



4-1-2014

From Globalization Waves to Global Civilization

Andrew Targowski

Follow this and additional works at: <https://scholarsarchive.byu.edu/ccr>

Recommended Citation

Targowski, Andrew (2014) "From Globalization Waves to Global Civilization," *Comparative Civilizations Review*: Vol. 70 : No. 70 , Article 7.

Available at: <https://scholarsarchive.byu.edu/ccr/vol70/iss70/7>

This Article is brought to you for free and open access by the All Journals at BYU ScholarsArchive. It has been accepted for inclusion in *Comparative Civilizations Review* by an authorized editor of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.

From Globalization Waves to Global Civilization

Andrew Targowski
andrew.targowski@wmich.edu

INTRODUCTION

The purpose of this investigation is to characterize the impact of Five Waves of Globalization. These five Waves of Globalization have involved the world-wide flow of goods, money, information, and people with scope and intensity such that the progress of history has been altered. The waves emerged in the last 500 years and impacted the world's major civilization, itself a complex of compatibly interactive entities of society, culture and infrastructure within a large frame of territory and time, usually embracing several nations and centuries or even millennia.

As the result of these five waves, what we can label the Global Civilization is emerging in the 21st century. Its religion, society and infrastructure will be defined and associated repercussions noted. It is a very rare case when we can observe the rise of a new civilization during our own lifetime. However, this is the case with Global Civilization, a new civilization now replacing Western Civilization.

THE IMPACT OF GLOBALIZATION WAVES UPON CIVILIZATION

The 500 years of the intensive and consistent process of globalization of the world may provide the following conclusions:

- Globalization waves were triggered by a global-minded elite which is and was able to control global economic strategy and political policy.
- In the last 66 years (1947-2013) humans have been facing four different globalizations.
- *Pax Americana* and *Pax Sovietica* have been both ideologically confrontational and globally minded.
- *Pax Consortia* and *Pax Virtualiziana* have been both economically-politically confrontational and oriented to humanity worldwide.

Some generations have been experiencing all these four globalization waves with many challenges and all kinds of problems.

The last 500 years of Info-Communication Technology (ICT) development transformed the global elite from a colonial to an information orientation. This should be promising from a humanistic point of view, particularly in ideological confrontations of the single global society (Financial Elite) and global virtual society (Meritocratic Elite).

In Table 1, these global waves are compared and assessed.

Table 1. The Comparison of Globalizations in the Last 500 Years

WAVES	GUIDING DIMENSION	EXECUTABLE DIMENSION	TECHNOLOGICAL DIMENSION	SOCIETAL DIMENSION
I-Pax Portuganna 1500-1837	Henry the Navigator	Portuguese Empire Based on the Best Ships and Needs for Spices and Luxury Goods	School of Navigation (Information technology)	Christian Society
II-Pax Britannica 1837-1914	British Royalty & Government	British Empire Based on the Best Ships and Needs for Raw Materials and Markets for Industrial Goods	Telegraph, Telephone, Steamships	Colonial Society
III-Pax Americana & Pax Sovietica 1947-1989	Democratic Minds of American Rulers	American Superpower	Satellite Communication, Computers, Long-distance Airlines and Ships	Middle Class Society
IV-Pax Consortia 1989-2000+++	Stateless Consortia Financiers, CEOs	G8 and Party of Devos Off-shore Outsourcing	The Internet, Long-distance Airlines and Ships	Upper and Low Classes Society
V-Pax Virtualiziana 2000+++	New Information Elite	Global Virtual Nation and Government	The Internet	Global and National Virtual Societies

Figure 1 illustrates the 500-year long process of developing these five Globalization Waves, resulting in the transformation of the world via the formation of two new horizontal civilizations at the dawn of the 21st century: the Global and the Virtual Civilization.

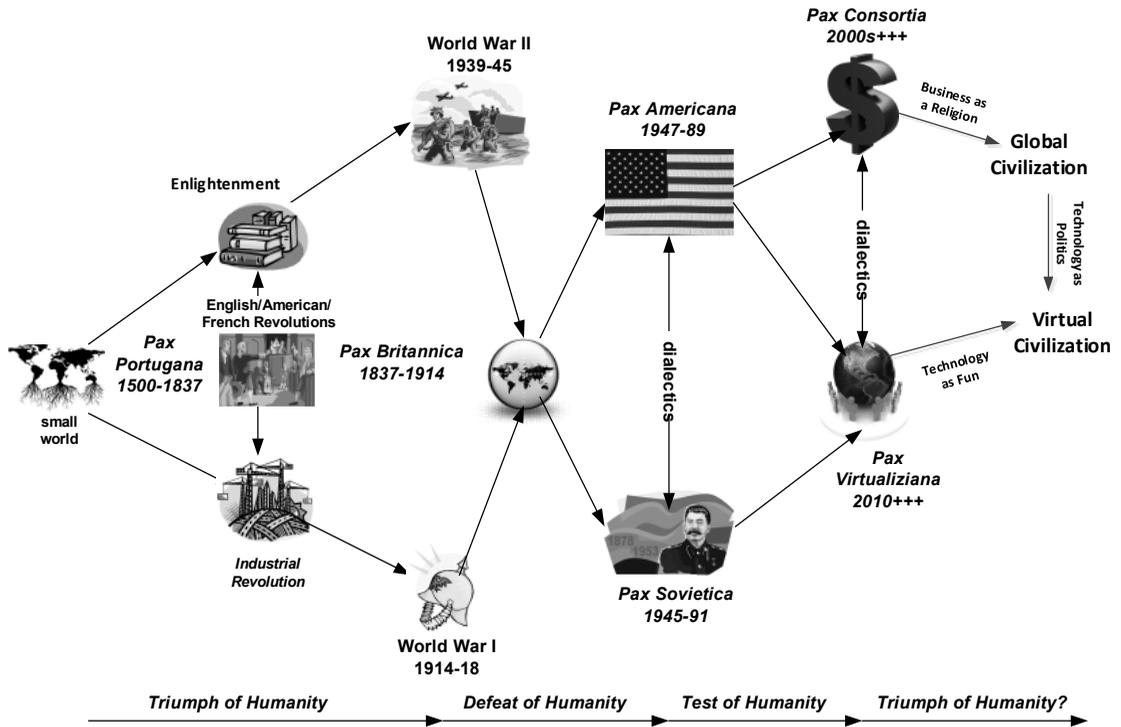


Figure 1: 500 years of transformation by five Globalization Waves

THE ENABLING FACTORS OF GLOBAL CIVILIZATION

Technological Advances In Transportation And Communications Technologies

Technologies provide the infrastructure for globalized operations. Table 2 illustrates the decreased costs of transportation in the last 160 years (1830-1990). Table 3 shows how the costs of communication and computers declined in the last 40 years (1960-2000).

During the first and second waves of globalization, technology provided incredible productivity in making and moving things. Today, technology is driving the productivity of information itself.

Table 2. Transport Costs, 1830-1990

Year	Ocean Transport		Average Air Transportation Revenue per Passenger Mile (in 1990 US\$)
	Wheat, Percent of Production Cost	Ocean Freight 1920 = 100	
1830	79		
1850	76		
1880	41		
1910	27.5		
1920		100	
1930		65	0.68
1940		67	0.46
1950		38	0.30
1960		28	0.24
1970		29	0.16
1980		25	0.10
1990		30	0.11

Sources: Baldwin and Martin (1999), *World Economic Outlook*, May 1997, Table 11.

Table 3. Communication and Computer Costs, 1960-2000

Year	Cost of a Three Minute Telephone Call, New York to London (in 2000 US\$)	Price of Computers and Peripheral Equipment Relative to GDP Deflator (2000=1000)
1960	60.42	1,869,004
1970	41.61	199,983
1980	6.32	27,938
1990	4.37	7,275
2000	0.40	1,000

Sources: World Economic Outlook, May 1997, Table 11, updated to 2000; U.S. Commerce Department, Bureau of Economic Analysis and Masson (2001).

Info-communication Technology (ICT) triggers a shift in the postindustrial society's *modus operandi*, which is based on new key features (Bell 1981):

- (1) the shift from a goods-producing to a service economy,
- (2) the increasing reliance on theoretical knowledge, and
- (3) creation of a new "intellectual technology" based on computers and other smart machines.

Manuel Castells observes that “what has changed is not the kind of activities humankind is engaged in but its technological ability to use as a direct productive force what distinguishes our species as a biological oddity: its superior capacity to process symbols.”

ICT technology does not replace agriculture and industry but rather optimizes them. It leads towards the informatization of the Global Society, which by connecting all of us makes us the Global Open Society. Like the symbiosis of humans and machines, the emerging Global Digital Consciousness provides cognition and external memory systems that support the Global Civilization and vice versa.

Hence, the Global Digital Consciousness is composed of:

- infosphere (computerized info-communication systems composed of databases, applications, and networks)
- cyberspace (the Internet and Web applications)
- mediasphere (radio, TV, cable)
- mindsphere (global ideas generated by previous global spheres)
- cybersociety (using e-communication and presence).

The Globalization Index, which breaks globalization down into its most important component parts, indicates that the “most wired” countries in the world are beneficiaries of globalization. The Globalization Index tracks the movements of money in terms of investments and business transactions in the era of “electronic capitalism”

Manufacturing Outsourcing from Western Civilization to Oriental Civilization

In the 1980s, developed countries began to outsource manufacturing to countries with cheap labor. As a result, poor countries broke into global markets of manufacturing goods and services. Their export of manufactured goods and services rose from 25 percent of total export in 1980 to more than 80 percent by 1998.

The most successful countries in this trend are Brazil, China, Hungary, India, Poland and Mexico, and another 20 countries. They, with 3 billion people, reached a level of growth 5 percent higher than developed countries.

The rest of the developing world trades less at the beginning of the 21st century than it did in 1980, which means that 2 billion people are still marginalized (mostly in Africa), with some countries even showing negative growth.

In more successful, developing countries, the poverty level decreases. The total number of poor people in rural China alone was reduced from 250 to 34 million over the years from 1980 to 1999 (Stern *et al* 2002).

Lowering Tax Barriers

The recent reduction in average tariffs has been highest in South Asia, from 65 percent in the early 1980s to about 30 percent in 2002. In the same period, Latin America, East Asia and the Pacific lowered tariffs from 30 percent to 15 percent; Europe and Central Asia went from 15 percent to 10 percent, and the most industrialized economies dropped their tariffs from 8 percent to 5 percent.

Only in Sub-Saharan Africa, the Middle East and North Africa were tariffs maintained at consistent percentages, at roughly the 20 to 25 percent levels that existed in 1998 (World Bank 2001). Countries like Ethiopia and Uganda liberalized trade significantly, nonetheless.

Average tariffs in rich countries were low, but they maintained barriers in exactly the areas where developing countries have a competitive advantage: agriculture and labor-intensive manufacturing. The cost of protection by rich countries -- paid for by poor countries -- is at the level of 100 billion US\$ per year, which is twice the size of aid from the Northern to the Southern hemisphere (Stern *et al* 2002).

Power of Global Financial Elite

The last few decades, since the 1970s, and particularly since the 1980s, have seen the rapid rise to prominence of the financial sector of the U.S. economy and of global capitalism in general; the system's center of gravity has shifted from production to finance.

The result has been a massive growth of the financial system, one in which a debt squeeze-out never quite occurs, leading to bigger financial crises and more aggressive state interventions.

As this process proceeded near the end of the 20th century and the beginning of the 21st, more and more exotic forms of financial innovation arose. This included all kinds of futures, options, derivatives, and swaps, along with the growth of a whole shadow banking system off the balance sheets of the banks.

The repeal of Glass-Steagall in 1999, although not a major historical event in itself, symbolized the full extent of the deregulation that had by then largely taken place. The system had become increasingly complex, opaque, and ungovernable.

As a result, a whole new era of dominance by financial conglomerates arose, and the world witnessed the onset in 2008 of the Great Financial Crisis (Foster and Holleman 2010). Data from the Forbes 400 show that speculator capitalists had become increasingly dominant in the U.S., displacing, as a class, industrial and petroleum capitalists. In addition, the speculative basis of American and global capitalism brought a greater risk of instability to the fore.

Some scholars argued that the dominance of the financial elite over the U.S. and, thus, the Global Economy, has been exercised through various power elites, drawn directly from the capitalist class itself and from its hangers-on, those who come to occupy strategic positions in corporate and government circles. The concept of “the power elite” was introduced in the 1950s by sociologist C. Wright Mills, and it was subsequently developed by others, notably G. William Domhoff, author of the controversial book, *Who Rules America?* For Domhoff, the power elite is “the leadership group or operating arm of the ruling class. It is made up of active, working members of the ruling class and high-level employees in institutions controlled by members of the ruling class.”

Power of Global Corporations

In 1952, General Motors CEO Charles Wilson famously said that "What is good for General Motors is good for the country." During the past decade and a half, General Motors and other global corporations have obtained much of what they claimed was good for them. They have succeeded in obtaining trade and investment liberalization policies that provide global firms considerable new freedoms to pursue profits internationally. They have also persuaded many governments to take a hands-off approach to corporate monopolies, claiming that mega-mergers are needed for firms to compete in global markets.

Of the 100 largest economies in the world, 51 are corporations; only 49 are countries. This assertion rests on a comparison of corporate sales and country GDPs prepared by the Institute for Policy Studies in 2010. To put these facts in perspective, we would note that Royal Dutch Shell was in 2012 bigger than Argentina; Wal-Mart was bigger than Austria; Toyota was bigger than Pakistan; IBM was bigger than Slovakia; and Apple was bigger than Morocco.

Global corporations in our era exercise their power in ways beyond their economic competence. They operate strong election campaign contribution arms and are constantly engaged in lobbying. The exact amount spent on these activities is not known, but of the Top 200 firms, 94 maintain "government relations" offices located on or within a few blocks of the lobbying capital of the world along Washington, DC's K Street Corridor.

Tax Avoidance As Another Symptom of the Power of Global Corporations

While company-specific data on tax avoidance inside and outside the United States does not exist, the trend towards lower corporate tax burdens is also evident internationally.

According to the OECD, over the past two decades the share of total taxes made up by corporate income taxes in the industrialized OECD countries has remained about 8 percent, despite strong increases in corporate profits. The non-governmental organization attributes this decline in tax rates to the use of "tax havens" and intense competition among industrialized countries as they attempt to lure investment by offering lower taxes.

WHY GLOBAL CIVILIZATION?

The fourth wave of globalization leads towards the emergence of what can properly be entitled Global Civilization because it meets the general criteria of civilization (Targowski 2004). A few examples follow:

- Global religion -- since Western Civilization has been transformed into Global Civilization at the dawn of the 21st century, Christianity (Protestantism and Catholicism) has been replaced by the global religion, which is reflected in the belief that business is the omnipotent power and it should control society for its benefit. What is good for business is good for society.
- Human entities are composed of certain segments of societies for 8 autonomous civilizations -- Western, Eastern, Islamic, Japanese, Chinese, Buddhist, Hindu, and African.
- Culture has a global character, which means that similar patterns of behavior are practiced (*de facto* by certain segments of those societies only) in those autonomous civilizations, for example "English" language, professional and student dress codes, music, movies, food and drinks.
- A Global Infrastructure of information via the Internet and Global Area Networks and of material via transportation, finance, and business reaches every autonomous civilization and integrates them into an emerging Global Society and Global Economy. Furthermore, there are many international organizations (for-profit and non-profit, official and unofficial) such as the United Nations, UNESCO, GATT, the World Trade Organization, the World Bank, the International Monetary Fund, and NATO that create the Global Infrastructure of Regulations.

Global Civilization is not another autonomous civilization, one which can be called *vertical*. Rather, it is *horizontal* and it penetrates autonomous civilizations, as shown in Figure 2.

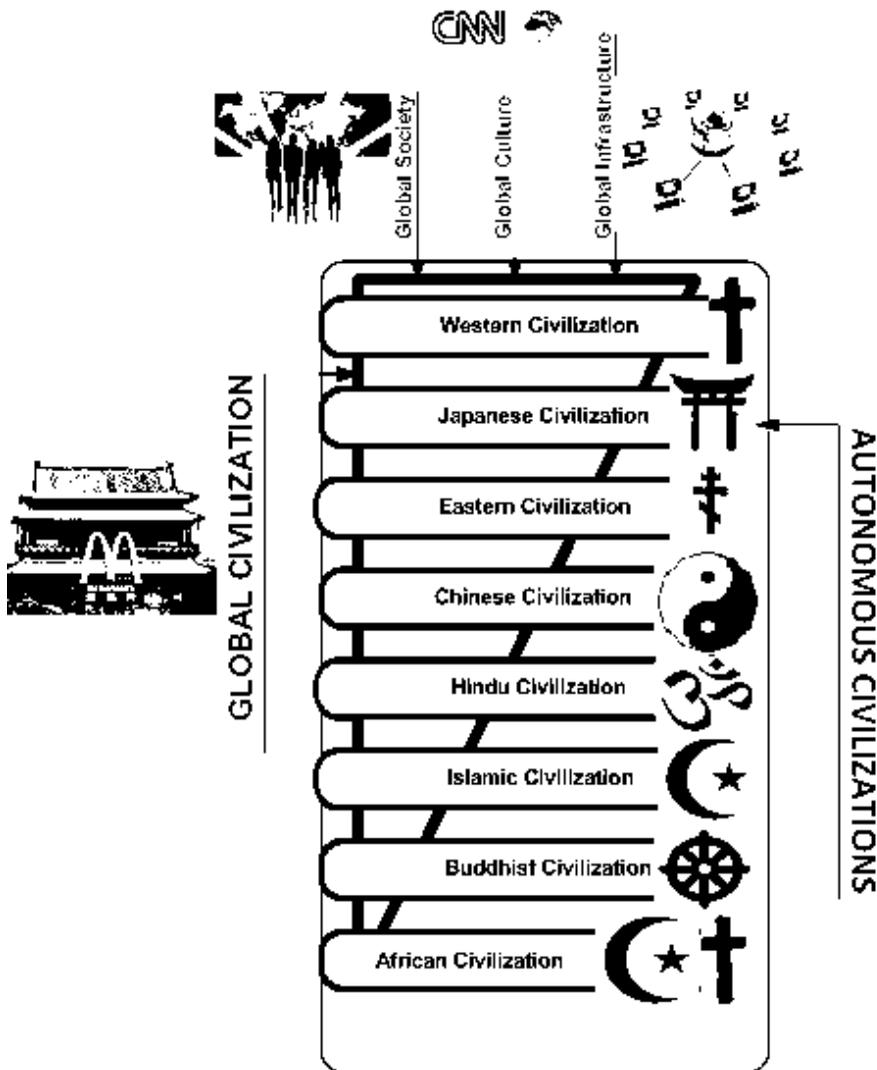


Figure 2. The Emerging Global Civilization: A New Layer of the World Civilization At the Dawn of the 21st Century

Some critics may say that the reach of Global Civilization in the least developed autonomous civilizations is yet very modest (for example, a small number of users of the Internet or telephones). On the other hand, this reach is observable and known in those civilizations, whose elites are active, substantial participants in the Global Civilization.

HOW GLOBAL CIVILIZATION IS IN THE PROCESS OF GLOBALIZING OTHER CONTEMPORARY CIVILIZATIONS

Using the Comparative Approach

Figure 2 intuitively exemplifies the perceived degree of globalization taking place in eight contemporary civilizations in the 2010s. The most globalized of these is the Western Civilization, which has almost already transformed into the Global Civilization. It happened because Western Civilization is the key trigger of globalization as it attempts to achieve more growth of its saturated economy.

The Japanese Civilization is far advanced in the process of transformation into the Global Civilization, since Japan accepted in the 19th century a strategy of modernization à la Westernization. The Meiji Restoration -- also known as Renovation, Revolution, Reform or Renewal -- was a chain of events that restored imperial rule to Japan in 1868 under the Meiji Emperor. This period lasted from 1868 to 1912 and was responsible for the emergence of Japan as a modernized nation in the early twentieth century. After World War II Japan democratized its political system and Americanized its economy, becoming the leader of advanced manufacturing goods in electronics and cars today.

- The Eastern Civilization (Russia, Ukraine, Belarus, Moldavia, Armenia, Georgia, Romania, Bulgaria, and Serbia (not Greece, which is Orthodox but as the exception belongs to Western Civilization) is modernizing and globalizing today, depending on a given state's policy.
- However, due to political obstacles such countries as Russia and Belarus are trying to restore the Russian Empire. They are led by strong nationalism, based on the common enemy, which is wrongly (but purposely) perceived - the political West or Global Civilization.
- Countries such as Georgia, Moldova, and Serbia are in the process of associating with the European Union, which is far advanced in the transformation into the Global Civilization. Romania and Bulgaria are already members of the European Union and westernizing/globalizing fast.
- Only Ukraine is caught at the crossroads between the Eastern and Western Civilizations. In the fall of 2013 Ukraine's President Viktor Yanukovich refused to sign a proposed association agreement with the European Union. Instead, he opted to sign an agreement with Russia, which provided a 15 billion dollar loan for Ukraine at specially lowered prices (RIA Novosti-12.19.2013). However, pro-EU Ukrainian demonstrators and riot police continue to clash in Kiev, the president of the country fled, and Russia is now annexing the Crimea. If Ukraine stays with Russia it will deepen its nationalistic attitude against the West; however, at the same time it will be globalizing à la "Russian Mother."

- The Chinese Civilization is the largest beneficiary of globalization since as the result of this process, it became the World Factory. Its young generation is Westernizing quickly but the political leadership does not want to modernize via Westernization. It is doubtful whether this civilization will transform fully into the Global Civilization in the foreseeable future.
- The Hindu Civilization is modernizing, Westernizing and globalizing to become the World IT Laboratory. English is one of two official languages of this civilization, which helps tremendously the process of obtaining economic benefits from globalization. On the other hand, due to remarkable social and economic inequality in this civilization, it is doubtful whether it will ever be able to transform into Global Civilization.
- The Islamic Civilization is “oiling” the process of globalization and profiting from it. On the other hand it is refusing to modernize and Westernize, except for its elite. Even the promising Arab Spring in the 2010s has shown, as in Egypt, that it can be a path backward rather than forward. Some of its countries, such as the United Arab Emirates, beat all world records in rising the most modern of cities (such as Dubai). Qatar, with its super modern city of Doha, benefits from global tourism and finance, but the social system is extremely far from Western Civilization’s policies.
- The Buddhist Civilization is strongly religion-driven, although its religion tends to support a secular lifestyle. It has such intellectually meaningful dogma that many Westerners switch to Buddhism. It is very doubtful that Buddhist values will be replaced by values of global business ever.
- Finally, the African Civilization has its elite educated in Western/Global Civilization but due to colonialism in past centuries, it is the victim of Westernization and of contemporary globalization, a new colonialism. Nowadays, Africa is a battle ground between Christianity and Islam, being in the meantime taken by Chinese businesses and their values driven by Chinese faiths. Therefore, today Africa is tempted by globalization but it is not able yet to transform into Global Civilization.

Table 4 compares contemporary civilizations and their abilities to globalize and transform into Global Civilization.

Table 4.**The Comparative Status of Contemporary Civilizations in Terms of Their Ability to Become Participants in Global Civilization in this Century**

CIVILIZATION	Globalization Impact	Key Factor	Status of Global Civilization	REPERCUSIONS
Western	IT triggers Globalization	Global financier	Global Civilization Dominates Western Civilization	Economic Decline and Possible Correction
Japanese	IT triggers Globalization	Global Corporations	Global Civilization is Second Layer over Japanese Civilization	Economic Stagnation and Possible Correction
Eastern	Depending on Country	Business and/or De-Sovietization	Rather Globalization than Global Civilization ever	Status Quo
Chinese	IT triggers Globalization	Business	Rather Globalization than Global Civilization ever	Controlled Globalization
Hindu	Strong	Business	Rather Globalization than Global Civilization ever	Spontaneous Globalization
Islamic	Weak	Oil Export	Globalizing Elite	Arrested Globalization
Buddhist	Very Weak	Tourism	Globalizing services for visitors	Anti-globalization policies
African	Confused	Natural Resources	Globalized as by-product of Global Business' Activities	Confused policies

As it is shown in Table 4 Global Civilization is essentially what might be labeled Western Civilization 2.0. It is accepted today by the Japanese and Hindu Civilizations.

What is the future of Global Civilization? Is it limited to being Western Civilization 2.0? Or, due to several profoundly negative changes that it carries, such as a diminishing middle class and a technological assault upon the labor force, will it shift into reverse gear? Or is it really good for the World Civilization to break with diversity and move to one and only one kind of a civilization? The near future should provide several substantial answers to these questions.

GLOBAL CIVILIZATION IN THE 21ST CENTURY

At the end of 2nd Millennium, two civilizations -- the “Western-West” and the Japanese --were at the level of saturation. This pushed them to external expansion, leading to the creation of the Global Economy. From the end of World War II until 1973, the United States experienced sustained economic growth. But at the beginning of the 21st century, the U.S. with a saturated national economy began to depend on outsources in order to assure sustainable growth.

Outsourcing provides growth to the American national economy without the creation of new jobs. This process is being copied by other states of the Western-West Civilization. Of course, the reaction of the victims of globalization is strong and loud. It looks like workers of the Western-West Civilization are not satisfied with the rise of Global Civilization, but stateless consortia and some developing countries are.

Almost every product or service market in the major economies of the World Civilization has foreign competitors. Increased foreign competition is in itself a reason for a business to globalize – in order to gain the size and skills to compete more effectively (Yip 1995).

The global competitors today are mainly Americans, Europeans, Japanese and Chinese. Therefore, the Global Economy is only possible because it is supported by Global Infrastructures. These infrastructures support:

- global communication (the Internet, Global Area Networks),
- global transportation,
- global finance activities,
- global scientific knowledge (principles, rules, and laws defined in a given science/technology) creation and dissemination, and
- global management practices, even global peacekeeping (with less success).

The architecture of the Global Civilization is shown in Figure 3. Global Civilization today is controlled by an invisible power, a force composed of global financiers and banks, stateless corporations, outsourcing CEOs, the G7, the IMF, the World Bank, the World Trade Organization and global religion, culture and infrastructure.

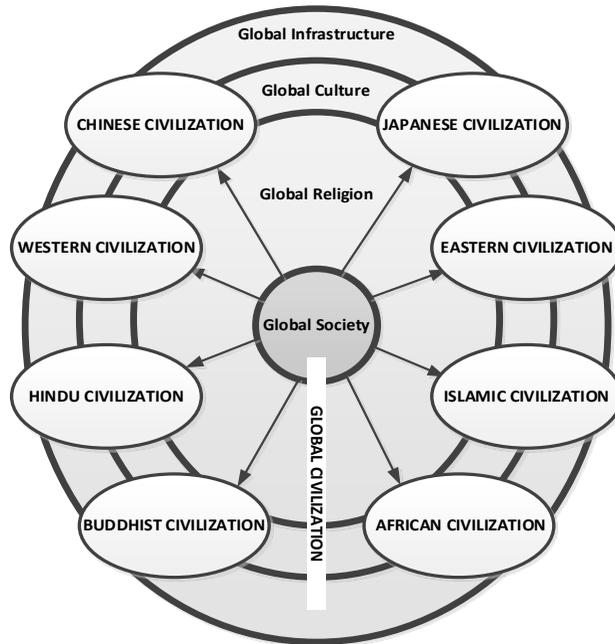


Figure 3 The Architecture of Global Civilization

Global Civilization can be defined as follows:

Global Civilization is a large Global Society living in integrated horizontally whole or partial spaces of contemporary, autonomous civilizations as a fuzzy reification (invisible-visible) which is not a part of larger one and exists over an extended period of time.

It specializes in inexpensive labor and differentiates from other civilizations by developing its own advanced global cultural system driven by electronic communication, a global business religion (super-consumerism, wealth & power-driven), and a sharing of the same knowledge (principles, rules, and laws defined in a given science or technology plus wisdom (good judgment and choice).

It is a system that relies upon complex urban, agricultural infrastructures, and others such as industrial, information ones. It also progresses in a cycle of stages such as rising, growing, declining and falling.

However, at the dawn of the 21st century it is in the rising stages of that cycle.

CONCLUSION

At the dawn of the 21st century, the IVth Wave of Globalization has been transforming Western Civilization into Global Civilization. Thus, Christianity has been replaced by a Global Religion (under the form of business religion), while Global Information and Transportation Infrastructures have become very popular solutions to global communications as well as moving materials, goods, and people.

Eventually the Global Society is becoming a visible, strong entity developing Global Culture as distinctive similar patterns of behavior are increasingly practiced around the world.

This worldwide transformation is reflected quite visibly in rising huge financial inequality among globally specialized businessmen and workers (without college degrees in Western Society, structurally unemployed and unlikely to be re-employed unless they get good professional degrees).

For example: In the U.S. out of 155 million members of the labor force, about 120 million will likely not be able to pursue the so-called American Dream. Furthermore, their plight supposedly is their own fault.

In addition, the mass media and political leaders continue to maintain that what is good for business should be good for society.

The number of people attending church, Christians in Western Europe particularly, is declining dramatically. Average Westerners are more attracted by consumerism. All the values related to this transformation are provided by business. Some state that business does not possess overwhelming power and it can be controlled by the democratic process of politics. However, practice shows that, through its lobbyists, business opposes any regulations planned by politicians and required by the electorate against the interests of big business.

Global Civilization is of an integrative and horizontal character. It penetrates formerly autonomous civilizations either entirely (like Western Civilization) or partially (like Japanese, Chinese, Eastern or Hindu Civilizations). At the beginning of the 21st century, we have seen Western Civilization almost totally transformed into Global Civilization, while traditional Western Civilization declines.

The Japanese and Hindu Civilizations today are modernizing through Westernization, becoming Globalized or Westernized 2.0., but they still retain their strong traditional civilization character. Civilizations such as the Chinese (financed through being the World Factory, the largest outsourcer) and the Eastern (financed through oil export) are modernizing very impressively and refusing being Westernized. Nonetheless, they are

globalized through intensive trade development reaching all corners of the world. Their traditional civilizations and values, much like the Japanese and the Hindu, are retained, however.

Some insist that globalization and Global Civilization is a long-awaited solution enabling the diversified human race to grow as One Family with One Government. However this view neglects the new golden rule: diversity when united can lead to a totalitarian, ineffective, and corrupt world government.

Global Civilization is not stoppable, in my judgment, since it is driven mostly by the very strong desire felt by the new Global Elite to increase its wealth and via the drive to improve the economic condition of undeveloped and developing nations. In addition, the relatively free flow of ideas and people are both welcomed by the new Global Elite composed of media, intellectuals, and some politicians who control the global mindset of people.

One reason that there are no obvious signs of a slowing down the process of globalization is that the anti-globalization movements are too weak to threaten the Global Elite.

However, in the long-term Global Civilization will not prove sustainable, since it consumes strategic resources (oil, gas, uranium and color metals) in an accelerated manner. Eventually the human race will not be at the level it has attained today. One must hope that mankind's ability to develop more effective knowledge and technology will help solve social problems that we face today. But it is evident that technology alone cannot solve huge, looming problems of overpopulation and planet degradation.

Only human wisdom is capable of that.

BIBLIOGRAPHY

- Blaha, S. (2002). *The Life Cycle of Civilizations*. Auburn, NH: Pingree-Hill Publishing.
- Bosworth, A. (2003). "The Genetics of Civilization: An Empirical Classification of Civilizations Based on Writing Systems," *Comparative Civilizations Review*, 49, 9.
- Coulborn, R. (1966). "Structure and Process in the Rise and Fall of Civilized Societies," *Comparative Studies in Society and History*, VIII-4: 404.
- Fernandez-Armesto, F. (2001). *Civilizations, Culture, Ambition, and the Transformation of Nature*. New York: A Touchstone Book.
- Foster, J.B. and H. Holleman (2010). The Financial Power Elite. *Monthly Review*. 62(1).

- Hord, J. (1992). Civilization: a Definition Part II. The Nature of Formal Knowledge Systems. *The Comparative Civilization Review*, 26:111-135.
- Huntington, S. P. (1996). *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster.
- Kroeber, A. L. (1957). *Style and Civilizations*. Ithaca, NY: Cornell University Press.
- Krejci, J. (2004). *The Paths of Civilization, Understanding the Currents of History*. New York: Palgrave, Macmillan.
- McGaughey, W. (2000). *Five Epochs of Civilization*. Minneapolis, MN: Thistlerose Publications.
- Melko, M. (1969). *The Nature of Civilizations*. Boston, MA: Porter Sargent Publisher.
- Melko, M. & Scott, L. R. (1987). *The Boundaries of Civilizations in Space and Time*. Lanham, MD.: University Press of America.
- Quigley, C. (1979). *The Evolution of Civilizations*. Indianapolis: Liberty Press Edition.
- Sorokin, P. (1950). *Social Philosophies of an Age of Crisis*. London: Stevens and Sons.
- Soros, G. (2002). *On Globalization*. New York: Public Affairs Press
- (2003). *The Bubble of American Supremacy*. New York: Public Affairs. pp. 195-196.
- Snyder, L.D. (1999). *Macro-History, a Theoretical Approach to Comparative World History*. Lewiston, NY: The Edwin Meller Press.
- Spengler, O. (1980, reprint of 1932). *The Decline of the West*, one volume edition, transl. Charles Francis Atkinson. 104-105.
- Standage, T. (2005). *A History of the World in 6 Glasses*. Walker & Company
- Steger, M, B. (2003). *Globalization, a Very Short Introduction*. New York: Oxford.
- Stern, N. (2002). *Globalization, Growth, and Poverty*. Washington, New York: World Bank, Oxford University Press.
- Stiglitz, J. (2002). *Globalization and Its Discontents*. New York: W.W Norton & Company.
- Targowski, A. (2004). From Global to Universal Civilization. *Dialogue and Universalism*, vol. XIV, no. 3-4, pp. 121-142.
- Targowski, A. (2004). "A Grand Model of Civilization." *Comparative Civilizations Review*. 51:81-106.
- Targowski, A. (2008). *Information Technology and Social Development*. Hershey, PA: IGI Publishers.
- Toynbee, A. (1935). *A Study of History*, 2d ed. Oxford: Oxford University Press.
- Yip, G.S. (1995). *Total Global Strategy*. Englewood Cliff, NJ: Prentice Hall.