THE CHALLENGE TO CIVILISATION. pdf

1: Indigenous Australia: Enduring Civilisation is a challenge to review

Called "The Challenge To Civilization", it focused on the then-current world situation; a war that was a little over month old, one which could inalterably change the course of our civilization.

The summit provides an historic opportunity to develop a blueprint for a better international response. On the occasion of this meeting, UNAI has asked researches at UNAI member institutions to submit articles highlighting their research and its implications in helping to solve the issue. Please note that the articles are for discussion, and do not necessarily reflect the views of the United Nations. Despite being the cradle of human rights and of the very concept of political asylum, Europe is at the same time dominated by the securitarian logic that currently prevails on a global level. Faced with largest movement of migrants and refugees since World War II, Europe has displayed the arbitrariness of its borders, both internal and external. But today, it is exactly the call to safeguard its external borders that would risk putting into question the very idea of a European common space, as is demonstrated by an increasing tendency to suspend free circulation inside Europe, reintroducing internal controls and boundaries. Ironically, the desperation which makes it possible to scale walls of barbed wire as well as walls created by laws and regulations, has resulted in a level of cooperation, albeit modest, that until now European countries had not been able to achieve. Finally, Europe is faced with the need to rethink the concept of border which is difficult to reconcile with the idea of universal human equality, one of the fundamental principles on which European civilization is based. Indeed, as a result of a unilateral process of definition by the countries of destination, the figure of the refugee is emblematic of the contradiction of a State-centric system in response to the demands for justice and belonging in the current global society, and demonstrates the limitations of our systems for protecting the poor and vulnerable, based on the fiction of national societies delimited by national fences. Entering more deeply in the discussion, and beyond the contrasts dividing countries, the events of these last months have revealed the main weaknesses of the European approach in this matter: As a consequence, Europe has discovered that it lacks those instruments, such as humanitarian channels, which would have made it possible to manage the emergency in a way that would have been more in line with the principle of inalienable human dignity. Obviously this distinction cannot be based on shallow criteria such as the country of origin, or on the prototype of the refugee as defined in the Geneva Convention, for example as a political dissident persecuted by the authorities of his own country. Today, forced migration has a collective, not individual, configuration and reflects a shared need to flee from situations of crisis whose consequences and evolution are unpredictable. The threat from which one may flee is not necessarily the State, but may be non-state actors or even family members. The fear of persecution is not limited to imprisonment, but can include a wide range of human rights violations, including the fear of being subjected to sterilization or excision, violations of the rights of homosexuals and survival jeopardized by environmental catastrophes to name only a few. In addition, fleeing migrants do not necessarily reach a foreign territory, but often end up in one of the many overcrowded refugee camps for internally displaced persons, in locations where many of them will also end up living for years in some sort of captivity that is the very antithesis of the yearning for freedom that had once marked the journey of people migrating for humanitarian reasons. Migration is sometimes not only forced, but even compulsory, achieved through various forms of trafficking and enslavement. Finally, protection systems have been built in compliance with a male archetype, although we are now aware that the paths of forced migrants are deeply gendered, a condition that makes them inadequate to meet the needs and the specific risks posed to female migrants. It is precisely the inclusion of new categories of people in the system of protection that has contributed to the rise of requests, making the distinction among voluntary and forced migrations increasingly porous and disputable. However, forsaking this unsatisfactory distinction would not be helpful in managing mass arrivals such as the ones recorded in recent months. Undoubtedly, in the gap opened by the lack of shared criteria, it is relatively easy to submit unjustified and instrumental requests for humanitarian protection. Quite often, this is done with the complicity of actors and organizations who may be motivated by charitable intentions, but underestimate the impact their actions have on resources and on building the consensus necessary for dealing with situations of

greater vulnerability. Therefore, it is necessary to consider the essential difference between individuals fleeing various kinds of persecution or war, those fleeing economic and environmental conditions that threaten their lives, and those who migrate because they want to improve their condition. Moreover, the discretion exercised when processing applications for humanitarian protection, as shown by the great variance of approval rates, demonstrates the arbitrary nature of this distinction in a world where migration is often due to poverty, human rights violations, violent civil conflicts or environmental disasters. In this context, the general tendency towards acceptance that prevailed in the past has been replaced, even in countries traditionally more willing to receive migrants, by discontent and hostility towards humanitarian migrants, who are often seen as a threat from an economic, identity and political viewpoint; this also exposes refugees and asylum seekers to the danger of racist and xenophobic violence. These processes encourage the use of asylum as an instrument for policing borders and the adoption of policies weakening the condition of humanitarian migrants, a vicious cycle that only undermines the prospects of people forced to migrate. Immigration is a phenomenon which, by definition, challenges the borders of a community; not only the physical and political boundaries, but also those which define its identity, hence putting into question principles and values upon which a society is based, both those shaped by a shared history and those imposed by nationalistic myths. It is consequently almost inevitable that when this phenomenon appears on such a large scale and with such an unpredictable evolution, it engenders alarmist reactions. These reactions have led to various attempts to select immigrants based on arbitrary criteria. Applying religion as a selection criterion also risks undermining the very principles on which the EU was founded, namely universalism and the dignity of all human beings. The inclusion of education and skill levels as criteria for entry has reintroduced a class-based element to membership, and while choosing more educated and skilled refugees helps with their insertion in the labor market, it is discriminatory. The application of these arbitrary criteria attempt to present immigrants as advantageous to the receiving community and mitigate fears that the new arrivals will irreparably change the features on which the process of nation building was based. In this light, we can also understand why the young East-European democracies, fresh from a history of forced relocations and ethnic cleansings and the difficult shift to the post-communist era, are reluctant to open their frontiers to ethnic and religious minorities of whom they have no direct experience, but only a knowledge influenced by alarmist declarations and the fear of terrorism. Given that a shared collective identity is a basic element of each political community, the problem lies, in fact, in the reluctance to include new members when a community feels it is in danger of losing its identity. Finally, policies for the granting of asylum and other forms of humanitarian protection represent a conscious way of affirming principles, values and worldviews. Policies addressing humanitarian migrations, which today are often subject to security and budgetary pressures, should be an opportunity for societies to reflect on the values on which they are based and deserve to be handed down as a legacy to future generations. It is with this awareness that European societies must deal with the most severe refugee and migration crisis since World War II. She is head of the Economic and Labour Department and chief officer of Cedoc Documentation Center at the Ismu Foundation, the main Italian scientific institution studying international migrations and intercultural relations. Zanfrini has worked as a consultant to numerous Italian and international organization, serves as a Councilor of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People and is Member of the Scientific Committee of several reviews. She has authored more than books, essays and articles.

2: Culture in America: Challenges Facing Western Civilization | demographics

CHALLENGES TO CIVILIZATION. Is the real challenge for civilization one of exacting punitive measures on the perpetrators of a crime or is it one of recognizing and.

Christianity began as a Jewish sect in the mid-1st century arising out of the life and teachings of Jesus of Nazareth. The life of Jesus is recounted in the New Testament of the Bible, one of the bedrock texts of Western Civilization and inspiration for countless works of Western art. Christmas and Easter remain holidays in many Western nations. Jesus learned the texts of the Hebrew Bible, with its Ten Commandments which later became influential in Western law and became an influential wandering preacher. He was a persuasive teller of parables and moral philosopher who urged followers to worship God, act without violence or prejudice and care for the sick, hungry and poor. These teachings have been deeply influential in Western culture. Jesus criticized the privilege and hypocrisy of the religious establishment which drew the ire of the authorities, who persuaded the Roman Governor of the province of Judaea , Pontius Pilate , to have him executed. The Tanakh says Jesus was executed for sorcery and for leading the people into apostasy. Catholicism, as we know it, emerged slowly. Christians often faced persecution during these early centuries, particularly for their refusal to join in worshiping the emperors. Nevertheless, carried through the synagogues, merchants and missionaries across the known world, the new internationalist religion quickly grew in size and influence. Rulers, and the priests, soldiers and bureaucrats who carried out their will, were a small minority who kept power by exploiting the many. Spartan Law required that deformed infants be put to death; for Plato, infanticide is one of the regular institutions of the ideal State; Aristotle regards abortion as a desirable option; and the Stoic philosopher Seneca writes unapologetically: And whilst there were deviations from these views Most historians of western morals agree that the rise of Christianity contributed greatly to the general feeling that human life is valuable and worthy of respect. Lecky gives the now classical account of the sanctity of human life in his history of European morals saying Christianity "formed a new standard, higher than any which then existed in the world For women deacons, the oldest rite in the West comes from an eighth-century book, whereas Eastern rites go all the way back to the third century and there are more of them. There are several Gospel accounts of Jesus imparting important teachings to and about women: The church forbade its members to do so. Greco-Roman society saw no value in an unmarried woman, and therefore it was illegal for a widow to go more than two years without remarrying. Christianity did not force widows to marry and supported them financially. Christians did not believe in cohabitation. If a Christian man wanted to live with a woman, the church required marriage, and this gave women legal rights and far greater security. Finally, the pagan double standard of allowing married men to have extramarital sex and mistresses was forbidden. A broad distinction was popularly made between infanticide and infant exposure which was practiced on a gigantic scale with impunity. Many exposed children died, but many were taken by speculators who raised them to be slaves or prostitutes. It is not possible to ascertain, with any degree of accuracy, what diminution of infanticide resulted from legal efforts against it in the Roman empire. In AD , Constantine conferred the First Council of Nicaea to gain consensus and unity within Christianity, with a view to establishing it as the religion of the Empire. The population and wealth of the Roman Empire had been shifting east, and around the year , Constantine established the city of Constantinople as a new imperial city which would be the capital of the Eastern Roman Empire. Although cultural continuity and interchange would continue between these Eastern and Western Roman Empires, the history of Christianity and Western culture took divergent routes, with a final Great Schism separating Roman and Eastern Christianity in AD. Pope Gregory the Great c â€" who established medieval themes in the Church, in a painting by Carlo Saraceni , c. The remarkable transformation of Christianity from peripheral sect, to major force within the Empire is illustrated by the influence held by St Ambrose , the Bishop of Milan. A Doctor of the Church and one of the most influential ecclesiastical figures of the 4th century, Ambrose became a player in Imperial politics, courted for his influence by competing contenders for the Imperial throne. When the Emperor Theodosius I ordered the punitive massacre of thousands of the citizens of Thessaloniki , Ambrose admonished him publicly, refused him the Eucharist and

called on him to perform a public penance, a call to which the Christian Emperor submitted. Theodosius reigned albeit for a brief interim as the last Emperor of a united Eastern and Western Roman Empire. In Theodosius sought to block the restoration of the pagan Altar of Victory to the Roman Senate and then fought against Eugenius , who courted pagan support for his own bid for the imperial throne. Thus, the Catholic Encyclopedia lauds Theodosius as: He stamped out the last vestiges of paganism, put an end to the Arian heresy in the empire, pacified the Goths, left a famous example of penitence for a crime, and reigned as a just and mighty Catholic emperor. Many of these works remain influential in politics, law, ethics and other fields. A new genre of literature was also born in the fourth century: What little security there was in this world was provided by the Christian church. In the absence of a magister militum living in Rome, even the control of military matters fell to the pope. Gregory the Great c â€" administered the church with strict reform. A trained Roman lawyer and administrator, and a monk, he represents the shift from the classical to the medieval outlook and was a father of many of the structures of the later Roman Catholic Church. According to the Catholic Encyclopedia, he looked upon Church and State as co-operating to form a united whole, which acted in two distinct spheres, ecclesiastical and secular, but by the time of his death, the papacy was the great power in Italy: From this time forth the varied populations of Italy looked to the pope for guidance, and Rome as the papal capital continued to be the centre of the Christian world. The Dark Ages[edit] The period between and , often referred to as the "Dark Ages," could also be designated the "Age of the Monk". Christian aesthetes, like St. Monasteries were models of productivity and economic resourcefulness teaching their local communities animal husbandry, cheese making, wine making and various other skills. Medical practice was highly important in medieval monasteries, and they are best known for their contributions to medical tradition, but they also made some advances in other sciences such as astronomy. Sometimes called the "Father of Europe," Charlemagne instituted political and judicial reform and led what is sometimes referred to as the Early or Christian Renaissance. It supplied food to the population during famine and distributed food to the poor. This welfare system the church funded through collecting taxes on a large scale and by owning large farmlands and estates. Men of a scholarly bent usually took Holy Orders and frequently joined religious institutes. Those with intellectual, administrative or diplomatic skill could advance beyond the usual restraints of society â€" leading churchmen from faraway lands were accepted in local bishoprics, linking European thought across wide distances. Complexes like the Abbey of Cluny became vibrant centres with dependencies spread throughout Europe. Ordinary people also treked vast distances on pilgrimages to express their piety and pray at the site of holy relics. Inquisition The Inquisitions were religious courts originally created to protect faith and society by identifying and condemning heretics. It was rather a naturalâ€"one may almost say an inevitableâ€"evolution of the forces at work in the thirteenth century As the twelfth century drew to a close the church was facing a crisis Woman-as-witch became a stereotype in the s until it was codified in by Pope Innocent VIII who declared "most witches are female. This treatment provides [dramatic] contrast to the respect given to women during the early era of Christianity and in early Europe Medieval abbesses and female superiors of monastic houses were powerful figures whose influence could rival that of male bishops and abbots: Relations between the major powers in Western society: The Investiture Controversy was perhaps the most significant conflict between Church and state in medieval Europe. A series of Popes challenged the authority of monarchies over control of appointments, or investitures , of church officials. Moreover, they were vitally concerned with the trappings of political power. They plunged into Italian politics As the Church grew more powerful and wealthy, many sought reform. The Dominican and Franciscan Orders were founded, which emphasized poverty and spirituality. Palestine, Syria, Persia, and Egyptâ€"once the most heavily Christian areas in the worldâ€"quickly succumbed. By the eighth century, Muslim armies had conquered all of Christian North Africa and Spain and were moving into France. The holdings of the old Roman Empire, known to modern historians as the Byzantine Empire, were reduced to little more than Greece. In desperation, the emperor in Constantinople sent word to the Christians of western Europe asking them to aid their brothers and sisters in the East. A more complex picture of nobles and knights making sacrifices has emerged creating an increased interest in the religious and social ideas of the laity. Crusading can no longer be defined solely as warfare against Muslims; the crusades were religious wars and the crusaders moved by ideas; and the issue of

colonialism is no longer one considered worthy of serious discussion. Secularists such as Hugo Grotius later expanded the idea of human rights and built on it. Aquinas continues to influence the works of leading political and legal philosophers. It cannot be denied, because they are morally based on the Judeo-Christian tradition and Graeco-Roman philosophy; they were codified in the West over many centuries, they have secured an established position in the national declarations of western democracies, and they have been enshrined in the constitutions of those democracies. He examines three cases of "Christendom divided against itself": Reformation until Modern era[edit] Calvin preached at St. Pierre Cathedral , the main church in Geneva. In the Middle Ages, the Church and the worldly authorities were closely related. Martin Luther separated the religious and the worldly realms in principle doctrine of the two kingdoms. The members of a congregation had the right to elect a minister and, if necessary, to vote for his dismissal Treatise On the right and authority of a Christian assembly or congregation to judge all doctrines and to call, install and dismiss teachers, as testified in Scripture; This system was taken over by the other Reformed churches. He appreciated the advantages of democracy: To further protect the rights of ordinary people, Calvin suggested separating political powers in a system of checks and balances separation of powers. Thus he and his followers resisted political absolutism and paved the way for the rise of modern democracy. Hugo Grotius was able to teach his natural-law theory and a relatively liberal interpretation of the Bible. Australia, New Zealand, and India. In the 19th and 20th centuries, the British variety of modern-time democracy, constitutional monarchy , was taken over by Protestant-formed Sweden, Norway, Denmark, and the Netherlands as well as the Catholic countries Belgium and Spain. The legacy of Christianity lies in the dissolution of an ancient system where social and political status, power, and the transmission of social inequality to the next generation scripted the terms of sexual morality. Roman literature indicates the Romans were aware of these dualities. This was a transformation in the deep logic of sexual morality. Paul, whose views became dominant in early Christianity, made the body into a consecrated space, a point of mediation between the individual and the divine. Same-sex attraction spelled the estrangement of men and women at the very deepest level of their inmost desires. By boiling the sex act down to the most basic constituents of male and female, Paul was able to describe the sexual culture surrounding him in transformative terms.

3: The Challenge of Creating 'Ecological Civilization' in China

In , the year this volume opens, the population of the world was approaching 3, million (three billion). In the second half of the century it had more than doubled, to six billion, of whom 1, million live in China and at least million in India.

Their leaps in technology are pretty damn astounding. No, actually apart from the Negasphere which they invented themselves most of their advances are not all that great. Especially when your electronics run on vacuum tubes and good old fashioned wires. So was a lot of the Boskonian technology they took. Granted, it did not to my knowledge work on such small levels. Imagine a computer, made up entirely with vacuum tubes. A cube a hundred meters a side. All of that processing power, and it fits into your laptop. No, it fits into a chip that is smaller than your fingernail, the rest is peripherals. Between the Culture and Civilisation is a technological gulf almost unimaginable. A Culture machine literally is a black box to Civilisation. They simply do not have the ability to even begin to see what makes it tick. A Gelsuit at the very least. And even the most simple gelsuit can survive and its wearer inside of the magma chamber of an active vulcano. All of which is secondary to the fact that the gun is an obsolete civilian model. Real combat is performed by Drones offensive and they are Fields, effectors, antimatter tipped nanomissiles, coherent radiation emitting weapons, knife missiles, all that and millisecond reaction times And this will affect telepathy why? Telepathy will rearrrange thought patterns, elecromagnetic processes in ones brain. A Mind can use a Electomagnetic Effector Hey! Besides, there must be a fairly easy to understand component to Civilisation telepathy. Even with their crude tech they can build tiny thoughtscreens. Why do they keep the effectors around, then? Or is it a matter of some animals being more equal? Effectors are in full called Electromagnetic Effectors. They are an unusually powerful form of ECM, if you wish. They can be used to effect! The fact that they can be used on people is secondary, and it is considered to be extremely rude to do so. Pretty much the ultimate taboo in the Culture, perhaps even above murder. In any case, both cultures will fear and hate each other with a passion that prohibits any form of mutual coexistence Click to expand At least the Culture is rather above such things. None of the drugs a Culture citizen glands is addictive. The Choise is entirely theirs, and not self-destructive. A Culturnic can choose to have all glands removed and go totally straight edge. Unlike Civlisation, the Culture is a post-scarcity economy. Interfering in other civilisation? Yeah, trying to make their lives better by engineering social changes and removing brutal dictatorships is in fact the favorite pasttime of the Culture. They feel very strongly about "With great power comes great responsibility". They really are out to try and give everyone else their status of living! No one is forcing you to watch or participate! Mind you, if you think you have a good argument you can certainly try to talk the Drone or Mind into participating in your endevour!

4: October 24, - The Challenge To Civilization: New York Herald Tribune Forum - Past Daily

The greatest challenge to civilization isn't digging irrigation channels or attaining spaceflightâ€"and Civ I got it right.

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 s, again from French. The first known use in French is in , 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 s and early s, 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 â€" cultural, technological, economic, political, or military-diplomatic â€" 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, BCE, with civilizations developing from 6, 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 BCE, and the fully fledged Aztec and Inca emerged by the 15th century, briefly before European contact.

5: Nomadic Challenges And Civilized Responses

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Is the real challenge for civilization one of exacting punitive measures on the perpetrators of a crime or is it one of recognizing and correcting the patterns of our individual and collective behaviour that engendered that crime? How can the horror of the millions of innocent people who die prematurely around the world or who live horrendous daily lives of degrading impoverishment and injustice be adequately recognized in the face of the legitimate media focus on the horror of the recent suicidal attacks causing the deaths of thousands of innocent people? To what degree was the call upon the international community to commemorate the tragic death of thousands a regrettable insult to the far greater numbers whose tragic deaths in recent years have gone uncommemorated and unremembered? Where are the international memorials to the killing fields of Cambodia, Rwanda and Srebrenica, and the disappearances in Latin America? How can a civilized world reconcile the worldviews of the innocent people who inadvertently exacerbate lifestyle impoverishment with those of people who cold-bloodedly attack the symbols of what they perceive to be instrumental in the suffering of millions of innocents? Who sympathizes with the condition of those in distant countries and slums whose suffering goes unbroadcast by the media? If this is how western civilization is to be characterized, is it beyond belief that some groups might consider this a mark of an ungodly civilization lacking any core spiritual values -- other than those associated with material profit? Why did the same commentator then go on to claim that the rest of the world was "uncivilized"? In seeking to label the horrendous attacks as "evil" acts against "western civilization" and "freedom", does this not further obscure the larger evil of the failure of modern civilization to effectively address the conditions of millions of people in the world -- and the fact that it is significantly dependent, for what it offers to the few, on the continuing deprivation of the many? How many modern states have been headed by people who could be legitimately described as having engaged in terrorist activity? What then is the nature of the "entire western world" of which "terrorists" are the "enemies" Tony Blair, 14 September How many modern states have sanctioned or supported terrorism in one form or another -- at least in the eyes of others? Is it not the case that any group that feels excluded will find a way to punish those who have left it behind? For those with no other options, is terrorism not one of the few acts in which they can engage in a hostile modern civilization -- especially when they have nothing to lose but their lives? Efforts are being made to frame the horrendous attacks as attacks on "freedom" and "democracy" within civilization as a whole. To what extent does this constitute an exclusive appropriation of the values of freedom and democracy by a "western civilization" that is perceived by the attackers as opposing other peoples and cultures in their legitimate aspirations to "freedom" and "democracy" as they understand it? The President of the USA assumes that "God" is necessarily exclusively on the side of the American people and the right-minded of the world in their response to the "evil" nature of the attackers. The cultures with some sympathy for the attackers, and especially suicide bombers, assume that "Allah" is on their side in opposing the "evil" impact on their communities that they associate with aspects of American policy and "western civilization" -- they label the USA and Israel as "Big Satan" and "Little Satan" respectively. Are there more fruitful ways to understand such a situation and what resources are devoted to this? Does "western civilization", or the preferred religion of the current president of the USA have an absolute monopoly on the definition of "good" and "evil"? How is provision made for perspectives that are radically different from those he defines as "good"? Why have these perceptions justified encroachment on the lands of others, the displacement and death of indigenous populations, their restrictions to "reservations", and the development of a strategic framework for the expansion of "western civilization" into the spaces of other cultures? What strategic dangers for the future of civilization are likely to result from an alliance between two countries that perceive themselves to be blessed by a unique God-given innocence that justifies their self-righteousness under all foreseeable circumstances? CONTRADICTIONS If the US-led coalition is to act, as proposed,

without distinction against both terrorists, and the governments and bodies who tacitly or actively provide "haven, support, information, financial and other assets" Colin Powell, 14th September to them, how will it respond to the support of "terrorism" in Northern Ireland by groups within the USA -- or to US support for activities in Latin America labelled there as "terrorist" or to its purported support of the Taliban as part of the war against drugs? How is it possible to comprehend the stigmatization of the perpetrators as an "enemy waging a war by stealth" 14th September by the president of the country that is the proud inventor of "stealth technology" for use in a "Stealth" Bomber? To what degree was the bombing of Hiroshima an act of stealth? How is it that a "peace-loving country", acclaimed as the "home of freedom and democracy", is so well-served by the conflicts around the world -- that it happily exacerbates through massive arms sales to its own commercial advantage? How is it that the "home of freedom and democracy" George Bush, 13th September trains people for activities perceived elsewhere as "terrorism", has a reputation for political assassination, openly manufactures instruments of torture for profit, and prides itself on its arms industry -- and yet is astounded at some of the "irrational" reactions and hatred that this evokes? How is the high-minded defence of freedom to be reconciled with the suppression of information on the nature of the accidents that befell the attackers in the fourth plane? Was the plane, with its innocent passengers, indeed shot down by an American fighter? What other relevant information has been unnecessarily withheld? What questionable initiatives can be disguised by strategies purportedly undertaken in response to "terrorism"? Who seeks to define "terrorism" in a manner that is primarily supportive of their own opportunistic strategic objectives -- under the guise of eradicating "evil from the world"? How is this policy to be distinguished from the excesses of the Soviet-era? What constrains efforts by those in power to extend the operational definition of "terrorism" to include elimination of dissent and opposition of any kind? To what extent does a hasty, vengeful response best serve the interests of some groups whose policies most need to be held in check in a civilized society? What assurances are there that those warning of this will be heard? Is there a fundamental danger that American society will henceforth use its suffering from these horrendous attacks as an unquestionable justification for any future policies it chooses to follow - following the pattern of Israel in relation to the horror of the Holocaust? What are the dangers that legitimate international agendas in response to terrorism will be perfidiously manipulated to serve as a Trojan horse to advance particular strategic objectives that are totally contrary to the declared rationale of any such coalition? Rabbi Tony Bayfield Guardian, 15 Sept states that "I am seething with rage at anyone who dares suggest that, in any way, such acts are even explicable, let alone justifiable". Could he at least understand that some people are seething with rage that others controlling trillions of dollars daily dare to suggest that their negligence of the suffering millions of people is explicable, let alone justifiable? Whether the views of the attackers can be framed as misguided or deluded, is not comprehension a preferable basis for seeking a permanent cure rather than the denial of the realities of the perpetrators of such acts -- and of the honour in which they may be held in some deprived cultures? What civilized cause is served by labelling the unknown perpetrators of such acts as having "no regard for the sanctity or value of human life" Tony Blair, 14th September -- when it may be precisely because of the value they attach to the lives of their compatriots in misery that they have engaged in such acts? Given that this might indeed have been the case, what learnings would that offer? Is it wise to assume that there is absolutely nothing of value to human civilization to be learnt from those who challenge the assumptions of western civilization and engage in such horrendous attacks in support of alternative perspectives? Is western civilization so insecure and immature that it is incapable of learning from cultures with a radically different perspective -- whilst stripping them of their cultural treasures? In a complex society of different perspectives, does not failure to recognize the coherence and priorities of alternative truths for some condemn their opponents to falsehood and denial? How can space be created for dissidence in modern civilization? Is there a fundamental danger to civilized discourse of its becoming dominated by processes reminiscent of the witch-hunts of the McCarthy era against "un-American activity" -- during which dissent of any kind could be readily reframed as subversive of western civilization? To what degree will the future response of western civilization to those who disagree, in any form, with the views of its major leaders, deteriorate into suppression of alternative and dissident perspectives of any kind? What have been the consequences of recent

historical examples of such repressive behaviour? Is active disagreement and dissent of any kind to be tolerated within a world society dominated by "western civilization" and promulgation of the "American way of life" as an ideal? How will permissible dissent be distinguished from inadmissible implicit support for what some may label as terrorist initiatives? Who will authorize "admissible" dissent from views upheld as intrinsic to the "American way of life"? Rather than signalling the need for expenditure of resources on a campaign of retribution to bring a few people to justice, should not these horrendous attacks primarily signal the need for expenditure on more fruitful approaches to disagreement between civilizations and value systems -- as implied by the theme of the current United Nations Year of Dialogue among Civilizations? What will the measures of retribution envisaged do to the quality of western civilization and the significance of the values it claims to uphold? In adopting a vengeful, self-righteous mindset, infused with the strategies of those groups who habitually act in this mode, to what extent will western civilization become irredeemably tainted by values and qualities from which it has long struggled to distance itself? What constraints are there on the proposed use of political assassination, and the secretive strategy of "targeted killings", as a means of removing all those who express any opposition to the dominant American view of civilization? Will those opposing this strategy in any way also be considered legitimate targets? Does labelling those who act in this way as "faceless cowards" obscure a reality that needs to be understood -- making a mockery of their anonymous military counterparts who release bombs and missiles from a secure distance? And what of the faceless corporate executives who deprive families of lands and livelihoods that they have had for generations? If the Nazi headquarters -- or the Kremlin at the height of the Cold War -- had been located in a building like the World Trade Center, would a similarly successful attack on it be labelled as "cowardly", "evil" and "irrational"? Rather than characterizing the attack as an act of evil, I see it as a terrible last act of desperation by people who believed they had no other way to make themselves heard than to resort to violence and mayhem. It is absolutely critical that we see not only their willingness to use horrible, illegal means, but that we also hear their desperation which makes them view such means as the highest form of heroism including the sacrifice of their very lives. Greg Nees, Former US Marine, Letter to the President, 13 September How are the "heroes" and "cowards" to be identified and distinguished in response to the suffering of millions around the world? Why he and others did not feel equivalent anguish at previous horrors to which innocents have been exposed? What was the root cause of this evil? Can any military response make the slightest difference to this underlying cause? Is there not a deep wound at the heart of humanity? Who gave birth to the satanic technologies now being turned against us? If all of us are wounded, will revenge work? If you or I are having a single thought of hatred against anyone in the world, are we not contributing to the wounding of the world? To what extent do the attacked appreciate that the "American way of life" is perceived by many to have been achieved at the cost of ways of life in other cultures? Retribution may serve only to impoverish the ways of life in all cultures -- especially if it escalates uncontrolably into widespread war. If "terrorist" acts are to be treated as acts of "war" -- providing legal justification for responses under conditions of "war" -- does this transform the legal status of such "terrorists" in the light of the Geneva Convention? Or are such terrorists to be considered as unworthy of the human rights accorded to Nazis? Or perhaps this treaty is also to be set aside? How will it be possible to ensure that the treatment of the perpetrators does not simply transform them into martyrs -- empowering an even more savage and dangerous escalation of terrorism? Why were those with access to the best intelligence resources, not alert to the fact that the core of the western financial system was so vulnerable? What other assumptions of this quality have been made by them? What level of irresponsibility does this imply in the strategies they advocate? What do the military successes of such attacks suggest about the quality of the strategic thinking associated with the "Star Wars" initiative? Given the total inability of strategic intelligence services to anticipate the attack, what is the probability that the nature and quality of the response will primarily serve the cause of the original attacker? Beyond the mass of information, accusation and allegation, who benefits from this attack? Does presenting this event as a coarse "revenge attack", or a mindless thoughtless act of barbarity, deny the underlying political advantage that is the true purpose and justification for some as yet unidentified group? In adopting strategies of retribution normally condemned as inappropriate to a civilized state, at what point do states acquire characteristics of the "rogue states" that they seek to eliminate? What does this imply

for the success of the proposed sustained "war against terrorism" -- which has already been underway for many years? In the "war on drugs" the pattern of denial fails to address the question of why people in "western civilization" and in the "home of freedom and democracy" are so desperately dependent on drugs. Is there a similar pattern of denial that inhibits any recognition of why some people struggle for meaning in other cultures in ways that are beyond the comprehension of people in western cultures? Like the "war against drugs", does the "war against communism" provide inappropriate preset mental templates for the "war against terrorism"? Is the "war" metaphor necessary to the stability of American and Israeli societies dependent on an external enemy to provide a measure of reconciliation between their own internal contradictions? Will the "war against terrorism" by the coalition of the western world provide some faceless people in power with a new license to assassinate wherever consider they it to be appropriate? Is it the case that whilst western intelligence services have developed the capacity to "listen" to almost any conversation anywhere, they are effectively deaf in their incapacity to "hear" and comprehend the nature of what is being said about the desperate condition in which proud peoples find themselves? Some people are always open to temptation by products and services deplored by their own culture. Is it comprehensible that the "freedom" to install an American hamburger chain in Mecca may be as abhorred by some of Islamic culture as would be any effort to install a brothel in the White House? If we are to truly resolve the hatred and violence, we need to understand that in their eyes, they see themselves as a tiny, heroic David fighting against a huge, monstrous Goliath who seeks to kill them and their way of life. We certainly need not agree with their views, but we must understand them if we ever hope to achieve a lasting peace and not a world that is locked down and bereft of all the civil rights and freedoms we cherish so highly. Is it not comprehensible that the poverty and suffering of millions may inspire some to attack what they perceive as the "money changers" in charge of trillions of dollars in the "temple" of western civilization? It might be asked why this is perceived as justified by some and completely unjustified by others? To what extent does the insidious nature of international networks of terrorism parallel the insidious nature of international networks of unrestrained greed?

The CEO of Qatar Airways may be vowing expansion and growth, but the blockade is clearly serving its purpose â€" to put serious financial pressure on the carrier and country. Qatar Airways Chief.

In the sacred mountains of Henan, Yale Professor Mary Evelyn Tucker recently participated in the Songshan Forum, an annual meeting that has become part of this effort. This is in Henan, a province of some 94 million people. Henan is in the midst of a severe drought, as are many parts of China. We saw the burnt-out crops of corn and wheat. The local river, now channeled into concrete basins, has dried up from a lack of runoff from the surrounding mountains. We feel the air thick with smog and particulate matter. At times it is hard to breathe. It is now obvious that the price to pay for modernization is indeed high in China. The air, water, and soil are polluted. Food is tainted with pesticides. Water for drinking or irrigation is diminishing. Infant formula has been contaminated and children have died. Families are trying to buy safe formula from abroad. The health of the Chinese people is being severely compromised. What happens when more than a billion people seek the fruits of modernity â€" electricity, cars, refrigerators, television, cell phones? Sustainability and equity, along with food and water, are challenged on a vast, indeed planetary scale. China is drawing on sources across North America, including the tar sands in Canada. Even more will be extracted there if the proposed Keystone pipeline is built through the U. Ecological Civilization The environmental and social problems seem intractable. How can the life-support systems, which give us food and water, be preserved? Where can we find traction for sustainability? Clearly we need science, policy, law, technology, and economics to solve these issues. And so it is, against great odds that some Chinese are trying to reconfigure their assumptions of endless growth and extraction and find a path toward a sustainable future. This is why we have flown 8, miles in 24 hours from New York to Shanghai and on to the heartland of the ancient Yellow River valley civilization of China. The pressing answer is that pervasive pollution across China is putting the entire nation at risk. The Songshan Forum, which has been meeting yearly since , is part of this effort. Here the three religions of China â€" Confucianism, Daoism, and Buddhism â€" have given unique expression to their interwoven history. These traditions were nearly obliterated in the Cultural Revolution under Mao from to He sought to destroy the past and create a new socialist future for China, with devastating impact on both society and the environment. Numerous policy papers have been written on this and conferences organized on how to realize this long range goal. Academics are exploring Confucianism and have translated books about religion by western scholars into Chinese. This includes the three volumes on Confucianism, Daoism, and Buddhism from the Harvard conference series on world religions and ecology we organized from A book on Confucius by media professor Yu Dan has sold over 10 million copies. He has been the principle academic organizer of the Songshan Forum since its founding and an inspiration to many on the role on Confucianism within modernity. This is within the context of worldwide environmental challenges exacerbated by climate change. The conference included a morning at the 1,year-old Confucian Academy. It was a beautiful day with uncharacteristically clear skies, a brisk wind, and the rhythmic chorus of cicadas. Tu Weiming and three other Confucian scholars, along with a Russian scholar, and myself â€" addressed more than people on aspects of Confucianism for social inclusivity and ecological sustainability. This has been a long journey for me into the study of Confucianism and Confucian-influenced societies such as Korea, Japan, Taiwan, Vietnam, and Singapore. I was fascinated by how these Confucian-based countries organized their societies in a communitarian manner and managed their environments with government oversight. Though ideals were not always realized historically or at present, studying the religious traditions of Asia has broadened my understanding of the variety of environmental ethics in cultures around the world. It has been sobering to watch China over the last four decades struggle to feed large numbers of people and have fresh water for drinking, irrigation, and hydroelectric power. Veering now toward unsustainability and facing , environmental protests a year, the Chinese government and some of its people are trying to steer a different course. The Great Triad Thus in the midst of immense challenges, Confucian ecological philosophy and environmental ethics are emerging. A revival of Confucian values is growing. The future of our planet may well depend on the pace of

that growth â€" not in material wealth, but in moral values that return us all to the essential Confucian virtue of humaneness. They can do this by creating the foundations for humane government, harmonious societies, sustainable economies, flourishing agriculture, and moral education. No wonder there is a growing interest in a new Confucianism for contemporary China. No doubt there is something we in the West can learn from this rediscovery as well. The courses were released in Chinese on October 1, More information Share this page:

According to Meyer, radical Islam, the demographic downturn worldwide, and the current cultural war are threatening the survival of Western Civilization and traditional culture in America.

Messenger Reviewing Indigenous Australia: Sponsored by BP, the collaborative exhibition draws on Australian Aboriginal objects and artefacts, many of which were taken from disparate parts of the country during first-wave British colonisation. More recent works â€" in some cases by practising contemporary Australian Aboriginal artists â€" are also on display. Acrylic on canvas, Kungkarangkalpa, Seven Sisters or Pleiades â€" above is an immensely vibrant canvas collaboratively created by members of the Spinifex group, whose country lies in northwestern Australia. This - literally - stellar work documents the passage through the night sky of the eponymous star-sisters in their attempt to avoid unwanted advances of a sexual predator, an older man with sorcery powers, who relentlessly pursues them. This nocturnal cycle is repeated eternally, reflecting, inter alia, detailed Aboriginal knowledge of astronomy and direction-finding. An ambitious exhibition, Indigenous Australia: Enduring Civilisation aims for both breadth and depth. Its title encapsulates an apt and nifty pun: Australian Aboriginal people, often against overwhelming odds, have endured â€" as in surviving over a long period of time â€" as distinct peoples, and have maintained some of their cultural practices, while not only enduring â€" in the sense of suffering painfully and patiently â€" the initial seismic shock of British colonisation but also its continuing bitter aftermath. Dancing Figure - unknown artist, Noongar. In many, Tasmanian Aboriginal lifeways are consigned to little more than an historical footnote, although this has been changing in recent years. No doubt this is greatly enabled by the choice of a widely respected exhibition curator, Gaye Sculthorpe , an Aboriginal Tasmanian. A propos of this, a splendid Tasmanian maireener shell and fibre necklace is on display, the gracile design features of which reflect specific and enduring kinship relationships. These translucent bluish-green pearl-like shell necklaces are of great cultural significance for Aboriginal Tasmanians, kept alive today by the efforts of the incomparable Lola Greeno and other Tasmanian Aboriginal women. At the centre of this visually splendid exhibition are several magisterial works, none more so than Yumari created by the late, great Pintupi artist Uta Uta Tjangala in Yumari â€" artwork by Uta Uta Tjangala c. National Museum of Australia Measuring more than 2. Part of the Yumari narrative recounts the transgressive sexual love of a man for his mother-in-law, the par excellence taboo relationship in many parts of Aboriginal Australia and its surrounding islands. The exhibition also includes several short, rather oversimplified video loops, intended as illustrative. In all cases, greater depth of context needed to be provided. It reads rather like a travelogue, with imprecise accompanying signage: Western Arnhem Land, c. Enduring Civilisation hovers uneasily between being a fine art exhibition showing the diversity and sheer visual and sociocultural potency of contemporary Australian visual art practice, and older-style ethnographic survey of objects excavated from the archives of the British Museum, arranged in rows behind glass cases - as is the case with various weapons including spears, spear heads, boomerangs and so forth. Spear Points â€" a group of spear points crafted from various types of stone, glass including from coloured bottles and the cream-coloured ceramic insulators from telegraph poles. Kimberley region, WA, Australia. On entering this rather rarefied, relatively small space comprised of only a few rooms, one strolls into an immense kaleidoscope, a time-capsule encompassing the intermeshed histories of Australian Aboriginal people with British colonists and collectors. James Cook â€" with the Declaration, Vincent Namatjira, To get in the way, all the native has to do is stay at home. Since it cuts through Indigenous society to connect directly to its territorial basis, it is awkward to speak of settler colonisation as an articulation between coloniser and colonised. As a social relationship, it is best conceived of as a negative articulation. The cultural logic which is organic to a negative articulation is one of elimination. Getting in the way while staying at home is readily applicable to the still-seeping, festering wound of the joint British-Australian nuclear testing program that took place at Maralinga and elsewhere on Aboriginal land through the s and into the s, horribly maiming and worse significant numbers of Aboriginal people and affecting subsequent generations in terms of birth defects, life expectancy and in multifarious other ways. Spear Thrower Black Spear thrower. North

Western Australia, late 19th or early 20th century. Reading between the lines is quite possible for some aspects of this exhibition, but this anodyne statement nullifies that possibility. Maralinga and the atomic testing program in general remain unfinished business, implicating both the British and Australians, and it seems unduly timid not to have served this up to the Brits a tad more forcefully. In terms of the in situ documentation of these works, surely more should be expected of the British public? Natural pigment on bark. In such an historical site as the British Museum, imbued with such gravitas, a great strength of this exhibition is simply broaching this matter, and providing the visual evidence to back it up. But the critique mounted by the exhibition is mild, because it is presented indirectly and very politely â€" not something for which we Australians are well known. On the other hand, has a greater opportunity been lost? Enduring Civilisation will be on show in Australia later this year, British Museum artefacts and objects included.

8: CivilizationÂ® VI â€" The Official Site | news

It took the shocking image of the dead body of a small child washed up on the beach to remind Europe that over time it had forgotten the principles of justice, equity and freedom upon which the very delicate issue of border management should be based.

9: Role of Christianity in civilization - Wikipedia

President Donald J. Trump is expected to say the West faces an existential challenge to "defend our civilisation", hailing Poland as an example of a nation ready to defend itself and its values in an address to the Polish people Thursday.

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