The ISCSC was founded in 1961 by Othmar Auderle, Rushton Coulborn and Arnold Toynbee in Salzburg (Austria). Pitirim 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).

Matthew Melko (1930-2010)
Our Society’s Past President, 1983 to 1986

Professor Matthew F. MELKO, age 80, a native of Perth Amboy, New Jersey, died peacefully at home in Dayton, Ohio, on Monday, August 9, 2010. He was Professor Emeritus of Wright State University, chair of the Sociology/Anthropology Department for six years, and Professor of Sociology for many years.

Dr. Melko was a graduate of Alfred University, and he earned Master Degrees from both the University of Chicago and the Columbia University Graduate School of Journalism. His Ph.D. was earned at the London School of Economics and Political Science.

Prof. Melko authored and co-authored several books and articles on Peace, War and the Nature of Civilizations. He was a cofounder, active member, and president of the International Society for the Comparative Studies of Civilizations. He was a Korean War Veteran, having served as a Sergeant Major in the United States Army.

We lost the best known contemporary civilizationalist, mentor to many other would-be civilizationalists, a tireless researcher and great moving spirit behind our Society. It is very difficult to see our international conferences without Matt Melko smiling and always engaging in the search for new civilizations. He had earned degrees in sociology, political science, economics, and history, but if you asked him “who are you?” he proudly replied: “I am a civilizationalist.”

He inspired by his answer many of us who call ourselves ‘civilizationalists.’ This includes me and many others, who, having some degrees, do not know yet who we are. Matt lived, simply, and quietly surrounded by his loving wife Nelle and his progeny. He also lived simply among the members of the Society, all of whom highly respected him. I know there is not much one can say at a time like this, but we can take comfort in the knowledge that Matt had a full family and scholarly life and contributed to many of the successful lives of many of our leading scholars.

In his memory, the Society establishes the Matthew Melko Award for the best paper on the theory of civilization, to be presented at the ISCSC’s international conferences.

My sincere condolences are extended to the family and to the members of the Society.

Andrew Targowski (WMU) President USA

Read more—pages 8 and 9
The 40th ISCSC International Conference, Brigham Young University
Provo – Utah, June 26-28, 2010 Civilization Futures

A Note by 2010 Program Chair

The 40th annual conference of the International Society for the Comparative Study of Civilizations was held at Brigham Young University in Provo, Utah on June 15-17, 2010. Forty-two people attended the two and a half day conference, the theme of which was “Civilizational Futures.” The program chair for the meeting was Michael Andregg, University of St. Thomas, St. Paul, Minnesota and the local arrangements were handled by Connie Lamb, Brigham Young University. Presenters are aware that we are living in a time of crisis and change, so they spoke about current shifts, challenges and comparative issues. Attendees came from many states and a few foreign countries to enjoy the beautiful surroundings and participate in the conference. Concurrent paper sessions were programmed under the following topical areas: Civilization under Stress, Clashes of Civilizations, Civilizations as Evolving Projects, Central Asia and Africa, Values and Logical Systems, Minorities and Unusual Religions, Korea and China, More Religious Inputs to Civilizations. Also included were three roundtable discussions: Impact of War on Civilizations, Altruism and Solving Global Problems, and Altruism in Global Education. The five book review sessions were entitled: Long-term Evolution, Ancient and Modern, Modernity, Islam and the West, and Natural Law and Civilizations.

The conference also included three plenary sessions and the president’s address. Anthony Stevens-Arroyo, Professor Emeritus of Brooklyn University, gave a stimulating presentation titled, “Civilization and Religion: The Dance of Shape Shifters” with discussant Donald Q. Cannon, Professor Emeritus of Religion at Brigham Young University. The other plenary presentations were given by Ashok Malhotra from SUNY Oneonta, “Religion and Civilizations in South Asia” and David Wilkinson, UCLA who spoke on “Civilizations: What are They?” President Andrew Targowski gave his President’s address at the Wednesday evening banquet held at a hotel near BYU. His topic was “A Manifesto for Civilization: Towards the Wise Civilization and New Ideology”. With the aid of power point, Pres. Targowski discussed the wisdom needed for sustaining civilizations of different world systems such as capitalism socialism and communism. The entire conference program was well planned by Michael Andregg and the papers were high quality and thought-provoking. There was also plenty of delicious food and time for stimulating conversation among colleagues.

At the banquet, the “Young Rising Civilizational Star” was presented to Adan Stevens-Diaz who is currently a student at Temple University. W. Reed Smith talked about next year’s conference which will be held at Tulane University in New Orleans in June 2011. After the meetings were finished on Thursday, several people took the tour to Salt Lake City which included the Place Heritage Park, the Olympic memorial plaza from the 2002 Olympic games that were held in Salt Lake City, the Cathedral of the Madeleine, and Temple Square.

The main purpose of the ISCSC business meeting, held on June 17, was the election of new officers. Some whose terms had expired agreed to remain as officers for another term and three new council members were elected. Please see the list of officers in this newsletter’s last page.
A meeting of scholars that took place in Salzburg, Austria, in October 1961 led to the creation of the organization known as the International Society for the Comparative Study of Civilizations (ISCSC). That six-day meeting, funded by UNESCO, was attended by such luminaries as Arnold Toynbee, Pitirim Sorokin, and Othmar Anderlie.

The membership of the ISCSC gradually shifted from Europe to the United States; it has also had a strong Asian contingent. This is an organization which essentially has a global perspective. The annual conference, which has been held in several different countries, attracts scholars from around the world.

This year’s ISCSC conference at Tulane University in New Orleans on June 2-4, 2011, will mark the 50th anniversary of the Salzburg meeting. The theme of the conference will be “Study of Past, Present, and Future Civilizations - a 50 Year Legacy of the ISCSC.” We want to revisit the topics discussed in Salzburg while including themes that have subsequently become important. In particular, the conference will focus on the future of civilization and the ability of civilization studies to help in predicting that future.

Further information about the 2011 conference is available at the ISCSC website, www.wmich.edu/iscsc/.

CALL FOR PAPERS

Sub-Themes:

- Interdisciplinary Approaches to the Study of Civilizations
- Definitions of Civilizations
- Review of Subjects discussed at the 1961 conference in Salzburg
- The Role of Education in Civilizations
- Remembering Matt Melko
- Does the History of Past Civilizations Educate us to avoid Future Difficulties?
- Aspects of Past Civilizations little understood by Modern People
- Money as the Secular Religion of Global Civilization
- Comparative Religions in Civilization Studies
- Encounters or Conflicts between Civilizations
- Impact of the Environment on Civilizations
- Trends toward a Global Civilization
- Turning Points in the History of Civilization
- The Future of Civilization

Types of Submissions: Research Papers-12 pages (with its abstract), Position Papers -5 pages (with its abstract), Research in Progress and Book Abstracts-1 page, proposals for Sessions/Workshops

Submission Format: Microsoft Word .DOC files (single spaced). Provide your name, affiliation and e-mail address.

All papers will be refereed and published in the Conference Proceedings

Submission Deadline: April 30, 2011

Email submissions to: 2wmcg@earthlink.net  William McGaughey, Program Chair

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 “Study of Past, Present and Future 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!
**Tulane Dormitory Accommodation**

Single occupation $33  
Double occupation $27  
Linens provided. Paid to the ISCSC.

**Some Hotels in Uptown New Orleans and the French Quarter**

There are literally hundreds of hotels in and around New Orleans. The following are a few suggestions:

**Close to Tulane campus:**

Make sure to state that you are with the ISCSC Conference at Tulane University for the group rate.

1) Park View Guest House (ONLY 2 BLOCKS FROM TULANE CAMPUS)  
7004 St. Charles Avenue  
New Orleans, LA 70118  
Tel. (504) 861-7564 or toll free (888) 533-0746  
Email: info@parkviewguesthouse.com

Rooms will be approximately $112-130.00 per night, depending on the room.

2) St. Charles Inn (Best Western) (about 15 minutes by streetcar to Tulane campus)  
3636 St. Charles Avenue  
New Orleans, LA 70115-4690  
Tel. (504) 899-8888 or toll free (800) 489-9908  
Fax (504) 899-8892

Group rate $115 plus tax  
Includes breakfast, parking, and wi-fi.

**Not close to Tulane campus (but in or close to French Quarter)**

3) Hotel Monteleone (504) 523-3341 or toll free (866) 338-4684

4) Sheraton (504) 525-2500

You can still take a “Street Car Named Desire” from these hotels to the conference site on the Tulane campus.

**Conference Meals**

June 1 (Wednesday) - Complementary reception, 7-9 PM, at Tulane University LBC (LBC—Lavin-Bernick Center)

June 2 (Thursday) - Breakfast 8:30, Lunch 12:00, no organized dinner—on your own

June 3 (Friday) - Breakfast 8:30, Lunch 12:00, Banquet 7:30 PM at the Sun Ray Grill (transportation to this restaurant by provided bus)

June 4 (Saturday) - Breakfast 8:30, Lunch 12:00, There will be a bus tour for approximately 2 hours Sat. June 4 commencing immediately after the conclusion of the conference.………. $10

Full Food: Breakfast and Lunch, no Banquet $100  
Limited Food: Lunch and Banquet $100  
(breakfast at your hotel)

Total Food: Breakfast, Lunch and Banquet $150  
(including transportation cost)

**Registration Fee—members**

$180  
(includes coffee breaks, reception, Proceedings, facilities, admin. computers, help desk, etc.)

Look for the website www.wmich.edu/iscsc for more details & Registration Form! Please make checks payable to: ISCSC  
Credit Card alternative: Contact Betsy Drummer at betsy.drummer@wmich.edu

Please address questions about the conference registration to Betsy Drummer at betsy.drummer@wmich.edu and/or Professor W. Reed Smith at wrsmithjd@yahoo.com.
WHAT ISCSC-2012 AND MARK TWAIN HAVE IN COMMON?

The year 2012 is going to be very promising with a three-day ISCSC conference to take place at Trinity College in Hartford, Connecticut in June. Hartford is the capital city of the state of Connecticut. Almost 400 years old, it is among the oldest cities in the country. Trinity College is a private, liberal arts school, which was founded in 1823. This second oldest college in the state of Connecticut after Yale University is also regarded as one of the few Little Ivies. Our local Host Chair will be Dr. Barry A. Kosmin, Director of the Institute for the Study of Secularism in Society and Culture at Trinity College.

In addition to a very interesting program that is being put together by the organizers, the participants will be able to take full advantage of the local landmarks such as the nation’s oldest public art museum (Wadsworth Athenaeum), the oldest public park (Bushnell Park), and the oldest continuously published newspaper (The Hartford Courant). And of course, the historic homes of Mark Twain and Harriet Beecher Stowe are located in Hartford as well. A visit to the Harriet Beecher Stowe House provides an intimate insight into life of the author, whose words changed the world with ground-breaking anti-slavery novel, *Uncle Tom’s Cabin*. Mark Twain, whom William Faulkner famously called the “Father of American Literature,” moved his family to this Victorian Gothic style edifice in 1874. The writer’s local fans saved the house from demolition in 1927 and eventually turned it into a museum. During seventeen years in Hartford, Twain wrote many of his best-known works: *The Gilded Age, The Adventures of Tom Sawyer, The Prince and the Pauper, Life on the Mississippi, Adventures of Huckleberry Finn, A Tramp Abroad, and A Connecticut Yankee in King Arthur’s Court*. Ernest Hemingway once noted: “All modern American literature comes from one book by Mark Twain called, *Adventures of Huckleberry Finn*.”

There is no doubt, that ideas presented at Hartford by the ISCSC scholars, will exert a similarly profound influence on the future of human endeavor.

Vlad Alalykin-Izvekov, Chair, Futures and Conferences Committee
Bill McGaughey, Member, Futures and Conferences Committee

FAMOUS MARK TWAIN’S QUOTES:

I have never let my schooling interfere with my education.
Mark Twain

A Connecticut Yankee in King Arthur’s Court: How empty is theory in presence of fact!

The Adventures of Tom Sawyer: Often, the less there is to justify a traditional custom, the harder it is to get rid of it.

The Prince and the Pauper: When I am king, they shall not have bread and shelter only, but also teachings out of books, for a full belly is little worth where the mind is starved.

Following the Equator: The very ink with which all history is written is merely fluid prejudice.

The Father and Son: When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty one, I was astonished at how much he head learned in seven years.

The Lowest Animal: Of all the animals, man is the only one that is cruel. He is the only one that inflicts pain for the pleasure of doing it.

Innocents Abroad: One frequently only finds out how really beautiful a really beautiful woman is after considerable acquaintance with her; and the rule applies to Niagara Falls, to majestic mountains, and to mosques -- especially to mosques.

Following the Equator: We despise all reverences and all objects of reverence which are outside the pale of our list of sacred things. And yet, with strange inconsistency, we are shocked when other people despise and defile the things which are holy to us.

Following the Equator: The universal brotherhood of man is our most precious possession, what there is of it.
Dear Friends and Colleagues:

We are a community—a little different from communities of blood and neighborhood. We are a community of scholars, scholars who are thinking about the biggest organizations in the world—not only those of today but all the way back to the beginnings of human history: civilizations.

Our community meets once a year—at our annual conference, and we communicate between conferences through our twice-yearly journal of essays and book reviews. It is important that we see each other, read each other’s papers, and debate at our conference round tables. It is through all this interchange that we improve not only our own scholarship, but that of our colleagues. And what we do matters to the world. We are a repository of this sort of knowledge today.

We look forward to seeing all of you (if that is possible) at our next conference, which will be held in a unique civilizational hub—New Orleans. In that venue, food will also be part of our personal studies, I am sure.

I wish you all a very happy holiday season and New Year—and hope to see you in New Orleans.

Laina Farhat-Holzman
Publisher and Senior Editor, Comparative Civilizations Review
Lfarhat102@aol.com

Good News!!

The International Society for the Comparative Study of Civilizations signed an agreement on October 29, 2010, with EBSCO Publishing Company of Massachusetts. Basically, this agreement means that issues of our journal, the Comparative Civilizations Review, will now be included in EBSCO Publishing’s Soc INDEX bibliographic database, a Full Text research and bibliographic database. For some time, members of our association have been concerned that our journal, and the innovative authors whose articles are carried within its pages, have not been known or available to enough of the scholarly world. The agreement with EBSCO advances the journal’s worldwide exposure, and is especially helpful for college students and faculty members who use EBSCO to undertake their research. Starting with our spring issue, our Technical Editor, Mr. John Glasscock, will be sending one PDF of each issue direct to EBSCO. In addition, we will send one hard copy of each issue to EBSCO. Writers—get your pencils sharpened!! The world will surely see your work now.

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

Treasurer’s Report

In the past year (2010), ISCSC memberships have stayed steady. At the present time ISCSC has 40% individual members of our 400 about 15 years ago), 30% of current membership are international members, rest are from the USA. Thirty two of these individuals need to renew their membership fee ASAP to remain current for 2011. The annual newsletter and the marketing that ISCSC members have been doing, especially during conference recruitment, has helped membership dues being paid in a timely manner. The trend in membership seems to be where someone pays for a 2 year membership to attend a conference and then do not renew after those 2 years. For example, when the conference was in St. John, there was an increase in Canadian membership’s and now two years later, some of those are the ones that need to renew, however, have not yet. A percentage of those only paid for a 1 year membership and as we approach the 2 year deadline (granting them a year extension) they will become inactive members. I see a similar trend from the conference in Kalamazoo, many memberships have expired, but those memberships have not been renewed as of today. A number of reminders have been sent out and the committee members for the conference this summer in New Orleans have been sending out correspondence to all paying and non paying members. Currently ISCSC also has 59 subscription from libraries and subscription service agencies: EBSCO, SWETS, Wolper Subscription Services, Karger Libri (Switzerland), Rikkyo Univ. (Tokyo),Komazawa Univ. (Tokyo), Forth Subscription Services—Kun Shan Univ. Library (Taiwan), and Koperasi Keodaluku Universiti Malaya Berhad (Malaysia). The main sources of the Society’s income are membership dues and conference surplus (if possible). The conference in 2008 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. There were approximately 80 people in attendance at the 2009 conference. Conference 2010 so far has provided $800.00 in surplus, although that conference has not been closed out as of yet. Membership fees for 2011 have been increased by $10.00 for individual 1 year membership (which is now $60.00/yr), Retiree fees were up to $50.00/yr. ($10.00 increase), and a 2 year membership has increased to $95.00 ($20.00 increase).

The balance of the ISCSC account has stayed steady also; currently the balance is 15 % bigger than the 2007 budget. Expenses pending at this time are for the Fall 2010 CCR and the 2011 newsletter. Membership renewals continue to come in at this time of the year.

Betsy Drummer. Treasurer
Betsy.drummer@wmich.edu
(2007-2013)

Mahindra Raghavendra
Chief
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 #62. 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
josephdrew4920@verizon.net

Submissions:
Walter Benesch
Walterbenesch@uaf.edu
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 SCSC
   D. Other special contributions

The Toynbee-Talbutt - 2010
Adán Stevens-Díaz

In pursuit of his doctorate at Temple University, the winner of the Toynbee-Talbutt Award for 2010 brings a unique dimension to the ISCSC. Not only is Adán Stevens-Díaz a maturing scholar with a promising academic future in the study of civilizations, he has participated in the society’s meetings beginning with attendance in 1984 while still a babe in the arms of his mother (on the picture). His first presentation at an annual conference took place at the Dublin meeting when he was a little more than 9 years old. He confesses to have enjoyed playing the computer game Civilization in order to demonstrate to ISCSC members how much the game’s designer had depended on Toynbee’s masterful works.

Now, as a published scholar with a two masters’ degree in Ethics and Theology, Adán Stevens-Díaz has approached the study of religion with the acquired perspectives of civilizational studies. He has included the insights of new approaches in ecological and material aspects of civilization along with a grasp of the role of religion in the world’s civilizational dynamics. His work has included analysis of the role of feminism and Latinos/as in contemporary Islam, the use of the internet in organizational processes, the link between religion, politics and social change, and issues of globalization that threaten the survival of cultural values in the face of impersonal technology. And he continues to be faithful to the ISCSC.

Civilization and Youth Culture
Adán Stevens-Díaz

The concept of an informational revolution is not a new one in the study of civilizations. The incipient Capitalism of the modern age used Protestantism to break away from Roman Catholic-controlled Feudalism, to undermine Monarchs, and to create secret revolutionary cadres, like the Free Masons. Key to these dramatic changes was the role of the printing press. Books and broadside published for the masses distributed information and ideas that royal and ecclesiastical scribes feared and suppressed. It is impossible to understand the Enlightenment without reference to the use of new means of idea diffusion. This ferment the ideas circulating in society provided both the information and the motivation for establishing a new order in the nations of the world.

Today’s internet is the next printing press, and facilitates the move from nation-state to Network Society as characterized by Manuel Castells. Just as the Agrarian and Industrial Revolutions changed the society in the past, computers are radically altering contemporary society. The transmitted image has replaced the court scribe. Whereas once before hegemonic institutions controlled information, today the internet with all of its loose ends and WikiLeaks poses a global threat to the world’s order and has the potential to be history’s greatest counter-hegemonic tool.

I believe it essential to recognize how a global Youth Culture has grown within cyber-space and now plays a huge role in what Manuel Castells calls the Informational Age. This youth, is still located primarily in industrial developed societies and cities, so it is not universal, however, in every country and region, young people use the Internet to listen to the similar style of music, to imitate the similar styles of clothing and grooming, and to view themselves as a world-wide generation that has more in common with others of the same age, where ever they might be than with parents in the same household.

Flash Mobs show the advancement of Youth Culture and technology in mass mobilizations against the status quo. There is no heavy political agenda, but just as the Block Party was universal dissatisfaction, so is the flash mob. Moreover, because so much of the world’s youth culture is based on Ricoeur’s hermeneutics of suspicion, they challenge not only previous generations, but also the information that props us current Nation-States. It may be too soon to predict that Youth Culture will seize the Internet to revolutionize society, but it is not too soon to realize that there is a new revolutionary potential within civilizational process.
In 1989, a colleague drew my attention to a conference that was about to be held in Berkeley. He himself knew nothing whatever about its sponsor. Even so, he thought that the three distinguishing elements in its title, the “International Society for the Comparative Study of Civilizations”, precisely captured my emergent interests as a political scientist in the applicability of contemporary analytic and comparative social science to the study of the institutional orders of past civilizations.

Intrigued, I decided to find out for myself what might lie behind the label. To my pleased surprise, I found the hallways filled with people who spoke with passion and insight about books and authors I had only recently discovered. I soon learned how much further a political scientist named David Wilkinson had advanced along my intended pathway than I. I was deeply impressed by a thickly textured scholarly paper on religions by someone named John Hird. I was altogether swept away by a brilliant keynote address on genocides by David Kopf, who conclusively showed how much political scientists could learn about their own subject matter from a historian with a perceptively nuanced, astutely analytic comparative focus. And yet, in this distinguished crowd, it was a tall, lanky professor who introduced himself to me as Matthew Melko who did the most to persuade me that I had done well to come to the conference. He did so not by glad-handing, nor yet by playing up the credentials of the Society’s members, but rather by drawing out from me the interests and formulations that had led me to turn from further study of contemporary governments to investigation of the structural properties and sources of power and weakness in their predecessors, and he then suggested to me some of the many ways in which such curiosity could be linked to core questions that had given rise to the ISCSC. In conclusion, he extracted from me a promise to return. It was a promise I knew I would keep.

Over the years since that conversation I was to learn that, contrary to much conventional wisdom, first impressions, at least in this instance, were not deceiving. The ISCSC is a very tolerant society; it can find room at its conferences for presentations ranging from the discussion of “civilizations” in the slim 1969 volume by “Melko” as a foil to the intellectual muddle he otherwise discerned in the field. Yet Matt, I learned, was also a shameless entrepreneur. I well remember once receiving a phone call urging me to give a paper on the Emperor Hadrian at a forthcoming ISCSC conference. “Why should I consider doing any such thing?” I asked. “I’m no Classicist; I once walked on a wall in northern Britain named after Hadrian, but I otherwise know nothing much about him except that he was one of Gibbon’s admired Antonines.” “But that’s the point,” Matt replied. “Neither does anybody else. You once studied Latin, and you once lived near the Roman Limes in Germany. You owe it to yourself to learn about Hadrian, and I want to see what someone whose thoughts naturally turn to Japan, China, Indonesia, Ethiopia, and Brazil has to say about Hadrian.”

As he knew all too well, the invitation was irresistible. I soon learned that he was also right; in fact historians know astounding little about many years in the adult life of one of Rome’s greatest emperors—far less than about the major emperors of the contemporary Han Dynasty in China—despite his reign over one of the most literate societies in ancient history and his well-chronicled travels abroad. That this should be so—that nearly all we know could be compressed into the modest dimensions of the surprisingly few biographies that have been written about him—was a revelation to me, an indication of how much of what we think we know about the Roman Empire rests on imaginative extrapolations from exceedingly slender factual foundations. My naïve outsider’s incredulity—inconceivable, I should imagine, to one long versed in the study of Roman history—seemed to provide Matt with the kind of cross-disciplinary, cross-cultural perspectives he was searching for.

In a very different sense Matt came to provide many of the organizational girders and standards on which our Society has come to rest. Though he was the soul of modesty in such matters, one could not talk with him for long without recalling that he was one of the swiftly diminishing number within the ISCSC who had had personal contact with its celebrated founders. And to his great credit, he did not allow friendship to prevent him from demanding changes he believed necessary to preserve that vision. I was never quite sure what led to his dissatisfaction during a year in which I sought to serve as program chair; but whatever the causes, his view of their implications was clear enough: a change of personnel in that position was in order. But he never allowed his concern for the well-being of an association he cared deeply about to obscure his sense of his own fallibility. In an action unparalleled, to my knowledge, in the annals of scholarship, he insisted that an anonymous reader’s critique of his most recent—sadly, his last—article for the Comparative Civilizations Review be published in full along with his work.

I have found it hard to write about Matt’s contributions to the ISCSC without lapsing into self-referential anecdotes. But that difficulty is intrinsic to memories of interactions with an intensely human individual who sometimes sought to conceal how much he cared about others through his delighted observations of human folly. It seems altogether characteristic of the man that he was never happy to come to conferences without the company of his wife and best companion Nelle and, perhaps, his daughter Julie. It is a near certainty that he will be missed henceforth by all who knew him. What is absolutely certain, and even more distressing, is that we shall find him irreplaceable.

George Von Der Muhl
California
Blessed to be a Friend of Matt Melko

Not a week goes by that I don’t think of Matt—to call him or e-mail him about some issue or other—often his thoughtful responses to my weekly newsletter columns. I miss his feedback.

Matt, who was my idea of the perfect professor, had been a Reuters foreign correspondent before he became an academic. This gave him something so valuable—experience in the real world and a perspective that enabled him to analyze war and global civilizations issues.

Matt wrote a small book about being a professor: A Professor’s Work, that is meant for readers who have no idea what a real professor does. The anti-intellectuals out there should have access to this book—and so do the professors who do not live up to this ideal.

But his major work was his overview of warfare in human history—with a surprising conclusion that human history has had many more years of peace than actual conflict. We just pay attention to the wars—but they do not dominate human events as much as we might have thought.

As a member (and former president) of our association, he was constantly reaching out to fellow academics to attend our conferences, to review books for us, and in general serving as the matchmaker in getting us all together. His own papers were always not only informative and scholarly, but were also extremely entertaining and often funny. He represented the best in American scholarship—self-effacing, a bit different from some of our more reserved foreign colleagues. But even they could not help but to like him. I miss him a great deal, but feel blessed to have been his friend.

Matt Melko – Some Words of Memory

I first met Matt Melko at a COPRED conference (Consortium for Peace Research, Education and Development) where we were both active in the mid-1980’s. He told me about an unusual group of interdisciplinary scholars who studied “civilizations” and suggested I might come some day. So I attended my first ISSCSC conference in 1988. It stuck because I could get more instant expertise on wars of ancient times there than anywhere else. You never meet such an odd group of scholars, always deep in something yet broad at the same time. And not all historians or sociologists – there were always a few physical scientists, anthropologists and even a biologist or two. I also stayed because of Matt’s hard work over decades to encourage the broad view of human history, so essential for my own work on causes of war.

Of course he served in every capacity of the organization at one time or another, and years after he declined the honors of program chair or conference organizer, he would still arrange perhaps a third of the panels in conferences just by calling old friends and colleagues putting together combinations that moved scholarship forward. Matt was part of the social glue so essential to small academic groups, and he was an intellectual integrator essential to find common ground among scholars from around the world and from every conceivable discipline.

The one project I wish he had finished was forging a consensus on what exactly a civilization is, and a consensus list of which groups deserve that label. He did not fail for lack of trying – Matt arranged many discussions of exactly those topics. Consensus was frustrated by the kaleidoscope of people and disciplines he, and co-founder David Wilkinson, gathered from all over the world. And that’s OK, because any firm consensus might have squelched the creative zest with some emerging dogma.

So work remains to be done. Matt was always an advocate for young scholars and for genuine interdisciplinary exchange. And he always believed that the civilizational perspective, whatever that is, held real clues to the great problems of our age like world peace. I hope the young scholars will continue to struggle with these in the graceful ways that Matthew Melko showed us in his search for global harmony.

Michael Andregg
University of St. Thomas in St. Paul, and University of Minnesota

The State of the Society

From Many to One Issue?

The Society is in mourning after the death of Professor Matthew Melko, former president of our organization. He was a pillar of the Society, which due to his invisible hand acted accordingly to the founders’ aims that were defined 50 years ago. In 2011 we are going to celebrate 50th anniversary of the ISSCSC. The question now is how to develop our Society (without Matt) to last another 50 years?

This task is difficult since our members are aging. Additionally, due to the economic world crisis new members from academia are not joining us at a desirable pace. However, the Society has a new president, who is an old one, in double sense of this adjective.

I consider my presidency in 2010-2013 as the transition to the next generation of leaders, who perhaps with a fresh and innovative approach will lead the Society in long years to come. Let me share with you, dear Members, who should be the next president?

The next president should be one who has the support from his/her institution, most probably from a university. This support should include support for travel and a treasurer, which so far is covered by my university. Furthermore, the next president should like scholarship and contributing to the solving of civilizational issues, such as those facing us in the declining of Western Civilization and the reservoir of planet’s strategic resource. Perhaps the candidates for the office of the next president should enter voting in 2012 to select the president-elect. In such way, I can help him/her to be preparing to take over leadership in 2013 and be fully able to carry the new responsibility.

Andrew Targowski
President
Michigan
The book, Greek Festivals, Modern and Ancient: A Comparison of Female and Male Values, is a product of studies in ancient history combined with fieldwork and anthropological analysis of today’s Mediterranean societies. The central theme of the study is the values of the Greek people. Important topics discussed are whether people’s beliefs and customs reflect one or several value-systems, and how these relate to men and women. The comparison is based on ancient and contemporary Greek religious festivals, on which an analysis of the fertility-cult in ancient and modern society is conducted. This is followed up by an examination of modern and ancient value-systems, as expressed through the relationship between official religion and popular belief. The festivals are presented from a cyclical perspective, as they follow a ritual calendar where celebrations are performed in connection with important phases during the agricultural year.

The belief in fertility-rituals is present both in ancient and modern society, and these rituals are connected with women. They are the most competent performers of the rituals. Their knowledge of fertility magic means that they have the power to both, promote and prevent fertility in society. Therefore, an investigation of the relationship between women and fertility, and the importance of the cult within the society in general, is required. In ancient and modern official festivals and rituals linked to life-cycle passages, fertility-rituals are of focal importance. The fertility-cult plays an important role within the official male value-system.

This is the value-system, from which the festivals and the society, which they reflect, traditionally have been considered. The absence of the female value-system leaves previous analyses one-sided and incomplete. Therefore, a comprehensive analysis requires the female point of view to be included. Hence, the study argues for the importance of changing our approach when working with ancient culture. Taking account of the female sphere in Greece provides us with a basis for considering the female part of society. But, by so doing, the official male perspective, which is similar to the Western male perspective generally applied within Greek studies, has to be deconstructed. The study locates two contradictory views in ancient and modern sources, one connected with the female sphere and the other connected with the male sphere. This means that there is not a one-way power or male dominance in the Greek cultural area, but rather competing powers, related to men and women and their respective spheres. The two opposing value-systems are nevertheless both complementary and interdependent.

The theme, death, is mostly seen from what have been regarded as the geographical margins of society as well as concerning the people involved: women. Thus, the articles, most of them presenting original material from areas which are not very known for English readers, offer new perspectives on the processes of cultural changes.

The collection has important ramifications for current research surrounding the shaping of a “European identity”, the marketing of regional and national heritages. In connection with the present-day aim of connecting the various European heritages, and developing a vision of Europe and its constituent elements that is both global and rooted, the work has great relevance. One may also mention the new international initiative on intangible heritage, spearheaded by UNESCO.
As a token of my debt to Sartre, I have written this work in an effort to telescope the long and arduous intellectual journey for the newly initiated. The book is directed to the grassroots course in Sartre's brand of existential philosophy. My experience in teaching introductory courses in philosophy has convinced me that the philosophy of Sartre can be best introduced to students through Nausea which is replete with existential themes. It is easier for the beginner to identify oneself with Roquentin and his use of the phenomenological method in Nausea than with Sartre and his abstract and vague descriptions of this method in Being and Nothingness. The ideal of philosophy as a presuppositionless discipline is also best conveyed through the character and experiences of Roquentin who by living his universal doubt reveals existence in its immediacy. The book does not claim to be a substitute for Sartre's popular novel Nausea, or his philosophical work, Being and Nothingness. However, it can be treated as a companion volume which by simplifying the complex phraseology can be a handy guide for comprehending the above two works.

The first edition of the book appeared in 1978 under the title of “Jean Paul Sartre’s Existentialism in ‘Nausea’.” It consisted of four chapters dealing with “Nausea: A Controversial Work;” “Nausea as a Work of Art;” “Existential Themes in Nausea;” and “Nausea: An Expression of Existential Philosophy.” The second edition appeared in 1995 under the title of “Jean Paul Sartre’s Existentialism in Literature and Philosophy.” It contained the first four chapters and two new chapters on “Sartre’s Existentialism and Its Relevance;” and “Philosophical Ideas in Imaginative Literature.” These two chapters were added to make the volume more comprehensive. This third edition keeps the first five chapters, eliminates chapter six and substitutes two new chapters on “Sartre’s Existentialism Versus Samkhya-Yoga,” and “Self in Sartre and Samkhya-Yoga.” By adding these two chapters, this present edition brings together the two popular traditions of Sartre’s Existentialism and the Yoga Philosophy thus guiding the reader towards doing comparative philosophy in the 21st century. Acknowledgements are due to the Journal of the Asian Thought and Society and the Westview Press for their kind permission to reprint the articles on “Sartre’s Existentialism Versus Samkhya-Yoga” and “Self in Sartre and Samkhya-Yoga” respectively.
This book develops a new energetic/thermodynamic basis for the cyclic nature of civilizations. The growth of a civilization is due to the ability of the civilization to acquire and utilize resources for growth. The theory developed turns out to be identical to Blaha’s previously developed theory, which successfully matches the history of 50+ civilizations. The energetic/thermodynamic theory appears in studies of superorganisms such as ant and bee colonies as well as other organisms including colonies of microbes. It also appears in theories of predator-prey populations such as wolves and rabbits.

The consideration of superorganisms, predator-prey population cyclicity, and human civilization cyclicity suggests that there is an underlying unity in Nature in the growth of large groups of organisms and leads to the conclusion that civilizations are superorganisms. Thus this new model of civilizations is called SuperCivilizations. The book begins by overviewing superorganisms including some exciting new evidence for microbial superorganisms on land and in the deep sea.

Subsequently we discuss almost all of the known human civilizations within the framework of this theory. We also consider the Richardson theory of arms races and show that Richardson’s equations are identical to those of our energetic/thermodynamic model of civilization dynamics.

With a suitable choice of parameters the arms race theory has cyclic solutions (as well as the exponential solutions studied by Richardson) that describe the dynamics of armaments growth in the United States - Russia confrontations from 1981 - 2010. The book also describes a program for the exploration and the colonization of the Solar System and a new means of travel to the stars and galaxies with a view towards the development of a space civilization.

The probable effects on contemporary human civilizations of meeting an alien civilization are also described in detail. Because of a close analogy with Newtonian dynamics, and realizing that chance plays a major role in human history, the book also develops a probabilistic theory of civilization dynamics. The cyclic theory of civilizations is also generalized to a civilization theory for populations with three interconnected population segments: a dominant minority/leadership, followers, and external immigrants. This generalized theory leads to the cyclic theory of civilizations. An exciting book that studies human civilizations worldwide from 10,000 B.C.E. and projects civilizations...
Andrew Targowski

The books argue that wise civilization cannot function without wise people and that wise people cannot function without positive conditions for development of wise civilization. Using the cognitive informatics approach as basis for the investigation of wisdom, this book offers solutions on how to study and evaluate the state of wisdom in 21st century society and the requirements for wise civilization and its monitoring.

The book is published by IGI (Hershey & New York) in 2011.

MacArthur oversaw the occupation of Japan from 1945 to 1951 and is credited with making far-ranging democratic changes in that country. He led UN forces defending South Korea against a North Korean invasion in 1950-51. MacArthur fought in three major wars (World War I, World War II, and the Korean War) and rose to the rank of General of the Army. MacArthur remains one of the most controversial figures in American history. While greatly admired by many for his strategic and tactical brilliance, MacArthur was also criticized by many for his actions in command, and especially his challenge to Truman in 1951. MacArthur’s major contribution is his role as a military Dr. Jekyll and Mr. Hyde in the Korean War (1950-1953). After the surprise attack of the North Korean communists on MacArthur’s army in June 1950, the communists started the Korean War and the United Nations General Assembly authorized a United Nations (UN) force to help South Korea. MacArthur led the UN coalition counter-offensive, noted for a daring and overwhelmingly successful amphibious landing behind North Korean lines in the Battle of Inchon. The maneuver successfully out-flanked the North Korean army, which had been trying to annihilate the surrounded and cut-off American forces remaining in the Korea. MacArthur repeatedly requested authorization to strike Manchuria and major Chinese cities with thirty to fifty nuclear weapons, an action which Truman and the State Department feared would draw China’s ally, the Soviet Union, into the conflict. MacArthur was relieved of command by President Harry S. Truman in April 1951 for public disagreements with Truman’s policies. Was he wise?...........

“Victor Hugo (France, 1802-1885) is one of the most prolific authors of literature. He published about 10 million words in all kinds of literature including poetry, drama, novels, and essays. His most famous novel, Les Misérables (1862), a classic novel with a message, is an assessment and indictment of the entire criminal justice system. It features two opposing characters, with good being embodied in escaped convict Jean Valjean and bad being represented by the policeman Javert. Scenes of a game between these two characters take place in the sewers of Paris and bring to mind descriptions of the battle of Waterloo. He writes, “The sewer is the conscience of the city,” and “Who stops revolution half way? The bourgeoisie.” Hugo’s personal life is an example of an opportunist (he served in several political positions in succeeding regimes) who is selfish and rude to others, including his wife. Can we trust him, or, should we be impressed by his talent? Was he wise?...........”

“Douglas MacArthur (1880–1964) was an American general and medal of honor recipient who was Supreme Commander of Allied forces in the South West Pacific area during World War II. He led the defense of Australia and the recapture of New Guinea, the Philippines, and Borneo. He was poised to invade Japan in November 1945 but instead accepted their surrender on September 2, 1945.

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“Even if humans developed a planet of thinking machines, why should we pass our fate to them? It would be a very unwise decision. Ray Kurzweil does not rationalize his plan of using such thinking monsters among humans. His parents survived the Holocaust in Europe; why is he risking a similar experience for himself and his children? Why does he not apply Asimov’s laws for his thinking machines project? If he is not against them, why does he not argue about new laws? On the other hand, he surrenders culture to technology, neglecting Neil Postman’s (1992) message that we must understand new tools and technologies, which are certainly indispensable to any culture. But we must control them, placing them in the context of our larger human goals, our social values, and our national intentions. In a technopoly (run by Kurzweil’s “wunder waffe”), individuality is undermined and freedom is perverted. In a true democracy (which Kurzweil enjoys), the essential elements of technical skills—expressed most basically in our language and in our education system—should be used to strengthen and support the best in.”
Globalization as Civilizing Anti-Civilization

In the great arc of human history, civilization has been an agent of enlargement. It has expanded the horizons of knowledge, technology, religious awareness (i.e., morality and metaphysics), and connected regions of the world in qualitative ways that have led to the unifying interpretation of the human experience. Because of civilization, diverse peoples in various societies in scattered parts of the globe have been given common tools of perception and material development.

At first blush, globalization through computer technology would seem to be an extension in our age of this civilizational process. The Internet and the equipment necessary to gain access to cyberspace – now literally in the palm of one’s hand through a “smart phone” – have provided the same tools to the above cited “diverse peoples in various societies in scattered parts of the globe.” Not only has this effect mirrored the civilizational process of the past, it has been accompanied by the same dark side of civilization, namely conflict and conquest that enabled the civilization with superior technology to dominate and absorb local cultures that lack adequate defensive weaponry. (There are historical differences between the Pax Romana and the Pax Americana, but both terms imply military hegemony.)

Scholars of civilizational process, however, are quick to point out the undercurrents of resistance to such hegemonic advances. The route that civilization took to pass from the Roman Empire to the Holy Roman Empire, to cite one example, amounted to a subversion of Roman religion, pagan morality and cultural values. Globalization today has a similar subversive character that seems an unavoidable consequence of the computer’s hegemony over knowledge. Like the Roman steel that would reverse the Empire’s fortunes when placed in the hands of non-Roman mercenaries, the Internet is at once the source of oppression in a globalized society and also the touchstone of liberation from conformity to the West.

That is because the tool – in this case, the Internet – can be used to insulate, develop and advance local cultural values. The cyberspace that advances the sale of Coca Cola and its commercialized equivalents can also be used to resist that transactional mutation at a local level.

For instance, “googling” a term like “breast-feeding” summons up not only entries urging replacement of natural breast-feeding by promoting the use of manufactured baby formula but also the dangers of such action as well as suggested alternatives. The same is true for issues from alternative energy to xenophobia.

My point is not that the content offered through the Internet is “wrong,” but only that it has become “contested.” The tools of globalization that at inception promised to homogenize the world’s civilization have instead protected diversity. Scholars of the civilizational process by definition have the academic credentials to assess contemporary trends in the light of past ages. We should become more aggressive in promoting the study of the civilizational process of the past as an interpretative tool for the future.
My first encounter with the ISCSC was from the preface of Andre Gunder Frank’s ReOrient, published in 1998. It describes how an annual meeting of the ISCSC in 1989 shaped his ideas. By highlighting the importance of the global silk-silver trade, in which China absorbed most silver in the global economy through the supply of silk, Frank revisits the conventional view that capitalist world-economy emerged in, and could only be developed from, western civilization. Frank emphasizes that capitalism can also be developed in non-Western civilizations such as India and China.

Inspired by Frank’s work, I developed my research problem surrounding the operation of the intra-Asian trade between South China and Southeast Asia, one important circuit of the global silk-silver exchange. Whereas Frank’s ReOrient stops the inquiry on the East-West exchanges after the success of the British industrial revolution, I explore the dynamics in the age of imperialism between the late nineteenth and early twentieth centuries. Could Chinese entrepreneurship survive after the British imperialist power penetrated in Asia? How did the Chinese entrepreneurship respond to the emerging Japanese power in the early twentieth century that challenged the British supremacy in the region?

My presentation in 2009 emphasizes the overseas Chinese use of British preferential tariffs—Imperial Preference System—in the 1930s to create new economic niches in the aftermath of the Great Depression. The other presentation in 2010 examines the Japanese changing tactics to respond to the domination of Chinese middlemen trade in maritime East and Southeast Asia. Overall, my research project tries to demonstrate that business connections between coastal China and major cities in maritime Southeast Asia have created a transnational space in the early twentieth century. The contemporary historian Marie-Claire Bergère has coined the term “Chinese coastal civilization” to emphasize how Western influences have contributed to the making of hybrid cultures in China’s treaty-ports and Hong Kong during this period.

But different from Bergère, whose primary concern was still a China-centric focus—how the coastal civilization shaped China’s modern transformation along Western lines—I would like to interrogate the rationale of the coastal civilization per se. How was the Chinese coastal civilization related to the making of transnational Chinese space—the space that ranged not only China’s coastal cities but also major cities in East and Southeast Asia and even the Americas and Australia or wherever transnational Chinese business networks reached? As the ISCSC has been a place for scholars like Andre Gunder Frank to develop their paradigm-shift projects, the two meetings also helped me enrich my research project.
Civilizational Relations Brazil/Portugal

By April 22, year 1500, a piece of land, now part of Brazil, was discovered by a Portuguese fleet. Under Pedro Álvares Cabral command, the fleet was in its way from Lisbon to India. Cabral sent one of his ships back to Portugal to announce the finding. Soon the Portuguese crown started to explore and to settle the new territories located in what was realized to be the South American continent.

Thus, the most extension of the equatorial and tropical Atlantic coast of South America did become dominated by the Portuguese power. It established there the largest country of the continent, Brazil. As a neighbor to a more mighty power, Spain, Portugal tried to maintain its independence and abdicated from involvement in the European political and social struggles. It also provided the support of another mighty sea power and relatively out of the European continent, England, to maintain its independence and to hold its colonies. In such conditions and in a mercantile political economy, Portugal tended to be a conservative society and to solve its conflicts of interests by negotiations.

One may speculate that after Independence the Brazilian society kept this Portuguese character. If in one side the Portuguese transmitted political conservative social relations, on the other side, they were among the European settlers of colonial Empires they were more liberal in racial mixing. In Brazil, the mixing of the Portuguese settler with Indian and African slaves did continue by their descendants. The small population of Portugal facing large territories and the behaving of Jews and New Christian are certainly related to these practices.

Naturally the Brazilian society presents a strong cultural Portuguese influence, observed in its language and literature. Also the Brazilian urban landscapes, the style of the rural and urban buildings, until the Second World War, showed Portuguese influence. However, Portugal itself received a strong French cultural influence during the modernity. Though Portugal, Brazil was also strongly influenced by French culture especially in literature, painting, sculpture and urbanism.

The moving of the Portuguese Royal court to Rio de Janeiro by 1808, fleeing from Napoleon’s invasion, was an opportunity for increasing buildings of cultural public institutions in Brazil and for the enlarging of the influence of French and other European cultures in the country. Until the Second World War French was the main foreign language spoken in Brazil, later replaced by the English language.

After the Independence the immigration of other European populations brought other strong cultural influencers as of the Italian, in the fields of painting, music, theater, cinema, political ideologies.

As Portugal did not develop as a leading industrial power the relations of Brazil with its past metropolis were declining. During the 20th Century it is the growing of the American cultural influence, in cinema, in popular music. However, in the present conditions of formation of large world cultural blocks, Brazil, Portugal and recent independent states, in Africa, and Timor, former Portuguese colonies, are moving to compose a Portuguese speaking political and cultural group.

Vasco da Gama Bridge in Lisbon

Pax Portugana

On April 22, 1500, Pedro Álvares Cabral discovered Brazil and claimed it for Portugal. Ten years later, Alonzo de Albuquerque conquered Goa in India. Ormuz in the Persian Strait, and Malacca, now a state in Malaysia. Thus, the Portuguese Empire held dominion over commerce in the Indian Ocean and South Atlantic. A Portuguese navigator Ferdinand Magellan (1480–1521) sailed around the world in 1519. Although he was killed in Philippines, his voyage was completed by Captain Sebastian del Cano. The Portuguese sailors settling out to reach Eastern Asia by sailing eastward from Europe landed in such places as Taiwan, Japan, and the island of Timor and may have been the first Europeans to discover Australia and even New Zealand (1522).

In the 15th and 16th centuries, as the result of maritime exploration, Portugal established a global empire that included possessions in Africa (Angola, Mozambique), Asia (Goa in the Indian peninsula), and South America (Brazil) and became the world’s major economic, political, and military power. Portugal’s Empire was the first and most long-lived (474 years) Global Empire in the world, since it ruled until 1974, when the Carnation Revolution ended the imperial system, based on Christian fascism.

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Thus, by 1500 Portugal had reached India, and Spain had reached the American continents. Europe, without knowing it, had embarked on its conquest of the world. For this reason Columbus’s voyage in 1492 should be considered the beginning of modern times, rather than the fall of Constantinople (Istanbul) in 1453.

Today, Portugal is a developed country and it has the world’s 19th highest quality-of-life, according to The Economist Intelligence Unit. It is the 13th most peaceful and the 8th most globalized country in the world.

Andrew Targowski

Octavio Frias de Oliveira Bridge in Sao Paulo

Dr. Pedro Geiger, Visiting Professor Universidade Estadual do Rio de Janeiro Brazil
Portuguese and British Globalizations expanded the world physically and intellectually as the Triumph of Humanity. The following globalizations have been testing humanity in the last 100 years and continue to test it, since despite strong technological and economic development, the morality and ethics of humanity is in question today. However, there is some hope that revitalized dialectics between *Pax Consortia* and *Pax Virtualiziana* may lead us to the Triumph of Humanity again.
Education for Global Civilization

What should young people learn for preparation to live in the global civilization of the near future?

The process of globalization is transforming the world into one, interconnected civilization which has significant implications for education. In addition to the skills required for international economics and virtual communication, a new set of skills—in fact, a new education—is needed for people to thrive in and contribute to the global civilization. My paper, presented at Provo-2010 provided a synthesis of earlier work on education from a global perspective, such as “global literacy” and “global citizenship”, which are interesting concepts but do not go far enough. A curriculum model was introduced that focuses on the last two years of high school and first two years of college.

The model begins with a foundation in academic skills such as math and science which are taught in the context of international issues, followed by general vocational skills and technological literacy. The next level is called “process skills” which is defined as systems thinking and problem solving that can be applied to most situations regardless of the subject. Students would also learn the language and culture of another country, ideally from a different continent. In all cases the pedagogy utilizes project-based learning that addresses global concerns.

The paper also suggested some ways that educators and policy makers can implement curricula across national borders. A discussion on the implications for teachers, teacher-educators, and other leaders in the transformation of civilization was included. Finally, a line of reasoning was presented to show what else needs to be done including some of the antici-
Pax Virtuana

If Facebook were a physical nation, it would now (in 2010/11) be the third most populous on earth. However, the members of all larger social networks count around 1.242 billion, which would constitute the second largest “nation” after China. Today, Facebook is the best organized part of the Global Virtual Society, which evolves into a transnational movement comparable to the Red Cross or the Catholic Church (The Economist, p. 60, July 24, 2010). However, Facebook is not yet sure about its ideological mission, which according to its founder is to be the world’s favorite “social utility,” and “make the world more open and connected.”

Table 1 illustrates the ranking of the largest countries, including the largest social networks.

Andrew Targowski
Western Michigan University

Table 1. The Ranking of the Largest Nations by Citizenships/ Memberships in 2010

<table>
<thead>
<tr>
<th>Rank</th>
<th>Country</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>China</td>
<td>1.350 B</td>
</tr>
<tr>
<td>2</td>
<td>India</td>
<td>1.210 B</td>
</tr>
<tr>
<td>3</td>
<td>Facebook</td>
<td>500 M</td>
</tr>
<tr>
<td>4</td>
<td>United States</td>
<td>310 M</td>
</tr>
<tr>
<td>5</td>
<td>MySpace</td>
<td>300 M</td>
</tr>
<tr>
<td>6</td>
<td>Indonesia</td>
<td>231 M</td>
</tr>
<tr>
<td>7</td>
<td>Brazil</td>
<td>195 M</td>
</tr>
<tr>
<td>8</td>
<td>Pakistan</td>
<td>158 M</td>
</tr>
<tr>
<td>9</td>
<td>Russia</td>
<td>144 M</td>
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<tr>
<td>10</td>
<td>Bangladesh</td>
<td>142 M</td>
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<tr>
<td>11</td>
<td>Nigeria</td>
<td>132 M</td>
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<tr>
<td>12</td>
<td>Japan</td>
<td>128 M</td>
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<tr>
<td>13</td>
<td>Twitter</td>
<td>124 M</td>
</tr>
<tr>
<td>14</td>
<td>Mexico</td>
<td>107 M</td>
</tr>
<tr>
<td>15</td>
<td>Vietnam</td>
<td>84 M</td>
</tr>
<tr>
<td>16</td>
<td>Other Social Networks</td>
<td>Estimation 300 M</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>1.242 B</td>
</tr>
</tbody>
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The Solar Model of Probable Global Virtual Nation in the 21st Century, largest nations of contemporary civilizations are shown (The Targowski Model)

Is a new Civilization coming? Are we noticing it in our Society?
Why the West Rules?

A new book, Why the West Rules: The Patterns of History, and What They Reveal About the Future (2010), by Professor Ian Morris, at UCLA, has garnered some attention, including some invited lectures by the author in the last few months. I have not read Morris’s book, but I read his article, “Latitudes not Attitudes: How Geography Explains History,” published in the October issue of History Today (http://www.historytoday.com/ian-morris/latitudes-not-attitudes-how-geography-explains-history), and I also heard a lecture he gave recently at Carnegie (http://www.carnegiecouncil.org/resources/transcripts/0331.html).

In the article, Morris sums up his book’s thesis on why Western civilization came to rule ("for now") the world. He starts by calling for a "different kind of history than usual, one stepping back from the details to see broader patterns, playing out over millennia on a global scale," and by drawing attention to the crucial importance of geography in history. One is left wondering: what about the approaches of Diamond, Landes, and not a few others who have similarly addressed the broad patterns of history and have emphasized the role of geography. Actually, one may reasonably argue that geographical determinism, in varying degrees, is currently the dominant paradigm in world historical writing, as can be attested by the works of J.R. McNeill, David Christian, and Kenneth Pomeranz — not to mention the influential school associated with Braudel.

Just as Diamond does in the opening pages of Guns, Germs, and Steel, Morris warns against a biologically based, and potentially racist, explanation of the rise of the West; but his argument, as far as this article goes, is no more advanced than what is already taught in every elementary school. Really, is there an adult out there who is presently offering a scholarly argument to the effect that such genetic variations as "the color of skin, eyes, or hair" are more than "only skin deep" with an "obvious connection to why the West rules"?

Why this persistent need to challenge "racist theories of western rule"? Is this an intentional warning against any student who may be inclined to think that the West was somehow different early on?

Not surprisingly, with this forewarning, Morris takes on theories which "suggest that there is something unique about western culture". His argument is simple: "from the Mediterranean to the Yellow Sea," there were philosophers wresting with the same questions "and finding similar answers" as Socrates. "Socrates was part of a huge pattern, not a unique giant who sent the West down a superior path".

What can I say? Morris, a specialized professor of the archeology of ancient Greece, would have us believe that Indian and Chinese thinkers were reasoning in ways similar to Europeans? First of all, one of the exceptional qualities about the West is the continuous sequence of original thinkers in ancient Greece, in Rome, in Christian and in Modern Europe. The mere appearance of a Socrates at one point in time is not the issue. Find me in ancient Asia a continuous line of original thinkers such as Thales, Anaximander, Anaxagoras, Empedocles, Heraclitus, Parmenides, Leucippus, and Democritus. And beyond the discovery of naturalistic philosophy, find me in ancient China and India someone who wrote tragedy (as Aeschylus, Sophocles, Euripides and others), comedy (as Aristophanes, Menander), history (as Herodotus, Thucydides), rhetoric (as Isocrates), oratory (as the Sophists), and dialectical inquiry (as Plato, Aristotle).

Morris brings up the Renaissance only to tell us that there were renaissances everywhere. The revivals ones sees in Asia history were always revivals of the same traditional ways of thinking; imagine Europeans for ever writing textual studies of Plato, and forget that his own disciple, Aristotle, challenged certain core elements of his philosophy.

Christianity? — well, Morris says that all religions are the same. I disagree. Christianity and Islam are fundamentally different religious traditions, and not only because the former has exhibited a far richer scholarly tradition, which is rather visible in the immediate fusion of Greek philosophy, Roman Law, and Christian theology in the first centuries AD, not to mention scholastic legacy of the Middle Ages, but because in Islam the idea that Allah has limits to his own powers, by making an everlasting covenant, with human beings, is unthinkable, in that Allah is viewed as absolutely transcendent; whereas for Christianity the authority of the earthly rulers is limited by God's law, which both grants rights to every person and holds that God is conterminous with Reason. There is no self-limitation to the sovereignty of Islamic rulers, and for this reason Islam has faced great difficulties producing a secular political order subject to constitutional checks and balances.

As Robert Reilly argues in The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis (2010), Islam was at first engaged with Aristotle but eventually rejected his reasoning when Abu Hamid al-Ghazalli established a theology in which Allah came to be portrayed as the personal and immediate director of the movement of every molecule in the universe through his sheer incomprehensible willfulness. In contrast, with Aquinas and others, Christianity went on to conceptualize the movement of material bodies in terms of natural laws. Reilly cites Pope Benedict XVI's 2006 address at Regensburg, according to which the Christian theologian Ahmad Ibn Hazm (eleventh century) asserted that Allah was not limited by any natural order, not even by his own word. If Morris wants to argue that Christianity is just one more religion among many, he should at least take on the extremely rich literature associated with such names as Edward Grant, Toby Huff, James Hannam, and others, of which Morris shows not even a minimal awareness (as can be testified from a quick perusal of the index of his book).

Morris writes: "If we think about culture in a broader, more anthropological sense, the West's history again seems to be one example of a larger pattern rather than a unique story." The key word here is "anthropological" -- in other words, if we think of culture as the beliefs, attitudes, values that are characteristic of the average members of a society, then there are no differences in intellectual achievement. "Humans are all much the same," Morris writes, "wherever we find them; and, because of this, human societies have all followed much the same sequence of cultural development. There is nothing special about the West."

Morris thus postulates a common cultural humanity which varied only in terms of its geographical location. This emphasis on a common cultural humanity is consistent with the officially established academic ideology of "diversity" (see Peter Wood's book, Diversity: The Invention of a Concept), which is intended precisely to do away with the notion that Western nations have a distinctive, particular identity. There is no such thing as Britishness or Germanness. The humans who inhabited the British Isles for millennia developed a culture no different from the ones who inhabited Vietnam; humans are all the same, interchangeable and malleable. The British national culture does not really exist (by which multiculturalists mean that it should not exist).

His lecture at Carnegie reinforces the misgivings I have felt about...
his book. In this lecture we learn that the book opens (as does the article) in the same way as Diamond’s *Guns, Germs, and Steel*. Let me be careful, however; I don’t want to jump to conclusions about the book, which I hope to read in the near future. *Why the West Rules* has first-rate editorial reviews, written by eminent scholars, one by Diamond no less. One could quiver about editorial reviews written on the run, so to speak, as books are about to be released; but I will rather concentrate on the actual transcription of this lecture at Carnegie -- though let me make two points about the book.

(i) I checked the index to see whether he acknowledges or engages Diamond's work, and I saw only two references with some innocuous remarks. I also read about 15 pages of the book from Amazon, and my impression is that Morris writes like a journalist rather than a historian; the book is filled with overtly facetious statements, similar to the ones we hear in this lecture, such as “it is maps, not chaps,” “we are no more than clever chimpanzees”. I was also surprised not to find a single reference to Toynbee, Spengler, and Vico in a book that purports to address the rise and fall of civilizations.

(ii) Morris reads in his lecture the following “opening question” from his book: "Why did history follow the path that took Looty to Balmoral Castle, there to grow old with Victoria, rather than the one that took Albert to study Confucius in Beijing? Why did British boats shoot their way up the Yangtze in 1842, rather than Chinese ones up the Thames? To put it bluntly: Why does the West rule?" -- which is, of course, the same, similarly framed question the local politician in the island of New Guinea, Yali, asked Diamond (see the prologue to *Guns, Germs, and Steel*).

Let’s stick to the lecture, where he sums up the thesis of his book as follows:

“What I want to do is just quickly illustrate the thesis in the book. The thesis is that geography has shaped the development and the distribution of power and wealth in the world over the last 15,000 years, but at the same time the development of societies has changed what geography means across this period. This is the core thing in the book.”

It might be that Morris is putting a new emphasis on how the development of societies in turn changed the way geography came to determine this development. But this emphasis is quite evident in Diamond too, as when he explains why the Near East was unable to sustain its initial geographical advantages due to the changed character of this area brought on by over-development, and the new opportunities which arose with the coming of iron in the exploitation of the colder lands of Europe.

*Be that as it may, Morris closely follows Diamond when he says:* "...geography dictates that there were about half-a-dozen places around the world where wild species of plants and animals had evolved that could be domesticated by humans. Geography dictated this. They simply couldn’t evolve in other parts of the world. As a result of that, these places where these species have evolved is where the domestication of plants and animals begins. This was in half-a-dozen places around the world.”

*One difference is that Morris* completely misplaces the location of the “West”. For some one who has a subheading in the book with the words “Location, location, location”, it boggles the mind that he locates the West originally in what we know today as the Near East. “Mesopotamia and Egypt rapidly become the major cores in the West.” Accordingly, when the areas we now know as “European” start to rise, he misinterprets this movement as if were “a kind of a drifting of the center of gravity in the West into the Mediterranean basin, because that allows you to do all this stuff that you couldn’t do without a sea.”

*But how does all this stuff about the changing meaning of geog-
Hegemonic Strategies in Islamic Spain

The Arab and Berber Muslim warriors who invaded Hispano-Roman-Visigoth Spain in 711 A.D. utilized a number of effective strategies to dominate the largely Christian population and legitimize their control. These strategies had been used before in other lands conquered by Islam. Contrary to what some historians teach today, the Muslim invasion of Spain (lat. Hispania-Spania-Espana) in the eighth century differed qualitatively from that of the Visigoths in the fifth century. By the time the Visigoths took over Spain from the Latin (or Western) Roman Empire in 415, they had been serving the Empire for generations as soldiers, generals, and even political leaders, were culturally Romanized, and considered themselves the continuators of the Empire, not its destroyers; this was not the case with the Muslim invaders, whose culture was very different from that of Hispano-Romans and Visigoths. The Visigoths did not make their faith the dominant religion of the land, but instead converted to the existing and prevalent religion, Catholicism; Islam did the opposite. Unlike Muslims, the Visigoths had not been motivated by their religious faith to make the land submit to their religion and make those who did not convert pay a particular tax specifically designated, as Maliki texts from the Middle Ages remind us (the Maliki school of Islamic law, second only to the Hanbali in its rigorous understanding of Islam, was the school of law prevalent in Islamic Spain), to humiliate them and remind them of their submission. The Visigoths initially professed a form of Christianity (Arianism) which, though considered a heresy by orthodox Christians, had been founded by a Christian bishop and was therefore closer to orthodox Christianity (Catholicism and Greek Orthodox) than Islam. The Visigoths were linguistically close to the Hispano-Romans, since they spoke an Indo-European language, and their leaders and eventually the people at large adopted Latin; the Islamic invaders spoke a Semitic language and did not adopt the language of the land but instead imposed their own. As Indo-Europeans, the Visigoths were ethnically close to the Hispano-Romans; the Arab and Berber invaders were not. All these factors made it easier for the Visigoths to undertake the cultural and ethnic unification of Spain once they abandoned Arianism in 589 and converted to the religion of the majority of the population, Catholicism (this process of unification was interrupted, though not stopped, by the Islamic invasion). In contrast, the Muslim invaders faced a more difficult task. Nevertheless, their proven strategies of domination, based on an approach to life (sharia) which did not differentiate between religious and secular law, proved equal to the task. These strategies can be summarized as follows:

1. Cultural submission of the conquered through the transformation of their most significant cultural materials. The best example is the change of churches into mosques.

2. Using language as a tool of hegemony: The exclusive and mandated use of Arabic in Muslim texts and rituals contributed to the cultural dominance. Converts effectively had to learn Arabic, a knowledge that reinforced their acculturation. Likewise, the exclusive use of Arabic as the language of the dominant culture made learning and using Arabic necessary among the subaltern communities, since otherwise they could not engage in transactions of a commercial or political nature with the dominant community that would hold at least some expectations of success. However, handling matters in Arabic de facto placed interaction within the cultural framework of the dominant community.

3. A related strategy was to change Hispano-Roman and Visigoth names into Arabic. This "renaming" strategy is most evident in the adoption of the name "al-Andalus" (probably derived from the Greek name "Atlantis" for a great civilization to the West of the Mediterranean) to designate much of what used to be known in the Latin of Hispano-Romans and Visigoths as Spagna—the linguistic form which would give rise to the name España and which evolved from the Latin name given to the peninsula by the Romans: Hispania. This strategy was also applied to cities, towns and geographic land marks. Eventually, even the Christian population began to adopt Arabic family names, which made their life easier in a society hegemonized by Islam. Early coinage examples reflect this strategy in the realm of commercial activity.

4. The legal institution of dhimma and its accompanying feature, the jizya: The dhimma, euphemistically presented as a "protection" of Christians, in fact relegated them to institutionalized subalternity, while the tax exacted from them for this "protection," the jizya, was explicitly intended to remind non Muslims of their submissive status. This system in effect sanctioned the marginalization of the non-Muslim population and created an incentive to Islamization, which further reduced the number of Catholics, making their existence more difficult, which in turn stimulated Islamization and so forth.

5. Other laws similarly institutionalized the submissive status of Christians and stimulated conversion as a way to escape that submissive status. A good example is the blasphemy laws, which prescribed death for any Christian who offended or even made fun of Islam or Muhammad. The political use and effects of these laws on the Christian population can still be seen today in Pakistan, Iran, Indonesia, Iraq, and other officially Muslim nations (laws mandating death to those who offend Islam and Muhammad have a social impact even in today’s Europe and other non-Islamic lands). There were many other marginalizing conditions placed on Catholics, their displays of worship, and their general
legal status compared to Muslims.

6. A final example of how sharia favored Islamic dominance was the injunction mandating that the children of a Muslim man and a Christian free woman must be raised as Muslims, while forbidding marriages of non-Muslim men with free Muslim women: this law favored the demographic growth of Islam.

After a few centuries, these strategies had reduced Catholics from majority to minority status in "al-Andalus." By the thirteenth century, Catholics had largely disappeared. The effect of these strategies can be also be studied today in Islamic lands, such as those of the Middle East, North Africa and Turkey, where Christians once constituted the majority of the population, but are now relegated to continuously shrinking minority status. In the remaining space, I will briefly comment on the strategy of subordinating the most significant material entity of the conquered.

Whenever Muslim chronicles of "al-Andalus" make references to Christian churches it is to boast of their transformation into mosques or of their outright destruction as symbols of the Islamic dominance over the "polytheists"-- as Christians were called because they worshipped "idols" (Catholics prayed and genuflected in front of icons and statues of the Virgin Mary, Jesus Christ, the Saints, and the angels, as well as the cross).

This strategy had been used also in the Middle East and North Africa--lands that had been largely Christian under the rule of the Greek Orthodox Roman Empire (called "byzantine" by Renaissance Protestant scholars and later by Enlightenment scholars, though its inhabitants did not call themselves "byzantines" but Romans or Greeks; in the Middle Ages, Arabs, Persians, and the peoples from Western Europe also called them either Romans or Greeks). The best example is the Umayyad or Grand Mosque of Damascus. It was built on the site of the Greek Orthodox Basilica of Saint John the Baptist, which was demolished and cannibalized to build the mosque in the early eighth century. It is erroneous to assert that the Basilica was first shared between Muslims and Christians.

The differences between the two religions constitute an obstacle to this sharing: strict Muslims would not pray in the midst of icons and sculptures, which they considered idols, or in front of a cross, which they considered blasphemous (an exception would be a church that had once been a mosque and therefore continues to be regarded as a mosque, just as land once part of Islam is still considered part of Islam). Rather, the procedure was probably as follows: Muslims took over part of the Basilica complex, most likely a sacristy, or built a mud structure adjacent to the church proper, where the Muslim faithful could pray. Eventually, the Muslim population grew through conversions and the fleeing of Christians, and with this justification Muslims took over the entire Christian complex, including the basilica proper, which they then demolished, and upon it they built the mosque, cannibalizing the noble construction materials and precious metals and woods of the destroyed Christian building. This would be the actual sequence of events whenever one hears of a putative "sharing" of a church between Christians and Muslims during the Islamic conquests.

However, if a Christian city offered armed resistance, the conversion of churches into mosques, preceded or not by a demolition of the church build-
CULTURE AND CIVILIZATION: WHY DO WE NEED BOTH?
Challenge-Resilience-Resourcefulness Model

While co-editing with Dr. Kathryn Gow a book (“Continuity Versus Creative Response to Challenge: The Primary of Resilience and Resourcefulness in Life and Therapy”, New York: Nova Science Publishers, 2011; in press), I was tempted to apply the construct of resilience and resourcefulness to studies of civilization. In essence, resilience is about the continuity with the chosen strategy or lifestyle in spite of internal pressure (such as anxiety of tiredness) or external opposition. Resourcefulness, in turn, provides the means for achieving specific objectives or sustaining the desirable lifestyle. I asked myself a question how these constructs are represented in history and social life, and I found correspondence between resilience and culture, and civilization and resourcefulness.

Whereas from the strictly observational perspective resilience manifests as continuity of the chosen behaviour, the question is what makes people be resilient and put a lot of effort into defending and expanding on the specific lifestyle or sustaining involvement on a certain level of adjustment and relation with reality. The answer may be found in culture; culture being a domain of artistic expressions, spiritual considerations, ideology and philosophical thinking, attempts to directly or indirectly provide the answer to questions about meaning of life, purpose of living, a and value of our efforts and how to cope with suffering. These are the issues which psychology have not attempted to explore as psychology did not have methodology or sufficiently comprehensive understanding of human nature to address such questions.

Culture, with its variety of means of expression, provides examples of what should be viewed as valuable, important and worthy of our efforts. Basically, we continue to express and defend something which we consider as valuable. Some examples of what is valuable include our physical pleasure and satisfaction, peace and stability, or ideas which, as we believe, represent our humanity and promote our further growth and personal development such as Obviously we need means to communicate, raw material for creating artistic expression and for maintaining a certain standard of living (such as appropriate housing, and means of transportation) to enable us to create communities and work on common objectives.

The relations between culture and civilizations could be antagonistic but optimally should be mutually enhancing. Culture developed when people created sufficiently big communities that required development of certain rules of social conduct and the ways of working towards common good. What is good needed to be defined; furthermore, goodness should be such an obvious and appealing kind that it be easily accepted and endorsed by the majority of the people. Only if such conditions exist, specific goals can to be developed to mobilize people and means found to make objectives achievable and a certain lifestyle sustainable.

Contradictory relations develop when demands of the culture cannot be satisfied with available resources from civilizational perspective. This occurs when our sense of compassion is compromised by lack of funds for housing or when supply of food or its distribution is not adequate to satisfy the needs of the community. On the other hand, civilizational growth and demand may find us fear technology because we feel not mentally and emotionally prepared to handle it (i.e. nuclear power and weaponry, genetic engineering, etc.).

Pathology of resilience is expressed both in its weakness when under pressure and due to fears, people too eagerly or easily give up on some of their cherished values (as it occurs in the totalitarian systems) or is expressed in fanaticism and fundamentalism where commitment to certain ideas and values supersedes everything else including truth and reason. My overall impression is that resilience and resourcefulness constructs can be very useful in studies of civilization considering that they reflect the primal aspects of the human nature. In essence, resilience is needed as commitment to facing truth about our existence and to seeking wisdom to solve our problems in the most optimal way; for the latter, our personal developmental history, the humanity social progress and philosophical understanding of the common good may be an inspiration. We should also express optimism that resources would be found to deliver what is necessary to sustain our continuous progress and expression of our human values. The proposed Challenge-Resilience-Resourcefulness model for human interactions with reality may be conceptualized as follows:

There must be first a commonly recognized problem which challenges certain value systems (i.e. sudden drop in equal distribution of some resources). This should activate our resilience (determination to restore or even improve accessibility and the resource distribution). For this, it is necessary to balance the idea of even distribution of resources (such as energy) with their actual availability so that some political decisions would not stop productivity in some regions of the country. This may require searching for alternative sources of energy. Clearly, commitment to values and truthful assessment of the needs, wisdom and utilization of freedom to ensure most successful implementation of the plan are the necessary qualities of the decisional body (such as federal government).

From the model’s perspectives, it is rather obvious in which direction educational resources and the cultural efforts should be directed: to present a meaning of life and its purpose as engaging either in better understanding what makes us as humans more resilient or more resourceful to face the variety of life situations by seeking wisdom to address both. It is a suggestion that the Challenge-Resilience-Resourcefulness model has the potential to be broadly accepted as a research model in clinical work, social and historical studies, military and in broadly understood education. Ultimately, it should create a culture of optimism and commitment to humanity, and to life in general regardless of the momentary circ-
It has been almost twenty years since I came to the realisation that Indonesia is the country with the largest Muslim population. The socio-political change that Indonesia has experienced in the intervening period is truly remarkable.

The rapid economic development in the country has created a new lifestyle among some of the people. Modernisation, along with automation, has become a major trend in the society. Consumerism has been favoured by Indonesians as it is in the industrialised countries. Indeed, I have been surprised by the sheer number of skyscrapers erected in the capital over the last decade. Shopping malls in major cities have become places to enjoy the tropical “breezes” simulated by air-conditioning. All these are clear signs that Indonesia has succeeded in bringing about Western-inspired modernisation. As “modern equipment” and “hi-tech buildings” require much energy, Indonesia has consequently plunged into a serious shortage of electricity.

To deal with this shortage, the Indonesian government is planning to construct a number of nuclear power stations. A small village called Balon in central Java has been chosen as one of the proposed sites for this purpose. In many parts of the world where Western civilisation is dominant, nuclear energy is no longer something extraordinary. It seems that there is very little hesitation among people in so-called developed countries in pursuing that kind of progress that is epitomised by mass production, advanced technology and sometimes excessive accumulation of material goods and so on. I am deeply interested in how local civilisations, such as the Javanese civilisation, would react towards the Western-inspired way of life.

Java has long been known as the home of a great civilisation and one which has maintained a unique orientation towards modernity. With the aim of understanding how Javanese villagers would respond to the planned construction of a nuclear power station on their soil, I went to Balon to conduct field research in February 2010. I found a strong sense of resistance against the construction of a nuclear power station. The anti-nuclear movement operating in Balon is very much influenced by age-old Javanese wisdom manifesting as appreciation of harmony between mankind and nature, restraint of greed and a sense of solidarity among all mankind. In contrast, a die-hard modernist would think of solidarity as support for electricity generation by whatever means expedient.

It was shocking for me—as a Japanese national who grew up with the admiration of modernity and materialistic prosperity—to hear the villagers say that they would rather keep their land and sea intact than have a nuclear power station. The anti-nuclear movement is not only purely political in nature. It is a social reaction towards the major trend in our world today—one which is dominated by a global, consumerist civilisation. Perhaps it is because the apparently more primitive lifestyles displayed by local civilisation that they have been overlooked as offering any concepts valuable for a serious examination of the status quo.

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Local Civilisation and the Status Quo

Kintaiko Bridge (1673) in Iwakuni, Japan

We wish our Members in South Korea;
Dong-Hyeon Jung,
Soojin Jung Yonsei, and
Cheol-hun Park and their families - safe and peaceful times in 2011.
A Status Report on the Society’s European, Russian and Eurasian Liaisons

During the last several years ISCSC has become actively engaged with the European, Russian, and Eurasian civilizational scholars and centers of civilizational research. Some already vigorously participated, for example, in ISCSC-2010 at the Brigham Young University (Dr. Lyubov’ Mikhaltsova, His Excellency Ambassador, Dr. Baktybek Abdriasaev). A number of them firmly intend to become part of our future conferences (Member of the European Parliament, Dr. Leonidas Donskis, Environmental Specialist from the UK Joyce D’Silva).

A Siberian Branch of ISCSC was launched on the basis of Novokuznetsk Pedagogical Academy (see a separate Report by the Branch Chair Dr. Lyubov’ Mikhaltsova). We also established contacts and we presently actively network with scholars from Department of Comparative Culture Studies at Culture, Philosophy, and Arts Research Institute in Vilnius, Lithuania, Russian State University for Humanities in (Moscow), Moscow State University (Lomonosov) and other well-known educational institutions.

We are actively continuing civilization-related research in the overseas universities, libraries, and museums. A significant number of valuable resources (dissertations, books, and other scholarly sources) on civilizational theory has already been acquired. Careful analysis of those reveals, for instance, what appears to be a ferocious struggle between the communist (“linear–formational”) and the “civilizational” paradigms during and after the Russian October Revolution of 1917.

The Russian translator of Spengler’s civilizational classic “The Decline of the West” 2010 edition, for example, testifies: “Lenin was enraged by the release of the anthology “Oswald Spengler and the Decline of the West” (Moscow, 1922) in which the publications of F. A. Stepun, S.L. Frank, N.A. Berdiaev, and Ya. M. Bukshpan were included. A reprisal has followed, which is customary to connect exactly with that anthology: about 200 suspected in disloyalty to the Soviet power scholars with families were loaded into a steamboat and sent to emigration.”

Multiple sources attest to this infamous episode with “philosophers’ ships,” when hundreds of scholars and intellectuals together with their families were put aboard the ships and forced to emigrate. Among the expelled were: Nikolai Berdiaev, Nikolai Lossky, Sergei Bulgakov, Ivan Ilyin, Semen L. Frank, Fyodor Stepun, Yuly Akhenvald, Lev Karsavin, Mikhail Osorgin, and Alexander Kizevetter. Others were transported in 1923 by train to Riga, Latvia or by boat from Odessa to Istanbul. Among the expellees of the exact same period was, of course, the future first President of ISCSC Pitirim Sorokin.

After the 1991 dissolution of the former Soviet Union the “civilizational” paradigm has been re-discovered and it presently seems to be rapidly replacing the defunct “linear-formational” approach. One of the most noticeable signs of those exponential changes is tremendous interest of Russian scholars and society as a whole in the works of “civilizational” classics, such as G. Vico, N. Danilevsky, K. Leontyev, N. Berdiaev, O. Spengler, A. Toynbee, F. Nietzsche, A. Kroeber, A. Schweitzer, Z. Freud, K. Jung, F. Braudel, P. Sorokin, M. Mechnikov, I. Wallenstein, L. White, L. Gumilev, J. Ortega y Gasset, A. Toffler, Yu. Yakovets, and S. Huntington.

The courses of a brand new science called “culturology” (based, in significant part, on works of those authors) have been recently introduced as mandatory in all Russian universities, colleges, and high-schools, and the ISCSC Comparative Civilizations Review, the ISCSC Annual Conferences Proceedings, as well as materials from the Society’s website are being generously quoted in dissertations, scholarly publications, and in relevant electronic sources.

Vlad Alalykin-Izvekov, ISCSC Representative and Programs Coordinator
Another on-going research deals with the realization of the program of a new educational course, the Development of Civilizations, Models of Teaching and Education. Its purpose is to unite the efforts of researchers and practitioners involved into the realization of the international programs on science, culture and education, as well as on the perspectives of scientific and cultural interaction of educators and students of Russia and foreign countries. There were five online conferences conducted, there was a faculty and students’ training organized in the Republic of Kazakhstan in the frames of the Agreement between the Academy of Pedagogical Sciences of Russia and Kazakhstan (President—Dr. Kusainov). There is an ongoing joint research on the development of general and professional education in Russia and Kazakhstan. There was a joint volume of research works published both in Russia and Kazakhstan; the participants of the project took part in the educational exhibition Modern Innovative Technologies (Akmala, Kazakhstan, March 2010). In the frames of the agreement on cooperation between Grodno Pedagogical University (Republic of Belarus), (Rector—Dr. Tarantey), a joint research on the development of education in multicultural world is being conducted. Currently, the project participants are preparing an international conference on education. In the project, 21 educational institutions take part (various types of elementary and secondary schools, colleges of vocational training, higher educational institutions, school districts, ministries of education, etc.).

There is an introductory work conducted on the preparation of the journal issue Civilization. Technologies. Education, as well as on the publication of the collective international volumes Modern Trends of Development of Professional Education, Comparative Analysis of the Systems of Professional Education in Russia and Foreign Countries: Structure, Organization, Content and Assessment, Professional Education in Russia and Abroad in Russian and English (authors: Dr. Tkachenko, Dr. Kopytov, Dr. Redlikh, Dr. Palyanov, Dr. Sinenko, Dr. Kusainov, Dr. Mikhaltsova, Green, (England), Amov (U.S.A.), Bray (France) and others). The work is conducted also on the organization of elective courses «Competitiveness», «Career Planning», «The Formation of Value Orientations of Learners», «The Culture of Communication» for secondary school graduates of Russia and United States; the work is also conducted on the preparation of joint publications, manuals, textbooks, conference proceedings, translations of research literature into Russian and English.
The Establishment and Development of Comparative Study of Civilizations in China

It is a newly reclaimed field of discipline for Chinese Comparative Study of Civilizations, compared with the International Academia, despite of its centuries-old basis for research, which takes 7 years to develop into a systematic discipline, dated from the publication of Comparative Culturology (ISBN7-5633-3786-5/G•2394) to A History of Comparative Civilizations: From the Neolithic Period to the 5th Century A.D. (ISBN978-7-80186-981-4), the former being published by Guangxi Normal University Press, in 2003, and reprinted many times after 2004; the latter by Dong Fang Publishing Center, 2009.

There have been more than 50 papers and 6 monographs on it, highlighted by Comparative Culturology, which is recommended as postgraduate program textbook for 2004-2005 by Ministry of Education of the People’s Republic of China.

Comparative Study of Civilizations made its entry into Chinese colleges in 2006, its doctorate programs being introduced into Soochow University and Guangdong University of Foreign Studies, enrolling doctorate and postgraduate candidates on a nation wide scale, having graduated lot of students. A Reader to Western Culture is the textbook for about 30 colleges, which is published by China Renmin University Press in 2006, its readership having outnumbered tens of thousands, and appointed for Quality Education Program, exerting great influence on Chinese higher education.
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On Giants’ Shoulders: The 1961 Salzburg Meeting of the ISCSC—

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President of ISCSC 1986-92

As Shakespeare wrote in *The Tempest*, “what’s past is prologue” (II.i.253). In 2011, the 50th anniversary of the founding of the ISCSC will be upon us. It may therefore be instructive to begin to think about both our past and our present as “prologue”. We have an extensively documented point of origin: an extraordinary meeting that took place in October 1961 in Salzburg, Austria, a city more usually identified with music and Mozart than with the comparative study of civilizations. What can we learn from this meeting? What resonance does it have with my own presidency of the ISCSC, which began 25 years after the Salzburg meeting, and with the present work of the Society, now almost 50 years later?

The tenor and progress of the discussions during those six days in October of 1961 reveal a *Zeitgeist* which is useful to keep in mind as we consider that meeting. The participants in the 1961 meeting all had strong memories of the Second World War, of Hiroshima and Nagasaki, and of the Holocaust. In 1961, they were living and working under that sword of Damocles we know as the Cold War, with the tension between the United States and the Soviet Union at a high point. Its attendant threat of instant annihilation either through an act of national lubris or revenge, or through a technological or human mistake, was on all the participants’ minds. Speaker after speaker referred to this historical context. The common experience of living on the brink lent an air of urgency to the meeting, a seriousness that—due as well to the subject itself, “civilizations,”—was deeper than that which normally obtains at scholarly conferences. But, then, theirs was no ordinary conference. It was a meeting of giants, on whose shoulders the ISCSC has stood for the past half century.

From the day I joined the ISCSC, I heard of that legendary meeting in Salzburg, where titans like Pitirim Sorokin and Arnold J. Toynbee clashed, where Roger Wescott and Rushton Coulborn roamed the halls, where Othmar Anderle held forth, where scholars from many parts of the world had come together to found and shape the Society which was to cross the Atlantic to be revived and reshaped by scholars like Roger Wescott, Benjamin Nelson, Vytautas Kavolis, David Wilkinson, and Matthew Melko. The main body of evidence for that 1961 meeting is in its proceedings, a volume entitled *The Problems of Civilizations* (Anderle, O. F. and Sorokin, P. A. 1964). In some 460 tightly printed pages of position papers, speeches and conversations in three mostly untranslated languages—primarily German, followed by English and French—26 of the perhaps 200 attendees debated the main issues of our field. There is also some additional evidence about the conference in the archives of UNESCO, in William McNeill’s biography of Toynbee (McNeill 1989) and in Sorokin’s autobiography, *A Long Journey* (Sorokin, P. A. 1963).
Pitirim Sorokin
the First American President of the ISCSC
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Pitirim Alexandrovich Sorokin (Russian: Питирим Александрович Сорokin; January 21, 1889 – February 11, 1968) was a Russian-American sociologist born in Komi (Finno-Ugric region of Russia). Academic and political activist in Russia, he emigrated from Russia to the United States in 1923. He founded the Department of Sociology at Harvard University. He was a vocal opponent of Talcott Parsons' theories. Sorokin was an ardent opponent of communism, which he regarded as a "pest of man."[citation needed] He is best known for his contributions to the social cycle theory.

Before his achievements as a professor in the United States he had his diary, Leaves of a Russian Diary, published in 1924 by E.P. Dutton & Co., giving his personal daily account and at times hourly account of the Russian Revolution which actually first started in February of 1917 where he was in the forefront of creating a provisional government only to see it unravel and lose power to the Bolsheviks in October 1917. He published an addendum to the book in 1950 called The Thirty Years After published by The Beacon Press. It is a personal and brutally honest account of the revolution and of his exile. His academic writings cover the breadth of sociology; his controversial theories of social process and of the historical typology of cultures are expounded in Social and Cultural Dynamics (4 vol., 1937–41; rev. and abridged ed. 1957) and many other works. He was also interested in social stratification, the history of sociological theory, and altruistic behavior.

Sorokin is author of books such as The crisis of our age and Power and morality, but his magnum opus is Social and Cultural Dynamics (1937–1941). His unorthodox theories contributed to the social cycle theory and inspired (or alienated) many sociologists. In his Social and Cultural Dynamics he classified societies according to their 'cultural mentality', which can be ideational (reality is spiritual), sensate (reality is material), or idealistic (a synthesis of the two). He suggested that major civilizations evolve through these three in turn: ideational, idealistic, sensate. Each of these phases of cultural development not only seeks to describe the nature of reality, but also stipulates the nature of human needs and goals to be satisfied, the extent to which they should be satisfied, and the methods of satisfaction. Sorokin has interpreted the contemporary Western civilisation as a sensate civilisation dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era.

Sorokin's papers are currently held by the University of Saskatchewan in Saskatoon, Canada where they are available for the public. In March 2009 the Sorokin Research Center was established at the facilities of Syktyvkar State University in the Republic of Komi for the purpose of research and publication of archive materials, mainly from the collection at the University of Saskatchewan. The first research project “Selected Correspondence of Pitirim Sorokin: Scientist from Komi on The Service of Humanity” (in Russian) has been drafted and will be in print in the Fall of 2009 in Russia.

External links

Sorokin Research Center (Russia, Komi Republic, Syktyvkar)
International Sorokin Website in progress
Sorokin Research Center in LiveJournal
Arnold Joseph Toynbee CH (April 14, 1889 – October 22, 1975) was a British historian whose twelve-volume analysis of the rise and fall of civilizations, A Study of History, 1934–1961, was a synthesis of world history, a metahistory based on universal rhythms of rise, flowering and decline, which examined history from a global perspective. A religious outlook permeates the Study and made it especially popular in the United States, for Toynbee rejected Greek humanism, the Enlightenment belief in humanity’s essential goodness, and what he considered the "false god" of modern nationalism.

Toynbee in the 1918-1950 period was a leading British consultant to the government on international affairs, especially regarding the Middle East.

Toynbee's ideas and approach to history may be said to fall into the discipline of Comparative history. While they may be compared to those used by Oswald Spengler in *The Decline of the West*, he rejected Spengler's deterministic view that civilizations rise and fall according to a natural and inevitable cycle. For Toynbee, a civilization might or might not continue to thrive, depending on the challenges it faced and its responses to them.

Toynbee presented history as the rise and fall of civilizations, rather than the history of nation-states or of ethnic groups. He identified his civilizations according to cultural or religious rather than national criteria. Thus, the "Western Civilization", comprising all the nations that have existed in Western Europe since the collapse of the Roman Empire, was treated as a whole, and distinguished from both the "Orthodox" civilization of Russia and the Balkans, and from the Greco-Roman civilization that preceded it.

With the civilizations as units identified, he presented the history of each in terms of challenge-and-response. Civilizations arose in response to some set of challenges of extreme difficulty, when "creative minorities" devised solutions that reoriented their entire society. Challenges and responses were physical, as when the Sumerians exploited the intractable swamps of southern Iraq by organizing the Neolithic inhabitants into a society capable of carrying out large-scale irrigation projects; or social, as when the Catholic Church resolved the chaos of post-Roman Europe by enrolling the new Germanic kingdoms in a single religious community. When a civilization responds to challenges, it grows. Civilizations declined when their leaders stopped responding creatively, and the civilizations then sank owing to nationalism, militarism, and the tyranny of a despotic minority. Toynbee argued that "Civilizations die from suicide, not by murder." For Toynbee, civilizations were not intangible or unalterable machines but a network of social relationships within the border and therefore subject to both wise and unwise decisions they made.