



4-1-1992

Roger Williams Wescott. *Getting It Together: Linking the Humanities to One Another and to the Sciences*

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Recommended Citation

Eckhardt, William (1992) "Roger Williams Wescott. *Getting It Together: Linking the Humanities to One Another and to the Sciences*," *Comparative Civilizations Review*. Vol. 26 : No. 26 , Article 11.
Available at: <https://scholarsarchive.byu.edu/ccr/vol26/iss26/11>

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move the question of "the rise of civilization" a step back in time. What the forces were that brought about the intercommunicative networks, and what degree of area-wide ideological unity they represented are, of course, still unanswered questions.

For those familiar with my own work on origins, this study and J. H. Howard's *The Southeastern Ceremonial Complex and Its Interpretation* (Missouri Archaeological Society, Memoir 6, 1968) were the two proposals most influential on my own proposal of a similar development, similarly concurrent with the establishment of subsistence agriculture, centered on the religion of the Great Goddess in the Near East at the end of the seventh millennium BC.*

Regarding other points, the article "Mesoamerican Civilization and the Idea of Transcendence" discusses the philosophy of the Toltec priest-king Topiltzin Quetzalcóatl, both in its own right and as a competitor to the established religion of Tezcatlipoca, and will be of interest to students of both religion and philosophy. There is a fair amount of discussion of the ideas of other archaeologists, which will serve as introduction to and informed comment on those works. The essays opening each section frequently contain new information and discussions of current status, noting for example that the Swasey phase in Belize, once thought to date almost a thousand years before the Olmec horizon, now seems to be only contemporary with it. The book also includes an occasional echo of the classroom, for example in the reminder that "the construction of a simulation model of a system and the demonstration of the internal consistency of that model do not necessarily offer proof of what actually happened in the past" (p. 378). By no means all the important controversies in the area are discussed—it was disappointing to see nothing on the problems of radiocarbon dating in the Americas, and particularly the annoying inconsistencies of the Mesoamerican Middle Classic—but in all, the book's coverage is both wide-ranging and interesting, and it is a convenient reference to use in place of trips to many different journals and prior collections. The book is recommended for the library shelves of universities of all sizes and the personal shelves of the American archaeologist and the comparativist who is using American archaeology as a major source of data. Other comparativists in a wide range of fields would be well advised to dip into it to check for information relevant to their own work.

John K. Hord

A TRANSDISCIPLINARY APPROACH TO CIVILIZATION ET AL.

Roger Williams Wescott. *Getting It Together: Linking the Humanities to One Another and to the Sciences*. Chattanooga: University of Tennessee, 1990.

*J. K. Hord, 1987, "The Twilight of the Goddess: An Ancient Religious Revolution," *Comparative Civilizations Review* 16:57-91.

The author's intention is to try to put Humpty Dumpty together again, including interpersonal relations as well as academic disciplines. In the process, as a linguist as well as an anthropologist, he fleshes out the meanings of many words which facilitates relating them to one another.

While Wescott seems to be in favor of cross-disciplinary and interdisciplinary studies, he mostly favors transdisciplinary studies, which transcend the disciplines in order to break down the departmental boundaries among them and/or to build bridges over them. The hope of these efforts is to "sharpen our critical faculties, while leaving our creative gifts intact" (p. 21). Education, like nature, should recognize no boundaries: "Just as pollution crosses national boundaries, puzzles cross departmental boundaries" (p. 21).

The author is intrigued by many anomalies or puzzles, whose understanding may require transdisciplinary efforts: Is nature simple or complex? Who was William Shakespeare? What are UFOs? Bigfeet? How can some people walk on fire? What are facts? and whose facts are they? Are natural laws eternal or evolving?

Wescott treats evolution itself as a "mythic concept" (p. 52). He questions its gradualism, preferring an emergent view of evolution. Human culture, depending upon language, emerged about three million years ago at the most, while civilization (depending upon literacy, urban life, and metallurgy) emerged between three and six thousand years ago. From this emergent point of view, an evolutionary theory of civilization would suggest that civilization emerged full blown at least several thousand years ago, and has not evolved since then, which does not seem to be the case. Not only has civilization evolved since its origin, but its evolution since then has been generally gradual up to the industrial revolution.

The theory of evolution itself evolved in the 20th century by "the deletion of Lamarck's views on the inheritance of acquired characteristics, and the addition of Gregor Mendel's exposition of the mechanics of physical heredity" (p. 62). But no new species has as yet emerged to provide empirical evidence of this theory. Transdisciplinary efforts may help to resolve some of these biological puzzles, but Wescott believes that evolution "remains, in large part, unexplained as well as unpredictable" (p. 74).

There are three major theories of the physical world. Which one is true? Big Bang, Steady State, or Oscillating Universe? Or did we create the world, a la Schopenhauer's "The world is my idea"? Did all of this happen gradually or by quantum leaps? or [my question] does it really matter? And, if so, to whom? and why?

Moving on to consciousness, a question is whether it is individual or collective in nature? Can the split between the body and the mind be healed? How about the split between the individual and society? between the religious and the secular? Communication is one way of building bridges and breaking down barriers. Communication that accomplishes the task of creating more community has five characteris-

tics: intentional, mutual, supportive, distal (audio-visual), and precise. Using these five criteria, I find that Westcott's communication in this book is intentional, unilateral, supportive, distal, and suggestive, so that he has fulfilled three out of five of his own criteria.

If one's goal were to create a global community to match the current global civilization, it seems to me that the most important characteristics of communication would be freedom and equality, which I don't find among Wescott's five characteristics, although his mutuality might approach equality.

How many senses are there? We have many more than five, and other animals have senses we don't have. There are many ways of being conscious of the world and communicating with it. Surely, such studies will have to be transdisciplinary.

There are three linguistic hypotheses which "are strikingly analogous to the three leading cosmogonic theories—the Big Bang, the Steady State, and the Oscillating Universe" (p. 112), suggesting to the author that language mirrors non-linguistic reality more than we think, but the origin of languages remains as mysterious as the origin of species.

Can we study the future which does not yet exist? It seems to me that we cannot, but we can speculate about it, and then wait to see what the future brings when it becomes the present. Does time have as many dimensions as space? Does time move forward or backward? Do we invent the future? What comes after civilization? This question should fascinate some civilizationists. Some futurists see civilization as a cultural stage in human evolution, which will be followed by more decentralization (moving out of the cities), more auditory information via electronic media, more automation and less labor in industry, and more ecumenical ideologies which will bridge ethnic divisions. The author himself goes further to prognosticate the end of international war in the 21st century, but he does not mention civil war. He also expects more globalization in the next cultural stage of post-civilization. But the future is wide open to speculation, and completely lacking in evidence. We can, of course, extrapolate from present trends, but that means we have to assume that future trends follow from present trends without anything new emerging in the evolutionary process. But if the process of evolution "remains, in large part, unexplained as well as unpredictable" (p. 74), as the author maintains, then it is difficult to see how the future can be studied at all in any meaningful way.

The author has some doubts about space exploration, but supports it as one way out just in case we or some other body puts an end to the earth: "ours must become an interplanetary species" (p. 135). He hopes that we develop more brains and senses, love and logic, and technology and communication. Psychologically, conscience and ego have got to go, as well as government and finance. The author sees conscience and ego as restrictive and constrictive entities, respectively, which will serve no useful purposes in post-civilization, which will be guided and moti-

vated by more positive and spontaneous love and logic. Since government and finance did not exist in pre-civilization, Wescott presumes that they are not essential to the human condition, but he is hard put to know how to phase them out of cultural evolution.

The final question in this book is: Does the future have a future? Whether or not, this question, like so many others, may only be answered by transdisciplinary efforts. This whole book is full of provocative questions that cry for transdisciplinary efforts to try to answer them—if they can be answered. This is a very thoughtful and thought-provoking book indeed. A mind-stretcher, which is what the author hoped it would be.

His transdisciplinary emphasis would seem to be especially applicable to civilizational studies, since civilization, post-civilization, and pre-civilization involve all of the disciplines, including the humanities as well as the sciences, both physical and social. To approach civilization from the viewpoint of any one discipline (or even two or three of them) would be to distort the subject matter beyond recognition, misleading us in the process, and constituting a process that obstructs its own progress. We'll never get to post-civilization that way.

William Eckhardt

CULTURAL MOVEMENT AT CIVILIZATIONAL SCALE

Winfried Herget and Karl Ortseifen, eds. *The Transit of Civilization From Europe to America: Essays in Honor of Hans Galinsky*. Tübingen: Gunter Narr, 1986.

This is a *festschrift* gathered from papers read at a symposium held in West Germany in 1984 honoring Hans Galinsky. Galinsky was a pioneer in the field of German-American studies, focusing upon the migrations during the colonial periods. He embarked on his fruitful production, mostly published in German through the 1950s to the 1980s, by covering aspects of popular belief, including medical notions, the use of slang, folklore, daily conduct and the tradition of education. He shared the premise of an early turn-of-the-century scholar, Edward Eggleston, that contrary to general belief, the immigrants to colonial America had remained remarkably faithful to European culture. Thus, Galinsky, following Eggleston, avoided a patriotic Americanization-of-the-immigrant thesis often found in studies based on political tracts in the colonies. Both scholars examined the daily lives of the immigrants for patterns of cultural behavior. Their studies contradict the fashionable descriptions of an American distinctiveness that became justification for the War of Independence in 1776 and emerged again during Jefferson's and Madison's presidencies. Eggleston focused upon the English settlers and their values and customs preserved in the colonies: a generation later, Galinsky did the same for German immigrants.

Eggleston's book (1900), *The Transit of Civilization from England to*