

## HUMAN ENTITIES AND THEIR DYNAMICS

A human entity is a set of structured relationships among a group of humans. It can be organized under several forms, ranging from less to more flexible ones.

- **A family** – a set of parents and children or relations, living together (or not) as the members of a household, serving the needs of family.
- **A band** – a few dozen people who move continuously in the search for food. They are associated with a hunting and gathering form of subsistence economy. Bands have informal leaders who may provide guidance.
- **A tribe** – a group of (especially primitive) families or communities, linked by social, economic, religious, or blood ties, and usually having common customs, dialect, and one or more recognized but informal leaders. A tribe can be considered a segmented society devoted to horticulture or pastoralism or to highly specialized and very productive forms of hunting and gathering hunting and gathering.
- **An ethnos** – a homogeneous community at an early stage of sharing the same culture and awareness of togetherness that strives for further civilization development (e.g., Inkas).
- **A chiefdom** – an autonomous, socio-political unit comprising a number of villages or communities under the permanent control of a paramount chief with aristocratic ethos, but without formal, legal apparatus of forceful repression, and without the capacity to prevent fission.

A **society** is a group of people on the same territory organized to support their own existence through the exchange of specialized, civilization

services. The society shares a common interest and responds to challenges. As a result, the society develops its civilization means. Along with the development of power and economic infrastructures, the society transforms into a people.

A **people** is a politically and economically organized society in which one can distinguish a hierarchy of subordinated levels. At the beginning of 600 B.C., the Hindu civilization's people were divided into three honorable classes: priest (*brahmana*), noble warrior (*kshatriya*), and commoner (*vaisya*), including both farmers and artisans, augmented by a fourth group, the slaves (*sudras*) consisting of non-Aryans. Around 31 B.C., the Roman civilization had people organized into two classes: patricians, who could belong to the Senate, and plebeians, or commoners. The patricians were more prosperous farmers of specified senatorial ancestry who secured privileges for themselves. Without the access to day-to-day control of the state, plebeians became clients of the patricians, who protected them in return for attendance and service. In the 16<sup>th</sup> and 17<sup>th</sup> centuries, Poland's people were divided into three strata: aristocracy (1%), szlachta (10%), and plebs (89%). France organized people in three estates: nobles, clergy, and commons. Every state or empire had its own social hierarchy, in which people at the top felt that they were in charge of a state's affairs. The remaining people were oppressed and indifferent to the state's well-being. The force of the civilizing process was coming from a very limited group of people, who were, however, very much interested in the creation of wealth and all means leading to it.

In the 19<sup>th</sup> century, just after the American Revolution (1775-1783) and French Revolution (1789-1799), the concept of a nation began to emerge. A Frenchman or an American served no longer a king but the French or American "nation" (*patrie*). In nationalist theory, the nation became an entity as the result of a pact between the sovereign people and the state. The whole



19<sup>th</sup> century is the history of rising nation-states, such as the U.S., Germany, Italy, France, Serbia, Bulgaria, and Romania. In the 20<sup>th</sup> century many more nation-states have formed, such as Poland (after 123 years of partition), Czechoslovakia (after 300 years of Austro-Hungarian rule), Hungary, and Yugoslavia.

**A proto-nation** is an entity usually ruled by an empire. It is an entity that may eventually evolve into a nation. Although this entity is at the stage prior to a nation, it is a result of the formation of the nation concept. An example of a proto-nation is Hungary, which self-ruled within the Austro-Hungarian Empire in the 19<sup>th</sup> century. In the modern sense, Hungary became a nation in 1919, when its state was established. Czechoslovakia passed through the same process in 1919 and Slovakia in 1995. The fall of Yugoslavia from 1995-1997 has the same roots, with Slovenia and Croatia creating nation-states. The disintegration of the USSR in 1991 led to the creation of such nation-states as Russia, Belarus, Ukraine, Armenia, Georgia, Azerbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan, Uzbekistan, Lithuania, Estonia, and Latvia. Proto-nations were Poland, Czechoslovakia, Hungary, Romania, Bulgaria, East Germany, and Mongolia under the rule of the Soviet Empire from 1945-1989. However, these regimes did not develop the Polish nation, or the Hungarian nation, since they were promoting the Empire's interest which was in conflict with these nations' interests. From the civilization point of view, proto-nations are *arrested mini-civilizations*. Almost 50 years of the Soviet Union's domination over Central-Eastern Europe led to misdevelopment of this sphere.

**A nation** is an entity which has a common language, culture, memory of historic events, and "national consciousness." It does not mean that the nation must share a common territory. This condition is applied toward a state rather than toward a nation. In this model, a state is a

category of power infrastructure. Moreover, the state creates the nation. This means that emigrants from a nation-state may claim a nationality of origin from their original nation-state, which may be thousands of miles away. They may say, for example, that they belong to the Irish nation, even while living in the U.S. and having its citizenship. This new affiliation, however, should mean that an emigrant transforms (voluntarily or involuntarily) him/herself into a member of a new nation since the emigrant is a "subject" of a new state. The combination of nation-with-state is a strong force, which, where it is present, drives the civilizing process. The World Wars in the 20<sup>th</sup> century were experiments in the civilizing process, inspired by strong nationalism, even professed superiority of one nation-race over another, as was the case of Nazi Germany. The Cold War from 1945-1989 was a case of the rivalry between the American nation and the Soviet "nation"-empire. Although the USSR was a federation of tens of proto-nations, it was all the time enforcing the development of the "Soviet" nation, even a "*Homo sovieticus*." Likewise, the German Democratic Republic was also developing the "GDR" nation.

**A state** is an autonomous political unit, encompassing many communities within its territory and having a centralized government with power to draft men and women for war or work, levy and collect taxes, and decree and enforce laws. A state possesses the attribute of sovereignty.

**An empire** is a state of large size exercising political dominion over others, with or without the latter's consent.

**A power** is a state, which is militarily or economically strong relative to others. For example, in 2003, China was militarily strong and Japan was economically strong.

**A superpower** is a state, which in its military arsenal has dominating military system and is

politically very influential. For example, during the Cold War, the superpowers were the U.S. and USSR which had nuclear weapon.

**A hegemonic power** is a state which dominates its world politically, militarily, economically, and scientifically. For example, at the beginning of the 21<sup>st</sup> century, the U.S. plays such a role in the world.

**A political society** is a multi-ethnic entity which evolves from a nation. A good example is the United States at the end of 20<sup>th</sup> century. During World War II, the U.S. fought as one nation-state, very proud of its heritage and values. Afterwards, along with the development of American democracy, minorities (of all types, including ethnic but mostly race and gender-oriented) evolved into strong interest groups that influenced politics (elections) and led to the transformation of the American nation into the American political society. This society emphasizes its immigrant roots and uses its services and resources for its own segmented aims in disregard of the common interest. In this type of entity, the civilization process is guided by the priority of infrastructure over culture. This society has become very productive but without a sense of how to aim for a meaningful life. The best solution for the U.S. is to sustain its one-nation model and prevent fragmentation along the lines of race and gender.

**A transnational community** is a regional entity, which organizes itself against the challenges of the global economy. Examples of this entity type are: the Association of the Eastern Alps, the Celtic Arc, the European Port Cities Network, Working Communities of the Pyrenees, and the Rhine Hub including the German states Nordrhein-Westfalen, Rhineland-Pfalz, Bayern, and Baden-Wuerttemberg, plus Switzerland, Piedmont and Eastern France (including Burgundy, the Rhone Valley, the Cote d'Azur, and Languedoc). These centers will rival such centers

in America as Montreal-Boston-Philadelphia, Pittsburgh-Detroit-Toronto-Chicago, and San Diego-Los Angeles-San Francisco. Asian regional entities are emerging around Tokyo and Osaka, Shanghai-Guangzhou-Hong Kong. Changes after the Cold War in Central and Eastern Europe are creating a regional community embracing Vienna-Budapest-Prague (somewhat a revival of the Hapsburg Empire), and in Northeastern Europe Copenhagen-Hamburg-Szczecin-Gdansk-Klaipeda-Liepaja-Riga-St.Petersburg-Helsinki. The civilization process of this entity-type is strong since it is based on voluntary cooperation and respect for each partner's achievements or potential. Priority is placed upon infrastructure development, but within a shared culture. The regional community is a very strong force in leveling disproportions of civilization developments among partners.

**A supranational community** is a cross-whole-national entity, which removes states' borders in a pseudo-formal sense and also in the sense of economic and political barriers. An example of this entity-type is the European Union, and perhaps even NATO, that step by step slowly expands toward a multi-national super-state with common market, common currency, single economic policy, and eventually military. This entity's civilization process leads to the development of a strong common infrastructure, which may lead to the homogenization of cultures. In a very long perspective, this development may lead to the formation of the political society. At the end of the 20<sup>th</sup> century, leaders of EU states have just become aware of it and look for solutions which could prevent the homogenization of national cultures. They would like to guide EU development by the policy of "unity in diversity." They are aware that the homogenization of cultures leads to lower cultural standards and eventual vulgarization of existence. Since the introduction of one legal language in the EU is impossible, it is therefore unfeasible to create one European nation. If this is

true, the supra-national community must protect different cultures as the pre-requisite of meaningful life. However, this life's comfort depends upon commonly shared infrastructures, which sooner or later will trigger the homogenization of cultures. This is the dilemma of the current EU.

**A spheric community** is an entity of several nations from the same civilization. Examples of this entity are three states, the U.S., Canada, and Mexico that are united by the NAFTA (North American Free Trade Agreement) treaty. The civilization force of this entity-type lies in the area of infrastructural development.

**The global society** or the society of post-nations is the entity which emerges from the development of a global economy and global culture. This is an entity of stateless and post-national individuals and groups as well as organizations that promote free trade, free flow of ideas and people as a prerequisite of world peace and "happiness." This entity is a strong civilization force that leads toward the most effective civilization solutions, particularly in the area of the integrational infrastructure (the Internet, airlines, CNN), especially its leisure-time indulgence culture (Coca-Cola and Nike).

**The global political society** is an entity that may emerge from the global society. An example of this entity is the G-7+ group of the most developed nations that promote a common economic policy. This is an inter-civilization group of seven nations plus Russia (from three civilizations), which has been included in this Group as a reward for silent acquiescence with the inclusion of Poland, the Czech Republic, and Hungary in NATO. This entity's civilization power lies in the promotion of global standards of products and services as well as in promotion of democracy and peace. This action leads toward the modernization of world civilization and the reaction against the

westernization of the world. Both challenges are positive.

**Utopia** is an entity of calm and stagnation or perhaps even the beginning of civilization death. It seems at the first glance that utopia is the desired state of the world civilization; however, it may be just its end.

A civilization can be composed of one or a combination of these human entities, which in the case of the latter is a sort of human-entities configuration, as Sorokin calls it a set "made up of several wholes, halves, and quarters of divers language, state, religious, economic, territorial groups and unorganized populations" (Sorokin, 1950).

## **OBSERVATIONS FROM THE EMPIRICAL DEVELOPMENT OF CIVILIZATION**

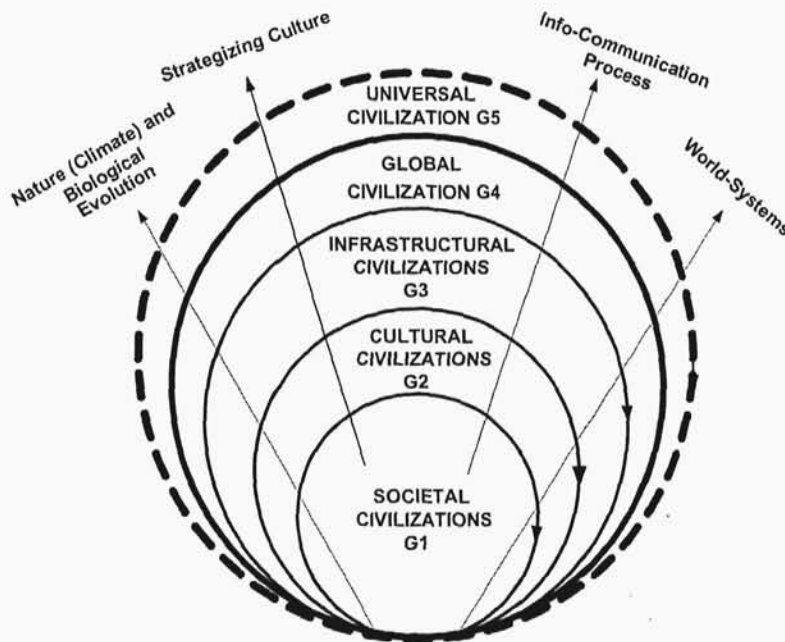
Observation 1: Figure 1-2 illustrates the historical development of succeeding civilizations, which emphasizes three such macrostructures: the societal, cultural, and infrastructural. This sequence indicates only the significant factors in stimulus-response processes. However, this sequence is inclusive and the next macrostructure of civilization development includes attributes of the previous macrostructure ("civilization additive memory"). This type of dynamics is shown in Figure 1-7.

Observation 2: Among driving forces of civilization development, one can recognize the following:

- Each civilization macrostructure's experience drives remaining macrostructures.
- The information-communication process is crucial in providing better information flows and communication among humans, first by



Figure 1-7. The civilization generations



developing speech, later symbols, papyrus, books, newspapers, telephones, mass media, and the computer and its networks. These leads to higher awareness and more knowledgeable, perhaps wiser, decision-making by civilized humans.

- The world-systems are critical for historic evolution of civilization, such as “capitalism,” “democratic revolutions,” “industrialization,” “scientific knowledge,” “world wars,” and world organizations like NATO, EU, GATT, WTO, NAFTA, the Internet, and so forth. These world-systems one can classify as large-scale, mid-scale, and small-scale [2].
- Each civilization macrostructure is influenced by nature and biological evolution and vice versa.

Observation 3: In the last 6,000 years, the development of vertical civilizations, such as the Mesopotamian, Egyptian, Sinic, Japanese, Islamic, and Western, took place. Around the year 2000, the first horizontal civilization (not having a sovereign center, and world-wide coverage is required to qualify) begins its existence, under a form of the global civilization. It is an infrastructural civilization, based on mediated information-communication and extended transportation networks, guided by a policy of a free flow of ideas, goods, and services, and still limited flow of people, through the global marketplace. This civilization, being mainly driven by market forces, does not satisfy many socially-minded people, hence there is a strong criticism of globalism.

Such an idealistic view of the future promotes the necessity to work on development of the uni-

versal civilization (horizontal civilization, driven by cultural behavior), taking the best from all civilizations and providing goodness and wisdom for all humans. Vaclav Havel (1996) defined this quest in the following manner: "...Constantly talking about Europe, we have entirely ignored one of the pillars of the European spiritual tradition—universalism, the commandment to think of everyone, to act as everyone should act, and to look for universally acceptable solution." Szczepanski (former president of the International Sociological Association) and Kuczynski (1991) stated that: "Today, universalism can be co-created as undoubtedly the most suitable answer to the challenges of the ideological vacuum. Already, universalism can be a barrier against individualism and egoism, the ideology of post-modernism, and all sorts of fundamentalisms and totalitarianisms. Universalism will also be capable of examining and solving the problems of nationalism, while retaining the most authentic values of national cultures." Janusz Kuczynski (1986), founder and honorary president of the International Society for Universalism, stated that: "Universalism has to advocate the solidarity of all peoples and nations which is rooted in our common human fates and in our joint struggle against the ever more numerous and greater threats, including the nuclear suicide of Mankind."

Figure 1-8 illustrates a model world-system of production at the beginning of the 21<sup>st</sup> century, as one of models which may help to understanding civilization change and continuity nowadays. This model takes into account the world-system of production, the information-communication process under a form of global, national and enterprise information infrastructures (GII, NII, EII), the global financial infrastructure and the global and national strategizing cultures. The latter concentrates on religion, political, societal, and economic cultures, putting aside diffusing, enlightening, and entertaining cultures (listed in Figure 1-6).

## **A DYNAMIC MODEL OF AN AUTONOMOUS CIVILIZATION**

A model of an autonomous civilization can be defined through the oriented configuration of civilization components shown in Figure 1-9. The basic part of an autonomous civilization is the existence system that is composed of an entity, entertaining culture, and foundation infrastructure. This system is kept alive by the logistic system, which is composed of an economic infrastructure and a culturally-oriented management within the framework of the integrational infrastructure.

An autonomous civilization is steered by the guiding system, which is formed by a world view, strategizing culture, and authority infrastructure. This system's purpose is to stabilize a given civilization. Its extension is the power system that is created by culturally-oriented politics and military infrastructure. The power system keeps intact its own civilization as well as interacting with other civilizations.

The well-being of a civilization is proportional to the advancement of the knowledge system. The latter is composed of an enlightening culture and knowledge infrastructure, such as schools, universities, know-how centers, and libraries. This system's purpose is to generate awareness of the status of a civilization's affairs. The promotion of civilization awareness is carried out by the communication system, which is formed by a diffusing culture and communication infrastructure, such as media and their networks, telecommunication networks, and so forth. The communication system keeps its own civilization informed and interacts with other civilizations.

The civilizing process within a civilization is generated by every mentioned civilization system and exchange of their contributions, supported by the integrational infrastructure, which is composed of the communication, transportation, knowledge and information infrastructures. The last is emerging by the end of the 20<sup>th</sup> century and is known under a metaphoric term as the Information

Figure 1-8. The world-system of production (21st century) (EII-Enterprise Information Infrastructure, NII-National Information Infrastructure, IS-Information Systems, AP-Computer Applications)

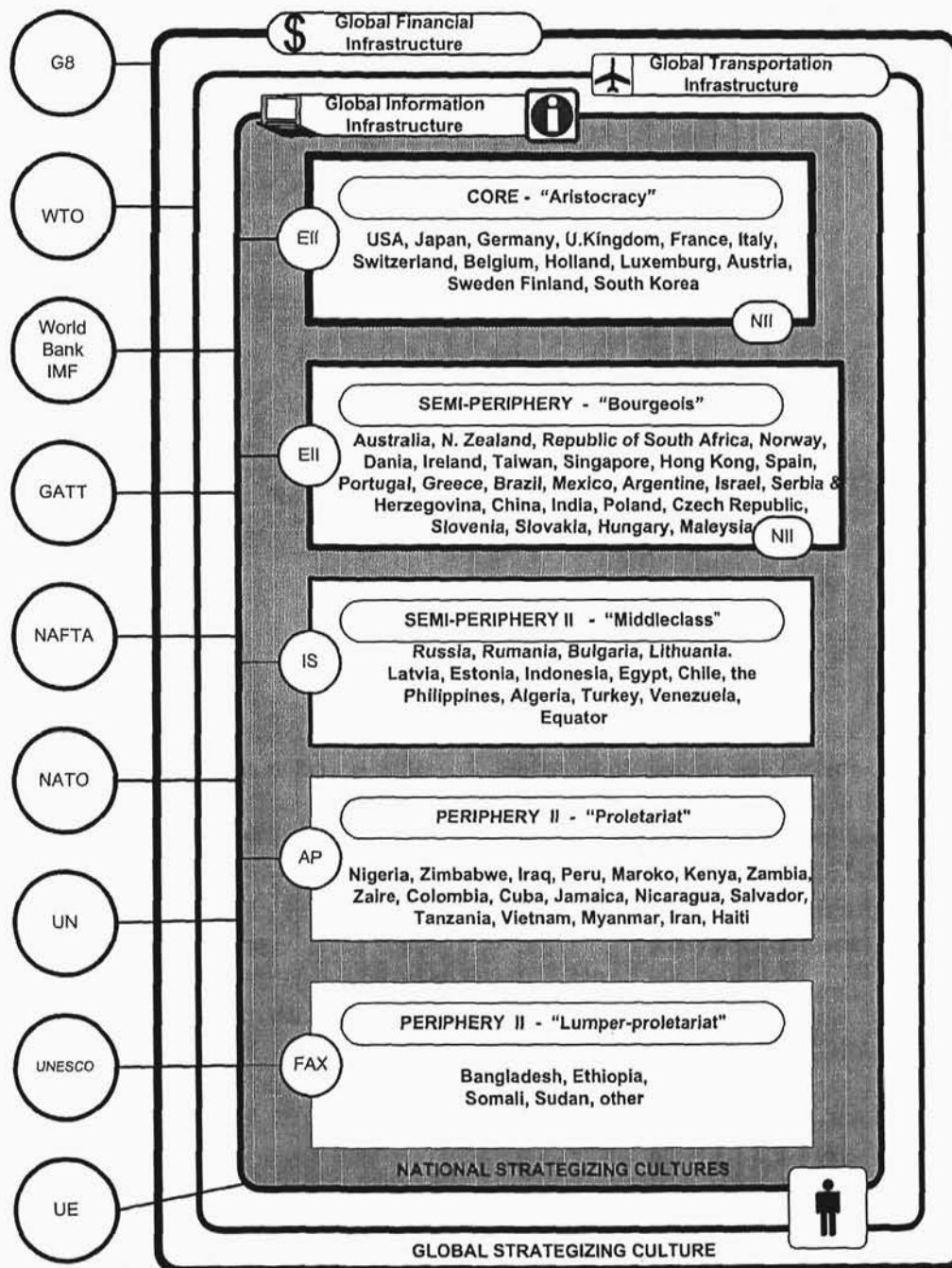
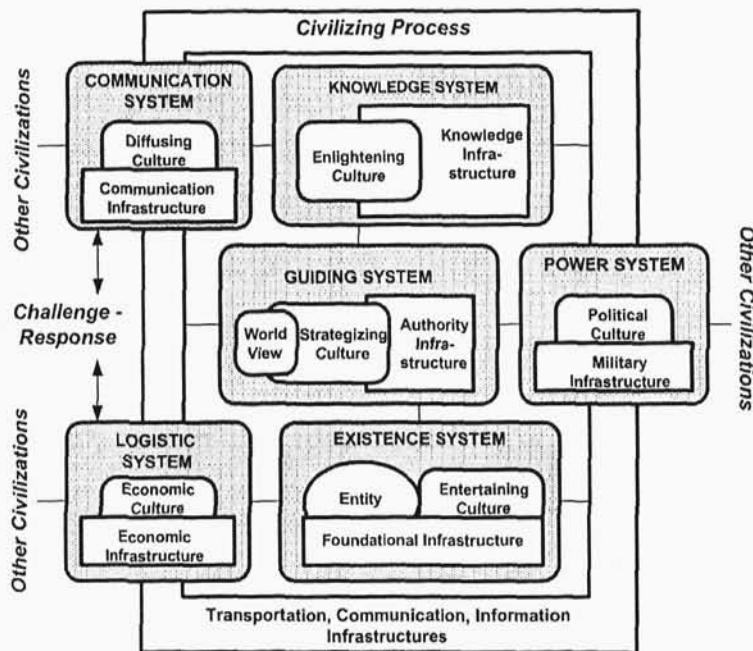


Figure 1-9. A civilization system



Superhighway. It integrates computers, telecommunication, and television into one multimedia channel that allows for the development of electronic commerce, digital knowledge, and national, local, and global information infrastructures. A component-oriented model of an autonomous civilization is shown on Figure 1-9.

## THE DYNAMICS OF A CIVILIZATION

Each civilization has a directional function which is reflected in a set of world view values (WVV) as they are provided in Figure 1-10. This set identifies 28 values in five categories of spiritual, ethical, individual existence, collective existence, and justice. These values should be equally interpreted and applied by all (informed to certain degree) members of a given civilization. Of course, a degree of interpreting and applying them differs

and depends upon each civilization's character and tradition, including groups and individuals. For example, a set of the Western civilization's WVV is different from the set of the Islamic civilization's WVV. The set of WVV is the central means of the civilization guiding system.

Each civilization has its own dynamics, which determine its behavior. The civilization dynamics are formulated by the scope of interactions among civilization systems. Let us analyze them, looking at the general model of a civilization shown on Figure 1-11.

A civilization is autonomous because it has a guiding system, which through a structure of feedbacks keeps a civilization in functional balance. Thus, an autonomous civilization protects itself by counteractions against factors that could destroy it. An autonomous civilization tends to protect its existence through prophylactic measures against challenges coming from other