barry A. Kosmin, director of the Institute for the Study of Secularism in Society and Culture at Trinity College in Hartford, Connecticut to hold our meeting at Trinity College. Hartford, has its own airport, and convenient transportation links. Among its attractions are Mark Twain’s Home – now a museum, some excellent restaurants such as the Café Americain (nouvelle cuisine) and quite a few excellent Italian restaurants in its “Little Italy.” It also is the home of a major jet engine manufacturer for which I might be able to arrange a tour. Standing in a jet engine is an experience. We look forward to these exciting conferences.

Dr. Steve Blaha, Futures Committee Chair

The 39th ISCSC International Conference, Western Michigan University in Kalamazoo – Michigan, June 3-6, 2009

Civilization in a Time of Change and Crisis

The 2009 annual conference held in Kalamazoo was very lively and provided us with new perspectives we had not previously had: globalization views from professors in the Business School.

For many years, we have focused on history, prehistory, sociology, and sometimes literature—all of which has great value. But we have never before had so much focus on economics and business, disciplines which have always had an influence on how civilizations function.

There were also more student papers, including awards given for the best of them. Perhaps we will see these students in the future as new members of our association. We hope to see these trends continue in our future conferences.

The exchanges provided by scholars in such diverse disciplines is good for us all— influencing our own scholarship and hopefully, now that our efforts are on line— influencing those in the business of governance.

Civilizational Studies Matter!

Laina Farhat-Holzman
Program Chair, 2009
Secretary General

Awards for the Student Best Papers Winners

Oleg Benesch after receiving the Toynbee-Talbut Award-2009 for the Young Rising Civilization Star from F. President Michael Palencia-Roth

Lyuba Mikhailtsova and Olga Milinis, Academicians from Syberia compare the Siberian Civilization with Michigan Lake Civilization with former ISCSC Presidents Michael Palencia-Roth (first left), Vlad Aialykin-Izvekov, and Matt Melko.

Professors Laina Farhat-Holzman and Michael Andregg argue about the puzzles of civilization – Kalamazoo 2009. Two Great Classic Pillars of the Society

C’est si bon!

On behalf of Tulane University and the Freeman School of Business, I am very pleased to invite the members of the ISCSC to attend the 50th Anniversary Conference here at Tulane in New Orleans in June, 2011. The theme of the conference will be “Does Education Advance Civilizations, a Fifty Year Legacy of the ISCSC.”

We are excited to host the 50th Anniversary Conference; for me personally, it is nostalgic and seems appropriate, like a cycle completed (albeit a shorter cycle than we are used to dealing with). When I studied international relations as an undergraduate at Tulane in the early 1980’s, one of my professors, Henry Mason, asked if anyone would like to write a paper on a formerly popular but by then almost forgotten Englishman, Arnold J. Toynbee.

I volunteered, and was hooked. It turns out that Prof. Mason had written a monograph entitled Toynbee’s Approach to World Politics in 1958. I hope to have it re-printed in conjunction with the conference.

We are looking forward to seeing you in 2011 and hope you enjoy our wonderful university and city. C’est si bon!

JD. W. Reed Smith 2011 Conference Chair

The Toynbee-Talbut 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 SCSC
   D. Other special contributions

The ISCSC Newsletter
This June, 2010 we will be holding our conference at Brigham Young University in scenic Provo, Utah. In addition to an exciting program that is being put together by Program Chair Michael Andregg and Host Chair Connie Lamb we expect participants will take advantage of the chance to tour the surrounding countryside and national parks such as Moab National Park to see some spectacular scenery. In June and July the slopes of the mountains in Utah and Colorado are filled with beautiful alpine flowers coming to bloom. The alpine meadows are a delight to hike through.

Dr. Steve Blaha
Futures Committee Chair

The Toynbee-Talbut Award in 2009 for Oleg Benesch

Oleg Benesch attended his first ISCSC conference at Reitaku University in Japan in 1998, and has been a regular at meetings since 2004. The focus of his current research is the influence of intercivilizational interactions on different thought systems, especially in Japan and China around the turn of the twentieth century. His most recent presentations at the ISCSC have concerned Japanese responses to Western thought during this period. He is currently in the latter stages of a PhD course in Asian Studies at the University of British Columbia. He is ISCSC Vice-President for Organization.

Welcome to Solving the Problem

As program chair for the 40th annual conference of the International Society for the Comparative Study of Civilizations I want to welcome the world to beautiful Provo, Utah and to the flagship campus of the Mormon community there, Brigham Young University. We have met at many attractive places on this earth including the Hermitage in St. Petersburg Russia, Reitaku U in Japan, at the Ecole’s in Paris, Dublin Ireland, Jamaica, St. John Canada and at many other excellent venues. But few can rival the Wasatch Mountains with the clear spring water of the Rockies all about for natural beauty. We will be discussing perennial issues that have occupied civilizationalists for a long time: just what constitute civilizations, how they are distinct from nations and empires, what role religions play, whether civilizational encounters and transformations are necessarily traumatic, and whether ours is in exceptional trouble or not.

But our main theme this year will be an unusual one: “Civilizational Futures”. Therefore we invite the world of scholars and deep thinkers to consider submitting an abstract of a paper to our program committee, and possibly coming to a great university in Central Utah, USA, next June 15 - 17 (2010) to think with us about civilizations past, presently clashing and transforming, and possibly getting some glimpses.

Welcome to Provo

As the 2010 Conference Chair, it is a pleasure for me to invite you to participate in the 40th ISCSC Conference to be held in Provo, Utah. The meetings will be in the Conference Center on the campus of Brigham Young University, set at the base of beautiful, rugged mountains. Attendees will stay at nearby hotels – a modest walk from the campus. The programs are always informative and the meeting provides a great opportunity to visit with colleagues. Also, there is much to see on campus and the surrounding city and area.

CALL FOR PAPERS

Main Theme: Civilizational Futures
Sub-Themes: What roles religion, in the past, today and tomorrow?

- Is a global civilization developing? How would we know?
- How can past civilization crises inform the present?
- Does ecology matter, or are these crises driven entirely by culture, politics, religion and other social phenomena?

Eternal Themes: What is a “Civilization” anyway?
- How are civilizations distinct from nations, societies and cultures? Are they correlated with empires?
- How many are there in human history … and today?
- Does history repeat itself and what about technology?
- Are civilizational transformations necessarily traumatic, or can they “transform” peacefully?
- When civilizations “clash” can they hybridize by combining strengths positively? Or must one die?
- How do art, language and culture matter compared to ancient drivers of commerce and military affairs?

Full name, affiliation, e-mail address, if you want to be published in a Proceedings
Submission Deadline: March 31, 2010
Email abstracts to: Michael Andregg, mmandregg@stthomas.edu
“In this well-written and bold book Peter O’Brien has provided a major contribution to World- and European-history by refining our understanding of European identity as it unfolded in the last millennium. While Euro-centrism assumes that the West deemed itself to be superior to all other civilizations at least since 1500, as does non-Eurocentric revisionism for the post-1750 period, O’Brien argues that Europe has long been marked by a sense of insecurity and a fragile ego. The narrative is developed through a long-historical examination of Europe’s perceptions principally of Islamic civilization as well as the United States. Though situated within the revisionist literature, nevertheless the book’s excellent argument should provoke revisionist- as well as Eurocentric- scholars to rethink some of their most fundamental assumptions about Europe and the Rise of the West.” -- Professor John M. Peter O’Brien (pobrien@trinity.edu) is professor of political science at Trinity University. He is author of Beyond the Swastika, a study of the impact of the legacy of the Holocaust on postwar German immigration policy, as well as of many articles on European views of non-Europeans. He received his Ph.D. from the University of Wisconsin-Madison and has been Social Science Research Council Fellow at the Free University in Berlin and Fulbright Professor at Boğaziçi University in Istanbul and at the Humboldt University in Berlin.

To order an examination copy please send request to Farideh Koohi-Kamali at farideh-koohi@palgrave-usa.com

Peter O’Brien describes step by step program for space exploration and colonization (different from other, short-term proposals) that is the most practical and cost-effective approach to large scale colonization of other planets and moons. He explains the major features of travel to other stars (and galaxies) at speed 5,000 times the speed of light. He explain a new mechanism to break the light speed barrier that does not require a massive amount of resources beyond the capacity of our civilization. The mechanism will be based on a quark drive using accelerated quark-gluon plasma rings to propel the starship………..FASCINATING…READ

Stephen Blaha received his Ph.D. in Theoretical Physics from the Rockefeller University (NYC). He published numerous books on civilization, physics, cosmology, mathematics and other topics.

Dysfunctional Culture explains and identifies various political ideologies as cultural systems, disposing for both functional and dysfunctional ways of adjustment, even apart from the interests and intentions of their spokesmen and explores examples of these issues in relation to family morality and reproduction. It is argued that contemporary cultural liberalism, despite its advantages over several totalitarian ideologies, does not consider the cultural premises for family functions, and even legitimizes dysfunctional processes. The book argues that beliefs in individual rights as the basis for morality is not an adequate response to the moral challenges of the future.

Sigurd N. Skirbekk is Professor Emeritus in sociology, University of Oslo, Norway.
sigurd.skirbekk@sosgeo.uio.no

This book, translated into English from Japanese and revised, argues that cultural diversity is a treasure for humanity, and we must realize that it is a necessary condition for a fully human existence. By realizing the deep connectedness of all human beings, we send a positive message to humanity.
About the Society and Members

Membership Committee Report

In the peak we had a few hundred members from 30 nations. Due to the aging and some slowed down management, we lost many of them.

Up till now, the Society was mostly interested in the past. However, after Samuel Huntington's paper and book on the Clash of Civilizations the interest of civilizations is rising and it is a good moment for the Society to speak about the present and the future of civilization as well as about the past. Furthermore, we also face the transformation of real into virtual "civilization," due to the Internet. Once Arnold Toynbee perceived civilization as religion-driven entity, nowadays we see that business became a new "religion" of civilization. So as you see we are in the eye of civilization cyclone, needless to say about the rising level of oceans due to climate changes. Our society could have topics not for a few hundred but for 2000 plus members. The main activities of this Committee are:

1. An updated roster of members which is kept by our Treasurer Betsy Drummer.
2. Retaining new members by motivation to publishing and participating in our conferences (letters & calls to them).
3. Motivating dropped members to their return to us (letters & call to them)
5. Taking care of members at the conferences
6. Making pictures at conferences for the newsletters, CCR, and proceedings.
7. Other

Dr. Ashok Kumar Malhotra

Was nominated by Prof. Dr Walter Benesch, Philosopher (with the support of the ISCSC) for the 2009 Nobel Prize. The Prize was given to President B. Obama. Tough competition for our accomplished Member.

CONGRATULATIONS

Sophia Rath, the ISCSC's distributor of CCR & Newsletters has married John A. Targowski, JD in August 22, 2009. She writes the Ph.D dissertation at WMU on "The Aculturation of Cambodian-Americans." According to Arnold Toynbee, the Cambodian and American Civilizations are the same, since both are based upon Christianity. Is it an exception from the rule?

CONGRATULATIONS

Olga Milinis, (Siberia), Betsy Drrummer (ISCSC Treasurer, Michigan), Andrew Targowski (ISCSC President, Michigan), Lyuba Mikhaltsova (Siberia), and David Rosner (New York) compare the Lake Michigan to Lake Baikal during the meeting in Saugatuck (Kalamazoo-2009), the summer capital of the Midwest at the Michigan Lake. BTW, Lake Baikal contains 20% of the world's fresh water.

Treasurer's Report

Comparing 2009 to 2007 when new leadership came on board the balance has increased by 22%. In comparing to 2008 there was not much of an increase as there were still many non paying members receiving the CCR's. We have increased the balance due to Prof. Targowski's fundraising efforts for the conference in 2009. Membership fees only sustain the society; they do not make a surplus from year to year. The gain in surplus is also possible as the Treasurer and President's expenses are currently being covered by Western Michigan University.

Membership has increased by 34% from 2007 to 2009 (paying members). We have a few honorary members that do not have to pay.

The main sources of the Society's income are membership dues and conference surplus (if possible). However, the conference in 2008 only made $420.00 after paying all expenses with the keynote speakers being the most expensive. The 2009 conference in Kalamazoo was supported by funds from Western Michigan University so the Society did come ahead because of that support.

Based on the actual performance of the Society to sustain the positive balance (in the case of the lack of the institutional support) needs more members and conference participants.

On average, per year our membership fees bring in $6475.00. On average to have the CCR edited, published, and shipped twice a year costs $5000.00. The miscellaneous expenses per year that must also be paid are for web services, call for paper advertising (Wilson Quarterly, AHA), treasurer fees and other mass mailing fees such as the newsletters, membership forms, and request for purchase orders.

Betsy Drummer
Treasurer

Norman Rothman, Co-Chair and Huei-Ying Kuo, Co-Chair

One of the benefits of belonging to the International Society for the Comparative Study of Civilizations is that members receive the prize-winning Comparative Civilizations Review twice a year. The journal sprung from a discussion involving Pitirim Sorokin and Arnold Toynbee, among others, is peer-reviewed and includes a wide range of authors covering many academic disciplines. It has now published Issue #61. The Review has been cited by the Education Ministry of Spain as one of the top twenty comparative journals in the world, perhaps because it has carried some of the most distinguished scholars imaginable. With ten members of the Editorial Board, the Review, published in the United States, is distributed two times per year to individual scholars, universities, and libraries worldwide.

Topics most frequently covered include:

- Growth of civilizations
- Living specimens of civilizations
- Comparative Civilizations as an intelligible field of historical study
- The comparability of civilizations
- Contacts between civilizations
- The identification of civilizations
- Genesis of civilizations
- Great figures in the study of Comparative Civilizations
- The philosophical contemporaneity of civilizations

Joseph Drew
CCR Editor-in-Chief

Submissions:
Walter Benesch
ffwjb@uaf.edu

The ISCSC Newsletter

CONGRATULATIONS

The identification of civilizations
ISCSC Forum 2010

We are opening a forum on the Civitas Blog, aimed at creating presentations or roundtables for the Brigham Young meeting. The first two will be opened by Downing Bowler on the definition of religion, and Don Burgy on Creative Bursts in history (though these might not be the exact titles they choose). We expect there will be one or two more.

The idea is that others will respond to build what my Granddaughter calls a strand and these will form the subject for the round tables. The idea is intended to replicate a similar series, done with preblog technology, in which scholars wrote short papers that were sent to other participants, who commented on them. This went on for several years in the 70s and 80s and the results, with edited transcripts of the roundtables, appear in a 1987 book published by the University of America entitled “The Boundaries of Civilizations in Space and Time.”

With our current technology, we should be able to respond more rapidly and more brilliantly.

Check Civitas in January
Matt Melko

How Could the ISCSC Increase its Relevance to Society and Attract More Members Including Among Independent Scholars? Primarily this could be done by building upon its strengths.

I think the ISCSC has an advantage over other such organizations, at least those of which I am aware in the United States, in its international focus and scope of inquiry. We can cultivate that advantage by encouraging participation of scholars outside the United States and making a special effort to appreciate our non-American members. Additionally, we can encourage points of view that focus on objective situations in the natural world or in human society rather than on stories that promote or disparage particular peoples.

Elsewhere, scholars speculate whether the 21st century will be an “American century” or on the theory of “American Exceptionalism” (advanced in a time of national decline), and other such glorifications of our own society or form of government.

Alternatively, other scholars have promoted views hostile to American or western culture stressing slavery, dispossession of Indian lands, etc. I think it is best to avoid schemes that focus morallyistically upon groups of people and look instead at institutions or practices that tend to be universal with an eye to future development of human civilization.

The great story of our time is, in fact, the convergence of humanity in a common culture. We at the ISCSC can ride this wave to increased social and cultural significance. Here are some specific suggestions.

The ISCSC leadership should seek to identify promising scholars of civilization who are not part of our organization, especially in neglected parts of the world such as Latin America, China, Africa, Eastern Europe, south Asia, and the Islamic world. It should issue invitations to three such persons to attend our annual conference each year, all expenses paid, on condition that the person present a paper on civilization. For financing, the ISCSC should apply for a foundation grant that would cover these all-expenses-paid trips. The amount of money should not be much, but the benefits would be great. I believe that our organization would gain members by the cumulative effect of such activities.

For my part, once such a program is in place, I will place a free ad on the front page of my website, worldhistorysite.com, for an indefinite period of time, advertising the ISCSC’s program to bring new people to our conferences. In addition to English, this website is in French, Spanish, German, Portuguese, and Italian. It averages around 1,800 visits and 4,000 hits per day, including many from non-English-speaking nations.

I also believe that we need more dialogue at our conferences - more focus on particular issues and themes from several points of view - rather than presenters speaking successively on subjects of individual concern.

William Mc Gaughy
f. U.S. Presidential Candidate

From Multiculturalism to Complementary Civilization (Reversed Evolution?)

Burgy on Architecture

If you go to the ISCSC website CIVILITAS and look at the photograph of the Classical Geek architecture which constitutes the site’s banner you will see a very badly distorted photo. It completely violates the principles that the building embodies. That particular form of lens distortion is a favorite trick of media manipulators who wish to de-legitimize the thing pictured. What do I value? I value an organization that is not politicizing visual or verbal information. I request that you use your good influence to remove the image that deliberately distorts a monument of western civilization.

[That “avangardism” has been stopped, (AT)].
Reed Michael Dudley’s comment, p.7. ➤

Donald Burgy
Artist

William McGaugly is a 1964 graduate of Yale University. He published four books on economic and social topics.
Comparing Hong Kong and Singapore’s Civilizations by a Taiwanese

Dr. Huei-Ying Kuo
Assistant Professor of Asian History
Department of Humanities and Social Sciences
Rose-Hulman Institute of Technology
Terre Haute, Indiana (USA)

Growing up in Taiwan where Japanese colonial experience (1895-1945), mainland China influences, and American culture merged and shaped the course of modernization, I realize that history is never a static past but a set of stories and debates that change over time and vary depending upon one’s perspective. After receiving training in world historical social changes in the graduate program in Sociology Department at SUNY-Binghamton in May 2007, I am committed to the teaching and research on the clashes of civilizations in modern Asia.

In my dissertation research, I compare the radically different courses of Chinese nationalist movements in the two British colonial-cities, Hong Kong and Singapore, between 1914 and 1941. My research emphasizes how overseas Chinese bourgeoisie made effective use of Chinese nationalist rhetoric to secure their business interest against the backdrop of the collapse of British free-trade imperialism. The latter was challenged by both the expanding Japanese Empire and the surging Chinese nationalist forces. The clash of civilizations not only generated conflicts but also opportunities for the making of a transnational identity among overseas Chinese bourgeoisie.

My current research project examines the Japanese civilizational discourses on overseas Chinese between 1914 and 1941. Departing from existing literature that emphasizes how exogenous Western ideas such as the ideology of Social Darwinism and German Eugenic thought contributed to the Japanese sense of superiority and racial discrimination against the Chinese “race,” I focus on how factors internal to Asia, such as the process and politics of Japanese encounters with the Chinese in the intra-Asian trade, shaped Japanese understandings of the Chinese.

As a new Co-chair of the Membership Committee of the ISCSC, I sent out individual letters to some scholars whose research fits our organization’s agendas. I have also posted a copy of the call for papers and conference information at the h-net website and circulated the news to the Council of the Section on Political Economy of the World-System of the American Sociological Association.

Thank you Dr. Kuo—A. Targowski

Publish in CCR or Vanish

Greetings from New York! At last year’s meeting in Kalamazoo, I was approached by Prof. Targowski to serve as Peer Review Editor for Comparative Civilizations Review, and I accepted the challenge. It has been a lot of work, but also interesting, especially learning about so many projects from diverse theoretical viewpoints. If by chance I contact you to referee a paper for our journal, would you please take time out of your busy schedule to accept?

We come to this society with different areas of expertise, and we need to take advantage of this diversity in order to ensure an interdisciplinary publication of depth and breadth. Also, if you have been working on a paper of your own, please do not hesitate to submit it to CCR for possible publication.

Although we are currently living in difficult times, these are certainly very interesting times for civilizationalists, as times of crisis provide us with so many opportunities to reflect upon the human condition, its complexities and its fragility.

I am enclosing a picture below of myself, my daughter, and another civilizationist who is getting ready to present work at the next meeting!

Dr. David Rosner
CRR, New York
DRosner@METROPOLITAN.EDU

Announcing the ISCSC Blog, “Civilitas”

The past year saw the launch of a new initiative for the Society – an online Weblog (or blog) called Civilitas (http://civilitas-blog.blogspot.com/) that provides informed commentary on current issues, trends, events, personalities, institutions, media coverage, publications or electronic resources related to the study of civilizations.

Managed and edited by Michael Dudley of the Society’s communications committee, the blog offers an immediate and accessible means for members to update the Society about their research and to contribute their thoughts on relevant topics. And it provides readers the opportunity to engage in ongoing debates.

The blog adds value to the Society’s web presence by providing insights and expertise, that readers won’t be able to find elsewhere. Readers will get a glimpse at the generation of new ideas on the study of civilizations – concepts that perhaps won’t see full fruition in the form of an article or more formal publication for some months or years. In a sense, it will document the Society’s “thought processes.”

In this way, the blog is a source of timely content: the blog gives Society members an immediate venue for disseminating content germane to their respective research interests and projects. It also enables members to comment on postings, as well as on the comments of other members, making the site highly social.

If you have a short essay you would like to post to the Civilitas blog, please email it as a text or a Word attachment to Michael Dudley at m.Dudley@uwinnipeg.ca.

Thank you Dr. Kuo—A. Targowski

Michael Dudley is a research associate and librarian at the Institute of Urban Studies at the University of Winnipeg.
The Capitalist 2008/9 Crisis in Brazil is as Samba

Among the capitalist Center, and the large emergent countries, Brazil is the one, after China, that was less hit by the 2008/9 World economic crisis. Data produced by the IMF, by the World Outlook Database, and by the Brazilian Central Bank, estimate that in 2009, while the Gross Domestic Product declined -2.7% in the USA, -4.4 in the UK, -4.2 in the Euro Area, in Brazil it was only by -0.22. China increased its Product, by ‘only’ 8.5 points. The Brazilian performance influences the Latin American figure, -2.5, (Mexico, -7.3) given the weight of the country in the Region. For 2010 the expectation is a 5.08 growth in Brazil, 1.5 in the USA, 3 in the Euro Area, 2.9 in Latin America.

Scholars present a number of interacted facts to explain Brazilian particularity. Three points will be listed here:

1. Since 1994/1995 the Social Democrat government, led by Fernando H Cardoso introduced strong measures, for the public budgets, to impeach negative results, over the banking system, and for fights against inflation. The Central Bank became practically an autonomous institution.
2. Since 2002, the government of the Labor Party, led by Lula da Silva, followed the same macro economic policy. It also enlarged, a lot, the social policy started by the former government, by rising every year the minimum wage above the inflation rate, and by increasing the number of poor families, now 11 million, cash subsidized, and the amount of the money. Thus, consumption was maintained, easing the crisis.
3. Brazilian condition as a large food producer capable do feed its own population and to supply foreign countries. Thus Brazil took profit from its increasing ties with China, to whom it exports agricultural and mineral ore products.

The Global City; Towards Social Globalization and Global Civilization

Much of the thinking relative to progress among nation-states in the transition away from the present understanding of nation-states as the focal point for nationalistic loyalty toward a more bureaucratic view of states as designated management units within a global system will take place within global cities. These great urban centers (not all major cities may be thought of as global cities) will be the intellectual engines that eventually contain the intellectual dynamism and diversity as well as other to meld cultural fragments from across the globe into a unity whole that may become global civilization.

Other major cities may aspire to global status, but their ideological, ethnic, religious or other cultural narrowness with inhibit the intellectual dynamism to shape new cultural ideas and identities.

Global cities will be essential in transitioning nation-states from current sovereign status to a more a more cooperative (and subordinate) status in some future political system.

The antithesis of the global city was defined in America of the 1930’s as:

“Middletowns of the country [are] organized centripetally about the major concern with making their living [with a] resistance to new ideas that interfere with the smoothly gliding process of their own living…” (Lynd and Lynd 1937:217).

The point is not that Middletown cannot change or adapt to new cultural norms or values, but that Middletown will not be the generator of those new cultural norms and values and may offer considerable resistance before accepting the change.

Major cities only transition to global cities as they become capable of providing an open dynamic environment that attracts and accepts persons and ideas from outside the host culture and civilization.

In the contemporary world, cities of various size and diversity might be placed along a continuum from Middletown (MT), Open Town (OT), Open City (OC), International City (IC), International Service City (IC), Global Service City (GS) to Global City (GC) as shown on the McCloud-Targowski Scale:

We must readily summon the names of great historic metropolises such as London, Paris, Rome, Berlin, New York, and Los Angeles—most of which become GC by the early part of the 20th century. All have been hosts to the continual confrontation between national international cultures. A careful review of the second part of the 20th century would possibly identify a new set of cities in position IC, such as Brussels, Tokyo, Seoul, Singapore, Osaka, Rio de Janeiro, Sydney, Madrid, Lisbon, San Francisco, Amsterdam, Bonn, and Istanbul. Warsaw, Prague, Budapest, and Moscow perhaps reached position post OC in the same time.

Many of the world’s major cities may be confused with global cities, when, in fact, they are more appropriately thought of as “global service centers,” or international service city. Examples of that kinds of cities include; Dublin, Beijing, Shanghai, Kuala Lumpur, Jakarta, Cairo, Dubai, Mumbai, Algiers, Hamburg, Gdansk, and Ankara. (More in Proceedings 2009).
Virtual Civilization is Here!

For more than 6,000 years, human civilizations evolved, but never died. While many studies and definitions have been given to define “civilization,” it becomes increasingly clear that a generic “three-item civilization model” (Targowski 2009) successfully explained the evolution of human civilizations from the beginning of written history to today, i.e., the invention of machines (around 1750) triggered the replacement of Agricultural Age by Industrial Age and the birth of computer (around 1950) set off the third wave of Informational Age that finally out shine the accomplishments in Industrial Age. As times go by, the third component (i.e., the infrastructure) in human civilizations continue to expand and be enabled by the availability of Internet. Since 1990, numerous innovations using IT have been done to enable human activities in a virtual environment, and these accomplishments are categorically termed “virtualization.”

As a matter of fact, with mature applications, humans are into a new era – an age that in which nearly every real thing “can be” virtualized to provide “real” effects or outcomes that traditionally only happen in reality. With a further extension to the three-item model, the infrastructure of human activities have been reinforced and connected via wireless and virtualized network, which now is real in human history. This is the defining moment or the fourth wave in human history - Virtual Civilization is here!

Human activities are expanded and enabled with no time and space constraints. Using one example, a virtual company can be formed with no physical buildings, but with employees from every continent working somewhere (e.g., garage, basement, or studio). Occasionally, when needs arise, they can meet face-to-face (i.e., a virtual meeting) to innovate a virtual product/service that is to be manufactured by the right people at the right place and delivered to the right customers who are spreading everywhere. Yet more, virtual payments will be made to some virtual accounts using virtual (digital) signatures. All these are no dreams anymore! Similar phenomena are also observed in other sectors of a human life such as news media (e.g., reading newspapers with no paper), entertainments (e.g., playing tennis with no tennis court), schooling (e.g., attending class with no classroom), building a family (a Second Life with virtual marriages and virtual wives), just to name a few.

In virtual civilization, virtuality becomes real and real becomes virtuality. What does virtual civilization imply to human’s life? What impacts will it create on human political infrastructure, social wellness, resource use and allocations, and the sustainability of human cultures? All these questions deserve our further research.

VIRTUAL WAVE? INFORMATION WAVE, INDUSTRIAL WAVE, AGRICULTURAL WAVE (at)
The Truth About Islamic Spain and the Harmonious Existence of Muslims, Jews, and Catholics

That in Medieval Islamic Spain the three cultures of Muslims, Jews, and Catholics lived together in happy harmony is one of the many remarkable falsehoods of today’s widely accepted “knowledge.” In Al-Andalus Muslims were in fact at the top of a religious, racially, and socially stratified society and the sole controllers of the political sphere, with Jews functioning as an ancillary class that had allied itself with the Muslim invaders during their early conquest of Catholic Spain and that for some centuries continued to enjoy an intermediary status and at times influential status between Muslims and Catholics.

In fact, in Al-Andalus the majority of the members of “the three cultures” lived in their own neighborhoods, interacting only whenever it was necessary for commercial reasons. Catholics (or “morarabs,” a misleading term, since they were not Arabs in any form or shape, but Catholics who had stayed in Islamic Spain after the Muslim conquest and had kept their religion, customs, and traditions in spite of adverse conditions) were at the bottom of the totem pole. Many of their churches had been converted to mosques, as had been the practice in all lands conquered by Islam. The best known examples are probably the mosque of Cordoba, built upon an ancient Catholic church (converted into a Catholic church when Catholics re-conquered Cordoba in the twelfth century), and the great Greek Orthodox church of Hagia Sophia in Constantinople (changed by Muslims to “Istanbul” in the early twentieth century in another well-known procedure whereby the conquerors changed the names of the places they conquered), probably the most beautiful building of the early Middle Ages, turned into a mosque upon the conquest and sacking of Constantinople in 1453 by the Ottoman Kaliph Mehmet II: though now converted into a museum, it still features four minarets that constitute not only a religious desecration but an aesthetic travesty.

It is not true that Muslims shared Catholic festivities with Catholics (or for that matter, Jewish festivities with Jews). In lands re-conquered by Catholics, but not in Muslim lands (where such temptations did not exist because Catholics were simply forbidden to celebrate publicly their religious holidays), the remaining Muslim population was occasionally tempted to enjoy the merry festivities of Christians, but this always provoked stern rebuffs from the Muslim ulama. These ulama functioned and still function today as the equivalent of a priesthood, another historical myth being that Islam in Spain had no priests. Even today among Muslims the ulama function as priests because they are a source of religious knowledge, preaching, advice, religious injunctions, etc. with no distinction being made between what is religious and what is not, but of course with different rituals, beliefs, organization, etc. than those of Catholic priests: one only has to read the papers to see today the ulama class as a religious clergy in action in Shiite Iran, in Sunni Islamic lands, and even in Western cities. But of course that in Medieval Spain some Muslims wanted to have fun during the Catholic festivities in cities re-conquered and once again controlled by Catholics (again such festivities were forbidden in lands controlled by Islam) constituted no more a sharing of such festivities than when today’s Americans who are not Christians enjoy Christmas without actually sharing what Christmas means for Christians, namely the celebration of the incarnation of one of the three personae of God in human form and His birth in Bethlehem—all notions blasphemous to Muslims in Spain.

Catholics did not share political power in Muslim Spain, could not hold processions or display publicly the cross or other Christian symbols such as images of Christ, the Virgin Mary, or the saints, they could not ring church bells, their buildings had to be lower than Muslim buildings, they could not ride horses or carry weapons, they had either to convert to Islam or pay a special tax to the Muslim state or die, they could not marry or have sexual intercourse with Muslim women under punishment of death (whereas Muslim men could marry Catholic women and their children must be brought up as Muslims), they could not build new churches (still the case in Muslim states like Saudi Arabia, where building churches is forbidden, and in some other Muslim nations where building churches is de facto impossible), they had to defer to Muslims socially, and in all legal matters they were subordinate to the Muslim population whenever they came in conflict with it.

The effect of these oppressive social conditions on Catholics was that by the twelfth century Catholics had basically become extinct in Islamic Spain because of flight to the Catholic North, conversions to Islam, and expulsions. Over the centuries, Muslim authorities expelled hundreds of thousands of Catholics to Muslim Africa. Some of these expulsions occurred in retaliation for the armed resistance of the Catholics, among them the famous Omar Ibn Hafsun, who for many years in the mountains of the Sierra Nevada held off the forces of Abd-el-Rahman III (Arab chronicles tell us that Hafsun died as a Catholic, and that Abd-el-Rahman III had his body disinterred and desecrated as an example to the population). Thus by 1492, when Granada was finally re-conquered by Catholics, no Christians could be found in the city. The process of Catholic cultural and religious extinction in al-Andalus was similar to what one can witness in the Middle East and North Africa today, where the Christian population has been steadily declining from a time when most of the Middle East and North Africa was Christian, prior to the Islamic conquests.

For a more detailed treatment of these issues see my “The Myth of the Andalusian Paradise” at http://www.isi.org/journals/archives/issue.aspx?

Where is the West?

It is not difficult to identify the location of non-Western Civilizations. Their borders and sizes may have changed over time, but we can easily look to a map and identify, for example, the Mayas, the Incas, the Chinese, Japanese, Byzantines, and even the Muslim peoples, although the latter are tricky to locate because of their expansions and contractions throughout history. But Western Civilization is the odd one out; it has never occupied a clearly demarcated territory. But what if we were to define the West today, as it is commonly done, in terms of its representative institutions, freedom of the press, open scientific inquiry, religious tolerance, human rights, and open market economies? Should we include Japan, Argentina, and South Korea, or instead any place in the world which currently or later comes to approximate liberal democratic ideals? What about Christianity? Is this religion a defining component of the West? If it is, should we exclude a “liberal and democratic” but Muslim Turkey?

What if we agreed that Christianity was a crucial background condition of modernity and liberal-democracy? Some have argued that, since Christianity was elemental to the formation of the West’s identity, its territorial location should determine the boundaries of the West. It has thus been said that the West began in those regions of Europe which shared a Christian culture held together initially by the Catholic Church, “Medieval Christendom.” The problem with this definition is that it excludes those Orthodox Christian regions, not just Russia, but the very ancient Greek mainland, which many have correctly defined as “foundational” to Western rationalism and citizenship. There are some historians who focus on the modern characteristics of the West, and argue that the regions which became Protestant and developed modern capitalism and science were more “Western” than those regions (like Spain) which remained attached to the “superstitions” and “feudal” customs of medieval Catholicism. This perspective has also identified the West with the lands of the Enlightenment and the democratic revolutions which ended monarchical governments and ushered a culture of tolerance and the “rights of man.” Later on, during the Cold War, the West was popularly identified with the American-NATO variant of a “free world” facing the menace of a Communist world behind the Iron Curtain (which thus excluded Eastern Europe from the West).

Due to these conflicting interpretations, and the pervasive presence of multicultural relativism, many academics today have gone for an uncomplicated (post-modernist) way out, arguing that the West is merely an ideologically constructed construct which has reflected the interests of specific Western elites at various points in time. The West has no identifiable place, no definite set of values, no geographical boundaries, and no unique historical experience. It is

Professor Ricardo Duchesne, University of New Brunswick, St. John’s, Canada
a malleable culture; its identity and location are determined by strategic discursive moves in academia and the public sphere. Others have pushed this idea further suggesting that the West is an archaic remnant of past prejudices which ought to be replaced, is being replaced, and will be replaced by a multicultural global melange. These ideas, in my estimation, are a threat to Western history and values.

There is no denying that the geographical borders and values of the West have changed substantially throughout history. The current geographical location of the West comprises the regions of Europe, including Eastern Europe, the Americas, Australia, and New Zealand, most of which were not Western a few centuries ago. Latin America, for instance, is not Western, but it is slightly off the central part of the West. Ancient Greece, which I view as the original place in which the West became “civilized”, fell outside the West in later times when it became part of Byzantine Civilization, and later when it was swallowed up by the Ottoman Empire. But Ancient Greece is a foundational component of the West; and Greece today is Western. The Roman Empire, which has been rightfully identified as “Western for its many contributions – its rational system of law, Latin language, and classical culture – did occupy (and thereby “Westernized”) lands in Africa and the Near East, but once Rome fell (at which point it itself had been undertaken in considerable measure by “Eastern” values and practices) these lands moved out of the Western orbit. The Roman Empire also conquered lands which were previously seen as “outside” the West, but which I would argue were outside the “civilized” West, and later came to be the true inheritors of the Western tradition, namely Latin Christendom. In fact, the Roman Empire came to be divided between three distinct civilizations – Byzantium, Islam, and Latin Europe – of which only the latter should be seen as Western.

If we agree that after the collapse of Rome, Latin and Christian Europe became the true inheritor of the Western legacy, we should not forget some of the intimate links established between Byzantium and Latin Europe, both in their Christian similarities and in the indispensable contributions of Byzantium during the reign of Justinian (527-565). These contributions included the completion of the Code of Justinian, which simplified and organized a vast body of civil law which had been accumulated over the centuries in Rome. But it can be argued that they also included contributions (which began early on in the history of Christianity) to the development of what later became a Catholic theology which fused Greek philosophy, Christian values, and Roman traditions.

But in Byzantium, during the seventh and eighth centuries, knowledge of classical literature and science gradually disappeared except for a tiny community in Constantinople. And, by 750, the Byzantine Empire had been reduced to a rather small regional power struggling for its survival under the pressure of constant Persian attacks in the south, combined with ferocious assaults from the north by a motley of invaders from the steppes, and by a dynamic new group of Muslims, who defeated the Persians and almost conquered the city of Constantinople itself between 716 and 718.

To ask where is the West is to ask what is the West. There is no space here to examine “what is the West?” I will simply assert that the West was created in the course of the following major historical epochs: the aristocratic warlike culture of pre-historical Indo-Europeans; the aristocratic civilized world of the Mycenaeans; the classical culture of the Greeks; the Hellenistic period with its science and learning from 323 BC until the coming of Rome; Rome until about 400AD; the Barbarian Invasions and the aristocratic rejuvenation of the West, the consolidation of Christianity, and the recovery of the classics from the fourth century AD onwards; the Papal Revolution and the development of Canon Law and the separation of Church and State; the Twelfth Century Renaissance, the Italian Renaissance, the Spanish Golden Age, the Reformation, the Counter-Reformation, the Portuguese Oceanic Explorations, the Discovery of the Americas, the Cartographic Revolution, the English Glorious Revolution and the supremacy of Parliamentary Rule, the Rise of Modern Science, the Dutch Golden Age, the Enlightenment, the French Revolution, the Romantic Movement, the German philosophical revolution from Kant to Hegel, and the Industrial Revolution.

Keeping these periods and cultural movements in mind, we need to make a distinction between those cultures that came to constitute the “West” and those that made contributions to the making of the West but which cannot be factually and normatively defined as integral to its legacy. Some newer textbooks, in their desire to show that “the West is the product of a series of encounters” with the rest of the world, have tended to confuse those cultures of the Near East from which “the West” borrowed basic civilizational traits, which define all civilizations, with the contribution of Mycenaean and classical Greece, which provided some basic traits to the very formation of Western individuality. I would argue, similarly, that the contributions of Islamic civilization to the West should not lead one to think that Islam is therefore a part of the legacy of the West. The same is true with respect to Western borrowings from China, India, and Africa. These cultures are not Western. Why do we exclude Islam but not the Old Testament of Hebrew culture? We include the Old Testament because it was an essential element of Christianity and a persistent influence to the Western self. Why do we include the Indo-European speaking barbarians?

First, let it be noted that the Indo-Europeans originally came from the Pontic-Steppes and in some ways their original homeland was located (more or less) around where current atlases have set the boundaries of the “continent” we call “Europe” today. Secondly, let me agree with Norman Davies that “no competent historian is going to deny that Europe in its various guises has always possessed a central core and a series of expanding [or less]...important peripheries.” The problem with Davies is that he accepts the often-made criticism according to which an emphasis on the “civilized” values of the West ignores the pervasive realities of wars, persecutions, and enslavement. I will not say that these “darker” facts have been no less real in the rest of the world, but that the very civilized values of the West (human rights, the rule of law, cultural pluralism, and the virtues of Christian charity and mercy) would not have evolved without the aristocratic warlike culture of the I-E peoples who came from the steppes, and who came to constitute the beginning of the West several times over: once as the Mycenaean background to classical Athens, in-through the Macedonians as the background to Hellenistic civilization, in-through the early Romans, as the shapers of Republican and Imperial Rome, and in-through the Celtic-Germanic barbarians, as providers of the vigor and boldness which made possible the consolidation of Christendom. Where is the West? It is where liberal democratic values prevail today and where the foundations and cultural forces which produced these values have been historically located.

Latin America and the Enlightenment

One of the keys to interpreting the civilizational process is how to handle the synthesis that results when two forces interact. “Getting it right” for Latin American civilization has always been a challenge to those whose interpretative tool-kit is highly biased towards Western Europe and the Enlightenment. Is Latin American civilization a lesser variant of the Western European model? My position is that Latin American civilization is the result of the meshing between the European civilization and the native civilizations already present, notably the Aztec and Incan civilizations. In a forthcoming publication, I present in a scholarly way the evidence for the advantages of Latin American civilization over the Enlightenment. In this brief note for the benefit of the ISCSC, let me outline the basic historical events that demonstrate the failures of the Western European Enlightenment to traverse the South Atlantic at the end of the eighteenth century.

The policies of Carlos III (regnium 1759-1789) as implemented by José de Gálvez began with the expulsion of the Jesuits in 1767. In the Americas, the missionary policy of the Society of Jesus had blended European technologies like botany and animal husbandry with local traditions of language and culture. Leaders were democratically elected and the products of the missions were marketed in the world trade system with considerable profits returned to the Guarani to be shared with each individual according to need. Madrid’s philosophs were envious of these American successes, while Voltaire composed Candide to marvel at the “noble savages.” Defenders of the rights of the native peoples, the Jesuits had developed a civilization code based on natural law that gave indigenous societies an organic, internal law based on culture that could not, in the arguments of Francisco Suárez, be overturned by any decree (positive law).
Teaching Teachers about Civilization

Is there any problem in civilization that cannot be addressed through education? The challenges of the modern world such as ecology, HIV/AIDS, poverty, and terrorism all have an education component as part of the solution. Because the resolution of these crises is no doubt a long-term process it puts teachers in a unique position to influence the next generation which will certainly assume much of the responsibility. It follows that teacher educators--faculty in teacher preparation institutions--may have an even greater influence over potentially millions of future teachers and even billions of their future students. Teacher education should be recognized throughout the world for its value, and awesome duty, to civilization.

Yet teachers are obligated to be unbiased in their profession by presenting to students several perspectives on each issue in such a way that their own “answer” is not taken as the answer. Teachers are in a position of authority and influence over their students, at least in traditional classrooms, while young people are impressionable and looking for direction. This situation puts tremendous responsibility on teachers to exercise caution in communicating with students; they do not want to persuade students to hold a particular view, but at the same time students need to be taught to think critically about issues and to seek their own answers. There are many lessons from the past where leaders, especially in totalitarian societies, have literally rewritten their history to conform to a particular ideology. Of course this is the extreme manifestation of prejudice, but who knows what influence teachers are having on the future.

What then should teachers teach about the world and civilization? If scientists for example cannot even agree on global warming then can teachers be expected to remain objective on this or other large concerns? Perhaps the best solution to this dilemma is to start with academic and vocational skills, and then focus on process skills such as cross-cultural communication so young people become “globally competent” as outlined in Targowski’s Civilization Curriculum presented in Siberia in November 18-19, 2009.

Teachers and teacher-educators hold the promise to serve as pioneers in the transition to a more civilized world.

Anthony M. Stevens-Arroyo speaks from p.11

The ISCSC Newsletter

Is It Worthy to Continue Humanity?

The current less than satisfactory outcome from the conference on global warming (Copenhagen, December 2009), uncertainty about economic recovery and the prospect of clashes of civilizations force ordinary people and specially scholars in the human disciplines to think about the threats to humanity survival and about the prospects for finding solutions. It is evident that for solving global problems, global cooperation is needed but there is the question of how to achieve co-operation when there are such divergent interests and conflicting views of human nature and individuals and societal roles in the world. Political, economic and religious divisions prevent the nations from finding acceptable solutions or even reaching consensus about the priorities.

As professionals engaged in efforts to understand mechanisms behind history and human psychosocial evolution, we need to ask ourselves a question of how we may contribute to peace, harmony and well-being of people by facilitating their cooperation and by channelling peoples’ efforts for finding solutions to the most important problems. The fundamental question is who we are as human beings and why it is worthy to ensure continuity of humanity rather than focusing on temporary solutions which appear convenient for the present time. What is the most important value which would mobilize such efforts and would appeal to people to make necessary sacrifices and to establish manageable objectives?

The answers should be sought from business leaders, politicians, environmentalists and from spiritual thinkers and philosophers. A new ethics of survival is needed along with specific rules of individual, societal and international conducts. I hope that professionals who are the members of the International Society of the Studies of Civilizations would play a pivotal role in leading others into thinking about global problems and in viewing challenges as necessitating optimism that solutions can be found.

When the Latin Americans presumed to defend either the Jesuits or the privileges based Catholic tradition, the defenders of Spain’s Enlightened Despotism countered that religion and cultural tradition were defective sources of wisdom when contrasted with racist “science” that “proved” people of non-white races were naturally inferior. With such logic, the Enlightenment began to sell guns and liquor to indigenous peoples – something prohibited by Church leaders for two centuries – in order to implement what Gálvez called “Peace by Deceit” with the stated purpose of destroying native cultures.

It should be no surprise that the racism inherent in Western Europe’s Enlightenment was rejected by Latin America’s patriots. When finally the revolutions came in the aftermath of Napoleon’s invasion of Spain, the differences in civilization were recorded in the constitutions of the new republics. In contrast to their North American contemporaries, Latin Americans saw human rights as belonging to native and to black people as well as to whites, and eliminated slavery at the moment of independence. In Latin America, the European Enlightenment was improved.
The Wisdom of Civilizations

This approach is based on the cognitive informatics approach and the following premises:

1. Every mentally healthy individual has some level of wisdom in thinking and making decisions.
2. Wisdom is not knowledge; it is a virtue. However, there is knowledge about wisdom which is just in status nascendi.
3. Wisdom, in a very short definition is Prudent Judgment and Choice. Hence, one can perceive a person to be knowledgeable but not necessarily wise, and vice versa.
4. Wisdom is not a synonym or an extension of intelligence. Intelligence is the ability to solving problems while wisdom is the final touch in prudent judging and choosing a good solution among available options.
5. Wisdom can be practical, theoretical, global, and universal.
6. Wisdom can be taught. Left to the practice only, it is usually applied too late to impact the right course of action. Wisdom is as a plant which must be nurtured to grow.
7. Wisdom should be monitored in civilization like strategic resources because it is the most important human resource on Earth.

The Transformation from Global to Universal Civilization

The Civilization Wisdom Potential one can understand as the probability of making a wise decision, wisely solving a problem, and so forth. For example in the Japanese Civilization, its Basic Mind is able to be wise 25 times out of 100 cases, the Whole Mind 4 times out of 100 cases, the Global and Universal Minds almost in each case can be wise. The Western-West Civilization is almost as wise potentially as the Japanese Civilization at the level of Basic and Whole Minds, with exception to Japanese. However, the Western-West Civilization 3-4 times potentially less wise than the Japanese Civilization at the level of Basic and Whole Minds, which is perhaps caused by its bigger internal diversification and disagreements than the more monolithic Japanese Civilization, which is also much smaller than the Western-West.


Andrew Targowski (2010). Cognitive Informatics and Wisdom Development (in publishing)
ISCSC AND ITS INFLUENCE ON CIVILIZATION STUDIES THROUGHOUT THE WORLD

I have recently visited a number of universities in the US, Europe and Russia and encountered very impressive processes underway. For example, in Russia, where the society has lost the so-called “formational” (feudalism, capitalism, communism, etc.) philosophical outlook, there has been nothing less than a gigantic explosion of interest to the civilizational paradigm.

The libraries and bookstores there are presently bursting with new publications and studies. In every book or dissertation there are multiple quotations from CCR and the civilization studies classics.

A number of civilization-related academic centers have been recently opened throughout Russia, for example the Sorokin Research Center was established at the Syktvykar State University as recently as March 1st, 2009.

Lately, the mandatory course of a brand new scientific discipline - Culturology was introduced in every Russian school, every college and every university. The course is based almost entirely on the works of civilization classics (Vico, Danilevsky, Berdyaev, Spengler, Toynbee, Nietzsche, Kroeber, Schwitzer, Freid, Jung, Sorokin, Mechnikov, Russell, L. White, Lotman, Huntington, and others). There are some interesting and/or original concepts which are introduced in the Culturology textbooks, for example:

1. The River-Sea-Oceanic-Cosmic Civilizations Gradation.
3. The coming Ideology -> Ecology shift, etc.

My impressions:

A. Civilization Studies (sometimes under different names) are quickly becoming a part of the academic discourse in the US (World-Historic Studies, Programs of Jewish Civilization, Chinese Civilization, Islamic Civilization, etc.), Europe (Comparative Studies of Civilizations and Cultures), and Russia (Courses on Culturology, World Philosophy, Geopolitics and so on).

B. ISCSC as the world leader in Civilizational Studies continues to exert a profound influence on those academic discourses via CCR, Conferences Proceedings and the Internet outlets.

C. ISCSC is conducting a wise and farsighted policy of establishing connections and/or outposts in the quickly developing areas of civilizational discourse in the US, Russia and Europe.

D. Since ISCSC is the only academic organization that studies the global phenomenon of civilization in all entirety of its manifestations, it is very wise to continue “embracing” its own offshoots, such as the macro-historical, meta-historical, macro-sociological, macro-futurological, macro-culturological, macro-economical, world-systemic and other related approaches while gaining wider audience and membership in the process.

Vlad Alalykin-Izvekov,
ISCSC Representative
Europe-Russia.
Futures Committee (Conferences) Member

Andrew Targowski (ISCSC President & WMU Professor) and Prof. Richard Zinser (WMU) were invited by the Russian Institutions (covering cost) to visit them and take part in the International Conference in Kemerovo (Siberia) in November 2009. The results of this trip are described below.

The Russian Chapter of ISCSC (2009)
Tomsk-Novokuzneck-Kemerovo-Komi...Moscow

Prof. Dr. Mikhail Poly-panov, Chair, Tomsk
Prof. Lyuba Mikhailtssova, Secretary, Novokuzneck

We, the ISCSC, are following the steps taken by Nikolay Danilevsky (XIX) and Pitirim Sorokin (XX) who were pioneers of the study of civilization in forming the ISCSC Chapter in Russia in 2009. This Chapter will collaborate with the Sorokin Research Center at the Syktvykar University in the Republic of Komi.

The Russian Civilizationists will; participate in our International Conferences, undertake the international collaborative civilization-oriented research, promote our CCR in the Russian language. Also will include the civilization approach in the curricula for educators. When teachers will know about the importance of sustainable civilization, then their students will be prepared to respond to the rising challenges.
Khash-Erdene Sambalkkundev (Mongolia), M. P. Polyanov (Russian Education Academy), O. Semina (Lecturer), R. Zinser (WMU), N. Klimenko (School Dir), A. Targowski (ISCSC, WMU), E. B. Tkachenko (Jelcyn’s Minister of Education), T. C. Panina (Head of the Conference and Hosting Institute Rector), St. Dronicz (Poland), A. Malorossiyanova (Program Head, interpreter).

Andrew Targowski, Tatiana C. Panina, Khash-Erdene Sambalkkundev, Richard Zinser, Signing the Collaboration Agreement

International Conference, Kemerovo (Siberia), November 18-19, 2009

Update from the Annual Conference of the Japan SCSC

The Japan Society for the Comparative Study of Civilizations held its 27th annual conference this past November 28-29 at Rikkyo University in Tokyo. Rikkyo University was an outstanding venue, as it is not only one of the top universities in Japan, but was also one of the first schools to offer graduate degrees in Comparative Civilizations. The focus of this year’s conference was “From Exploitative Civilization to Reflexive Civilization,” although there was considerable discussion regarding the appropriateness of this terminology. JSCSC President Yoshimichi Someya’s keynote address on this subject laid the groundwork for the conference. According to Someya, the last 500 years of human history have been dominated by a “Modern Civilization” with a pronounced exploitative component with regard to its treatment of natural resources and the environment. Instead, Someya argued for the possibility of an alternative “reflexive” or “circulatory” civilization that incorporates a increasing awareness of environmental concerns and the depletion of the planet’s limited resources. There is a recent trend among members of both the IS CSC and JSCSC to become increasingly concerned with the fate of civilizations in a turbulent age, which should result in some interesting dialogues in the future, especially at the next annual conference of the ISCSC. The relationship between the IS CSC and JSCSC goes back to the founding of the latter in 1983, and there are many scholars who are members of both organizations. At the JSCSC conference, there was considerable interest in the next ISCSC meeting, and we hope to see many of our Japanese colleagues again this summer in Utah.

Oleg Benesch, ISCSC Vicepresident

Sushi or Kimchi?

We expect that the Asian Chapter will be up to the Asian Booming Economy which challenges Western Civilization at all dimensions.
Can an Educated Society Be Sustained Solely by Digitalization?

A Conference on the Future of Michigan Newspapers and Society
www.wmich.edu/business/sustainability/newspapers
March 27, 2010 8:30 AM WMU-Fetzer Center

KEYNOTE ADDRESSES

DIGITAL MEDIA & NEWS: REINVENTING THE NEWSPAPER FUTURE
Dr. Richard Gerson, WMU-School of Communication
SAYING PAPER PAPERS

Cheryl Kaebele, President of the National Newspaper Association
CAN DEMOCRACY SURVIVE IN THE GOOGLE AGE?
Dr. Thomas Kosztrzewa, WMU-Political Science Department
THE FUTURE OF REASON IN THE DIGITAL CIVILIZATION
Dr. Andrew Targowski, WMU-Center for Sustainable Business Practices
CREDIBILITY, INCREDIBILITY, AND THE DEMISE OF OBJECTIVITY, CIVILITY AND WISDOM

Luncheon Address, Cal Sama, Editor & Publisher of an award-winning humor newsletter (both paper & digital) and former newspaper and Associated Press reporter

Discussion Panels of Journalists, Academicians, and Business People

BEST PAPERS COMPETITION

Chair Dr. Thomas Rienzo, WMU-Computer Information Systems

Four Categories:
- Editorial Model
- Business Model
- Environm. Model
- Societal Model

Three Roles:
1. Professional
2. Faculty
3. Students

Presentations and Proceedings

Call for Papers and Registration Information
http://www.wmich.edu/business/sustainability/newspapers

General Admission: $20 (lunch included) WMU Community: No admission charge, but lunch is not included (+$15)

SPONSORED BY
Western Michigan University
The National Newspaper Association
Haworth College of Business: Center for Sustainable Business Practices
College of Arts and Sciences
Haasieck Institute for Global Education

The conference will explore ideas aimed at improving editorial and business practices at newspapers, and open a dialogue between journalists and technologists. The conference has Called for Papers, with cash prizes to be given to the best paper in each of three categories: Faculty, Student, and Professionals.

Best papers chair Dr. Thomas Rienzo commented that the conference is a “unique venue to consider the implications of an increasingly digital world.”

http://www.wmich.edu/business/sustainability/newspapers

The ISCSC members are invited to submit papers for the best paper competition. In one of FOUR categories.

Andrew Targowski
Conference Chair