

1: The Destiny of Modern Societies

"The Destiny of Modern Societies is a recommendation for any college-level collection strong in critical social sciences, and provides a scholarly, in-depth analysis of relationships between modern society and Calvinism. It expands upon prior sociological analysis and considers the impact of Calvinism on modern.

As the world steadily grows more urbanized, with 50 percent of its population no longer rural, it is more important than ever to ask how cities either perish or manage to survive. The question can be hard to answer. Why, following centuries of periodic depopulation and neglect, are Rome and Athens once again capitals, while Leptis Magna and Ephesus—once-thriving imperial powerhouses on the coasts of Libya and Turkey, respectively—are long deserted? Or consider the puzzle of Istanbul. Where the Ottoman city now stands, there was once Roman Constantinople—itsself built atop Greek Byzantium. Cultures and religions came and went; the promontory between the Bosphorus and the Dardanelles, as a window on East and West, remained the same. One common answer is that location is all. Mexico City, the ancestral capital of the Aztec kingdom, continues to thrive, its sprawl now teeming with well over 10 million residents. On the other hand, few in would have thought that booming Detroit would shrink to a mere , residents by the millennium, with large swaths reverting to urban prairie land. And might they shed light on the historical trajectory of our own great cities—beginning with New York? One way of answering that question is to examine the three kinds of events that have destroyed cities over the centuries. The most obvious is natural calamity. Often, the very factors that allow cities to thrive—proximity to the coast or location on a river, for example—ensure great natural risks. Opulent Pompeii and Herculaneum, the luxurious Roman resorts that provide much of the background for bawdy accounts in Petronius and Suetonius, capitalized on their coastal locations, their proximity to Rome, and their rich volcanic soil, which ensured a thriving viticulture. But location near a volcano is a mixed blessing: Present-day Naples may also have a rendezvous with Vesuvius that not even the most sophisticated technology can prevent. Earthquakes are a different matter. For one thing, they are harder to predict, and it is harder to know which locations are safe from them. Also, their effect on cities often depends on the subsequent civic response. But poorer building codes and the chronic inability of a failed government to react to disaster ensured far greater damage in Haiti. One wonders whether Port-au-Prince will ever revive; it will more likely become a Mogadishu than a San Juan, unless some kind of international Marshall Plan bypasses the corrupt statism of the Haitian government. Culture also explains, surely, why New Orleans remains populated. The city is below sea level, and flooding from both the Gulf Coast and the Mississippi delta has historically dealt it a one-two punch—yet the resilient city always bounced back. Not all natural disasters are spectacular. By late antiquity, the silting of the Maeander River had left the seaport of Miletus, in present-day Turkey, in a malarial marsh without an adequate harbor. Miletus had been a window onto the eastern Mediterranean and the hub of a rich Ionia; it could draw on the best of Hellenistic and Roman technology. But massive dredging operations proved beyond the capability of even the best classical engineers. Today, it is deserted. Here nature, again, plays a part: But man-made defenses are also imperative. In modern times, with nation-empires wielding sophisticated airborne, marine, and cyberspace weaponry, natural impediments like rivers, hills, and walls have become less important for municipal defense. For the foreseeable future, that deterrent ensures a death sentence to any foreign enemy that would seek to destroy American cities by air, land, or sea. A third kind of disaster—often proving more harmful to cities than either natural cataclysms or barbarian hordes—is changing demography and commerce. Louis, to take an obvious example, is no longer a bustling gateway to the West for explorers and settlers. So Oakland, which will probably not prosper again as the supply base for equipping an expanding Pacific military, seems unlikely to redefine itself as a trading depot for Chinese-American trade, given its poor governance, racial tension, crime, bad schools, and high rates of illiteracy. Picturesque but ill-governed San Francisco may soon be outclassed by the far rainier and colder Seattle and Vancouver, which have translated their cosmopolitan eagerness for Asian trade and state-of-the-art computer technology into prosperity that might have been more logical in richer, warmer California. And unless the citizens of Rotterdam and Amsterdam become more prolific, change their

attitudes toward unchecked Islamic immigration, or figure out how to assimilate Muslims into Dutch culture, neither city will retain its commercial or shipping prominence for long. Some cities, like Chicago and New York, have managed to make the transition profitably from the industrial age into computer-driven globalization. That recovery seemed close to impossible in New York, where unsustainable union wages, race riots, crime, corruption, and municipal deficits seemed to presage a backwater. Yet by the 1990s, better political leadership introduced more sensible tax policies and, most importantly, tough law enforcement, which, combined with a population that was increasingly multiracial rather than biracial, helped New York recover and prosper in a way that, say, dysfunctional Detroit probably will not. Updating local traditions of expertise—via urban universities and an engaged downtown aristocracy—was instrumental in the recovery. The half-dozen oil towns in Kuwait, Qatar, Saudi Arabia, and the United Arab Emirates may have soaring skylines, but the skyscrapers reflect few cultural advantages. When the oil runs out, or the world evolves beyond an oil-based economy, many of the Gulf capitals will probably resemble not Las Vegas but Bodie, California—a former desert boomtown that dried up when its mines closed and the capital fled. As they consider two of the three ways that cities can die, New Yorkers can rest easy: It is seismically stable, for one thing. And after nearly four centuries of existence, it is hard to believe that New York will be wiped out by any of the other natural dangers—hurricanes, droughts, silting—that have ended great port cities of the past. Its natural location can feed and support millions in confined spaces, while promoting culture and finance in a way unmatched elsewhere. True, believers in man-made climate change warn that the rising waters of the Atlantic Ocean could flood the great cities of the eastern seaboard and perhaps send the sea into the low-lying areas of Manhattan. More likely, New York will continue to benefit from the favorable location and natural advantages that served as catalysts to its original rise as an American megalopolis. For a northern city, it has an abundance of sunshine and only a few weeks per year of oppressive snow or heat. Of course, New York is subject to enormous vulnerability when a power outage or inclement weather interrupts the heating, cooling, water, and sewage of millions. But it has ample urban backup systems and immediate access to an interconnected United States of some million people. The metropolis also has a resilient, independent population very different from the docile subjects who were ordered about by a handful of high clerks in thirteenth-century bc Mycenae—and who were powerless to keep farming, trading, and defending themselves when the palatial apparatus collapsed. After Islamic terrorists incinerated 16 acres of the World Trade Center complex in lower Manhattan on September 11, 2001, a catastrophic attack on New York was no longer an abstraction. Iconic skyscrapers, monumental bridges, the Stock Exchange, and other landmarks became potential liabilities, rather than proud trademarks of unassailable success. Sure enough, plenty of terrorist plots have taken aim at everything from the Brooklyn Bridge and the subway system to Times Square and Madison Square Garden. And one can conjure up all sorts of future scenarios that might decimate New York: But such plots assume foreign assistance, a network of terrorists, and months of planning. And so far, at least, the NYPD and federal authorities have proved adept at infiltrating and dismantling Islamic terrorist cabals. What could actually end New York, at least as we know it, is commercial failure. The chief danger would be a massive flight of capital, the sort of fate that doomed Renaissance Florence as a banking center. Examples abound of capital fleeing cities and taking culture with it. Timbuktu, a sixteenth-century crossroads between northern and western Africa, declined as a center for learning after slave traffic and the gold and salt trade routes shifted. Money drives art and culture, and without the ongoing creation of prosperity, higher pursuits die on the vine. Already, the combined state and city income-tax rate is 46.5 percent. We can already see such a pernicious cycle at the state level in bankrupt California. There, 2, to 3, high earners are believed to be departing each week for low-tax red states. Yet the highest income, sales, and gasoline taxes in the nation have not ensured California either greater state revenue or balanced budgets. In such a scenario, New York might become to finance what Detroit is to automaking: New York might then become something like contemporary Venice or Florence: Victor Davis Hanson is a contributing editor of *City Journal*. He is the editor of *Makers of Ancient Strategy: War and History, Ancient and Modern*.

2: The Destiny of The Mother Church - Wikipedia

For that purpose, the book applies the idea of the destiny of societies or nations to American society in particular. It argues, demonstrates, and illustrates the Calvinist societal "predestination", through the Puritan determination, of American society.

Rabbi Daniel Lapin If the American family were an airplane, the Federal Aviation Administration would long since have grounded it due to the large number that have crashed. Why are so many families failing? One answer might be that there is a basic design flaw. After all, if American Airlines pressed an old Ford Tri-Motor into flying their twice daily transcontinental service, frequent failures would surprise nobody. Another possible answer is that there is nothing wrong with the design. Rather, someone is firing missiles and the family was never intended to survive in such a hostile environment. Finally, the answer may be that there is nothing wrong with the design and nobody is shooting. However, they no longer manufacture the fuel needed by its engines. Lacking fuel, remaining airborne is no longer an option. These are really the only three possible explanations for recurrent failure of almost any system. One, an original design flaw; two, a hostile environment; and three, deprivation of a necessary condition. I hope you are not yet tiring of the aircraft metaphor because it can still serve us usefully. We need to examine the countless well-documented family failures in exactly the way the FAA would examine a series of airplane failures. They would seek to pin the calamities on one or more of these reasons. They would probe and analyze until they identified an original design flaw. If none was found, they might conclude that these airplanes had been flown in stormy and inclement weather, in other words, a hostile environment. They might also conclude that at the time of these accidents, the aircraft lacked a necessary condition, such as fuel or pilot skill. Similarly, we will now investigate which of those three possible problems are contributing to our lamentable record of family failure. One possibility is original design flaw. Perhaps there is a basic problem with the whole conception of the traditional family, especially as it relates to modern society. Obviously, I do not believe this is correct. To prove my contention, let us engage in what Albert Einstein called a *gedanke* thought experiment. Let us go back to the dawn of human history. How did marriage and the family come about? Do we imagine that a stone age woman came to a stone age man with the idea that he would give up other women, as well as male camaraderie, to devote his life to supporting and sustaining her? Somehow, I doubt it. On a purely naturalistic level, there is no logical reason for the family to have evolved. Similarly, the seven-day week. Somehow, however, virtually every known human society has a seven-day week. I propose that constructs such as marriage and the traditional family, as well as the seven-day week, are not products of unaided human reason but are evidence of revealed wisdom. The seven-day week represents the collective human memory of the seven days of creation. The traditional family represents a gift from God for the purpose of civilizing human society. By definition, therefore, there can be no design flaw. Perhaps, the, families are failing because they are subject today to myriad outside pressures and attacks that the design was not meant to withstand. Just like our airplane example, in which an unprotected civilian aircraft is made to suffer a barrage of missiles, perhaps the traditional family is simple not designed to withstand the tenor of modern society, with its quickness of pace, competitiveness, rapidly increasing scientific knowledge, and ease of communication. We hear this argument all the time, and although it sounds profound, I believe it is deeply flawed. It is nothing special for something to thrive in a benign environment, and marriage and families would have no special place in human consciousness were that to be its only claim to importance. The reason we do put this institution on such a pedestal is precisely because, throughout history fealty to marriage and family has allowed human society to thrive amidst unimaginable hostility and even degradation. Those who claim modern pressures inevitably doom marriage and family to failure would do well to study ancient and medieval society and decide whether modern society indeed has more or less pressures. There are even stories of black families remaining strong even while suffering the degradation of slavery. The tenor of modern society, with its wonderful scientific advances making life more pleasant for all, if anything is an environment more conducive to stable marriages and families than ancient and medieval times. We cannot lay blame for the failure of families on the pressures

of modern society. Our last possibility, to go back to the airplane metaphor, is that we have run out of fuel. I submit that this is the correct answer for the failure of so many marriages and families. What do I mean by fuel? In the context of the family, I am referring to the Judeo-Christian moral consensus which has powered families for millennia. It has powered them to thrive amidst the gravity of our flawed nature. When this necessary fuel is no longer present, just like our airplane, families crash and burn, as would be expected. What is my proof? Well, I call upon you to look at where the strongest and most stable families exist. Are they in the places which have dismissed the relevance of the Judeo-Christian moral tradition, places such as the secular university campus or, in general without denigrating all inhabitants, cosmopolitan and secularized cities like New York? The strongest and most stable families exist precisely where Judeo-Christian morals are taken most seriously, the environments of strong churches and synagogues. This connection between strong families and strong religious life is so obvious as to have already made its way from academic journals to the popular press. Thus we see that the origin of marriage and the traditional family does not lie in human reason or logic but in Divine revelation. The destiny of the family, like our airplane, depends on how seriously we take our task of supplying the necessary fuel. Accompanied by a strong religious life, families will soar, and nothing will be able to break them. However, if we continue to ignore or denigrate our great Judeo-Christian heritage, they will inevitably crash and fail. Acknowledgement Lapin, Rabbi Daniel. *The Origin and Destiny of Marriage and Family*. Published with permission of the author, Rabbi Daniel Lapin. He and his family relocated to Washington State in to develop *Toward Tradition* and host a nationally syndicated weekly radio show. Rabbi Lapin is the author of *Buried Treasure*:

3: Max Weber's Theory of Rationalization: What it Can Tell us of Modernity | thoughts-on-existence

Editorial Reviews" The Destiny of Modern Societies is a recommendation for any college-level collection strong in critical social sciences, and provides a scholarly, in-depth analysis of relationships between modern society and Calvinism.

For Weber, the increasing rationalization of society, of politics, and of the affairs of humanity was something unique to contemporary times. According to Weber, rationalization is the central problem of the modern, industrialized world. Whereas for Karl Marx, the central problem of modernity was the capitalist structure of domination, and the ensuing alienation of people in said structure – for Weber, rationalization is the key to understanding modern society in this case Western, capitalist society and its effect on the individual. While on the one end it produces innumerable benefits in the way of efficiency, rational calculation and the best reasoning from means to ends, it is not without its consequences. The insistence on highly rationalized ways of conducting organizations and institutions leads to a twofold problem. The motivations for human action in society and in public affairs changes from values, emotion, and sympathy to rational calculation and efficiency. Second, this loss of values in the public sphere leads to the fragmentation of all cultural values. This iron cage, with its insistence on formal rationality, has turned irrational – irrational because a humanly created societal organization has begun to exert dominance over its creator. Let us start from the beginning then, and unpack what Weber means by rationalization. To such an extent that humanity becomes tied fatefully to the machine-like society they have built for themselves. That the world should know no men but these: Indeed, any analysis of rationalization must lead to a discussion of bureaucracy, for through the process of rationalization the affairs of society become ordered in a bureaucratic fashion. Highly organized networks of hierarchy and command structure is necessary to run any ordered society – especially ones large in scope. For Weber, Western capitalist countries and their inner workings need bureaucracy to run efficiently. They allow smooth chain of command from top to bottom which allows the state and society to run in an orderly fashion. Rationalization is the supplanting of values, emotions and sympathy for efficiency, calculability and instrumentalization. This shift from more traditional social forms and values as motivators for societal organization to rationality allows the modern bureaucratic state to run. But this rationalizing of the social order, which leads to bureaucratic forms of organization, has its own shortcomings. It becomes stultifying for individuals, and petrifies culture by replacing values with efficiency, emotion with rational calculation, and sympathy with instrumental reason. This is the case and point example of rationalization and bureaucracy gone irrational, for in the rationalization process the dignity of an individual human life is lost. Men and women become cogs, abstractions, numbers – instead of concrete, living and feeling beings. We all know the old science-fiction fear of man becoming slave to his machines, and in turn becoming a slave himself; of being one day rendered useless by that which he creates. The problem of rationalization becomes an issue of the recognition of values and motivation other than a formal rationality. This form of rationality becomes antithetical to individuals who have hearts, minds and feelings. We know that a cold, calculating rationality is not something we are particularly fond of in other individuals – and why should it be any different for our social order and organization? Yes, efficiency and rational calculation are beneficial, but at the expense of making human beings enslaved to the very social forms which they create? Would we desire to live in a world where decisions are devoid of emotions, empathy and sympathy? Where the decisions between life and death for an individual is a matter of calculability and efficiency, instead of being motivated to decision by shared common values and recognition of the dignity of persons? But – why should we not desire a rationally motivated society? Why would we want a social order that is anything but highly efficient, orderly and calculative? But to base all criteria of human action on rationality and calculation would be to remove the heart from the brain, the body from the mind. Just as individuals cannot exist optimally without a link between reason and emotion, calculation and feeling – so too can a method of social organization fail if rationality is taken to its extreme, and thus becomes irrational in its consequences. And the alarming movement towards complete rationality in the social sphere has rendered values obsolete in the public realm. Furthermore, all cultural values have suffered from fragmentation as a result. Therefore, science, art, religion, morality, law and

politics all become hyper-specialized and disparate from one another. What does this loss of shared cultural values mean for the individual and for society at large? That is, human beings find themselves in a society organized by formal rationality to an irrational extent. This loss of values dehumanizes and depersonalizes the individuals who find themselves in the society; for they no longer reason according to human feelings and values, but rather by abstractions and calculations. This is an extremely difficult position, for it renders decisions made at the top of bureaucratic organizations obsolete of feeling, in the interests of rule-following and abstractions. They will reason about the most efficient means to a given ends, rather than based upon the respect and dignity for persons. This perspective on the motivation for social action could and should remind us of policies made regarding drone strikes. Instead of realizing the magnitude of devastation that drone strikes might have on innocent, concrete individual lives, decisions are motivated by efficiency, predictability and outcome. The example does not have to be as extreme. We can see the much the same happening in large organizations with hierarchical structures. The CEO at the top of the corporation makes decisions that affect thousands, if not millions of individual lives. When he signs the dotted line to deforest a whole rainforest, he sees dollar signs " not the displacement of indigenous peoples nor environmental catastrophe. Real social concrete phenomena are confused with abstract and formal rules of action. And based on this, we see a disconnect between bureaucratic leadership and the people whose interests they supposedly represent. The loss of value in the public realm means that the social order is conducted, not on common values and emotions, but impersonal, abstract criteria. Rationalization and Our World As we have seen, rationalization is the central problem of contemporary society; at once a leap of progress and step towards regression. Once again, we see the contradictions inherent in progress, and in a society which bases its whole method of action on it. The highly organized and hierarchical structure of society is necessary for such large and developed Western, capitalist societies. They could not exist without it. But as we all should know by now, every step in progress leads to one step back regressively. The highly efficient and bureaucratic model of society has led to calculability, results and predictability in the affairs of the world. But, with the increasing rationalization and bureaucratic organization of society has come the loss of shared values in the public realm. What does this spell for the future of our world? Well, we see the effects of hardline rationality of the Enlightenment project running into its antithesis in the form of societal irrationality and the loss of common values. As many a philosopher and sociologist has lamented, the Enlightenment project, although grounded in the fundamental aspiration for human dignity and equality in the social and political sphere, does have some problems associated with it. The rationalization and bureaucratization of the Western capitalist world has led to great progress in the scientific and technological spheres " only to have little carry over into the public and social realms. The greater the rationality of the social structure and organization of a society, the greater the irrationality, which exists underneath the surface and grows and festers. Are we perhaps seeing this irrationality finally come to the surface in the sphere of politics " where rarely candidates share common values? Or perhaps in the rise of ISIS and its ideology, which is appealing to those who feel out casted by Western, capitalist ideology, and thus seek the most irrational means of warring against it? In a future post, I hope to track the progress of the project started out in the Enlightenment, and trace the seeds of irrationality and the destruction of values, emotions and sympathy found within it. We would do best to heed what he has to offer us.

4: The Destiny of Modern Societies: The Calvinist Predestination of a New Society by Milan Zafirovski

Applying the idea of the destiny of societies or nations, the book argues, demonstrates, and illustrates the Calvinist societal "predestination", through the Puritan determination, of American society.

5: The Origin and Destiny of Marriage and Family

"The Destiny of Modern Societies is a recommendation for any college-level collection strong in critical social sciences, and provides a scholarly, in-depth analysis.

6: The Destiny of Modern Societies|The Calvinist Predestination of a New Society Â» Brill Online

Examining the impact of Calvinism on modern society, The Destiny of Modern Societies extends the previous limits of Weberian analysis. By analyzing how Calvinism has determined most contemporary social institutions in America, it illustrates the Calvinist societal "predestination" of American.

Tagus to Taprobane Intellectual character, by E. P. Whipple. How to write fast under pressure The short stories The first book of gold Women from Birth to Death Dance festivals of the Alaskan Eskimo Guy debord report on the construction of situations knabb Descargar manual ecg electronica Integrating rational functions of trigonometric expressions Build a generator using a lawn mower engine Make Anger Your Ally (Living Books) 2. Word and language The Mexican in the California mines. The Minden Baptist Church Christian churches and reunion Developing proper mechanics Revealing King Tiger Cumulative Index to the Riba Catalogue Animal crossing wild world guide book A toast to rebellion Collectanea Cliffordiana General Chemistry, Seventh Edition Solutions Manual Inexplicable logic of my life Tales from College Footballs Sidelines Developing creativity in gifted students Unexplained sniglets of the universe The batrachia and reptilia of Costa Rica FASTIGHETS AB CELTICA The principles of Masonary, and the duties of Masons The Rhine, including the Black Forest the Vosges Experimental Study of Rewards (Columbia University Teachers College Contribution to Education, No 580) Grandmother Stark Women, marriage, and the nation-state: the rise of nonconsensual bride kidnapping in post-Soviet Kazakhst Theoretical framework research paper Princess who didnt want to marry Aladdin Php and mysql by example Standard technical specifications Nonurolithic causes of upper urinary tract obstruction Roger K. Low Studies in the English Mystery Plays