The ISCSC Newsletter

International Society for the Comparative Study of Civilizations

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).

The State of the Civilization

Since 2008 we deal with the Second Great Crisis of Civilization, which is taking place now in the IIIrd millennium, while the First Great Crisis took place after the fall of the Roman Empire in 476 A.D. The current civilization crisis is mainly caused by the crisis of ideas and morality and subsequent crisis of the ecosystem and violence. A solution to the Great Crisis of Civilization may require long years, if not several generations. There may not be much time because of the negative dynamics of the Death Triangle of Civilization (Population, Ecological, and Resources Bombs) with its symptoms already felt, and which will strongly be felt by the middle of the 21st century. The protection of the civilization that we know requires a Renaissance II. There must be change and new value to the role of the Internet, science, politics, business, technology, and the media along with other critical matters. Renaissance II requires leaders on the level of Leonardo da Vinci and must be supported by Enlightenment II, which will significantly educate and develop wise graduates, future professionals, and leaders. The future of civilization lies in a change from its present chaotic and self-destructive, fragmented course to a sound and sensible civilization. Is this possible?

In 2012 we still felt the 2008 financial crisis and experienced new ones such as the catastrophic Sandy hurricane which destroyed some parts of New York and New Jersey. These events were built upon summers in March, records floods, endless droughts and snowmageddons. Weather gone wild because Climate is Warming due to the extremes of our civilization. Are we prepared mentally & materially for destructive weather which will be more common?

We are able to regulate toy-guns but not real ones. In 2012 we realized that we are not secured any more at the airport, cinemas, malls, hospitals, and schools. In the U.S. every 20 minutes somebody is killed. At schools almost every thing is regulated. The only thing which is unregulated are things which kill. Our politicians don’t have the gumption to stand up to National Rifle Association’s businessmen and regulate real guns as carefully as we do toys. On the other hand, the gun lobby published a strange book More Guns Less Crime? Can we buy back 300 million fire-arms from private owners and make America Weapon Free Nation? As did Australia in 1996?

The State of the Society

The ISCSC is stabilized in terms of membership, conferences, and publications. New President-elect Prof. Dr. David Rosner is helping me in transition to a new leadership. He is a very good scholar and active faculty who is enthusiastic about his new venture. I wish him the best. Our 42nd International Conference-2012 at DeVry University, in Washington DC was very successful. The 43rd international conference-2013 will be held in Asilomar (CA) and 44th conference-2014 will be at the Monmouth University in West Long Branch (New Jersey). The future of our Society? I think that we should become the Think Tank for Civilization. As such, several of our members are publishing a book on Spirituality and Sustainability in the 21st Century (more about it in this Newsletter). More books in planning. This is my last Newsletter as your President. Thank you for your friendship. I learned a lot from you. See you soon in CA and NJ……..

Andrew Targowski
President (WMU) USA(2007-2013)

Can culture of violence sustain peaceful democracy?
In his mind, Lee Daniel Snyder was as straightforward a civilizationist as you could wish to see. He grew up in Hastings-on-Hudson, New York and graduated as valedictorian at Williams College in 1955. He was elected a Danforth Graduate Fellow and spent a year at Mainz, Germany, with a Fulbright grant. He earned a M. Div. in religious history at Union Theological Seminary and a Ph.D. in History at Harvard University. Since then he has participated in six NEH summer study programs in cultural history. After five years at Ohio Wesleyan, he moved to New College in Sarasota, where he was Professor of History and Director of Medieval-Renaissance Studies. An intellectual-cultural historian known for his impressive range of interests and expertise, Professor Snyder was a specialist in Medieval and Renaissance Europe with an alternating focus on France, Spain, Italy and Germany, as well as the Protestant Reformation and the history of religion. He served as a full-time faculty member at New College from 1969 until his retirement in 2003. Among his many accomplishments at New College is the founding of the College's Biennial Conference on Medieval and Renaissance Studies, one of the leading conferences of its kind in the United States. He was President of the International Society for the Comparative Study of Civilizations (2004-2007). He has presented papers on the history of religion and historical theory.

In 1999 he published a book of his life, a monumental treaty on *Macro History-A Theoretical Approach to Comparative World History*. This volume explores and documents Macro-History: the attempt to create a model of the cultural-historical process that will explain historical change for all societies/cultures/civilizations.

The book appeared by the end of the 20th century, had a chance to synthesize contributions of many 20th-century historians and scientists who made sense of world history. As the civilizationist Matthew Melko described this book, Snyder synthesizes world histories beginning with H.G. Welles and continuing through William McNeill and Philip Curtin, off course it touches civilization studies beginning with Spengler and continuing through Toynbee to contemporaries like David Wilkinson and Samuel P. Huntington; and the more recent development of world systems analysis by Immanuel Wallerstein, Gunder Frank, Barry Gills, Christopher Chase-Dunn and Thomas D. Hall. Snyder is familiar with general systems theorists like Erwin Laslo and Downing Bowler, and macro-sociologists such as Gerhard Lenski and Stephen K. Sanderson. He applied these approaches by mostly modifying, correcting and synthesizing for the purpose comparative world history.

Snyder’s study of religion led him to Toynbee, who defines a civilization by its kind of religion. Hence, reading Snyder reminds you reading of Toynbee, who is widely considered as the father of the civilizational studies. Snyder argues that the largest historic framework is a “culture-system,” called a Culture or Civilization by many.

However, his basic unit of study is the Historic Cycle of 300 to 400 years, when macro- and micro-history can be analyzed within a framework of five dimensions: economic, socio-political, intellectual (insight, spiritual aspect, subjective side, ideas, “culture”), geographic, and expressive (art, literature, and music). Since his book is rather on World Macro-History than on Civilization, the author is mostly preoccupied with the timing of the Historic Cycle and how it is influenced by these five dimensions of culture-system. He is innovative in defining the role of an individual in a culture-system.

I remember Lee Snyder from our conference in Alaska (2004) and later from Paris (2006). Here at the UNESCO large auditorium he really had shown his class. We had witnessed several long, similar and articulated presentations by the French members of the conference Presidium. Even at one point I left the auditorium and said *La France est mort* (France is dead). Then I had returned and heard Lee Snyder’s presentation as President of our Society. It was a very well done speech, even impressive in terms of scholarship, clarity as well as management of the conference and so forth. I was proud of my President.

Lee Snyder surprised me by telling me that he was in my town Kalamazoo (Michigan) many times, since my Western Michigan University organizes for the last 40+ years the International Conference on Medieval Studies, which is attended by more than 3000 historians each year, including him. Of course, in 2007, I revisited him in his home town Sarasota. After a dinner, we walked around his inspiring home in the full of trees large garden and talked about the world civilization. He was aware that he is weakening but still full of world curiosity, just recently paying the last trip to Europe, including northern Poland. I suspected that his roots were there, but the city he visited he called Danzing rather than Gdańsk.

He was humble but at the same time proud of his contribution to the civilization theory, since he believed in the macro approach to the history, which allows us to see our small picture within the larger picture of human development. We are grateful to him for his effort to understand better our place in civilization.

We as the ISCSC are deeply saddened by Lee Snyder departure to another… civilization.

Andrew Targowski, President of the ISCSC (2007-2013)
As the President Elect of ISCSC, I convey my heartfelt greetings to our entire membership, the world over. I write this knowing that I am (as Michael Palencia-Roth said, quoting Newton), “standing on the shoulders of giants”, the founders and original members of this venerable organization. I know also that there are a number of giants reading this newsletter right now, many accomplished scholars from around the world who contribute to and share our unique vision.

Some of you might know me already, as I served as Peer Review Editor of *Comparative Civilizations Review* from Spring 2009 to Spring 2012. Perhaps my name sounds familiar to you if I’ve emailed you, asking you to review a submission to our journal. I myself am trained in philosophy (PhD. Brown, 1986), and am especially interested in issues related to the role of philosophy during times of civilizational disintegration. I recently published my first book, *Conservatism and Crisis: The Anti Modernist Perspective in Twentieth Century German Philosophy*, with Lexington Books (a division of Rowman & Littlefield). I teach in the School for Business at Metropolitan College of New York.

When I become ISCSC President, I want very much to operate our organization with an open-door philosophy. I wish to solicit any comments and suggestions from ISCSC members. How can we make our conferences better? How can we improve our journal? How can we expand membership, especially with regard to emerging scholars - graduate students and younger academics? How can we make our society more vibrant and influential? How can we improve the financial health of the society?

Suggestions, comments, and constructive criticisms are all encouraged. Call, write or email me anytime. Although there are dynamics of conflict within this organization, as within every organization, our overarching priority must always be to work together to make our society stronger. We need to think clearly about what originally brought us to ISCSC: our abiding interest in the big questions about the fate of civilizations over the course of history.

Although we face some formidable challenges, I believe that Professors Sorokin, Toynbee and the other luminaries who attended our original 1961 Salzburg meeting would be proud of our organization today, for our spirited conferences, for our quality peer-reviewed journal CCR, for our loyal membership, and especially for our insisting on confronting fundamental civilizational issues head-on in an increasingly narrow academic world.

Thank you very much for your trust in me. See you in Asilomar! (California 2013)
Can violent culture sustain peaceful democracy?

1.3 million people were killed in the U.S. since 1945 which is about 2 times more than the American losses in WWI, WWII, Korean and Vietnam Wars Post Sandy Hook School in Newtown (2012) Massacre Opinions

Michael Andregg, Vice-President of ISCSC
UST in St. Paul, Minnesota, USA

That gets harder the more idyllic one wants the “peaceful democracy” to be. Most democracies are not all that peaceful now, and some are among the most violent nations on earth. Like, why dodge the obvious, my dear home United States of America. We hold records.

We have been involved in more wars and lethal operations in more other countries than any other nation on earth over the last few decades, especially if one includes smaller targets in places like Yemen, Somalia, Pakistan and other countries who have lost one snatched or snuffed.

We incarcerate more of our own people than anyone else in the world, by rate and absolutely. Our war on drugs extends to tens of thousands dying in countries like Mexico and Columbia, and to hundreds of thousands in America with near-life sentences for petty crimes.

We have more guns per capita than any other nation on earth bar none, and are damn proud of it polls generally show, despite enduring one of the highest murder rates as well. And our mass murderers, about 20 each year, have often been entertained and “educated” by some of the most ruthless video games ever created anywhere. America holds many records!

So if you include the USA in the set of “peaceful democracies” then you would have to conclude that it is certainly possible to sustain a “peaceful democracy” with a pretty violent culture by most observers’ assessments. Some of our most ardent weapons enthusiasts, like the NRA, say that we sustain our peaceful democracy because of extensive gun ownership, etc. Their critics say we are on a path to perdition, but so far the Pentagon still owns the path.

There are surely more peaceful democracies on earth today, no doubt, and may God Bless every one of them. Most of them have far more restricted access to guns, smaller and less harsh prisons, less militaristic foreign policies, and dramatically lower rates of death by violence. Some examples: Japan, Finland, Costa Rica, South Korea, Singapore and most of Europe. And there are police-states that rigorously repress both free speech and private ownership of weapons.

If one expects perfection in definitions, however, you can be pretty confident that no perfectly peaceful democracies exist. Most true pacifists got run out of their ancestral lands long ago, like the Dalai Lama, so almost every government on earth maintains an army to maintain borders. Rare exceptions like Costa Rica rely on the prudence of neighbors too poor to invade.

More common are countries built with guns, like China, Russia, the USA and Canada, all successful if variably violent nations today. Remember, North Americans were all Indians 550 years ago. Native populations may have been more or less peaceful, a very mixed record, but that mattered less than their inability to stop invaders with better weapons when civilizations clashed.

Making the World Safer for Children
By Wallace Gray, Civilizationist

A major challenge is to find the best ways to apply some of the human wisdom gained from age-long bitter-sweet experience. Pre-history was much more violent than history according to Steven Picker, Harvard’s cognitive science researcher. With civilization the world moved from unremitting warfare among tribes to some peaceful years. “We are far less likely to be killed by bullets and bombs than our tribal ancestors were, with their spears and arrows.” Your tribe was continually killing members of your tribe, much as street gangs do today. Larger, more civilized units such as nations developed truces and treaties to gain periods of relative peace.

That fact does not protect our children from being mowed down in school tomorrow. What will? Consider these questions. FIRST, does any civilized nation need to have 300 million guns available for ordinary citizens? One blogger asks, Why would any private citizen need an assault rifle and an extended clip for a 9 mm Glock? There are parents in Connecticut who would like to know. SECOND, why don’t we put more emphasis on mental and physical health than on deviants who are still stigmatized by words like “weirdo”? Many of these are candidates for anti-social, even lethal behavior unless we understand their problems and try to heal dysfunctions.

Better treatment programs will allow non-judgmental referral to competent professionals. THIRD, why are some of the cruelest and most primitive of social behaviors such as the one euphemistically called “female circumcision” still practiced so widely? A spotlight on the horrifying treatment of women and young girls in some parts of the “modern” world is needed. FOURTH, why is marriage in Western countries going out of style? Marriage “is a complex social institution” that can foster stable families. FIFTH, who is entitled to what? Some public assistance or lack of it either breeds discontent or encourages dependency. What does the recipient need to give back as they are able?

None of these questions have easy answers, but they highlight the need for sharper public awareness, higher ethical standards, and more widespread non-violent discussion. Well informed debate and action can still work in democratic societies and perhaps even in some of the more benevolent dictatorships.
Civilization at Risk

I have been living in New Jersey for about 20 years and autumn is one of the most beautiful seasons here. The deep colors of yellow, orange and red invites you to take a walk in the woods and enjoy the nature. This fall was like no other before. The weather forecasts predicted a huge storm that was heading towards the Eastern part of America and will affect especially New Jersey and New York areas.

At the end of October, the Frankenstorm arrived with a fury that nobody could have foreseen, despite all the preparations done before the storm. The state of New Jersey ordered mandatory evacuations for certain areas and opened shelters for thousands of people. Monmouth Race Track and Monmouth University were the largest shelters in the middle section of New Jersey.

The devastation was immense. Approximately one million people were without power. Winds reached 85 mph, making it impossible for the workers to repair the power lines. Trees fell over damaging houses and cars. Tidal waves surged and shoved water, over the seaside barriers, dismantling boardwalks. Estimate of damage place it around 40 billions dollars.

The images we saw from the storm affected areas looked like movie productions: houses and streets under water, yellow cabs submerged in mud, airports shut down, schools closed, stores with no light, and boats thrown in the street or disappeared all together into the ocean.

Governor Chris Christie said “The level of destructions unthinkable.”

In one day, many people lost everything they worked all their life but their suffering did not pass unnoticed. Once the organized civilization came back in the form of emergency response, recharged telephones, people started to take pictures and post them on Twitter or Face book and give images and up dates at a high rate. A torrent of donations poured in to help the victims of the storm. A band from San Francisco, Train, performed for the borough’s first responders at the Sea Bright Firehouse, in support of Sea Bright Rising, a non-profit organization created to rebuild the town, devastated by the super storm Sandy. Many crews came from different states to help. For instance, the Florida Power and Light Company dispatched 860 of employees and 250 of trucks to New Jersey.

Singers Bruce Springsteen and Bon Jovi, both residents of New Jersey, and other artists, took stage for Sandy victims, by performing in the concert Hurricane Sandy Coming Together, held in New York. However, the first help came from the neighbors. Each tried to provide some comfort under the circumstances. We were able to make coffee because my neighbor gave me a propane tank to use with my camping stove. We invited to our house for dinner, served by the light of propane lanterns, people with no electricity or outside grill. Neighbors also worked together to clean up the debris.

With few exceptions of looting and price gouging scams that were dealt with immediately by the state officials, people showed a lot of restrain and consideration towards other human beings.

Super storm Sandy destroyed whole towns but not the spirit of solidarity, compassion and the courage to rebuild them and make them better.

The Society is happy that Mary Tepfenhart and Dave Rosner survived the attack of Sandy against New York and New Jersey on October 30, 2012.
The Toynbee-Talbutt Award for the Young Rising Civilization Star

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

RULES
1. Every member of the ISCSC can submit a nomination to a given year’s Conference Program Chair.
2. Program Chair consults the Program Committee and submits the choices to President for acceptance.
3. Criteria of contribution:
   A. Publishing record
   B. Conferences attendance
   C. Service to the ISCSC
   D. Other special contributions

The Toynbee-Talbutt Award - 2012 for the Young Rising Civilization Star
Hisanori Kato, Japan, 2012

Dr. Hisanori Kato of Butsuryo College in Osaka, Japan, was chosen for the ISCSC’s Young Rising Scholars award this year because of his extensive work on Islam in Southeast Asia and his interdisciplinary approach to all things civilizational in both the ISCSC and in the vigorous Japanese Society for Comparative Study of Civilizations with which we have collaborated in the past.

Hisanori has lived in five countries since getting his bachelor’s degree in 1990, the U.S.A., Indonesia, Australia, and the Philippines as well as Japan where he returned to teach since 2009. Dr. Kato’s academic interests focus on relationships between religion and society, which are greatly related to the development of civilizations.

He has conducted research throughout Southeast Asia, but especially in Indonesia where he has published in Indonesian. His research topics include comparative analysis of Christian and Islamic civilizations, the analysis of interfaith activities among religions, and the comparative analysis of global and local civilizations.

Professor Garry Tromp of the University of Sydney wrote this about Dr. Kato: “To my mind, he has been doing something quite unique as a researcher, attending as he does to the issue of mutual understanding, not just the amassing and analyzing of data. All this is unusual work for a Japanese scholar, to step quite outside his cultural framework, study for the highest degree in another country, and then immerse himself in the languages and cultural patterns of Southeast Asia.”

Kato edited a book in 2011 titled The Clash of Ijtihad: Fundamentalist versus Liberal Muslims. This book is rare as it contains the voices of both fundamentalist and liberal Muslims in one volume. Dr. Gerry van Klinken (senior researcher at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies) describes it as “an insightful editorial introduction that makes this an excellent reader on Indonesian Islam.”

The contributors of The Clash of Ijtihad are extremely prominent Muslim leaders in Indonesia, which shows how hard Dr. Kato has worked to establish a solid network of primary sources for academic work in the future as well. Civilizations are clashing daily in the ferment of South Asia today, unless we consider Chinese, Japanese and Islamic all variations of one greater East Asian civilization. I don’t think Professor Kato would go that way, aware as he is of fundamental differences among these very long term fonts of culture.

In the last two annual conferences of ISCSC, Dr. Kato presented exceptional and possibly unique analyses on the relationship between Western and Asian, especially Javanese, civilizations. These academic outcomes were, according to Professor Yoshimichi Someya (President of the JSCSC 2005~2011) “valuable and important for the future of mankind.”

Therefore I was honored to nominate Professor Hisanori Kato for the 2012 Young Rising Scholars Award, and extremely pleased when the board concurred. Press On Hisanori Kato, with your important work and in life!

Michael Andregg, Vice-President of the ISCSC
St. Paul, Minnesota, USA

Dr Hisanori Kato has been nominated acting Vice-President of the ISCSC for Asia and Oceania.

Dr. Hisanori Kato with Michael Andregg (Vicepresident) and Andrew Targowski (President) at The Reagan Center, Washington DC. June 2012
If you look over the history of the annual conferences of the International Society for the Comparative Study of Civilizations, you’ll find that the majority of them have taken place on college campuses or at least in provincial cities away from the madding crowd. Such settings offer scholars the opportunity for reflection amidst peace and quiet. In 2011, at Tulane University, the ISCSC chose to go in the opposite direction, plunging in for the big time: Washington, D.C. And it turned out to be a very exciting session.

This grand perspective was augmented by sessions held right on Capitol Hill itself and by lectures that highlighted and oriented the grand banquet at the Ronald Reagan Building.

On Capitol Hill our discussions in the Gold Room of the House of Representatives' Rayburn Office Building focused on Congressional views of America’s territories, civilizations themselves which form part of, but which are simultaneously separate from, America’s predominant civilization. And at the grand banquet, Harry Wu, who suffered for years in one of China’s most notorious and abominable concentration camps, coined a new term “classicide,” thus putting the murder of an entire class of people within a larger theoretical context. Another dissident, the well-known writer Yu Jie, opined that there is not a coming clash of civilizations between China and the West; rather, there is a present-day clash in China between the civilized and the uncivilized. President Andrew Targowski, who himself has been the victim of several civilizations and their clashes, explained that China is current a robot civilization serving Western Civilizations, but it may soon resume its historic role as economic center of the world. And it may work cooperatively with the Western Civilization.

There were, as always, innovative and challenging discussions. Regarding China, an Italian scholar, Barbara Omnis, reviewed the issue of China’s purported plans for world domination and an American professor, Judie Edlin of New Jersey, explained the history of Chinese Jews and their assimilation into that culture over the centuries.

Former U.S. Agency for International Development Education Director and University of Maryland Baha’i Professor of World Peace, John Grayzel, explained that African civilization is often misunderstood by foreigners, and in this misunderstanding it turns out that China is no different from the Europeans who preceded it. Robert Thomas clearly laid out a Confucian Case for Economic Freedom, and Dominik Mierzejewski, a professor from Poland, discussed China’s future international identity.

From Australia came Dr. Abbey Perumpanani, a physician and a mathematician, Oxford and Harvard trained, who offered a mathematical model that could be used to finally define “civilization” in an empirical way. Dr. Laina Farhat-Holzman, Publisher of the Comparative Civilizations Review, presented a juxtaposition, which she called Modernization or Westernization, that enabled her to differentiate the Muslim World from the rest of the world.

Two Brazilians, Jacob and Illana Binsztok, discussed the implications of offshore oil for Brazil’s culture and future, while fellow Brazilian Pedro Geiger ruminated on war and peace. Long-time peace activist Prof. Michael Andregg of Minnesota talked about clashes of civilizations and martial philosophies.

Peter Hecht, a graduate student at the University of Virginia with deep background in Central Asia and in education, illuminated social class changes in the South caused by the Civil War; appropriately, he was speaking from what had been the border, essentially, between the Confederate States of America and the United States of America.

An American expert on healthcare, Dr. Caroline Poplin, who holds both a law degree and a medical degree, explained the context within which clashing views are weighing in on America’s new healthcare law and she showed how this differed historically from views and from choices being made in other advanced industrialized countries today.

There were entire panels, with several interesting papers, on education and Russian culture, including presentations by the co-author of the Proceedings, Dr. Vladimir Alaykin-Izvekov; by Yulia Andreeva; and by Liubov Mikhailova and Olga Milinis.
As you can read in the Proceedings, there were not less than four papers submitted by that intrepid and always intellectually invigorating scholar, Dr. Norman C. Rothman, as he this time covered four different Asian countries and societies not far from China – Azerbaijan, Bangladesh, Tajikistan, and Uzbekistan.

ISCSC veterans were dynamic and challenging in their scholarship, too. Dr. Anthony Stevens-Arroyo weighed in with a paper on Hispanic Voices and the Clash of Civilizations; Mariana Tepfenhart reviewed the causes of ethnic conflicts around the world; and Ross Maxwell – probing as he always is – analyzed thoughtfully the role of specialization as humanity moved itself from the stage of hunter gatherer to the onset of civilization.

Prof. Tseggai Isaac delved into the nature of African civilization in the Third Millennium and the Japanese scholar Hisanori Kato, honored at the banquet by the association for his considerable academic achievements in comparative civilization while still early in his career, compared the emergence of a variant of Islam in Indonesia and a variant of Buddhism in Japan.

Dr. Alaykin-Izvekov offered a guided tour of the Mall from the well of a bus that had been chartered by the association. Moreover, on the first night of the meeting delegates watched a dramatic play about the challenges of war to those who must fight it, in an outstanding and award-winning experimental theatre in Arlington not far from the campus, and they topped off their Ronald Reagan building visit by enjoying a humorous review of national politics by the famous D.C. comedy troupe, The Capitol Steps.

On behalf of those who stayed on in Washington, permanently, I’d like to thank the delegates for dissecting the many intricacies of comparative civilizations and laying out the issues thoroughly for students and experts alike.

Max Weber explained for all time the difference between science as a vocation and politics as a vocation. Because of the facts and arguments presented, at least in some measure, at this meeting, and as a result of the work of our association, and, of course, because of the continuing and ongoing contributions of scholarship in general to the public decision-making possible in a free society, perhaps America’s leaders, armed with new and valuable knowledge, can combine a bit of both science and politics as they consider the array of alternative futures available to humanity.

Up on Capitol Hill, the ISCSC heard three fascinating talks. We heard two lectures by two highly creative, dynamic Members of Congress who, although elected, have no power to vote on the floor of the House of Representatives. Hon. Eni Faleomavaega of American Samoa and Hon. Eleanor Holmes Norton of the District of Columbia both spoke to the role of their constituents in the American story. Is this one nation, and, if so, why are American citizens or nationals in the territories not given their full democratic rights? When will the territorial system of the United States change?

Another expert at the ISCSC meeting was Caroline Poplin. She is both a medical doctor and a lawyer, a published expert on health care. Using a comparative technique, she explained the key issues in the highly charged contemporary topic of the American healthcare system, showing that its structure differs from that found in other industrialized OECD countries. Americans pay the highest prices in the world for health care but our health outcomes, she points out “are no better than middling.” Her question: Is America, sui generis, a free market outlier in health care?
A Post—2012 Conference Note

The ISCSC-2012 has been special in many respects. The Society triumphantly returned to Washington D.C. exactly 40 years after its inaugural conference in the New World (jointly with the American Association for the Advancement of Science) in 1972. Since then ISCSC succeeded in uniting the global thinkers, turbo-charging the academic careers, establishing new and radically reinventing multiple areas of expertise, and attracting world-wide attention in the process.

The ISCSC-2012 immense global impact has advanced the Society’s goals even further, and presently continues reverberating throughout the world. The results of the conference are reflected in special (“on-paper” and “on-line”) editions of the Comparative Civilizations Review (No. 67, fall 2012) and the ISCSC-2012 Proceedings. The Conference Organizers have received literally a flood of thank-you letters and grateful reminiscences from all corners of the planet.

The efforts of the 2012 Program Committee Team played a crucial role in making these impressive results to transpire. The 2012 Program Committee Chair Ricardo Duchesne has created a stirring CFP announcement. Liana Farhat-Holzman spearheaded a much necessary effort to breathe life into the conference’s academic program. Michael Andregg with his boundless energy, helped a great deal with the conference planning and day-to-day logistics. Connie Lamb has crucially lent her time and expertise to the ISCSC-2012 Proceedings, as well as to the important Program Committee functions.

The efforts of the 2012 Organization Committee Members were no less indispensable. Joe Drew, the Organization Committee Co-Chair, literally “moved mountains” to ensure the conference’s high profile and profound impact in the nation’s capital. As always, Betsy Drummer helped tremendously with the financial arrangements. Michael Palencia-Roth and George Von der Muhll advised tirelessly on various aspects of the endeavor. Michael Dudley duly kept us all updated on the conference agenda by the way of computer magic on the Society’s website. Lynn Rhodes’s low-key, “can-do” approach was indispensable to the effort as well. And, of course, without a vigilant support of the Society’s “captain,” Andrew Targowski, the “game” would have never even commenced.

Many area key players actively participated as well. The DeVry University energetic and highly knowledgeable Team performed an extra-class job on all aspects of the convention’s organization and support. The Office of the DC Representative Eleanor Holmes Norton has thoughtfully arranged for us a session with her and other Representatives on the Hill.

The Ronald Reagan Building and International Trade Center hosted the Banquet and supplied us with crucial components of the conference packets and prizes for the extra-curricular activities. The Arlington Office for Economic Development Team has been a genuine blessing in multiple aspects of the conference logistics and overall support. The world-renown “Synetic” Theater and “Capitol Steps” Satire Show have treated us with performances of the highest artistic quality.

Our heartfelt thanks go also to the Colleagues at the University of the District of Columbia, the incredible Team of the beautiful Skydome Restaurant, the hospitable and highly professional Team of the “Zohory Bus Tours, Inc.,” and many other wonderful folks.

Well, for now, goodbye, DC-2012, and hello, California-2013!

Vlad Alalykin-Izvekov
Chair, ISCSC Futures and Conferences Committee
Co-Chair of the 2012 Conference
The 42nd ISCSC International Conference, DeVry University
Washington, D.C. Cristal City, Arlington Campus, USA – June 6-9, 2012
The Chinese Communist Party saw that the Soviet Union was very economically inflexible at the citizen level. This led to its collapse in 1991. On the other hand, post-Soviet Russia lost its grip on the economy and is in permanent turmoil. The lesson learned led China to two main rules: allowing economic freedom at the bottom of society and simultaneously keeping strong control at the top of the state by the authoritarian government. Perhaps this political system may be called modified communism or socialism. Needless to say, this is the future system of governing, in which the world will distribute limited strategic resources by coupons (rationing). Then a strong government at the top will be required to supervise a life with limited resources. Perhaps it may even return to the level of Russian life under Leninism-Stalinism (1917-56). It will be a corrupted and ineffective system, of course, but people will be happy just to have something to eat and to keep them warm. Due to this system, China, which used to have a less comfortable civilization than the West, will be better off than the West during the time of the Death Triangle of Civilization’s threats (Population, Ecological, and Resources Bombs connected). Very probably this Chinese model will be adopted by the West for these critical times of the Triangle.

Chinese intellectual (dissident), Nobel Prize winner Liu Xiabo wrote that “I now realize that Western civilization, while can be useful in reforming China in its present stage, cannot save humanity in an overall sense. I must 1). Use Western civilization as a tool to critique China. 2). Use my own creativity to critique the West.” The New York Review of Books, February 9, 2012, p. 53.

Joe Drew, the 2012 Conference Co-Chair
THEME 1: Brave New World: The Paradigm for the Rest of the 21st Century

It is clear that we are on the cusp of enormous changes in technology, communications, work, religion, the nation state, and demographics. What effect will these changes have on human life and how can human ingenuity meet these challenges? This important topic will provide opportunities for our best thinkers to present papers addressing changes to human institutions.

Demographics. Part of the world suffers from a population glut (Yemen, Sub-Saharan Africa) while we see an unexpected population crash in Europe, Japan, the developed sectors of China and India, and the Muslim world. What problems do these drastic changes present, and what solutions may be considered? What are the consequences of rural flight to cities of enormous and impossible size in the lesser-developed world? What effect will population fluctuations have on Ecology and Natural Resources?

Work and Home. The developed world has already eliminated the need for the majority of people to farm. Now the need for factory labor has been replaced by robotics. How might societies deal with the new work paradigms? And how will the world adjust to a human life span that has doubled in the past century and may double again in the 21st century? Even information and clerical workers are being replaced by ever more sophisticated computers and even universities are going on line, eliminating traditional teaching positions.

The Nation State. Despite the late 20th century enthusiasm for a global society and the end of the nation state, the 21st century is seeing the return of loyalty to the four-century-old nation state. Can we have the benefits of the nation state without having warfare? Or can transnational movements such as global Islam do better than did the Marxist attempts at the same thing?

Impact of Technology on Civilizations. How will space travel affect traditional religion? What is new in manufacturing? How will the new brain sciences affect health, crime and punishment, genetics and religion? How will medical science change life spans and human misery? What will be the economic and ecological effects of the energy revolution?

THEME 2: Strangers in a Strange World: Diasporas and Their Consequences.

Human beings are a mobile and now global species. More people have moved from their homes in the 20th century than ever before. What happens to these migrants in their new homes? Consider the Chinese in southeast Asia and the Pacific Islands vs. the US; Indians in Fiji and South Africa vs. the west; Jews in Christendom, Islam, and the New World; Africans in the New World, US and Brazil; Muslims in Thailand, India, Africa, Europe, and the New World; and China and Russia in Siberia.

ADDITIONAL TOPICS:
The existing topic lists are not exhaustive. We will consider papers on other topics related to discussions of civilizational theorists, issues such as the rise and decline of civilizations, confrontations with modernity, and other issues relevant to “civilization.”

INSTRUCTIONS FOR CONFERENCE REGISTRATION AND SUBMISSION OF PAPERS:
Please send 500 word abstracts as an MSWORD attachment with your name and e-mail address on the attachment by April 30 to: Dr. Laina Farhat-Holzman, Lfarhat102@aol.com. A cash award will be given for the best paper submitted by a graduate student. Those graduate students wishing to be considered for the cash award should submit full papers by April 1, 2013.

Research papers, position papers, research in progress, round-table proposals, and book review presentations are welcomed. Papers and abstracts will be published in the Proceedings of the Society, and selected papers in the peer-reviewed journal Comparative Civilizations Reviews.

Consult ISCSC website at www.wmich.edu/iscsc for conference and registration information.

We hope to see you all there.
LODGING ACCOMMODATIONS AND MEALS

Asilomar is an oceanfront retreat with pine forests and white-sand beaches. The conference grounds were designed by acclaimed architect Julia Morgan. Amenities include a heated pool, wireless internet, park store, dining room and coffee shop. There are nearby attractions off-grounds, including the Monterey Bay Aquarium, Old Fisherman’s Wharf, Historic Cannery Row, Carmel by the Sea, Historic Monterey, the Steinbeck Center, Big Sur coastline, weekly farmers markets, art galleries and Point Lobos State Reserve.

Lodging and meals are on-site. Attendees are to make their own lodging arrangements before the deadline of May 12, 2013 by using the Asilomar Housing Reservation Form which is found on the ISCSC website under “Housing Information”. Lodging cost includes all meals (excluding group banquet), occupancy tax AND sales tax. Rates are: $225 Single or $147 Double. It is important to use the Housing/Lodging form for your reservation. It is part of our conference package and ensures the agreed upon rates.

AIRPORT AND TRANSPORTATION OPTIONS:

The Airport & Transportation link on the Asilomar website will help you decide the best airport(s) for your travel plans. Asilomar Conference Grounds are easily reached from area highways as well as numerous airports. The Monterey Peninsula Airport (MRY) is just 8 miles from Asilomar. Mineta San Jose International Airport (SJC) is 80 miles to the North and San Francisco International Airport (SFO) is 110 miles to the North. Both San Jose and San Francisco airports are served by Monterey Airbus, an airport shuttle service that can bring you directly to Asilomar Conference Grounds. Taxis as well as municipal bus service are available from the Monterey Peninsula Airport.

CONFERENCE REGISTRATION

Conference Registration is separate from the Lodging Accommodation and Meal package. Fees for this are outlined below and paid directly to the ISCSC. Registration forms are on the ISCSC website.

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MONTEREY AIRBUS

Monterey Airbus service can be arranged ahead of time by calling 831-373-7777 or through their user-friendly website: https://montereyairbus.hudsonltd.net/res?
USERIDENTRY=ACG1&LOGON=GO
Attendees are encouraged to visit the Asilomar Conference Grounds website http://www.visitasilomar.com/ for additional trip planning references, local sites of interest, and detailed information about the lodging and meal facilities. If you have any questions, please contact Lynn Rhodes, Conference Co-Chair at 831-600-5209 or lynnrhodes2@hotmail.com.
The ISCSC Newsletter

Conference in 2014 in West Long Branch (NJ)

The 2014 ISCSC conference will be held in June 2014 at Monmouth University, in West Long Branch, NJ. Prof. Mariana Tepfenhart, an ISCSC member who teaches in the Monmouth History department, has graciously agreed to help organize this conference.

Monmouth has a beautiful campus near the Jersey Shore. The campus is about an hour south of NYC and very close to beaches, boardwalks, restaurants, shops and, of course the famous Atlantic City casinos. The salt-water taffy at the Jersey Shore is perhaps the best in the world! A special attraction of the campus is the estate of Woodrow Wilson (built in 1929 and designated a national landmark in 1985) and part of this magnificent mansion may be utilized for our conference. The school has hosted a number of international conferences in recent years and therefore has a good deal of conference planning infrastructure in place. There are many affordable hotels nearby and on-campus housing may also be available. An excursion (perhaps to Atlantic City) will also be planned. We definitely think this will be a fun and exciting conference location.

The theme of the 2014 conference: "Can Collective Wisdom Save the Planet?"

Some questions we will consider:

- What exactly is wisdom? Different definitions of wisdom. How can it be promoted on a global level to deal with a number of serious crises now facing the human race? What, if anything, can be done to solve these problems collectively?

- Is mankind naturally prone to conflict or cooperation? Eros vs Thanatos? Hobbes, Locke, Freud, Lorenz, Hume, etc. Different theories of human nature and the relevance of this question to civilizational futures.

- Shifting from individualism (nationalism, "us vs them" religious frameworks, etc) to universalism. Is it possible/desirable? Optimism and pessimism. Realism and Idealism.

- The United Nations and the move to international responses to regional problems. Is it working? Why or why not?

- Possible solutions to overpopulation and the related depletion of resources. Was Malthus right after all?

- Possible solutions to over industrialization and environmental degradation? Sustainable development: what is it?

- Inequalities, economic and otherwise. Possible solutions. Why do a few have so much while so many have so little? Do rich nations have any responsibilities to the poor ones? Why or why not?

- Why are western economies also floundering today? Does mate-

Utopias and dystopias.

Are some civilizations (like some individual people) seemingly more enlightened than others? Why or why not? Moral relativism and civilizational studies.

Ethics and economics in the developing world.

Globalization: myth or reality?

Modernity: blessing or curse? Different responses to modernity.

And of course, papers concerning all questions relevant to civilizational studies are welcome!

Monmouth University is a private university located in West Long Branch, New Jersey, United States. Founded in 1933 as Monmouth Junior College, it became Monmouth College in 1956, and later Monmouth University in 1995 after receiving its charter.

The centerpiece of the Monmouth University campus is Wilson Hall. Originally, it was the site of the Shadow Lawn mansion, constructed in 1903 and housed 52 rooms. United States President Woodrow Wilson stayed in the mansion during his campaign in summer of 1916.

There are about 4,300 full-time and 444 part-time undergraduate and 1,750 graduate students, as well as 251 full-time faculty members. About 73% of faculty members hold Ph.D.s or other terminal degrees in their field of study.[1] The university's student-to-faculty ratio is about 15:1. Because of the university's relatively small student population, class sizes are capped between 20 and 35 and no classes are taught by teaching assistants, although more than 50% of classes are taught by adjuncts. 44% of students live on-campus. Most of Monmouth's student body is drawn from the northeastern United States, although students from 29 states and 28 foreign countries add to the school's diversity.
The 2012 annual conference in Washington DC was a huge success in the eyes of the treasurer. The team collaboration leading up to the conference was efficient and for such a large metropolitan area the conference planning team did a wonderful job of getting the most on a limited budget. For the second time (Kalamazoo Conference was first) since my tenure, a profit is showing from the annual conference. The proceedings costs are still pending, but I am optimistic that after all expenses and postal charges from the proceedings are in, ISCSC will show a profit from the 2012 annual conference.

The budget remains stable due to the loyal library and individual memberships that continue to pay dues year after year. I anticipate continual rising postal costs, especially to our international members, our profits from the annual CCR Journal distribution will decrease. Postal charges have increased every year for the last eight years, and the manpower it takes to individually create a Customs Declaration form for every international mailing is becoming much more labor intensive to mail internationally. Finding “grad assistants” to help with such tasks has become non-existent with budget cuts to many Universities.

At the present time ISCSC has 35% international members and a good number of members from across the USA that are current on their membership dues.

Currently ISCSC also has 54 subscriptions 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 Kedaibuku Universiti Malaya Berhad (Malaysia).

The main sources of the Society’s income continue to come from membership dues and conference surplus (if possible). Prof. Dr. Targowski fortunately has continued to gain Western Michigan University financial support year after year that has helped ISCSC maintain a stable balance and pay for treasurer and CCR distribution costs. Based on the actual performance of the Society to sustain the positive balance (in the case of lack of institutional support) we need more members and conferences must be profitable.

The Society thanks Michael Dudley (Canada) for his volunteer mastering of our web-oriented Civitas in the last 5 years.

Late John J. Reilly
Associate Editor of Comparative Study of Civilization Review


After graduating from St. Peter’s College and earning his law degree from Georgetown University, he embarked upon a career as a writer, editor and attorney. His keen intellect and wry sense of humor resulted in many publications and a world-wide network of correspondents.

His intellectual pre-occupations ranged from theology and in particular eschatology to politics, alternative history, and the philosophy of science and literature. He published following books:

The Perfection of the West
Apocalypse & Future
The Perennial Apocalypse
Spengler’s Future (a Basic computer program to predict the future of Western Civilization; the last Emperor of the West will die in his sleep in A.D. 2601 and no successor will be elected).
Amusing short fiction and alternate history:
President H. P. Lovecraft
Cthulhuism and the Cold War
The Irish Empire
C. S. Lewis: An Alternative Obituary
The Stopping Problem (Alan Turing and the end of the world)
If Jesus Had Never Been Born
The Hour of the Laity (lycanthropy in upstate New York)

John regularly appeared in First Things, Kirkus Review, and had been an editor at Culture Wars before he withdrew in protest to a drift toward anti-Semitism which he publically denounced. John also maintained a blog, The Long View, where John serenely surveyed the world and opined that, indeed, everything is going to be ok.

John’s intellectual interests also expressed themselves in various societies in which he was active including The International Society for the Comparative Study of Civilizations, the Center for Millennial Studies, the Simplified Spelling Society, and American Literacy Counsel. A man of breathtakingly ecumenical feeling, he was without compromise a true and devout Catholic. It must have been his faith and his character formed by it and by his loving family that made him without a doubt the most optimistic expert on apocalyptic movements and dystopias.

John explained himself thusly: After long thought, I realized that the most important thing in life is to be helpful. So, I have taken to explaining things, carefully and empathetically, and often at very great length ‘Spengler with a Smile’ is how I usually characterize the organizing principle.

The loss of John’s self-effacing cheerful genius has left the world a darker place and for those who were privileged to share his company, a son, brother, friend, and civilizationist whose absence will always be felt.
This last issue of the journal, Number 67, rolled off the presses in October. It was unusual in that it included — in a separate section — some of the speeches and lectures given at the annual meeting of the International Society for the Comparative Study of Civilizations, held in 2012 in Washington, D.C., and at DeVry University in nearby Arlington, Virginia. The theme of the 2012 annual meeting was “The Coming Clash of Civilizations: China Versus the West?” President Andrew Targowski wrote incisively about the contrast between what he called the “myths” and the “realities” of the civilizational clash between the West and China; Robert C. Thomas offered a Confucian case for economic freedom; and Chinese scholar Ruan Wei discussed two concepts of the term “civilization,” but other articles in the issue departed from the overall theme and ventured onto different topics. Thus, the journal opened with a discussion of Spengler’s philosophy in light of its implication that Europe had lost its way. We printed a fascinating contrast of the Muslim world with the rest of the world in terms of modernization as opposed to Westernization. In a similar vein, Toby Huff wrote about “What the West Doesn’t Owe Islam.” Ricardo Duchesne discussed the contributions of Hegel on our understanding of the Western Spirit and Hisanori Kato compared what he calls “Fundamental-Liberalism” in Islam and in Buddhism.

The issue also featured, of course, extensive book reviews by three leading American comparative civilizationists. All in all, a packed and thrilling edition, I thought.

Coming up will be the Spring issue, Number 68. The issue will also carry what I believe to be a theory-based path-breaking analysis of African civilizations following Arnold Toynbee’s methodology, including a study of Chinese misunderstanding of how Africa operates, by Prof. John Grayzel, a lawyer and anthropologist who has been a leading American official on dealing with development in Africa and Asia. There will also be a study by Italian scholar Barbara Omnis, based on close examination of the public statements by prominent Chinese leaders, on whether China has plans for world domination. Those who have attended definition of civilization debates at ISCSC meetings over the years will find especially illuminating a trenchant, mathematically-based argument that results in the formulation of a precise definition of the term “civilization,” a definition that, I propose, will enable empirically-based comparisons of different civilizations. It is penned by an Oxford and Harvard-trained physician in Australia, Abbey Perumpanani. There can be little doubt that this article will incite considerable discussion at the next ISCSC meeting, to be held in June in Asilomar Conference Grounds, Pacific Grove, California. And we will also publish in the spring issue a wonderful and significant study by long-time member, Northwestern University professor Dario Fernandez-Morera. It is called “Some Overlooked Realities of Jewish Life Under Islamic Rule in Medieval Spain” and the article goes a long way to disprove some contemporary misunderstandings about the treatment of Jewish people in what heretofore has been called a golden age — which it was not, in fact. Our Comparative Civilizations Review, in the judgment of many, is the leading journal in its field. Can there be a doubt about the relevance of this subject matter to our contemporary world? Now that the journal is also published online, at https://ois.lib.byu.edu/spc/index.php/CCR, it is my hope that the audience for these brilliant, if eclectic, articles will grow ever more widely.

Joseph Drew, Editor-in-Chief
THE DECLINE OF CIVILIZATIONS IN HISTORY

The study of civilizations is largely motivated by a single question—what drives and defines a culture or civilization? In an effort to locate a civilization—or, in the case of this chapter, three civilizations—historically, perhaps the best way is to call this drive and defining quality the cultural “sovereign”. Historically, in almost every case, this sovereign takes on a spiritual and religious form in the earliest and most vitalized period of any civilization’s lifespan. Conceptualizing civilizations in two phases, this chapter will seek to show that, as a rule, at some point this spiritual sovereign is usurped and replaced by a human and corrupted sovereign. This transition precipitates the decay of Civilization, first explored by Oswald Spengler, examined here with a focus on the point at which the original and eternal sovereign ceases to be the arbiter of moral and cultural questions, and the State takes over this sovereignty. To understand “sovereignty”, the chapter appeals to Schmitt; the sovereign is one who has the power “to decide the exception”. In this way, the ethos of a culture begins as something in which no exceptions can be made by a human being—the point at which the eternal is sovereign. As civilization declines, however, one witnesses human beings making exceptions, as morality ceases to be binding, social propriety becomes a luxury rather than a necessity, and religion becomes a fixture rather than the core of society. This state of collapse is highlighted in three separate civilizations—the Civic (i.e. Graeco-Roman), the Pharaonic (i.e. Egyptian), and the Ecclesiastic (i.e. Western). The viability of any project aimed at “revival” or “regeneration” is also examined and, the author hopes, soundly denied.

CONCLUSION

This chapter has attempted, briefly, to walk through three spans of 1,500 years and summarize the organisms that occupied that time. It is not by any means a completed project, but it is, the author hopes, a completed proposal. If the goal of the historian is to teach the present some-thing about the past and, as a consequence, something about the future, the question remains, where does all of this leave the author and his readers? First and foremost, if there is any truth to the proposal at all, it is clear that the readers of this chapter are in the same position as many of their fellow men and women throughout history. Political order survives, to be sure, but it is without a doubt a false sense of calm—as Rome in the fourth century and Egypt in the tenth BC, Western Civilization has met its end with only passing notice. This does not seem a very hopeful message to gather, but, indeed, it is more hopeful than to declare that the West is “dying” or “declining”—indeed, it gives the readers a clean slate. Just as in the time of Valentinian and Theodosius, these are exciting and great

It is the distinct hope of the author, therefore, that he has left his readers with more questions than answers: who shall be, or is Ul-fila? Where is the next Benedict? Who plays the part of the Dorians, the Mycenaeans, the Germanics, the Christians? What two pre-histories will come together to form the next great historical organism? No historian can hope to know at this exact moment; being, however, in the post-historical (or pre-historical) period following the collapse of a Civilization, especially one so absolute and so far-reaching as the Ecclesiastic, puts the astute reader in the unique position to make predictions and become aware of trends that are repeating themselves now as they have dozens, possibly hundreds, of times in the history of human beings. If the history of civilizations briefly outlined here teaches anything, it certainly teaches that the birth of a new civilization is as inevitable as the death of the old, and the good fortune of coming from a civilization as absolute as the Ecclesiastic offers one the opportunity to perhaps detect, if not shape, the coming of that new civilization.

One of the greatest questions yet to be posed that surrounds the future of civilization itself and the viability of revival and resuscitation. It should be clear that these are both impossible. While it is too bold to proclaim who or what the next civilization shall be, it is at least certain that there will be no return of the West any more than there was a reborn Rome. The global nature of the West in its final phase seems only to emphasize that its death is inevitable and the Armageddon clash of the Western Gog against the Asiatic Magog is nowhere on the horizon. Indeed, the global influence of the West is the only evidence that Ecclesiastic Civilization was ever full of the vitality that defines its species’ youth. Some may speak of the lingering influence of the West—but the historian may retort that Civic Civilization still exerts some influence on its successor today—there are few, however, who would say that Graeco-Roman Civilization still exists. In surrendering, as others before it, to the reign of non-native, non-spiritual sovereigns and the self-loathing such a surrender brings, the West died, and it is today a Civilization of ruins, whose influence is and shall remain residual at best.

As said, it is too bold to make the claim that a proposal such as this or its author can dare to touch upon such predeterminations or such daring tasks as outlining the sovereign of a new civilization. That is not the task of the historian. Rather, by sketching out a rough image of civilization as an organism, the author has hoped to remind his audience of a truth expressed most poetically (if a little paro-chially) by Joseph de Maistre [1884]: “partout où vous verrez un autel, là se trouve la civilization”—“where one sees an altar, there is Civilization” [p. 81]. Find people who look skyward together rather than looking at one another individually, and there one will find a Civilization in its youth.

To summarize, introduction of spirituality to self-regulation enabled people to partially free their attention away from instinctual drives as the primary source of individual's motivation for any activity. The alternative regulatory principle is based on individuals' beliefs, values and judgment that needs to take into consideration objectively recognized opportunities and constraints, individual and collective capabilities along with consequences of one's behavior on personal relations and physical reality. There is a profound meaning in this understanding of ourselves as human beings.

Individuals' awareness of vulnerability and mortality, shared with the rest of humanity, should prompt everybody to approach social reality with love, compassion and kindness expressed, especially towards those who are disadvantaged or weak. This attitude could be further extended to all the living, sensing creatures, as postulated by the spiritual orientation embedded in Buddhist's beliefs. The limits on how much we are to extend ourselves to others are expressed in spiritual obligation to measure love for others proportionately to the love which we feel for ourselves, and in the recognition of our own personal boundaries and capabilities. These are great insights and expressions of wisdom, and it is not surprising that there have been continuous attempts to formalize and regulate enabled spirituality to maintain its inspira-

sonal dissatisfaction, a sense of unfulfilled life, and guilt feeling. This is the reason why it is so difficult for a normal human being to live with the knowledge of wrongdoing, even if committed under pressure or in a moment of weakness, without feeling guilty. Dostoyevsky (1917) presented this state of mind in "Crime and Punishment" where the poor student Raskolnikov, after killing a greedy pawnbroker for money, tried to find various justifications for his action, but finally admitted to his guilt and decided to bear punishment for his crime. In Raskolnikov's case the power of the self-punishing conscience was exemplified; in psychoanalytic theory (Freud, 1961) a punishing super-ego serves the purpose of taming instinctual drives, especially the sexual drive. Development of super-ego is explained as stemming from an imprint of the father figure on a child's mind, which prevents a male child from directing his libido at his mother. A sense of entitlement and desire for plundering must be abandoned, and redirected in accordance with the societal rules represented by the father figure. If this has been successfully achieved, it is expected to be generalized to other aspects of functioning, thus allowing for compliance with societal rules and moral expectations at large.

It is a central tenet of this chapter, that whereas spirituality is in a dialectic opposition to instinctual drives, nonetheless, in itself it represents, specific to humanity, a separate regulatory system that involves the whole personality and cannot be reduced to a concept of super-ego that is understood as an overseer and guardian of our instinctual life. Quite to the contrary, the very purpose of spirituality is to provide relative freedom from instinctual demands, and an opportunity for progress by focusing and expanding on certain values, beliefs and astute judgments.

This specific difference in understanding the role of spirituality (as contrasted to the role of the super-ego) is also reflected in a change of the therapeutic approach to dealing with self-punishing and guilt-producing internal dynamics which, according to psychoanalytic theory, result in neurosis. For this, the classic psychoanalytic answer would be in loosening the grip of the super-ego and removal of irrational guilt, enabling “normal” (more flexible) functioning. In contrast, recognition of spirituality as a regulatory system requires that the tension between instincts and spirituality be acknowledged as the necessary condition for personal growth and societal progress, and that the goal is their integration by referring to reason and wisdom.

THE ROLE OF RELIGION IN CIVILIZATIONAL DEVELOPMENT

In this chapter the question of what is the relationship between religion and civilization will be answered along with other associated questions. Two competing theories had been bandied about. The first one held by V. Gordon Childe states that it is civilization, which gave rise to religion. Through his most recent discovery of an ancient temple in Turkey, archeologist Klaus Schmidt theorizes the opposite view. However, both emphasize the importance of religion as a major defining force of civilization.

The history of the past 4,500 years reveals the influence of the great religions on their respective civilizations. The Indic religions of Hinduism, Buddhism, Jainism and Sikhism whose views range from polytheism to monism to atheism had created unique Eastern civilizations, different from the Western civilizations created by the monotheistic Abrahamic religions of Judaism, Christianity and Islam. A sample comparison of the Indic religions with the Abrahamic religions reveals the contrasting mind-sets that are fundamental to their theologies and belief systems. These mind-sets appear to be at the basis of conflict within the Abrahamic faiths and lack of conflict within the Indic faiths.

In the Indic religion of Hinduism, whose views range from a belief in many deities (polytheism), one deity (monotheism), an absolute principle (monism) or no deity (atheism) never used armies to clash with its parent religion of Hinduism or with each other. Instead, like a functional family, they got together to conduct public debates on issues pertaining to their unique faiths. They only fought intellectual battles through arguments and discussions that were well designed to convince the opponent. In contrast, Judaism as the source of the monotheistic religions shows major clashes between it and its offspring. Historically, Christianity has been at loggerheads with Judaism and Islam, whereas Islam in turn has been fighting endless battles against both Christianity and Judaism. These clashes are still continuing into the 20th and 21st centuries.

According to Radhakrishnan, Spiritual Humanism could become the bond between the Indic and Abrahamic religions. By bringing “together the Oriental Inwardness and Occidental Activism,” it could develop into the hallmark of the 21st century where religions should make a move from monotheism towards monism i.e. from a belief in only one god, only one book and only one way towards one spiritual principle with infinite attributes towards whose understanding all the existing religions and their books would contribute their insights.

The 21st century could learn from the Indic religions of Hinduism, Buddhism, Jainism and Sikhism how to subdue the ego in order to tame it. Its motto might then become: “I am because of you.” I and you together make up our society; our societies make up humanity; and humanity along with all other creatures make up the cells of this earth. The earth together with other planets make up the cells on the body of the solar system and our solar system in companionship with other solar systems make up the cells on the body of our galaxy whereas our galaxy in camaraderie with all other galaxies constitute the cells on the body of our entire universe. This reflective exercise might show the 21st century the way towards becoming more assimilative, inclusive, dialogical, tolerant and appreciative of many paths leading to the truth. By realizing this organic wholeness of the universe might offer this laudable opportunity towards a comprehensive vision of reality.

We need this kind of genuine globalization that would not be colonization and would become the real seal of the 21st century. It would aim at creating a one-world order where all races, all religions and all cultures would become part of the 21st Century Human Civilization. By living together in peace and harmony, all human beings will come to recognize that the ideal place desired by the diverse religions/civilizations, which had been called variously as Heaven, Kingdom of God, Fardosh, Bahisht or Swarg is our beautiful earth, our jewel, our home, our real Paradise!

The ISCSC

Members’ Ideas from Pennsylvania

POTENTIAL OF CHRISTIANITY FOR THE CIVILIZATION REVIVAL IN THE IIIRD MILLENNIUM

Anthony M. Stevens-Arroyo
Professor Emeritus, Brooklyn College, CUNY
stevensa@ptd.net

The division of Christianity into two: Orthodox Christian and Western Civilizations by Arnold Toynbee should be understood to describe not a difference of creetal belief but different spiritualities. Christian spiritualities are the animating forces for the material disposition of religious resources and the motivation that patterns individual behavior. The past offers many examples of how spirituality provides discipline to believers to overcome conflictive social pressures and follow doctrinal obligations. The monastic orders recast the evangelical counsel to holding material goods in common during the Middle Ages and groups like the Franciscans, Jesuits, Methodists, Quakers, etc. have performed similar functions. Despite the erosion of institutional resources since the Enlightenment and contemporary secularism, Christianity has produced various new spiritualities. For the III Millennium, it appears the two major characteristics of Christian spirituality include the discipline to “let go” that rejects the dystopia of contemporary society; and the embrace an earth spirituality that extends respect for life to the environment and an equitable distribution of material resources.

SPIRITUALITIES FOR THE III MILLENNIUM

Globalization in economics, culture, entertainment, and communications is the undeniable future for the world’s civilizations. The issue is: “Who will control globalization?” One rival for control of globalization is corporatism. Like so many “-isms,” corporatism is a bad word which has as many definitions as it has critics. It is easily equated with the profit motive of laissez-faire Capitalism that reduces all human beings and social interactions to commodities that can be bought and sold. But Communism had its version of corporatism that interpreted human differences and personal preferences to violations of good order. The thread that illuminates the central core of all corporatism is its depersonalization of the human being to serve ideological or commercial interests. It is ironic that the internet, created with the personal computer, was a technology devised by corporatism to maximize profits by linking the world’s markets into a single intercommunicative network. Yet it is the same global use of this technology through specialized websites, the social media such as Facebook and the video telephone that provides the tools to people opposed to the noxious effects of globalization. In its place is put a more localized control over resources and social processes. Moreover, just as corporatism uses this communications technology to supply its markets and depersonalize profit motives, the globalization opposition uses the same tools to create a nemesis network that opposes the depersonalization (see Castells, 1998). Thus, the effort to sell powdered baby-formula in remote parts of the world as a commercialized substitute for breast-feeding is helped by the internet, but also is opposed by international blogs that reveal the abuses that take place with such a substitution. This process can be seen in a host of issues: opposing genetic mutation in food by substituting organically-grown produce: banning hormone injection in livestock by preferring naturally grown beef, pork and chicken; preferring synthetic fabrics in clothing. The list goes on in such issues and includes highly politicized matters such as access to clean water and pure air in spite of profit-driven forms of pollution and the use of renewable sources of energy rather than dependence on coal and petroleum. Religious spirituality enters into these struggles because it has generally been a vehicle to provide individuals with the discipline to resist the seduction of more accommodating solutions to social living that nonetheless produce social inequalities. For example, avoiding chemically induced food ingredients and consuming only organic produce is generally more costly. Spirituality’s function is to support this set of “harder choices” by faith, religious conviction and religious belonging.

There is evidence of this type of “return to simple living” that has characterized both Catholic and Protestant forms of Christianity. The Franciscans, the Shakers, the Society of Friends and the Catholic Worker Movement are such examples. Along with the tendencies listed above is the way that these previous traditions can be “modernized” to cope with new circumstances but retain the claim on the past. One can also see versions of a “left-leaning” anti-consumerism, anti-corporatism in this spirituality as well as politically conservative versions. Thus, as likely as some faith-based groups are to campaign for abstention from artificially generated vegetables and meat while adopting use of medical marijuana as a pro-life spirituality, one can find austere groups also invoking a pro-life spirituality to oppose abortion, artificial methods of contraception and research with stem-cells.

Chapter in a book on SPIRITUALITY AND SUSTAINABLE CIVILIZATION IN THE 21ST CENTURY,

Edited by Andrew Targowski and Marek Celinski (2013).
RELIGION FOR A SUSTAINABLE CIVILIZATION

This chapter looks at a paradox of large religions in the modern world, some driving us toward endless war even though all the founding prophets spoke about peace, and cited Golden Rules of very similar meaning. It identifies “authoritarian law and militant religion” as interacting evils wrapped in soft words of scriptural origin. It applauds the emergence of “sustainable stewardship” as a counterpoint to more primitive “multiply and dominate” theologies. It shows how “people of faith” and “people of reason” coexist in many churches, but differs in how they evaluate the world. The author discusses why we need a civilizational religion that could manage the planet and the people on it more humanely, instead of subjugating and exploiting them for anyone’s short term benefit. And he ends with a concrete list of characteristics that global religion should have.

TURKEY AND IRAN AS CURRENT EXAMPLES

Two Islamic countries illustrate well the cross currents of old religions struggling with the challenges of modernity. They are Turkey and Iran, and like every other subject considered here, there is only space for the highlights.

When Mustafa Kemal took over the reins of Turkish power in 1922 after defeat of the Ottoman Empire in World War I, he recognized that this 98% Islamic nation could not compete with Europe and America without a radical reorganization to bring it into the modern world. Very few leaders have accomplished such radical change without destroying their countries.

First, he declared that Turkey would henceforth be a secular state, anathema to Islamic fundamentalists who believe that the church should be the state and that governments should be subservient to Islamic clerics and Sharia law. That law imposes punishments derived from 7th century Arab culture that many find draconian, like stoning adulterers to death (if they are female, males get much more lenient treatment) or cutting off the hands of thieves.

Then he empowered the Army to guard this secular state, which was accomplished at great pain to many other constituencies. As part of this package he also transformed the Turkish language (adopting the western European alphabet instead of cursive Arabic calligraphy), liberated women from bondage to men (another vestige of Arab culture not actually commanded by the Holy Qur'an) required training and certification of imams and other religious teachers in schools funded and controlled by the secular state, and other drastic transformations.

Despite vast problems that remain, Turkey today is the only Islamic country with a real chance to join the European Union, and is far more modernized than most Islamic countries which cannot even form a modern bank (because interest is forbidden by Sharia law).

Iran was propelled into forced modernization when British oil companies objected to nationalization of Iranian oil. With operational help from the young American CIA, they deposed democratically elected Prime Minister Mohammed Mosaddeq in 1953 in Operation Ajax. The PM was replaced by an ancestral heir to power named Mohammad Reza Pahlavi who became a dictatorial monarch called the Shah. Iran modernized quickly after that, but at great price.

Ruthless repression of dissent was organized by the Shah’s secret police, created by the CIA and called SAVAK. Depletion of the only Iranian resource (oil) able to generate large amounts of foreign cash accelerated, some invested in development while most of the money went overseas or into the Shah’s accounts. This eventually resulted in a chaotic people’s revolution in 1979, organized by some of the most radical clerics who had relocated to Paris and London. When they returned to power, they established a new dictatorial rule by the most Islamic of Islamic scholars.

Turkey, Iran and Israel are therefore crucibles today where we shall learn whether secular states and the people who create them can control the religious extremists who threaten to destroy today’s civilization if they cannot rule it all. A modern, civilizational religion could help.

CONCLUSION

Religion for a sustainable civilization able to meet the challenges of the Third Millennium after the birth of Jesus of Nazareth should express the following qualities.

- It should be more spiritual than hierarchically organized, and more ecumenical than exclusive.
- It should express the Golden Rules and therefore it must reject war as a legitimate instrument of statecraft except in unambiguous cases of literal self-defense.
- It should vigorously promote environmental and economic sustainability on earth, because it is aware of the crisis in the living system here and now, and because
- It should recognize Stewardship of the living system as a primary spiritual responsibility of human beings.
- It should preserve and cherish the ancient virtues like charity in particular, and the duties to help, heal and educate those less fortunate or enlightened.
- And it must defeat the false religions of fascists and militant extremist terrorists who use “religion” as a cover for their quests for absolute power, without destroying innocents in the area or the ecumenical spirit of the Creator who loves us all.

Islam is the second-largest religion in the world and is a global force in economic, social and political change. This paper takes a look at the present state of the Islamic religion and the nations which it populates. Demographic trends are analyzed, including the steeply rising number of technically-literate young people and the ever-increasing empowerment of women in a region where many outsiders think women are oppressed chattel. The paper also studies the economics of the Islamic world, how Islamic beliefs have influenced economic growth in the past and what Muslims are doing now to reconcile the differences between their beliefs and the necessary tools for economic growth. Lastly, the paper examines the social and political changes that have been rocking the Muslim world, and the potential of a revival for the religion, and even the possibility of it soon becoming the largest religion in the world.

CONCLUSION

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

The purpose of this chapter is to get a better understanding of Hinduism and its relevance in today’s world. Hinduism is a collection of religious traditions and practices that originated in the Indian sub-continent. It is the oldest religion in the world and is followed by more than one billion people. The purpose of this paper is to get a better understanding of Hinduism, its relevance in today’s world, and how it impacts business ethics. The paper first examines how Hinduism is different from Christianity and Islam. It then traces the origin of Hinduism, its philosophy, and its code of conduct. This is followed by a discussion on specific topic like the role of yoga in Hinduism, the Hindu caste system, and the Ayurvedic form of medicine. The stand of Hinduism on issues like the environment and business ethics is discussed. Finally, the paper examines the changes taking place in Hinduism and its role in the new millennium.

HINDUISM IN THE NEW MILLENNIUM

In the last few decades, many Hindus from India have immigrated to various parts of the world in search of better opportunities. The first major migration took place in the late nineteenth century when indentured Indian workers were sent to the Caribbean countries, Fiji and East Africa by their British colonial masters after the abolition of slavery. Most of the migration to Western countries and the Middle East took place after World War 2. This has helped raise awareness of Hindu philosophy in all corners of the world. Hindu community is now the richest and the most educated community in developed countries like the United States. Hindu temples and Indian grocery stores have spread rapidly in Western countries. Many Westerners follow Hindu practices such as Yoga and meditation.

In recent years, Hindu gurus (spiritual leaders) such as Maharishi Mahesh Yogi, Swami Satchidananda, Swami Muktananda, and Swami Prabhupada introduced Hinduism to many Westerners. Ayurvedic medicine and herbal medicines are now widely accepted by many Westerners as a part of alternative therapy. Many Westerners have also become vegetarian to avoid eating another living being, and also have a positive impact on the environment. In addition, there has been a steady increase in the number of Westerners believing in reincarnation.

CONCLUSION

Hinduism is a collection of religious traditions and practices that originated in the Indian sub-continent. It is the oldest religion in the world and is followed by more than one billion people. It is not rigid or dogmatic. It is flexible to incorporate changes without compromising its core values. It is caste based religion but lacks a central authority. While it suffers from various stereotypes and misconceptions, certain aspects of Hinduism like yoga and Ayurvedic medicine has been widely embraced in the West without understanding its true significance. Immigrants have enabled Hinduism and its core values to spread throughout the world. existence. Hinduism has gone through a lot of reform over two decades and has survived and adapted to both internal and external challenges to its existence.

CURRENT SOCIAL AND POLITICAL ROLE OF RELIGIONS: 
THE PARTICULAR CASE OF JUDAISM AND OF CANDOMBLE IN 
BRAZIL

This chapter examines the role of organized religions in modern societal and political life, and deals, particularly, with Judaism and with Candomblé. Judaism was introduced in Brasil, since the beginning of the country’s colonization, by Jews and new Christians. Candomblé, was introduced by Africans brought to Brazil by slave traders. The origins, the fundamentals and the evolution over the years of both religions are presented, as well, their influence in Brazil’s formation. In its new development, Candomblé presents signals of an increasing influence in Brazilian culture and in politics. Additionally, globalization creates better conditions for the international institutional encounters of the Brazilian African religions with the current African religions in African countries, and with those of African origin, in Cuba, USA and elsewhere.

CANDOMBLÉ

Candomblé is a religion developed in Brazil and based on faiths brought from Africa during the slave trade. Actually, Candomblé is one of the forms of the adjustment of past African religions in the Americas. In Cuba, they developed the cult of Voodoo.

It is common to see scholars defining African religions as local, either by considering them as magical beliefs or practices, or by considering geographical differences in their consistencies. It is true that these religions do not have written narratives, they have survived on the base of oral transmissions. Another reason is that they do not have pre-scripted commands about human behavior, as in the case of the Ten Commandments of Sinai. However, recently a large literature is being developed inclusively by people who are practitioners of this faith (Velho). When some consider the African religions as geographically local, or mere magical beliefs, one can see it as a result of ignorance and prejudice against a non-hegemonic sector.

When the Europeans started taking slaves to America, the black African societies, other than the ones taken by Islam, were organized in local kingdoms, as the Marxian called Asiatic mode of production. They followed a common religion, but with differentiations between geographical localities. It is common to see scholars defining African religions as geographically local, or mere magical beliefs, or by considering geographical differences in their consistencies. It is true that these religions do not have written narratives, they have survived on the base of oral transmissions. Another reason is that they do not have pre-scripted commands about human behavior, as in the case of the Ten Commandments of Sinai. However, recently a large literature is being developed inclusively by people who are practitioners of this faith (Velho). When some consider the African religions as geographically local, or mere magical beliefs, one can see it as a result of ignorance and prejudice against a non-hegemonic sector.

The oral tradition of the African religion suggests about past relations with ancient Egypt, Jewry, and other cultures. There are even stories among some Yoruban tribes that tell about descending from past Jewish tribes. Recently, the London BBC reported on DNA evidence supporting the founding Jewish roots of the Zimbabwe Lemba tribe.

Recent decades show Candomblé spreading in Brazil, winning followers in the middle and even upper classes. The reasons are the same used to explain the general current returns to religion, the search for ‘pure’ old values. In this instance, ‘pure’ means that these values were not contaminated by involvement with current economic or political interests.

In its new development, Candomblé presents signals of an increasing influence in Brazilian culture and in politics. Additionally, globalization creates better conditions for the international institutional encounters of the Brazilian African religions with the current African religions in African countries, and with those of African origin, in Cuba, USA and elsewhere.

Nowadays the role that religions of African origin can play for the future is the same as that of other religions. They can be shields against forces of domination of men by other men. They can be places to develop social identities outside from the currently imposed public institutions, as if they were never also authoritarian imposed institutions.

In order to generate more light than heat in any discussion of religion, a critical distinction between religion and theology needs to be made. The Latin root of ‘religion’ is ligare which means ‘to tie’ or ‘bind’ and re which means ‘back’. Thus religare means in some sense to ‘tie back’, ‘to restrain’, ‘to support,’ or ‘to commit’. Examples of this meaning are found in terms like ligament, ligature (something that binds or connects). I would suggest that just as ligament refers to physical and structural aspects of human beings in general, there are corresponding mental and emotional structural aspects that apply to human beings, e.g., interpreting, affirming, denying, believing, doubting reasoning, wondering, asking, answering, etc.. Humans rely upon their physical ligaments to move, upon their mental structural processes to think, and upon their innate emotional processes, feelings, attitudes, desires, likes and dislikes, etc. to relate to one another as social beings. Religion I would equate with the relating processes of living, moving, thinking, feeling human being. For example, hopefully, we religiously stop at stop signs, love and feed our families, respect and empathize with one another, and tend to dichotomize our values and political choices, etc.

THE THEOLOGY-ORIENTED MINDSET

Unfortunately, in the minds of theologians, it is ‘theology’ that is often intended when they think of ‘religion’. The or theo means ‘god or gods’ and logy as in ‘biology, geology, psychology’ means theories of, study of the laws/logic of ‘bio, geo, psyche’, etc. These ‘ogies’ are the the study of’ they are not whatever it is that is being studied. Biology is not ‘living’ though we may consider it the study of process we call ‘life’. So it is with theology which is not ‘god or gods’, though we may consider it the study of what we call the ‘supernatural or gods. However, if one equates religion with theology, one may think and especially then religiously practice violent, racist, dogmatic brands of theology, particularly against those who would suggest one’s religiously practiced brand of violent theology is not ‘religion’. Xenopha

RELIGION VERSUS THEOLOGY: ITS IMPACT ON CIVILIZATIONS

- mate open-ended challenge to universal certainties. The scientists’ attention is focused increasingly upon the nature of human awareness as it relates to ‘actual experience’ and all of the puzzles and problems involved in inter-relating actual experiences. This is a relating which is achieved in the human intellect and as a result a relativistic world view emerges in the 19th and 20th Centuries. Physicist John Wheeler described the role of the scientific observer within this view as both ‘spectator’ and ‘participant’. “…in the quantum principle we’re instructed that the actual act of making an observation changes what it is that one looks at. To me, this is a perfectly marvelous feature of nature… So the old word observer simple has to be crossed off the books, and we must put in the new word participant. In this way we’ve come to realize that the universe is a participatory universe" (Buckley 1979).

It is amazing how close in understanding, and that across six centuries, modern physics and biology are to the Neo-Confucian Philosopher, Wang Yang-ming’s continuum view of ‘innate knowledge’: “The innate knowledge of man is the same as that of plants and trees, tiles and stones... Heaven, Earth, the myriad things, and man form one body. The point at which this unity is manifested in its most refined and excellent form is the clear intelligence of the human mind” (Chan 1963). The French mathematician and physicist, Henri Poincare maintained that the very process of generalizing implies a belief in the unity of the world: “if the different parts of the universe were not like the members of one body, they would not act on one another...know nothing of one another, and we...would know only one of these parts. We do not ask if nature is one, but how it is one” (Poincare 1946).

The position on mind and nature of Amit Goswami, professor of physics at the Institute of Theoretical Sciences at the University of Oregon, would also seem consistent with that of Wang Yang-ming. Prof. Goswami suggests that the heliocentric universe is again becoming geo- or human centered in that it is “…formless potential... and becomes manifest only when observed by conscious beings...Of course, we are not the geographical center, but that is not the issue...We are the center of the universe because we are its meaning” (Goswami 1993).

Finally, as Michael Faraday (1791-1867) wrote of his own experience: “In our conceptions and reasoning regarding the forces of nature, we perceptually make use of symbols which, when they possess a high representative value, we dignify with the name of theories...Such conceptions have their advantages and disadvantages; they afford peaceful lodging to the intellect for a time, but they also circumscribe it, and by and by, when the mind has grown too large for its lodging, it often finds difficulty in breaking down the walls of what has become a prison instead of its home” (Blin-Stoyle 1960).
3. Globalization’s business “religion” that emphasizes a continuing pursuit of free trade and futuristic technology (Grey 2007), in order to make the rich even richer, can only push Western Civilization into severe decline that provokes social unrest at dangerous levels. This is when the Great Recession 2008-12 will lead to an even greater depression followed by a necessarily conservative populist reaction, in the desperate effort to sustain law & order (Targowski 1982).

4. As Toynbee argues, civilizations have arisen when “creative minorities” devised solutions to the great crisis of the age. On the other hand, they have perished when they failed to resolve that crisis – just as happened to the Roman Empire. According to Patrick Buchanan, “We are entered upon the final act of our civilization” (2006:60). Obviously, the last scene will be the destruction of our nation, but what is the next to last scene? Paradoxically, this is now under way through the unimpeded invasion of the non-western world by major corporations assisted by Wall Street banks.

5. A better and more effective mixed economy is needed along lines already pursued in Western Europe. Neither socialism alone nor free enterprise alone is sufficient. Social services and entrepreneurial capitalism should coexist, and with sufficient regulations to curtail potential excesses by both.

6. Ecoism as the development of alternative energy sources should be pursued as a sustainable “deep” economy (environmentally and socially accountable) to replace turbo-capitalism.

In a broad sense, business as “religion” in its present formulation should be either revised or eliminated from the minds of national and local politicians, businessmen, intellectuals, and business faculty. Whatever the benefits of our nation’s major corporations, their impact become toxic, their only defense is a “religion” that doesn’t quite work except for themselves — and ultimately not even for themselves.

This chapter presents a brief examination of Arnold Joseph Toynbee and his perception of declining Western values and the processes thereof. Toynbee’s life is briefly discussed. The reader is then introduced to some of Toynbee’s ideas on civilizations and the state of the Western Civilization in particular, including Toynbee’s very well-developed concepts regarding the breakdown and disintegration of civilizations. Toynbee’s later move toward contemplation of a world-wide Westernized civilization is discussed. It is simply too early to tell whether Toynbee’s ideas on religion will pan out. The idea of syncretistic world spirituality does not seem to have any support aside from Western intellectuals. The reality continues to be that of religious or religion-inspired conflict, best exemplified by the 9/11 attacks and the Arab-Israeli conflict. In that vein, Samuel Huntington has challenged Toynbee’s “Westernizing world” with his concept of the clash of civilizations, in which the still extant non-Western civilizations are modernizing but not Westernizing, and re-asserting themselves against the West.

CONCLUSION

It is simply too early to tell whether Toynbee’s ideas on religion will pan out. The idea of a syncretistic world spirituality does not seem to have any support aside from Western intellectuals. The reality continues to be that of religious or religion-inspired conflict, best exemplified by the 9/11 attacks and the Arab-Israeli conflict. In that vein, Samuel Huntington has challenged Toynbee’s “Westernizing world” with his concept of the clash of civilizations, in which the still extant non-Western civilizations are modernizing but not Westernizing, and re-asserting themselves against the West.

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

Toynbee was truly an optimist, and stubbornly so, in at least one sense. He adamantly stated that he was not a prophet, that no one can foretell the future, and, contra Spengler, that there is no guarantee that the West or any living civilization would come to an end. According to Toynbee, however unlikely it might be, a civilization can regenerate itself through a successful response to the challenges facing it at any point. Only time will tell if the West will survive. However, one thing is certainly working in the West's favor: Thanks to Toynbee, the modern West has the capacity for self-awareness; we can reflect on our present predicament and contemplate our own survival. Whether the politicians and the general public choose to do so is another question.
This chapter examines the view that businesses have an ethical responsibility to promote sustainability, not just economic profit. It discusses the possibility of businesses being committed seriously to values that support sustainability for future generations, while at the same time carefully pursuing profitable ends. Some businesses merely give “lip service, or web service” in pledging their commitment to such values, but true commitment is not reflected in their daily practices. Finally, the paper addresses questions about the relationship between sustainability and spiritual and religious values. When sustainability is approached from a spiritual perspective, it can be embedded both within a personal or an organizational ethic. The earth and her resources can be seen as family members to be protected and sustained for posterity. Religions can give support to such spiritual views by explaining to members the importance of caring for and loving one another. Insofar as businesses operates with a mission that respects sustainable development should review its action plans often and carefully and implement them daily.

DEFINING SUSTAINABILITY

(United Nations World Commission on Environment and Development, 1987, p. 43). On a national level, the Environmental Protection Agency (EPA) bases its principle of sustainability as:

“Everything that we need for our survival and well-being depends, either directly or indirectly, on our natural environment. Sustainability creates and maintains the conditions under which humans and nature can exist in productive harmony, that permit fulfilling the social, economic and other requirements of present and future generations. Sustainability is important to making sure that we have and will continue to have, the water, materials, and resources to protect human health and our environment.” (United States Environmental Protection Agency)

CONCLUSION

This chapter has emphasized the importance of the business world, seriously embracing the idea of sustainable development. The EPA reminds us, “Everything that we need for our survival and well-being depends, either directly or indirectly, on our natural environment. Sustainability creates and maintains the conditions under which humans and nature can exist in productive harmony, that permit fulfilling the social, economic and other requirements of present and future generations” (United States Environmental Protection Agency).

Some businesses do embrace the serious challenge of sustaining the planet for future generations while still carefully developing business. Other businesses give “lip service, or web service” to commitment to sustainability, but true commitment is not reflected in their daily practices. When sustainability is approached from a spiritual perspective, it can be embedded both within a personal or an organizational ethic. The earth and her resources can be seen as family members to be protected and sustained for posterity. Religions can give support to such spiritual views by explaining to members the importance of caring for and loving one another. Insofar as businesses operates with a mission that respects sustainable development should review its action plans often and carefully and implement them daily.
A number of important questions one can asked and reply about the effect of automation on society in developed countries: Will automation raise standard of living? Perhaps moderate automation could. But today in developed economies we deal with the declining automation due to the trend of outsourcing manufacturing and service to less developed nations where labor cheaper than automation. As the result of it, the middle class is declining in these nations and its standard of living.

Does automation create unemployment? Yes, it creates unemployment in developed nations. But because automation's processes being outsourced can be instantly online controlled by the Internet from the developed countries.

Will more skill be demanded or less? In developing nations, the deindustrialization reduces complexity of economy which as service-oriented does not need high science and engineering-oriented skills. In developing nations automation-oriented priority is not the issue, since cheap labor competes with westernized automation.

Will workers get more satisfaction from their jobs? No. Since they move to service jobs which do not require intellectualization of their work.

In 1942 – Isaac Asimov wrote "Runaround," a story about humanoid robots which contained the "Three Laws of Robotics":

I. A robot may not injure a human, or, through inaction, allow a human being to come to harm.
II. A robot must obey the orders it by human beings except where such orders would conflict with the First Law.
III. A robot must protect its own existence as long as such protection does not conflict with the First or Second Law.

In 2009-Andrew Targowski (2009) defined Laws of Service:

I. Do not develop service systems without human presence.
II. Do not develop service systems which harm society.
III. Do not develop service systems which endanger human race.

Law I protects people against passivity. Law II protects society against structured unemployment. Law III protects the human race against the bifurcation into two kinds of species.

Targowski & Modrák (2011) offer the following Laws of Automation in Manufacturing:

I. Do not implement high automation technology before you are not sure that same goal can be achieved by another means.
II. Do not implement automation technology with aim to totally eliminate human presence in manufacturing process.
III. Do not develop automation which harms society or endanger human race.

It would be necessary to organize a forum for suggestions which could improving the laws and promote their applications. Thereafter it would be useful to open even wider forum for discussion, making preconditions and recommendations how future manufacturing systems should be developed and managed in a responsible manner for the good sake of Society.

Throughout the centuries and around the globe nearly all moral systems have included the virtue of altruism, the unselfish interest in the welfare of others. The opportunities and challenges created by globalization have given rise to the need for a spirituality that serves all of humanity, so by extension altruism includes what is best for the planet and the future as well. Altruistic attitudes and behaviour can and should be taught to both children and adults. Education for altruism often takes the form of the comparative examination of religions and cultures through stories and international case studies, through ecology and future consciousness, and by spiritual reflection and meditation. There is a current sense of urgency to practice altruism throughout the world because civilization is nearing the point where decisions need to be made that will have enormous consequences.

CONCLUSION

The pace and scale of change in the twenty-first century, and the pressure to take advantage of the benefits while minimizing the crises it has caused, makes predicting the future more complex and uncertain. The education of global citizens through universal values such as altruism, therefore, will certainly contribute to whatever scenario may unfold (Zinser, 2012). In this schema altruism includes positive regard and action not only for people but also for the planet and the future. Because meeting these challenges is no doubt a long-term process it puts teachers in a unique position to influence the next generation which will assume much of the responsibility.

There has been progress during the last few decades in the growing awareness of problems that affect all people, and prominent voices from many sectors calling for action, particularly in Europe and America. However, at the same time developing countries seem to be making the same social and environmental mistakes, only now the stakes are higher because the point-of-no-return may be just around the next corner.

Technology has narrowed the dimensions of time and distance between countries thereby dramatically increasing the interaction effects, intended or otherwise. As the world becomes more uncomfortably crowded a new etiquette seems to be necessary to sustain society, perhaps a collective belief system based on altruism—doing what’s best for the most. People can increase altruism through religious experiences and meditation, and through ecological literacy, global citizenship, future consciousness, and many others means.

How can people be convinced to sometimes sacrifice their own interests for the benefit of others? Is altruism a rational decision, or do people have an inherent sense of justice, or is it provoked by certain circumstances? Perhaps the mind can be trained like the Buddhists of a thousand years ago to disengage from habitual reactions and make conscientious choices; or perhaps today’s teenagers can be taught to appreciate the perspectives of others rather than acting from fundamentalist beliefs. In a political election, for example, with several candidates and many important issues, certain individuals and groups may vote for the candidate that is most likely to support their interests rather than voting for the candidate that is most likely to address the big issues that affect everyone such as energy and health. If people take the altruistic position that all of humanity has the same basic needs and desires then they may not feel that some should win and some should lose. Even though people have about 99.9 percent of the same genes they focus so much on the minor differences in size, shape, and color which appear only on the surface.

FROM RELIGION 1.0 TO SPIRITUALITY 2.0

The first condition of the design of the architecture of a Sustainable Civilization is civilians undertaking to introduce the second level of complementary religion, which can be called Spirituality 2.0. It does not replace any of the existing Religions 1.0, which would not only be a heresy, but an outrageous revolution, impossible to win, but also an unnecessary and harmful one. The point is not to fight religion but that it should grow at the global level rather than in some areas of the world. Spirituality 2.0 would teach complementary morality, founded upon the most essential values of the particular Religions 1.0. These were listed in Table 23.2.

<table>
<thead>
<tr>
<th>CYWILIZATION</th>
<th>VALUES OF RELIGION 1.0 AS CONTRIBUTION TO UNIVERSAL-COMPLEMENTARY SPIRITUALITY 2.0</th>
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<tbody>
<tr>
<td>AFRICAN</td>
<td>Spiritual contact with ancestors</td>
</tr>
<tr>
<td>BUDDHIST</td>
<td>Morality</td>
</tr>
<tr>
<td>CHINESE</td>
<td>Worship of elders and a sacred character of family</td>
</tr>
<tr>
<td>HINDU</td>
<td>Moderation</td>
</tr>
<tr>
<td>ISLAMIC</td>
<td>Crime and punishment</td>
</tr>
<tr>
<td>JAPANESE</td>
<td>Co-operation and worship of nature</td>
</tr>
<tr>
<td>EASTERN</td>
<td>Devotion and sacrifice</td>
</tr>
<tr>
<td>WESTERN</td>
<td>Free election, tolerance, technology</td>
</tr>
<tr>
<td>GLOBAL</td>
<td>Human and citizen’s rights, international law; free flow of ideas, people, goods and services</td>
</tr>
<tr>
<td>UNIVERSAL-COMPLEMENTARY</td>
<td>The above plus wisdom, integrity, conditional forgiveness, equal access and sustainable development</td>
</tr>
</tbody>
</table>

A semantic-logical aggregate of the above values constitutes the morality of the Spirituality 2.0, which will control the need to develop the Universal-Complementary Civilization (UCC), as common for the whole world. UCC is not a loose cluster of the remaining civilizations – it is simply the highest level of world civilizations, beneath which there are levels of the civilizations known to date. In this way, an American or Pole, or any other terrestrial will practice the moral values of at least 2 civilizations. One can imagine following the norms of three or more civilizations simultaneously. Shall we say a couple live in the Western Civilization and each of them come from a separate civilization? This civilizational mix forms a complicated “cloudy” model of civilization that might have to be observed so that tolerance to others might become a morality practiced locally and globally. How do we successfully phase in the morality of Spirituality 2.0? This may take several generations or more. It took Christianity 300 years until it was recognized.

This chapter is about the synthesis of the II Great Crisis of Civilization and evaluation whether religious and secular spirituality can save the civilization as we know it. A new model of spirituality for the IIIrd millennium is supported under the form of Spirituality 2.0. This model should allow for the development of Wise Civilization. A new model of the sustainability strategy is defined, too. Can the current generation implement a Wise Civilization? This is the question. This new Spirituality 2.0 positions itself inside and outside of religions; the latter means "spiritual but not religious" and believe in the existence of different "spiritual paths," emphasizing the importance of finding one's own individual path to spirituality. However, as an example of mutual tolerance of different believes, this new spirituality argues that in order to save our further existence and farther progress of humanity, both kinds of spirituality (1.0 and 2.0) should be applied in agreement. The main ideas of that agreement have been defined in this chapter.

The development of civilization so far has been controlled by organized religious spirituality, which is losing its power in the 21st century. The II Great Crisis of Civilization in the 21st century is triggered by the secular morality, which promotes mostly materialism and moral relativism, similarly to the cause of the I Great Crisis of Civilization (GCC) which began after the Fall of Rome in the 5th century and lasted almost 1000 years till the Italian Renaissance.

Lessening of inter-civilizational conflicts (as illustrated by the present war on terror) is only possible when religions come to a consensus, which is not very likely at present.

In order to get out of the II GCC a new spirituality is necessary that can propose a universal Spirituality 2.0 – a complementary set of values adopted from contemporary civilizations.

This new Spirituality 2.0 positions itself inside and outside of religions; the latter means "spiritual but not religious" and believes in the existence of different "spiritual paths," emphasizing the importance of finding one's own individual path to spirituality. However, as an example of mutual tolerance of different believes, this new spirituality argues that to save our further existence and further progress of humanity, both kinds of spirituality (1.0 and 2.0) should be applied in agreement. The main ideas of that agreement have been defined in this chapter.

Today's objective of man should be a strategy of sustainable development, which can secure to as many people as possible a life quality which is consistent with our aspirations and an understanding of human nature. In order to develop Wise Civilization, this strategy ought to be implemented in: economic vitality, environmental accountability and social responsibility and each of these ought to be supported by Spirituality 2.0 (compassion for Wise Civilization).

The likelihood of the enforcement of Spirituality 2.0 is currently low but given the good will of those involved, and particularly if they prove wise, it might be possible.

Civilizational change seems to be non-linear. Former expectations and visions concerning a universal progress for all have proved to be false. The present civilization of diversity requires new ideas and new approaches. It also requires transdisciplinary knowledge. No universalistic set of values and patterns of practices is appropriate for the differentiated and multicultural mankind. So all investigations and recommendations should be contextualized. Additional differences are created by a widening generational divide. Technological advances lead humanity to a hybrid stage—a techno-human civilization.

However the present timely goal of societies is to direct their development toward a broadly understood sustainability. There are many scientific efforts to introduce new ideas and concepts as e.g. sustainable citizenship, ethical consumption, knowledge democracy, resilient communities, sociability, ethic of care, ethic of flourishing, inclusive globalization, digital futures. These concepts can be instrumental for subsequent debates and research on sustainable trajectory. A new model of development based on principles of sustainability is needed to avoid a global crisis and possible Orwellian scenarios.

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

Alternative imaginings are also needed. The world can possibly be improved not due to imposed centralistic and universalistic models but by massive decentralized strategies, bottom-up campaigns, movements of many actors and stakeholders. Models of order cannot continue to be imposed by the world’s leaders (i.e. the West) as radical reconfigurations of production, wealth, markets and power are emerging. A fundamental requirement for these strategies, policies, and activities is to obey conditions of a sustainability trajectory. Of course, possible coalitions, concerted efforts, coordination and cooperation are desirable since they can produce some synergetic effects.

Also, international and global organizations and institutions can play an important role in organizing frameworks, initiating actions, providing top-down support, making various regulations and agreements, assuring peaceful solutions of conflicts, and observing implementation of various conventions and laws (e.g. human rights, humanitarian principles). There is no empty place in the world—there are already institutions and activities working this way. The answer is not to be submissive to corporate globalization and fully dependent on the world’s big players, their choices and politics. Present possibilities of ICTs, of communication and networking can make life on the planet more human-centered and human-self dependent, not just fully relying willy-nilly on governments, corporations, and international financial institutions. A sustainability trajectory requires human counter-weight. Can we do it fast enough?

CONCLUSION

To sum up: the improvement of our civilization, now and in the future, the amelioration of conditio humana is not only about technology; however, technology may play a significant role, both positive and detrimental. It is about processes started long ago, about structures and mechanisms (economic, political, etc.), about vested interests and about inertia, convenient for all. It is also about mankind, about man himself and woman herself; so what is needed is self-reflection, a proper recognition of the world and its various limits, imagination and the will to change our present risky trajectory for a more rational, humanistic and sustainable one. Man is the only agent of change, sometimes helpless, sometimes powerful and wise. Can wisdom as a value and a mode of practice and decision-making save the civilization at risk? Let's hope for the best, since the future is always in the making.

Sweet memories and reflections on the visit of Russian scientists to ISCSC 42nd International Conference DeVry University’s Crystal City (Arlington) campus, Washington DC, June 6-9, 2012

In 2012 I (Valentin Andreev, Academician of the Russian Academy of Education, Academician of the Open Society, Honored Scientist of the Russian Federation, Professor of the Department of Pedagogy at the Kazan State University, Doctor of Pedagogical Sciences. The city of Kazan, Tatarstan, Russia) first came to America, I confess that I had long wanted to visit this country, however, extensive scientific work, training and counseling graduate and doctoral students didn’t allow this to happen. An important role in my trip overseas played the desire of my daughter Yulia (Doctor of Pedagogical Sciences, Professor of the Kazan State University, Professor of the Department of Pedagogy, Professor of the department Journalism in the city of Kazan, Tatarstan, the Russian Federation) to learn about the culture, education and civilization of American people, to make friends with scientists from different areas of research, to share the experience of successful professional and educational activities, to get to know the foreign educational, scientific and methodical potentials.

The Russian delegation also included scientists from the Siberian city of Novokuznetsk, which have cooperated for a few years with foreign counterparts from different states in the U.S. as part of the Russian-American research laboratory and are my doctoral students. These are Liubov Mikhailtsova, corresponding member of the International Teachers Training Academy of Science, Dr. of Pedagogical Sciences, Docent of the Department of Pedagogy at the Kuzbass State Pedagogical Academy, Chair of the Russian-American Laboratory «Civilization. Culture. Education» and Dr. Olga Milinis, corresponding member of the International Teachers Training Academy of Science, Docent of the Department of Pedagogy at the Kuzbass State Pedagogical Academy, Candidate of Pedagogical Sciences, the expert of the Russian-American Laboratory «Civilization. Culture. Education». These scientists were again able to share research with scientists from different countries on the issue of creative self-development and self-realization of young people, to adapt them in the difficult conditions of society, different cultures and civilizations within the framework of their doctoral dissertations.

Conference in Washington was not only scientific but had also cultural and educational focus, the purpose of which was to discuss the important issues of civilization of the West and the East, the role of personality and values in the process of self-determination and competitiveness in the civilization of a country, the possibility of a European compromise for peaceful coexistence of different countries, the course of China on modernization and global development, dialogue as a means of solving problems in a multicultural world, etc.

The conference was leaded by Prof. Dr. Andrew Targowski, WESTERN MICHIGAN UNIVERSITY, President of International Society for the Comparative Study of Civilizations – an interesting, multi-talented and unique personality, a professional-level scientist who works with a number of universities in the world, no wonder that communication with him has left a good impression on the many discussions of various points of view, which was attended by other scientists.

I was greatly impressed by the acquaintances with many scientists from different countries: Japan, Canada, Brazil, Australia, Poland and others who regularly take part in scientific conferences by Society of comparative study of civilizations. These are Vlad Alalykin-Izvekov, Marek Celinski, Ashok K.Malhotra, Denis G. Antoine, Valerie L. Epps and others. I want to thank for the warm welcome and the daily care of the members of the Russian delegation mr. V. Alalykin-Izvekov, Representative and Programs Coordinator (Europe, Russia) Chair.

We visited the University of the District of Columbia, University DeVray (Washington, DC), where we were graciously greeted by the administration and teachers offered master classes with the students on their creative self-development and self-realization fellowship which ended with productive discussions and strategy for cooperation on various issues of pedagogy of higher studies school. The conceptual richness of our stay in the U.S. has allowed us to take part not only in the conference, but in the sections to expand the circle of acquaintances with scientists from different areas: philosophy, sociology, pedagogy, cultural studies, and others, but also to see the sights, culture, value orientations, and civilization of the country more widely. We learned interesting facts about the history, culture and civilization of the American people having visited the house of Ronald Reagan, the Library of Congress, American Theater, the Museum of Journalism, National Gallery of Art, and the Museum of Natural History. We were offered a tour of the cities Washington, Baltimore, New York, on the Hudson Bay to the Statue of Liberty, etc.

For each member of the Russian delegation these meetings with scientists from different countries and cultural program were valuable, interesting, informative and unique, that will undoubtedly be of interest to our families, students and colleagues.
Successful collaboration with U.S. scientists led by Prof. Dr. Andrew Targowski allowed us to extend research agreement with the International Society of Comparative study of civilizations (International Society for the Comparative Study of Civilizations (ISCSC), United States, Michigan, city of Kalamazoo from 2012 to 2015. Another important experimental work of Russian scientists was the opening an experimental site “Innovative potential of educational space for creative self-development of students in the system of continuing education” from 2012 to 2016 as part of Basic Research of the Russian Academy of Education by Mihaltsova LF and Milinis OA at their institution – Kuzbass State Pedagogical Academy.

Academician of the Russian Academy of Education, Professor Valentin Andreev, Docent Julia Andreeva.

Dr V.N. Kurovski, Director of Institute of Development of Educational Systems of the Russian Academy of Education & Professor at Tomsk State University in Tomsk (Siberia) and Doc. Dr. Lyba Michaltsova and the Faculty at the seminar. Doc. Dr Michaltsova mentioned about the ISCSC and invited this Faculty to our 43rd International Conference in Asilomar in California.

Tomsk State Pedagogical University (TSPU) – the oldest and leading pedagogical higher education institution in Siberia, is constructed in 1902, according to instructions of Emperor Nicolay II. Today here 12 000 students – future schoolteachers and teachers of higher education institutions, experts in the field of culture and art, sports and tourism, public relations and advertising, economy and management are trained. In the city of Tomsk at six Universities, study more than 5000 foreign students.

Faculty and Students Exchanges between USA-WMU-Michigan and Russia-Siberia in 2012 and 2013

Richard Zinser, with WMU’s College of Education, travelled to Siberia again in May, 2012. Previously, he and Andrew Targowski were invited to speak at a conference there in November 2009. The recent trip was an extension of the collaboration between WMU and a consortium of colleges in the Novosibirsk region of south-central Siberia. Those colleges are interested in learning about education in the US. Several letters of support have been exchanged during the last 2 years.

During the second trip, Zinser visited 5 colleges and technical schools in Tomsk, Yurga, and Kemerovo. He also made several presentations to students and faculty and met with senior administrators. The colleges want to explore sending students to WMU for a year of study in Education, Business, or Engineering. Several teachers are also interested in the master’s and doctoral programs in Educational Leadership. The consortium has successfully petitioned the central government in Moscow for financial support of ongoing projects. For example they recently established a new scholarly journal called Education and Youth Employment in Russian and Abroad.

Currently a delegation of administrators is planning a visit to WMU in February to formally establish relations and begin the process of working out the details for hosting students and teachers. In addition Zinser has been invited and approved for a one-semester sabbatical in the fall of 2013 to study the system of teacher education in Siberia. So even though the relationship between the two areas is somewhat complicated, because of the distance and languages, it is beginning to bear fruit.

Zinser said, “The people there are great, I can’t say enough good things about them. The only problem is that it takes 5 airplanes, 11 time zones, and 30 hours to get there!”
The ISCSC Newsletter

**THE CHINESE CIVILIZATIONS: DRIVING FORCES, IMPLICATIONS, AND CHALLENGES IN THE IIIRD MILLENNIUM**

In specific, the major factors in Chinese culture are detailed to expound the real causes that sustain Chinese civilization, which was deeply rooted in tacit values (i.e., family relationship, education-first concept) and excelled in peace-driven innovations and activities (e.g., compass, paper, Voyages of Zheng He AD 1405 – 1433). Nevertheless, the resurgence of Chinese civilization, especially under the leadership of the Chinese Communist Party, may imply some huge impacts in several areas including the world civilization, financial control, economic growth, and political federation. These impacts may not be harmful, but rather, could be very beneficial to the mankind if there is a smooth change in the leadership of the Chinese Communist Party, which is imposed by a few critical challenges resulting from the sudden resurgence of Chinese civilization. While China must cope with these challenges in order to prevent its downfall, in this chapter the author does provide some recommended actions to be taken by the West as a response to the resurgence of Chinese civilization to minimize unwanted clashes between the West and the awakening giant, China.

As revealed in history, Chinese people are willing to trade human rights for the national stability (i.e., tolerate dictatorship for improved social stability), influenced by Confucianism and its resultant “Little Self vs. Super Self” concept. To avoid Chinese communist party’s manipulation of Chinese people via leveraging stability for stronger dictatorship, the West should respond to the rise of Chinese civilization with special strategies (provided in this chapter).

**CONCLUSION**

Chinese civilization has lasted more than 5000 years. Why did it resurge? In this Chapter, a three-component model (TCM) is used to explain why Chinese civilization survived after more than 20 dynasties (i.e., power changes). As compared to the West, Chinese civilization is dominated by the Culture component in the TCM model, not the development (i.e., activities) and the organization. The resurgence of Chinese civilization is truly expedited and influenced by the tacit values of Chinese culture such as family-based society, education-first value system, and the teaching of Confucianism (e.g., little-self versus super-self). Given these unique characteristics of Chinese civilization, the recent rapid economic growth in China will cultivate an environment that justifies the leadership of the Chinese Communist Party in China while providing limited human rights to its people. Subsequently, the further development of Chinese civilization may create huge impacts on the world civilization, financial activities, economic growth, and a possible formation of a pan-China federation in Asia. These implications may not happen because the current Chinese Communist Regime is faced with critical challenges (or concerns be exact) that include severe corruption (from private to public), uncertain economic growth, and restricted human rights. Any of these concerns could easily cause the downfall of the current Chinese Communist Regime, which may not be the best for the West to see due to the dangling impacts from China’s downfall. Rather, the West should open arms to Chinese civilization by learning/accepting what is good for the West, continue to stand firm and promote human rights to China, and, finally, make structural changes in the national economy that are meaningful towards the global needs.

AFRICAN CIVILIZATION: THE RELIGIOUS DIMENSIONS IN LIGHT OF THE THIRD MILLENNIUM

Africa prides itself in its ancient civilizations, but the celebratory value of those civilizations is overshadowed by the recurrent challenges of poverty, political and religious wars, ethnic strife, and unrelenting tyrannical rule. Of all these challenges, the inabilities of state institutions to reconcile religious and confessional divisions represent the hardest. Scholars on civilization have in recent years contemplated of operationalizing scientific thinking. The sense of nationalism that tends to look at civilizations as sacred attributes of societies is challenged by the secular features quantitative analysis. The expansion of global trade and commerce effectively facilitated by the swiftness of Information Technology (IT) provide opportunities for identifying across cultural and civilizational variables of peace and “wisdom”. This analysis focuses on Africa’s religious political experiences to state that Africa’s problems are intractable even to the dynamic theories of IT and globalization.

CONCLUSION

There is a tendency in the scholarly world to judge Africa wrongly; and the scholarly verdict and intellectual judgments often seem to be dismissive, ambivalent, selective and tainted with heavy doses of begrudged and qualified acknowledgement (Davidson, B. 1987). According to Davidson, the selective amnesia on African civilizational and traditional values became common after the fifteenth century when imperialism and colonialism began to expand in coastal Africa. Before that, Africa was regarded by Europe and Asia with equal regard, and given the wealth in bullion and precious commodities that were abundant for African potentates to display, there was genuine admiration of Africa’s rich and exotic image. By the sixteenth century, Africa’s image was soiled and historians like Gibbons cast Africans as “savage” and as barbarians (Gibbons 1913).

The unifying features of IT are plausible in their theoretical elegance. They chart a path of optimistic feature where global crisis can be quantifiably identified and tackled with wisdom and cosmopolitan civility. The realist school will disagree by referencing to man’s penchant for warmongering. They cite eventualities that often explode on the African religious and political landscape to corroborate their theories.

Looking at Africa, and from the perspectives of the twenty-first century and going back for the last millennium, the pessimism of the realists Africa’s image is one of destitution and human misery. The parameters of respectability and civilizational dignity seemed to have been set too high for Africa to measure up to the levels the Westerners desired. Africa has been subjected to the outside influences of Christianity and Islam and each non-African religion continues to contend for the Africa’s soul. The friction generated by the clash of Christianity and Islam in the African landscape does not inspire optimism.

THE POTENTIAL OF JAPANESE CIVILISATION: ITS RELIGIOUS CHARACTERISTICS AND CONTRIBUTIONS TO THE WORLD

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

Although modern civilization has brought about great technical achievement, mankind face various problems today. It seems that humans are endlessly pursuing economic development, and they often neglect the preservation of the environment. Japan is not free from this world-wide problem. However, Japanese civilisation would be able to offer an important paradigm for the future course of mankind. In particular, animism and tolerance towards religious differences seem to be vital elements for the betterment of this world. Religious tolerance in Japan also seems to be a crucial pointer to the future of this world. Shinto and Buddhism can set a model for religions co-existing with each other. We have to admit, however, that as Shinto and Buddhism are orientated towards polytheism, these two religions face relatively fewer obstacles in peaceful co-existence.

CONCLUSION

As demonstrated above, some notable characteristics of Japanese civilisation include a deep appreciation of nature, which we might call animism, and a tolerance towards religions, especially between Shinto and Buddhism. These tendencies epitomise the appreciation of ‘otherness’ rather than ‘I-ness’ as Someya points out (Someya, 2010).

It is obvious that the environmental problems and ideological conflicts posing a major threat to today’s world have been created by a self-centred mentality, – one that refuses to accept other existences, and which simultaneously prioritises one’s own interests over all others. Needless to say, the prevailing modern civilisation is associated not only with this mentality but has led to improved medical treatment and emancipation of women from laborious work. We also know that there have been enormous efforts to narrow the gap between religions.

Having said this, it seems that all humans face a sort of dilemma. As has been mentioned earlier, the Great Eastern Earthquake in March 2011 in Japan has revealed the vulnerability of modern technology. The devastating tsunami severely damaged Fukushima Daiichi Nuclear Plant, and the leakage of radiation has caused serious environmental as well as health problems in the area. In the wake of Fukushima incident, the operating ratio of nuclear power plants in Japan plunged to 26.4% in August 2011. The shortage of electricity in Japan forced Japanese people to return to a more primitive life style in scorching summer days.

Such inconvenience, however, offered an opportunity for the Japanese to remember their traditional wisdom of simply living with nature and appreciating every existence. It is the reality today that a ‘convenient and comfortable’ life-style realised by modern civilisation has become such a paramount value. Mass production and mass consumption have been dominating this world. Modernity is almost tantamount to creating ‘moreseness’. However, pursuing this value requires sacrifices, such as reckless development of land, risking human lives with exposure to radiation, disregarding morality, the greed generated by materialism, and so on.

Animism, on the other hand, is still useful for creating an alternative value in life. As both living and non-living entities are thought to have actual life in animism, people would refrain from above-mentioned negative human deeds. In this tradition, ‘I’ tend to care for ‘others’. Rather than emphasising benefits only for humans, people need to care for the benefits for other entities, including the earth.

Religious tolerance in Japan also seems to be a crucial pointer to the future of this world. Shinto and Buddhism can set a model for religions co-existing with each other. We have to admit, however, that as Shinto and Buddhism are orientated towards polytheism, these two religions face relatively fewer obstacles in peaceful co-existence. Yet, their rather syncretic tradition is still valid as a model for eradicating religious conflicts. As the case of Mt. Koya shows, two religions have co-existed with mutual respect and modesty. Kukai, a leader of Buddhism, in fact ‘borrowed’ his premises from Shinto deity, and Buddhist monks and Shinto priests have been conducting inter-faith activities for centuries. Should monotheists also share Kukai’s paradigm, there would be a more open-minded attitude towards other faiths.

In other words, the earth will be annihilated, if ‘moreseness’ based on the mentality of ‘I-ness’ persists. Thus, Japanese civilisation should be reaffirmed, and it is important that the wisdom that embodied in Japanese civilisation should be exposed to the other parts of the world.

The ISCSC Newsletter
ELUSIVE WEBSITES
A Tale of Two. ........... 

I fall somewhere below the midpoint between date-processing professionals and persons who brag, “I’m satisfied with my typewriter!”

You may empathize with me if, while doing international exchanges by e-mail, you encounter “attachments” that aren’t there, either in their usual Attachment line or in the body of an editor’s e-mail that contains the cheery words, “Click here.” Straight-forward enough, except that when you do click, nothing useful appears.

When I first encountered this problem, neither my colleagues in Japan nor my support people in my college setting were able to help me locate the article generated by me and friend Eiji Hattori.

My Eureka moment occurred when I realized that Google might help me if I simply typed in the name of the website’s sponsoring organization. The news is that it both helped me and further confused me.

The organization’s name is “Japan Society for Global System and Ethics.” When the name was keyed in, I indeed found a website for this organization under its exact name. However, my problem was an embarrassment of riches. Where in this seemingly vast website was the Hattori-Gray contribution?

My first step was simply to give myself up to browsing around. My more sober and profitable next step was to try to guess where in the website my contribution might be found. Near the top of the left-hand column of the webpage directory I found a heading, “About the Society.” I few lines down the list, I found and clicked on “Articles”. At the top of that list the focus seemed to be more on Professor Hattori’s speeches than on articles. However, a summary of the raison d’être for the speeches was found just below them with the title of “From Scientific Knowledge to Holistic Wisdom—for the Survival of Humankind”—our article. The location was logical since the speeches constitute a basis and complement to the article.

No single set of steps captures how I reached our website or our article. The virtues of patience plus willingness to explore by trial and error paid off, but even more important is the question, “Who is sponsoring what?” Also exactitude in names and titles was essential.

Three facts have motivated me to help make his humanitarian stance fully public.

1. Venice Speech
2. “Technology of Satan”
3. A blinding by twisted, obsolete “modern” thinking. . . .
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