51st ISCSC Conference

The FUTURE of CIVILIZATION(S)

July 28-30, 2022

Monmouth University,
400 Cedar Avenue, West Long Branch, New Jersey

—–

CONFERENCE PROGRAM
SYLLABUS/AGENDA
TABLE OF CONTENTS ................................................................................................. PAGE 3
INFORMATION FOR ATTENDEES ........................................................................ PAGE 4
MAP OF CONFERENCE GROUNDS ................................................................. PAGE 5
DAILY AGENDA/PROGRAM SCHEDULE .................................................. PAGE 7
ABSTRACTS ........................................................................................................ PAGE 15
ISCSC MISSION, VISION, GOAL AND STRATEGY .................................... PAGE 46
INFORMATIONAL GUIDE FOR ATTENDEES

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

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

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

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

Dormitory Accommodations:
Dormitory Accommodations are in Oakwood Hall.

Initial dormitory check-in will be during Welcome Reception 5pm to 7pm Pozycki Hall. If you plan to arrive before the Welcome Reception and wish to check into your room, please call the Monmouth reception office at 732-571-3473 when you arrive. This number is only for arrivals between 9:00 am and 5:00 pm.

Please note there are limited hours and access for initially checking into dorm rooms. Hours close at 4pm for key from residence hall.

Check-out of dorms is schedule for Sunday, July 31st from 11am-12pm. If a guest needs to depart earlier, they should leave their key in their room. Linens/towels must be bagged and brought to check-out or left in room if they are departing early. There is a $50.00 charge for keys not returned.

Welcome Reception:
Welcome Reception will be held from 5pm-7pm, Wednesday July 27th on the 2nd floor of Pozycki Hall.

Monmouth Police: 732 571 4444 if needed

Photography and Video Release: Please be advised that photographs and/or short videos might be taken at the event for use on the ISCSC website, ISCSC social media, marketing materials, and other ISCSC related publications. By entering this event, you consent to the above referenced use of your image and likeness by the ISCSC.
MAP OF CONFERENCE GROUNDS
-DAILY AGENDA-

July 27, Welcome Reception
July 28-30, 2022, Program Schedule

51st ISCSC Conference

The FUTURE of CIVILIZATION(S)

ALL PRESENTATIONS ARE IN PLENARY SESSION
FOR ALL MEMBERS

Pozycy Hall
PZ115

<table>
<thead>
<tr>
<th>Wednesday, July 27</th>
<th>Activity</th>
<th>Location and/or Speaker</th>
</tr>
</thead>
</table>
| 5:00 to 7:00 pm    | Welcome Reception  
Plentiful hors’doeuvres | Pozycy Hall  
2nd Floor |
| 5:00 to 7:00 pm    | Dorm keys and linen package distributed during Welcome Reception | Pozycy Hall  
2nd Floor |
<table>
<thead>
<tr>
<th>Thursday, July 28</th>
<th>Activity</th>
<th>Location and/or Speaker</th>
</tr>
</thead>
</table>
| **Plenary Sessions** | 9:30 to 10:00 | Check-in/Pick Up Conference Materials  
Coffee and Tea |
| 10:00 to 10:55 | Welcome Comments  
Logistics, Session Facilitation, Housekeeping  
Welcome Comments from ISCSC President  
Awards Presentation: David Wilkinson Award & Toynbee Award | Mary Tepfenhart  
John Berteaux  
Lynn Rhodes |
<p>| 11:10 to 11:30 | Social Media Presentation | Bibi Pelic |
| 11:35 to 11:55 | Civilization and its Discontents Through the Lens of Family Therapy | Bonnie K. Lee |
| 12:00 to 1:00 | <strong>Lunch</strong> catered on-site | |
| 1:15 to 3:15 | <strong>Panel Session:</strong> Civilization &amp; International Relations Theory. Presenters: Vlad Alalykin-Izvekov, Christopher Coker, Tatyana Yakhontova, Stephen Satkiewicz, | Moderators: Vlad Alalykin-Izvekov and Stephen Satkiewicz |
| 3:20 to 3:35 | <strong>Break</strong> – Coffee, Tea, Snacks | |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Title</th>
<th>Presenter</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:40 to 4:00</td>
<td>Repentance and Acceptance: The Case of Islam in Indonesia</td>
<td>Hisanori Kato</td>
</tr>
<tr>
<td>4:10 to 4:30</td>
<td>Hope, Catastrophe, and the Assumption of Utopia</td>
<td>David Rosner</td>
</tr>
<tr>
<td>4:40 to 5:00</td>
<td><strong>Daily wrap up</strong></td>
<td>Berteaux, Rhodes, Tepfenhart</td>
</tr>
</tbody>
</table>
### Friday, July 29, 202

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Location and/or Speaker</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30 to 9:45</td>
<td><strong>Session</strong>, East West Globalization, and the Survival of Civilization.</td>
<td>Pozyski Hall</td>
</tr>
<tr>
<td>9:45 to 10:05</td>
<td><strong>Welcome Day Two</strong></td>
<td>Mary Tepfenhart, John Berteaux, Lynn Rhodes</td>
</tr>
<tr>
<td>10:10 to 10:30</td>
<td>Nationalism in the Context of Globalization</td>
<td>Mary Tepfenhart</td>
</tr>
<tr>
<td>10:30 to 10:45</td>
<td>Break – Coffee, Tea</td>
<td></td>
</tr>
<tr>
<td>10:50 to 11:10</td>
<td>Soul of Russia and the Soul of Ukraine</td>
<td>David Wilkinson</td>
</tr>
<tr>
<td>11:15 to 11:45</td>
<td>Crusading as Philosophical Construct</td>
<td>Peter Hecht</td>
</tr>
<tr>
<td>12:00 to 1:00</td>
<td>Lunch – on-site</td>
<td></td>
</tr>
<tr>
<td>1:00 to 1:20</td>
<td><strong>Session</strong>, Comparative Economic and Political Systems.</td>
<td>Pozycki Hall</td>
</tr>
<tr>
<td>1:00 to 1:20</td>
<td>A Sequel: Appraisal of Steven Pinker’s Position on Enlightenment</td>
<td>Ashok Kumar Mahlotra</td>
</tr>
<tr>
<td>1:30 to 1:50</td>
<td>The Modern State’s expansion at the expense of Society and Civilization</td>
<td>Robert Bedeski</td>
</tr>
<tr>
<td>2:00 to 2:15</td>
<td>Break – Coffee, Tea, Snack</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Title</td>
<td>Speaker(s)</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>2:20 to 2:45</td>
<td>The laws of history and big data. Feliks Konecsny’s quest to discover laws behind the clash of Civilizations</td>
<td>Greg Lewicki</td>
</tr>
<tr>
<td>2:55 to 3:20</td>
<td>Tyranny versus Democracy: From the Peloponnesian War to the Present Day</td>
<td>Michael Andregg</td>
</tr>
<tr>
<td>3:30 to 3:55</td>
<td>Civilizational Heritage in the Age of Innovation</td>
<td>BiBi Pelic &amp; Ulrike Michel Schneider</td>
</tr>
<tr>
<td>4:00 to 4:15</td>
<td><strong>Break</strong></td>
<td></td>
</tr>
<tr>
<td>4:15 to 4:35</td>
<td>Russian Civilization and the Problem of International Peace</td>
<td>Nikolay Zyuzev</td>
</tr>
<tr>
<td>4:35 to 5:00</td>
<td>The Progressive Decay of Ethiopian Civilization in Viet of Contemporary Political Realities</td>
<td>Tseggai Issac</td>
</tr>
<tr>
<td>5:00 to 5:20</td>
<td><strong>Daily wrap up</strong></td>
<td>Berteaux, Rhodes, Tepfenhart</td>
</tr>
<tr>
<td>Saturday, July 30</td>
<td>Activity</td>
<td>Location and/or Speaker</td>
</tr>
<tr>
<td>------------------</td>
<td>----------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>9:30 to 9:45</td>
<td><strong>Session</strong>, East West and Globalization, Comparative Environment and the Survival of Civilization.</td>
<td>Pozycki Hall</td>
</tr>
<tr>
<td></td>
<td><strong>Welcome Day Three</strong></td>
<td>Rhodes, Berteaux, Tepfenhart</td>
</tr>
<tr>
<td>10:10 to 10:35</td>
<td>Human Rights, Those Who Are Governed and the Legitimacy of Law Enforcement</td>
<td>Lynn Rhodes</td>
</tr>
<tr>
<td>10:35 to 10:50</td>
<td><strong>Break</strong> – Coffee, Tea</td>
<td></td>
</tr>
<tr>
<td>10:55 to 11:25</td>
<td>Artificial Intelligence/Quantum Computing and the Coming Transition from Civilization to Harmonization</td>
<td>John Grayzel</td>
</tr>
<tr>
<td>11:30 to 1:00</td>
<td><strong>Lunch</strong> – catered on-site</td>
<td></td>
</tr>
<tr>
<td>1:30 to 1:50</td>
<td>An Attempt to Arrive at the Foresight of Civilization as the Third Millennium Dawns</td>
<td>Dr. Mojtaba Sadeghi and Dr. Jafar Javan</td>
</tr>
<tr>
<td>Time</td>
<td>Event</td>
<td>Location</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>2:00 to 2:20</td>
<td><strong>Break</strong> – Coffee, Tea, Snacks</td>
<td></td>
</tr>
<tr>
<td>2:30 to 4:00</td>
<td>Membership and Board Meeting</td>
<td>Pozycki Hall</td>
</tr>
<tr>
<td>4:00 to 6:00</td>
<td><strong>Free time</strong></td>
<td></td>
</tr>
<tr>
<td>6:00 to 8:00</td>
<td><strong>Banquet Dinner</strong></td>
<td>Pozycki Hall</td>
</tr>
<tr>
<td></td>
<td>Addresses by local dignitaries, presentations, recognitions</td>
<td>Versailles Room, The Great Hall</td>
</tr>
</tbody>
</table>
ISCSC 2022 PROGRAM ABSTRACTS

We have a truly international group of scholars scheduled. Guest speakers include scholars from around the world, the UK, Ukraine, Russia, Poland, Czech Republic, Scandinavia, Iran, and Japan.

———

• The following program abstracts are included. This allows for early review and preparation of questions and comments for presenters throughout the conference.

• Each abstract includes the email address for presenters.

• See conference program for titles and details.
"Tyranny vs. Democracy: from the Peloponnesian War to the Present Day."

Tyrannies and democracies in many forms have been created in human history, and many have fought since at least the great Peloponnesian War between Athens and Sparta recorded by Thucydides from ~ 431 – 404 BCE. Some authors think these political systems cycle between extremes, and others that these forms are locked in an unending or even metaphysical battle for supremacy. I focus on human survival, so advice from historians and philosophers could help. This paper will review a series of examples including the American Revolution of 1775-1783, the French Revolution of 1789-1794, World Wars I and II, Cold War proxy wars, the fall of the Soviet Union from 1989-1991, the Arab Spring and its demise in 2010, and the invasions of Ukraine by Russia in 2014 and 2022.
Hope, Catastrophe and the Assumptions of Utopia

How can we imagine a better world? And can we achieve these possibilities in reality? This paper will involve an analysis of the relation between optimism, pessimism and realism, most specifically in Ernst Bloch’s *The Principle of Hope*. Bloch, a German Jew and unorthodox Marxist, wrote *The Principle of Hope* during 1938–1947 in exile fleeing the Nazi holocaust. Today, civilization now faces another set of crises – pandemic, overpopulation, climate change, political impasse, economic inequality, social unrest, and renewed threats of world war and nuclear catastrophe. One can easily be tempted to give up on the future of our increasingly fragile and endangered world. It is therefore during catastrophic times that some sort of hope is most needed. But what happens when hopes are dashed and when utopias fail? This paper will try to elucidate a middle ground of hope between a backwards-looking pessimism and the creation of an impossible utopian ideal. But as we have witnessed how large-scale Marxist programs have resulted in ‘failed utopias’, we argue that political arrangements are viable only to the degree that they begin with foundational beliefs more congruent with human nature.
The Soul of Russia and the Soul of Ukraine

In the current violent struggle of Russia and Ukraine, one of the many issues that have arisen is—are these peoples One? Two? One and Two Both? And one formulation of the issue can be found in plentiful talk of “the Soul of Russia” and of “the Soul of Ukraine”—but what does this mean? Westerners look variously askance at culture soul-talk—from such standpoints as Individualism, Materialism, and Scientism. The “soul” issue can be dodged by talking not of “soul” but of “spirit,” “mind” or “culture.” One who does not so dodge is Oswald Spengler, for whom culture-souls are realities, expressed in choices of mathematics, art, architecture and especially landscapes. Spengler identified the distinctive features of Egyptian, Chinese, Classical, “Magian” or “Arabian,” and Western Cultures. The latter culture Spengler saw as on its way out, while a Russian Culture was yet to come, although that impending Russian Culture had already been warped (pseudomorphosis) by its own Westernizes, most notably Peter the Great. The contrast between a genuine Russian Soul and a Westernized version was illustrated for Spengler by the contrast between Tolstoyan individuality and Dostoyevskian universality. Defenders of a separated “Soul of Ukraine” can draw upon Toynbee’s idea of a “Schism in the Body Social” and a “Schism in the Soul”: when creative civilizational leadership fails and gives way to mere domination, with fascination and persuasion being replaced by rule through mere force, the alienated “proletariats” may perhaps bring forth something new and different. Perhaps the Cossack, with a complex and somewhat anarchic spirit and history, vs. the Tsardom of the heirs of Ivan the Terrible (and his oprichniki political police), may symbolize a schism in both the Old Rus’ (9th-13th century) body social and soul. The history and literature of Ukraine, as reflected by Ivan Mazeppa, Nestor Makhno and Taras Shevchenko, can be drawn on to illustrate the Russo-Ukrainian Schism. But American audiences might rather choose to begin any inspection of different or common characters via other arts: the 122 minute. Hollywoodized filmic version of a (double-version 1835/1842) Cossack-themed (1835) or Russian-nationalist (1842) novel “Taras Bulba” by Nikolai Gogol (Mykola Hohol??)—or at minimum the 3:36 Taras Bulba film trailer or the dance of the hopak!
Innovation and regional competitiveness at part of civilizations: the case of Saxony

Civilizations around the globe are finding themselves more and more in rivalry for economic driven innovation and competitive specializations of industry cluster building. Countries, regions and cities have realized the importance of growing and maintaining innovation ecosystems to build a strong economic basis within the global competition.

Rankings such as the Global Innovation Index (GII) or the European Innovation Scoreboard (EIS) define the innovativeness of countries and regions and categorize them based on results of specific criteria. It identifies those societies with a historical innovative gene and those cultures emerging as innovators within an international comparison.

The Free State of Saxony, as part of Germany and the European Union present an interesting case of how long-lived innovation of a region has been carrying on for centuries, despite some political and economic disruptions. In Saxony, some ancient significant innovation still give distinction to its economic success. With a strong tradition in education and research the region is successfully building new strategic industry sectors through the support of today’s political and economic measures.

In this presentation, I will argue how an economical innovative region from the 18th and 19th century became a sleeping beauty in part of the 20th century and again is looking to thrive through innovation today.
A Sequel: Appraisal of Steven Pinker’s Position on Enlightenment

Steven Pinker presents four ideals of Enlightenment in his popular book on *Enlightenment Now, The Case For Reason, Science, Humanism, And Progress*. He argues his case brilliantly and convincingly through cogent arguments in a language comprehensible to the reader of the present century. Moreover, whether it is reason or science or humanism or progress, he defends his position powerfully. He justifies his views by citing 75 graphs on the upswing improvement made by humanity in terms of prosperity, longevity, education, equality of men and women, health, political freedom and medical breakthroughs.

Though Pinker makes an excellent case for the positive contributions of Enlightenment; however he ignores the negative aspects that are responsible for causing a great schism between the white race and others who are black and brown. The paper highlights some of these negative comments made by such Enlightenment thinkers as Montesquieu, Voltaire, Chambers, Down and Down and others. Through their literary and scientific writings, these scholars and researchers downgraded the black and brown races, thus causing a rift that led to slavery, colonialism and apartheid. The paper reveals these negative aspects ignored by Pinker in his otherwise well-researched book on Enlightenment.

Since Pinker presents a one-sided case by including only the positive contributions of Enlightenment, I recommend that he should write a sequel to his present work outlining the negative aspects responsible for numerous political, social and environmental problems facing humanity today. By using dialectical logic in place of logic of contraries, he might be able to synthesize both the positive and negative aspects of Enlightenment. He can then argue that humanity might be propelled to make progress more efficiently at a faster pace toward humanism and world peace.

**Keywords:** enlightenment, reason, science, humanism, progress, world peace, universal human nature, systematic racism, colonialism, slavery, logic of contraries, dialectical logic, negative enlightenment
An Attempt to Arrive at the Foresight of Civilization as the Third Millennium Dawns

This article tries to arrive at the Geographical Foresight of Civilization (GFC) as the third millennium dawns, on basis of Geographical Conceptualization of Civilization (GCC).

Table 1: The Methodological Relation of the GCC and the GFC

<table>
<thead>
<tr>
<th>Superstructure</th>
<th>Geographical Foresight of Civilization (GFC)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infrastructure</td>
<td>Geographical Conceptualization of Civilization (GCC)</td>
</tr>
</tbody>
</table>

The GCC conceptually-theoretically analyzes:

1- Civilization is a Geographical Space (GS) which have: 1- a soul involves a software part (Thoughts of Civilization-Managers, Civilization-Thinkers and Civilization-Dwellers) and hardware part (Thoughts of Civilization-Managing), 2- a body involves Humans, Man-Made and Natural layers.

2- Geographical space as a “civilization” must have “Cultured Soul” and “Advanced Body”.

3- On basis of civilizational two criterias (“Advanced Body” and “Cultured Soul”), there are conceptually-theoretically four types of civilization (Complete Civilization, Spiritually Civilized, Bodily Civilized, Complete Barbarization) (Sadeghi, 2022: 122, 133 and 137).

Therefore:

4- Third millennium the world as a whole, is a geographical space (the biggest geographical space) which its futures can\will be one of four kinds of civilizations; but which one? Based on which casual and experimental mechanism?

This article tries to practically-empirically do Geographical Foresight of Civilization (GFC) on basis of the conceptual-theoretical principles of Geographical Conceptualization of Civilization (GCC). Focal question is this: which the kinds of the four civilizations will be civilizational future of the world? replying to this question is done through discovery of: 1- civilization’s key factors, 2- civilization’s scenarios, 3- civilization’s driving forces, and 4- theoretical-empirical stories of the civilizational scenarios of the world.
Bonnie K. Lee, PhD
bonnie.lee@uleth.ca

**Civilization and its Discontents Through the Lens of Family Therapy**

Civilization has been a concern of psychoanalysts since the time of Freud and Jung. As they reached their later years, they applied their theories and observations of human nature to the unfolding world events. Taking their cue, I will be utilizing key concepts and insights as a family therapist to shed light on the dynamics of strife and turmoil in our time with the premise that the world could be seen as the human family writ large. Accepting cultural and religious differences, respecting histories and boundaries, understanding trauma, avoiding triangulation, granting autonomy, reducing finger pointing and superiority, acknowledging transgressions are some ways that families can heal and function at its best with lessons that can be borrowed for leaders of the world.
Stephen T. Satkiewicz  
ssatkiewicz@yahoo.com

On Civilizational Strategic Studies

With on-going crises around the world, especially the current war in Ukraine, it has become imperative for the deeper scholarly analysis regarding the strategic interests of the major geopolitical players in the world. Samuel P. Huntington made his controversial “Clash of Civilizations” thesis almost thirty years ago, but this topic has received a resurgence of interest due to Christopher Coker’s research on “civilizational states” that takes this concept a bit further in arguing how different geopolitical actors regard how the world should be ordered. It is perhaps now the most opportune time to examine the relevance of civilizations as well as civilizational theory to the inter-disciplinary field of Strategic Studies. This would bring together insights from fields ranging from geopolitics, grand strategy, military analysis, global security analysis, and more to bear upon civilizational science and analysis. This will be further achieved also through the study of Civilizational Ontology, to determine how best to understand civilizational contexts regarding geopolitical and strategic actors. This will build upon and expands the previous research conducted regarding civilizations and threats of “hybrid warfare”. Although a major goal of this synthesis of Civilizational Sciences and Strategic Studies would be to assist in the proper analysis of on-going current (and possible future) events, it would also be vitally important to the study of historical case studies. Carl von Clausewitz famously declared “War is a continuation of politics by other means.” This paper will build upon the argument that strategy and civilizations are reflections and continuations of one another.
The Modern State’s expansion at the expense of Society and Civilization

The consciousness of civilization is ancient. Egyptians, Greeks, and Chinese saw themselves as living in civilized societies, and their neighbors as uncivilized and threatening. Arnold Toynbee’s monumental study of civilizations[^1] explored their adaptations to environmental factors as well as the social dynamics that resulted, leading to change and extinction. However, the concept remains unclear although he mentions that it is synonymous with "society."

Samuel Huntington[^2] identified civilizations as large competing units with which most of the global population identifies and supports. That is, culture as orientation precedes affiliation. In both authors, civilization is the cause and effect of actions that produce material supports for life and attitudes reinforcing general or group cohesion.

Evolution of governments accompanied the growth of civilizations – both for defense and civil management. Population numbers and growing social complexity drove government growth from ancient times, and in the modern era there are few areas where government does not intrude. Once, societies produced governments, and since the late eighteenth century, government has become the driver of an all-encompassing State – a conglomerate of government, society and territory. Now, the ambitious State subordinates society to its laws and policies.

Will the state smother democracy as governments enhance control over society and civilization? To explore this question, I examine three contemporary states: the U.S., China and Russia. My tentative hypothesis is that each is increasing state domination over society by appealing to targeted interpretations of history and taking advantage of emergencies to further intervene in society.

On February 24, 2022, Russian missiles struck Ukrainian cities and villages. This unmotivated (at least, at the first glance) war which started to indirectly involve many countries all over the globe marked a new period in the history of world civilization. Why are these tragic events taking place? What are the factors which have given rise to this dangerous situation? This presentation will attempt to provide some answers to these questions proceeding from the sociocultural and linguistic analysis of the ideology of contemporary Russia. Recently, it started to be addressed as Russism, this name pointing at its cultural features and, at the same time, invoking an analogy with fascism.

The research is implemented within the framework of critical discourse analysis, which seeks to reveal how ideologies are enacted and reproduced in oral and written texts used in daily and professional lives. The research material employed for the study of Russism included articles from the Russian websites, comments to these articles, and interviews with Russians recorded by BBC and Freedom Radio.

This ongoing study has already revealed three discursive strategies and two symbolic concepts intensively used by Russian propagandist media. The set of strategies include those of emphasizing Russian supremacy (especially moral), creating the image of a hostile outer world and alienating Russians, and inspiring disrespect for liberal values and social practices. The symbolic concepts typical of Russism are those of Nazism as embodiment of evil and Ukraine as a representation of “failed state” or “404 country” which, furthermore, adheres to antagonistic Western values. The strategies and concepts form an ideological paradigm within which the war against Ukraine acquires a special, if not sacred, status.

It is anticipated that the study of Russism will help better understand its main premises and thus to withstand the danger it threatens to bring to the world.
Crusading as Philosophical Construct: Rationalizations and Actions of Pope Urban II, St. Bernard, and Peter the Venerable During the Crusading Period of 1095-1056

Modern opinion is largely that the planners of the crusades instigated religious prejudice to provide political support for violence, in the name of Christianity. This perception has calcified in recent centuries as the re-imagined success of the crusades has been used by political leaders to support European colonization of Africa and the Americas, the European conflict with the Ottoman Empire, the devastating Sykes-Picot agreement of World War One, and as the philosophical foundation for much of the culturally divisive political rhetoric so often heard in western countries in reaction to the movement of Muslim refugees into Europe from Syria and Africa as well as the increasingly global impact of present-day Islamist terrorism. Misunderstandings of the political status of Europe and the Levant in the years leading up to the First crusade are the foundation of this common misperception of the crusades as an endeavor.

The First Crusade had clear goals of penitential Holy War to aid the Byzantine Empire and to liberate Jerusalem from the perceived threat of Muslim occupation. The underlying goal for the church was to strengthen papal authority through a display of popular leadership. This was achieved. The Second Crusade also had a clear goal to aid the newly established principality of Edessa, which was claimed for Christianity during the First Crusade, but had been lost to Islam a short time later. An examination of the political process of St. Bernard, and the moral teachings of Peter the Venerable, expand our understanding of how the Church justified the distinctly non-Christlike behaviors of the Crusaders. The Second crusade was a complete failure, leading to a complete loss of any territory taken during the First crusade in little more than a century.

This presentation will examine primary and secondary sources to understand the social context and personal goals of Pope Urban II for the First Crusade, as well as the goals of St. Bernard of Clairvaux and Peter the Venerable, two leading ecclesiastical leaders during the time of the Second Crusade.

(The specific goal of this research is to contribute to the ongoing effort to improve the common understanding of the crusades, and as a direct result the origins of the continuing conflict between Western Civilization and Islam. The long-term hope is that this research will support the comprehensive endeavors of the interdisciplinary academic community to ultimately promote positive progress toward a more peaceful and productive global community that will benefit from an enhanced appreciation for and respect of cultural differences.) not sure this is necessary in the abstract
The laws of history and big data. Feliks Koneczny’s quest to discover laws behind the clash of civilizations

A somewhat forgotten Polish scholar Feliks Koneczny could be treated as one of the fathers of comparative research of civilizations. Writing roughly in the same time as Oswald Spengler (World War I and later), he not only clearly defined a civilization (“a method of a collective life”), but also identified many dozen historical civilizations, among which 7 are still in existence. None other than Arnold Toynbee wrote the foreword to English edition of his book “On the plurality of civilizations”. Although some of Koneczny's ideas did not stand the test of time, in his effort to describe inter-civilizational mechanics he went much farther than Spengler or Toynbee. In “The Laws of History” he postulated 6 civilizational laws that govern the interaction between civilizations. These laws were: the law of (1) commensurability, (2) no syntheses, (3)impossible mixtures, (4)the advantage of inferiority, (5)inequality, (6)expansion. He believed these laws could be useful for future civilization theorists and that formulating similar laws should be the ultimate goal or “the roof of a house named science of civilizations”. He was aware he could be wrong as “the theory of civilization is only in its infancy” but believed that with the advancement of technology and knowledge similar laws could be formulated and assessed more precisely. In my presentation I will unpack and criticize Koneczny’s laws and check whether some of them hold and have some explanatory potential. It seems that looking from the year 2022 and armed in knowledge on big data, network theory, game theory, intercultural psychology etc. we can judge Koneczny's alleged laws much better than 70 years ago.

I will also present ways to overcome Koneczny’s aporias thanks to econometrics and extraction of data from State Power Index, World Values Survey and other civilization-related datasets. I will argue a new and measurable concept of “a civilization” can solve many issues raised by both the followers and critics of civilization theory that assumes the existence of many qualitatively distinct civilizations.
In order to have stable civilization, to govern and be governed there must be a sense of legitimacy and trust by those who are governed. One consideration of use-of-power is not only perceived but actual legitimacy by policing forces. Police authority must have legitimacy and be a compliment to society and in place to protect (society). Increased awareness in the United States, enhanced by the pervasiveness of social media, has illuminated the disparity in which policing is undertaken and the sense of legitimacy by those governed. Police departments nationwide are reacting to impressions or misimpressions they say are stigmatizing them as out of touch and anti-protection. They are often now characterized as carrying out the law (a judicial role), and prematurely so, as opposed to enforcing the law (fairly and without bias) for public protection and security.

Social order is not possible without a sense of real legitimacy, compliance and cooperation with the laws. For the greater good, society has allowed itself to be policed by consent. In the U.S. this condition is being more openly questioned and challenged.

Factors influencing public trust and the role of policing must be better understood by law enforcement agencies and the public partnership involved. Many agencies are now trying to reframe their roles as guardians as opposed to being known as police. A guardian is an ally, someone that watches, protects and takes appropriate action. Discretion and trust is fundamental and essential to their role. But making a wholesale transition to an active role as guardian from that of police will not be done quickly. It will require institutionalizing new learning, training and partnerships.

In ancient societies, there was no official law enforcement function and very little, if any, attempt at organization. Instead, individuals, families and clans took it upon themselves to take revenge against those who may have inured or offended them. The idea of crime prevention was almost non-existent in the early history of law enforcement and criminology. Worldwide, civilizations throughout the ages have contributed significantly in the development of criminal justice in society as early as 8000-4000 BC in the middle east, through the rise of the Roman Republic, to Robert Peel’s 9 principles of policing in London, and how we have evolved to the current time.[1]

Legitimacy of policing forces and permission to conduct policing services is an issue front and center for today’s free societies.

Tseggai Isaac
Tseggai@mst.edu

The Progressive Decay of Ethiopian Civilization
in View of Contemporary Political Realities

When a sense of entrenched ethnic exclusion dominate state powers, the prospect of maintaining peace that nurtures a civilized and nation is impractical. Ethiopia, a country of great ancient civilization finds itself mired in ethnic exclusion emanating from the Amhara ethnic groups who ruled the country for the last 750 years. The onset of modernization, prospects for democratization, and effective nation-building agendas are sidelined due to Amhara’s unwillingness to forge a sense of statehood and promote a healthy foundation for sober nationalism.

Nationalism is defined as a uniting force for bringing together disparate national groups otherwise separated by cultural characteristics such as race, religion, ethnicity, and historical legacies and uniting them under the umbrella of one nation-state. The nation-state then creates administrative means that would manage resources in ways that equity, efficiency, efficacy, and functional judicial and statutory laws are made operational to guarantee a civilized society. Nationalism is benign if one national group from the disparate national groups did not raise its head to expropriate the essential right of citizenship as belonging to its group. The civilization that was guaranteed by the uniting force of nationalism is destroyed by the toxicity of a narrow, and pathological effects of exclusionary ethno-nationalism. This paper will analyze the deadly effects of nationalism and its crippling impact in a country’s ability to recover and find its correct and redemptive bearings to unite its people and move forward to the institutionalization of civil society. Ethiopia regarded as ancient country with a highly developed civilization is in war with itself. The paper will focus on how ethnic polarization can override religious unity, political stability and result in barbaric massacres as happened in the ancient center of Ethiopian civilization, Axum, the ancient seat of the Ethiopian empire.
Civilizational Heritage in the Age of Innovation

Many in the world today talk about the Age of Innovation. With major disruptions occurring in the world during the last few years, climate change, pandemic, war, a possible new world order, industries and the scientific community are turning to innovation as a vision for the future.

Looking at today’s innovation leaders, one detects a trend of connecting the past to the present and future. At the World Expo 2020 in Dubai countries from all continents emphasized the connection between their innovation endeavors and their civilizational heritage. Cross-cultural cooperation is at the forefront of innovation. How can organizations and individuals embrace a deeper understanding and achieve successful mutual cooperation without understanding the cultures and civilizations they come from?

In this presentation I will discuss the importance of understanding civilizational heritage in the context of innovation as a vision for the future. Using examples of how countries connect their civilizational heritage with their vision for the future, organizations and individuals seeking knowledge and inspiration, this presentation will argue the case of the critical importance understanding and embracing civilizational heritage for us today and tomorrow, in the age of innovation.
Repentance and Acceptance: The Case of Islam in Indonesia

Indonesia, the most populous Muslim nation in the world, like any other countries encounter various social problems. One of the serious predicaments is the emergence of violent-prone Islam that encourages terrorism and discrimination against minority groups. For the past decades, Indonesia has witnessed several terrorist attacks, including the bombings in a popular tourist destination, Bali, in 2002 and 2005. The attempts of establishing terrorist networks and military camps also have been found which resulted in the capture of terrorists.

Some perpetuators of these acts have been executed while some others have completed their prison terms and have been back in the society. Have these “ex-terrorists” indeed forsaken their hardliner mentality and truly repented? If so, how does their repentance come through, and what affected most when their religious conviction changed?

The government of Indonesia and several non-government institutions have offered so-called “de-radicalisation” programmes and have actively involved in the process of social rehabilitation of the ex-terrorists. One of the main purposes of this paper is to describe how the ex-terrorists react to these programmes, and how they are accepted by the given society based on the author’s field research. At the same time, the author intends to analyse the idea of forgiveness in Islam. Although the strict side of Islam is often more conspicuous than the gentle aspect, the author attempts to bring about the comprehensive understanding of this fastest growing religion in the world at the present day.
ISCSC 2022 Conference

Panel/Forum: "Civilization(s) and International Relations Theory."

Approximate Timeframe: 2 hours.

Moderators:

Vlad Alalykin-Izvekov (US)
Stephen Satkiewicz (US)

Presentations:


Christopher Coker (UK) (By Video) Presentation: 15 min. Discussion: 5 min.

Tatyana Yakhontova (Lviv, Ukraine) (In-Person or By Video) Presentation: 15 min. Discussion: 5 min.

Stephen Satkiewicz (US) In-Person Presentation: 15 min. Discussion: 5 min.

Vlad Alalykin-Izvekov (US) In-Person Presentation: 15 min. Discussion: 5 min.

Abstracts

Vlad Alalykin-Izvekov (US), Stephen Satkiewicz (US) (In-Person)

Civilizations and International Relations Theory (A Panel Introduction)

Vlad Alalykin-Izvekov and Stephen Satkiewicz will introduce the Participants of the Panel/Forum entitled "Civilizations and International Relations Theory" to the Audience and elaborate on the past, present, and the future of International Relations Theory in the light of the latest civilizational, geopolitical, sociocultural, and socioeconomic developments. The Panel Introduction will include in-depth analysis of some of the latest sources on the subject, including the analytical review of the monographs by Christopher Coker “The Rise of Civilizational State” and “Why War?”

¶¶
Christopher Coker (UK) (By Video)

The Rise of the Civilizational State
Christopher Coker, Ph.D.
Professor, London School of Economics and Political Science, London, UK
Telephone: 020 7955 7387 Email: c.coker@lse.ac.uk

While civilizations themselves may not clash, civilizational states appear to be set on challenging the rules of the international order that the West takes for granted. China seems anxious to revise them, Russia to break them, while Islamists would like to throw away the rule book altogether. Coker argues that, when seen in the round, these challenges could be enough to give birth to a new post-liberal international order.

--

Tatyana Yakhontova (Lviv, Ukraine) (In-Person or By Video)

Russism as a Dominant Ideology of Contemporary Russia: Social, Cultural, and Linguistic Aspects
Tatyana Yakhontova, Dr. Prof.
Ivan Franko National University of Lviv (Lviv, Ukraine)
E-mail: tyakh@yahoo.com
Ph.: (+380 67) 7177505

On February 24, 2022, Russian missiles struck Ukrainian cities and villages. This unmotivated (at least, at the first glance) war which started to indirectly involve many countries all over the globe marked a new period in the history of world civilization. Why are these tragic events taking place? What are the factors which have given rise to this dangerous situation? This presentation will attempt to provide some answers to these questions proceeding from the sociocultural and linguistic analysis of the ideology of contemporary Russia. Recently, it started to be addressed as Russism, this name pointing at its cultural features and, at the same time, invoking an analogy with fascism.

The research is implemented within the framework of critical discourse analysis, which seeks to reveal how ideologies are enacted and reproduced in oral and written texts used in daily and professional lives. The research material employed for the study of Russism included articles from the Russian websites, comments to these articles, and interviews with Russians recorded by BBC and Freedom Radio.

This ongoing study has already revealed three discursive strategies and two symbolic concepts intensively used by Russian propagandist media. The set of strategies include those of emphasizing Russian supremacy (especially moral), creating the image of a hostile outer world and alienating Russians, and inspiring disrespect for liberal values and social practices. The symbolic concepts typical of Russism are those of Nazism as embodiment of evil and Ukraine as a representation of “failed state” or “404 country” which, furthermore, adheres to antagonistic
Western values. The strategies and concepts form an ideological paradigm within which the war against Ukraine acquires a special, if not sacred, status.

It is anticipated that the study of Russism will help better understand its main premises and thus to withstand the danger it threatens to bring to the world.

--

Stephen T. Satkiewicz (US) In-Person

**Civilizations and Strategic Studies**
Stephen T. Satkiewicz
ssatkiewicz@yahoo.com
(248) 370-0381
Independent Scholar

With on-going crises around the world, especially the current one in Ukraine, it has become imperative for the closer attention being paid to the strategic interests of the major players in the world. Samuel P. Huntington made his controversial “Clash of Civilizations” thesis almost thirty ago, but this topic has received a resurgence of interest due to Christopher Coker’s “civilizational states” thesis that takes this concept a bit further. Although delving into the current civilizational geopolitics, this study seeks to go further and examine the relevance of civilizations as well as civilizational theory to the inter-disciplinary field of Strategic Studies. This would bring together insights from fields ranging from geopolitics, grand strategy, military analysis, global security analysis, and more to bear upon civilizational analysis. This will be achieved also through the study of Civilizational Ontology, to determine how best to understand civilizational contexts regarding geopolitical and strategic actors. Carl von Clausewitz famously declared “War is a continuation of politics by other means.” This paper will argue further that strategy and civilizations are reflections and continuations of one another.

--

Vlad Alalykin-Izvekov (US) In-Person

**Civilizational Paradigm in International Relations Theory**
Vlad Alalykin-Izvekov, Ph.D.
Vice President for Coordination of Scholarly Studies in Europe, Russia, and EurasiaThe International Society for the Comparative Study of Civilizations (ISCSC)
E-mail: vlad_ai@yahoo.com Mobile: 202-870-8409
International Relations Theory is a sub-field of Political Science that studies International Relations from a theoretical perspective. Its three most prominent schools of thought are Realism, Liberalism, and Constructivism. Recently, however, a new school of thought emerged, which we identified as a Civilizational Paradigm in International Relations Theory. The paper contains analysis of the roots, significance, and the potentialities of this emerging school of thought.

Artificial Intelligence/Quantum Computing and the Coming Transition from Civilization to Harmonization

Artificial intelligence (AI) refers to the simulation of human intelligence in machines that are programmed to think and learn. Quantum computing uses principles of quantum mechanics to simultaneously process immense amounts of information. Together they can treat any data sets with the slightest connective as one coherent reality, from which they can extract new understanding from each new discovery and separate "truth" ("coherence" and ""harmonization") from "lies" ("deharmonization" and "decoherence").

This paper presents the possibility that the wide spread adoption of AI and quantum computing to human problem solving will result in a major reorientation of the structure of human society - from the domination of dense urban highly specialized production and consumption - what is traditional seen as “civilizations - to highly dispersed agglomeration of quasi-interdependent population acting as quasi-independent allocators of resources and functions in ways that maximize the sustainable adaptation of individually and communities to their surrounding physical, social and conceptual realities, while fostering a sense of shared purpose and harmony across individual and entities.

This paper draws upon the work of Andrew Targowski, who has argued that to manage the complex dynamics of global realities requires a "Geoinformatics Steering System" to monitor civilizations according to sectoral indexes under the guidance of "wise" and qualified people.

In contrast, however, this paper proposes that a coming expansive use of artificial intelligence and quantum computing, will flip the set of current relations and understanding based on “specializations of knowledge” - on which civilizations have been traditionally built. In its' place there will develop a new paradigm of civilization" - where-in all knowledge ever known will be accessible to everyone -in virtual real time - for any purpose, and reformulated, revised and verified with each transaction. This new reality will flip our emphasis on delineating differences and conflicts between civilizations and analysis by domain knowledge specialists, to prioritizing the "neo-Socratic" engagement of those who can ask the most profonde, inclusive but targeted questions.

This means, for the future study of civilization, the emphasis should be on identifying the most pressing problems and harmonizing pragmatic actions for addressing the most critical imperatives facing humanity and the new coming global and eventual extraterrestrial civilization to come.
POSSIBLE WAYS FOR CIVILIZATION IN ISLAMIC WORLD

There are many weak points and debilities that prevent civilization to be shaped and formulated in Islamic world. In spite of all weaknesses and challenges with which every Muslim struggles over every-day life, there are many institutes and thinkers who work on Islamic civilization projects and the possibility of civilization process in Islamic world perspective (it is due to some real civilizational grounds and capacities over Muslim countries that are not possible to be ignored). Now the question arises how is it possible to move toward civilization while you are suffering from non-civilizational crisis and troubles? In order to answer these questions, I started to make discussions with some Iranian thinkers and government ministers in Islamic Republic of Iran. This was only to discover practical issues and practical ways to go ahead in civilizational issues such as health, research system, technology, communications, university and howzeh, family, and social matters such as immigration, population, sports, that all constitute of foundations of the reality of civilization in Islamic world.

Then, I extracted new real difficulties on Muslim world some which arise from internal weak points in Muslim communities per se, and some other which emerge from imitating modernization among Muslim communities. Lack of global view and international language among Muslim elites, lack of dialogue among Muslim thinkers, and lack of diplomacy among social and cultural institutes (such as universities, Shia and Sunni Howzeh), and also lack of training system for great Muslim man and Muslim women (woman-Ummah) were expressed as internal weaknesses.

On the other hand, imitating modernization (coming from, for instance, one-sided translations of humanities, and self-defeating generations in Muslim societies) makes external challenges for Islamic civilization process today.

Finally, we came up different solutions to make and to keep civilization process in Islamic world as it follows (just some examples): a) Joint language, joint understanding, and joint action; b) Activation of new diplomacies such as diplomacy of water, diplomacy of health, diplomacy of sport, and diplomacy of science and art; concentrating on social solution instead of political solutions per se; and training of Ummah generation as a generation in civilizational scale. I think these civilizational strategies will open new perspectives for Muslim communities and other civilizations those who are related to Muslim countries simultaneously.
Nationalism in the Context of Globalization

In the last three decades, there was a surge in populist and radical right groups, especially in Europe. This paper would analyze the possible causes of this increase in national movements. I will not present a unified explanation since the relevant causes are different from one country to another. Nationalism can have international consequences and can lead to marginalization of some groups. I will focus on the effects of immigration and multiculturalism on the nation states. Both of these topics are highly debated. Is multiculturalism a success or a failure? Does it lead to fragmentation of the nations or, as some predict, will enrich the culture? There are arguments pros and contra. The paper will address the question of integration of the immigrants and the steps taken by various governments to accommodate the newcomers.

In conclusion, I believe that multiculturalism can be successful, if both the immigrants and current citizens would try to communicate with each other, have the desire to understand new cultures and show respect for them. The immigrants should show good face to contribute to society and the governments should not perceive the newcomers as potential terrorists.
Russian Civilization and the Problem of International Peace

The last two decades in Russia were marked with dramatic rise of chauvinism that culminated in recent events in Ukraine. This process is usually attributed to the remnants of imperialism and the trauma of the collapse of the Soviet Union. However, there is another factor often overlooked. It is an imperialist structure that characterizes today’s Russia. It is estimated that more than 100 indigenous peoples live in the country, whose rights are continually violated, and the friction between ethnic minorities and the Russian majority is skillfully exploited to manipulate the public. In this sense, the war in Chechnya was crucial, as it had radically intensified fears of further disintegration of the country and enabled ethnic minorities to be further suppressed under the pretext of fighting separatism. In practice, the national republics are only autonomous on paper, and strict policies have been implemented to assimilate ethnic groups - for instance, compulsory education in local languages has been abolished. As the annexation of Crimea demonstrated, fears of the country's disintegration, skillfully fostered by the authorities, are easily transformed into jubilation over the "return" of once-lost territories.

Foreign observers are surprised not only by the support for the war, but also by the very weak anti-war demonstrations. The reality is that Russians cannot, in principle, organize a broad anti-government movement. In addition to the harsh suppression of protests, old Russian culture is also at work: the atomization of the population, the high level of social distrust, the lack of self-organization, the acceptance of violence as a norm, and so on. In such an environment, survival is the guiding principle, even at the expense of morality and common sense.
Many people assume that common sense, reason, or rational reflection dictate all that is needed to make sense of our world. Since February the 24th 2022 when Russia viciously and without provocation attacked Ukraine thousands have died, millions have been displaced, and swaths of that country has been turned into rubble. As a result, this past month articles and op-ed pieces exploring globalization, culture, and the clash of civilizations have offered reasoned explanations for Vladimir Putin’s assault on Ukraine. Although I grant that the scientific method and our faith in reason and the rational ability of human beings has changed the world dramatically, I am also aware that from time to time even our most cherished theories and factual claims turn out to be flawed. Consider Francis Fukuyama’s *The End of History* or John Locke’s *Blank Slate (or Tabula rasa).*

What does this unsureness demand? In short, the fact that our prized theories and factual claims are frequently being debunked or replaced does not require that we throw the baby out with the bath water. Rather, it suggests the importance of reflecting on the limits of common sense, reason, and rational reflection. While our grasp of the world is at best inconclusive or uncertain, it is attended by a desire or ache to make out the ultimate context in which our lives are set. This inconsistency, I argue, recommends a critical understanding of the world in which we live. Ultimately, the philosophical problem is to work out what a critical understanding of the global landscape entails.
Book Reviews:

Reviewed by: Tseggai Isaac


Duane W. Roller brought back to life the enigmatic and flamboyant Eratosthenes by capturing the rich details of Eratosthenes’ intellectual background, his personal life, Eratosthenes’ *Geographika*, and how Eratosthenes was received by contemporary and nascent critics in later years and decades. Eratosthenes was practical and controversial in the sense that he seemed to use unorthodox methodology of practical observation combined with creative and inventive scientific and mathematical intricacies to explain, define, and analyze his findings. He was flamboyant and furtive in his discoveries and the breadth of his creative imaginations of unparalleled perspicuity.

---

Reviewed by: Robert Bedeski
reb1206ck@gmail.com


*Making Civilizations*, in more than a thousand pages of text and charts, provides a readable and scholarly tour of latest research and interpretations of man’s quest for life security and meaning. Civilization⁴ is a form of social and political association with characteristics of adaptation to the physical environment, a common or dominant religion, culture and language, a government, a degree of urbanization and occupied territory. The state adds a later layer of organization first in the form of autonomous cities, then kingdoms and empires. The distinction between civilization and state is crucial and a more complete title of the book might be *Making Civilizations and States* since state-making often appears as the sub-text.

A combination of agriculture, war and religion established a political order in Egypt lasting several millennia. Metallurgy was a key development in improving tools and weapons, as well as requiring an increasingly complex division of labor and expanding trade for acquisition of needed ores and metals.

---

⁴"complex form(s) of social and political organization and cultural conditioning."p. 33
Greco-Roman civilization emerged with Crete as cultural intermediary through contacts with Egypt and various Mesopotamian entities. The inter-polis wars of Greece led to its downfall and ushered a launching platform for Alexander to spread Hellenic culture into Asia.

The Chinese empire was centered on the person of the emperor, with the bulk of the military at the frontiers. A canon of texts, in a non-alphabetic orthography, became a source of continuity and stability for society and state. Relative separation from other civilizations limited interaction with the West and India, but societies on the periphery, Korea and Japan, adapted some core features.

Indian civilization is considered last, with more cultural than political continuity. The Harappa culture appeared early, evolved into a state and then disappeared. Axel Michaels traces religious and cultural creativity, though state forms tended to be less continuous than in other regions.

The book is a tour de force in summarizing the evolution of key civilizations in material, religious and intellectual dimensions.

Robert Bedeski
Professor Emeritus, University of Victoria, Canada
Our Mission and Goal

Mission: To provide means of cooperation among all persons interested in the advancement of the comparative study of civilizations.

Vision: Civilizations matter.

Goal: To achieve scholar recognition as the primary source of knowledge and wisdom on the comparative study of civilization.

Strategy: Organizing annual international conferences with scholar leaders of the comparative study of civilization and publishing