An Attempt to Arrive at the Meaning of Civilization as the Third Millennium Dawns

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Abstract

Civilizations may be understood as phenomena subject to differing perspectives. This article views civilization from the perspective of Geography. A civilization is a "Geographical Space" that arises from complex interactions over time. The core of civilization from a geographical perspective is this: every civilization is a geographical space, but not every geographical space is necessarily a civilization. A civilization has a "cultured soul" and an "advanced body." We may use this approach to understand, measure, critique, and emancipate civilization in the third millennium.

*Keywords***:** civilization, geographical space, the third millennium

Introduction

Conceptualizing civilization accurately depends on answering three types of questions:

- For understanding the topic: What is civilization?
- For critiquing civilization: How civilized is a civilization?
- For emancipating civilization: What must be done to free civilization from those processes that make it uncivilized?

Answers to these questions depend on how we conceptualize the phenomenon of civilization. As we know, every conceptualization is based on a particular perspective, a particular interpretation.

> [Nietzsche] uses the word 'interpretation' to mean a belief about something as if it is like this or that. An interpretation is an understanding of the world from a particular perspective; and so, interpretations, like perspectives, relate back to our values. (Lacewing, 2009)

Civilization as a structure has long been studied. Here we offer the perspective of the science of Geography. In so doing, we use a basic conception of Geography: Geographical Space. Every civilization is a geographical space, but not every geographical space is necessarily a civilization. That is, each civilization occupies a geographical space and has an "advanced body" and a "cultured soul."

I. What Is Civilization?

1. Every Civilization Occupies a Geographical Space

What is a geographical space? Space, the key topic of geography, gives entities identity and unifying focus. (Elden, 2009: 262) In fact, geography is often described as a spatial science (Kitchin, 2009: 268).

Thus, Doreen Massey (2009) writes:

> Space is the product of relations (including the absence of relations). Space is a complexity of networks, links, exchanges, and connections, from the intimate level of our daily lives (think of spatial relations within the home, for example) to the global level of financial corporations.
>
> […] space is a "product": it is produced through the establishment or refusal of relations. Space is in its very nature "social" (where social is taken to mean "more than individual", rather than simply "human"). If there is to be a relation (or, indeed, a non-relation) there needs to be at least more than one thing to do the relating, or not. (Massey, 2009: 16-17)

Let us consider the following:

- a geographical understanding of space such as Massey's incorporates the idea that the term 'social' implies multiplicity and also that civilization extends beyond the social to natural phenomena and artefacts (Massey, 2009: 17);

- a relational sense of space (space is relational because objects exist only in relation to other objects) (Elden, 2009: 265);

- "Space[1] is the result of the interacting functions of two socio-economic and natural-ecological environments." (Saidi, 2008: 614)

"Space", according to the geographical understanding, can be defined as follows: a concrete space involves intertwined networks that humans live by (thoughts, man-made and natural networks or layers). (Sadeghi, 2015: 25).

Thus, space, from the viewpoint of Geography arises as a result of complex interactions among human beings (humans with all their intellectual, political, economic, cultural, and social aspects) and non-human beings, over time.

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[1]Although the German word "*Raum*" has been translated into "space", the word has a much broader meaning in German than "space" in English. *Raum* simultaneously involves "place" and "space". (Saidi, 2011: 11)

Table 1 divides geographical space into two layers: body and soul. The table shows that non-human beings lie on a natural layer, above which is a man-made layer of things. At the top of the body level is a human layer (humans as biological-material beings). These three layers can be conceptualized as the body of the geographical space.

Above the layer of the body rises that of the soul. The soul of the geographical space involves only non-biological or immaterial aspects -- the thoughts layer. This upper layer of geographical space includes a dichotomy: thoughts in space and thoughts on space. These are elements of the soul of geographical space.

Table1: Geographical Space and Its Layers

Geographical Space				
Soul	Thoughts Layer (all non-biological or immaterial aspects of space)	Thoughts on Space	Thoughts of Space-Managers	Discourse, ideologies, beliefs, and viewpoints of managers.
			Thoughts of Space-Managing	Dominant and formally structured discourses, ideologies, values, rules and organizations.
		Thoughts in Space	Thoughts of Space-Thinkers	Worldviews, beliefs, discourses, values and norms of scientists, philosophers, and artists.
			Thoughts of Space-Dwellers	Worldviews, beliefs, discourses, traditions, values and norms of people
Body	Human Layer	All biological aspects of humanity (bodies, genes, nerves, and hormones)		
	Man-Made Layer	All human-made things (arrow and bow, airplane, spacecraft, etc.)		
	Natural Layer	All natural entities (atmosphere, hydrosphere)		

(Sadeghi, 2016: 62-63; with changes and improvements)

Geography thus conceptualizes civilizations and recognizes the soul and the body (Table 2) from the most theoretical layers to empirical indexes (Table 3), but also it can imply two other approaches to the idea of civilization and a scheme of ways to model civilization (Figure 1).

Figure 1 indicates Andrew Targowski's approach to civilization and culture. He presents three possible models.

First is the English, French, and American Mono-Element Model (MEM), which treats "civilization" and "culture" equally. "Civilization" contains all aspects of human life: religious, political, social, economic, and cultural. (Targowski, 2004: 12).

As Table 2 indicates, civilization is a geographical space that includes all aspects of human life but also distinguishes between the "body" of civilization and the "soul" of it. So, it can be argued that, as opposed to what is maintained by the MEM model, in fact "culture" is not "civilization" in its entirety but is rather a single component of it.

Figure1: Contemporary Geographical Conceptions of Civilization: Sociogenetic Models of "Civilization" and "Culture"

A) The English, French, American Mono Element Model (MEM)

B) The German Bi Element Model (BEM)

C) The Targowski Tri Element Model (TEM)
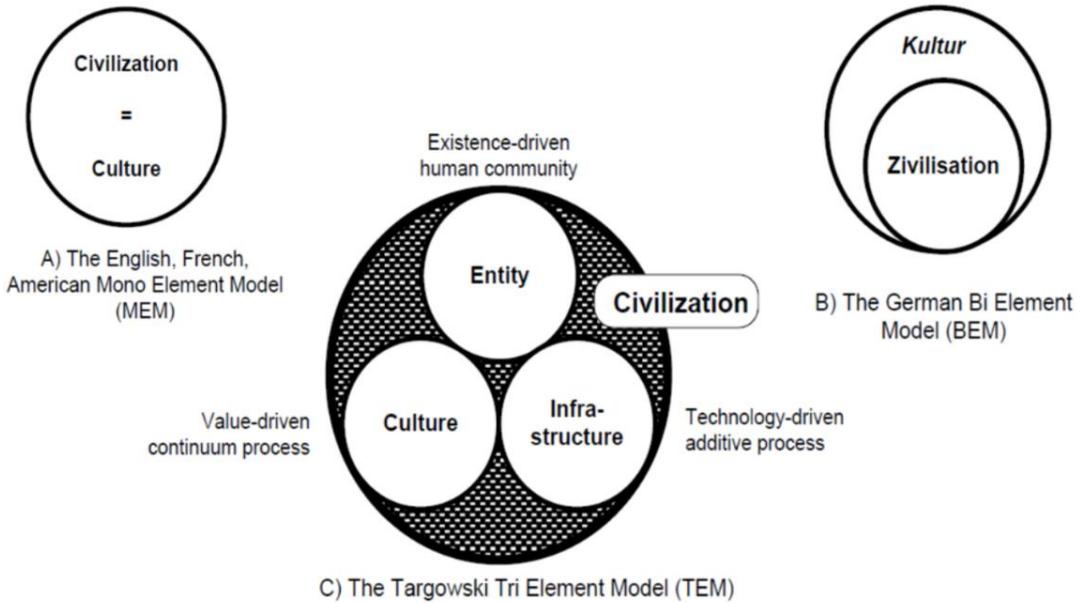
Source: (Targowski, 2004: 14)

"Culture" here can be seen as the soul of civilization. All other aspects of human life are considered as the body of civilization. The geographical concept of civilization, on the one hand, considers the natural layer as a container upon which civilization emerges upward; on the other hand, it is a part of the body of civilization.

Next, the German Bi-Element Model (BEM), as presented by Targowski, subordinates *zivilisation* to *kultur*. This view limits *zivilisation* to useful things but nevertheless only to a value of the second rank. The value of the first rank is *kultur* which refers to religious, intellectual, and artistic achievements. The *kultur* controls *zivilisation* and develops as a result of the continuous motion of material-driven human development. (Targowski, 2004: 12).

Compared with BEM, the geographical view distinguishes *kultur*- the soul of civilization - from *zivilisation*, which can be considered as the man-made layer. Table 2 displays *zivilisation* and *kultur,* but geography distinguishes between *zivilisation* and *kultur* with the human layer (biological aspects of humans) and the natural layer, which are two substantial parts of the civilization's body.

Finally, the Targowski Tri-Element Model (TEM) involves three elements:

1) Human Entity: organized humans (such as the individual, family, nation, and political society) in the pursuit of civilization; it is an existence-driven community,

2) Culture: a value-driven continuous process of developing a patterned human behavior, and
3) Infrastructure: a technology-driven additive process of acquiring and applying material means. (Targowski, 2004: 12).

As opposed to the geographical view, the "culture" element falls here within the thoughts layer or the same soul of civilization, and "infrastructures" are placed in the man-made layer of civilization. Although the circle designated "entity" means organized humans, it is not the same as the human layer of Table 1, because the human layer includes only biological aspects of humans (non-biological aspects of humans are placed in the thoughts level).

Compared with the Targowski Tri-Element Model, the geographical view involves also natural entities and biological dimensions of humans (Table 2). Not only the natural layer and the human layer are, and must be considered, as main parts of civilization but also they must increasingly be monitored as central to understanding civilization in the third millennium.

Thus, such global environmental problems as global warming, the melting cryosphere, and biodiversity loss are realities that threaten all civilizational phenomena. Today it is necessary not only to observe the biological aspects of humanity (the human layer), but also to monitor the effects of scientific advances (particularly in biology, genetics, artificial intelligence (AI) and neuroscience) on the man of the future, and consequently on the future of civilization.

Based on the models, scholarly conceptions of civilizational phenomena are not quite similar, and the comparison of each to other views causes a more comprehensive understanding of civilization (Table 2).

Table 2: The conceptualization of several models of civilization in relationship

Geographical Perspective		TEM	BEM	MEM
Soul of Civilization	Thoughts Layer	Culture	*Kulture*	All aspects: religious, political, social, economic, and cultural
Body of Civilization	Human Layer	Human entity (?)	-	
	Man-Made Layer	Infrastructures	*Zivilisation*	
	Natural Layer	-	-	-

Civilization thus not only is a geographical-spatial phenomenon but also it exists in the historical realm. "Time is hidden in the nature of civilization because space is always in the process of becoming. Space is a practice, a doing, an event, a becoming; it is a

material and social reality forever (re)creating in the moment. It 'emerges' as a process of ontogenesis." (Kitchin, 2009: 272).

Hence, civilization does not and cannot exist outside of time. Rather, it is continuously (re)creating, since space "is always "under construction", as Massey (2009) points out. It is never a fully connected and finalized thing, like the "synchronies" proposed by structuralism, for instance.

There are always relations which are still to be made, or unmade, or re-made. [Therefore] the nature of civilization is also always open to the future."(Massey, 2009: 17)

2. What are the Components, Scales and Relationships of the Geographical View of Civilization?

Figure 2 shows the various layers, components, scales, and special characteristics of civilizational phenomena current in our world.

Figure 2: The Geographical Conceptualization of Civilization
as the world emerges into the third millennium
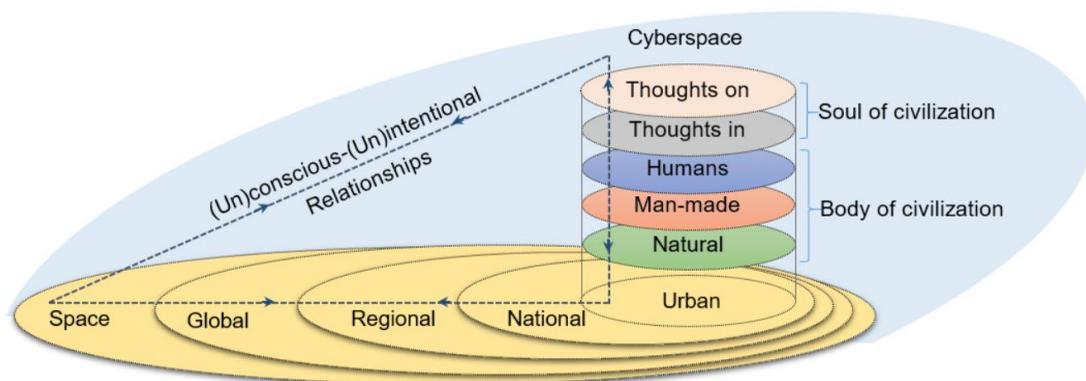
Geography conceives of civilizations today all having the same five layers (thoughts on civilization, thoughts in civilization, humans, man-made, and natural). Moreover, every layer has its own special components (see Table 3).

Civilization has a body (the human, the man-made, and the natural layers). The "thoughts on civilization" and the "thoughts in civilization" layers constitute its soul. Civilization can have different scales, from urban and national to regional and global, and even space.

Today, the borders of the scales have dimmed. In spite of all civilizational differences, any civilization is not pure, alone, and isolated. Rather, each has multiple relationships (see Table 4) with other civilizations.

Perhaps, then, they are actually constituents of a single Intertwined Civilizational Network. This implies the existence of a single global civilization, as Wilkinson (1987) writes, entities with some variations.

Wilkinson (1987) states:

> Today there exists on the Earth only one civilization, a single global civilization. As recently as the nineteenth century several independent civilizations still existed (i.e., those centered on China, Japan, and the West); now there remains but one. […] The single global civilization is the lineal descendant of […] a civilization that emerged about 1500 B.C. in the Near East when Egyptian and Mesopotamian civilizations collided and fused. This new fusional entity has since then expanded over the entire planet and absorbed, on unequal terms, all other previously independent civilizations. (Wilkinson, 1987:31)

It can be argued that the phenomenon of civilization can be view from three special perspectives:

1- Global-Becoming: as noted above, civilization is global and not limited to urban, national, or regional scale. That has been the result, worldwide, — as Wilkinson (1987) writes — of the process of globalization.

2- Space-Becoming: the scale of the civilization is not merely global but also is expanding into space beyond the Earth. Increasingly, mankind is sending humans, satellites, and scientific instruments into space.

3- Cyber-Becoming: contemporary civilization is increasingly becoming cyber and virtual as a result of the development of computers and the Internet. Civilization today, as was the case with previous iterations, not only has a real section (actual, tangible space) but also has a cyber section (cyberspace). This did not exist in previous civilizations (Figure 2).

3. Actual Components of the Geographical View of Civilizations

The geographical concept sees two "macro" layers (the soul and the body), four layers, and many micro-layers and empirical indexes (Table 3).

1. The Soul of Civilization: What is the civilization's soul? Although its understanding and measurement are difficult, we may understand and measure it via the delineation of its components from conceptual layers to empirical indexes (Table 3).

The soul means all immaterial and non-physical components and aspects (the thoughts layer). That contains two parts: Thoughts on the Civilization Layer and Thoughts in the Civilization Layer. This relates to all up-down thoughts that rule and dominate civilization.

❖ Thoughts of Civilization-Managers layer. This addresses all discourses, ideologies, beliefs, and viewpoints of managers or statesmen who rule or manage a civilization or a part of it.

Further, this layer is the first software part of the civilization's soul. The software part includes civilization-agents (managers (agency 1), dwellers (agency 2), and thinkers (agency 3).

By the term "Civilization-Managers" we mean managers of cities, country presidents, statesmen, heads of regional unions and agreements (such as EU, NAFTA, G8, and the G20), and also members and heads of global organizations such as the UN, WTO, IMF and the WHO.

This layer is very much affected by the circulation of the elites, the coming (being elected) and going (not being elected) of leadership affects discourses, ideologies, beliefs and viewpoints and causes effects on those organizations, unions and agreements, consequently, on the whole their civilizational territory.

❖ Thoughts of Civilization-Managing layer: the thoughts of civilization-managers layer mentioned above emphasize "managers" but there is actually another civilizational reality. That is the hardware part of the civilization's soul. This part provides the template for civilization-managers' activities.

Here are found all discourses, ideologies, values, rules, and organizations which are formally dominant. Current civilizational organizations have an urban scale (such as municipalities and city councils), a national scale (organizations within countries such as parliaments), a regional scale (such as the European Union), a global scale (the United Nations, WTO, IMF, WHO and others), and a spatial scale (such as NASA and other space agencies).

❖ Thoughts in the Civilization layer: this covers all bottom-up thoughts, those which dominate daily life for most people. This layer contains worldviews, beliefs, discourses, traditions, values, and norms of dwellers.

This is the most diverse part of the soul because every individual, family, society, and every civilization has its unique "life-world". This layer is the second software part of the civilization's soul because it contains dwellers.

Note: Another part of the soul of civilization is the "thoughts of civilization-thinkers" layer. This layer involves all worldviews, beliefs, discourses, values, and norms of those persons who have the power to affect views on civilization by (re)creating different discourses. For instance, it includes civilizationalists, historians, scientists, philosophers, and artists who affect civilization. These contributions may be via their scientific theories and findings, their philosophical and moral worldviews, or their created art, music, theaters, movies, and literature.

Such thinkers make up the third software part of civilization (agency 3).

Table 3 displays which civilization-thinkers can be found in the Thoughts on Civilization layer and which in the Thoughts in Civilization layer.

What constitutes the difference between these two layers?

If these thoughts and achievements are utilized by managers, they constitute a component of the Thoughts on Civilization layer, but if they are utilized by dwellers, in their everyday life, they are found as a component of the Thoughts in Civilization layer.

Of course, it is possible that civilization-thinkers participate both in the Thoughts on Civilization layer and in the Thoughts in Civilization layer.

2. The Body of Civilization: By contrast, what is civilization's body? Answer: all material and physical components and aspects. As noted above, and below, there are three different layers here (Table 3): the Humans layer, the Man-Made layer, and the Natural layer.

1. The Human layer: this (highest of the Body of Civilization) layer involves humans only as biological beings with their material and ascribed aspects (population, body, and gender). Although human beings are biological beings and a part of the biosphere (indicated on Table 3 as the Natural layer) they have been separated from it because only they can - via their nonbiological aspect - (re)create the phenomenon of civilization.

2. The Man-made layer: all things which are made or changed by humans compose this complex layer (the Anthrosphere). The Anthrosphere itself can recognize two types of subsets: the Non-Geometric Factors and the Geometric Factors.

Table 3: The Components of Civilization (From Conceptual Layers to Empirical Indexes)

More Conceptual (Macro)				More Empirical (Micro)
Soul of Civilization	Thoughts	Thoughts on Civilization	Thoughts of Civilization-Managers (software part: agency 1)	Discourse, ideologies, beliefs, and viewpoints of civilization-managers
			Thoughts of Civilization-Managing (hardware part: structure)	Dominant and formally structured discourses, ideologies, values, rules and organizations on civilization
		Thoughts in Civilization	Thoughts of Civilization -Thinkers (software part: agency 3)	Worldviews, beliefs, discourses, values and norms of scientists, philosophers, and artists
			Thoughts of Civilization-Dwellers (software part: agency 2)	Worldviews, beliefs, discourses, traditions, values and norms of dwellers

Body of Civilization	Humans	Biological aspects of humans (population, body, genes, nerves, hormones etc.)			
	Man-Made	Anthrosphere	Non-Geometric Factors		Symbols
					Technologies
					Capital
					Services
					Diseases
					Energy
				Materials	Extracted raw materials
					Goods
					Food
					Wastewater
					Waste
			Geometric Factors		Points (Water wells, oil wells, etc.)
					Polylines (Transportation networks, distribution networks of energy, etc.)
					Polygons (Residential, industrial, agricultural zones and etc.)
	Natural	Atmosphere			
		Cryosphere			
		Hydrosphere			
		Biosphere			
		Pedosphere			
		Lithosphere			

Source: (Sadeghi, 2016: 112; improved and adapted to civilization phenomenon)

Non-Geometric Factors. These are things which are made or changed by humans and are regardless of their geometric forms on the Earth. They include:

❖ Symbols: unique pictures, shapes, and statues, which are special signs which display the soul of civilization. Symbols of civilizations are different from each other because every civilizational territory has its own particular soul.

❖ Technologies: technologies such as biotechnology, info-technology, and nano-technology.

❖ Capital: humans create capital; hence it is placed in the Man-Made layer. Although capital creates geometric factors, it enormously changes the natural layer, and this results in effects upon the soul of civilizations — in particular, at the present time, the economic system of capitalism constitutes a global economic system. Thus, it, itself, is a non-geometric factor.

❖ Services: services are a form of non-geometric factors, but they have geometric effects such as an allocated area and building for educational services (universities and schools) or for health and medical services (hospitals, pharmacies, and more)

❖ Diseases: diseases can arise from human or non-human origins, but they are placed in the Man-Made layer because they relate to humans. Diseases, particularly in the form of epidemics and pandemics, such as what we are currently witnessing with COVID 19[2], can have temporary effects on the soul, the body and relationships in the world. Closing down borders between countries postpones economics, sports, and similar activities. This can bring about permanent effects and may generate realities such as "I am healthy because you are healthy" and "I am alive because you are alive."

❖ Energy: the energy category includes all kinds of energy which are produced, consumed, and wasted.

❖ Materials: this item contains all materials minus pristine raw materials (ones, that is, which humanity has not already extracted). Materials involve extracted materials (oil, coal, gold, iron, and more), goods (all goods which are produced by humans such as cars and computers), food, wastewater, and waste. Although the Materials item causes geometric forms to arise, it is not a geometric factor. For example, a car, as a good, is not a geometric form (a point, polyline, or polygon), yet it causes a geometric forms such as roads and highways on the earth.

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2. Consider "Game of Thrones" (an American fantasy drama television series created by David Benioff and D. B. Weiss for HBO). We could entitle an article as "The World, its Game of Corona Affecting Humanity (Civilization) and its Game of the Corona of Virus (COVID-19)." This would involve two main questions about civilization today: 1- What are or will be the civilizational impacts of COVID-19 on civilizational phenomena? 2- What vital civilizational reforms must be undertaken to provide a safer world that protects against unanticipated global events in the future?

Geometric factors: These are geometric forms which are made by humans. There are three types that can be displayed on maps: points (such as water or oil wells), polylines (transportation networks, and distribution networks of energy), and polygons (residential, industrial, agricultural, and zones).

3. The Natural layer: this layer contains all pristine parts of the Atmosphere, Cryosphere, Hydrosphere, Biosphere, Pedosphere, and Lithosphere, apart from those parts which are changed by humans. This layer is the oldest and the most primary part of the civilization's body because it existed before the phenomenon of civilization emerged and because it is the primary layer upon which civilization arises.

4. Scales used in the Geographical View of Civilization

There are *actual* scales, the territory of a civilization on the Earth. Now this has become difficult because territories of civilizations are intertwined. A civilization may include a country (national scale) or many countries (regional scale); it can have a global scale and even is expanded toward space. Civilization in the third millennium simultaneously has all these scales because global-becoming and space-becoming are its main two characteristics.

There are also *virtual* scales, the unreal scale of civilization or the same "cyberspace." Civilizational phenomena are increasingly becoming cyber\virtual as a result of the development of computers and the Internet (cyber-becoming).

5. Relationships (Rs) Within and Among the Civilizations

Recognizing these layers and components of civilization facilitates the delineation of five main types of civilizational relationships shown in Table 4.

1: Intra \ Inter Civilizational Rs: civilizational relationships can be developed within one territory (intra- civilizational) or between two or more (inter-civilizational).

2: Spiritual \ Bodily Rs: these relationships involve three types of the intra-civilizational Rs (R1, R2, and R3) and four types of the inter-civilizational Rs (R4, R5, R6, R7).

Let us examine these various types of relationships more closely.

R1: Intra-Spiritual: this means all Rs within the soul of one civilization. Based on the Geological view, the soul of civilization has four parts (Table 3). Hence there are ten kinds of Rs within the soul of civilization (Figure 3):

Table 4: Five Main Types of Civilizational Relationships

I	II			III	IV	V
Intra or Inter	Spiritual\Bodily			Conscious\ Unconscious	Actual\ Virtual	Love\ Hate based
Intra-Civilizational	R1	Intra-Spiritual	Rs within the soul of one civilization.	C\U	A\V	L\H
	R2	Intra-Bodily	Rs within the body of one civilization.	established by humans: C\U / established by nature	-	L\H
	R3	Intra-Spiritual-Bodily	Rs between the soul and the body of one civilization.	C\U	A\V	L\H
Inter-Civilizational	R4	Inter-Spiritual	Rs between the souls of civilizations	C\U	A\V	L\H
	R5	Inter-Spiritual-Bodily	Rs between the soul of a civilization with the bodies of other civilizations.	C\U	A\V	L\H
	R6	Inter-Bodily	Rs between the bodies of civilizations	established by humans: C\U / established by nature	-	L\H
	R7	Inter-Bodily-Spiritual	Rs between the body of a civilization with the souls of other civilizations	C\U	A\V	L\H

1. Rs between the civilization-managers of a civilization: the civilization-managers of a civilizational territory (which may include many countries, cities, and so forth) can establish various Rs with each other, for instance, the diplomatic Rs between presidents of the EU as a part of Western Civilization's reach (Figure 3, No 1).
2. Rs between the civilization-thinkers of a civilization: the civilization-thinkers (scientists, philosophers, or artists) of a civilizational territory may criticize and share their thoughts and achievements with each other. For example, all scientific conferences, music and arts festivals are forms of these Rs (Figure 3, No 2).
3. Rs between the civilization-dwellers of a civilization: these Rs include all Rs between people who are living in a civilizational unit. Thus, it includes, for instance, all informal Rs (Rs between persons, friends, or families) between citizens of the EU and North America, parts of Western civilization.) (Figure 3, No 3).

4. Rs between the civilization-managers and the civilization-thinkers: for example, scientists and virologists supported by managers seek to discover a workable COVID-19 vaccine; or strategies and decisions of managers concerning virologists and pressure on these scientists to resume educational, economic and related activities; and also, effects of the Clash of Civilization on political decisions. All of these can be examples of such Rs. (Figure 3, No 4).

5. Rs between the civilization-managers and the civilization-dwellers: for instance, the impacts of political or economic decisions of managers on people's quality of life; or those relationships affecting dwellers' civil and economic claims on managers' decision-making (Figure 3, No 5).

6. Rs between the civilization-dwellers and the civilization-thinkers: effects of the political behavior of dwellers on the thoughts of political theorists; and the impacts of thinkers' and scientists' findings on dwellers' lives can be samples of these kinds of Rs (Figure 3, No 6).

Figure 3: Intra-Spiritual Relationships of One Civilization
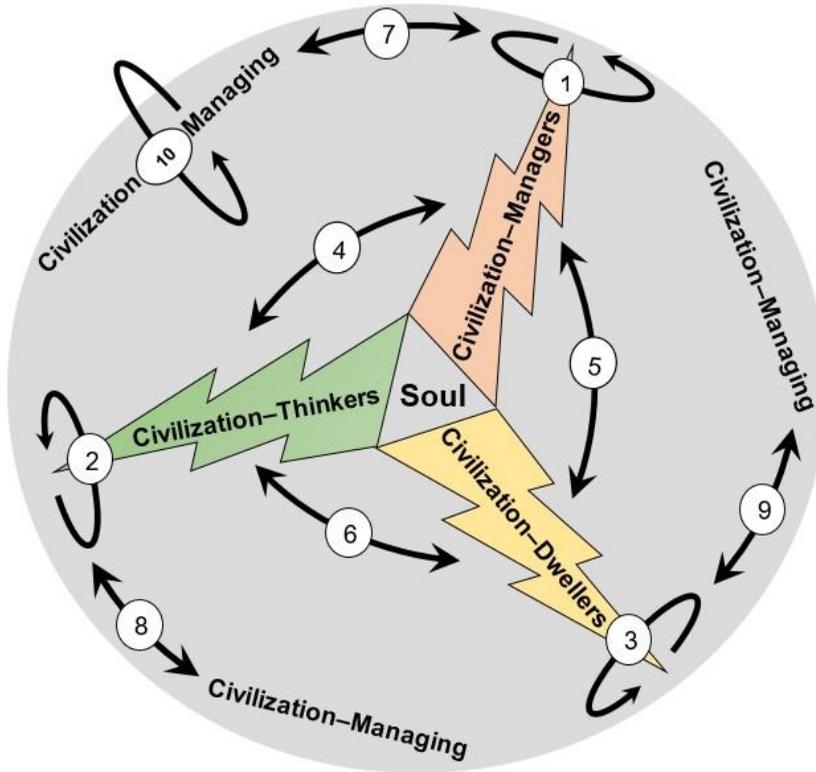
7. Rs between the civilization-managing and the civilization-mangers: civilization-managing is a context or structure in which Rs 1 to 6 occur. Civilization-managers, thinkers, and dwellers have Rs within this structure. Because it is the legally structured and conventionally accepted part of the soul of civilization, a framework for activities and Rs between them exists. Rs between the civilization-managing and the civilization-managers: On the one hand, the civilization-managing layer, the laws and regulations of countries, global and regional organizations and unions (such as constitutions of countries, the laws of the UN, WTO, and the EU) provides a set of legal possibilities and limitations for managerial activities. On the other hand, managers as actors affect and change how civilization-managing occurs via their power to legislate (Figure 3, No 7).

8. Rs between the civilization-managing and civilization-thinkers: on the one hand, civilization-managing can affect the activities of thinkers by erecting legal and financial possibilities and limitations. On other hand, it is possible that civilization-thinkers indirectly change structures and laws by their influence over dwellers and managers by way of creating artistic works (movies, music, novels, or paintings), scientific findings (books, articles, and speeches), or philosophical-political thoughts. They may directly affect civilization-managing through being elected or appointed as managers (Figure 3, No 8).

9. Rs between the civilization-managing class and the civilization-dwellers: the civilization-managing level, on the one hand, delineates rights and obligations for dwellers, and it provides legal possibilities and limitations for political, economic, and civil activities. On the other hand, dwellers — with regards to the degree of democracy present — can change or reform formal laws and structures (Figure 3, No 9).

10. Rs within the civilization-managing and the civilization-managing levels: Today, civilizational territories include many countries which both have their special institutions and laws and the laws of transnational unions and organizations such as the United Nations, the World Trade Organization, and the European Union. The result of these Rs is ever-changing and the reforming of national laws in order to be accepted by transnational unions and organizations is quite present today. Rs between national and transnational laws can be entitled "vertical relationships". This means that there is a dynamic tension between the laws of a country with the laws of relevant transnational organizations. In addition, there are Rs between various political, economic, and environmental laws within a country. These Rs can be entitled "horizontal relationships". In short, Rs civilization-managing with other civilizations includes various vertical and horizontal Rs. (Figure 3, No 10).

R2: Intra-Bodily: Intra-Bodily Rs means all relationships within the body of one civilization (Table 4). The body of a civilization rests on three layers (the human, the man-made, and the natural layers); therefore, six kinds of Rs fall within the body of civilization (Figure 4):

1- Rs between the man-made layer and itself: for instance, the relationship between increases of capital attraction (a non-geometric factor) within extended urban areas such as megalopolises (as a geometric factor) in the contemporary world.

2- Rs between the natural layer and itself: all components of the natural layer have a lot of Rs with each other. Various Rs between the atmosphere, hydrosphere, cryosphere, biosphere, pedosphere, and lithosphere are samples of this type of Rs.

3- Rs between the human layer and itself: humans as physical and biologic beings make this layer of civilization. Therefore, all Rs within the body of a human (such as the relationship of heart with brain) and Rs between human bodies (such as the transfer of genes from parents to children) lie in this kind of relationship.

4- Rs between the man-made layer and the natural layer: for instance, on the one hand, effects of technology - as a non-geometric factor of the man-made layer (see Table 1) on the atmosphere or lithosphere as components of the natural layer of civilization. On the other hand, we find the effects of natural hazards (floods, earthquakes, and eruptions) on residential, industrial zones of cities (the geometric factors of the man-made layer).

5- Rs between the natural layer and the humans layer: for example, global warming impacts other components of the natural layer – such as on bodies of humans.

6- Rs between the human layer and the man-made layer: for instance, the effect of an increasing population, as a factor of the human layer, on the consumption of energy, food and goods, as the non-geometric factors of the man-made layer. Effects of developing of health and medical services as factors of the man-made layer, on the longevity of humans, is a sample of this type of Rs.

Figure 4: Intra-Bodily Relationships of One Civilization
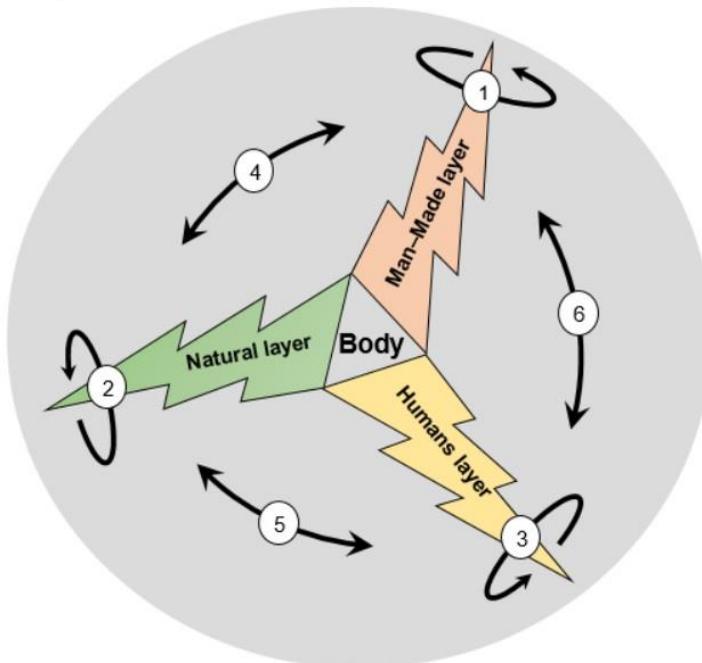
R3: Intra-Spiritual-Bodily: Because of intertwining soul and body of civilization, every civilization in addition to Intra-Spiritual and Intra-Bodily relationships has Intra-Spiritual-Bodily Rs. These Rs involve all Rs between components of the soul and the body of civilization.

In Figure 5, below, we see the results of the dialectic and effects of the soul on the body (Figure 5, Relationships A) and the body on the soul (Figure 5, Relationships B). The soul and body of civilizations are connected to each other by these types of Rs, and these intertwine on immaterial and non-physical aspects of civilization as well as material and physical ones. Figure 5 displays which civilization is an intertwined set of various components with their different Rs.

Figure 5: Intra-Spiritual-Bodily Relationships of One Civilization
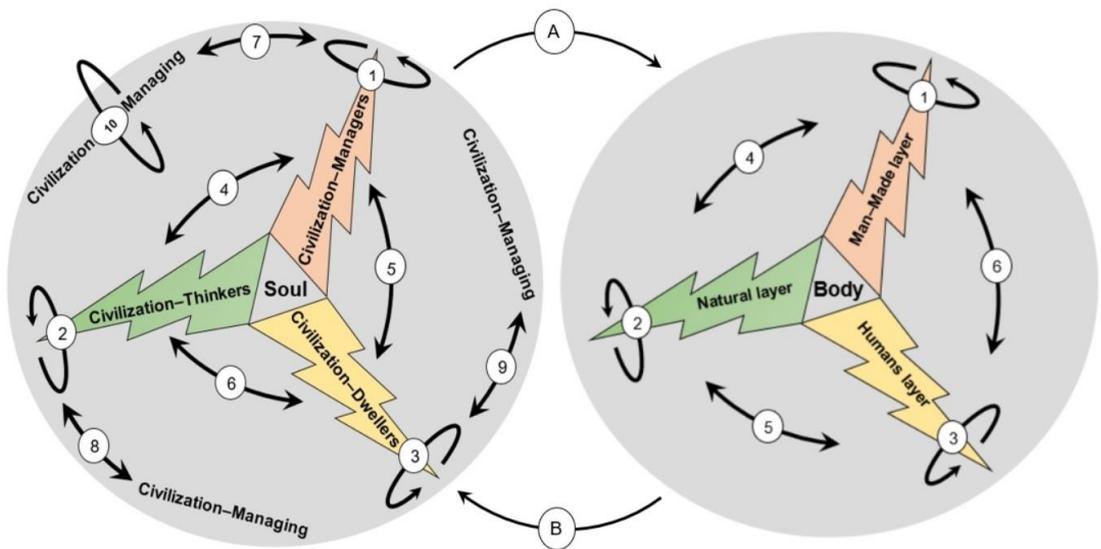
In addition to the intra-civilizational Rs (Table 4: R1, R2, and R3) which occur within one civilization, there are also four kinds of the inter-civilizational Rs (Table 4: R4, R5, R6, and R7). They occur between civilizations.

These relationships include:

> ➢ Rs between the souls of civilizations. Examples include the flow of worldviews, discourses, ideologies, believes, values, and norms between civilizations (R4: Inter-Spiritual).

> ➢ Rs between the soul of one civilization and bodies of other civilizations. For instance, the effects of capitalism as a discourse in Western civilization on the environment and the natural layer of other civilizational territories such as China, India, and Egypt and throughout the world (R5: Inter-Spiritual-Bodily).

➢ Rs between the bodies of civilizations such as the flow of energy, food, goods, technologies, capital between civilizational territories, in particular, throughout the third millennium world (R6: Inter-Bodily).

➢ Rs between the body of one civilization and the souls of other civilizations. For example, cities of a special civilizational territory such as China engage in architectural discourses with other civilizations such as Western architecture (R7: Inter-Bodily-Spiritual) (Table 4).

Conscious-intentional\unconscious-unintentional Rs: Civilizational Rs (Table 4) can occur consciously-intentionally or unconsciously-intentionally.

- Conscious-intentional Rs mean those Rs which are consciously established by humans to achieve given aims.   These Rs are made on basis of human consciousness and intentionality.

- Unconscious-unintentional Rs mean those Rs which unconsciously are established by the human or nature not to achieve a given aim.

- All seven civilizational Rs can occur consciously-intentionally or unconsciously- unintentionally except those parts of the intra-bodily (R2) and the inter-bodily Rs (R6) which are not established or changed by humans. They occur in nature, by nature, and on the basis of the laws and forces of nature. For example, regarding those Rs between the hydrosphere (rivers, oceans, etc.) and the biosphere (plants and animals), humans have not already intervened consciously or unconsciously.

- In addition, there are intra-bodily and inter-bodily Rs where humans have intervened consciously-intentionally or unconsciously-unintentionally; the lead to negative effects of global warming as a result of human activities on plants and animals.

All other Rs (Table 4: R1, R3, R4, R5, and R7) can be conscious-intentional or unconscious-unintentional, because human beings are present in these of Rs.

For instance, a part of the democratization process's relationship between civilization-managers and civilization-dwellers can be conscious and intentional, such as political movements or party activities; another part of this process may have established relations unconsciously and unintentionally, such as the indirect effects of civilization-thinkers' activities (books, novels, and movies) on political movement (Table 4, R1: Intra-Spiritual).

The decrease-of-tax policy can have both conscious-intentional effects (such as the development of industrial activities) and unconscious-unintentional effects (for instance, environmental destruction (Table 4, R3: Into-Spiritual-Bodily). All global and regional organizations and unions (such as the United Nations, the European Union, the World Trade Organization, and the World Health Organization) are the examples of inter-spiritual Rs. Countries of different civilizations connect to each other via these organizations. (Table 4, R4: Inter-Spiritual).

Rs between one civilization's soul and another civilization's body can be conscious-intentional or unconscious-unintentional. For instance, capitalism as part of the soul and the civilization-managing structure of Western civilizations has had both conscious-intentional effects on other civilizations' bodies (such as the increase of exploitation of natural resources throughout the world) and unconscious-unintentional effects (such as unintentional environmental effects which have emerged during time) (Table 4, R5: Inter-Spiritual-Bodily).

The seventh set of civilizational relationships address the relationship between the body of one civilization and the souls of other civilizations (Table 4, R7: Inter-Bodily-Spiritual). For instance, architecture styles of other civilizations (such as Greek, Roman, Medieval or Modern styles) may be used by architects consciously -- or unconsciously and unintentionally by people who have built houses to live in, not to consciously protect an architectural style.

Actual\virtual Rs: in addition to the seven Rs, a new type of relationship can occur because of the current "becoming-virtual" civilization. Thus, it is possible they virtually occur, except the Intra-Bodily Rs (R2) and the Inter-Bodily (R6) (Table 4). The R2 and R6 only happen actually. They cannot virtually do so because all their components are non-thinkers such as the atmosphere, buildings, or transportation networks (Table 3). They do not have the ability to participate in cyberspace.

Another type of Rs (R1, R3, R4, R5, and R7) can happen actually and virtually because the human subject is one of the actors here. The R1 (Intra-Spiritual) can be actual (face-to-face meetings, speeches, and more) or virtual. The R2 (Intra-Spiritual-Bodily): these Rs may be actual.

For example, we define the effect of managers' decisions on increasing soil erosion as the bodily part of civilization. Although the bodily parts cannot participate in virtual relationships, it is possible they be participated in via cyberspace by humans. For instance, the soil of an area cannot share its erosion picture on the Internet, but it can be shared by people and affect managers' decisions, and even thinkers and or dwellers.

The R4 (Inter-Spiritual): these Rs can occur actually (face-to-face meetings) or virtually (video conferences, teleworking, and so forth).

The R5 (Inter-Spiritual-Bodily): for instance, the creating of the environmental discourses by thinkers of a civilization can occur in face-to-face meetings or in cyberspace, which can cause the protection of the environment of the world.

Finally, the R7 (Inter-Bodily-Spiritual): these Rs, in addition to happening actually, can occur virtually. Becoming informed, people can work to oppose an environmental catastrophe (such as deforestation or diversity loss) in one corner of the world by cyberspace, and their worry over it is a sample of these Rs.

Love\Hate Based Relationships[3]**:** As Table 4 shows, the R1, R3, R4, R5, and R7 type of relationships can occur along a loved-based (peaceful) to hate-based (violent) spectrum. The reason is that humans — as beings with potential and the possibility of both love (peace) and hate (violence) — find both within them. The Intra-Bodily and the Inter-Bodily Rs (R2 and R6) occur between natural beings; therefore, they do not originate from human love or hate.

The Intra-Spiritual Rs (Table 4, R1) involve the ten kinds of Rs between managers, dwellers and thinkers (see Figure 3). They can be organized on basis of the peaceful-democratic ways and structures or violent-nondemocratic.

- Rs of managers, dwellers and thinkers with their civilization's body can be peaceful and love-based (such as environmental legislation to protect animals and plants) or violent and hate-based (such as the destruction of the environment) (Table 4, R3).

- Rs between the civilizations' souls (Table 4, R4: Inter-Spiritual) may be peaceful or violent. The Clash of Civilizations theory and theories contrary to it try to explain these Rs. As Table 4 reveals (R5: Inter-Spiritual-Bodily), the soul of a civilization may relate to the bodies of other civilizations peacefully or violently.

    For example, capitalism — as a part of the modern Western civilization' soul - has peacefully connected to the body of Singapore which is a country out of the Western civilization's basic geographical territory. Singapore not only has a free economy (rank 1 from 180, in the *2020 Economic Freedom Index* (EFI) (Miller and others, 2020: 1). but also has an acceptable rank in EPI (rank 39 from 180, in the *2020 Environmental Performance Index*) (Wendling and others, 2020: xii).

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[3] This type of Rs have originated from a belief that the goal of a civilization is to minimize "hate" and maximize "love."(Targowski, 2004:12).

> Conversely, for instance, the capitalism relationship with the body of Qatar has been less peaceful (rank 31 from 180, in the *2020 EFI*; rank 122 from 180, in the *2020 EPI*).

The final type of Rs includes Rs between the body of a civilization and the souls of other civilizations (Table 4, R7: Inter-Bodily-Spiritual). These Rs can occur peacefully or violently. The body — because of its being non-human — is not able to have a lovable or peaceful, hateful or violent, relationship with other beings; conversely, the civilization-agents (managers, dwellers, and thinker) — because of their being human — are able to relate to the body of a civilization peacefully or violently. Attempts of geographers, climatologists, hydrologists, and others throughout the world to make more peaceful Rs between humanity and the body of the world are samples of these kinds of Rs.

II. How Civilized Is a Civilization?

All geographical spaces — from the smallest (a tribe, an ethnos, or a village) to the biggest (a country, a region, or all the world) — have all of the four layers (the thoughts, humans, man-made, and natural layers) (see Table2).

However, components of the layers of every geographical space differ. All geographical spaces have the "thoughts" layer because all societies have non-biological and intellectual aspects. All societies (from small bands of hunters and gatherers to farmers and factory workers) produce cultures (combinations of the ideas, objects, and patterns of behavior that result from human social interaction) (Stearns and others, 2011:25). All geographical spaces include the "humans" layer because all humans, in addition to the non-biological aspect, have a biological aspect. All such spaces, because of involving human beings, have the ability to develop man-made things — from bow and arrow to airplanes and spacecraft; they have the "man-made" layer. Finally, because of living and acting humans on the earth, all geographical spaces have the "natural" layer.

Consequently, is it true that every geographical space is a civilization? According to the theory of geography, which distinguishes between the soul of civilization and the body of civilization, it can be said that every civilization is a geographical space, but every geographical space is not necessarily a civilization.

Now, the question is: What type of geographical space is a civilization? What criteria must the body and soul of a geographical space have in order for that space to be considered a civilization? Here we attempt to answer this question through the completing of this definition: "civilization is a geographical space." The completed definition is: "civilization is a geographical space which has an "advanced body" and a "cultured soul."

By considering civilization as a geographical space, this definition not only presents a systematic set (from the theoretical layers to the empirical indexes) to understand and measure civilization, in particular, today in the world (see Table 3); but it also presents two criteria (having an advanced body and a cultured soul) for:

- ➢ distinguishing civilization from barbarism;
- ➢ distinguishing kinds of civilizations from each other; and
- ➢ criticizing and emancipating civilization.

Now, what do "having a cultured soul" and "having an advanced body" mean?

Having a cultured soul: As Table 3 indicates, the soul of civilization (the thought layer) includes:

1- the hardware part (the civilization-managing), which means dominant and formally structured discourses, ideologies, values, rules and organizations
2- the software part (the civilization-managers, the civilization-thinkers, and the civilization-dwellers).

Hence, a soul is cultured which has both a cultured hardware part and a cultured software part.

What is a cultured "civilization-managing"? The answer is hidden in Aristotle's definitions of man:

"Aristotle's definition of man as *zoon politikon* […] can be fully understood only if one adds his second famous definition of man as a *zoon logon ekhon* ("a living being capable of speech"). […] Aristotle meant neither to define man in general nor to indicate man's highest capacity, […]

"In his two most famous definitions, Aristotle only formulated the current opinion of the *polis* about man and the political way of life, and according to this opinion, everybody outside the *polis* — slaves and barbarian — was *aneu logou*, deprived, of course, not of the faculty of speech, but of a way of life in which speech and only speech made sense and where the central concern of all citizens was to talk with each other" (Arendt,1998: 27).

If we accept that: (1) "to be political, to live in a *polis*, meant that everything was decided through words and persuasion and not through force and violence" (Arendt, 1998: 26); and (2) the goal of a civilization is to minimize "hate" and maximize "love" (Targowski, 2004:12); then, the civilization-managing must include a regulatory and legal framework of activities and relationships involving civilization-agents (managers, thinkers, and dwellers). Only then can we consider entities to be "cultured."

These are ones that have a democratic structure. Because only a democratic "civilization-managing" can provide a legal structure with the possibility to participate by all people[4].

This is so, for decisions to rest on words and persuasion and not through force and violence, as Arendt (1998) pointed out, and for minimizing "hate" and maximizing "love," the goal of civilization as Targowski (2004) wrote.

The soul of a civilization is cultured when in addition to its the hardware\structure part (the civilization-managing), its software\agency part (the civilization-agents) also is cultured. In actually, what does the term cultured civilization-agents mean? The answer can be found within the definition of *paideia.* Jaeger (1986) writes:

> *Humanitas* meant the process of educating man into his true form, the real and genuine human nature. That is the true Greek *paideia*.
>
> It starts from the ideal, not from the individual; above man as a member of the horde, and man as a supposedly independent personality, stands man as an ideal. The ideal man is the universally valid model of humanity.
>
> The essence of education is to make each individual in the image of the community. Greek education is not the sum of a number of private arts and skills intended to create a perfect independent personality.
>
> The fundamental fact of all Greek education was this, which humanity always implied — the essential quality of a human being, his political character. It is a mark of the close connection between the productive artistic and intellectual life and community. (Jaeger, 1986: xxiii, xxiv, xxv, and xxvi).

On basis of the *polis* as an institutionalized political community (Hansen, 2006: 56) and as "a system of government in which citizens had rights as well as duties under the rule of law" (Starr, 1986: vii) — the "democratic civilization-managing" is vital for being cultured, the civilization's soul; but that alone is not adequate. Cultured civilization-agents are also vital.

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[4]"Therefore, the definition of the polis as a community of citizens must be qualified. Aristotle presents us with a situation where a polis can exclude a substantial part of the native male population (apart from the always excluded women, children, slaves and metics)" (Vlassopoulos, 2007: 76).

Based on the conception found in *Paideia*, cultured civilization-agents are those who have been educated to understand and see themselves and others as men who are members of the horde, and also are supposedly independent personalities (Jaeger, 1986: xxiv) with the essential quality of a human being, his political character (Jaeger, 1986: xxvi); that "political" character which is his share of the universal ability of the citizen and by it he is fitted to cooperate and sympathize with the rest of the civilization in the life of the polis (Jaeger, 1986: 111).

"Having an advanced body": The body of civilization consists of the humans, the man-made and the natural layers (Table 3).

The "advanced" adjective — which signifies being better — cannot be used for natural facts. Because each natural fact is unique and has itself a special function in nature. "Advanced" regarding the humans layers means humans who as biological beings have an advanced body. We can define this "advanced body" in two ways:

➢ having a normal and healthful body without ills, malnutrition, and so forth. Based on this notion, people who live in a civilization generally have healthier bodies, less malnutrition, and a higher life expectancy.
➢ having an ultra-normal and healthy body. It means a healthy body and also ultra-normal, which has been manipulated by advancements in sciences (particularly, Biology, Genetics, Neurology, and Biotechnologies).

This notion of "advanced" will develop significantly during the third millennium.

Finally, civilizations also have an "advanced" man-made layer. They have advanced non-geometric factors (for instance, advanced technologies, more capital, food, goods, services and so forth) and advanced geometric factors (such as advanced transportation and energy distribution networks).

Historians have identified a number of basic characteristics of civilization:

1- an urban focus,
2- new political and military structures,
3- a new social structure based on economic power,
4- the development of more complexity in a material sense,
5- a distinct religious structure,
6- the development of writing, and
7- new and significant artistic and intellectual activity (Duiker and Spielvogel: 2008: 8-9).

Peter N. Stearns (2003) discusses which civilizations, as a form of human organization, have economic surpluses.

These civilizations also have cities; most civilizations have writing and finally they have formal states (Stearns, 2003: 31). The geographical view of civilizations (Table 3) not only is able to involve the basic characteristics of civilization but also is able to distinguish them.

Many of these characteristics lie in the soul of the civilization layer (such as political, religious, social and military structures, formal state, artistic and intellectual activity, and writing). Many of them lie in the body of civilization (such as economic activities and surplus, and a material sense). Finally, the "urban focus" — as one of characteristics of civilization — is itself a geographical space which has its own special soul and body.

On basis of the definition of the "advanced body" and the "cultured soul", Table 5 distinguishes types of civilizations.

Table 5: Types of the civilizations on the basis of the view of Geography

Type	The soul of Geographical Spaces Uncultured ◄---► Cultured		The body of Geographical Spaces Primitive ◄---► Advanced		Types of Space	Types of civilization	
1		*		*	Spiritually & bodily Mature	Complete civilization (civilized)	↑ ┊ ↓
2		*	*		Spiritually Mature	Incomplete civilization (spiritually civilized)	
3	*			*	Bodily Mature	Incomplete civilization (bodily civilized)	
4	*		*		Spiritually & Bodily Immature	Complete barbarization (uncivilized)	

The soul of every geographical space may be cultured, uncultured, or lie along the cultured-uncultured spectrum. Its body may be advanced, primitive, or lie along the primitive-advanced spectrum. When the soul of a geographical space — such as a city, a country, a region, a civilizational territory, or all the world — is cultured, and its body is advanced, then the space is spiritually-bodily mature. We can consider it as the complete type of civilization. That space is "civilized" (Type 1). In the real world, no geographical space completely has a mature spiritual-bodily nature:

- Because its soul cannot completely be cultured. No civilization's soul is definitely devoid of violence and force.

The soul is not completely full of activities and relationships which are done on "speech and reason", and in an absolutely democratic "civilization-managing" way.

According to Massey's conceptualization of space (1992) "space is full of power, arranged as a complex web of relations of domination and subordination" (Took, 2000: 569). Furthermore, all of "political" character of all civilization-agents (managers, thinkers and dwellers) do not bloom fit to cooperate and sympathize with the rest of the civilization, as Jaeger implied (Jaeger, 1986: 111).

- Because its body cannot completely be advanced. The notion of "advanced" is an endless process. As result, in the real world, all geographical spaces which have a mostly — not completely — cultured soul and a mostly advanced body, we can label "mostly civilized", not "completely civilized". All advanced societies which have a cultured soul fall within this type of civilization.

It is possible that a geographical space has a cultured soul but has not the advanced body; it is a spiritually mature space; therefore, it is an incomplete civilization (spiritually civilized) (Type 2).

Ancient civilizations which have disappeared had their buildings, cities, and dwellers, but their cultured soul is still alive, such as Greek civilization. They have been mostly "civilized" (Type 1) but because of losing their bodies over time, they have become an uncompleted civilization or the same type 2. When the soul of a geographical space is uncultured, but its body is advanced, that is bodily nature. Hence, it is an incomplete civilization (bodily civilized) (Type 3).

Peter N. Stearns has a conception of civilization (2003) that describes this type of civilization. Stearns (2003) points out that civilization is not necessarily better than other forms. It often involves more social inequality. It may not produce more kindness or happiness. Many non-civilized societies produce more courteous and generous people than many civilizations do. (Stearns, 2003: 32).

Therefore, if scientific and technological advances, and man-made productions (such as capital, goods, food, and energy) do not keep step with a cultured soul, the civilization of the third millennium will tend to the type 3 (bodily civilized).

If the civilization loses its body (the nature, the man-made, or the humans layers) by a ruinous global event — such as viruses, wars, or global warming — but keeps its soul, then the civilization will tend to type 2 (spiritually civilized).

When a geographical space has both a completely uncultured soul and a primitive body, that space is spiritually and bodily immature. That geographical space is "uncivilized" (completed barbarization).

In the real world, no geographical space is completely spiritual-bodily immature, because in the soul of every space, more or less, can found signs of a cultured soul; moreover, the body of every geographical space cannot absolutely be primitive because even making a bow and arrow in primitive societies constitutes a sign of advancement. Hence, all geographical spaces lie somewhere along the Complete Civilization - Complete Barbarization (CC-CB) spectrum.

> "However, the idea that all human societies developed (or should develop) in a uniform process from a "cradle" to a "mature" civilization has now been largely discredited, and some world historians choose not to use the word civilization at all because its meaning is so value-laden. But they have not rejected the idea that about 5,000 years ago a new form of human society appeared, first in the valley formed by the Tigris and Euphrates Rivers."(Mesopotamia). (McKay and others: 2011: 36).

The geographical theory of civilization, by presenting two "macro" criteria (cultured and advanced), on the one hand, has a value-driven understanding of civilization; it provides the possibility of understanding, criticizing and emancipating civilizations. On the other hand, it accepts that all societies have a degree of civilization and of barbarization. Hence, no society is complete civilization or total barbarization.

It is true that all societies must reveal, to be regarded as a civilization, two criteria "cultured" and "advanced", the criteria are not two absolute points, based on historical realities, but they define a spectrum (Table 3) one upon which every society, more and less, has a degree of achievement or failure.

Finally, there are types of civilizations, not one type of civilization. There are different degrees of civilization and barbarization, no completed civilization or total barbarization.

Now we must ask: How civilized is a civilization? This is a critical question, one which requires us to present criteria to critique a civilization. The reply is: the degree of "being cultured" of the civilization's soul and the degree of its body "being advanced" determine the level and type of its being civilized (Table 3).

For instance, social inequality and environmental unsustainability are two main problems in the world civilization of the third millennium. The rising of levels of inequality and unsustainability reduce the level of being civilized of spaces which are candidates for the label of civilization.

Social inequality is one of factors which decrease the level of the soul being cultured. Similarly, environmental unsustainability also does so; it is destroying the world's existing body and reducing the level of bodily sustainability of civilization and threatening it.

III. Emancipating Civilization

Thus, as has been shown, "having a cultured soul" and "having an advanced body" also help to reply to the third main introductory question: What must be done to emancipate civilization from making uncivilized processes?

Based on the theories of geographical space and civilizations, the answer is: each process, action or reaction, whether human or natural, whether conscious or unconscious, which reduces the degree of the cultured soul and the advanced body functions as determinative in the making-uncivilized process.

Therefore, on the basis of the Geographical Theory of Civilization the steps that must be taken to emancipate civilization are:

1- for improvement of the soul: the presence of democratic "civilization-managing" structures that allow all civilization-agents to participate in decision-making processes; and also, the existence of an education system (*Paideia*) for bringing up "cultured" civilization-agents.

2- for improving the body: every process which improves the natural, the humans, and the man-made layers can be emancipatory. For example, increasing the protection of the natural layer (the environment) and the humans layer (protection of human bodies against diseases and malnutrition); and also (re)building an advanced man-made layer that is consistent with the environment — all these are samples to improve the body of civilization present in the world.

Conclusion

The geographical conceptualization of civilization means viewing and conceptualizing civilization from the viewpoint of Geography. Based on the prevailing geographical view, then, every civilization is a geographical space, but not every geographical space is necessarily a civilization. Civilization is a geographical space which has an advanced body and a cultured soul.

Via this definition, we can thus answer three types of questions on civilization.

Type 1: questions to understand civilization: What is civilization? It is a geographical space (see Table 2 and 3). What are its types? (The answer is in Table 5). What are its components, relationships and scales? (Answers are in Figure 2, Table 3, and Table 4).

Type 2: questions to critique civilization: How civilized is a civilization? The level of "being cultured" of its soul and "being advanced" of its body determines the degree and type of its being civilized (see Table 5).

Finally, Type 3: questions to emancipate civilization: What must be done to emancipate civilization from the process which lead to making-uncivilized? All processes which enhance the level of the soul's being cultured, and which encourage the advanced nature of the body of civilization, help spark the emancipation of civilization.

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