

## 1: Civilization - Wikipedia

*"Civilization and the Transformation of Power is an absorbing, provocative, scintillating account of the interiors' of western history that is, the psychological and spiritual forces that historians often ignore in favor of reporting merely the exterior historical 'facts.'"*

Common Dreams Nuclear Abolition: The Road from Armageddon to Transformation The nuclear abolition movement must link up with the many other social forces fighting for a better world. Although the peril of living at the precipice of nuclear devastation is clear, progress toward nuclear abolition has been slow and uneven. Although the nearly 15, nuclear weapons that exist today across nine nuclear-armed countries United States, Russia, United Kingdom, France, China, Israel, India, Pakistan, and North Korea is far below the Cold War zenith of 70,, it is still enough to destroy civilization several times over. The sunlight-blocking dust generated by the detonation of, say, thermonuclear weapons in a war between the US and Russia could trigger a new Ice Age, dropping global temperatures to the lowest levels in 18, years, and leaving civilization utterly destroyed. Only a global, systemic movement can bring the global, systemic change required. For that to be a possibility, the nuclear abolition movement must link up with the many other social forces fighting for a better world. The story begins with the creation of the first nuclear weapons in the secret US Manhattan Engineering Project during World War II, sparked by ultimately unfounded fears that Germany was well on its way to developing an atomic bomb. The omnicidal threat of nuclear warfare shaped the ensuing Cold War between the United States and the Soviet Union, the two hegemonies of the postwar order. Nuclear testing and arms spending escalated in the ensuing decade, but the world experienced a wake-up call in the Cuban Missile Crisis in This thirteen-day incident brought the US and Soviet Union to the brink of a third world war and made clear the importance of taking some steps to keep the arms race in check. Since then, an alphabet soup of treaties has dominated the global landscape. The Anti-Ballistic Missile ABM Treaty between the US and Soviet Union set limits on the number of sites that could be protected with missile defense systems the deployment of ABM systems had exacerbated the arms race as countries sought to build even more powerful weapons to overcome them. The post-Cold War era has offered a mixed landscape on nuclear disarmament. In , the US unilaterally withdrew from the ABM Treaty, and soon began deploying missile defense installations in Eastern Europe near the Russian border, exacerbating tensions. As of , each country is limited to the deployment of 1, strategic nuclear weapons, still far more than enough to destroy most humans and other complex forms of life on the planet. The non-nuclear countries of the world are clearly behind the cause of the disarmament. They joined forces to assert that nuclear war would be a dead end for humanity, with a total ban on nuclear weapons the only way out. But the nuclear states have vowed never to sign it, giving it moral but no practical force. If we want to break new ground, and achieve a livable world, then something needs to change. Whither the Disarmament Movement? The nuclear disarmament movement reached its apex in the early s, when the arms race looked bleakest. In , more than a million people took to the streets in New York to demand that the number of nuclear weapons be frozen and further deployment cease. Perhaps the protest was so large because it asked for so little: Still, the movement succeeded in spreading public awareness and concern about the dangers. Once the Cold War ended, though, interest in nuclear disarmament issues rapidly faded. First and foremost is ignorance. The awesome destructiveness of nuclear weapons lacks tangibility since they are largely kept out of the public sight and mind. As a result, many in nuclear-armed countries see them as a positive source of prestige and necessity for security. Beyond ignorance and its cousin pride, another source of apathy is a sense of fatigue. We must use our imaginations to envision the horror of nuclear catastrophe, but it is very difficult to sustain such fear in the public mind year after year, decade after decade, in the absence of nuclear war. The world has come close on many occasions, but malice, madness, or mistake has not yet triggered the use of nuclear weapons in war since World War II. Even when people understand the dangers of nuclear weapons, however, they may still be paralyzed by a perceived lack of power to bring about change. With decision-making power on nuclear policy highly centralized, individuals lack influence unless they become politically active in large numbers. Ironically, the perception of impotence becomes a

self-fulfilling prophecy that impedes movement-building and effective change. The only way to change direction is to build a strong popular movement, in the nuclear-armed countries and throughout the world, to delegitimize nuclear weapons, support the Treaty on the Prohibition on Nuclear Weapons, and oppose reliance on nuclear arsenals. Political pressure from below is our best hope for getting governments of the nuclear states to join the rest of the world in prohibiting the possession, use, and threat of use of nuclear arms. Toward Systemic Change Nuclear weapons stand as the quintessential shared risk, posing a danger to the whole of humanity. The problem cannot be solved by any one nation alone. Nuclear abolition requires collective global action—a deep shift in values and institutions lest the forces that created the nuclear age continue to prevail. Just as no nation can succeed on its own, in our interdependent world, no movement seeking fundamental change can truly succeed on its own. However, movements are too often isolated in different issue silos, competing for support and scarce resources. This fragmentation erodes unity and long-term impact. The nuclear abolition movement must join with other movements seeking systemic global change. Synergy is most promising between the nuclear abolition movement and the wider peace movement, the environmental movement, and the economic justice movement. Each of these movements demands a global sensibility and global action. And each calls into question the governing assumptions of society that have led us down an unsustainable path. Any war involving nuclear-armed states or their allies could lead to the use of nuclear weapons. Peace activists, of course, have often been on the frontlines protesting the expansion of nuclear arsenals. However, the peace movement in the US and globally appears to be exhausted after the long wars in Afghanistan, Iraq, and elsewhere in the Middle East that have dragged on for more than a decade. Still, there are bright spots. New approaches to peace literacy are sprouting up. Through their first-hand experience with warfare, the veterans bring a unique perspective, legitimacy, and energy to the quest for peace, and have demonstrated a willingness to take on the issue of nuclear abolition as well. VFP has resurrected the Golden Rule, a ship that first sailed in the 1980s to protest atmospheric nuclear weapons testing in the Pacific. Now, she sails again in support of nuclear abolition and to display the bravery and tenacity that can overcome militarism. VFP also supports such disarmament projects as the lawsuits filed by the Marshall Islands in at the International Court of Justice against the nine nuclear-armed countries. The environmental movement offers another potential partner for cross-movement collaboration. Nuclear abolition has not been high on the priority list of the environmental movement. At least in the US, the movement has been preoccupied with defensive battles against an administration intent on rolling back environmental protection. Even before, it focused on tangible and immediately pressing battles while tackling such planetary-scale threats as ozone depletion and climate change. But this is just one facet of the threat nuclear technology poses to a livable planet. As nuclear energy always contains within it the possibility of nuclear proliferation, advocates of nuclear abolition must likewise get behind the fight for a renewables-driven clean economy that would render such technology unnecessary. The economic justice movement is a third promising ally of the nuclear abolition movement. Nuclear weapons systems have consumed vast public resources since the onset of the nuclear age. These resources could be far better used to provide food, clean water, shelter, health care, and education to those in need. This diversion of resources is a double whammy: The militarization of the economy and centralization of power, for which nuclear weapons have been both cause and effect, are incompatible with egalitarian national economic systems. Internationally, as long as nuclear weapons give a handful of countries outsize power on the global stage, especially the ability to make credible threats, the shift toward a more democratic global economic system will be impossible. For all these reasons, nuclear abolition serves the cause of economic justice. And it is equally true that those of us who care about the nuclear threat need to advocate for greater justice. Economic inequality within and between nations fosters polarization, migration pressure, and geopolitical conflict, thereby raising the risk of nuclear war. Thus the peace movement has powerful incentives to ally with social justice movements. Peace, a healthy environment, and economic justice will remain elusive in a nuclear world. A cooperative movement of movements would enhance the capacity of each constituent to achieve its own goals, while fostering the cross-movement solidarity that can bring a Great Transition future. With the alarms sounding, the time has come to act together with a sense of urgency. Nuclear weapons threaten the future of civilization and the human species. We can no longer think in old

ways, solving differences among countries by means of warfare. Instead of absolute allegiance to a sovereign state, we must think holistically and globally. In light of the omnicide that our technologies have made possible, we must elevate our moral and spiritual awareness to forge a movement global and systemic enough to meet the challenges ahead. The only realistic alternative to Armageddon is transformation, both of individual and collective consciousness: This requires nothing less than changing the course of history; we are compelled to transform our world or to face Armageddon. Change ultimately begins with individuals. Movements are composed of committed individuals, some of whom step forward as leaders. The task is to awaken to the urgency of the threat and mobilize. The nuclear age and the Great Transition call upon us, before it is too late, to wake up. The following excerpt was adapted from the essay "Nuclear Abolition: This is the world we cover. Because of people like you, another world is possible. There are many battles to be won, but we will battle them together" all of us. Common Dreams is not your normal news site. We want the world to be a better place. If you can help today" because every gift of every size matters" please do.

## 2: Civilization and the Transformation of Power by James A. Garrison

*"Civilization And The Transformation Of Power" is an absorbing, provocative, scintillating account of the interiors of western history.*

Transformation of the Western Civilization Essay - Paper Example Transformation of the Western Civilization Essay In a period about years, the western civilization experiment a series of changes that will shift the medieval world of the to a brand new modern era by the mid, all aspect of the medieval civilization suffer a notorious changes and transformation that will lead to this transformation and will shape the era where we live today - Transformation of the Western Civilization Essay introduction. Politic systems, economical models, educational practices, technology and one of the most affected factors of these times, the religion where one of the many aspect to suffer from this changing factors. All these alterations turn the westerns world from a medieval era passing thru the Renaissance and begin to shape the modern world with a lot of similitude with today society. One of the most important transformations took place in the heart of the religion structure. By only one religion rules this world, with one head of the church, the Pope was the highest representative of the Catholic Church with almost the same power of kings and lords of Europe. They build all across Europe magnificent churches and structures to spread the world of Good these can be seen as a sign of power as well, from followers and enemies. In the medieval era the political structure of the church was one of the most advance and effective political system, and proves to be the most correct to maintain this humongous institution. All this power and position was challenged by one man in , Martin Luther born in Germany in , in he received his doctorate in theology and became a professor at the University of Wittenberg. The study of the Bible show a different prospect of view of the faith, and begin to challenge the pope and the Catholic Church practices, he state he has the same power to read, understand and interpret the Bible as the Pope. One of the factors to trigger Luther discomfort with the Pope was the practice of sale of indulgence, most notorious to collect funds for the ongoing construction of Saint Peter Basilica in Rome by Pope Leo X in Angered by these events Luther issue his Ninety-Five Theses, where he present his indictment of the abuses in the sale of indulgences. After these events Luther begin a series of movements against the Pope and the church, in he write in German a political act called the address to the nobility of the German Nation, basically he pursue the German princes to overthrow the papacy in Germany and establish a reformed German Church. After appear in front of the Reichstag, the imperial diet of the Holy Roman Empire and made the famous reply that became the battle cry of the reformation, he was force to hide from the Roman empire at the Wartburg Castle for nearly a year, here he made the most foremost achievement, the translation of the New Testament into German. All these event begin the important process of division suffer by the Roman Catholic Church, as consequence a series the events, battles and war between the Catholic Church and the protestant Church of Germany took place for many years in Europe. To reinforce the division of the church, a second generation of protestants raise on the hand of John Calvin from France, he study in deep Luther writings and became a protestant reformer leader by , force to move from Paris, by King Francis I, active persecutor of protestant church followers, to Basel, where in published the first edition of the institutes of the Christian Religion, this publication secure his reputation as one of the new leaders of Protestantism. As a result by the Catholic Church is divide in Europe, many countries, decide to follow the new Protestant church of Germany and in the future a new church will raise in England as well, now with the help of the new discovery the imprint machine, the spread of the new testament become more easy thru the western civilization, the use of local dialect become more effective to teach and have more impact to the shape of the new western society, regions become countries, and people become to from part of these countries as citizens. With the Church division kings gain more control and power over their territories and start to be more independent from the Pope and the Catholic Church. In conclusion the Church experiment increased lack of influence in the new world, where man and his ideologies, became most important than Christianity faith of the medieval world. The education suffer a big change as well, in the new world, everyone have the opportunity to read the Bible and be knowledge to interpretation, in contrast to Roman Church, where only few people can read and study the holy

scripts. One of the major transformation that occurred during these years, took place in the scientific and technology areas, in the earliest , the access to study was only for a few people, most of this people where part of the Roman Catholic Church, the rest of the population never receive any type of education, as a consequence, the medieval world experiment none notorious progress in the science or technological areas, most of the invention of these era where designated to be use in wars. Today society use and watch their legacy as world marvels, new way to express art was invented by people like this, new constructions easy can tell the difference from the medieval world, new techniques in painting and sculpture are used by this artist, the results show a perfection in their areas. The need of exploration leads to a new world of new experiments and sciences, for example astronomy became a very important practice to understand the starts and the interaction with the lanet, used mainly to navigate thru oceans in new adventures, the invention of instrument of navigation and measurements use to write down new maps of the world, and many other inventions that still use in today civilization. In years Western civilization underwent a major transformation from medieval to early modern era. Today society is a consequence of these changes, and the similitude to that world is impressive notorious, thanks to this contrast we are able difference this eras from each other, understand history and find explanations. This was the time of big changes in society in all aspects, where the divine explanation was change for the scientific method, to prove reality, and the man became more rational Choose Type of service.

## 3: Top shelves for Civilization and the Transformation of Power

*"Civilization and the Transformation of Power is an absorbing, provocative, scintillating account of the 'interiors' of western history— that is, the psychological and spiritual forces that historians often ignore in favor of reporting merely the exterior historical 'facts.'"*

He said that the world crisis was from humanity losing the ethical idea of civilization, "the sum total of all progress made by man in every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals as the progress of all progress". The abstract noun "civilization", meaning "civilized condition", came in the 18th century, again from French. The first known use in French is in 1751, by Victor Riqueti, marquis de Mirabeau, and the first use in English is attributed to Adam Ferguson, who in his *Essay on the History of Civil Society* wrote, "Not only the individual advances from infancy to manhood, but the species itself from rudeness to civilisation". In the late 18th and early 19th centuries, during the French Revolution, "civilization" was used in the singular, never in the plural, and meant the progress of humanity as a whole. This is still the case in French. Already in the 18th century, civilization was not always seen as an improvement. One historically important distinction between culture and civilization is from the writings of Rousseau, particularly his work about education, *Emile*. Here, civilization, being more rational and socially driven, is not fully in accord with human nature, and "human wholeness is achievable only through the recovery of or approximation to an original prediscursive or prerational natural unity" see noble savage. From this, a new approach was developed, especially in Germany, first by Johann Gottfried Herder, and later by philosophers such as Kierkegaard and Nietzsche. This sees cultures as natural organisms, not defined by "conscious, rational, deliberative acts", but a kind of pre-rational "folk spirit". Civilization, in contrast, though more rational and more successful in material progress, is unnatural and leads to "vices of social life" such as guile, hypocrisy, envy and avarice. Social scientists such as V. Gordon Childe have named a number of traits that distinguish a civilization from other kinds of society. Andrew Nikiforuk argues that "civilizations relied on shackled human muscle. It took the energy of slaves to plant crops, clothe emperors, and build cities" and considers slavery to be a common feature of pre-modern civilizations. It is possible but more difficult to accumulate horticultural production, and so civilizations based on horticultural gardening have been very rare. A surplus of food permits some people to do things besides produce food for a living: A surplus of food results in a division of labour and a more diverse range of human activity, a defining trait of civilizations. However, in some places hunter-gatherers have had access to food surpluses, such as among some of the indigenous peoples of the Pacific Northwest and perhaps during the Mesolithic Natufian culture. It is possible that food surpluses and relatively large scale social organization and division of labour predates plant and animal domestication. Compared with other societies, civilizations have a more complex political structure, namely the state. The ruling class, normally concentrated in the cities, has control over much of the surplus and exercises its will through the actions of a government or bureaucracy. Morton Fried, a conflict theorist and Elman Service, an integration theorist, have classified human cultures based on political systems and social inequality. This system of classification contains four categories [28] Hunter-gatherer bands, which are generally egalitarian. Highly stratified structures, or chiefdoms, with several inherited social classes: Civilizations, with complex social hierarchies and organized, institutional governments. Living in one place allows people to accumulate more personal possessions than nomadic people. Some people also acquire landed property, or private ownership of the land. Because a percentage of people in civilizations do not grow their own food, they must trade their goods and services for food in a market system, or receive food through the levy of tribute, redistributive taxation, tariffs or tithes from the food producing segment of the population. Early human cultures functioned through a gift economy supplemented by limited barter systems. By the early Iron Age, contemporary civilizations developed money as a medium of exchange for increasingly complex transactions. In a village, the potter makes a pot for the brewer and the brewer compensates the potter by giving him a certain amount of beer. In a city, the potter may need a new roof, the roofer may need new shoes, the cobbler may need new horseshoes, the blacksmith may need a new coat and the tanner may need a new

pot. These people may not be personally acquainted with one another and their needs may not occur all at the same time. A monetary system is a way of organizing these obligations to ensure that they are fulfilled. From the days of the earliest monetarized civilizations, monopolistic controls of monetary systems have benefited the social and political elites. Writing, developed first by people in Sumer, is considered a hallmark of civilization and "appears to accompany the rise of complex administrative bureaucracies or the conquest state". Like money, writing was necessitated by the size of the population of a city and the complexity of its commerce among people who are not all personally acquainted with each other. However, writing is not always necessary for civilization, as shown the Inca civilization of the Andes, which did not use writing at all except from a complex recording system consisting of cords and nodes instead: Aided by their division of labour and central government planning, civilizations have developed many other diverse cultural traits. These include organized religion, development in the arts, and countless new advances in science and technology. Through history, successful civilizations have spread, taking over more and more territory, and assimilating more and more previously-uncivilized people. Nevertheless, some tribes or people remain uncivilized even to this day. These cultures are called by some "primitive", a term that is regarded by others as pejorative. Anthropologists today use the term "non-literate" to describe these peoples. Civilization has been spread by colonization, invasion, religious conversion, the extension of bureaucratic control and trade, and by introducing agriculture and writing to non-literate peoples. Some non-civilized people may willingly adapt to civilized behaviour. But civilization is also spread by the technical, material and social dominance that civilization engenders. Assessments of what level of civilization a polity has reached are based on comparisons of the relative importance of agricultural as opposed to trade or manufacturing capacities, the territorial extensions of its power, the complexity of its division of labour, and the carrying capacity of its urban centres. Secondary elements include a developed transportation system, writing, standardized measurement, currency, contractual and tort-based legal systems, art, architecture, mathematics, scientific understanding, metallurgy, political structures and organized religion. In a modern-day context, "civilized people" have been contrasted with indigenous people or tribal societies. Cultural area "Civilization" can also refer to the culture of a complex society, not just the society itself. Every society, civilization or not, has a specific set of ideas and customs, and a certain set of manufactures and arts that make it unique. Civilizations tend to develop intricate cultures, including a state-based decision making apparatus, a literature, professional art, architecture, organized religion and complex customs of education, coercion and control associated with maintaining the elite. A world map of major civilizations according to the political hypothesis Clash of Civilizations by Samuel P. Huntington The intricate culture associated with civilization has a tendency to spread to and influence other cultures, sometimes assimilating them into the civilization a classic example being Chinese civilization and its influence on nearby civilizations such as Korea, Japan and Vietnam. Many civilizations are actually large cultural spheres containing many nations and regions. Many historians have focused on these broad cultural spheres and have treated civilizations as discrete units. Early twentieth-century philosopher Oswald Spengler, [32] uses the German word Kultur, "culture", for what many call a "civilization". Cultures experience cycles of birth, life, decline and death, often supplanted by a potent new culture, formed around a compelling new cultural symbol. Spengler states civilization is the beginning of the decline of a culture as "the most external and artificial states of which a species of developed humanity is capable". Toynbee in the mid-twentieth century. Toynbee explored civilization processes in his multi-volume A Study of History, which traced the rise and, in most cases, the decline of 21 civilizations and five "arrested civilizations". Civilizations generally declined and fell, according to Toynbee, because of the failure of a "creative minority", through moral or religious decline, to meet some important challenge, rather than mere economic or environmental causes. Huntington defines civilization as "the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species". Civilizations can be seen as networks of cities that emerge from pre-urban cultures and are defined by the economic, political, military, diplomatic, social and cultural interactions among them. Any organization is a complex social system and a civilization is a large organization. Systems theory helps guard against superficial but misleading analogies in the study and description of civilizations. These spheres often occur on

different scales. For example, trade networks were, until the nineteenth century, much larger than either cultural spheres or political spheres. Extensive trade routes, including the Silk Road through Central Asia and Indian Ocean sea routes linking the Roman Empire, Persian Empire, India and China, were well established years ago, when these civilizations scarcely shared any political, diplomatic, military, or cultural relations. The first evidence of such long distance trade is in the ancient world. Many theorists argue that the entire world has already become integrated into a single "world system", a process known as globalization. Different civilizations and societies all over the globe are economically, politically, and even culturally interdependent in many ways. There is debate over when this integration began, and what sort of integration—cultural, technological, economic, political, or military-diplomatic—is the key indicator in determining the extent of a civilization. David Wilkinson has proposed that economic and military-diplomatic integration of the Mesopotamian and Egyptian civilizations resulted in the creation of what he calls the "Central Civilization" around BCE. According to Wilkinson, civilizations can be culturally heterogeneous, like the Central Civilization, or homogeneous, like the Japanese civilization. What Huntington calls the "clash of civilizations" might be characterized by Wilkinson as a clash of cultural spheres within a single global civilization. Others point to the Crusades as the first step in globalization. The more conventional viewpoint is that networks of societies have expanded and shrunk since ancient times, and that the current globalized economy and culture is a product of recent European colonialism.

History of the world The notion of world history as a succession of "civilizations" is an entirely modern one. In the European Age of Discovery, emerging Modernity was put into stark contrast with the Neolithic and Mesolithic stage of the cultures of the New World, suggesting that the complex states had emerged at some time in prehistory. Gordon Childe defined the emergence of civilization as the result of two successive revolutions: Neolithic, Bronze Age, and Cradle of Civilization. At first, the Neolithic was associated with shifting subsistence cultivation, where continuous farming led to the depletion of soil fertility resulting in the requirement to cultivate fields further and further removed from the settlement, eventually compelling the settlement itself to move. In major semi-arid river valleys, annual flooding renewed soil fertility every year, with the result that population densities could rise significantly. Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BCE, with civilizations developing from 6,000 years ago. This area has been identified as having "inspired some of the most important developments in human history including the invention of the wheel, the development of cuneiform script, mathematics, astronomy and agriculture. This "urban revolution" marked the beginning of the accumulation of transferrable surpluses, which helped economies and cities develop. It was associated with the state monopoly of violence, the appearance of a soldier class and endemic warfare, the rapid development of hierarchies, and the appearance of human sacrifice. The transition from complex cultures to civilizations, while still disputed, seems to be associated with the development of state structures, in which power was further monopolized by an elite ruling class [42] who practised human sacrifice. A parallel development took place independently in the Pre-Columbian Americas, where the Mayans began to be urbanised around 2000 BCE, and the fully fledged Aztec and Inca emerged by the 15th century, briefly before European contact.

## 4: Nuclear Abolition: The Road from Armageddon to Transformation

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At the turn of the millennium the world is burning. Transformation is occurring in every sector, at every scale, in every dimension. Nothing we have inherited from the past is able to withstand the accelerated pace of change; everything from the future remains a perpetual possibility. Society has become completely malleable to the power of science and technology; our mind, continually susceptible to novelty; our relationships, opened to new configurations and meanings. It is almost unbelievable that 90 percent of everything that has been discovered or invented in the entire history of civilization has been invented or discovered in the past seventy-five years. Explosions in science and technology are creating opportunities that stagger the imagination. Revolutions in biotechnology, nanotechnology, digital technology, and information technology are reshaping human society and offering us essentially unlimited power over ourselves, over nature, over life itself. Yet all these achievements have not made us more ethically balanced or more wise. Upwards of two hundred million persons have been killed in this century alone for reasons of war and ideology, more than have been killed in all of recorded history combined. The advent of nuclear weapons in made possible for the first time the annihilation of all life. Chemical and biological weapons, other products of this century, could also do irreparable harm on a scale heretofore unknown. In social terms we are witnessing an equally powerful force. After millennia of male domination, women are rising to positions of leadership in virtually every sphere of endeavor. In the process we are completely reforming gender relationships and our inherited beliefs concerning governance, community, family, hierarchy, and spirituality. This is giving rise to extraordinary possibilities in our appreciation of human potential and societal values. Equally fundamental, a global consciousness, spawned by economic globalization and mass communication, is for the first time uniting all of humanity into a single unit, bringing the six thousand discrete cultures and societies now existing around the world into sustained interaction. Nation-states, the mainstay of commerce, government, and culture for centuries, are rapidly giving way to networks empowered by information and communication technologies. Human civilization is being reborn on a global scale. Such are the transformations occurring in the world that President and poet Vaclav Havel suggests that "There are good reasons for suggesting that the modern age has ended. Many things indicate that we are going through a transitional period when it seems that something is on the way out and something else is painfully being born. It is as if something were crumbling, decaying and exhausting itself, while something else, still indistinct, were arising from the rubble. We are being torn from the past and yet the future is indistinct. With unimaginable power at our disposal, with transformations occurring in every sphere, we are strangely unsure of where we now want to go. To use a Biblical image, it is as if we were delivered from the bondage of Egypt but have not yet entered the Promised Land. We are thus wandering lost in the wilderness of Sinai, full of potential but without clear direction. Sinai bespeaks a time when the old is gone, but the new is not yet fully discerned. It is a time of transition, a time of hope and preparation in anticipation of the new, as well as a time of disorientation and confusion, emanating out of the passing of the old. All our inventions and discoveries, even our deliverance from the grip of the Cold War, have brought not utopia but turbulence, not a new world-order but uncertainty and chaos. Are we in a time of unprecedented newness in which everything is being reinvented, or are we in the grip of *deja vu* in which the past is mysteriously present and framing our future? May I suggest that the answer to both alternatives is yes? We are in a time of novelty, and we are experiencing the repetition of very deep historical patterns. Everything is completely new, and we have all been here before. We are marching relentlessly into the unknown, and, if we look deeply enough, we can discern that this unknown is undergirded by the knowable. To be able to discern both alternatives, separately and together, is to be able to come to terms with the paradox of power, which characterizes our age. I use the term "paradox of power" very advisedly. Things seem as confusing as they are because everything seems paradoxical. New inventions and discoveries abound to raise standards of

living, eliminate certain diseases, and make life more comfortable worldwide; and thousands of plant and animal species are made extinct every year as a result of this technological progress. Multinational corporations sell their products in every corner of an increasingly prosperous world, and new diseases and refugee migrations sweep the earth. We are comforted with myriad accouterments of technological progress, and we are confronted by multiple crises in human relations. We continue to foul our nest, even as we build better ones. At a time of unparalleled expansion at the scientific and technological levels, we participate in and give witness to unimaginable destructiveness. The generation of humanity that put a man on the moon and developed a cure for polio produced the Stalinist dictatorship and shoved millions of Jews into gas chambers. The companies that manufacture the consumer goods we all enjoy slash rain forests to the ground and adhere to minimal environmental standards only by force of law. In the name of progress we destroy; through destruction we "progress. The more power we exercise, the more power we seek. This is a universal phenomenon, affecting the entire human race. Whether from the Japanese, European, or American corporations, technological developments are generated to satisfy consumers while their ethical, social, and environmental implications are left essentially unexplored; and whether in the Balkans, Africa, or Tibet, peace is discussed while violence abounds. Human technology and human relations everywhere reflect this paradox of progress and destructiveness, altruism and greed. Human life is played out on the anvil of tragedy and hope. This paradox undergirds human historical, psychological, and spiritual life. The polarity of opposites within the context of life, death, and renewal constitutes a basic matrix of human existence itself. Carl Jung called this the cruciform nature of reality: Everything in our experience is comprised of opposites, and all things evolve through time within a pattern of life, death, and renewal. Moreover, these opposites are not simply neat pairs of polarities, such as light and dark, male and female, which are easily identifiable and understood. Rather, the cruciform nature of reality describes existence as comprised of antinomies: It is almost impossible to grasp an antinomy intellectually because an antinomy cannot be explained rationally. That notwithstanding, the subject of this book is the antinomies that make up human history, that shape and, paradoxically, redeem our life.

### 5: CIVILIZATION AND THE TRANSFORMATION OF POWER by Jim Garrison

*"Civilization And The Transformation Of Power" is an absorbing, provocative, scintillating account of the interiors of western history.*

### 6: Chapter 6: The Transformation Of Rome | Western Civilizations, 17e: W. W. Norton StudySpace

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### 8: Jim Garrison: Excerpt from "Civilization and the Transformation of Power"

*"Civilization and the Transformation of Power is an absorbing, provocative, scintillating account of the interiors of western history. Jim Garrison is one of the great visionaries of our time, and his account not only traces the rise of western cu.*

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