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Reflections around the theory of Western civilization by Carroll Quigley

Refleksje wokół teorii cywilizacji zachodniej Carrolla Quigleya

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Streszczenie

W artykule przedstawiono teorię cywilizacji zachodniej – amerykańskiego uczonego Carrolla Quigleya (1910–1977). W konkluzjach pracy autor poddaje krytyce niektóre z ustaleń Quigleya, a także formułuje własną teorię na temat przyszłości Zachodu.

Abstract

This article presents the theory of Western civilization – American scholar Carroll Quigley (1910–1977). In the conclusions, the author gives some criticism of the findings Quigley, and formulates his own theory about the future of the West.

We live in a world of globalization, which, thanks to the Internet and transport links – contacts between people from distant cultures have become commonplace. This is the world in which, as argued Benjamin Barber, constantly collide forces Jihad and McWorld. In this environment, every man comes easily lose their identity, especially because history seems to play an increasingly smaller

role in public debates. However, without the knowledge of the history we do not know the essence of who we are and we have a wrong perception of policy issues. In order to at least partially remedy this, I would like to offer you this article discussion around the theory of Western civilization Carroll Quigley (1910–1977). This scholar taught the history of civilization at the Georgetown School of Foreign Service for more than thirty years. A graduate of Harvard University, he first taught history there and at Princeton. We analyze his book „*The Evolution of Civilizations. An Introduction to Historical Analysis*”¹, because „another of its work „*Tragedy and Hope*”, as N. Ferguson writes – mainly popular among supporters of „conspiracy theories” and has little scientific nature². Nevertheless, we analyzed the book, our researcher in a very transparent presented the history of our community, therefore the work is important for Western „self-awareness”, although some have already forgotten. With all the respect that we have for Quigley, but indulged in the conclusions of the article to criticize some of his findings, and present own concept on the future of the West.

Quigley distinguished following stages in the evolution of all civilizations: mixture, gestation, age of conflict, universal empire, decay, and invasion. The first stage occurs when the junction of two or more cultures. Stage of gestation is a time when the newly established civilization has instrument of expansion (eg. a religion), that allows it to „consolidate” and prepare to stage the third – expansion – which among other things increases the production of goods, expands geographic area communities, increasing its population and follows the progress of knowledge. Stage age of conflict Quigley characterized by a decline in the expansion, class conflicts, imperialist war, and the mood of pessimism and irrationalism. After this stage comes time to universal empire, also called the „golden age” because it is a time of prosperity. However, in the sixth phase, the decline because of the economic crises and civil wars. Finally, the last stage – the invasion – civilization is when the mature community can not defend against „barbarians”, which are young and strong civilizations³.

Moreover, the analysis of Western civilization in terms of the seven stages is difficult because it clearly does not follow the straightforward pattern of seven simple stages⁴.

¹ C. Quigley, *The Evolution of Civilizations. An Introduction to Historical Analysis*, Indianapolis 1979.

² N. Ferguson, *Civilization: the West and the Rest*, London 2012, p. 298.

³ Compare: C. Quigley, *The Evolution...*, pp. 146–160.

⁴ *Ibidem*, p. 334.

Quigley writes that, although Western civilization emerged from the wreckage of Classical antiquity, it differed from it in every important aspect of its culture. Even in its first three stages it had a different military system (based on specialized cavalry rather than on infantry), a different technology (based on animal power rather than on slavery), a different economic organization, a different political organization (formed about rural castles rather than around municipal acropolises), and, above all, an entirely different religious system and basic ideology⁵.

We might begin by saying that Western ideology is optimistic, moderate, hierarchical, democratic, individualistic yet social, and dynamic. All these terms refer only to aspects of whole and not really get us to its essence. This essence might be summed up in the belief that „Truth unfolds in time through a communal process”⁶.

According to our author, all these different aspects of the Western outlook cluster about the essence of the outlook that we have tried to express in the statement that „Truth unfolds through a communal process”. The outlook to which this statement refers lies at the foundation of Western culture and is reflected equally in its religion, its politics, its science, and its economics. This outlook assumes, first, that there is a truth or goal for man’s activity. Thus it rejects despair, solipsism, skepticism, pessimism, and chaos. It implies hope, order, and the existence of a meaningful objective external reality. And it provides the basis for science, religion, and social action as the West has known these⁷.

The same idea about the social (and dialectic) unfolding of truth is at the foundation of Western science. The same outlook appears in the basic political ideas of the West. These are liberal and not authoritarian⁸.

From this it can be seen that the ideology of the Christian West was essentially a moderate one. It was constantly threatened, as moderate always are, by extremism. When these extremists argued „either-or”, the Western tradition answered „both!”⁹.

The American researcher writes that, the mixture of cultural elements that formed Western society came from four chief sources. One of these was Classical culture, whose greatest influence was in law, government, philosophy, and science.

⁵ Ibidem, p. 335.

⁶ Ibidem, p. 336.

⁷ Ibidem, p. 339.

⁸ Ibidem, p. 342.

⁹ Ibidem, p. 345.

Another was the Semitic influence, which came largely through Christianity and the Jewish people and thus spread its effects largely in the field of religion and morality. The third influence, that of the barbarians, was a very diffused one, and is chiefly notable in social relations and technology; while the last, coming from the Saracens consists mostly in incidental items and served also as an intermediary in the transfer of Classical influences¹⁰.

The period of mixture of Western civilization was merely a continuation of the period of invasion of Classical civilization and lasted from about A.D. 370 to at least 750. It was followed by a period of gestation of about two hundred years. The two periods together had to achieve three tremendous tasks: first, to bring into existence the new Christian society by creating relationships between groups and individuals and by establishing patterns of ideas and activity that would permit a new society to survive; second, to repel invasions of non-Christian cultures or to enforce conformity to the new Christian patterns by those who could not be expelled; and, third, the accumulation and investment functions of the instrument of expansion must begin to operate¹¹.

As long as transportation was lacking and political disorder continued, the Age of Gestation continued. The demands of political and military life made it almost impossible for the feudal organization to amass surpluses and to direct these surpluses into expansive channels. Only in the final quarter of the tenth century was this situation reversed, and a new period of expansion, the first in the Western civilization, began¹².

According to Quigley, the first stage of expansion in Western civilization lasted for about three centuries (970–1270) and was one of the greatest of such periods in human history. Its instrument of expansion was the feudal system in which a small minority of fighting men and clergy were supported by a great majority of peasants¹³.

The revival of commerce, especially in the twelfth century, gave rise to a new social class isolated from the agricultural process, and living in towns rather than on manors. This new middle class, or bourgeoisie, created such a demand for the necessities of life that a new kind of commerce, of local origin and concerned with necessities, appeared¹⁴.

¹⁰ Ibidem, p. 348.

¹¹ Ibidem, p. 351.

¹² Ibidem, p. 358.

¹³ Ibidem, pp. 358–359.

¹⁴ Ibidem, p. 360.

These three innovations – commerce, the middle classes, and town life – represented a social and economic revolution in Western society. They led to increased literacy, support for the revival of public authority, new ideas, new morality, and acute religious problems. Taken together these provide a fairly typical example of Stage 3 in a civilization¹⁵.

The usual characteristics of Stage 3 are easy to identify in the period 1270–1300: increased production, growing population, geographic expansion, and increased knowledge. To a lesser degree, and somewhat belated, can be seen the growth of science, but democratic elements, while present, were unable to develop far because of the continued supremacy of specialized weapons. These kept power securely in the hands of a minority¹⁶.

We read that, the old view of our grandfathers that the Middle Ages was a static and backward era is now accepted by almost no one, but it is not so generally recognized that medieval expansion was slowing down by the end of the thirteenth century and that the society was entering upon a typical age of conflict¹⁷. But by 1274 the feudal organization, especially the feudal lords, had become institutionalized into an obsolescent structure with few functions and a powerful determination to resist further change and to defend its own social position. This institutionalized feudalism is called chivalry¹⁸.

This need became the basis for the imperialist wars of the Age of Conflict that began at the end of the thirteenth century. English wars against the Scots, Welsh, Irish, and French; French wars with the English, Burgundians, and others; the almost endless struggles among the princes, both lay and clerical, of Italy and Germany; all these, as well as civil struggles such as the Wars of the Roses, the struggles of the Armagnacs, or the Sicilian Vespers, helped to provide jobs for the impoverished feudal nobility¹⁹.

Quigley writes that, various explanations have been offered for these misfortunes, such as the plague, growing public disorder, increased religious controversy, and others, but, however these factors may have acted and reacted on one another, there can be no doubt that by the year 1300 Europe was in the kind of crisis we call an Age of Conflict²⁰.

¹⁵ *Ibidem*, p. 360.

¹⁶ *Ibidem*, p. 360.

¹⁷ *Ibidem*, pp. 360–361.

¹⁸ *Ibidem*, p. 361.

¹⁹ *Ibidem*, p. 363.

²⁰ *Ibidem*, p. 366.

All these hardships and disorders led to a growth of irrationality, one of the most typical examples of this to be found in any Age of Conflict. All kinds of irrational heresies, like the Flagellants or the Beguines, became rampant in Europe; witchcraft, astrology, even devil worship, dances of death, necromancy, and all degrees of despair and emotional desperation were prevalent. The tone of the age is clearly revealed in a man like Villon and well described by modern writers like Johan Huizinga or Millard Meiss²¹.

The geographic expansion of Christendom, which reached its peak with Marco Polo (1271–1295), largely ceased with that achievement and was only resumed a century later with the exploits of the Portuguese in a new Age of Expansion²².

About 1440 new life began to spring up, with new hopes and renewed ambitions. This new growth was based on the activities of a new instrument of expansion, commercial capitalism, a complete circumvention of the previous feudal organization that had originated the older period of expansion in the tenth century²³.

By capitalism we mean „an economic system motivated by the pursuit of profits within a price structure²⁴“.

American scholar writes that, we have three different names for institutionalized capitalist systems which were dominant in the three Ages of Conflict of Western civilization. These are municipal mercantilism in the period 1270–1440, state mercantilism in the period 1690–1810, and monopoly capitalism in the period 1900 and after²⁵.

The new Age of Expansion after 1440 lasted until near the end of the seventeenth century. It is very familiar to all students of history and is frequently called the ambiguous term „Renaissance“. Even a neophyte in the study of history is aware that this period possessed the qualities we have listed as typical of any Age of Expansion: increased production, rising population, geographic expansion, growth of knowledge, and intermittent impulses of science and democracy²⁶.

In science the period from Copernicus, or even Leonardo, to Newton is recognized as one of the most brilliant in all history, while in geographic expansion the age of Vasco da Gama or Magellan is no less famous²⁷.

²¹ Ibidem, pp. 366–367.

²² Ibidem, p. 367.

²³ Ibidem, p. 367.

²⁴ Ibidem, p. 368.

²⁵ Ibidem, p. 368.

²⁶ Ibidem, pp. 368–369.

²⁷ Ibidem, p. 369.

The second period of expansion in Western civilization was transformed into a second Age of Conflict when the instrument of expansion became an institution. The two phases of this organization are generally called commercial capitalism and state mercantilism²⁸.

We read that, each of the three Ages of Conflict of Western civilization sought to protect the vested interests of one of these aspects, but in the reverse order so that the consumer was dominant in the first period (about 1400), the trader was dominant in the second (about 1750), and the producer was dominant in the third (about 1930)²⁹.

As might be expected in such a period, the century 1650–1750 was one of imperialist wars, of class conflicts, of flattening population expansion, of softening prices, and of irrational confusions. Of these the class conflicts and imperialist wars continued until 1815, although a new Age of Expansion had begun as early as 1730. Napoleon was the culmination of this Age of Conflict, seeking to establish a universal empire (and almost succeeding in the core area by 1811), seeking to enforce his mercantilist conceptions with the full authority of his imperial system, and quite convinced that he was living in a limited world in which one share could be increased only if another were curtailed³⁰.

Our author writes that, the change, which is usually called the Industrial Revolution, was in full development in England but was largely unknown in France during the Napoleonic Wars. In this regard, also, these wars represented a conflict between a newer organization for fulfilling human desires and an older, obsolescent one³¹. Thus from four points of view concerned with finance, agriculture, manufacturing, and economic regulation, the political struggles between England and France in the Napoleonic period reflect a contest between the future and the past³².

The third Age of Expansion lasted from about 1730 to about 1929, although indications of a new Age of Conflict began to appear as early as 1890. Its instrument of expansion remained capitalistic, but operating in fields other than those that had become institutionalized in the earlier Age of Conflict of the late seventeenth century. The reappearance of expansion clearly resulted from circumvention of this previous organization. Again the period of expansion can be divided

²⁸ *Ibidem*, p. 375.

²⁹ *Ibidem*, p. 376.

³⁰ *Ibidem*, p. 379.

³¹ *Ibidem*, p. 384.

³² *Ibidem*, p. 387.

into substages that make the process of expansion appear as a series of steps or surges. We might list these steps as follows: (1) the agricultural revolution from 1730; (2) the Industrial Revolution from 1770; (3) financial capitalism from 1850; and (4) monopoly capitalism from 1900. Naturally the dates listed are very rough, because the advent of these steps in quite different in various areas³³.

Two revolutionary events of the later eighteenth century contributed a good deal toward the new Age of Expansion. These were the transportation revolution, which began about 1750, and the population revolution, which began about a generation later³⁴.

Quigley writes that, this change led to the period of financial capitalism that began about 1850 and died a violent death about September 1931 with the collapse of the international gold standard³⁵.

Geographic expansion was resumed so that Africa, the polar regions, the Matto Grosso, and New Guinea became familiar areas; population soared; production increased, even in periods of falling prices; knowledge expanded beyond any one person's comprehension; even democracy and science reached their greatest victories. Indeed, the nineteenth century in terms of our description of an Age of Expansion could be the Age of Expansion *par excellence*³⁶.

In the military and political levels the third Age of Expansion was associated with such familiar historical development as the mass citizen army, the national state, and democracy. The shift to these from the older stages of these levels generally occurred during the era of the French Revolution and Napoleon³⁷.

The third Age of Expansion of Western civilization began to draw to its close at the end of the nineteenth century. By 1890 the rate of general expansion had begun to decrease, giving rise to acute crises in industry, agriculture, labor relations, political action, and international relations. These crises culminated in the beginnings of a new, third Age of Conflict in Western civilization³⁸.

The third Age of Conflict of our society began to display the ordinary marks of such a stage about 1890. At that time, in the principal industrial countries it became clear that the rate of expansion had reversed itself³⁹.

³³ Ibidem, pp. 390–391.

³⁴ Ibidem, p. 391.

³⁵ Ibidem, p. 393.

³⁶ Ibidem, pp. 396–397.

³⁷ Ibidem, p. 397.

³⁸ Ibidem, pp. 403–404.

³⁹ Ibidem, p. 404.

According to our researcher, imperialist wars developed from epidemic to endemic status in our culture, beginning perhaps with the Boer War and the Spanish-American War, but rapidly expanding into a cycle of international stress and crises in which we still live. At the same time, on the intellectual level occurred a great upsurging of irrationality. This latter development is associated with the eager acceptance of the theories of men like Freud, Bergson, or Sorel, and culminated in the utterly irrational activism of Hitler, Mussolini, and many lesser persons. All these characteristics of an age of irrationality began to appear on all sides – increased gambling, increased smoking, the growing use of alcohol and narcotics, a growing obsession with sex and with perversions of sex, an increasing mania for speed, for nervous tension, and for noise; above all, perhaps, a growing tendency to regard violence as a solution for all problems, by they domestic, social, economic, ideological, or international. In fact, violence as a symbol of our growing irrationality has had an increasing role in activity for its own sake, when no possible justification could be made that the activity was seeking to solve a problem⁴⁰.

In the new pluralistic system that has arisen, the great danger in many countries has been toward increasing consumption to the jeopardy of capital accumulation and public service. This danger has frequently appeared as a tendency toward inflation that would destroy capital accumulation by destroying savings⁴¹.

At the present time it is too early to judge if the present crisis of Western civilization will resolve itself into a new, fourth Age of Expansion, or will continue through an Age of Conflict to a universal empire and ultimately to decay and invasion⁴².

We read that, in any case the immediate future seems to offer to Western society a culture in which, on various levels, an army of specialists serves an ideological state, supported by a pluralist economy regulated by planning (both public and private) in a society in which the dominant social class is made up of managers (rather than owners, bankers, voters, or others). In this culture the nature of the intellectual and religious levels will depend on whether the whole system continues in a period of conflict or turns a new Age of Expansion⁴³.

To recapitulate these considerations, it seems to me important to note that by Quigley made to the beginning of his analysis of Western civilization – its general

⁴⁰ *Ibidem*, p. 404–405.

⁴¹ *Ibidem*, p. 413.

⁴² *Ibidem*, p. 413.

⁴³ *Ibidem*, pp. 413–414.

characteristics – it is too superficial. More interesting in the subject commented Niall Ferguson, who distinguished the following six factors responsible for the development of our community:

- „1. Competition – a decentralization of both political and economic life, which created the launch-pad for both nation-states and capitalism;
2. Science – a way of studying, understanding and ultimately changing the natural world, which gave the West (among other things) a major military advantage over the Rest;
3. Property rights – the rule of law as means of protecting private owners and peacefully resolving disputes between them, which formed the basis for the most stable form of representative government;
4. Medicine – a branch of science that allowed a major improvement in health and life expectancy, beginning in Western societies, but also in their colonies;
5. The consumer society – a mode of material living in which the production and purchase of clothing and other consumer goods play a central economic role, and without which the Industrial Revolution would have been unsustainable;
6. The work ethic – a moral framework and mode of activity derivable from (among other sources) Protestant Christianity, which provides the glue for the dynamic and potentially unstable society created by apps 1 to 5”⁴⁴.

According to the historian – these factors are, using the language of the modern computerized world, six „killer applications” that allowed us to surpass other civilizations and control over them. However, Ferguson said that in the twentieth century, other communities began to „collect these applications”, and thus closer to the achievements of the West, which in turn leads to the decline of our civilization.

Quigley vision of the West is, according to us „too idealistic”. Our author writes that feature of our civilization is „moderation”. And yet they deny continuous war that the West led both between their own countries and with other civilizations (the era of colonialism). In the twentieth century the West unleashed a powerful two world wars, which almost ended his self-destruction. These were the events completely not evidence of some sort of „moderation”; in contrast, the Far East – the war there were relatively rare. In our place the „state of war” between the countries of Europe was the norm and not the exception, and only after 1945 is present in our community relative peace.

⁴⁴ N. Ferguson, *Civilization...*, p. 13.

We do not think it reasonable to speak by Quigley at the beginning of his deliberations on Western civilization – democracy – as its constitutive feature. Of course, liberal democracy – as we understand it today – is the work of the West, however, our scientist does not highlight, and we think it should, that it is „late accomplishment” of the West, that is not his fundamental feature. Fukuyama wrote that though most Americans assume democracy arrived with the adoption of the Constitution in the late eighteenth century, the franchise was severely limited in 1787 and was progressively opened up to white men without property, African Americans, and women in a slow process that wasn't completed until ratification of the Nineteenth Amendment in 1920. Indeed, various constraints on voting by blacks in the South meant that full legal enfranchisement had to wait until passage of the Voting Rights Act in 1965⁴⁵. It was not until the second half of the twentieth century that stable liberal democracy finally spread throughout Western Europe, and not until the collapse of communism in 1989–1991 that it was extended into Eastern Europe as well. The European road to democracy was long indeed⁴⁶.

Our disclaimer applied also crucial, according to Quigley, the maxim recognized in the West, namely: „Truth unfolds through a communal process”. If we look at the history of religious wars that happened in Europe, where each party fiercely defended its position, it is doubtful whether in fact the maxim could guide the people at that. Also in the development of Western science, new theories (Copernicus or Galileo) caused by long time so sharp resistance from conservative forces, it is difficult to speak of the „easy” development progress in our community. At most, Quigley maxim aptly describes the current state of mental elites of the West, and his story should summarize the sentence: „The truth reveals itself through the struggle”. This approach is somewhat similar to the philosophy of Hegel and tell us that the West is learning from your mistakes slowly „maturing” to the current recognition of freedom in matters of religion, self-determination of nations, or science.

The method of periodization of the history of our civilization made by Quigley is interesting and clearly brings together different key for this community event. She seems appropriate, but our objection raises the characteristics of the third century of conflict, when in one sentence, our scholar mentioned among other things, Freud, Bergson, Hitler and Mussolini. Such an approach betrays

⁴⁵ F. Fukuyama, *Political Order and Political Decay. From the Industrial Revolution to the Globalization of Democracy*, New York 2014, p. 414.

⁴⁶ *Ibidem*, s. 426.

Quigley aversion to psychoanalysis, which is however rather not justified. Although you may not agree with some psychoanalytical concepts, without a doubt, this area of knowledge has brought many important findings about the human. For example, Freud formulated the concept of defense mechanisms of personality, and Carl Gustav Jung theory of psychological types (extroversion and introversion) and the methods of analysis of dreams. This desire to explain phenomena in the unconscious psyche, and thus an „extension of consciousness” is a great achievements of psychoanalysis, and should not, in our opinion, to treat this as a manifestation of irrationality comparable or connecting in any way with the ideology of Hitler. Here Quigley has shown a great lack of understanding of psychology.

If we assume that this model of the evolution of civilization is correct, what stage is now waiting for the West? On the theory Quigley – Samuel Huntington wrote:

„In his terms, as well as those of other civilization scholars, the West now appears to be moving out of its phase of conflict. Western civilization has become a security zone; intra-West wars, apart from an occasional Cod War, are virtually unthinkable. The West is developing, as was argued in chapter 2, its equivalent of a universal empire in the form of a complex system of confederations, federations, regimes, and other types of cooperative institutions that embody at the civilizational level its commitment to democratic and pluralistic politics. The West has, in short, become a mature society entering into what future generations, in the recurring pattern of civilizations, will look back to as a „golden age”, a period of peace resulting, in Quigley’s terms, from „the absence of any competing units within the area of the civilization itself, and from the remoteness or even absence of struggles with other societies outside”⁴⁷.

So, we would now be at the stage of „universal empire”, which can take a long time if – as recommended Huntington – the European Union will connect to the NAFTA, the US-led one organism political and economic.

However, after the „universal empire”, as evidenced by Quigley – always followed by the invasion of an alien civilization, and thus the death of a mature community. This view seems to us to be too pessimistic. Model evolution of civilization Quigley indeed well describes the history of Egyptian or Classical civilizations, but it fails to forecast the history of the West. Because we have such an

⁴⁷ S.P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Sydney 2002, p. 302.

advanced culture, science, armies and the degree of social development, it's hard to believe that in the „easy” way would be to make those destroyed by another civilization, which in our place would thrive. Note fact that other civilizations (Islamic, Chinese, Indian or Orthodox) are also troubled by very significant, specific to each of these problems.

So what if you do not decline and invasion awaits our community? It seems to us that to solve the mystery of her future can help us the theory of civilizations Polish scholar Feliks Koneczny. He was an extremely controversial researcher who his major work on civilizations written before the outbreak of World War II⁴⁸. Koneczny not used the term of „Western civilization”, but „Latin civilization” and its fundamental characteristics ranked among teaching of the Catholic Church. Polish scholar looking from the point of view on the history of Europe saw a lot of it „civilizational mixtures”. Namely, he claimed that in Germany there is a Byzantine civilization, because there is a powerful Protestantism (he connected Protestantism with Orthodoxy). In addition, if a European country ruled despotism, he thought that this is the effect of the Turanian civilization (it was according to him the civilization of the Mongols and the Russians). But where it fell Christian morality, Koneczny blamed for Chinese civilization. So this is a very controversial theory, and we are far from accepting it, however, the idea of „civilizational mixtures”, respectively transformed to the present, it seems to us to be extremely useful to explain the future of the West.

Because we can easily see that in the Western world formed two great „civilizational mixtures”. In Europe, we are growing at a rapid pace the number of Muslims, so the representatives of the Islamic civilization. These people live within Germany, France or Sweden, retain their culture and religion and weakly or not at all integrated into European societies. Similarly, in the United States – here, in turn, we have more and more Mexicans, and so representatives of Latin American civilization (according to Huntington's classification of civilizations). Mexicans speak Spanish and are an increasingly powerful force of cultural as well as political, especially in southern states. Admittedly, the current US president – Donald Trump – is strongly in favor of limiting the number of immigrants, but it is not certain whether it will be effective actions, and also the next president may adopt a different policy on the matter.

In this way, in the Western world it formed a civilizational mixture: the West-Islamic-Latin American. West loses its current identity. In the future, it

⁴⁸ F. Koneczny, *O wielości cywilizacji*, Kraków 1935; reprint I wydania, Kraków 1996.

seems to us, is no longer „pure” of the West, but the people of the three communities will create a common civilization based on their different cultures. It’s probably inevitable process. Normally, we do not want our civilization has changed, but its future is, like everything else this shows just such a „mixture”. We wonder what will be the stability of life in such a society, since so far civilizations existed, generally speaking, high isolation from each other, and relations between them were sporadic. It is undoubtedly a difficult question; you have to have hope, however, that for the common good and the welfare of their children – people will be able to collaborate with each other and with different cultures and religions derive only „the best”.

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