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Chapter 1 : Islam Â« CSS Blog Network

Lynne Rienner Publishers, celebrating 35 years of independent publishing, is known for its cutting-edge, high quality scholarly and academic books and journals in politics, social sciences, and the humanities.

Identifying the Components Since an MHS is a subjective matter, it can be perceived at any point in the conflict, early or late. Nothing in the definition of an MHS requires it to take place at the height of the conflict or at a high level of violence. The internal and unmediated negotiations in South Africa between and stand out as a striking case of negotiations opened and pursued on the basis of an MHS perceived by both sides on the basis of impending catastrophe, not of present casualties Ohlson and Stedman, ; Sisk, ; Zartman, b; Lieberfield, a, b. However, the greater the objective evidence, the greater the subjective perception of a stalemate and its pain is likely to be, and this evidence is more likely to come late, when all other courses of action and possibilities of escalation have been exhausted. The Hurting Stalemate and Beyond. The National Academies Press. While the optimum situation would arguably be the first, where the parties to a conflict perceive ripeness before much escalation and loss of life have occurred, there is as yet little evidenceâ€”but a lot of methodological problemsâ€”in this regard, and such wisdom would still leave unanswered the question of how the importance of an issue would be established. As the notion of ripeness implies, an MHS can be a very fleeting opportunity, a moment to be seized lest it pass, or it can be of a long duration, waiting to be noticed and acted on by mediators. In the citations below the moment was brief in Bosnia but longer in Angola. In fact, failure to seize the moment often hastens its passing, as parties lose faith in the possibility of a negotiated way out or regain hope in the possibility of unilateral escalation. By the same token, the possibility of long duration often dulls the urgency of rapid seizure. Behind the duration of the ripe moment itself is the process of producing it through escalation and decision. The other component of a ripe momentâ€”a perception by both parties of a way outâ€”is less difficult to identify. Leaders often indicate whether they do or do not feel that a deal can be made with the other side, particularly when there is a change in that judgment. The sense that the other party is ready and willing to repay concessions with concessions is termed requitement Zartman and Aurik, This element is also necessary but, alone, insufficient since, without a sense of the possibility of a negotiated exit from an MHS, fruitful negotiations cannot take off. Conversely, cases abound in which the absence of this component prevented otherwise promising beginnings to a negotiation. These elements of evidence and indication can be summarized in a proposition: Research and intelligence on ripeness are needed to ascertain whether its defining components exist at any time and whether it is or can be seized by the parties or mediator s in order to begin negotiations. Thereafter, further research questions are needed to find out whether that moment can be prolonged or whether its favorable predispositions can be transferred to the process of negotiation itself Mooradian and Druckman, Researchers would look for evidence, for example, whether the rapidly shifting military balance in the Burundian civil war has given rise to a perception of an MHS by the parties, as well as a sense by authoritative spokesmen for each side that the other is ready to seek a solution to the conflict, or, to the contrary, whether it has reinforced the conclusion that any mediation is bound to fail because one or both parties believes in the possibility or necessity of escalating out of the current impasse to achieve a decisive military victory. Research and intelligence would be required to learn why Bosnia in the war-torn summer of was not ripe for a negotiated settlement and mediation would fail and why it was ripe in November and mediation could use that condition to achieve agreement Touval, ; Goodby, Similarly, research would indicate that there was no chance of mediating a settlement in the Ethiopia-Eritrean conflict in the early s and early s, or in the Southern Sudan conflict in the early s, the skills of President Carter notwithstanding, because the components of ripeness were not present Ottaway, ; Deng, The relationship of mediator tactics to ripeness can be summarized in a proposition: In general, these studies have found the concept applicable and useful as an explanation for the successful initiation of negotiations or their failure, while in some cases proposing refinements to the concept. Other diplomatic memoirs have

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specifically referred to the idea by its MHS component. Assistant Secretary of State for Africa between and , patiently mediated an agreement between Angola and South Africa for the withdrawal of Cuban troops from Angola and of South African troops from Namibia, then to become independent. For years an MHS, and hence an agreement, eluded the parties. Bloody confrontations in southeastern Angola beginning in November and in southwestern Angola in May ended in a draw. The Techipa-Calueque clashes in southwestern Angola confirmed a precarious military stalemate. That stalemate was both the reflection and the cause of underlying political decisions. By early May, my colleagues and I convened representatives of Angola, Cuba, and South Africa in London for face-to-face, tripartite talks. The American mediation involved building diplomatic moves that paralleled the growing awareness of the parties, observed by the mediator, of the hurting stalemate in which they found themselves. Page Share Cite Suggested Citation: The FMLN had been reviewing their long-term prospects and strategy since , adjusting their sights in the process. They were coming to the view that time was not entirely on their sideâ€. The offensive also showed the rightist elements in government, and elites in general, that the armed forces could not defend them, let alone crush the insurgentsâ€. However inchoate at first, the elements of a military deadlock began to appear. Neither side could defeat the other. As the dust settled, the notion that the conflict could not be solved by military means, and that its persistence was causing pain that could no longer be endured, began to take shape. The offensive codified the existence of a mutually hurting stalemate. The conflict was ripe for a negotiated solution, de Soto, It therefore behooves the Secretary-General to be selective and to recommend action only in situations where he judges that the investment of scarce resources is likely to produce a good return in terms of preventing, managing and resolving conflict. Holbrooke had his own image of the MHS or the upper hand slipping and the underdog rising: We felt this equilibrium had arrived, or was about to, on the battlefield [in October]. The Serbs are on the run a bit. Many other statements by practitioners could be cited. In brief, alert practitioners do not seem to have difficulty identifying the existence or importance of an MHS for the opening of negotiations, although not all practitioners are so alert. Many of these should be able to be eliminated by careful attention to the concept, while others have suggested further study and refinement. What kinds of internal political conditions are helpful both for perceiving ripeness and for turning that perception into the initiation of promising negotiations? A careful case study by Stedman of the Rhodesian negotiations for independence as Zimbabwe takes the concept beyond a single perception into the complexities of internal dynamics. Stedman specifies that some but not all parties must perceive a hurting stalemate, that patrons rather than parties may be the agents of perception, that the military element in each party is the crucial element in perceiving the stalemate, and that the way out is as important an ingredient as the stalemate in that all parties may well see victory in the alternative outcome prepared by negotiation although some parties will be proven wrong in that perception. Stedman also highlights the potential of leadership change for the subjective perception of an MHS where it had not been seen previously in the same objective circumstances and of the threat of domestic rivals to incumbent leadership, rather than threats from the enemy, as the source of impending catastrophe, points also applied by Lieberfield a, b in his more recent comparison of the Middle East and South Africa. The original formulation of the theory added a third element to the definition of ripenessâ€the presence of a valid spokesman for each side; it has been dropped in the current reformulation because as a structural element it is of a different order than the other two defining perceptual elements. Nonetheless, it remains of second-level importance, as Stedman and Lieberfield point out. The discussion of leadership conditions for ripeness to be perceived and used illustrates not only a fruitful area for further research but also the way in which the basic concept can give rise to ancillary questions of importance that build on the original theory. Other studies have used and discussed the notion of ripeness in a search for alternatives and restatements, although the result has generally been a reaffirmation of the concept. Kriesberg and Thorson , particularly in the chapters by Hurwitz and Rubin, emphasize the elusiveness and perceptual quality of the concept and its possible misuse as an excuse for inaction. Haass restates the components of ripeness as time pressure, appropriate power relations, acceptable formula way out , and acceptable process, emphasizing in the rest of his work the elusiveness of the

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moment and the need to prepare or position for it in its absence. The latter discussion of alternative policies in the absence of ripeness is a useful extension, although in the attempt to restate the concept, it loses its precision and its distinction from resolution. Kleiboer proposes instead the notion of willingness, which in fact repeats the perceptual aspect of ripeness without the causal component of the MHS. There have been a number of attempts to reformulate the concept of ripeness. Druckman and Green Indeed, the stalemate is to be found on the level of legitimacy in this reformulation in addition to the more dynamically evolving stalemate on the level of power. More testing is needed of this additional element. Firm indicators for metastability remain to be developed. In identifying the sources of the first, which he terms motivational ripeness presumably as opposed to objective referents to ripeness, he adds the positive factor of mutual dependence in achieving the goal to the negative elements already contained in the MHS unattainable victory, unacceptable costs in escalation. The need for "presumably perceived" mutual dependence as an element in ripeness has not been tested beyond the initial proposal and could be done so fruitfully. Skill and resources, including identity, interests, and strategies, are necessary components without which the parties are unlikely to be able to seize the ripe moment. Additional studies Crocker et al. Such discussions miss some of the original points and emphasize others in an effort to better grasp the essence of ripeness theory. The value of these efforts is highlighted by the question: Are they formulating a different concept, adding new terms or precision to the old original concept, or expressing the concept itself in different terms? For the most part it would seem that the emendations have either helped refine aspects of the concept or expressed the same thing differently, rather than offering an alternative concept or theory. Some of the commentary on ripeness theory raises the relationship between parsimony in theory building and complexity in human action. This is a problem that dogs any attempt at social science theorizing and, carried to its extreme, is merely a matter of two different levels of discourse and analysis that can never meet. However, the present formulation of ripeness theory has sought to leave room for other undeniably Page Share Cite Suggested Citation: Other elements do play a role, often of varying importance. One has been identified from the outset: Another of particular importance is the authoritative structure of each side, most notably the presence of a valid spokesman who can represent a party and deliver its concurrence and compliance as negotiations proceed. Others could be added, and the effort to advance a clear and unambiguous theory, which is necessary to testing and application, in no way eliminates such facilitating variables. Resistant Reactions There are other intriguing problems raised by ripeness theory. One complication with the notion of a hurting stalemate arises when increased pain increases resistance rather than reducing it. Thus, under some conditions, an MHS does not create an opening for negotiation but makes it more difficult it must be remembered that, while ripeness is a necessary precondition for negotiation, not all ripeness leads to negotiation. The reinforcing reaction to hurt in a stalemate can be tied to four different levels of situations or contexts. First is the normal response to opposition: Nonetheless, since the ripe moment is tied to perception, nothing indicates when and how the switch from breaking-out perceptions to giving-in perceptions will occur. In other words, while the theory indicates that an MHS is a necessary and identifiable element, nothing other than tautological definitions indicates when it will occur. Second, while escalations are commonly taken to refer only to the means of conducting a conflict, they also refer to other aspects of conflict behavior, including ends and agents Rubin et al. The latter is particularly relevant. Pressure on a party in conflict often leads to the psychological reaction of worsening the image of the opponent, a natural tendency that is often decried as lessening the chances of reconciliation but that has the functional feature of justifying resistance. Thus, the conditions that are designed to produce the ripe moment tend to produce its opposite, as a natural reaction. Parties thinking as true believers are unlikely to be led to compromise by increased pain; instead, pain is likely to justify renewed struggle Hoffer, Justified struggles call for greater sacrifices, which absorb increased pain. The cycle is functional and self-protecting. The first party increases its resistance as pressure and pain increase, so that pain strengthens determination. To this type of reaction it is the release of pain or an admission of pain on the other side that justifies relaxation; when the opponent admits the error of its ways, the true believer can claim the vindication of its efforts, which permits a management of the conflict

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Moses, The fourth level anchors the true believer in a particular culture. There are no independent nontautological characteristics available to identify cultures hospitable to true believers, and since the behavioral type and the general culture tend to coexist rather than one preceding the other, the predictive possibilities are slim.

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Chapter 2 : Africa's Contributions to World Civilization

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What are the Desiderata? Two broad desiderata have governed the project of defining emotions in both philosophy and affective science: A definition that aims exclusively at a is a descriptive definition. A definition that aims at b at the cost of possibly violating some ordinary intuitions is prescriptive. Scientists have also been interested in the study of folk emotion concepts, and they have applied to them experimental techniques common in the psychology of concepts. There are better and worse examples of emotions as ordinarily understood e. What philosophers and affective scientists aim to offer are prescriptive definitions of emotions that preserve as much ordinary language compatibility as it is compatible with serving interest-dependent theoretical objectives. One reason why theoreticians are not merely interested in outlining the contours of folk emotion concepts through descriptive definitions is that they suspect that such concepts may include widely diverse items that are not amenable to any robust theoretical generalizations. At first blush, the things we ordinarily call emotions differ from one another along several dimensions. For example, some emotions are occurrences e. Some involve strong motivations to act e. Some are present across species e. This multi-dimensional heterogeneity has led some to conclude that folk emotion categories do not designate natural kinds, either with respect to the generic category of emotion Rorty b, ; Griffiths ; Russell ; Zachar ; Kagan , or with respect to specific emotion categories such as anger, fear, happiness, disgust, and so on Scarantino ; Barrett , Others have argued that there is, nevertheless, enough homogeneity among instances of folk emotion categories to allow them to qualify as natural kinds e. The concept of a natural kind is itself contentious and probably more suitable for discussing the categories affective scientists are interested in, so we will speak of theoretical kinds instead, understood as groupings of entities that participate in a body of philosophically or scientifically interesting generalizations due to some set of properties they have in common. Whether folk emotion categories are homogeneous enough to qualify as theoretical kinds has important methodological implications. To the extent that they are, the prescriptive definitions of emotions the theorist offers can achieve both theoretical fruitfulness and maximal compatibility with ordinary linguistic usage in such case, prescriptive definitions will also be descriptively adequate. To the extent that they are not homogeneous enough, prescriptive definitions will have to explicate folk emotion categories, transforming them so as to increase theoretical fruitfulness while giving up on some degree of ordinary language compatibility Carnap Theoretical fruitfulness, however, is conceived differently by philosophers and affective scientists. The former often have as their primary target making sense of the human experience of emotions and sometimes to contribute to other projects in philosophy, such as explaining the origins of rational action or moral judgment, or shedding light on what makes life worth living, or investigating the nature of self-knowledge. Affective scientists, by contrast, are more likely to favor a third-person approach that may be highly revisionary with respect to our first-person self-understanding. And their prescriptive definitions are often designed to promote measurement and experimentation for the purposes of prediction and explanation in a specific scientific discipline. In this entry, we will assess philosophical and scientific definitions of emotions in terms of both ordinary language compatibility and theoretical fruitfulness, but acknowledge that the field currently lacks clear guidelines for how to strike a proper balance between these two desiderata. Three Traditions in the Study of Emotions: At the same time, many of the things we call emotions today have been the object of theoretical analysis since Ancient Greece, under a variety of language-specific labels such as passion, sentiment, affection, affect, disturbance, movement, perturbation, upheaval, or appetite. This makes for a long and complicated history, which has progressively led to the development of a variety of shared insights about the nature and function of emotions, but no consensual definition of what emotions are, either in philosophy or in affective science. A widely shared insight is that emotions have components, and that such

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components are jointly instantiated in prototypical episodes of emotions. Consider an episode of intense fear due to the sudden appearance of a grizzly bear on your path while hiking. At first blush, we can distinguish in the complex event that is fear an evaluative component *e*. One question that has divided emotion theorists is: Which subset of the evaluative, physiological, phenomenological, expressive, behavioral, and mental components is essential to emotion? Although such theories differ on multiple dimensions, they can be usefully sorted into three broad traditions, which we call the Feeling Tradition, the Evaluative Tradition and the Motivational Tradition. The Feeling Tradition takes the way emotions feel to be their most essential characteristic, and defines emotions as distinctive conscious experiences. The Evaluative Tradition regards the way emotions construe the world as primary, and defines emotions as being or involving distinctive evaluations of the eliciting circumstances. The Motivational Tradition defines emotions as distinctive motivational states. Each tradition faces the task of articulating a prescriptive definition of emotions that is theoretically fruitful and compatible at least to some degree with ordinary linguistic usage. And although there are discipline-specific theoretical objectives, there also is a core set of explanatory challenges that tends to be shared across disciplines: How are emotions different from one another, and from things that are not emotions? Do emotions motivate behavior, and if so how? Do emotions have object-directedness, and if so can they be appropriate or inappropriate to their objects? Do emotions always involve subjective experiences, and if so of what kind? For example, a viable account of anger should tell us how anger differs from fear and from non-emotional states, whether and how anger motivates aggressive behaviors, whether and how anger can be about a given state of affairs and be considered appropriate with respect to such state of affairs, and whether and how anger involves a distinctive subjective experience.

We now consider some of the most prominent theories within each tradition, and assess how they fare with respect to these four theoretical challenges and others. As we shall see, each tradition seems to capture something important about what the emotions are, but none is immune from counterexamples and problem cases. As a result, the most recent trend in emotion theory is represented by theories that straddle traditions, in an attempt to combine their distinctive insights. Although we begin our investigation with William James and will occasionally mention earlier accounts, our primary focus will be on theories developed in the last 50 years.

The Early Feeling Tradition: The idea that emotions are a specific kind of subjective experiences has dominated emotion theory roughly from Ancient Greece to the beginning of the twentieth century. This idea can be interpreted in either of two ways. The great classical philosophers—Plato, Aristotle, Spinoza, Descartes, Hobbes, Hume, Locke—all understood emotions to involve feelings understood as primitives without component parts. When we perceive that we are in danger, for example, this perception directly sets off a collection of bodily responses, and our awareness of these responses is what constitutes fear. This approach has acquired new prominence in recent times with the affirmation of the psychological constructionist movement in affective science. But the James-Lange theory seemed less successful with respect to the challenges of motivation, differentiation and intentionality. First, James stated that common sense is wrong about the direction of causation concerning emotions and bodily changes: How could they be so important, critics like Dewey, asked, if they have no causal import with respect to actions? Furthermore, the theory lacked an adequate account of the differences between emotions. This objection was influentially voiced by Walter Cannon. According to a common interpretation of the James-Lange theory, what distinguishes emotions from one another is the fact that each involves the perception of a distinctive set of bodily changes. Cannon countered that the visceral reactions characteristic of distinct emotions such as fear and anger are indistinguishable, and so these reactions cannot be what allows us to tell emotions apart. Subsequent research has not fully settled whether emotions do, in fact, have significantly different bodily profiles, either at the autonomic, expressive or neural level for the latest on bodily signatures, see Clark-Polner et al. Independently of how the empirical debate on bodily signatures is settled, brain or bodily changes and the feelings accompanying these changes can get us only part way towards an adequate taxonomy. Emotions, however, are capable of being not only explained, but also justified. The

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first distinction we need to draw is the one between particular objects and formal objects of emotions. As Kenny first emphasized, any X that I can have emotion E about is a particular object of E, whereas the formal object of E is the property which I implicitly ascribe to X by virtue of having E about X. Particular and formal objects constitute the two principal aspects of emotional intentionality: The second distinction we wish to draw is that between two types of particular objects of emotions: The target object of an emotion is the specific entity the emotion is about. For example, love can be about Mary, or about Bangkok, or about Homer Simpson and so on. These are all possible targets of love, and they may be real or imaginary. Not every emotion has a target. I may be angry that my life has turned out a certain way, without there being any particular entity—“myself or anyone else”—at which my anger is directed. Propositional objects capture facts or states of affairs, real or imagined, towards which my emotion is directed. Conversely, not all emotions have a propositional object. For example, if Mary is the target of my love, there may be no proposition, however complex, that captures what it is that I love about Mary Kraut ; Rorty []. Finally, there also appear to be affective states that lack both types of particular objects: For example, I can be depressed or elated but not depressed or elated about any specific target or fact. These seemingly objectless affective states share many properties with object-directed emotions, especially with respect to their physiological and motivational aspects, so we may consider them to be emotions without objects. On the other hand, some have suggested that such objectless states are better regarded as moods Frijda ; Stephan a. Whether we think of seemingly objectless affective states as emotions or moods, we must decide what kinds of objects they lack. Here two main options are available. The first is to assert that some affective states have neither particular objects nor formal objects. If we think of moods and objectless emotions that way, it becomes hard to explain how such affective states may have conditions of correctness—“formal objects being among other things descriptions of what the world must be like for the affective state to be fitting Teroni If instead we think of such affective states as having formal objects and conditions of correctness, then their objectlessness is only apparent, because they need to have targets or propositional objects of some kind to which they implicitly ascribe the property defined by the formal object. What are the formal objects of specific emotions? This is a controversial topic, because the ascription of formal objects commits one to the claim that each emotion, on conceptual grounds, ascribes a specific property to its particular object. Once the formal object of an emotion has been clarified, we can use it to justify emotions by citing their conditions of elicitation. The Early Evaluative Tradition in Philosophy: Emotions as Judgments Evaluative theories of emotions, a. A key distinction is that between constitutive and causal evaluative theories. Constitutive theories state that emotions are cognitions or evaluations of particular kinds, whereas causal theories state that emotions are caused by cognitions or evaluations of particular kinds. The constitutive approach tends to be dominant in philosophy, while the causal approach enjoys significant support in psychology. Let us consider these two strands of cognitivism in turn. The emergence of the constitutive approach in philosophy in the middle of the twentieth century can be traced to a pair of articles by C. These authors were not the first to emphasize that emotions are object-directed or endowed with intentionality—“Brentano [] had already done so with inspiration from various medieval authors King But these mid-twentieth century philosophers were the first to articulate an influential argument to the effect that, in order to account for their intentionality, emotions must be cognitive evaluations of some kind rather than feelings see also Meinong The argument goes roughly like this. If emotions have intentionality, it follows that there are internal standards of appropriateness according to which an emotion is appropriate just in case its formal object is instantiated Kenny But feelings are not the kinds of things that can enter into conceptual relations with formal objects. What kinds of cognitive evaluations?

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Chapter 3 : Emotion (Stanford Encyclopedia of Philosophy)

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Africa has made many outstanding contributions to world civilization, of which the following are a few selected examples: Iron Technology On the assumption that there had been a single centre the Middle East from which iron metallurgy had spread, most historians thought that ironworking had been introduced into Africa from western Asia, first into ancient Egypt and then into West Africa, in the third century B. That could have been the precursor to an independent African discovery of iron metallurgy. Strengthening that hypothesis, the iron-smelting techniques of smiths in Sub-Saharan Africa were so different from those of the Mediterranean as to suggest independent development: African smiths discovered how to produce high temperatures in their village furnaces over 2, years before the Bessemer furnaces of 19th-century Europe and America". Jared Diamond, *Guns, Germs and Steel: The Fates of Human Societies*, The study concluded that iron technology did not reach Africa from western Asia but that Africa had independently invented its own iron technology 5, years ago. Tests conducted on iron residues, excavated in the s, show that iron was worked at least as long ago as BC at Termit, in eastern Niger. It would suggest that African iron technology is as ancient as that of the Middle East, the region from which Europe acquired its iron technology much later - circa B. Moreover, indigenous African iron technology is not only very ancient but its inventiveness and the range of metallurgical practices displayed are unequalled anywhere in the world. The Creative Arts The remarkable inventiveness displayed in ancient African iron technology is also reflected in African art: Affinity of the Tribal and the Modern, African art also demonstrates extraordinary levels of technical skill. Because of their astonishing technical sophistication, Western experts initially doubted the accuracy of such an early dating for the Igbo-Ukwu bronzes. Those doubts were dispelled when the mines that supplied the metal ore used in the castings revealed that they were worked between A. In the early years of the 20th century, progressive European artists were seeking alternatives to an art style whose possibilities for development they felt had been exhausted, leaving them little or no scope for originality. That felt need coincided with a growing interest in new ways of combining the ideal and the real and of synthesizing the conceptual and perceptual. African art came to their rescue. Where Western art was narrative in content, tribal African art was iconographic; where Western art was perceptual and representational in style, African art was conceptual and ideographic; where Western art was naturalistic in its proportions, African art eschewed naturalism. It was the "discovery" of African art that provided the springboard which permitted young European artists to make the leap of imagination that freed them from the aesthetic constraints of the classical tradition. With cubism and, to some extent, surrealism Western art acquired a magical, spiritual quality - one that is quintessentially African. Picasso spoke of the "shock" and "revelation" he experienced when he saw African tribal masks for the first time. The West African rice zone contains a greater diversity of production systems and agronomic practices than rice zones in Asia, the only other region where rice was domesticated. It requires the manipulation and regulation of several types of water regimes in order to permit year-around cropping. This highly complex, sophisticated system, which sustains continuous cultivation and high yields that require neither fallowing nor crop rotation, has won the admiration of Western experts. The first Portuguese to reach the Senegambian littoral in marvelled at the human ingenuity that had crafted this food production system - just as do those who study its operation more than five hundred years later. Every male official had a female counterpart who worked closely with him and also monitored his work. An Analysis of an Archaic Economy", No other country in the world has succeeded in emulating that stunning achievement. S Rattray, an English anthropologist, found "a really remarkable likeness between the constitution of ancient Greece and that of the Ashanti. A number of Western travellers, who were able to study the Gada system at first hand in the 19th and

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early 20th centuries, deemed it uniquely democratic. An English traveller who visited Abyssinia in the 19th century declared the Gada system of democracy superior to all existing republican systems of government in the world. Plowden, *Travels in Abyssinia*, Several African countries had developed very effective conflict resolution systems. The Arusha conflict management system East Africa has attracted high praise from Western specialists. Professor Kenneth Carlston considered the Arusha conflict resolution process an "ingenious", "innovative", "sophisticated" one that could serve as a model for resolving national and international conflicts: The experience of the Arusha points to a possible new model of an international society of peace. *The Development of Socio-Legal Theory*, An effective, indigenous African "Ombudsman" institution appears to have been a standard feature in pre-colonial Africa. Institutions performing a function similar to that of the Swedish Ombudsman were so ubiquitous in pre-colonial Africa that William Zartman, Professor of Conflict Management at Johns Hopkins, observed:

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Chapter 4 : This is Why the How to Train Your Dragon Series Has to End - IGN

14 - Conclusions: Changes in the New Order and the Place for the Old Bibliography The Contributors

Science, Epistemology and Metaphysics in the Enlightenment In this era dedicated to human progress, the advancement of the natural sciences is regarded as the main exemplification of, and fuel for, such progress. It belongs centrally to the agenda of Enlightenment philosophy to contribute to the new knowledge of nature, and to provide a metaphysical framework within which to place and interpret this new knowledge. Descartes " undertakes to establish the sciences upon a secure metaphysical foundation. The famous method of doubt Descartes employs for this purpose exemplifies in part through exaggerating an attitude characteristic of the Enlightenment. According to Descartes, the investigator in foundational philosophical research ought to doubt all propositions that can be doubted. The investigator determines whether a proposition is dubitable by attempting to construct a possible scenario under which it is false. With his method, Descartes casts doubt upon the senses as authoritative source of knowledge. He finds that God and the immaterial soul are both better known, on the basis of innate ideas, than objects of the senses. If our evidence for the truth of propositions about extra-mental material reality is always restricted to mental content, content before the mind, how can we ever be certain that the extra-mental reality is not other than we represent it as being? In fact, Descartes argues that all human knowledge not only knowledge of the material world through the senses depends on metaphysical knowledge of God. He attacks the long-standing assumptions of the scholastic-aristotelians whose intellectual dominance stood in the way of the development of the new science; he developed a conception of matter that enabled mechanical explanation of physical phenomena; and he developed some of the fundamental mathematical resources " in particular, a way to employ algebraic equations to solve geometrical problems " that enabled the physical domain to be explained with precise, simple mathematical formulae. Furthermore, his grounding of physics, and all knowledge, in a relatively simple and elegant rationalist metaphysics provides a model of a rigorous and complete secular system of knowledge. Cartesian philosophy also ignites various controversies in the latter decades of the seventeenth century that provide the context of intellectual tumult out of which the Enlightenment springs. Among these controversies are the following: If matter is inert as Descartes claims , what can be the source of motion and the nature of causality in the physical world? And of course the various epistemological problems: Spinoza develops, in contrast to Cartesian dualism, an ontological monism according to which there is only one substance, God or nature, with two attributes, corresponding to mind and body. Leibniz articulates, and places at the head of metaphysics, the great rationalist principle, the principle of sufficient reason, which states that everything that exists has a sufficient reason for its existence. This principle exemplifies the characteristic conviction of the Enlightenment that the universe is thoroughly rationally intelligible. The question arises of how this principle itself can be known or grounded. Wolff attempts to derive it from the logical principle of non-contradiction in his *First Philosophy or Ontology*, Criticism of this alleged derivation gives rise to the general question of how formal principles of logic can possibly serve to ground substantive knowledge of reality. Whereas Leibniz exerts his influence through scattered writings on various topics, some of which elaborate plans for a systematic metaphysics which are never executed by Leibniz himself, Wolff exerts his influence on the German Enlightenment through his development of a rationalist system of knowledge in which he attempts to demonstrate all the propositions of science from first principles, known a priori. Much the same could be said of the great rationalist philosophers of the seventeenth century. Through their articulation of the ideal of scientia, of a complete science of reality, composed of propositions derived demonstratively from a priori first principles, these philosophers exert great influence on the Enlightenment. But they fail, rather spectacularly, to realize this ideal. The enthusiasm for reason in the Enlightenment is primarily not for the faculty of reason as an independent source of knowledge, which is embattled in the period, but rather for the human cognitive faculties generally; the Age of Reason contrasts with an age of

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religious faith, not with an age of sense experience. If the founder of the rationalist strain of the Enlightenment is Descartes, then the founder of the empiricist strain is Francis Bacon – The tendency of natural science toward progressive independence from metaphysics in the eighteenth century is correlated with this point about method. The rise of modern science in the sixteenth and seventeenth centuries proceeds through its separation from the presuppositions, doctrines and methodology of theology; natural science in the eighteenth century proceeds to separate itself from metaphysics as well. Newton proves the capacity of natural science to succeed independently of a priori, clear and certain first principles. The characteristic Enlightenment suspicion of all allegedly authoritative claims the validity of which is obscure, which is directed first of all against religious dogmas, extends to the claims of metaphysics as well. While there are significant Enlightenment thinkers who are metaphysicians – again, one thinks of Christian Wolff – the general thrust of Enlightenment thought is anti-metaphysical. A main source of its influence is the epistemological rigor that it displays, which is at least implicitly anti-metaphysical. Locke undertakes in this work to examine the human understanding in order to determine the limits of human knowledge; he thereby institutes a prominent pattern of Enlightenment epistemology. In the *Treatise on Sensations*, Condillac attempts to explain how all human knowledge arises out of sense experience. Locke and Descartes both pursue a method in epistemology that brings with it the epistemological problem of objectivity. Both examine our knowledge by way of examining the ideas we encounter directly in our consciousness. Though neither for Locke nor for Descartes do all of our ideas represent their objects by way of resembling them. The way of ideas implies the epistemological problem of how we can know that these ideas do in fact resemble their objects. How can we be sure that these objects do not appear one way before the mind and exist in another way or not at all in reality outside the mind? George Berkeley, an empiricist philosopher influenced by John Locke, avoids the problem by asserting the metaphysics of idealism: Thomas Reid, a prominent member of the Scottish Enlightenment, attacks the way of ideas and argues that the immediate objects of our sense perception are the common material objects in our environment, not ideas in our mind. The defense of common sense, and the related idea that the results of philosophy ought to be of use to common people, are characteristic ideas of the Enlightenment, particularly pronounced in the Scottish Enlightenment. This oddity is at least softened by the point that much skepticism in the Enlightenment is merely methodological, a tool meant to serve science, rather than a position embraced on its own account. Given the negative, critical, suspicious attitude of the Enlightenment towards doctrines traditionally regarded as well founded, it is not surprising that Enlightenment thinkers employ skeptical tropes drawn from the ancient skeptical tradition to attack traditional dogmas in science, metaphysics and religion. However, skepticism is not merely a methodological tool in the hands of Enlightenment thinkers. The skeptical cast of mind is one prominent manifestation of the Enlightenment spirit. The influence of Pierre Bayle, another founding figure of the Enlightenment, testifies to this. Bayle was a French Protestant, who, like many European philosophers of his time, was forced to live and work in politically liberal and tolerant Holland in order to avoid censorship and prison. The form of the book is intimidating: Rarely has a work with such intimidating scholarly pretensions exerted such radical and liberating influence in the culture. It exerts this influence through its skeptical questioning of religious, metaphysical, and scientific dogmas. It is the attitude of inquiry that Bayle displays, rather than any doctrine he espouses, that mark his as distinctively Enlightenment thought. He is fearless and presumptuous in questioning all manner of dogma. While it is common to conceive of the Enlightenment as supplanting the authority of tradition and religious dogma with the authority of reason, in fact the Enlightenment is characterized by a crisis of authority regarding any belief. Hume articulates a variety of skepticisms. Hume also articulates skepticism with regard to reason in an argument that is anticipated by Bayle. Hume begins this argument by noting that, though rules or principles in demonstrative sciences are certain or infallible, given the fallibility of our faculties, our applications of such rules or principles in demonstrative inferences yield conclusions that cannot be regarded as certain or infallible. On reflection, our conviction in the conclusions of demonstrative reasoning must be qualified by an assessment of the likelihood that we made a mistake in our reasoning. Hume also famously questions the

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justification of inductive reasoning and causal reasoning. Hume concludes that we have no rational justification for our causal or inductive judgments. The Enlightenment begins by unleashing skepticism in attacking limited, circumscribed targets, but once the skeptical genie is out of the bottle, it becomes difficult to maintain conviction in any authority. Thus, the despairing attitude that Hume famously expresses in the conclusion to Book One of the *Treatise*, as the consequence of his epistemological inquiry, while it clashes with the self-confident and optimistic attitude we associate with the Enlightenment, in fact reflects an essential possibility in a distinctive Enlightenment problematic regarding authority in belief. The enthusiasm for the scientific study of humanity in the period incorporates a tension or paradox concerning the place of humanity in the cosmos, as the cosmos is re-conceived in the context of Enlightenment philosophy and science. But if our conception of nature is of an exclusively material domain governed by deterministic, mechanical laws, and if we at the same time deny the place of the supernatural in the cosmos, then how does humanity itself fit into the cosmos? On the one hand, the achievements of the natural sciences in general are the great pride of the Enlightenment, manifesting the excellence of distinctively human capacities. On the other hand, the study of humanity in the Enlightenment typically yields a portrait of us that is the opposite of flattering or elevating. Instead of being represented as occupying a privileged place in nature, as made in the image of God, humanity is represented typically in the Enlightenment as a fully natural creature, devoid of free will, of an immortal soul, and of a non-natural faculty of intelligence or reason. The very title of J. The methodology of epistemology in the period reflects a similar tension. As noted, Hume means his work to comprise a science of the mind or of man. Immanuel Kant explicitly enacts a revolution in epistemology modeled on the Copernican in astronomy. As characteristic of Enlightenment epistemology, Kant, in his *Critique of Pure Reason*, second edition undertakes both to determine the limits of our knowledge, and at the same time to provide a foundation of scientific knowledge of nature, and he attempts to do this by examining our human faculties of knowledge critically. Even as he draws strict limits to rational knowledge, he attempts to defend reason as a faculty of knowledge, as playing a necessary role in natural science, in the face of skeptical challenges that reason faces in the period. According to Kant, scientific knowledge of nature is not merely knowledge of what in fact happens in nature, but knowledge of the causal laws of nature according to which what in fact happens must happen. But how is knowledge of necessary causal connection in nature possible? The generalized epistemological problem Kant addresses in the *Critique of Pure Reason* is: Put in the terms Kant defines, the problem is: Certain cognitive forms lie ready in the human mind – prominent examples are the pure concepts of substance and cause and the forms of intuition, space and time; given sensible representations must conform themselves to these forms in order for human experience as empirical knowledge of nature to be possible at all. We can acquire scientific knowledge of nature because we constitute it a priori according to certain cognitive forms; for example, we can know nature as a causally ordered domain because we originally synthesize a priori the given manifold of sensibility according to the category of causality, which has its source in the human mind. Kant saves rational knowledge of nature by limiting rational knowledge to nature. Through the postulation of a realm of unknowable noumena things in themselves over against the realm of nature as a realm of appearances, Kant manages to make place for practical concepts that are central to our understanding of ourselves even while grounding our scientific knowledge of nature as a domain governed by deterministic causal laws. Many of the human and social sciences have their origins in the eighteenth century e. The emergence of new sciences is aided by the development of new scientific tools, such as models for probabilistic reasoning, a kind of reasoning that gains new respect and application in the period. Despite the multiplication of sciences in the period, the ideal remains to comprehend the diversity of our scientific knowledge as a unified system of science; however, this ideal of unity is generally taken as regulative, as an ideal to emerge in the ever-receding end-state of science, rather than as enforced from the beginning by regimenting science under a priori principles. As exemplifying these and other tendencies of the Enlightenment, one work deserves special mention: The work aims to provide a compendium of existing human knowledge to be transmitted to subsequent generations, a transmission intended to contribute to the

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progress and dissemination of human knowledge and to a positive transformation of human society. The orientation of the Encyclopedia is decidedly secular and implicitly anti-authoritarian. The collaborative nature of the project, especially in the context of state opposition, contributes significantly to the formation of a shared sense of purpose among the wide variety of intellectuals who belong to the French Enlightenment. It is a striking feature of the Encyclopedia, and one by virtue of which it exemplifies the Baconian conception of science characteristic of the period, that its entries cover the whole range and scope of knowledge, from the most abstract theoretical to the most practical, mechanical and technical. The era is marked by three political revolutions, which together lay the basis for modern, republican, constitutional democracies: Enlightenment philosophers find that the existing social and political orders do not withstand critical scrutiny. Existing political and social authority is shrouded in religious myth and mystery and founded on obscure traditions. The criticism of existing institutions is supplemented with the positive work of constructing in theory the model of institutions as they ought to be. We owe to this period the basic model of government founded upon the consent of the governed; the articulation of the political ideals of freedom and equality and the theory of their institutional realization; the articulation of a list of basic individual human rights to be respected and realized by any legitimate political system; the articulation and promotion of toleration of religious diversity as a virtue to be respected in a well ordered society; the conception of the basic political powers as organized in a system of checks and balances; and other now-familiar features of western democracies. However, for all the enduring accomplishments of Enlightenment political philosophy, it is not clear that human reason proves powerful enough to put a concrete, positive authoritative ideal in place of the objects of its criticism. As in the epistemological domain, reason shows its power more convincingly in criticizing authorities than in establishing them. Here too the question of the limits of reason is one of the main philosophical legacies of the period.

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Chapter 5 : Chapter 7: Satan's Final Empire: The New World Order

A third is an event in a process of change, requiring the negotiation of a new regime to replace an old one that previously embodied certain expectations and behaviors.

The whole Earth will be going through great changes during this Tribulation period. This is described in the Book of Daniel in several dreams and visions. Fulfillment of the visions of Daniel "You looked, O king, and there before you stood a large statue--an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth. His magicians, astrologers and fortunetellers could not help him interpret them. Nebuchadnezzar called for Daniel to see if he could explain the dreams to him. First God showed Daniel what Nebuchadnezzar had dreamed. Then He showed Daniel what the dreams meant. Since Nebuchadnezzar was the head of the Babylonian empire which virtually ruled the then-known world, he was the head of gold. But the prophecy meant that another empire would arise that would overtake them. Every ruler would like to think that he will never be defeated, but that does not happen. Historically, there was another world empire which came after Babylon. That empire was Medo-Persia. There were of scores scores of other, minor kingdoms. Some of them were small empires over a certain number of countries for a period of time. But what Nebuchadnezzar saw in his dream were world empires. From the time of Nebuchadnezzar until now there were to be only four of them, including his Babylon. The second empire was silver, meaning that it was inferior to the first in some ways, and it had two parts, like two arms: Then there was another empire refer to Harmony of Prophecy chart. It was the Romans who were in power at the time of Christ. There had been almost an unbroken succession of world empires from Nebuchadnezzar until the time of Christ. The iron legs, feet and toes of the statue represented the future empire of Rome. Since the Roman Empire ceased to exist as a real empire, how many world empires have existed? Can you think of any? There have been some serious attempts. Charlemagne, Napoleon, and Hitler, tried to conquer their world. None of them succeeded. The Bible says there are only four of these world empires, and then a final form of the fourth one--feet made partly of iron and partly of clay. What would the iron and clay mean? It is a Revived Roman Empire--partly of the old iron of the ancient Roman empire, and partly of clay, something weaker and brittle. It would include some of the old areas, but it would not be as strong and monolithic as the old Roman Empire. When the stone comes out of Heaven and lands on these feet they will break. In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying on his bed. He wrote down the substance of his dream. Four great beasts, each different from the others, came up out of the sea. The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it. And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule. After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were

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all ablaze. I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. I watched the ram as he charged toward the west and the north and the south. No animal could stand against him, and none could rescue from his power. He did as he pleased and became great. As I was thinking about this, suddenly a goat with a prominent horn between his eyes came from the west, crossing the whole earth without touching the ground. He came toward the two-horned ram I had seen standing beside the canal and charged at him in great rage. I saw him attack the ram furiously, striking the ram and shattering his two horns. The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power. The goat became very great, but at the height of his power his large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven. Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low. Because of rebellion, the host and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground. When we compare them we see many similarities. These dreams were given to confirm what Nebuchadnezzar had seen in his dream: The first specific teachings about Antichrist are from Daniel, chapters 7 to 9. He will then set up a statue of himself to be worshiped in the Temple. So the number ten is very significant in the last form of world governments which is still future. We are looking for another empire that will come out of ten nations and then become a world power. Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. For it is written: Or was it a legitimate offer? Satan is called "The god of this age" 2 Corinthians 4: Because of the fall of man and the corruption that resulted from the fall, the Devil does have control of the kingdoms of the world today. That is not to say that every single nation is corrupt. There was a time in our country that we were not influenced much by the Devil. Godly people came here to begin a nation under God with religious freedom. A theocracy is a government where God rules literally. But, for the most part, nations become ungodly. The people forget their blessings from God. We have reached the point where many people say America is a "post-Christian" nation. It hurts to admit this. The good news is that we can return to our devotion to the Lord. We could have a revival. Many people feel there is a great renewal of faith brewing in our nation. However, America is not the Christian nation it once was. In terms of world empires, there have only been, since Nebuchadnezzar, four world empires, and all of them have been dominated by evil. Your history teachers have probably told you this is true even if they were not Christians. These evil empires tolerated immorality and became corrupt. And they collapsed internally because of their sin and corruption. The Devil had a right to offer these kingdoms to Jesus. But why would Jesus want those corrupted kingdoms? Jesus is going to come back as King of Kings and Lord of Lords, to set things up as they ought to be.

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Chapter 6 : Refugees Â« CSS Blog Network

Ripeness: The Hurting Stalemate and Beyond blog.quintoapp.com Zartman T here are essentially two approaches to the study and practice of negotiation (and its facilitated form, mediation). 1 One, of longest standing, holds that the key to a successful resolution of conflict lies in the substance of the proposals for a solution.

Printing[edit] Archbishop Richard Bancroft was the "chief overseer" of the production of the Authorized Version. Bitter financial disputes broke out, as Barker accused Norton and Bill of concealing their profits, while Norton and Bill accused Barker of selling sheets properly due to them as partial Bibles for ready money. In the Universities of Oxford and Cambridge successfully managed to assert separate and prior royal licences for Bible printing, for their own university presses " and Cambridge University took the opportunity to print revised editions of the Authorized Version in , [65] and This did not, however, impede the commercial rivalries of the London printers, especially as the Barker family refused to allow any other printers access to the authoritative manuscript of the Authorized Version. Marginal notes reference variant translations and cross references to other Bible passages. There are decorative initial letters for each Chapter, and a decorated headpiece to each Biblical Book, but no illustrations in the text. The original printing was made before English spelling was standardized, and when printers, as a matter of course, expanded and contracted the spelling of the same words in different places, so as to achieve an even column of text. Punctuation was relatively heavy and differed from current practice. On the contrary, on a few occasions, they appear to have inserted these words when they thought a line needed to be padded. The first printing used a black letter typeface instead of a roman typeface, which itself made a political and a religious statement. It was a large folio volume meant for public use, not private devotion; the weight of the type mirrored the weight of establishment authority behind it. When, from the later 17th century onwards, the Authorized Version began to be printed in roman type, the typeface for supplied words was changed to italics , this application being regularised and greatly expanded. This was intended to de-emphasise the words. Many British printings reproduce this, while most non-British printings do not. Almost every printing that includes the second preface also includes the first. Much of this material became obsolete with the adoption of the Gregorian Calendar by Britain and its colonies in , and thus modern editions invariably omit it. Later editors freely substituted their own chapter summaries, or omitted such material entirely. Pilcrow marks are used to indicate the beginnings of paragraphs except after the book of Acts. It was not until that a Scottish edition of the Authorized Version was printed " in conjunction with the Scots coronation in that year of Charles I. However, official policy favoured the Authorized Version, and this favour returned during the Commonwealth " as London printers succeeded in re-asserting their monopoly on Bible printing with support from Oliver Cromwell " and the "New Translation" was the only edition on the market. Bruce reports that the last recorded instance of a Scots parish continuing to use the "Old Translation" i. Geneva as being in The Geneva Bible continued to be popular, and large numbers were imported from Amsterdam, where printing continued up to in editions carrying a false London imprint. During the Commonwealth a commission was established by Parliament to recommend a revision of the Authorized Version with acceptably Protestant explanatory notes, [81] but the project was abandoned when it became clear that these would nearly double the bulk of the Bible text. After the English Restoration , the Geneva Bible was held to be politically suspect and a reminder of the repudiated Puritan era. A small minority of critical scholars were slow to accept the latest translation. Hugh Broughton , who was the most highly regarded English Hebraist of his time but had been excluded from the panel of translators because of his utterly uncongenial temperament, [85] issued in a total condemnation of the new version. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. For most of the 17th century the assumption remained that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, Biblical study was best undertaken within the international common medium of Latin. It was only in that modern bilingual Bibles appeared in

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which the Authorized Version was compared with counterpart Dutch and French Protestant vernacular Bibles. First of the two was the Cambridge edition of , the culmination of years work by Francis Sawyer Parris , [98] who died in May of that year. They undertook the mammoth task of standardizing the wide variation in punctuation and spelling of the original, making many thousands of minor changes to the text. In addition, Blayney and Parris thoroughly revised and greatly extended the italicization of "supplied" words not found in the original languages by cross-checking against the presumed source texts. Blayney seems to have worked from the Stephanus edition of the Textus Receptus , rather than the later editions of Beza that the translators of the New Testament had favoured; accordingly the current Oxford standard text alters around a dozen italicizations where Beza and Stephanus differ. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. There are a number of superficial edits in these three verses: Scrivener, who for the first time consistently identified the source texts underlying the translation and its marginal notes. Norton also innovated with the introduction of quotation marks, while returning to a hypothetical text, so far as possible, to the wording used by its translators, especially in the light of the re-emphasis on some of their draft documents. Academic debate through that century, however, increasingly reflected concerns about the Authorized Version shared by some scholars:

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Chapter 7 : Conclusion: Lessons for Theory and Practice | I William Zartman - blog.quintoapp.com

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William Shakespeare The English playwright, poet, and actor William Shakespeare is generally acknowledged to be the greatest of English writers and one of the most extraordinary creators in human history. Born 6 years after Queen Elizabeth I had ascended the throne, contemporary with the high period of the English Renaissance, Shakespeare had the good luck to find in the theater of London a medium just coming into its own and an audience, drawn from a wide range of social classes, eager to reward talents of the sort he possessed. His entire life was committed to the public theater, and he seems to have written nondramatic poetry only when enforced closings of the theater made writing plays impractical. Shakespeare was born on or just before April 23, , in the small but then important Warwickshire town of Stratford. His mother, born Mary Arden, was the daughter of a landowner from a neighboring village. By , however, John Shakespeare had begun to encounter the financial difficulties which were to plague him until his death in . Like other Elizabethan schoolboys, Shakespeare studied Latin grammar during the early years, then progressed to the study of logic, rhetoric, composition, oration, versification, and the monuments of Roman literature. A plausible tradition holds that William had to discontinue his education when about 13 in order to help his father. At 18 he married Ann Hathaway, a Stratford girl. They had three children Susanna, ; Hamnet, ; and his twin, Judith, and who was to survive him by 7 years. Shakespeare remained actively involved in Stratford affairs throughout his life, even when living in London, and retired there at the end of his career. The earliest surviving notice of his career in London is a jealous attack on the "upstart crow" by Robert Greene, a playwright, professional man of letters, and profligate whose career was at an end in though he was only 6 years older than Shakespeare. If the first of the comedies is most notable for its plotting and the second for its romantic elements, the third is distinguished by its dazzling language and its gallery of comic types. Already Shakespeare had learned to fuse conventional characters with convincing representations of the human life he knew. Nothing so ambitious had ever been attempted in England in a form hitherto marked by slapdash formlessness. When the theaters were closed because of plague during much of , Shakespeare looked to nondramatic poetry for his support and wrote two narrative masterpieces, the seriocomic *Venus and Adonis* and the tragic *Rape of Lucrece*, for a wealthy patron, the Earl of Southampton. Both poems carry the sophisticated techniques of Elizabethan narrative verse to their highest point, drawing on the resources of Renaissance mythological and symbolic traditions. Writing at the end of a brief, frenzied vogue for sequences of sonnets, Shakespeare found in the conventional line lyric with its fixed rhyme scheme a vehicle for inexhaustible technical innovationsâ€”for Shakespeare even more than for other poets, the restrictive nature of the sonnet generates a paradoxical freedom of invention that is the life of the formâ€”and for the expression of emotions and ideas ranging from the frivolous to the tragic. Though often suggestive of autobiographical revelation, the sonnets cannot be proved to be any the less fictions than the plays. The identity of their dedicatee, "Mr. But the chief value of these poems is intrinsic: The company performed regularly in unroofed but elaborate theaters. Required by law to be set outside the city limits, these theaters were the pride of London, among the first places shown to visiting foreigners, and seated up to 3, people. The actors played on a huge platform stage equipped with additional playing levels and surrounded on three sides by the audience; the absence of scenery made possible a flow of scenes comparable to that of the movies, and music, costumes, and ingenious stage machinery created successful illusions under the afternoon sun. For this company Shakespeare produced a steady outpouring of plays. *Romeo and Juliet* , *Julius Caesar* , and *Hamlet* Different from one another as they are, these three plays share some notable features: More impressively than the first tetralogy, the second turns history into art. Spanning the poles of comedy and tragedy, alive with a magnificent variety of unforgettable characters, linked to one another as one great play while each is a complete and independent success in its own rightâ€”the four plays pose disturbing and unanswerable

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questions about politics, making one ponder the frequent difference between the man capable of ruling and the man worthy of doing so, the meaning of legitimacy in office, the value of order and stability as against the value of revolutionary change, and the relation of private to public life. The plays are exuberant works of art, but they are not optimistic about man as a political animal, and their unblinking recognition of the dynamics of history has made them increasingly popular and relevant in our own tormented era. *Troilus and Cressida*, hardest of the plays to classify generically, is a brilliant, sardonic, and disillusioned piece on the Trojan War, unusually philosophical in its language and reminiscent in some ways of *Hamlet*. During his last decade in the theater Shakespeare was to write fewer but perhaps even finer plays. Almost all the greatest tragedies belong to this period. Though they share the qualities of the earlier tragedies, taken as a group they manifest new tendencies. The heroes are dominated by passions that make their moral status increasingly ambiguous, their freedom increasingly circumscribed; similarly the society, even the cosmos, against which they strive suggests less than ever that all can ever be right in the world. The late tragedies are each in its own way dramas of alienation, and their focus, like that of the histories, continues to be felt as intensely relevant to the concerns of modern men. *Othello* is concerned, like other plays of the period, with sexual impurity, with the difference that that impurity is the fantasy of the protagonist about his faithful wife. Iago, the villain who drives *Othello* to doubt and murder, is the culmination of two distinct traditions, the "Machiavellian" conniver who uses deceit in order to subvert the order of the polity, and the Vice, a schizophrenically tragicomic devil figure from the morality plays going out of fashion as Shakespeare grew up. Transformed from its fairy-tale-like origins, the play involves its characters and audience alike in metaphysical questions that are felt rather than thought. *Macbeth*, similarly based on English chronicle material, concentrates on the problems of evil and freedom, convincingly mingles the supernatural with a representation of history, and makes a paradoxically sympathetic hero of a murderer who sins against family and state—a man in some respects worse than the villain of *Hamlet*. Both of these tragedies present ancient history with a vividness that makes it seem contemporary, though the sensuousness of *Antony and Cleopatra*, the richness of its detail, the ebullience of its language, and the seductive character of its heroine have made it far more popular than the harsh and austere *Coriolanus*. One more tragedy, *Timon of Athens*, similarly based on Plutarch, was written during this period, though its date is obscure. Despite its abundant brilliance, few find it a fully satisfactory play, and some critics have speculated that what we have may be an incomplete draft. The handful of tragedies that Shakespeare wrote between and comprises an astonishing series of worlds different from one another, created of language that exceeds anything Shakespeare had done before, some of the most complex and vivid characters in all the plays, and a variety of new structural techniques. A final group of plays takes a turn in a new direction. While such work in the hands of others, however, tended to reflect the socially and intellectually narrow interests of an elite audience, Shakespeare turned the fashionable mode into a new kind of personal art form. Though less searing than the great tragedies, these plays have a unique power to move and are in the realm of the highest art. *Pericles* and *Cymbeline* seem somewhat tentative and experimental, though both are superb plays. Like a rewriting of *Othello* in its first acts, it turns miraculously into pastoral comedy in its last. *The Tempest* is the most popular and perhaps the finest of the group. Prospero, shipwrecked on an island and dominating it with magic which he renounces at the end, may well be intended as an image of Shakespeare himself; in any event, the play is like a retrospective glance over the plays of the 2 previous decades. After the composition of *The Tempest*, which many regard as an explicit farewell to art, Shakespeare retired to Stratford, returning to London to compose *Henry VIII* and *The Two Noble Kinsmen* in ; neither of these plays seems to have fired his imagination. In , at the age of 52, he was dead. His reputation grew quickly, and his work has continued to seem to each generation like its own most precious discovery. His value to his own age is suggested by the fact that two fellow actors performed the virtually unprecedented act in of gathering his plays together and publishing them in the Folio edition. Without their efforts, since Shakespeare was apparently not interested in publication, many of the plays would not have survived. Further Reading Alfred Harbage, ed. For editions of individual plays the New Arden Shakespeare, in progress, is the best series. The authoritative source for

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biographical information is Sir Edmund K. A Study of Facts and Problems 2 vols. Reliable briefer accounts are Marchette G. A Biographical Handbook The body of Shakespeare criticism is so large that selection must be arbitrary. Twentieth-century criticism can be sampled in Leonard F. Modern Essays in Criticism ; rev. Other noteworthy studies include G. Wilson Knight, The Wheel of Fire: Traversi, An Approach to Shakespeare ; rev. Clare Byrne 4 vols. Studies of the theaters are in C. Walter Hodges, The Globe Restored: A Study of the Elizabethan Theatre , and A. The best account of early Renaissance drama is in Frank P. Campbell and Edward G.

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Chapter 8 : social change | Definition, Theory, & Examples | blog.quintoapp.com

The forum brought together key stakeholders as a means of stimulating debate and building consensus, identifying key and new areas for policy research and advocacy. Zartman, I.W. Conclusions: Changes in the New Order and the Place for the Old.

This campaign was followed by fierce military operations known as the Harrying of the North in 1070, extending Norman authority across the north of England. The pre-Norman landscape had seen a trend away from isolated hamlets and towards larger villages engaged in arable cultivation in a band running north-south across England. The biggest change in the years after the invasion was the rapid reduction in the number of slaves being held in England. In Anglo-Saxon times there had been special woods for hunting called "hays", but the Norman forests were much larger and backed by legal mandate. Economics of English towns and trade in the Middle Ages Although primarily rural, England had a number of old, economically important towns in Mid-medieval growth [edit] The 12th and 13th centuries were a period of huge economic growth in England. The population of England rose from around 1. Except for the years of the Anarchy , most military conflicts either had only localised economic impact or proved only temporarily disruptive. English economic thinking remained conservative, seeing the economy as consisting of three groups: The Normans retained and reinforced the manorial system with its division between demesne and peasant lands paid for in agricultural labour. In some regions and under some landowners, investment and innovation increased yields significantly through improved ploughing and fertilisers particularly in Norfolk , where yields eventually equalled later 18th-century levels. The Cistercian order first arrived in England in , establishing around 80 new monastic houses over the next few years; the wealthy Augustinians also established themselves and expanded to occupy around houses, all supported by agricultural estates, many of them in the north of England. Huge quantities of silver were produced from a semicircle of mines reaching across Cumberland , Durham and Northumberland up to three to four tonnes of silver were mined each year, more than ten times the previous annual production across the whole of Europe. Tin formed a valuable export good , initially to Germany and then later in the 14th century to the Low Countries. The nobility purchased and consumed many luxury goods and services in the capital, and as early as the s the London markets were providing exotic products such as spices, incense , palm oil , gems, silks, furs and foreign weapons. Leonard The period also saw the development of charter fairs in England, which reached their heyday in the 13th century. After the massacre of the York community , in which numerous financial records were destroyed, seven towns were nominated to separately store Jewish bonds and money records and this arrangement ultimately evolved into the Exchequer of the Jews. After the invasion the king had enjoyed a combination of income from his own demesne lands, the Anglo-Saxon geld tax and fines. Successive kings found that they needed additional revenues, especially in order to pay for mercenary forces. Instead, a succession of kings created alternative land taxes, such as the tallage and carucage taxes. These were increasingly unpopular and, along with the feudal charges, were condemned and constrained in the Magna Carta of In , the "Great and Ancient Custom" began to tax woollen products and hides, with the Great Charter of imposing additional levies on foreign merchants in England, with the poundage tax introduced in Peasant workers resented being unfree, but having continuing access to agricultural land was also important.

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Chapter 9 : Changes in the Land | A summary and analysis of William Cronon's Changes in the Land

Acknowledgments ix 1 The Quest for Order in World Politics, I. William Zartman 1 Part 1 US Hegemony 2 The United States: Alone in the World, Kenneth N. Waltz 27 3 An Empire, But We Can't Keep It, Robert Jervis

Cronon uses a variety of evidence to explain the circumstances that led to the dramatic ecological consequences following European contact with New England. Cronon often used records and reports in addition to scientific data as evidence for his arguments. Additionally, some reports contained a deliberate bias that attempted to make the colonies seem more appealing to outsiders. In addition to human records, scientific data such as relict stands of trees and fossil pollen add pieces to ecological picture that Cronon aims to shape. Even though much of the data has flaws, as a whole it forms the ecological picture of New England. According to Cronon, the environment the Europeans first encountered in New England shocked them. Early descriptions were restricted to the coastline, but the accounts all agreed on the astounding level of animal and plant life in New England. The settlers were not used to so much untamed land, as landscape for hunting in England was reserved to large landowners and the Crown. Heavy forests covered the New England terrain, which was also new to the settlers, as England had exhausted most of its timber as fuel. European settlers were struck by the absence of domesticated animals, which played a vital role in European agriculture. The cycle of the seasons and the relative climate of the area remained the same as that of England. Also of note, 70,, Indians were already settled in the New England area in , a striking number considering that even by New England still contained only 93, Europeans inhabitants. The European settlers and the Indians had different values on life and had differing opinions on how they should use the land around them. To understand why a dramatic shift in the ecosystem occurred, it is important to understand the different practices between the North American inhabitants and their European aggressors. Indian communities exploited the seasonal diversity of their environment by practicing mobility. Their houses were portable, and they owned only belongings that were essential since virtually everything had to be portable. Indians might fish in the early spring during the spawning runs, then move to the coast to fish nonspawning fish later that spring and then they would hunt birds and pick berries until a harvest in the late summer. In the winter months the Indians would split into smaller groups to hunt. There were differences in patterns between the Indian tribes based off of which region they were concentrated in, but the bottom line was that the Indians moved to wherever the food was most abundant. The Europeans often criticized the Indian way of life. They failed to understand why the Indians willingly went hungry during the winter months when they knew food scarcity was impending. The settlers were impressed by the frequent burnings the Indians performed in the forest, which allowed for better hunting grounds and planting fields. However, the settlers criticized the division of labor between the Indian males and females. Instead, the Indian males hunted. To the Europeans, hunting was only for sport , as they did not have abundant wild animals in England with the exception of private properties of the wealthy elite. For this reason the settlers saw Indian males as lazy. These differences in habits stemmed from a difference in the origins and the values between the two groups. The Europeans practiced land ownership, while most Indians believed merely in territorial rights. To the Indians, people owned what they made with their own hands. The settlers were either granted their land by the crown, or they purchased it from the natives. This very act by the crown of granting land with no consideration of prior ownership demonstrates both the views of Europeans towards land-use and their disregard for the Indians claims to it. This meant a greater use of agriculture than the Indians. The use of livestock such as cattle, hogs, and sheep to the environment was also introduced. The Europeans destroyed large swaths of forest in order to provide space for crops and pasture. Girdling was one method used, while simple cut and burn methods were also practiced. The native grasses were not very conducive for pasturing, which led to further trees being cut down. Deforestation killed Indian hunting grounds, forever changing their way of life. Deforestation altered microclimates, hydrology, and soil mechanics. Swamps developed in previously dry places, promoting disease in those areas.

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Trade had a profound affect on the area, forcing Indians to put prices on certain items for the first time. Europeans traded wampum from the Long Island Sound up into New England in exchange for products such as furs. Indian economies were now tied to international markets, and they had an incentive to produce more than just self-sufficient numbers of products. Technology also made hunting increasingly easier. Animal populations in New England were strained, and in several instances were overhunted. The fur trade in the north dried up by the end of the 17th century, and even the deer populations were diminishing. As trade goods dried up, Indians were forced to give up their only remaining commodity—land. The introduction of European livestock had important ecological consequences for New England. Colonists often released hogs into the wild, where they were able to fend for themselves and reproduce wildly. They invaded and destroyed fields and oyster beds, while also providing additional prey to the growing wolf population. Cattle and sheep put extreme pressures on local pastures, allowing the introduction of hardier European grasses and weeds. By far the most dangerous organisms that the Europeans carried to America were diseases. The first recorded epidemic in New England took place in the south in Depopulation promoted conditions of turmoil while also justifying the European seizure of Indian lands. As the Indian populations diminished, edges returned to the forest, further harming the local animal populations. Attacks by colonists and intertribal warfare concentrated Indians into denser, more permanent settlements, which promoted the spread of disease. Invasions by European animals required that the Indians build fences to protect their crops. Now living in permanent, fenced-in, and densely populated settlements, the Indian way of life was more similar to that of Europe than to their original way of life. In conclusion, in less than a century the ecosystems of New England had become irreparably changed, forever altering the Native American way of life. William Cronon, *Changes in the Land: Indians, Colonists, and the Ecology of New England*. Hill and Wang, *Advertisements Changes in the Land:*