

Chapter 1 : The 3rd Alternative - Wikipedia

The search for the 3rd Alternative can transform our businesses, our homes, our schools, and our society. It can bring an end to crime and war. And it starts when people choose to ask, "Can we do."

The usual outcomes are either a war or a compromise. Compromise stops the fight -- but without breaking through to amazing new results. A 3rd Alternative is that kind of breakthrough. We face unprecedented rifts in our society. The people we elect as problem solvers are increasingly seen as the problem. CBS News said this week that Congress can "barely agree to keep government offices open, let alone tackle big problems confronting the country. Couple that with a rising distaste for compromise by avid voters. Because suddenly the way might be open to a 3rd Alternative. In any conflict, the 1st Alternative is my way, and the 2nd Alternative is your way. With a compromise we all lose something, but with a 3rd Alternative we all win. One person -- you -- can start the quest for a 3rd Alternative. When your opponents see you suspend your own position, at least temporarily, suddenly the strife drains out of the discussion. Creative minds take over from antagonistic minds. In the Swiss were desperately divided between deeply conservative rural Catholics and liberal urban Protestants. They spoke different languages, lived on different sides of the Alps, and were so angry at each other they started shooting. They arrived at a 3rd Alternative: They and so many others show us how to create new and better results instead of escalating conflict -- and how to build strong relationships with diverse people based on an attitude of winning together. The search for the 3rd Alternative can transform our businesses, our homes, our schools, and our society. It can bring an end to crime and war. And it starts when people choose to ask, "Can we do better? The consequences of our choices are playing out and are deeply sobering. Yet I believe that at the core there is goodness, decency, generosity, a commitment to family and community, hard-working grit and determination, extraordinary spirit, ingenuity, and resourcefulness. Even more, I see great hope and potential in the rising generation. In my new book *The 3rd Alternative*, I tell many remarkable stories of people who have found higher and better solutions to old problems, who break the weary cycle of 2-Alternative thinking, and transform the future. Do you have information you want to share with HuffPost?

Chapter 2 : The 3rd alternative | Open Library

3 The 3rd Alternative - Philosophy The greatest obstacle to synergy is the lack of 3rd Alternative thinking or in other words a 2-Alternative mind-set (Covey).

But it takes a resomator just three hours to do the job. Resomation, or the dissolution of a corpse in a chemical solution, is now widely seen as a faster, cheaper and more environmentally friendly alternative to cremation and burial. The body is placed in the resomator, which resembles a cremation oven. It is then sprayed with a solution of hot water and potassium hydroxide. The bone ash is placed in an urn. Up to now, resomation has been approved in a few U. The Netherlands and Belgium may soon be the first European countries to allow it. In both countries relevant changes to legislation are being discussed. Germany allows only cremation and burial. Resomation also called alkaline hydrolysis can be compared to the natural process that takes place after burial, supporters say. In terms of the funeral service, it differs little from a service given for someone who has been interred or cremated. The white powder remains of the deceased can be strewn or kept. Backers also hail resomation as being more environmentally friendly than cremation. In the Netherlands, the firm offers funeral services, insurance and other services nationwide and is a major lobbyist for the legislative change. The parliament in The Hague will be taking up the matter soon. Rutte has asked the minister of the interior to examine the possibility of liberalizing funerary legislation. Independent of the debate in the Netherlands, the topic is also under discussion in Belgium. Liesbeth Homans, the interior affairs minister in Flanders, the Flemish-speaking part of Belgium, is thinking about a similar change to the law. Undertakers in Germany are critical of resomation. Burial and cremation have existed worldwide in various religions for thousands of years. Resomation, on the other hand, was developed strictly for economic reasons. Wirthmann adds that "mourning needs a place, and the chemical dissolution of the deceased does not offer that place. In Germany, Wirthmann says interest is very low.

Chapter 3 : The 3rd Alternative: Solving Life's Most Difficult Problems - Stephen R. Covey - Google Books

The 3rd Alternative: Solving Life's Most Difficult Problems, published in , is a self-help book by Stephen Covey, also the author of The Seven Habits of Highly Effective People.

The debate centres on whether or not the notion of a third crossing route is economically viable. Given modern methods and means, it is not a question of if the crossing could be built, it is whether the benefit obtained from such a road would outweigh the costs. New technology, the need for economic growth in isolated areas and the prospect of an economic corridor extending from Vancouver Island through to the BC Interior battles with cautious balanced skepticism based on the reality of the same tough country that beat the men who tried to break through a century before. One of the main objections to a third crossing that comes up in the discussion is a more affordable, more easily managed, solution to the problem. A bridge to link the Sechelt Peninsula and Saltery Bay, thus removing the need for one of the two ferries on the coastal route to the Lower Mainland, has been suggested. Some believe that opening an overland route to the area would attract an undesirable element and blight the essence of Powell River. Former president of the Third Crossing Society, Tom Wheeler, wrote that the road to link the Upper Sunshine Coast to the rest of the mainland should be developed in part as access to an inter-province route, but also to provide a network of world-class cycling trails that could link to the Trans Canada Trail. I spend a lot of time hiking the back country. A highway to Squamish would need regular snow and ice removal eight months a year. The cost would be astronomical. Ice and snow would also discourage travel. Flat tires, empty gas tanks, ice-caused collisions, avalanches, or snow storms can cause serious emergencies when help can be hours, or, in stormy weather, even days away. These dollars could be better spent on education, health care or on improving ferry service. Bob Astrope was on council and was very active about it. My conclusion after talking with Astrope was that just getting a road through to Squamish was not going to be enough. There needed to be more to the concept to entice stakeholders to come to the table. I began talking about an economic corridor from Vancouver Island right through the Interior, hitting numerous cities along the way. That concept seems to have caught quite a bit of attention. He recommended getting more support from other communities that would stand to benefit. What is the alternative going to be? The Powell River regional board and city council all agree with the concept. It would be historic for Powell River to accomplish this. From what remains standing, perhaps therein lies the solution. This is the final instalment of a three-part series exploring the possibility of a road linking Powell River to the BC Interior and Lower Mainland via Squamish.

Chapter 4 : TowerTalks | Dr. Bryan McGraw | "The Flourishing Society" on Vimeo

The 3rd alternative 1 edition. By Stephen R. Covey. Go to the editions section to read or download ebooks. The 3rd alternative.

Christmas, so it seems fitting to publish it on Christmas Eve. After the death of feudalism in the 19th century, a choice was presented to the world: Communism sounded great on paper but never really worked as intended, and the most well-known group within the Third Way movement was the Nazi party, whether the rest of the movement liked it or not. Fortunately, the country in which you are living today is almost certainly capitalist, and in this article we will investigate the numerous benefits that democratic capitalism provides: There are plenty of diets easily accessible and gyms with top of the range equipment, unparalleled in other countries. There is greater awareness than ever of the importance of fitness due to government campaigns. All of these contribute to an extremely fit society, and, in desperation, one can always resort to liposuction or some other sort of surgery. Which is why everyone is thin and healthy – on the front of magazines, at least. The basic principle is that the harder you work, the greater your reward. Arguably no-one epitomizes this better than Li Ka-shing, who fled China in and entered Hong Kong with next to nothing. His father having died, Li left school at the age of 14 and labored 16 hours every day in a plastics trading company, where his sheer hard work and attention to detail allowed him to found Cheung Kong Industries in the 60s, after which he never looked back. Greed is rewarded duly with large amounts of money and the entire economy is fuelled by people working hard to furnish their own needs. In addition, greed causes competition, which is an essential part of advancing the human race. The power of competition is shown during wars, where huge technological achievements are made. Though greed and competition often damage society, one cannot deny that these traits have moved forwards mankind at a rapid pace. These have their place, too, in the capitalist world. Left-wing politicians like to claim that an extensive, expensive welfare system is the only way to provide a safety net for the poor, but in actual fact there are tens of thousands of registered charities providing not-for-profit activities, from The National Alliance to End Homelessness to Save the Rainforest. Centrally planned altruism is completely unnecessary and, in fact, limits what people would otherwise give on their own initiative. At school you selected your favorite subjects and could study them as far as you wanted, followed by applying to a job you chose from the widest variety ever seen in history. This is capitalism at its finest: That is the beauty of freedom. In Britain, recent legislation has even allowed some prisoners to vote. Once you reach a certain age, you have as much power to choose the new government as everybody else above that age – whether that be your father, your boss or Bill Gates. It is a basic fact of economics that the more money a firm makes, the more it can invest in production, and the more it invests in production, the more money it makes. So long as no unfortunate events befall the firm, this growth can, obviously, continue indefinitely. Many see a problem arising with this: However, as argued by Julian Simon, the rarer a resource, the greater its monetary value, which leads to innovation. For example as oil begins to run out we are seeing significant increase in prices, which has increased the reward and made it economically viable to search for new oil fields. Sites which were previously too expensive to profitably drill have now become available; and we are also developing new methods of harnessing alternative energy such as wind, solar and nuclear power. Almost every attempted implementation of communism has failed for example, look at China – they abandoned total communism long ago and are slowly creeping towards capitalism and any central government risks large amounts of corruption. This is because in these countries, thanks to the free-market, whatever products people want, they can get. Where do all these thousands of products come from? Well, the less happy countries like the Asian Tiger economies tend to be the main exporters of consumer goods. In conclusion, all these unhappy countries need to do is start consuming more than they produce, like Europe, and the wealth and happiness will start flowing in.

Chapter 5 : 3rd Annual Global Macro Outlook » CFA Society New York

Indonesian Civil Society Organizations has been submitted the alternative reports of the Universal Periodic Review (UPR) for the 3rd cycle. Indonesia will be reviewed on the 27th Session of the UN Human Rights Council (April - May).

Contemporary gender theorists usually argue that a two-gender system is neither innate nor universal. Peletz believes our notions of different types of genders including the attitudes toward the third gender deeply affect our lives and reflects our values in society. Intersex people and third gender[edit] Main articles: Legal recognition of intersex people and Intersex and LGBT Intersex people are born with sex characteristics, such as chromosomes , gonads , or genitals that, according to the UN Office of the High Commissioner for Human Rights , "do not fit typical binary notions of male or female bodies". In a study of arguments that intersex people fit into a third gender classification, intersex scholar Morgan Holmes argues that much analysis of a third sex or third gender is simplistic: Like non-intersex people, some intersex individuals may not identify themselves as either exclusively female or exclusively male, but most appear to be men or women. To ensure that sex or gender classifications are amendable through a simple administrative procedure at the request of the individuals concerned. All adults and capable minors should be able to choose between female F , male M , non-binary or multiple options. In the future, as with race or religion, sex or gender should not be a category on birth certificates or identification documents for anybody. The Asia Pacific Forum of National Human Rights Institutions states that the legal recognition of intersex people is firstly about access to the same rights as other men and women, when assigned male or female; secondly it is about access to administrative corrections to legal documents when an original sex assignment is not appropriate; and thirdly it is not about the creation of a third sex or gender classification for intersex people as a population but it is, instead, about self-determination. It also called for the criminalization of deferrable intersex medical interventions. In some non-Western cultures, gender is not binary and one can cross freely between male and female. This is seen as a mediation between the spirit and mundane worlds. This may be a result of the notion of reincarnation , which reduces not only gender categorization but also sex and species, allowing for more fluid and mutable categorization. There are countless other cultures in which the third gender is seen as an intermediate being rather than as a movement from one conventional sex to the other, either male to female or vice versa. Sell found that they typically felt different from the age of 5. Sell also discovered similarities between the third genders of the East and those of the West. Nearly half of those interviewed were healers or in the medical profession. A majority of them, again like their Eastern counterparts, were artistic enough to make a living from their abilities. The capacity to mediate between men and women was a common skill, and third genders were oftentimes thought to possess an unusually wide perspective and the ability to understand both sides. People tend to identify a third sex with freedom from the gender binary, but that is not necessarily the case. The report concludes that two or three options are insufficient: Its definition was later extended to cover homosexual gender variant females and a number of other sexual types. Ulrich developed his terminology before the first public use of the term "homosexual", which appeared in in a pamphlet published anonymously by Karl-Maria Kertbeny " Toward a unified analysis of gender diversity, Will Roscoe writes that "this pattern can be traced from the earliest accounts of the Spaniards to present-day ethnographies. What has been written about berdaches reflects more the influence of existing Western discourses on gender, sexuality and the Other than what observers actually witnessed. Popular authors routinely simplify their descriptions, ignoring The scholars usually use gender roles as a way to explain sexual relations between the third gender and males. For example, when analyzing the non-normative sex gender categories in Theravada Buddhism , Peter A. Jackson says it appears that within early Buddhist communities, men who engaged in receptive anal sex were seen as feminized and were thought to be hermaphrodites. These writers described themselves and those like them as being of an "inverted" or "intermediate" sex and experiencing homosexual desire, and their writing argued for social acceptance of such sexual intermediates. Throughout much of the twentieth century, the term "third sex" was a common descriptor for homosexuals and gender nonconformists, but after the gay liberation movements of the s and a growing separation of the concepts of sexual orientation and gender

identity , the term fell out of favor among LGBT communities and the wider public. With the renewed exploration of gender that feminism, the modern transgender movement and queer theory has fostered, some in the contemporary West have begun to describe themselves as a third sex again. Third gender and feminism[edit] In Wilhelmine Germany , the terms drittes Geschlecht "third sex" and Mannweib "man-woman" were also used to describe feminists – both by their opponents [64] and sometimes by feminists themselves. In the novel Das dritte Geschlecht The Third Sex by Ernst Ludwig von Wolzogen, feminists are portrayed as "neuters" with external female characteristics accompanied by a crippled male psyche.

Chapter 6 : Civil Society to Host Third Alternative Mining Indaba | NGO Pulse

Includes bibliographical references and index The transition point -- The third alternative -- The third alternative at work -- The 3rd alternative at home -- The 3rd alternative at school -- The 3rd alternative and the law -- The 3rd alternative in society -- The 3rd alternative in the world -- A 3rd alternative life Outlines a breakthrough approach to conflict resolution and creative problem.

Certain realities contradict this assumption, including homosexual orientation, intersex hermaphrodite anatomy, and transvestite behavior, and they can appear in every society. A small number of nonwestern societies accommodate alternative genders, including the hijras of India, the Native American Half-Manâ€™Half-Woman, and the Navajo nadle. From these and other cases, social scientists infer that there can be creative ways for people to be legitimate members of society without necessarily fitting squarely into only-male or only-female categories. In the case of the hijras, teenage boys in India expect to become husbands and fathers, but a few realize that, because they are homosexual or intersex, they will not fulfill traditional male roles. These ones find that some cities harbor a group called the hijras who adopt female names, dress, and speech, and who relate to each other as sisters, and as daughters to their leaders. Their place in society is based on the belief that, even if homosexuals and intersex males will not marry women or have children, they still possess male procreative energy that they can transfer by blessing bridegrooms at weddings and baby boys at birth. By giving up normative male identity to become hijras, they are thought of as former males who help other males become better men. The hijras also constitute a separate caste, made distinct from other castes by their own rituals, taboos, myths, and patron goddess. Ideally, they earn livings from the blessing rituals, but many have to supplement that income through prostitution. Others marry male lovers. Sex between a man and a hijra is not thought of as homosexual; it is heterosexual in the sense that a hijra is not a man, and not a woman either, but a third gender. Society valued them as mediators because it was thought that they were especially able to see both sides of a question. They also served as chaperones during courtship, and were believed to possess special magical energy that supported blessings and healing. Sometimes a Half-Manâ€™Half-Woman became an additional wife in a polygamous marriage. As with the hijras, a sexual relationship between a man and a Half-Manâ€™Half-Woman was considered to be heterosexual. The Navajo nadle moved between quasi-male and quasi-female identities. The nadle began life as an intersex, which eliminated options such as becoming a father, hunter, or warrior. But nadles were believed to have a special ability to manage wealth, and it was a blessing to have a nadle in the family. The nadle was more woman than man: In other circumstances the nadle could be manlike, as in presiding over rituals or managing wealth. The nadle was appreciated as a wise mediator for the same reasons the Half-Manâ€™Half-Woman was. Some Navajo transvestites, also called nadle, could dress as either male or female, depending on the activity, and could have sex with either men or women. The transvestite had more freedom than the intersex nadle to move between male and female roles. Many other Native American societies had gender statuses that enabled a limited number of people to alternate gender roles, but this flexibility became very rare as Native American life was assimilated into the dominant western culture of the United States. Alternative gender models are not whimsical lifestyle options. The pressures that steer people into these roles are approximately as powerful as those that require other people in the same societies to conform to male or female models. In most cases, the people who enter these statuses remain in them for the rest of their lives. Very few people in these societies have these statuses, partly because very few are inclined toward them, and partly because these societies have ways to discourage large-scale deviations from normative binary gender. The alternative models challenge the assumption that binary gender is inevitable. The anatomy of male, female, and intersex can be universal, but genderâ€™the cultural interpretation of sexualityâ€™is highly variable. Yet it is difficult to use an alternative model as a formula for changing the ways westerners experience gender, because each alternative form is intimately situated within a matrix of local beliefs, statuses, and values, and they are not easily adapted from one society to another. Another reason is because reform in the western world is concerned with legal rights. Following in the footsteps of feminist reform, it identifies a portfolio of well-established rights that

heterosexuals have to marry, for example, or to raise children and then extends those rights to gays, lesbians, bisexuals, intersexes, and transgendered people. This is not an experiment in creating new categories, but rather universal access to existing rights. For those two reasons, nonwestern alternatives to binary gender are unlikely to lead to western versions of hijras or nadles. Still, one cannot ignore certain provocative questions that arise in light of these alternative models. If western societies become more tolerant of gay and lesbian people, along with practices such as same-sex unions, how will gay or lesbian roles coexist with binary gender roles? If some gay men are normatively male in everything except their sex lives, are they not ironically reinforcing the tenets of binary gender, even as conservatives accuse them of subverting it? Fiction presents some imaginative insights. Each can become male or female, father or mother, then revert back to neutral anatomy. Earthlings are considered perverts because they are stabilized in male or female form, which is taken to mean that they are always sexually aroused. Alternatives to binary gender reveal that there is much more to gender than just sexuality, and that there is more than one way for a society to understand gender. Farrar, Straus, and Giroux. *Beyond Sexual Dimorphism in Culture and History*. University of Illinois Press. *The Left Hand of Darkness*. *Neither Man Nor Woman: The Hijras of India*. *The Spirit and the Flesh: Sexual Diversity in American Indian Culture*. Chris Toumey Pick a style below, and copy the text for your bibliography.

Chapter 7 : We Can Do Better Than This - A Third Alternative | HuffPost

The 3rd Alternative introduces a breakthrough approach to conflict resolution and creative problem solving, transcending traditional solutions to conflict by forging a path toward a third option, a 3rd Alternative that moves beyond your way or my way to a higher and better way—“one that allows both parties to emerge from debate or even heated.

The nature of modern society General features Modernity must be understood, in part at least, against the background of what went before. Industrial society emerged only patchily and unevenly out of agrarian society, a system that had endured 5, years. Industrial structures thus took much of their characteristic form and colour from the rejection, conscious or unconscious, of preindustrial ways. Industrialism certainly contained much that was new, but it remained always at least partly an idea that in both its theory and its practice was to be understood as much by what it denied as by what it affirmed. The force of the modern has always been partly a reactive force, a force that derived meaning and momentum by a comparison or contrast with, and by rejection or negation of, what went before. Considered at the most general level, this point suggests a view of modernization as a process of individualization, differentiation or specialization, and abstraction. Second, modern institutions are assigned the performance of specific, specialized tasks in a social system with a highly developed and complex division of labour; in this they stand in the sharpest possible contrast with, for instance, the family in peasant society, which is at once the unit of production, consumption, socialization, and authoritative decision-making. Third, rather than attaching rights and prerogatives to particular groups and persons, or being guided by custom or tradition, modern institutions tend to be governed and guided by general rules and regulations that derive their legitimacy from the methods and findings of science. Nevertheless, they do illustrate the dependence of the concept of modernity on past structures that form the basis of comparison and exclusion. Indeed, it is such a set of contrasts, not necessarily carefully distinguished, that most people have in mind when they speak of modern as opposed to traditional society. With regard to the more positive features of industrialism, industrial society can best be thought of as consisting of an economic core around which other, noneconomic structures crystallize. The relation of the economic to the noneconomic realm is mutual and interactive, as can be seen by considering the impact of scientific ideas on economic and technological development. Still, it is true to say that, fundamentally, it is the economic changes that most dramatically affect industrial society. Economic change Economic historians and theorists have been inclined to stress economic growth as the central defining feature of an industrial as opposed to a nonindustrial economy. Thus, the British historian Edward Anthony Wrigley b. Underlying this phenomenon of growth are certain core components of the industrial system. These include technological change, whereby work is increasingly done by machines rather than by hand; the supplementing or replacement of human and animal power by inanimate sources of energy, such as coal and oil; the freeing of the labourer from feudal and customary ties and obligations, and the consequent creation of a free market in labour; the concentration of workers in single, comprehensive enterprises the factory system; and a pivotal role for a specific social type, the entrepreneur. It would be easy to vary and extend this list. Not all components are of equal importance, nor are all equally indispensable to the industrial economy. They are drawn largely from the experience of the first industrializing nations, in western Europe and North America. Later industrializers were able to dispense with some of them, or at least to try to do so. The Soviet Union, for instance, industrialized on the basis largely of forced rather than free labour and made a point of doing away with entrepreneurs, while in Japan the entrepreneur was throughout stimulated and sustained by strong state involvement in industrialization. Moreover, it should be remembered that states—“as, for instance, Denmark and New Zealand—“can industrialize largely through the commercialization and mechanization of agriculture. Agriculture simply becomes another industry; farms are simply rural factories. Even in this latter case, there is no place for a distinctively rural way of life in industrial society. Mechanization brings an increase in productivity that renders a large portion of the rural labour force superfluous. Even where agriculture remains an important part of the industrial economy, the proportion of the labour force employed in agriculture drops steadily with industrialization. A majority of the workforce comes to be employed in the production of

manufactured goods and in services rather than in the primary sector of agriculture. In both the United Kingdom and the United States, for instance, by the end of the 20th century more than 97 percent of the employed population worked in manufacturing and service jobs, while the number in agriculture had declined to less than 3 percent. Japan, as an example of a late developer, showed the same pattern: By the late s the declining number of workers involved in Japanese agricultural production represented only 5 percent of the workforce. These figures should be compared with the normal condition of preindustrial agrarian societies, where typically 90 percent of the adult population are peasant farmers or farm workers. The vast increase in agricultural productivity on which this sectoral change in employment depends is characteristic of industrialism. Industrial society breaks through the historic limits of scarcity. In the past, the potential for economic growth was always cut short by Malthusian checks on population, by limitations of food supply, or by the shortage of easily available raw materials such as wood. Industrialization permits the creation of large food surpluses that can feed a largely urban population. The entire world, both on land and in the sea, is scoured for raw materials and further energy sources to supply industry. Science has so far proved remarkably effective at finding substitutes for those sources that have dried up and those materials that have become dangerously scarce.

Population change There have been two major population explosions in the course of human social evolution. Following the Neolithic or agricultural revolution, the population made its first major leap, reaching over the short span of 8, years around million by the year bc 2. For the next two and a half thousand years there was relatively little change. World population had reached about million by the middle of the 17th century. During this time any tendency for population to grow was punished by the checks of starvation and pestilence. Only with the Industrial Revolution of the 18th century did population growth break out again from its Malthusian fetters. From about there was a second and far more rapid population explosion. This gives some measure of the difference between the two population revolutions of human history: It took only years to achieve the next doubling, bringing the total to 2 billion by ; and only 45 years to achieve yet another doubling, to 4 billion by There were signs of slowing in the last part of the 20th century; even as some experts predicted a world population of 8 billion by the early 21st century, the total had reached only 6.

It was in western Europe, with the Industrial Revolution, that the second population revolution began. Theory of the demographic transition. The populations of nonindustrial countries are normally stable and low because high birth rates are matched by high death rates. With industrialization, improvements in medical knowledge and public health, together with a more regular food supply, bring about a drastic reduction in the death rate but no corresponding decline in the birth rate. The result is a population explosion, as experienced in 19th-century Europe. In time, however, as European societies showed in the early 20th century, the urbanized populations of industrial societies voluntarily lower their birth rates and population growth flattens out. A new population plateau is reached. Japan, industrializing some 50 years later than the West, provided an almost textbook demonstration of the pattern of the demographic transition. Its population grew rapidly after , during its industrializing phase, and leveled off equally rapidly after World War II. In an even more speeded-up form, the Soviet Union in its century of industrialization that began in the s illustrated the link between industrialization and population. Does the demographic transition hold good for the developing societies known as the Third World? Nearly all of these countries experienced rapid population growth after World War II, at rates greater than had ever occurred anywhere in the West. Western aid and medical science spectacularly reduced the high death rates, often by more than 50 percent. Determined population-control efforts in a few countries, such as Singapore, India, and China, yielded clear results. Only in Africa did population continue to rapidly grow into the 21st century. One important characteristic of societies that have not yet undergone a demographic transformation is the persistence of predominantly youthful populations, though these societies can least afford the burden of feeding and educating their nonproductive young. People under 15 made up more than 40 percent of the populations of the Third World, as compared with between 20 and 30 percent in the industrialized world. It was argued that the birth rate remained stubbornly high in these societies partly because industrialization was so slow and fragmentary in the Third World. In addition, where any significant development had taken place, as in Brazil or Malaysia, it had only really affected a small elite; the mass of the people were untouched. Thus, the reasons people in the industrialized West chose to have

fewer children lacked cogency in underdeveloped countries. It remained rational for the bulk of the population to continue to have large families both to share in manual labour and to provide security for parents in their old age. Lower fertility would come, it was argued, when wealth was more evenly distributed and social security systems well established. Urbanism as a way of life Industrialism does not simply increase numbers; it distributes them in particular ways, concentrating mass populations in cities. Modern life is unquestionably urban life. Modern urban life in South America. It may be argued that it was in the cities of ancient Mesopotamia, Egypt, Greece, and Rome that a distinctively urban existence was first brought to that pitch of refinement that signifies an advanced civilization. Certainly for those fortunates who were free citizens the Athens of Pericles provided an agreeable existence. The Italian cities of the Renaissance, too, provided a distinctly urban culture. Industrial urbanism differs from preindustrial urbanism in two ways. The first is in its quantitative reach and intensity; the second is in the new qualitative relationship it sets up between the city and society. For all the culture and sophistication of the preindustrial city, it remained a minority experience. Full participation in urban life was available to no more than the 3 or 4 percent of the population who were city dwellers in 3rd-millennium-bc Egypt and Mesopotamia and to the 10 to 15 percent of Romans who lived in cities at the zenith of imperial Rome but who were heavily dependent on food supplies from North Africa. These latter represent a high point of preindustrial urbanism. Industrialization brings a growth in trade and manufactures. To serve these activities it requires centralized sites of production, distribution, exchange, and credit. It demands a regular system of communications and transport. It multiplies the demand that political authorities establish a dependable coinage, a standard system of weights and measures, a reasonable degree of protection and safety on the roads, and regular enforcement of the laws. All these developments conduce to a vast increase in urbanization. Whereas in typical agrarian societies 90 percent or more of the population are rural, in industrial societies it is not uncommon for 90 percent or more to be urban. The growth of cities with industrialization can be illustrated by the example of the United Kingdom. In about a fifth of its population lived in towns and cities of 10, or more inhabitants. By two fifths were so urbanized; and if smaller towns of 5, or more are included, as they were in the census of that year, more than half the population could be counted as urbanized. In the span of a century a largely rural society had become a largely urban one. The pattern was repeated on a European and then a world scale as industrialization proceeded. At the beginning of the 19th century, continental Europe excluding Russia was less than 10 percent urbanized, with respect to cities of 10, or more; by the end of the century it was about 30 percent urbanized 10 percent in cities with, or more, and by the urban population was roughly 78 percent. In the United States in, only 6 percent of the population lived in towns of 2, or more; in the census reported that for the first time more than half of the American people lived in cities. Taking the world as a whole, in no more than 2. This trend has been accompanied by a great growth of very large cities, of a type virtually unknown in the preindustrial world. Cities of more than 1 million inhabitants numbered 16 in, 67 in, and in In, 16 cities had populations exceeding 6 million. As with population growth, it was in the underdeveloped nations that the fastest rates of urban growth were to be found.

Chapter 8 : Third Crossing Society Â» Alternative connections could reduce dependency on ferries

The 3rd Alternative is a wise and welcome echo of Einstein's warning that the problems we're facing today cannot be solved by the same level of thinking that created them." â€”Arianna Huffington, president and editor-in-chief of the AOL Huffington Post Media Group.

Chapter 9 : Society Synonyms, Society Antonyms | blog.quintoapp.com

BERLIN â€” It takes several years for a human body to decompose in blog.quintoapp.com it takes a resomator just three hours to do the job. Resomation, or the dissolution of a corpse in a chemical solution, is now widely seen as a faster, cheaper and more environmentally friendly alternative to cremation and burial.