

25 CIVILIZATIONS AND PRODUCTION METHODS

25.1 Introduction

Observing the development of productive forces in different areas of the world is easy to see considerable variation of economic level, not only in relation to the continents, but also to states lying within them.

Manufacturing processes are conducted in order to meet specific needs. Both processes and social needs arise from conditions of the civilization and can be differentiated in terms of technical sophistication. The level of technology depends on the level of science. In turn, on the development of science has a definite influence ethics which may be different in different societies. What's more, you can see that kind of societies whose development over the centuries is negligible. One gets the impression that it is influenced on them some kind of a civilization brake. This applies mainly to areas of Asia and Africa. A different situation is in Europe, where over a period of time, there was a rapid economic development. This was undoubtedly related to the invention of the steam engine by James Watt in 1763. Why, then, the steam engine was invented in England, and for example, not in India? It is easily seen that the organization of social life in Asia, Africa and Europe is different.

In the paper, it is explained the concept of civilization, and are characterized civilizations operating in the modern world. It is presented a civilization model, which in concept of its inventor, is to function in an integrated Europe.

Depending on the ratio given civilization to the so-called, traits of civilization, all civilizations are divided into two characteristic types of civilizations, each of them correspond to specific production methods in both areas the material and immaterial.

The study did not undergo a detailed analysis of production methods for each civilization. Then it had to be taken in to account the specific fields and methods of manufacture, which after all, have changed over the centuries. This is a very broad subject and is suitable for developing in a separate book.

Although the methods of production, for the purpose of this study, are presented in a general way, it gives a picture of the specific economical activity in relation to the type of civilization. The main criterion, in the description of methods of production, is the intellectual contribution in the process of creation of material goods (tangible property) or services, and pursuing social function.

Description of most civilizations is based primarily on the theory of Felix Koneczny. The model civilization is presented based on the theory of Nikolaus Coudenhove-Kalergi. The confrontation of the two theories is beyond the scope of this work. It should be noted that both these authors had different research workshop. This follows from the fact that the first one was a historian, the second - a philosopher. In addition, Koneczny pursued his research in scientific terms only, while Coudenhove-Kalergii had done of his work the ideological base, in large-scale political activities.

25.2 The concept of civilization

Civilization refers directly to a human collective or otherwise - to the society. Society is defined by two basic elements. They are human beings first, second is the relationships between them [1]. Using the definition of the system [2, 3, 4] can be stated that the society is a system. Relationships are held according to certain rules, which are called social norms. Thus, social norms are governing the relations between elements of the given system. An Integrated set of social standards (norms) covering the entire social life is called civilization [1].

The precursor of civilizations study and the author of numerous works on civilizations was a Polish scientist Professor Felix Koneczny. A brief outline of this extraordinary character was presented in the work [5]. Professor F. Koneczny [6, 7] defined civilization as follows: "Civilization is a method of the system of collective life". He pointed to the existence of many civilizations, in which he has identified and described the fundamental in the history of mankind. In the work [6] wrote, "every civilization, while it is vital, not dying, it is offensive. The fight continues until one of the warring civilizations will be brought to nothing (destroyed); just get the position of the dominant civilization, by no means, it not ends the fight".

The confrontation between civilization and the fight between them pointed out also other researchers such as A. Toynbee [8] and S. Huntington [9]. A. Toynbee in the work "Study of History" emphasizes the existence and development of distinct civilizations. He indicates at the same time, on the confrontation (clash) of civilization and the struggle between them. S. Huntington in the work "The Clash of Civilizations", writes that the history of mankind is a history of civilizations that have developed historically and act on each other.

The above theses in fact confirm earlier Koneczny's formulations, he more than, negates the possibility of a synthesis between civilizations. He wrote: "How to get to the synthesis of any civilization, since the in every of them other method, different characteristics and principles? Is it possible at one time cultivated variety and introduce uniformity? Suppress the development of society and grant him the freedom? Promote a personalism and persecute it at the same time? Arrangement of social life at the same time by different methods is absurd" [5].

Of course, the struggle between civilizations is the contractual term (appellation), because the struggle between the methods of social system or otherwise, between the sets of social norms is impossible. Indeed, the struggle is between systems with different sets of social norms. The methods of struggle are different. In the work [2] had been discussed the struggle between technical systems information.

25.3 Categories of social existence

Koneczny Felix created the tools by which we can identify different types of civilization. To evaluate the differences between them introduced the concept of "quincunx", which means the five constituent elements of civilization. Identification of each civilization is possible by analyzing differentiated relation of the civilization to the truth, to the goodness, to the beauty, to the health and to the welfare. These elements are characterized by many symptoms of social life - from the legal and ethical systems starting, and ending with the way of management. They create hierarchical categories of social existence:

- First category of social existence – the good. This category includes ethics, law and ideologies guiding social life. Ethics plays a decisive role. We understand by it the social norms evaluative human actions in terms of good and evil. Compliance with ethical standards is being without coercion from outside, especially from the state. On the basis of ethical norms (standards) were created codes of honor in the army or in the government. Ethical norms here are the source of law enforced by the state against those who resisted. The ideals promoted in the society determine the purposes for which this society seeks (aims).
- The second category of social being - the truth. It must be widely understood system for learning and information. Social norms are used to assess the human judgment and knowledge in terms of truth and untruth. The investigation of the truth is made through scientific research.
- The third category of social being – the beauty. This category includes arts and aesthetics. Arts expressed in aesthetic norms, interpret phenomena in terms of beauty and ugliness. It is encouraged to say that good art makes a man better, and the evil, destructive art, works on psychology negatively (destructively).
- The fourth category of social being – the health. It contains in itself the social norms defining the system of hygiene, medicine and healthcare and all associated with it the social institutions. These standards indicate what is for human healthy and what is unhealthy.
- The fifth category of social being – the well-being. This includes economic activities and institutions, economic systems, and any factors which are to ensure the material being. Every human activity requires a material base. The more developed is the base, the activity more effective. Therefore, condition of economy and the ongoing development impact on status and development of other categories of social existence (improvement of living conditions and human development, science, art, etc.).

Categories of good and truth are called spiritual categories, as they affect the internal state and intellectual state, and as consequences they generate a spiritual creativity of human, satisfying the needs of his/her higher order. Categories of health and well-being are called material categories, as related to the satisfaction of appropriate physical and material needs of human. Category beauty occupies an intermediate position, belonging partly to the spiritual and partly to the material category of being [1].

Every civilization describes relation of given society to the various categories of being.

25.4 Types of civilization

So far known are twenty two civilizations [1, 6, 11]. Most of them are ancient civilizations (Arabic, Attic, Aztec, Babylonian, Byzantine, Brahmin, Chinese, Aegean, Egyptian, Hellenistic, Inca, Iranian, Latin, Numidian, Punic, Roman, Spartan, Sumerian, Syrian, Tibetan, Turanian, and the Jewish.). To the presently existing, F. Koneczny included seven of the following civilizations:

1. Brahmin.
2. Chinese.

3. Turanian.
4. Jewish.
5. Arab.
6. Byzantine.
7. Latin.

The first four are ancient civilizations, three more - modern. Tibetan and Numidian civilizations have been omitted, because to this day, they survived in the form of residual and their fate seems sealed. There are a lot of the literatures, which contain detailed descriptions of the various civilizations (for e.g. [6, 7, 8, 9, 12]). Some of them went through individual publication of books. For the purpose of this study, most of civilization is characterized very generally. More attention was paid to those who have influenced the history of Europe.

25.4.1 Brahmin Civilization

It is the civilization of the Middle East. It is based on sacral and caste. Ethics can grow without regard to truth. Insufficient impact category of truth on social life involves underdevelopment of other categories of being, inhibits the development of science, art and economy guaranteeing the material well-being. Here does not care about the individual development of the individual. In this civilization the art has a purely erotic character. Sexuality replaces other types of needs that were not available to the public.

Brahmin civilization does not recognize the obligation to take care of your health. So do not include the category of health. For the Brahmin, life is a punishment for sins committed in previous lives, which is why health care is not an ethical requirement. It is no accident that in the 1994-th year broke out plague epidemic just in India. This civilization does not attach importance to the economic development [1].

25.4.2 Chinese civilization

Developed in the clan system, which in large cities has been somewhat loosened. With regard to the time its representatives are aware of cycles [1]. The Chinese civilization was no caste, and therefore it was possible to connect families in bigger and bigger, until they formed tribes from them were formed a district of the state, which combined, create an empire. The emperor had absolute power; private law was extended over the whole country. The army only served to defend and maintain order in the country. Ethics was based largely on the authority of the ruler. There was an ability to perceive the truth. However, due to fear of the ruler, it had been shaped insufficient ability to independently create and express new ideas. In such circumstances, the development of science was impossible. Mao Tse-tung, was considered the father of all Chinese, he launched the Cultural Revolution, which resulted the braking up in the old family structure, by massive displacement of people. Government introduced administrative control of births. Presently, it was much reduced interference in the affairs of social and mass deportations stopped. As a result of new state policy it became the revival of clan structures - particularly in rural areas. To the Chinese Civilization Koneczny also ranked among the Korean and Japanese culture. Economic development of Chinese civilization was made possible by drawing from outside expertise and technical

achievements. Japan's rapid economic growth came in the early twentieth century, after when they have ceased to isolate themselves from the rest of the world. Adopted there, and developed foreign production. An analogous situation is in contemporary China, where there has been a rapid development of industry based on foreign technologies.

25.4.3 Turanian Civilization

It was formed in ancient times in areas of the Great Steppe. It did not develop lasting social bonds higher than rhodium (phylum), people connect themselves for the purpose of war in the horde, which if successful, may take the massive size, but they are not stable and disintegrate with the death of the chief or his failure. The largest hordes were formed by Huns, Turks and Mongols. To this civilization also belong Russians and Cossacks (Turanian-Slavic and Cossack culture of Moscow). The entire political activity within this civilization is, according to Koneczny military in nature. Lords does not apply to morality (thence Koneczny spoke of individualism of this civilization). It did not develop any of the sciences, but soon assimilated all the inventions in the military field. It recognizes the equality of monogamy, polygamy and concubinage. In the method of the Turanian system of collective life, war is considered the most convenient way of earning money. The history of this civilization of societies is a period of fluctuation between being winners and the subsequent state of weakness and laxity often lasting centuries. F. Koneczny believed that Turanian method of collective life is characterized by arbitrary and irresponsible nature of state power not only, but every power altogether. It has focused exclusively on the material aspects of existence. This goes hand in hand with the contempt of all science. As part of this civilization since the ancient time, source of law is the unfettered authority of the head of State, which in practice means willfulness of the officials. This situation affects Turanian countries where Islam became the ruler religion [5]. The most important course of action for the public in the Turanian civilization is a struggle for existence, but these activities are carried out mainly as a result of conquests. Thence, the economy is largely subordinated to military purposes. Due to the low level of science, Turanian societies not themselves generated economic development. Instead, they assimilated foreign inventions and manufacturing techniques [1]. An example is the activity of Czar Peter I, who, wishing to move out economic backwardness of Russia, brought in new technology from Western Europe and attempted to adopt it on the Russian soil. A similar situation occurred in later periods.

25.4.4 Jewish Civilization

Describing Jewish civilization, Koneczny at the outset of his work [7] overthrew (refuted) the myths surrounding the Jews. He wrote: "The Jewish matter is not an issue of race or religion, but a matter of the different method of collective life."

It is a sacred civilization, it is that one in which the entire life of the individual and society is, or at least should be, subject to religious law. Religious rules govern all categories of human existence. The source of general law is Talmud interpreted by the rabbis. Jewish civilization develops science, but her greatest achievements are not available to all. F. Koneczny claimed that a Jew argues a lot and usually multilaterally but only almost deductively, where the assumption becomes dogma. In the reasoning purely rationalistic, Jews are experts but al-

so strangely ruthless. Perhaps these characteristics of the Jewish mentality facilitated the Jews to survive in a changing and often hostile environment, and preserve their specific individuality. In the economic activity this civilization is governed by the abstract, teleological (purposefulness) rationality. The goal is abstract profit or abstract model of the economic system [1]. It is developed the ability of observation and creative imitation. The people of this civilization can quickly assimilate the foreign technical achievements, effectively use and improve them. Motivations are developed in the material categories of human being (health, welfare). All other civilization yield to the Jewish civilization in terms of mobility [5].

25.4.5 Arab civilization

It is half-sacral civilization, developed in the clan system. The representatives of this civilization are aware of the ER, but they did not come to historicism. This civilization permits polygamy with the law granting divorce only enjoyed by men. Relationships between man and woman/women based on the basis of contracts in private law. In the field of public life, public law derives from the private, such as taxes from the giving of alms to the poor, the military service from the obligation of to participate in holy war. Because of the inadequacies of public law, despotic power is accepted in this civilization, which in turn is subjected to the authority of the Koran. The compliance of the authorities to the Koran, decide the religious courts. The Koran has reference to the four categories of being - health, prosperity, beauty and goodness. There is no category of truth what makes the development of science and farther on - the economy, dependent on the inflow from outside of knowledge and technology. However, the production methods used are generally at a lower level than those which dominate in highly developed countries. As a result, the degree of implementation of the other categories of being is low particularly in relation to the whole society.

Natural resources make the countries of the Arab civilization base of feedstock (raw materials) for the countries with more developed civilization.

25.4.6 Byzantine civilization

It was formed in late antiquity and the Middle Ages in the Roman Empire and later in the Byzantine Empire. Although, it copies the name from the Byzantine State, many of its features were already visible in the late Roman Empire. From the legacy of the Roman it took first public law, which places more than private law. A religion of this civilization is Christianity, but it proclaims the sovereignty of political power over spiritual and independence of politics from morality. State of the Byzantine civilization formed powerful bureaucracy and a very complex law, governing all aspects of life. It was characterized by significant fiscal oppression sometimes causing the depopulation of entire province, or mass escape to the desert. It had, in contrast to most medieval states, permanent mercenary army. Hypertrophied to exaggeration, the state apparatus causes the underdevelopment of society, the collapse of science, art and literature. Developed society of western provinces of the empire did not want to continue with its lame political traditions and preferred to submit to the barbaric rulers, while the east was maintained mechanically doomed to collapse the state, contrary to the interests of society (the conflict of interest Koneczny shows by numerous examples of citizens of the empire enjoying the conquest of his province by barbarians). But this civilization has

not collapsed together with the Byzantine state, however, because earlier before the turn of the ninth and tenth century, seized (mastered) a large part of Germany. Later incarnations of the Byzantine civilization in Germany were the Teutonic Knights, and Prussia (German-Byzantine culture). Just as on the East, this civilization has developed Orthodox, so on the West has developed Protestantism, which like Orthodoxy, has recognized the dominance of political power over the Church. According to Koneczny Byzantine civilization has a significant and negative effect on the majority of Western countries, which is expressed inter alia in the expansion of bureaucracy and restrictive laws in more and more areas of life, elimination of ethics from collective existence and the militarization [11].

In the Byzantine civilization is developed science, but it must be formalized, centralized, bureaucratized and subject to state control. A similar situation occurs in the fine arts. In this civilization is developed the economy, which is subject to state control. It is neglect of human interest, taking into account only the interests of the state, which in practice means directing by the interests of the bureaucracy.

As a consequence, there is a phenomenon of statism followed by the economic growth inhibition [1]. The form dominates over content; it is observed the disappearance of creativity in the arts as well as in basic scientific research. There are appreciated only those technologies and inventions which are suitable for immediate practical application best-in volume production, generating big profits. Production methods are based mainly on simple, proven and formal solutions, which are adapted for the production for the masses. Decision-making processes, and changes in production processes occur with high inertia which means that social needs are met in a limited degree. To prevent this undesirable phenomenon is created demand of public for certain goods using the available information media.

25.4.7 Latin civilization

It developed during the Middle Ages, and the most important factor in creating it was the Catholic Church. It covers the population of western and central Europe and America. Latin civilization took from the Greek concept of truth (science) and beauty (art and literature) and a substantial part of the Roman law. In politics, it imposes to the ruling the same moral laws which apply to their subjects. It seeks to develop strong local government and maximize the impact of society on the state and its bureaucracy. It recognizes the duality of law (private and public) and the supremacy of ethics over law (law is derived from the subject of ethics and moral evaluation). In economics, it values the most real property, especially the earthly. Its ideal in this area is to ensure as many people as can be, economic independence, that means having them their own workshop, capable of maintaining existence for the family [11].

In the Latin civilization ethics covers with its standards all five categories of social existence. The basis of Latin ethics is to care for the development of human personality and respect for human dignity.

Development of science is carried out based on objective truth. Dissemination of knowledge is considered a social duty, and the results of research are universal human good, and shall be public. Similarly it is called for in relation to information, particularly relating to public life.

Tab. 25.1 Properties of civilizations according to F. Koneczny [13]

Civilization	Latin	Byzantine	Turanian	Jewish	Arabian	Brahmin	Chinese
Relation to God	Non-sacral	Non-sacral	Non-sacral	Sacral	Half-sacral	Sacral	Non-sacral
Ethic (relation to people)	Uniform	Dual (separate for the individuals and for the state)	Dual (separate for „own” and „strangers”)	Dual (separate for „own” and „strangers”)	Dual (separate for „own” and „strangers”)	Dual (separate for „own” and „strangers”) and caste inside the state	Dual (separate for „own” and „strangers”) and varied for different social group
Legal system	Dualism of the private and public law	Monism of the public law	Monism of the private law	Monism of the private law base on Talmud	Monism of the private law base on Koran	Monism of the private law	Monism of the private law
Origin of the law	Society	The state	Chief	Revelation	Sheik there where Koran does not it embarass him	Revelation	Emperor
Civilization	Latin	Byzantine	Turanian	Jewish	Arabian	Brahmin	Chinese
Marital law	Lifelong monogamy	In principle lifelong monogamy	Polygamy	Polygamy	Polygamy	Polygamy	Polygamy
Form of social organization	Nations	States	Peoples-regiments	In mozaic ancient time tribe, clans, next sacral state; presently sacrally separated groups-communes in diaspora	Emiraty, kalifaty, ulomne państwa gromadnościowe	Castes	Exaggerated family
Capture of time	Historical	Era	Cycle	Era	Era	Calendar	Cycle
Level of social development	Emancipated families create diverse society	Emancipated families create not divers society	Clan system (trim ancestral)	Originally: clan system with partial emancypation of the family, at present; emancypated families with limitations, exists sacral pasibility of return to clan system	Clan system partial emancypation of the family in more europiz cities – but always to be recall	Clan system	Clan system
Goal, leading idea	Salvation of beliver by effort on the earth i Civitas Dei	Affected on citizens by omnipotence of the tate, proceed to stagnation without eny transcendent reference	Continuous conquests	Realization of chosenness discribed in Talmud	Salvation of orthodoxical by compliance to rules of Koran	Bodily and spiritual liberation from mundane world	Exercise emperor orders, which executes God’s orders
Science	Free and universal – searching for the truth	Limited in ranges and profundity, used as first priority to strengthening the state	Despised, actually not practised	Speculative and deductive, allowed only in ranges and areas of interest by Tora, and later by Talmud	Speculative and deductive, allowed only in ranges and areas of interest by Koran	Very defective in ranges and deep, because of lack higher motivation of sacred prohibitions and caste	Very defective in ranges and deep, because of lack fundamental motivation

The art of printing were everywhere accepted with enthusiasm and illiteracy were combating illiteracy through all available means. Comprehensive development of science not only generates economic growth but influences inter alia the development of medicine and hygiene and above all, the development of treatment techniques. Such actions effectively influence the demographic development. Latin Civilization (earlier Hellenic and Roman) developed all the arts attaching great importance to the individual forms. The only restriction and the requirement of art is the subordination of ethical and legal norms. In this civilization, accurate development of all forms of art which has a definite, positive impact on the development of other categories of being.

In the Latin civilization purpose of business is human, which means caring for the satisfaction of his/her needs and his/her development. In the process of economic man is limited by ethical and legal standards, which require respect for other people's personalities. With the same rules is guided the state, as the overriding authority.

In the Latin civilization profiteering, or enacting the abstract concept of constitutional and economic, against the will of society, it is considered unacceptable and unethical. Economic activity is considered not a goal, but as the instrumentality to achieve higher goals outside the material struggle for existence. Both the service and the production of material goods are characterized by great diversity. Free access to knowledge means that social demands grow in both material and immaterial areas. The products are marketed with a complex technical structure and designed for the average buyer. The relatively fresh example of how the economy of Latin civilization is functioning is the second half of the twentieth century. Space research and related areas meet the needs of higher order, while on the market of the average consumer, goods were placed in a very high technical advancement. Dynamically were developed fine arts and architectural design. Similarly, the high growth took place in medicine; an example is the invention of DNA. The source of global economic development, were mainly societies of Latin civilization. Other civilizations, were taking over from them the knowledge and production techniques, sometimes with very good results (e.g., Japan and China).

In the various civilizations can be observed, in addition to energy factors which secure material human existence, the increase in intangible factors that shape human personality. Therefore, civilizations are arranged in a series of evolutionary, whose beginning is Turanian civilization and next Brahmin, Chinese, Arab, Jewish, Byzantine and Latin. For easier identification and determination of its characteristics, F. Koneczny introduced breakdown of civilization on the "collectivist" (the collectivistic) and "individualistic" (the personalistic).

25.4.8 Collectivistic and the personalistic civilizations

The criterion for the division for civilization for collectivistic and the personalistic is their attitude to the so-called traits (parameters, discriminates) of civilization.

A comparative study of civilizations defines six such parameters [1]:

- The existence or nonexistence of a monogamous family, emancipated from the power clan.
- Mastering time.
- Relationship to the truth.

- The ratio of private to public.
- Sources of law and the relationship of ethics for other categories of social existence (which connects to the emancipation of society from the state).
- The existence or nonexistence of national consciousness.

Collectivistic Civilizations do not meet positively all traits of civilization. In this civilizations man is absolutely subordinate to the state or religion or doctrine. The individual human being is only part of the state machine. Ethics in public life does not exist. State power is based on bureaucracy and destroys any sign of independence and individualism.

Collectivistic civilizations tend to unification, and they attach great importance to the form. Bring uniformity by coercive measures. This refers to the physical strength and bureaucracy rather than to society. Bureaucracy connects etatism with inflation of legislation. The movement of documents between departments of administration it is called management and the variety in their preparation - the reform. In the field of international relations collectivistic civilization tends to unification of systems of all countries [1].

Personalistic civilizations are those that satisfy positively all factors of civilization. The family is monogamous, emancipated from the dominion of the clan (family). The truth is recognized as an absolute ethical value. The source of the law is ethics, which takes the place of paramount (precedence) in relation to other categories of being. There is a national consciousness. The main principle of personalistic civilization is freedom and human dignity. It protects all creative activities, under a condition that such activity is consistent with social ethics. In this civilization (after the civilization of Rome and then in Latin) dominate the concept of unity over diversity, which means the unity of the ethical content and the diversity of forms. It attaches greater importance to substance than to form. In Figure 1 are shown schematically collectivistic civilization and the personalistic civilization.

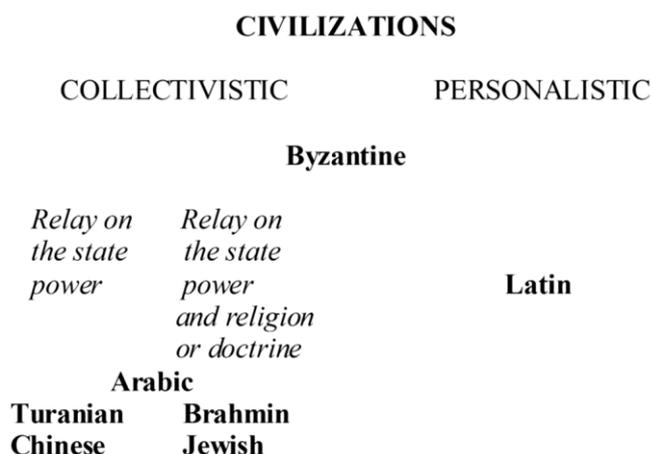


Fig. 25.1 Individualistic and collectivistic civilizations according to F. Koneczny [1]

Byzantine civilization occupies an intermediate position between collectivistic and personalistic civilization. This is due to transfer in to personalistic civilization elements of collectivistic civilization. The result of it is growth of the bureaucracy and the various aspects

of life are regulated by the state-bureaucratic templates. Autonomous ethics is replaced by authoritative ethics based on the authority of the state.

Latin civilization, as a personalist civilization, created whole modern development of general civilization, most notably visible in the area of economic, technic and scientific.

25.5 Paneurope

A new model system of social life it was promoted during the so-called French Revolution by so-called freethinkers. A typical representative was Voltaire, who was regarded as a supporter of wider tolerance.

In the early twentieth century, the main character promotes the idea of a united Europe was Richard Nikolaus Coudenhove-Kalergi. He promoted the so-called Paneurope, which is the ancestor of today's European Union.

Bibliography of Richard Nikolaus Coudenhove-Kalergi can be found in the studies [15,16]. During the interwar period created the pan-european movement. Both in Poland and in many other European countries, the Pan-European Union troops operate. The scale of the project can be demonstrated by the fact that in the first congress of the Pan-European Union held in Vienna in 1926, was attended by more than two thousand delegates from 24 countries [15]. In 1950 year Coudenhove-Kalergi proposed to Council of Europe, his European flag project, 5 years later, also part of the melody's Ninth Symphony of Ludwig van Beethoven as the anthem of European Union (recognized as the anthem of the European Union) [16]. In 1951 year Paneuropean Union was reactivate but it did not return to the same importance as before World War II. A programme and idea of unifying Europe of Paneuropean Union were taken over by other institutions, primarily the Council of Europe set up in Strasbourg.

Paneurope was to be a federation of states connected with the customs union and a common constitution. Coudenhove-kalergi foresaw the creation of a European parliament consisting of the Chamber of Nations (representatives of European nations elected by popular vote) and The Chamber of States (Members of Parliament delegated by the States). He also postulated the establishment of the court which would have decide of any disputes between countries (another idea that was implemented under European Union). Coudenhove-Kalergi believed that the key to integration of the old continent is to increase cooperation between France and Germany. Presently is seen that tightening relations between the two countries was one of main reasons of creation European Communities. Paneurope would be the economic and political unity for the other members of the international community. Its foundation was to be a European nation from Portugal to Poland, which was divided by the course of history. As expressed daughter of R. Coudenhove-Kalergi, Barbara: "One day the nationality will play a role in football," [19]. Coudenhove-Kalergi postulated the creation of the United States of Europe like the USA [14]. Regime of communal life was to be the European civilization.

25.6 Model of civilization - European

The idea of a united Europe was also promoted by such people as: Alcide De Gasperi, Konrad Adenauer and Robert Schuman. A common Europe, they wanted to build on the basis of Latin civilization. Their plans failed. In 2000 year, in Nice, the French representative ruled out the possibility of any relation of the European Union to Latin civilization.

Development of civilization is a lengthy process, as well as long-term are cultural processes. That while European civilization is treated in this work in conventional way and serves function as comparative model for other already formed civilizations.

Richard Nikolaus Coudenhove-Kalergi in his numerous works presented a concept of unification of Europe, and he made detailed analyzes and evaluations of different regimes of social life. His major works, from the initial period of activity, includes: “Paneurop” 1923, “Held oder heidiger” (Hero or pagan) 1925, “Praktische idealismus” 1925, “Kamp und Paneuropa” (Fight and Paneuropa) 1925, “Europe erwacht “(awakened Europe) 1935. Most of the work was published in the Vienna branch of Pan-Europe and beyond, translated into many languages.

Being a doctor of philosophy Coudenhove-Kalergi admired Roman law and Roman imperial order. He believed that a united Europe should represent that kind of an imperial order. The idea of European unity he led out of Roman civilization, the Jewish civilization and wider idea of humanism [14]. In his work [18], devoted to the study of ethics and morality on the European continent over the centuries, he has given a very high opinion of the nation and Jewish civilization. He wrote:

“The followers of Mosaic religion (of Judaism) are today in Europe champions of humanism, fraternity, peace and justice. As descendants and successors of European chivalry they should highly value the heroic ethic. Great mission of the Jewish people is the care of social ethic. The task for the Jewish people is not to create a small Asian republics and the addition of the various nationalisms have one more, but become, based on the great tradition that leads from the Moses through the prophets and Christ to the modern socialism, the social conscience of European culture.”

Therefore, the European civilization, promoted by Richard Coudenhove-Kalergi, is composed of Roman civilization (Roman law, Roman imperial order) and Jewish (ethics). Taking into consideration modern civilization described by Felix Koneczny, a model civilization consists of the Byzantine civilization and Jewish civilization. So, you can bet the idea that civilization promoted by Coudenhove-Kalergi is a civilization typically collectivistic. What’s more, he writes about European socialist state system and its imperial character. These attributes of social life are typical for the society of collectivistic civilization.

25.7 Production methods in collectivistic and personalistic civilizations

Methods of production in different types of civilization are derived from the operation of the various categories of social being in society. Functioning or not given category implies certain consequences that determine the quality of production methods. Production methods apply to material area as well as to immaterial area. As stated earlier, the lack of ethics – the main element of the category of being – good, significantly reduces the functioning of the other categories of being, and decidedly has negative impact on the quality of production methods. The low level of science does not ensure the generation of new developments in the production and management and this in turn affects on the low productivity and quality of products and services. On the other hand, the existence of ethics is a necessary but not sufficient to the fact that the situation has improved radically. Important is the quality of ethics, more precisely, its source, what was shown earlier on the example of Latin, Byzantine and

Jewish civilization. Below are characterized typical conditions and methods of production specific for two different types of civilization:

- Collectivistic civilization
 - Science is a centralized, bureaucratic and subject to state control. It is extending implementation of the research cycle which negatively affects their quality. Greater role played form over substance. Science is subjected to commercialization; it is lowering the level of education and its impact on economic development.
 - Legislation substitutes ethic. Many believe, that what is not forbidden is allowed. From there, are a large number of acts, from general to the acts with a high degree of detail. Increase in the number of legal acts effectively generates the bureaucracy potently slowing down social initiatives. An additional increase in bureaucracy is indicated due to the authorities controlling society and government units. The management of these units are characterized by high inertia. A similar situation is in the systems of management in the sphere of material production. The large inertia of the management systems adversely affects the quality of production and productivity.
 - Methods of creating in the fine arts should ensure their universality, that means the fine arts should be directed to the public, that why the artistic value is not the most important. Their goal is to integrate people about the behaviour (lifestyle, attitude, fashion, etc.). That why they are very much commercialized. Fine arts are a major industry – they advertise goods and such human behaviours that generate demand for the products of specified manufacturers.
 - The capital is a tool for exerting pressure on the weaker and, consequently, to subordinate them. The functioning of banks and all financial institutions are oriented (set-up) to generate the greatest profit, their social function disappears. It is commonly in used high rate of interest that generates debts which is many times higher than contracted debt on the first place.
 - In almost every field of mass production is realized. Social needs are determined by the centers and are, at best, an average of expectations. Satisfying the above average individual needs (educational, cultural, and physical) is associated with high costs and it is impossible for the people of the masses. The manufacturing processes and products must be of high reliability, low energy consumption and material consumption. These are the conditions necessary to generate a profit. The compromise in achievable construction solutions usually is detriment for the customer, resulting in an increase in prices for the products.
 - The aim is to standardize production methods, using large scale typical solutions of machines elements, equipments or production processes (so called typification).
 - It applies uniform methods of management in the material and immaterial areas, so it is possible to effectively control.

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- It departs from market economy in favour of a centrally controlled economy.
 - The economy is based on large enterprises in almost all sectors of the economy (creation of corporations, holding companies, etc.). Increasing their impact on society can effectively affect society – such as shaping demand.
 - Personalistic civilization
 - Ethics is not dependent on government. It is based on recognition of the comprehensive development of the personality and dignity of every human being. It finds good the pursuit of truth, the development of beauty, health care and business practice. All categories of being, accept the good category, are means and not goals of the development of society. This indicates rule of superiority of society over the state and ethics over the law and other categories of existence.
 - The practice of science and its dissemination is the responsibility of society. There is free access to research results, which are regarded as good of society as a whole. Science stimulates social criticism, and this leads to social control over the state and its bureaucracy. Unfettered progress of science has a positive impact on the arts, on the protection of human health and it generates economic development.
 - Only in the Latin civilization is the development of all areas of arts. Great importance is attached to originality. The only limitation is the standards of ethical conduct. The comprehensive development of fine arts helps all-round development of other areas of life including economy.
 - In Latin civilization, induction of economic pressure is against the ethics, specially used of (so called) usury (exaggerated interest on the loan). Banks and financial institutions support economic development (eg. by giving credits for investment processes).
 - In any sector of the economy dominated small and medium-sized enterprises capable to better respond to individual needs.
 - Large companies are forced by the market to produce the same types of goods, however, with a high degree of diversity and technical sophistication. The scale of production of the assortment is smaller, but takes into account individual needs and wealth of users.
 - There is the large variety of manufacturing techniques. This promotes development of competition and next continuous of production processes.
 - Management of the personalistic civilization is based on free market rules.
 - There is large variety of management systems being worked out in respect of specific sectors of the economy. It is possible to exchange experiences and effective continuous improvement of these systems.

A characteristic feature of collectivistic civilization is an extensive system of control (monitoring) interferes in almost all areas of economic and social life. It includes (some of it):

- Education (textbooks and curricula).

- Manufacturing processes (production standards, unification processes and industrial and agricultural products, production limits),
- Offices and government organizations,
- Control of public and non-governmental social organizations (if such those exist, because in the opinion of Coudenhove-Kalergi, opposition affects the unity of the country).

25.8 Discussion and conclusions

Currently in Poland, as well as in around the world, observed is observed the pursuit of continuous changes in the organization of social life. The actual purpose of these changes is not always accurately exposed. The average person might get the impression that the changes are for it self. However, this interpretation of the phenomena may be too far-reaching simplification.

At the end of second half of the twentieth century in the global economy began to take place intense changes in the structure of production. They were the result of the so-called globalization of production, the essence of which was to divide the market on a global scale among the largest industrial corporations. This is a reference to a collectivistic economy around the globe. As a result of the restructuring of production methods lower it standards of the products, adopting them to the mass audience and performed a large-scale marketing campaign. The process was particularly marked in the electrical and mechanical engineering sector and in the machinery sectors, which is typical for the automotive industry. Part of companies that traditionally produce high-quality cars and did not notice the changes, or have not been able in a short period of time to restructure the methods of production – as consequences have been sold. For the example will serve companies such as Rover (1994, BMW), Rolls-Royce Automobiles (1998, BMW), Jaguar (1989 Ford), Volvo (1999, Ford). In the brackets are year of sale and the new owner. The described phenomenon is a consequence of changes in the system of social life on a global scale.

It is not hard to see, that the unification of Europe program development in the interwar period of the twentieth century by Coudenhove-Kalergi, was in part realized. There is a lot of the literature describing the different phases of the formation of the European Union, while showing the similarity with the concept of Coudenhove-Kalergi. However, the analysis of these issues is beyond the scope of this work.

An interesting phenomenon is building of European civilization. Many of the phenomena occurring in Poland and other EU countries seem to confirm the construction of a new system of collective life on the properties of collectivistic civilization. These phenomena are (some of them):

- A large number of emerging acts, ranging from general to act with a high degree of detail (eg prohibition of smoking in indoor animal's room, shape and size of agricultural products).
- Increase in the number of legal acts generates growth of the bureaucracy. In the period from 2000 to 2010, employment in the Polish state apparatus increased from 315 thousand to 440 thousand, while the population in the same period fell from 38263 thousand to 38167 thousand [20].

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- Liquidation of a large part of cultural and educational institutions (community centers, libraries, schools), by which has limited access to education.
 - Little exhibited and publicized of classical and contemporary art. It is publicize co called graffiti – a collective work, which by means of geometric shapes and contrasting colors exposes forms devoid of content. Most collection of such art is the chaos and dissipation of the concentration [21].
 - Rigid financial policy defining also acceptable level of budget deficit, production limits, the allowable level of CO₂ emissions and the emissions trading rules, characterize economy centrally controlled. Such impacts of these mechanisms on the economy are particularly detrimental to developing countries.
 - Subsidizing entire sectors of the economy at the expense of other sectors. An example is the agricultural policy, which results in agriculture, due to continuous co-finance, consumes considerable resources of the EU budget. It is decrease by this ability of investment (modernization, restructuring) especially in those which yet generate the highest return.
 - The banking sector does not satisfy the social functions. High interest on loans generates increase debt in the economies of many countries and additional financial assistance to these countries is in fact feeding the banking sector, as a result of interest payments on the loan.
 - Economic stagnation. Economic growth for the whole of the European Union in 2011 amounted to only 1.6% [22]. This volume is at fault for calculating this indicator. Inhibition of economical growth is undoubtedly due to the occurrence of phenomena typical for collectivistic civilization.

This work can be helpful in understanding the nature and direction of changes in the organization of social life, with which are binding particular methods of production. Predictable sequence of events not only creates awareness of trends but also will allow take reasonable steps (between others) in the sphere of organization and management.

Undoubtedly personalistic and collectivistic civilization requires large dedication of people in economic and social life promoted regardless of production methods. However, abilities of people in relation to each of these civilizations are varied, not only because of wealth or age, but mainly because of a functioning ethics.

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