



1-18-1965

## Introduction to the Modern World Documents

Raymond College

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MEMORANDUM

TO: The Faculty  
FROM: Mike Wagner  
RE: Faculty Curriculum Study - I.M.W.

Attached are four documents in preparation for the review of IMW. They are:

1. The reading list used in 1964
2. A list of the lecture topics
3. Some very brief (and not profound) observations on the course
4. A student's paper expressing his view of the philosophy that runs through at least part of the course. This paper was not selected on any merits other than its being the only paper written on the topic. It is thought that it may be of interest.

WW:ss



IMW BOOK LIST

1. Man, nature, culture, socialization	Wagner
2. Culture vs. instinct as explanation of man's social organization	Wagner
3. The social view and its	Wagner
4. Kluckhohn, Clyde	<u>Mirror for Man</u>
5. Dobzhansky, Theodosius	<u>The Biological Basis of Human Freedom</u>
6. Cultural evolution of man	Wagner
7. Biological challenge: evolution, ethics and explanation	Wagner
8. Burrell, S. A.	<u>Elements of Modern European History</u>
9. Theory of social organization: status, philosophical ethos.	Wagner
10. Ferguson, W. K.	<u>The Renaissance</u>
11. Harbison, E. H.	<u>The Age of Reformation</u>
12. Life on the medieval manor	MacDonald
13. The Church	<u>The Age of Power</u>
14. Friedrich, C. H.	Tucker
15. Blitzler, C.	<u>The Common Sense of Science</u>
16. Technology and its place in the Renaissance	Blum
17. Bronowski, J.	<u>The Age of Reason</u>
18. Political structures, the rise of structures in transition	MacDonald
19. Manuel, Frank	<u>Nineteenth Century European Civ.</u>
20. The arts and learning of the Renaissance	Martin
21. Religious Renaissance and	Blum
22. Bruun, Geoffrey	<u>World History 1914-1961</u>
23. Political forces of the Reformation	Wagner
24. Thomson, David	Tucker
25. The political of the Reformation	Tucker
26. Theory of the dynamics of technology and science	Wagner
27. Ptolemy and Copernicus	Blum
28. Galileo and Newton	Peckham
29. Interpreting social organization in terms of natural laws	Wise
30. The rise of absolute monarchies	Blum
31. The rise of constitutional monarchy in England	MacDonald
32. Ideas behind the French Revolution - 18th Century thought	Blum
33. Enlightened despots in Russia and Austria	MacDonald
34. The social and economic setting of the French Revolution	Blum
35. Men and the French Revolution	Wagner
36. Theory and philosophy of technology	Tucker
37. Technology of the Industrial Revolution	MacDonald
38. Human problems of the Industrial Revolution	Wagner
39. Functional and dysfunctional aspects of culture in the process of change	Wagner

Wagner:pt  
18 January 1965



### I.M.W. Topics

- |  |           |
|--|-----------|
| 1. Human nature, culture, conceptualization  | Wagner    |
| 2. Culture vs. instinct as explanation of man's social organization                  | Wagner    |
| 3. The evolutionary point of view and it's significance                              | Wagner    |
| 4. Biological evolution of man   | Tucker    |
| 5. Bio-cultural evolution of man   | Wagner    |
| 6. A philosophical challenge: evolution, ethics and explanation                      | Wagner    |
| 7. Theory of social organization: status, power, technology, philosophical ethos.    | Wagner    |
| 8. The emergence and structure of feudalism explained as political organization      | Blum      |
| 9. Life on the medieval manor  | MacDonald |
| 10. The Church and medieval man.   | Martin    |
| 11. Technology and its place in the Renaissance                                      | Tucker    |
| 12. Political transformations, the rise of towns and social structures in transition | Blum      |
| 13. The arts and learning of the Renaissance Man                                     | MacDonald |
| 14. Religious issues of the Renaissance and Reformation                              | Martin    |
| 15. Political forces of the Reformation  | Blum      |
| 16. The political aftermath of the Reformation                                       | Blum      |
| 17. Theory of the dynamics of technology and science                                 | Wagner    |
| 18. Ptolemy and Copernicus   | Tucker    |
| 19. Galileo and Newton   | Tucker    |
| 20. Interpreting social organization in terms of Natural laws                        | Wagner    |
| 21. The rise of absolute monarchies  | Blum      |
| 22. The rise of constitutional monarchy in England                                   | Peckham   |
| 23. Ideas behind the French Revolution - 18th Century thought                        | Wise      |
| 24. Enlightened despots in Russia and Austria  | Blum      |
| 25. The social and economic setting of the French Revolution                         | MacDonald |
| 26. Men and events of the French Revolution  | Blum      |
| 27. Theory and philosophy of technology  | Wagner    |
| 28. Technology of the Industrial Revolution  | Tucker    |
| 29. Human problems of the Industrial Revolution                                      | MacDonald |
| 30. Functional and dysfunctional aspects of culture in the process of change         | Wagner    |



THE COURSE INTRODUCTION TO THE MODERN WORLD

31. The rise of labor status, continuities and discontinuities of culture in historical transition Wagner
32. The rise of business management, continuities and discontinuities of culture in historical transition Wagner
33. Explanation: Theories to explain the rise of capitalism and industrial civilization Wagner
34. Conservatism and Liberalism Wise
35. Socialism, historical forces Blum
36. The nation state and nationalism Blum
37. Colonialism, imperialism and W.W.I Blum
38. Russian Communism-Origins and development MacDonald
39. Fascism Blum
40. "The end of ideology" Wise
41. "The future as history" professors that participate the better
42. Canons of science and the hope of modern man - as I see it Wagner
43. The dilemma of modern man - as I see it Wise
44. The case for modern man - as I see it Wagner

Put bluntly, there is no consensus on meaning, philosophy, purpose or content of the course. This may not be a total misfortune.

From the point of view of the students:

They want fewer discussion sections

They want more discussion sections

They want longer lectures

They want lectures just as they are

Some of the students have studied some of the material in high school

Some of the students never had this view of the world before and are enthralled or furious, or indifferent

Some students don't know why they should have the history lectures

Many defend the history lectures as essential elements in the course

The policy with fullest student consensus is that the course should be team taught.

WW:ss

1/14/65



## BRIEF OBSERVATIONS ON THE COURSE INTRODUCTION TO THE MODERN WORLD

I.M.W. is only a course, not a miracle.

- ✓ - Some want it to be a history course, primarily political history
  - Some want it to have a major thrust in the history of ideas
  - When guest lecturers come in they say "I suppose you have covered so and so." Each having his own pet so and so.
  - Others want the course to integrate the history of science
  - Others want history to reflect the influence of technological developments.
  - Others want the course to portray the evolution of our major institutions
  - Another feels strongly that the course should develop a point of view from which dialogue can take off.
  - One feeling is that students should be subjected to an effort of persuasion to a point of view
  - ✓ - Others feel that many points of view should be presented
  - Some want "equal time."
  - ✓ - Some feel that the more professors that participate the better
  - Others want a heavy dose of biology and anthropology
- No one gets all of what he wants

Put bluntly, there is no consensus on meaning, philosophy, purpose or content of the course. This may not be a total misfortune.

From the point of view of the students:

They want fewer discussion sections

They want more discussion sections

They want longer lectures

They want lectures just as they are

Some of the students have studied some of the material in high school

Some of the students never had this view of the world before and are enthralled or furious, or indifferent

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Many defend the history lectures as essential elements in the course

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WW:ss



## A Student's Tentative Philosophy After Being

Introduced to the Modern World

We live in a civilization more fantastic than any other at any time in history. Yet this civilization, the occidental culture and more specifically the American, is not a separate and special creation. It is the result of tens of thousands of years of development and change. IMW introduces the student to an explanation of the process which has produced us.

We think with thought models. The models provide us with a way of looking at, of conceptualizing the world we live in. Each new set of circumstances or new understanding of the circumstances requires a new thought model. Thus theory has replaced theory has replaced theory. And each successive theory has usually met the needs of the thinkers who instituted it. (6-a) Our present theory for viewing the world is based on the ideas of evolution and relativity. The adoption of a model is justified by its usefulness in viewing and interpreting the contemporary situation. If we adopt an evolutionary point of view--toward life, past, present, and future--we obtain a meaningful model for analysing and solving today's problems. (6-c)

According to the evolutionary view our civilization is the result of a process which extends back indefinitely; but specifically what has produced our society is the emergence and development of man. Man is a unique result of natural selection--that process which selects for survival those species which are best adapted for reproduction under the existing conditions. The evolutionary point of view necessarily puts group welfare above individual welfare because survival of the species, not this or that individual determines evolutionary success or failure. In the evolution of man natural selection favored that variety which walked upright and had greater brain volume. These two factors were significant because they lay the basis for culture. With his front legs freed from walking man-becoming could use tools, i.e. extensions of his anatomy. His larger brain capacity allowed him to think symbolically which in turn allowed him to express himself in anything from



language to music, art to science. These attributes of symbolic thinking together with the capacity to use tools are the essential biological basis of human culture. Many other biological factors influenced the precise nature of that culture--the tendency to live in family units and the helplessness of the baby, to name a couple. (3-26-37)

Culture, then, is inherent in man. Cultural evolution must accompany human evolution. The two are mutually adaptive. That is, human evolution influences cultural evolution which in turn influences human evolution by controlling the physical and biological environment. No particular culture, however, is inherent in the existence of man. Thus where needs have been different, varying cultures have arisen.

Today we are endowed with widely different cultures thrust very close together by sudden rapid communication. Historically, those in close contact had to come to an understanding by fighting, mutual adaptation, or some other means. The only understanding may have been continuous strife, but the proximity of a foreign element could not be ignored. The problem and alternatives facing us today are, it seems to me, essentially the same, though of much greater magnitude and with much more serious consequences following our actions. For this reason the only reasonable way of judging our actions is by their consequences. The consequences must be in terms of mankind, for the survival of that species is our present pressing concern. How is the whole world to establish understanding without a common basis for it? Cultural anthropology attempts to obtain a realistic view of the whole by taking a cross-cultural viewpoint, that is, a view point synthesizing and taking into account a large number of differing cultures. Because it seeks a uniting basis in culture, cultural anthropology might conceivably establish climate conducive to understanding. The hope is that it can and that we don't destroy ourselves before it gets the chance.

These pathologies tend to jell thought, progress, and toleration. In fact, a society may become so psychologically dependent on the pathologies it reveres that it will not survive forced change. And yet conflicting beliefs provide the basis for inter-cultural strife which can, today, destroy mankind and the humanists' hope for it. To perpetuate man the humanist must weed out the cultural pathologies.



Force, as I've noted, doesn't work without risking destruction of the culture. Therefore they must find the roots of the weed, the causes of the pathology, and dig them up and bring them out into the light. Then they must fill the void with an adequate substitute or else risk having the culture die of the wound. The operation and research for it must be conducted under the exacting eyes of the scientific method. If successful the humanists operation could destroy the cancer which new threatens mankind.

Once cultural pathologies are on the run the questions facing the humanists are how and where to redirect man. By freeing the energies involved in pathologies such as war and war-making the humanists have a source of manpower and money to direct toward benefitting mankind--getting rid of the ills which plague it, and educating the young and all members better so that they may help in advancing the cause of humanity. Education is an extremely important matter. Each individual must have an understanding of mankind's culture and his part in it. He must have moral values to guide him in his actions. His values must be based on reality as science reveals it not on ideals revealed by the Logos, for the Logos, refuses to submit itself to scientific observation and analysis and must therefore be discounted.

The essential difference between the humanist's system and previous systems is that previous systems, denoted as ideologies such as rationalism, deism, etc., all saw themselves working toward an ultimate goal. In medieval times the goal had been heaven and based on a belief in God. The Renaissance reintroduced the idea of coupling scholastics with observation but were still bound by the heavenly goal. Eighteenth century rationalists, inspired by Newton's ordering of the universe, were convinced that reason was the ultimate tool and wisdom the ultimate goal of mankind. The universe ran on a system of laws which it was their job to discover. When they understood what the laws were they could predict every natural action with absolute certainty, just as they could predict the position of the stars using Newton's order. Nineteenth century scientists concluded that science actually consisted of cause-effect principles. They believed that if they could understand the causes they could predict the effects. An absolute cause had an absolute effect and the goal was finding these relationships so that by knowing a given cause they could predict the effects.



The absolute cause-effect relation served the Victorians well, but was unsatisfactory for Einstein when he was probing physics. The only way of comparing time in two remote places is to send a signal, which takes time. Thus time isn't the same everywhere and is combined with the idea of space. He proposed a Relativity physics to supplant the Newtonian absolute. (1-68) Heisenberg, in 1927, in connection with his electron study, formulated an uncertainty principle which claimed that present-future relationships can only be determined within a marginal uncertainty. (1-69) The ends-means and cause-effect questions are resolved in the humanist view because consequences are judge and Relativity law. Ends are means, ends, causes, effects, and effects, causes. And every event is judged by its consequences.

Bronowski, a writer sympathetic to the Humanist, claims that the future of mankind lies in adopting the scientific method to daily personal life. The Humanist, along similar lines, has proposed thirteen Canons of Science which could provide a system of personal morals based on the scientific method. The science which we must follow, however, is not related to positivism or scientism. It is closer to the Greek ideal, knowledge. Bronowski strives very hard to show that science and art were never incompatible and that they must not be viewed as incompatible. They are complementary methods of expression. The Humanist claims that science holds the same relation to art that thinking holds to feeling. We do not think without feeling nor feel without thinking. In the same way science and art are not mutually exclusive.

✓ The continued betterment of man is thus not dependent on a "quest for certainty," for such a quest is "bound to end in frustration." As witness of the statement the Humanist holds up today's thwarted, despairing, pessimistic intellectual. According to the humanist view we must not bemoan what we haven't accomplished but be glad that we have progressed and can continue to progress. Progress will depend on us. If we are narrow-minded, scientifically or otherwise, our progress is limited. If we dare to make "leaps of fantasy" backed by scientific



evidence, we may come up with startling answers to undreamed questions. If, on the other hand, we continue to make ungrounded "leaps of faith" and hold to the old pathologies we may very well expect nothing at all. In humanist eyes we have every reason to be optimistic if we work toward the elimination of pathologies. With evolution under control man may steer his course for the betterment of mankind.

Behind the entire system lies a belief in controlled chance--relativity, uncertainty, and evolution. The theory explains what we want to know. It is justified by our needs. Perhaps sometime in the future, thinkers, with better understanding, will poke intellectual fun at our theory of chance. But for the time it suffices and the existential situation is the important situation.

Wise, G. IRW Lectures:

- a) Ideas Behind The French Revolution--Eighteenth Century Thought
- b) The End of Ideology



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4. Kluckhohn, C. Mirror for Man. Greenwich, 1963, chaps. 9 & 10.
5. Tucker, J. IMW Lectures.

- a) Biological Evolution of man
- b) Galileo and Newton

6. Wagner, W. IMW Lectures:

- a) Human Nature, Culture, Conceptualization
- b) Culture vs. Instinct as Explanation of Man's Social Organization
- c) The Evolutionary Point of View and its Significance
- d) Bio Cultural Evolution of Man
- e) A Philosophical Challenge: Evolution, Ethics, and Explanation
- f) Theory of Social Organization
- g) Theory of the Dynamics of Technology and Science
- e) Canons of Science and Hope for Modern Man
- f) The Case for Modern Man

7. Wise, G. IMW Lectures:

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