

1. HISTORY AND DEVELOPMENT OF HUMANS IN DIFFERENT CULTURES

1.1 Human development in tribal times: Distinct from the history of the Earth (which includes early geologic history and pre-human biological eras), Human development comprises the study of archaeological and written records, from ancient times on. Ancient recorded history begins with the invention of writing. However, the roots of civilization reach back to the period before the invention of writing.

Prehistory begins in the Paleolithic Era, or "Early Stone Age," which is followed by the Neolithic Era, or New Stone Age, and the Agricultural Revolution (between 8000 and 5000 BCE) in the Fertile Crescent. The Agricultural Revolution marked a change in human history, as humans began the systematic husbandry of plants and animals. Agriculture advanced, and most humans transitioned from a nomadic to a settled lifestyle as farmers in permanent settlements. Nomadism continued in some locations, especially in isolated regions with few domesticable plant species; but the relative security and increased productivity provided by farming allowed human communities to expand into increasingly larger units, fostered by advances in transportation.

As farming developed, grain agriculture became more sophisticated and prompted a division of labor to store food between growing seasons. Labor divisions then led to the rise of a leisured upper class and the development of cities. The growing complexity of human societies necessitated systems of writing and accounting. Many cities developed on the banks of lakes and rivers; as early as 3000 BCE some of the first prominent, well-developed settlements had arisen in Mesopotamia, on the banks of Egypt's River Nile, and in the Indus River valley. Similar civilizations probably developed along major rivers in China, but archaeological evidence for extensive urban construction there is less conclusive.

The Neolithic Revolution, beginning about 8,000 BCE, saw the development of agriculture, which drastically changed the human lifestyle. Farming permitted far denser populations, which in time organized into states. Agriculture also created food surpluses that could support people not directly engaged in food production. The development of agriculture permitted the creation of the first cities. These were centers of trade manufacturing and political power with nearly no agricultural production of their own. Cities established a symbiosis with their surrounding country sides, absorbing

agricultural products and providing, in return, manufactured goods and varying degrees of military control and protection.

The development of cities was synonymous with the rise of civilization. Early civilizations arose first in lower Mesopotamia (3500 BCE), followed by Egyptian civilization along the Nile (3000 BCE) and the Harappan civilization in the Indus Valley (in present-day Pakistan; 2500 BCE). These societies developed a number of unifying characteristics, including a central government, a complex economy and social structure, sophisticated language and writing systems, and distinct cultures and religions. Writing was another pivotal development in human history, as it made the administration of cities and expression of ideas far easier.

As complex civilizations arose, so did complex religions, and the first of their kind apparently originated during this period. Entities such as the Sun, Moon, Earth, sky, and sea were often deified. Shrines developed, which evolved into temple establishments, complete with a complex hierarchy of priests and priestesses and other functionaries. Typical of the Neolithic was a tendency to worship anthropomorphic deities. Among the earliest surviving written religious scriptures are the Egyptian *Pyramid Texts*, the oldest of which date to between 2400 and 2300 BCE. Some archaeologists suggest, based on ongoing excavations of a temple complex at Göbekli Tepe ("Potbelly Hill") in southern Turkey, dating from c. 11,500 years ago, that religion predated the Agricultural Revolution rather than following in its wake, as had generally been assumed.

1.2 human development in Greek culture: The culture of Greece has evolved over thousands of years, beginning in Mycenaean Greece, continuing most notably into Classical Greece, through the influence of the Roman Empire and its successor the Byzantine Empire. Other cultures and states such as Latin and Frankish states, the Ottoman Empire, the Venetian Republic, Genoese Republic, and British Empire have also left their influence on modern Greek culture, but historians credit the Greek War of Independence with revitalizing Greece and giving birth to a single entity of its multi-faceted culture.

During the Ottoman conquest, the Greek architecture was concentrated mainly on the Greek Orthodox churches of the Greek diaspora. These churches, such as other intellectual centres (foundations, schools, etc.) built by Greeks in Diaspora, was heavily influenced by the western European architecture. After the independence of Greece and during the nineteenth century, the Neoclassical architecture was heavily used for both public and private building

Cinema first appeared in Greece in 1896 but the first actual cine-theatre was opened in 1907. In 1914 the *Asty Films Company* was founded and the production of long films begun. *Golfo* (Γκόλφω), a well known traditional love story, is the first Greek long movie, although there were several minor productions such as newscasts before this.

Education in Greece is compulsory for all children 6–15 years old; namely, it includes Primary (Dimotiko) and Lower Secondary (Gymnasio) Education. The school life of the students, however, can start from the age of 2.5 years (pre-school education) in institutions (private and public) called "Vrefonipiakoi Paidikoi Stathmi" (creches). In some Vrefonipiakoi Stathmoi there are also Nipiaka Tmimata (nursery classes) which operate along with the Nipiagogeia (kindergartens)

Greece is one of the few places in Europe where the day-to-day role of folk dance is sustained. Rather than functioning as a museum piece preserved only for performances and special events, it is a vivid expression of everyday life. Occasions for dance are usually weddings, family celebrations, and paneyeria (Patron Saints' name days). Dance has its place in ceremonial customs that are still preserved in Greek villages, such as dancing the bride during a wedding and dancing the trousseau of the bride during the wedding preparations. The carnival and Easter offer more opportunities for family gatherings and dancing. Greek taverns providing live entertainment often include folk dances in their program.

The origins of Western literature and of the main branches of Western learning may be traced to the era of Greek greatness that began before 700 BC with the epics of Homer, the *Iliad* and the *Odyssey*. Hesiod, the first didactic poet, put into epic verse his descriptions of pastoral life, including practical advice on farming, and allegorical myths. The poets Alcaeus of Mytilene, Sappho, Anacreon, and Bacchylides wrote of love, war, and death in lyrics of great feeling and beauty. Pindar celebrated the Panhellenic athletic festivals in vivid odes. The fables of the slave Aesop have been famous for more than 2,500 years.

1.3 Human development in the middle ages: In European history, the Middle Ages, or Medieval period, lasted from the 5th to the 15th century. It began with the collapse of the Western Roman Empire and merged into the Renaissance and the Age of Discovery. The Middle Ages is the middle period of the three

traditional divisions of Western history: Antiquity, Medieval period, and Modern period. The Medieval period is itself subdivided into the Early, the High, and the Late Middle Ages.

During the High Middle Ages, which began after AD 1000, the population of Europe increased greatly as technological and agricultural innovations allowed trade to flourish and the Medieval Warm Period climate change allowed crop yields to increase. Manorialism, the organization of peasants into villages that owed rent and labour services to the nobles, and feudalism, the political structure whereby knights and lower-status nobles owed military service to their overlords in return for the right to rent from lands and manors, were two of the ways society was organized in the High Middle Ages.

The Crusades, first preached in 1095, were military attempts by Western European Christians to regain control of the Middle Eastern Holy Land from the Muslims. Kings became the heads of centralised nation states, reducing crime and violence but making the ideal of a unified Christendom more distant. Intellectual life was marked by scholasticism, a philosophy that emphasised joining faith to reason, and by the founding of universities. The theology of Thomas Aquinas, the paintings of Giotto, the poetry of Dante and Chaucer, the travels of Marco Polo, and the architecture of Gothic cathedrals such as Chartres are among the outstanding achievements of this period.

The Middle Ages is one of the three major periods in the most enduring scheme for analysing European history: classical civilisation, or Antiquity, the Middle Ages, and the Modern Period.

Medieval writers divided history into periods such as the "Six Ages" or the "Four Empires", and considered their time to be the last before the end of the world. When referring to their own times, they spoke of them as being "modern". In the 1330s, the humanist and poet Petrarch referred to pre-Christian times as *antiqua* (or "ancient") and to the Christian period as *nova* (or "new"). Leonardo Bruni was the first historian to use tripartite periodisation in his *History of the Florentine People* (1442). Bruni and later historians argued that Italy had recovered since Petrarch's time, and therefore added a third period to Petrarch's two.

The "Middle Ages" first appears in Latin in 1469 as *media tempestas* or "middle season". In early usage, there were many variants, including *medium aevum*, or "middle age", first recorded in 1604, and *media saecula*, or "middle ages", first

recorded in 1625. The alternative term "medieval" (or occasionally "mediaeval") derives from *medium aevum*.^[9] Tripartite periodisation became standard after the German historian Christoph Cellarius (1638–1707) divided history into three periods: Ancient, Medieval, and Modern.

The most commonly given starting point for the Middle Ages is 476, first used by Bruni. For Europe as a whole, 1500 is often considered to be the end of the Middle Ages, but there is no universally agreed upon end date. Depending on the context, events such as Christopher Columbus's first voyage to the Americas in 1492, the conquest of Constantinople by the Turks in 1453, or the Protestant Reformation in 1517 are sometimes used. English historians often use the Battle of Bosworth Field in 1485 to mark the end of the period.

For Spain, dates commonly used are the death of King Ferdinand II in 1516, the death of Queen Isabella I of Castile in 1504, or the conquest of Granada in 1492. Historians from Romance-speaking countries tend to divide the Middle Ages into two parts: an earlier "High" and later "Low" period. English-speaking historians, following their German counterparts, generally subdivide the Middle Ages into three intervals: "Early", "High", and "Late". In the 19th century, the entire Middle Ages were often referred to as the "Dark Ages", but with the adoption of these subdivisions, use of this term was restricted to the Early Middle Ages, at least among historians.

The medieval period is frequently caricatured as a "time of ignorance and superstition" that placed "the word of religious authorities over personal experience and rational activity." This is a legacy from both the Renaissance and Enlightenment, when scholars contrasted their intellectual cultures with those of the medieval period, to the detriment of the Middle Ages. Renaissance scholars saw the Middle Ages as a period of decline from the high culture and civilization of the Classical world; Enlightenment scholars saw reason as superior to faith, and thus viewed the Middle Ages as a time of ignorance and superstition.

Others argue that reason was generally held in high regard during the Middle Ages. Science historian Edward Grant writes, "If revolutionary rational thoughts were expressed [in the 18th century], they were only made possible because of the long medieval tradition that established the use of reason as one of the most important of human activities". Also, contrary to common belief, David Lindberg writes, "the late medieval scholar rarely experienced the coercive power of the church and would have regarded himself as free (particularly in the natural sciences) to follow reason and observation wherever they led"

1.4 human development in the 20th century: The Need for a New Paradigm of Cultural Development: If one thing is clear from a brief review of human history, it should be that we need a better view of how we can relate more constructively toward one another in the global community. No concocted ideology, such as capitalism or its opposite communism can hope to accomplish this. As human individuals we expect personal freedoms in a socially appropriate way, and nations have much the same expectations.

A free market economy does not have to impose an ideology such as capitalism to exist, nor does it have to be free of practical regulatory measures. In fact so-called free markets are becoming overburdened with regulations in some respects, while multinational corporations grow in their bureaucratic capacity to cope with them. They do this without modifying their basic philosophy of how to conduct business. In many ways they exploit the customer, the employee, and even the stockholder, to enhance their wealth without social responsibility, and often at the cost of the natural environment. They play one nation off against the other for profit. They move their manufacturing plants and other operations to exploit lower wage rates and improve their position in the global economy. They employ temporary labor to avoid long-term commitments to employees. They milk profits for corporate takeovers that provide no constructive social or economic advantage and often end in total waste years after a short-lived stock market bonanza.

Not all of these measures are always bad, but they frequently are, and the whole world is becoming cynical about the ultimate outcome of corporate globalization, the instability of financial markets, and the social consequences involved.

The important point here is that something very fundamental has happened in the world. Historical events up to this point have focused separately on three arenas of human development, one emotionally spiritual in Africa associated with our human roots, one right-brain with a cosmic spiritual flavor in the East, and one left-brain with a linear technological flavor in the West. These three distinctions lose their separate global focus with the multinational corporation. Huge conglomerates are directing events in every nation on Earth. All three aspects of human development are involved in their operation, one emotionally rooted that assesses performance in the marketplace, one right-brain and intuitive that develops the potential of new ideas, and one left-brain that organize our technical commitment to production in a logical way.

The three distinctions are still there, but they have been internalized by the corporate structure. They remain significant in every nation on Earth but

overriding corporate objectives fail to recognize the social importance of their historical development on the planet. A new corporate paradigm is needed that renders the creative process transparent, as an expression of the cosmic order.

The three arenas of human development need recognition by the human mind. The three arenas are themselves manifestations of the cosmic order through which we evolve socially and spiritually. We are thus living through a major evolutionary event by becoming aware of our own continuing evolution as human beings.

Corporations Can be Vehicles of Human Social and Spiritual Development:
By recognizing the basics of structure implicit in the cosmic order, corporations can structure themselves to take advantage of our human creative capacity, in their own best interests. They can thus become vehicles to facilitate our social and spiritual development within the context of any cultural tradition. This can best be achieved by translating cultural development in a global historical context.

In this way we can look back at our long trek out of the jungle of conflict. We can see where we have been and we can better appreciate our long struggle to relate to one another in ways that do not involve the dominance of one culture over another. The wealth of human experience is indebted to our diverse traditions, and they can become instruments to better foster our creative potential constructively. Only through our diverse cultures can we contribute to our collective humanity in positive ways and learn from one another. Corporations can be the catalyst to make this happen through the simple device of structuring themselves to make the creative process transparent.

This is in their own best interests. There are only six domains of activity in any company and they work in polar pairs to provide insight into the three dimensions of development, namely right-brain potential, left-brain commitment, and emotional brain performance. These three focal points of human development are implicit in the structure of any company, just as they are in every human being, and just as they have been in the historical development of our species on the planet.