

1: Wildlife populations fell by 60% from , WWF says - CNN

The Decline of Nature is an account of Western attitudes and behavior toward nature, from the deforestation of Western Europe during the High Middle Ages through the Scientific Revolution and the technological exploitation of nature in the 19th and 20th centuries, and on to the Environmental Movement.

Conversion of forests to croplands and wetlands to shrimp farms has fed a human population that has more than doubled since the s, but at a devastating cost to other species – such as pollinating insects and oxygen-producing plants – on which our climate, economy and well-being depend. The Amazon rainforest is still mostly intact, but it is rapidly diminishing and degrading along with an even faster disappearing cerrado tropical savannah. We need to decouple economic growth from degradation of nature. We need to measure wealth beyond economic indicators. GDP only goes so far. By , they believe climate change could replace land-conversion as the main driver of extinction. In many regions, the report says current biodiversity trends are jeopardising UN global development goals to provide food, water, clothing and housing. They also weaken natural defences against extreme weather events, which will become more common due to climate change. Although the number of conservation areas has increased, most governments are failing to achieve the biodiversity targets set at the UN conference in Aichi, Japan. The authors urged an end to subsidies for agriculture and energy that are encouraging unsustainable production. Watson also urged people to switch to a more sustainable diet less beef, more chicken and vegetables and to waste less food, water and energy. There are glimmers of hope. But this was from a very low base and with far fewer species than in the past. In Africa, there has been a partial recovery of some species, though there is still a long way to go. Watson – a former chair of the IPCC and a leading figure in the largely successful campaign to reduce the gases that were causing a hole in the ozone layer – said the biodiversity report was the most comprehensive since and the first of its type that involved not just scientists, but governments and other stakeholders. Despite the grim outlook, he said there was cause for hope. The report outlines several different future paths, depending on the policies adopted by governments and the choices made by consumers. None completely halt biodiversity loss, but the worst-case scenarios can be avoided with greater conservation efforts. The missing link is to involve policymakers across government and to accept that biodiversity affects every area of the economy. Currently, these concerns are widely accepted by foreign and environment ministries; the challenge is to move the debate to incorporate this in other areas of government, such as agriculture, energy and water. Businesses and individual consumers also need to play a more responsible role, said Watson. Signatories to the Convention for Biodiversity will meet in Sharm El-Sheikh in November to discuss ways to raise targets and strengthen compliance. But there have been more than scientific reports since , almost all of which have warned of deterioration of the climate or natural world. Without more pressure from civil society, media and voters, governments have been reluctant to sacrifice short-term economic goals to meet the longer-term environmental challenge to human wellbeing. Others have put the crisis in starker terms.

2: The Better Angels of Our Nature - Wikipedia

The Decline of Nature is a masterful critique of the stories that own us. LaFreniere's analytical effort is a veritable tour de force." From the Foreword by Professor Max Oelschlaeger, Northern Arizona University.

Berkes was one of the first writers in the s to summarise the works on Ottoman socio-economic history. The Ottomans saw military expansion and fiscalism as the primary source of wealth, with agriculture seen as more important than manufacture and commerce. Berkes described the Ottoman economy as a "war economy" where its primary profits consisted of booty from expansion. Western mercantilists gave more emphasis to manufacture and industry in the wealth-power-wealth equation, moving towards capitalist economics comprising expanding industries and markets whereas the Ottomans continued along the trajectory of territorial expansion and agriculture. In contrast, neither the Marxian Asiatic mode of taxation, nor the feudal mode found in mediaeval Europe reflects the Ottoman mode accurately, as it falls somewhere in between the two "excess peasant production was taxed by the state as opposed to it being paid in rent to feudal lords; [9] Over the 19th century, a shift occurred to rural female labor with guild organized urban-based male labor less important. The global markets for Ottoman goods fell somewhat with certain sectors expanding. However, any changes were compensated by an increase in domestic consumption and demand. The lack of capital, as in other areas of the economy, deterred the mechanization of production. Nonetheless, a number of factories did emerge in Istanbul, Ottoman Europe and Anatolia. In the s steam powered silk reeling factories emerged in Salonica , Edirne , West Anatolia and Lebanon. However, these declined by the early 19th century and half a century later production for export re-emerged in the form of raw silk and oriental carpets. The two industries alone employed , persons in two-thirds in carpet-making for European and American buyers. Most workers were women and girls, receiving wages that were amongst the lowest in the manufacturing sector. Much of the manufacturing shifted to the urban areas during the 18th century, in order to benefit from the lower rural costs and wages. Guilds provided some form of security in prices, restricting production and controlling quality and provided support to members who hit hard times. However, with market forces driving down prices their importance declined, and with the Janissaries as their backers, being disbanded by Mahmut II in , their fate was sealed. However, manufacturing achieved surprising output levels, with the decline of some industries being more than compensated by the rise of new industries. This included growing a variety of crops for their own consumption as well as rearing animals for their milk and wool. Some rural families manufactured goods for sale to others, for instance Balkan villagers traveled to Anatolia and Syria for months to sell their wool cloth. Nomads played an important role in the economy, providing animal products, textiles and transportation. They were troublesome for the state and hard to control "sedentarization programs took place in the 19th century, coinciding with huge influxes of refugees. This dynamic had the effect of a decline in animal rearing by tribes and an increase in cultivation. The rising commercialization of agriculture commencing in the 18th century meant more people began to grow more. With increased urbanisation, new markets created greater demand, easily met with the advent of railroads. State policy requiring a greater portion of taxes to be paid in cash influenced the increased production. Finally, increased demand for consumer goods themselves drove an increase in production to pay for the same. An increase in productivity resulted from irrigation projects, intensive agriculture and utilisation of modern agricultural tools increasing in use throughout the 19th century. By , tens of thousands of plows, reapers and other agricultural technologies such as combines were found across the Balkan, Anatolian and Arab lands. However, most of the increases in production came from vast areas of land coming under further cultivation. Families began increasing the amount of time at work, bringing fallow land into use. Sharecropping increased utilising land that had been for animal pasturage. Along with state policy, millions of refugees brought vast tracts of untilled land into production. The empty central Anatolian basin and steppe zone in the Syrian provinces were instances where government agencies parcelled out smallholdings of land to refugees. This was a recurring pattern across the empire, small landholdings the norm. Foreign holdings remained unusual despite Ottoman political weakness "probably due to strong local and notable resistance and labour shortages. Agricultural reform programs in

the late 19th century saw the state founding agricultural schools, model farms, and education of a self-perpetuating bureaucracy of agrarian specialists focused on increasing agricultural exports. The French Ambassador in commented that total textile imports into the empire would clothe a maximum of , of a population of at least 20 million. In less than a quarter of agricultural produce was being exported the rest being consumed internally. Finally, amongst the sparse internal trade data are some statistics for three non-leading cities. Given their minor status, cities like Istanbul, Edirne, Salonica, Damascus, Beirut or Aleppo being far greater than all three, this is impressively high. These major trade centres, dozens of medium-sized towns, hundreds of small towns and thousands of villages remains uncounted – it puts into perspective the size of domestic trade. Wars had major impact on commerce especially where there were territorial losses that would rip apart Ottoman economic unity, often destroying relationships and patterns that had endured centuries. The role of government policy is more hotly debated – however most policy-promoted barriers to Ottoman international and internal commerce disappeared or were reduced sharply. Finance[edit] Ottoman bureaucratic and military expenditure was raised by taxation, generally from the agrarian population. Although there was monetary regulation, enforcement was often lax and little effort was made to control the activities of merchants, moneychangers, and financiers. Under Islamic law usury was prohibited, Pamuk quotes a number of stratagems that were used, notably double-sale agreements: Though this analysis may apply to some provinces, like Hungary, recent scholarship has found that most of the financing was through provinces closer to the centre. In the past, it had contented itself with raising tax revenues and war making. It increasingly began to address education, health and public works, activities that used to be organised by religious leaders in the communities – this can be argued as being necessary in a rapidly changing world and was a necessary Ottoman response. At the end of the 18th century, there were around 2, civil officials ballooning to 35, in . These were diverse groups such as the Janissaries, guilds, tribes, religious authorities and provincial notables. Between and , the Ottoman Empire went through a critical phase of the history. Beginning with the first foreign loan in , this process involved sporadic attempts by western powers to impose some control. From a second and more intense phase began leading to a snowballing effect of accumulated debts. In , with external debt at million Turkish pounds, over half the budgetary expenditures going toward its service, the Ottoman government facing a number of economic crises declared its inability to make repayments. The fall in tax revenues due to bad harvests and increased expenditure made worse by the costs of suppressing the uprisings in the Balkans hastened the slide into bankruptcy. After negotiations with the European powers, the Public Debt Administration was set up, to which certain revenues were assigned. This arrangement subjected the Ottomans to foreign financial control from which they failed to free themselves, in part because of continued borrowing. In , the Ottoman debt stood at . It was not for the want of trying. Since the beginning of the 18th century, the government was aware of the need for a reliable bank. The Galata bankers, mostly Greeks or Armenians , as well as the Bank of Constantinople did not have the capital or competence for such large undertakings. The first is the most important resulted in defaults in . The semi-autonomous Egyptian province also ran up huge debts in the late 19th century resulting in foreign military intervention. With security from the Debt Administration further European capital entered the empire in railroad, port and public utility projects, increasing foreign capital control of the Ottoman economy. Attempts at identifying abstract theories rely on essentialising Muslim history in ahistorical ways, going against the considerable range of variation, contours and trends, in favour of implicit ideal types. The Ottomanist scholar Toledano states: The main flaw of explanations based on the Ottoman decline is their all encompassing nature. With the growth in scope and sophistication of studies treating the history of the empire in the seventeenth to the nineteenth centuries, it has become increasingly difficult to maintain the uniform view of processes over such a large geographical expanse, during such a long period of time, and covering all aspects of human history – the political, the economic, the social, the cultural and others. With such vastly varied accounts of the same phenomena, it questions the credibility of a decline thesis. As part of anti-Ottoman nationalist movements, many writers and politicians wrote about the Ottoman presence in very hostile and negative terms, with many works being vacuous, based on suspect sources and heavily biased. Given the nationalist logic of the nineteenth- and twentieth-century history writing, the Ottoman legacy has been difficult to assess and appreciate. The biases

come from many sides. West and central European Moreover, nationalist histories have dismissed the place of the multi-ethnic, multi-religious formation in historical evolution This hostility and often vilification, [43] appears less to actual Ottoman policies and more to their state building processes. The intellectual foundation for this shared image can be traced to the extensive literature published during the nineteenth and early twentieth centuries by Westerners bent on "discovering," hence reclaiming, the Holy Land from what they believed was a stagnant and declining Ottoman Empire. European economic history concentrated on trade around the Mediterranean, the Americas, India and South East Asia, ignoring the empire in between that was the centre of the known world throughout this period. Regarding the Ottoman Industrial Revolution, Edward Clark said, Ottoman responses to this European economic challenge are relatively unknown, and even the extensive and costly Ottoman industrial efforts of the s seemingly have been dismissed as the casual, if not comical games of disinterested bureaucrats What were the nature and magnitude of these Ottoman responses? What were Ottoman objectives? What main factors contributed to their failures? What if any achievements resulted? Faroqhi cites earlier scholars Gibbs and Bowen who realised with the commencement of archival studies, details as well as major generalisations would need to be modified or even totally discarded. Others are more serious and have much hampered research, such as the inclination to explain anything and everything by Ottoman decline. They failed to keep pace with technology from the industrial revolution becoming dependant on imported weapons.

3: The Fall of Man (Genesis) | www.enganchecubano.com

The Decline of War and Conceptions of Human Nature Steven Pinker Harvard University Department of Psychology, William James Hall , Harvard University, 33 Kirkland St., Cambridge MA USA.

The consequences of the Fall by Bishop Kallistos Ware Created for fellowship with the Holy Trinity, called to advance in love from the divine image to the divine likeness, man chose instead a path that led not up but down. He repudiated the Godward relationship that is his true essence. Instead of acting as mediator and unifying centre, he produced division: Entrusted by God with the gift of freedom, he systematically denied freedom to his fellows. Blessed with the power to reshape the world and to endue it with fresh meaning, he misused that power in order to fashion instruments of ugliness and destruction. The consequences of this misuse, more particularly since the industrial revolution, have now become hideously apparent in the rapid pollution of the environment: He ceased to regard them as a gift, to be offered back in thanksgiving to the Giver, and he began to treat them as his own possession, to be grasped, exploited and devoured. So he no longer saw other persons and things as they are in themselves and in God, and he saw them only in terms of the pleasure and satisfaction which they could give to him. And the result of this was that he was caught in the vicious circle of his own lust, which grew more hungry the more it was gratified. This is true of fallen man and of every created thing, so soon as it is cut off from the one source of life, God himself. On the physical level human beings became subject to pain and disease, to the debility and bodily disintegration of old age. In consequence of the fall, men and women also became subject to the separation of soul and body in physical death. Yet physical death should be seen, not primarily as a punishment, but as a means of release provided by a loving God. In his mercy God did not wish men to go on living indefinitely in a fallen world, caught for ever in the vicious circle of their own devising; and so he provided a way of escape. For death is not the end of life but the beginning of its renewal. We look, beyond physical death, to the future reunion of body and soul at the general resurrection on the Last Day. In separating our body and soul at death, therefore, God is acting like the potter: This is emphasised in the Orthodox funeral service: Of old thou hast created me from nothing, And honoured me with thy divine image; But when I disobeyed thy commandment, Thou hast returned me to the earth whence I was taken. Lead me back again to thy likeness, Refashioning my ancient beauty. On the moral level, in consequence of the fall, human beings became subject to frustration, boredom, depression. Nor was this all. Man became subject to inward alienation: I am able to choose with my will, but how I am actually to carry out what is good I do not know. For the good which I choose I do not do; but the evil which I do not choose, that I do O wretched man that I am! Who will deliver me? Here St Paul is not just saying that there is a conflict within us between good and evil. He is saying that, all too often, we find ourselves morally paralysed: And each of us knows from personal experience exactly what St Paul means. St Paul, however, is careful to say: Our ascetic warfare is against the flesh, not against the body as such. The term flesh, as used in the passage just quoted, signifies whatever within us is sinful and opposed to God; thus it is not only the body but the soul in fallen man that has become fleshly and carnal. Ascetic self-denial is thus a fight against the flesh, but it is a fight not against but for the body. Man is a tangled mesh of self-contradictions: Asceticism, understood in this sense as a struggle against the flesh, against the sinful and fallen aspect of the self, is clearly something that is required from all Christians, and not only from those under monastic vows. The monastic vocation and that of marriage -- the way of negation and the way of affirmation -- are to be seen as parallel and complementary. The monk or nun is not a dualist but, to the same degree as the married Christian, is seeking to proclaim the intrinsic goodness of the material creation and of the human body; and, by the same token, the married Christian is called to asceticism. The difference lies solely in the outward conditions under which the ascetic warfare is carried on. Both alike are ascetics, both alike are materialists using the word in its true Christian sense. Both alike are sin-denying and world-affirming. The divine image in man was obscured but not obliterated. His free choice has been restricted in its exercise but not destroyed. Even in a fallen world man is still capable of generous self-sacrifice and loving compassion. Even in a fallen world man still retains some knowledge of God and can enter by grace into communion with him. There are many saints in the pages

of the Old Testament, men and women such as Abraham and Sarah, Joseph and Moses, Elijah and Jeremiah; and outside the Chosen People of Israel there are figures such as Socrates who not only taught the truth but lived it. Yet it remains true that human sin -- the original sin of Adam, compounded by the personal sins of each succeeding generation -- has set a gulf between God and man such that man by his own efforts could not bridge. But does it also imply an inherited guilt? Here Orthodoxy is more guarded. This picture, which normally passes for the Augustinian view, is unacceptable to Orthodoxy. It means that we are each of us conditioned by the solidarity of the human race in its accumulated wrong-doing and wrong-thinking, and hence wrong-being. And to this accumulation of wrong we have ourselves added by our own deliberate acts of sin. The gulf grows wider and wider. It is here, in the solidarity of the human race, that we find an explanation for the apparent unjustness of the doctrine of original sin. The answer is that human beings, made in the image of the Trinitarian God, are interdependent and coinherent. No man is an island. Even though we are not, in the strict sense, guilty of the sins of others, yet we are somehow always involved. As soon as you make yourself responsible in all sincerity for everything and for everyone, you will see at once that this is really so, and that you are in fact to blame for everyone and for all things.

4: The Creation, Nature and Fall of Man

An environmental history of ideas embedded in a compact account of Western civilization's ecological impact upon the planet, particularly in Europe and its colonies.

The Fall of Man Genesis 3: I would imagine that the American Civil Liberties Union would immediately file suit against God and in defense of Eve and her husband the order of the two is not accidental, Adam. The suit would probably be pressed on the grounds of an illegal eviction. Could God really be serious in what this account claims to report? And more than this, that due to this one act the whole world and all mankind continue to suffer the evils about us? Those who do not take the Bible seriously or literally have little difficulty here. They simply write off the third chapter of Genesis as a myth. To them it is merely a symbolic story which endeavors to account for things as they are. The details of the fall present no problems for they are not fact, but fiction. Evangelicals probably have tended to console themselves with the reminder that this was the long ago and the far away. Since the fall occurred so long ago, we do not tend to face the issues that glare at us from this passage. Why, for example, must Adam assume primary responsibility when Eve is the principle character in the narrative? To put the question in more contemporary terms, why did Adam get the blame when Eve did all the talking? What was so evil about this sin that brought about such a harsh response from God? In chapter 4 we find jealousy and murder. In the following chapters mankind goes from bad to worse. Genesis 3 answers this question. And so this chapter is vital because it explains the world and society as we observe it today. It informs us of the strategies of Satan in tempting men. It explains the reason for the New Testament passages that restrict women from assuming leadership roles in the church. Here is not a chapter that we will regret having studied, however. He seeks out the sinner and provides him with a covering for sin. He promises a Savior through whom this whole tragic event will be turned into triumph and salvation. Adam, Eve, and the garden we are prepared to find, for we have seen them before. While it was an actual snake, later revelation informs us that the beast was being used by Satan, who is described as a dragon and serpent cf. While we may wish to know the answers to questions pertaining to the origin of evil, Moses had no intention of supplying them for us here. The point God wishes to make is that we are sinful. To pursue more distant causes only removes our responsibility for sin from the focus of our attention. Notice especially the approach which Satan takes here. Satan often stands behind the pulpit, holding a Bible in his hand. The effect of it is this: But when Satan referred to the Lord God it was merely God. Satan came to Eve as an inquirer. That chain was Adam, Eve, creature. Eve would no doubt have rebuked such a conversation if it were not for the manner in which it was initiated by Satan. He stated the question so as to appear that he was misinformed and needed to be corrected. Few of us can avoid the temptation of telling another that they are wrong. And so, wonder of wonders, Eve has begun to walk the path of disobedience while supposing that she was defending God to the serpent. Did you notice that Satan has not mentioned either the tree of life or the tree of the knowledge of good and evil? What a subtle attack! She brought it up. Satan does not wish us to ponder the grace of God, but to grudgingly meditate upon His denials. Likewise Eve had a distorted impression of the severity of God in prohibiting the fruit of the tree of the knowledge of good and evil. The second attack is bold and daring. How could anyone be wrong who was so certain? Many today, my friend, are convinced more of the dogmatic tone of a teacher than they are by the doctrinal truthfulness of his teaching. Dogmatism is no assurance of doctrinal accuracy. Many have tried to determine precisely what Satan is offering in verse 5. In other words, they are living in a state of incompleteness, of inadequacy. But once the fruit is eaten, they would enter into a new and higher level of existence: This would stimulate the curiosity of Eve. One of my friends tells me that women are, by nature, more curious than men. I do not know if this is so, but I know that I have an active curiosity as well. The mysteriousness of this possibility of knowing more and living on some higher plane surely invites speculation and consideration. I find an illustration on this play upon human curiosity in the book of Proverbs: The woman of folly is boisterous, she is naive, and knows nothing. The woman of folly is herself naive and unknowing, but she entices her victims by offering them a new experience, and the fact that it is illicit simply adds to the appeal verses That is the kind of offer which Satan made to Eve. Satan, I

believe, leaves Eve with her thoughts at this point. His destructive seeds have been planted. While she has not yet eaten the fruit, she has already begun to fall. She is seriously contemplating disobedience. Sin is not instantaneous, but sequential James 1: Notice that the tree of life is not even mentioned or considered. Here before Eve were the two trees, the tree of life and the tree of the knowledge of good and evil. Seemingly it was not a choice between the one or the other. She only saw the forbidden fruit. But Eve had eyes only for what was forbidden. And this tree offered some mysterious quality of life which appealed to the woman. Satan lied outright in assuring Eve that she would not die, but he simply failed to tell her the fine print in his promise of what the forbidden fruit would offer. Having studied that tree for some time I would imagine , she finally determined that the benefits were too great and the consequences were unreasonable and therefore unlikely. At that moment she snatched the fruit and ate it. While I am not as dogmatic on this possibility as I once was, two words of Moses could give us the answer: When the woman saw that the tree was good for food, and that it was a delight to the eye, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate Genesis 3: Is it possible that Eve was never alone with the serpent? If he were there, listening to every word and assenting by his silence, then it is little wonder that he simply took the fruit and ate it when it was offered by Eve. It is something analogous to my wife and I sitting in the family room. When the doorbell rings, my wife gets up to answer it while I keep on watching my favorite TV program. I can overhear my wife letting in a vacuum cleaner salesman and listening with increasing interest to his sales pitch. I do not want to stop watching my program, so I let the conversation continue, even to my wife signing a contract. By default I have allowed my wife to make a decision and I have chosen to go along with it. If Adam were not present throughout the entire dialogue between the serpent and his wife, one can still conceive of how it may have happened. Eve independently could have eaten the fruit and then hastened to tell her husband of her experience. I can well imagine that Adam would want to know two things. First, he would want to know if she felt any better—that is, did the fruit have any beneficial effect on her. Secondly, he would want to know if it had any detrimental effect. After all, God had said that they would die that very day. What a tragic error! Verses 7 and 8 are particularly informative, because they instruct us that sin has its consequences as well as its punishment. God has not yet prescribed any punishment for the sins of Adam and Eve, and yet the consequences are inseparably coupled with the crime. The consequences of sin mentioned here are shame and separation. The nakedness which Adam and Eve shared without guilt was now a source of shame. Sweet innocence was lost forever. Remember, there was no man in the garden but the two of them. But they were ashamed to face each other without clothing. Not only could they not face each other as they had before, but they dreaded facing God. When He came to have sweet fellowship with them, they hid themselves in fear. God had said that they would die in the day that they ate the forbidden fruit. Some have puzzled over this promise of judgment.

5: The Decline of Nature: Environmental History and the Western Worldview | Academica Press

The author takes so many different perspectives - historical, psychological, biological, evolutionary, etc. to explain the decline of violence over the course of human history, and it is truly amazing and engrossing to read.

Pinker uses the phrase as a metaphor for four human motivations – empathy, self-control, the "moral sense," and reason – that, he writes, can "orient us away from violence and towards cooperation and altruism. The decline in violence, he argues, is enormous in magnitude, visible on both long and short time scales, and found in many domains, including military conflict, homicide, genocide, torture, criminal justice, and treatment of children, homosexuals, animals and racial and ethnic minorities. He stresses that "The decline, to be sure, has not been smooth; it has not brought violence down to zero; and it is not guaranteed to continue. He specifically rejects the view that humans are necessarily violent, and thus have to undergo radical change in order to become more peaceable. However, Pinker also rejects what he regards as the simplistic nature versus nurture argument, which would imply that the radical change must therefore have come purely from external "nurture" sources. The Leviathan – the rise of the modern nation-state and judiciary "with a monopoly on the legitimate use of force," which "can defuse the [individual] temptation of exploitative attack, inhibit the impulse for revenge, and circumvent Chapter 8 discusses five "inner demons" - psychological systems that can lead to violence. Chapter 9 examines four "better angels" or motives that can incline people away from violence. The last chapter examines the five historical forces listed above that have led to declines in violence. Six trends of declining violence Chapters 2 through 7 [edit] The Pacification Process: Pinker describes this as the transition from "the anarchy of hunting, gathering, and horticultural societies Pinker argues that "between the late Middle Ages and the 20th century, European countries saw a tenfold-to-fiftyfold decline in their rates of homicide. He says this revolution "unfolded on the [shorter] scale of centuries and took off around the time of the Age of Reason and the European Enlightenment in the 17th and 18th centuries. Inquiries into the history of the Cold War. Pinker calls this trend "more tenuous," but "since the end of the Cold War in , organized conflicts of all kinds - civil wars, genocides, repression by autocratic governments, and terrorist attacks - have declined throughout the world. The postwar period has seen, Pinker argues, "a growing revulsion against aggression on smaller scales, including violence against ethnic minorities, women, children, homosexuals, and animals. Nothing could be further from contemporary scientific understanding of the psychology of violence. It is the output of several psychological systems that differ in their environmental triggers, their internal logic, their neurological basis, and their social distribution. Predatory or Practical Violence: Influences[edit] Because of the interdisciplinary nature of the book Pinker uses a range of sources from different fields. Particular attention is paid to philosopher Thomas Hobbes who Pinker argues has been undervalued. In an earlier work Pinker characterized the general misunderstanding concerning Hobbes: Hobbes is commonly interpreted as proposing that man in a state of nature was saddled with an irrational impulse for hatred and destruction. In fact his analysis is more subtle, and perhaps even more tragic for he showed how the dynamics of violence fall out of interactions among rational and self-interested agents. To have command of so much research, spread across so many different fields, is a masterly achievement. Pinker convincingly demonstrates that there has been a dramatic decline in violence, and he is persuasive about the causes of that decline. The trends are not subtle – many of the changes involve an order of magnitude or more. Even when his explanations do not fully convince, they are serious and well-grounded. But Pinker shows that for most people in most ways it has become much less dangerous. Wilson , in the Wall Street Journal , called the book "a masterly effort to explain what Mr. Pinker regards as one of the biggest changes in human history: We kill one another less frequently than before. But to give this project its greatest possible effect, he has one more book to write: Pinker has not done careful research. While there are a few mixed reviews James Q. Wilson in the Wall Street Journal comes to mind , virtually everyone else either raves about the book or expresses something close to ad hominem contempt and loathing At the heart of the disagreement are competing conceptions of research and scholarship, perhaps epistemology itself. How are we to study violence and to assess whether it has been increasing or decreasing? What analytic tools do we bring to the table? Pinker, sensibly enough

chooses to look at the best available evidence regarding the rate of violent death over time, in pre-state societies, in medieval Europe, in the modern era, and always in a global context; he writes about inter-state conflicts, the two world wars, intrastate conflicts, civil wars, and homicides. In doing so, he takes a critical barometer of violence to be the rate of homicide deaths per , citizens Whatever agreements or disagreements may spring from his specifics, the author deserves our respect, gratitude, and applause. Epstein also accuses Pinker of an over-reliance on historical data, and argues that he has fallen prey to confirmation bias , leading him to focus on evidence that supports his thesis while ignoring research that does not. In the end, what Pinker calls a "decline of violence" in modernity actually has been, in real body counts, a continual and extravagant increase in violence that has been outstripped by an even more exorbitant demographic explosion. Well, not to put too fine a point on it: What on earth can he truly imagine that tells us about "progress" or "Enlightenment" or about the past, the present, or the future? By all means, praise the modern world for what is good about it, but spare us the mythology. It is a futureâ€”mostly relieved of discord, and freed from an oppressive Godâ€”that some would regard as heaven on earth. He is not the first and certainly not the last to entertain hopes disappointed so resolutely by the history of actual human beings. Herman of the University of Pennsylvania, together with independent journalist David Peterson, wrote detailed negative reviews of the book for the International Socialist Review [35] and for The Public Intellectuals Project, concluding it "is a terrible book, both as a technical work of scholarship and as a moral tract and guide. But it is extremely well-attuned to the demands of U. Have we in fact become even more violent over time? Ditto for underpaying workers, undermining cultural traditions, polluting the ecosystem, and other practices that moralists want to stigmatize by metaphorically extending the term violence to them. The problem with the conclusions reached in these studies is their reliance on "battle death" statistics. The pattern of the past centuryâ€”one recurring in historyâ€”is that the deaths of noncombatants due to war has risen, steadily and very dramatically. In World War I, perhaps only 10 percent of the 10 million-plus who died were civilians. The number of noncombatant deaths jumped to as much as 50 percent of the 50 million-plus lives lost in World War II, and the sad toll has kept on rising ever since". Wars can be expected to kill larger percentages of smaller populations. As the population grows, fewer warriors are needed, proportionally. Science is not about making claims about a sample, but using a sample to make general claims and discuss properties that apply outside the sample. They propose an alternative methodology to look at violence in particular, and other aspects of quantitative historiography in general in a way compatible with statistical inference, which needs to accommodate the fat-tailedness of the data and the unreliability of the reports of conflicts. The problems that come up time and again are:

6: The Decline of Nature - Oak Publishing

The Better Angels of Our Nature: Why Violence Has Declined is a book by Steven Pinker, in which the author argues that violence in the world has declined both in the long run and in the short run and suggests explanations as to why this has occurred.

Most Nature and Origin of the Human Race We are creatures made up of spirit and matter, body and soul. Our spirit is the immaterial soul, which our senses cannot feel. But our faith tells us it is there. So by way of our soul, we have some share in the nature of the angels. We can see that we have a spiritual soul in this way. Each of us has a concept or idea of dog in general. Our mental dog is not high or low, long or short, sharp-nosed or pug-nosed. If we hired the very best artist, offered him any sum and his choice of mediums: For no material can hold this concept. So that in us which holds it is not material, but spiritual. This is all the more obvious in our concepts of goodness, truth, justice etc. Our soul can exist apart from the body. It will never die, because being spiritual, it has no parts, and so cannot come apart. It will live forever in happiness beyond what we can imagine, or in the reverse, eternal damnation. The Book of Wisdom 3: They seemed to die, to the eyes of foolish people, and their departure was considered evil. Their hope is full of immortality. The uniting of the soul with the body is called infusion. Modern biology knows that at the moment of conception, when the 23 chromosomes from each parent join, the complete genetic pattern of a unique being is already present. So abortion is gravely sinful. Many today think that the human body evolved from lower beings. If they say that this happened without any help from God, it is atheistic evolution. Not only theology rejects that foolish idea, even mere reason rejects it: Pope Pius XII in *Humani generis* told us we may consider as a possible--not as something proved--that God established some natural laws that would bring about this evolution from lower to higher. This is true especially of the human soul, which, being spiritual, cannot have evolved. We would call this theistic evolution, that is evolution involving the power of God at so many points. The scientific evidence for bodily evolution is almost non-existent. The fossils do not give one clear case of that. So the scientists decided on, "Punctuated equilibria", the theory that a species might stay the same for millions of years, and then suddenly by a fluke leap up into something higher. No solid proof was reported as offered at the meeting. Pius XII also noted that Catholics must believe, as a consequence of the doctrine of original sin, that all men have descended from the same two first parents. Science News, August 13, , reported that Allan Wilson, of the University of California, Berkeley, said his study of specimens of mitochondrial DNA from all over the world, showed all existing humans come from one mother, who lived , years ago. More recent studies by many scientists agree that there was only one mother, but lower the age to , years cf. Newsweek, January 11, Original sin God had given to Adam and Eve, our first parents, three levels of gifts: Each has within it certain natural drives and needs. No one of these is evil in itself, but without the help of some added gift to coordinate them, they tend to get out of order, to rebel. It is sometimes called the gift of integrity. When Adam and Eve sinned, the lower flesh began to get out of line, to rebel. Hence Adam felt the need of cover; before the fall, he did not feel that, for the flesh was easily docile. God gave them also exemption from physical death, which otherwise would be natural to a being composed of parts, body and soul, which can come apart, and so die. God clearly intended they should pass on all thee gifts to their children, including us. Through the narrative of the forbidden fruit, however, the Sacred author tells us that God gave our first parents some kind of command, whether it was about a tree or something else. Whatever it was, they violated His orders, and fell from His favor, losing sanctifying grace and the coordinating gift. Hence they transmitted to us only that basic humanity, without the other gifts. Except for Jesus and Mary, all the descendents of Adam and Eve were conceived without sanctifying grace. Without that grace, the soul is not capable of the vision of God in heaven. Each new baby arrives without the grace God willed it should have. An adult who sins mortally also lacks that grace: It is the privation of sanctifying grace So when we speak of transmission of original sin, it would be more accurate to speak of non-transmission of sanctifying grace. Original sin also resulted in a darkening of the mind and weakening of the will, in comparison to what it might have been. It did not make it positively corrupt, surely not totally corrupt as Martin Luther thought.

Right after the fall, God promised to send a Redeemer. God said to the serpent in Genesis 3: He will strike at your head, you will strike at his heel.

7: The Decline of Nature

Biodiversity -- the essential variety of life forms on Earth -- continues to decline in every region of the world, significantly reducing nature's capacity to contribute to people's well-being.

How did the Fall affect humanity? The effects of the Fall are numerous and far reaching. Sin has affected every aspect of our being. It has affected our lives on earth and our eternal destiny. One of the immediate effects of the Fall was that mankind was separated from God. When they rebelled against Him, that fellowship was broken. They became aware of their sin and were ashamed before Him. They hid from Him Genesis 3: Because of the Fall, death became a reality, and all creation was subject to it. All men die, all animals die, all plant life dies. Because of sin, death is an inescapable reality, and no one is immune. Worse still, we not only die, but if we die without Christ, we experience eternal death. Another effect of the Fall is that humans have lost sight of the purpose for which they were created. Hence, love to God is the core of all morality and goodness. The opposite is the choice of self as supreme. Selfishness is the essence of the Fall, and what follows are all other crimes against God. In all ways sin is a turning in upon oneself, which is confirmed in how we live our lives. We call attention to ourselves and to our good qualities and accomplishments. We minimize our shortcomings. We seek special favors and opportunities in life, wanting an extra edge that no one else has. We display vigilance to our own wants and needs, while we ignore those of others. When Adam chose to rebel against his Creator, he lost his innocence, incurred the penalty of physical and spiritual death, and his mind was darkened by sin, as are the minds of his successors. The Fall produced in humans a state of depravity. In this state, man is utterly incapable of doing or choosing that which is acceptable to God, apart from divine grace. Without the supernatural regeneration by the Holy Spirit, all men would remain in their fallen state. But in His grace, mercy and loving-kindness, God sent His Son to die on the cross and take the penalty of our sin, reconciling us to God and making eternal life with Him possible. What was lost at the Fall is reclaimed at the Cross.

8: The decline of nature - Gilbert F. LaFreniere - Google Books

The Creation, Nature and Fall of Man. by Rev. William G. Most. Nature and Origin of the Human Race. We are creatures made up of spirit and matter, body and soul.

The total numbers of more than 4, mammal, bird, fish, reptile and amphibian species declined rapidly between and , the Living Planet Report says. Current rates of species extinction are now up to 1, times higher than before human involvement in animal ecosystems became a factor. The group has called for an international treaty, modeled on the Paris climate agreement, to be drafted to protect wildlife and reverse human impacts on nature. Read More It warned that current efforts to protect the natural world are not keeping up with the speed of manmade destruction. Global warming puts nearly half of species in key places at risk: Methods of destruction The report outlines the various ways in which human activities have led to losses in animal populations. Deforestation in Borneo, designed to make way for timber and palm oil plantations, led to the loss of , orangutans between and , the report estimated. The plastic age Plastic pollution in our oceans â€” Some researchers estimate there will be more plastic than fish in our oceans by the year Hide Caption 1 of 12 Photos: The plastic age Clear and present danger â€” The South Pacific island of Tuvalu should be a model of sustainability. But plastic pollution is having a devastating effect on the formerly pristine environment, and it may be responsible for the declining health of many islanders. Hide Caption 2 of 12 Photos: The plastic age A plastic ocean â€” British producer Jo Ruxton and her team spent four years documenting the effects of plastic pollution for the documentary "A Plastic Ocean. Hide Caption 3 of 12 Photos: The plastic age No safe haven â€” The crew visited dozens of sites from the Arctic to the Mediterranean and Hawaii, without ever finding a plastic-free location. The average square kilometer of ocean contains around 20, microplastic pieces. Hide Caption 4 of 12 Photos: The plastic age Junk food â€” The film documents the effects of plastic on marine life. More than one million seabirds are estimated to be killed every year through entanglement and ingestion , often mistaking plastic for food. Hide Caption 5 of 12 Photos: The plastic age End of the line â€” Endangered species such as sea turtles could be driven to extinction by the plastic plague. Hide Caption 6 of 12 Photos: The plastic age Drowning in plastic â€” Plastic pollution has rapidly accelerated, with eight million tons entering the marine environment each year, according to scientists. This figure is set to rise as production of the material is set to double over the next 20 years. Hide Caption 7 of 12 Photos: The plastic age Burning problem â€” In many of the worst affected countries such as China and the Philippines , local people lack the infrastructure to properly dispose of plastic waste. In some cases they burn it, releasing dangerous gases associated with cancer. Hide Caption 8 of 12 Photos: The plastic age Plastic people â€” There are also concerns that people are consuming dangerous plastic through contaminated fish. A survey published in Scientific Reports journal revealed that a quarter of market fish in Indonesia and California contain plastic. Hide Caption 9 of 12 Photos: The plastic age Picking up the pieces â€” There are different ideas about how to address the crisis. National and Atmospheric Association favors beach cleaning and public education at local level, combined with challenging policymakers and plastic producers to promote conservation. Hide Caption 10 of 12 Photos: The plastic age Recycling efforts are becoming more creative. Plastic waste is now converted into building materials in Cameroon and the Philippines. Charging for plastic bags and bottles and bags has helped to reduce waste. Hide Caption 11 of 12 Photos: The plastic age Far out â€” Dutch entrepreneur Boyan Slat has a more ambitious vision. He has designed a huge trash-eating machine that he intends to deploy at the Great Pacific Garbage Patch. Hide Caption 12 of 12 Wildlife is not just "nice to have," the report said, warning that human health, food and medicine supplies, as well as global financial stability, are all damaged by declines in wildlife and nature.

9: How did the Fall affect humanity?

It shows more clearly than ever before that nature is in serious decline across the UK. Over the last 50 years, 56% of species have declined, while 15% are at risk of disappearing from our shores altogether.

Verbal and nonverbal communication behaviours My Best Sandwich (Reading Discovery) Self-liberation through seeing with naked awareness Ferrari (Hot Cars) Why Men and Women Act the Way They Do Concern for the social order The royal penitent Rand McNally Hallwag the Moon 1. Unconditional Surrender and Its Legacies 1 Fat a cultural history of obesity The Hall of the Dead and Other Stories (Conan (Dark Horse)) Total plant performance management The Truths That Free Us Mahalaxmi calendar 2018 Soggy Saturday (Giggle Club) Inherit the storm Optical coherence tomography of ocular diseases Malnutrition in North America : where have we been? Where are we going? Jensen, G. List of good carbs Chapter 10: THE AITAPE CAMPAIGN 89 Outdoorsmans Edge guide to sure-fire whitetail tactics Women, branch stories, and religious rhetoric in a Tamil Buddhist text Living psychology Interpreting German Quasi-projective moduli for polarized manifolds Neurotransmitters as modulators of blood pressure Mystery of the secret code Paying farmers for stewardship Sara J. Scherr, Jeffrey C. Milder, and Mira Inbar Toy domesticity : dolls and girlhood in imperial Germany A Seat in the Crowd General chemistry petrucci 11th edition solutions manual The Trinity and Original Sin Unique Chips and Systems (Computer Engineering Series) Big Theories Revisited (PB (Research on Sociocultural Influences on Motivation and Learning) Women are not for ordination Over the ivy walls How to prepare an operating budget Minding true things In the forest, the songs and shackles The Last Honest Woman (Silhouette Special Edition No. 451 (Silhouette Special Edition)