A Unitary Process of Big-World History. A Transcendental and Constructivist Perspective in History.

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Abstract: In this manuscript I am trying to prove the intimate linkage between religion, politics, sociology, aesthetics, economics and linguistics, and more specifically the linkage between the rise and fall of civilizations and historical stages and the rise and fall of myths, rituals, languages, religions, arts, sciences, political powers and social and economic hegemonies, in the context of the rivalry between the East and the West, and between the South and the North, as well as to justify the need to transcend traditional ways of doing scientific research in both Big and World histories. For that purpose, an historiographical consideration emphasizing the need of a reconceptualization of the historical subject, a unitary process rather than the sum of local processes, and an increasing complexity of cultural spheres, by the multiplication of mythological, social, symbolic, linguistic, political and economic differentiations, regressions and integrations, was important to understand the demand of new cultural units. In that sense, based on a fuzzy set theory, on subjectivity theories (Laclau´s hegemony, Badiou´s subjectivity, Zizek´s transcendental gap, Balibar´s egaliberte, and Ranciere´s mesentente), on a new hermeneutic theory, comprising semiotics, semantics, syntax, and autopoietics, or a methodology inspired by Rosch´s prototype theory of categorization, Putnam-Kripke´s theories of reference, Forbus & Gentner´s analogical mapping-inference, Grimshaw´s thematic role theory, and Luhmann´s autopoiesis, and more than seven hundred (700) footnotes referring to a bibliography of more than five thousand (5000) titles, I have developed the so-called prototypical historical categories and properties, almost a hundred (100) categories, half a thousand (500) sub-categories and their corresponding functions built as qualitative equations. These categories, properties and functions need to be cross-culturally confronted with those foundational events capable of contributing shifts between historical stages. Finally, a methodological consideration centered on new documental sources consisting of a collection of simple and integrated semantic properties and conceptual maps is highly demanded in order to develop multiple paths to alternative pasts, potential paths to optional futures, and to stimulate the development of a radical, transcendental and constructivist historical theory.

Keywords: constructivism, cognitivism, cognitive linguistics, autopoietics, objectivist semantics, prototype theory of concept categorization, fuzzy set theory, conceptual integration or combination, blending theory, *egaliberte*, *mesentente*, analogical mapping-inference or structural-alignment process, cross-domain and conceptual mapping, causal theories of reference, conceptual projections, knowledge representation, thematic role theory, global and big history, family resemblance, suffixation, semiotic and semantic properties, polysemy, unitary process, instantiation or interactive property attribution approach.

1. Introduction.

In order to face the challenges of knowledge explosions and contradictions resulting from the cognitive revolution --that includes the prototypical, instantiation and autopoietic evolutions-- and to turn back cyclic, ethnocentric, anachronistic and reductionist approaches in the social sciences and the humanities, the vision of a unitary process of both Big and World histories, that intimately links the rise and collapse of civilizations and historical stages with the rise and fall of myths, rituals, languages, religions, political powers, artistic and scientific discoveries and socio-economic hegemonies, must centrifugalize again the knowledge already acquired.[1] The rise and collapse of civilizations and historical stages is usually assigned to instant and fast events or sudden historical changes and very seldom to long-lasting factors. Among instant events or events of short duration one can find politico-military phenpomenons, artistic creativities, and geopgraphic-scientific discoveries; and among events of long duration, one can find cultural phenomenons (rituals, myths, languages and religions) and socio-economic factors (ethnia, class, gender, kinship, age or generations).

This centrifugalization should rearrange historical knowledge based on different levels of approach, on a fuzzy set theory, or cross-cultural, transcultural, border or hybrid-oriented studies, on theories of knowledge representation (exemplar view), and on theories of political subjectivity (Laclau´s hegemony theory, Badiou´s subjectivity theory, Zizek´s transcendental gap Balibar´s *egaliberte* theory, and Ranciere´s *mesentente* or disagreement theory). This subjectivity should be analyzed by a new interpretative or hermeneutic theory, comprising psychology, sociology, economics, political science, semiotics and linguistics (semantics, syntax), and by a new methodology conformed by Putnam-Kripke´s causal theories of reference, Rosch´s prototype theory of categorization, Forbus & Gentner´s analogical mapping-inference or structural-alignment process, Dowty and Grimshaw´s thematic role theory, Luhmann´s autopoietic system, and Glucksebrg and Wisniewski´s property attribution approaches to the cognitive process.[2]

These theories of political subjectivity refer to the ontological distance between empty significants and multitude of particular contents (which are struggling to fill the absent plenitude or empty universal).[3] Luhmann´s autopoietic system consists of a method of self-referentiality of sociological elements and processes visualized independently from other´s points of view. Putnam-Kripke´s causal theories of reference, are a reaction against Frege-Russell´s analytic position and a return to Stuart Mill´s theories, and consist of an objectivist semantics where linguistic meanings are based on a correspondence between words and the world, where a strict distinction between proper and common names prevails, and where proper names are rigid designators that do not have sense but only reference.[4] The structural-alignment process proposed by Forbus & Gentner (1989) is essentially an analogical structure-mapping, but not a conceptual combination, and intends to play a central role in the construction of reasoning and meaning.[5] The thematic role theory, proposed by Dowty (1989), Grimshaw (1990), Jackendoff (1990) and Mylne (1999), refers to the thematic interpretation of natural language sentences. According to Jackendoff (1990) the thematic interpretation of a sentence consists of the association of its syntactic structure with the distinct levels of lexical conceptual structures.

Moreover, the recent prototype theory of concept categorization or feature theory of meaning, as a specific field of a non-analytic and objectivist cognitive semantics, rather than defining categories with well-defined borders and by means of necessary and sufficient conditions for an invariant typicality or representativeness, as it was done by the classical linguistic approach (Aristotelian, Cartesian and Linnean), lies more on the study of categories from a family resemblance approach.[6] More specifically, the prototype theory lies on the study of categories from the perspective of their internal structure taken separately, of the larger conceptual structures that combine and integrate several categories into mental models, blended concepts and fuzzy boundaries, and of the relationship between form and meaning.[7] Prototypical categories are efficient analytical units because, according to Geeraerts (1997), they are not rigidly defined, and they are functional because they carry informational density, structural stability, and flexible adaptability, in the same epistemological line as the indeterminacy of meaning.[8]

Similarly, by interpreting new beliefs and practices in terms of existing prototypical categories or family resemblances, agents are able to bring beliefs about the prototype and its cognitive extensions in line with historical experiences by simply integrating new concepts or adjusting the incorporation of peripheral conceptual categories. In doing so, Geeraerts believes, agents are able to relate these categories "…to general epistemological beliefs about the working of the human conceptual system".[9] But Wierzbicka (1996) critically argues that because there is enough room for both prototypes and invariants, what is at need today is a synthesis of both traditions, the classical and the modern.[10] And cognitive psychologists, like Hampton (1997) and Wisniewski (1997, 1998), together with generative linguists, like Dowty (1989), Jackendoff (1990) and Grimshaw (1990), and cognitive semanticists, like Lakoff (1987), Talmy (2000) and Fauconnier and Turner (2001) believe that more radical conceptual combinations, integrations and projections are at need.[11] However, recently, Van Brakel (1991) made the point that the indeterminacy of meaning is a fallacious argument since prototypes and family resemblances should not be considered synonymous.[12] Family resemblance relationships refers to ambiguous, redundant or overlapping properties rather than prototypes.[13]

By the same token, biased approaches to the world past, or biased structures that place different constraints on the acts of knowing, reasoning and meaning, like ethnocentric or eurocentric approaches, do not allow to obtain a correct relationship or correspondence between words and the objective world, that could conceptually categorize the historical knowledge, and consequently, be able to identify those events capable of influencing transitions between different historical stages.[14] But ethnocentric approaches did not reduce itself exclusively to a European perspective of how the past behaved, but also to an African, a Chinese, an Indostanic or an American perspective. In effect, as Fred W. Riggs reminds us, since the Cold War studies on nationality were replaced by the most embracing and integrating studies carried out over large geographical areas, such as those known as Latin American, Oriental, African, Asian and European studies.[15] Since the Fall of the Berlin Wall and the spread of the Internet, studies on civilizations and continental areas have been decaying to a degree of endogamy -- becoming centripetal, and self-referential-- that have turned them more and more ethnocentric, cloudy and sterile.[16] According to Fred W. Riggs, to go beyond area studies

is "...to seek a new global synthesis in which cross-cutting perspectives support and amplify each other".[17]

Furthermore, the rearrangement of the historical knowledge should break with the cult of the discipline, the book and the individual author; shift from an author-centered perspective to a research-centered interactivity at a world-wide framework and at a large-scale; and re-edit that knowledge, by means of new cultural units (prototypes, conceptual combinations, instantiated or attributed properties), new taxonomies or classification systems (framing, mental modeling, analogy, induction), new semantic methods (semantic feature analysis, suffixations, conceptual projections, cartography of cognition) and new visual tools and electronic techniques (interdisciplinarity, interactivity, multiplicity and intertextuality).[18] These new frameworks, methods and techniques should be capable of sorting out the similarities, analogies and differences among a group of events, objects or ideas, of extending categories to cover new provisional members, and of bridging the ontological gap between empty significants and multitude of particular contents, the increasing contradictory processes of differentiation and regression of global society, and the increasing dissociation from reality and rationality incorporated in virtuality.[19] Likewise, these methods should be capable of clearing the phenomenological gap produced by the increasing disarticulation of information from knowledge, and collective memory from history, and the broad distance between the process of reading and the process of writing.[20]

In that sense, a transcendental and radical constructivist (protoypical, thematic and autopoietic) approach to the cognitive process in the social sciences and a wise way to break the tragic cycle of the twentieth century must emphasize the search of a universal history (not global), of non-territorial social and political relationships, of the links between myths, rituals, religions, semiotics, linguistics, ethnics, economics, psychology, sociology and political science as well as of those cultural units susceptible to struggle or compete among themselves for contingent hegemonies and able to penetrate different geographical, chronological and scientific realms.[21] Searching the connections between perceptions, conceptualisations, categorisations, discourse contexts and social interactions means to build our capacity for reasoning and meaning. This last capacity also depends, according to Talmy, Dowty and Grimshaw, on our ability to integrate different conceptual contents (lexical subsystems) and conceptual structures (grammatical subsystems) in order to create unified cognitive representations.

Finding the links between myths, rituals, religions, languages, politics and economics as well as interpreting structures, systems, processes and foundational events means to understand those historical or cultural explosions that break into history as a result of an accumulation of contradictions installed in historical structures, and make possible the transitions from stage to stage, such as religion, language and ritual extinctions, religious schisms, desertions and conversions, language and dialect extinctions, artistic creations, scientific discoveries, and social and political revolutions.[22] Also, means to interpret the rise and fall of civilizations and historical stages as composed of the rise and fall of myths, rituals, languages, religions, political powers, and scientific and socio-economic hegemonies (class, ethnia, gender, kinship, age or generation). This understanding is produced in a world context filled with numerous rivalries: the rivalry between Oriental and Occidental civilizations, the rivalry between the Orthodox Church

and Catholicism within Christianity (Europe, Middle East and Africa); the rivalry between Reformation cultures (Europe, North-America, and African and Asian colonies) and Counter-Reformation cultures (Europe, Latin America and African and Asian colonies), the rivalry between Confucianism and Hinduism within the Oriental civilization, the multiple rivalries of the Islamic civilization with their neighbour civilizations and within its own ranks, and the rivalry between Western Europe and Soviet Europe, between Soviet China, Korea and South-East Asia (Vietnam, Cambodia) and Nationalist China, Korea and South-East Asia (Vietnam, Cambodia), as well as Soviet Africa (Angola and Mozambique) and the enmity between the Soviet Caribbean Sea (Cuba) and the USA. For instance, the rise of Christianity and Islam and the fall of the Roman Empire, the rise of the Reformation and the fall of the Habsburg empire, the fall of the Safavid, Mughal and Ottoman empires and the decline of Islam, the fall of the Byzantine empire and the Tsarist regime and the permanent decline of the Orthodox church, and the fall of the Soviet regimes and the decline of agnostic ideologies. According to Walter Mignolo, to go beyond area studies is also to liberate or uncover differences, frontier spaces, silenced voices, and hybrid knowledges by means of counterdisciplinary and anti-conceptual activities.

Finally, these revisions and theoretical changes are making possible a one-level theories of scientific knowledge, or in other words, a unified theory of sociological, linguistic, anthropological, economic and psychological theories.[23] An integrated approach, or a great deal of intersection or convergence among prototype, property attribution, thematic and autopoietic theories and methodologies has proved its usefulness for historical studies and might persuade historians to collaborate with psychologists, anthropologists, sociologists, economists, semiologists and linguists (semanticists, lexicographers), in a way that has never happened before, since anthropologists´, psychologists´, economists´, semiologists´ and linguists´ theories have been apparently incompatible with historical, political, and sociological theories.[24] The ultimate source of my work, lies in the last years of the last century, when I worked a huge Thesaurus on both Big and World histories. The confrontation with historical bibliography and with world historical scales and structures has proved also a continuing source of inspiration for the discussion of almost a hundred (100) categories, half a thousand (500) sub-categories (with a bibliography of more than five thousand titles at an average rate of ten titles per sub-category), and their corresponding functions or relationships built as qualitative equations, as well as for the new theoretical and philosophical work that worried me in these recent years.

2. Historiographical approaches.

Cyclic, anachronistic, reductionist, and mechanicist approaches to the past did not allow to build a universal history and rational notions of time, and consequently did not allow to compile and map the historical knowledge. From the very early beginnings, in the ancient pre-classic Near East, even before the alphabet came into use in Greece (VIII cent. BC), priests --who at that moment played the same role as contemporary scholars-- influenced by a mythic notion of time, tried to analyze the past and prefigure the future of mankind by means of cyclical or circular interpretations.[25] In so doing, a long list of poets, prophets and oracles have traditionally defied political powers.[26] According to Klima (1964), archaic poems like the poem of Enmerkar, reveal an original golden age followed

by a collapse expressed by the travel of goddess Inanna to hell.[27] Moreover, according to Yoffee (1988), the native historiographic tradition in Mesopotamia, composed of King Lists (XXth cent.BC), reveal a cyclical life of expansions and collapses, where each cycle is based on different hierarchical organization of conceptual categories.[28] Unlike Mesopotamia, in presocratic Greece (VIIIth cent.BC) Hesiod describes a lineal history of five (5) stages, starting with a golden age and ending with an iron age, becoming morality or consciousness the engine of transitions, with each age declining successively, and with the chorus as a central actor.[29] Later on, notwithstanding the fact that orality has been removed from cultural hegemony by literacy, trusting memory to a more reliable protection, Classic historians (Livy) restored references to labyrinths and cycles.[30] For instance, Polybius, Lucretius and Cicero showed that the succession of human events followed a cyclical rhythm.[31]

The long decline and corruption and the final fall of the Roman empire inspired most of the scholars of the Arab Middle Ages, such as Averroes and Ibn Khaldun, and of the Renaissance and the Enlightenment, such as Spinoza, Hobbes, Macchiavelli, Guicciardini and Gibbon.[32] In order to escape a cyclical collapse, similar to the one experienced by the Romans,[33] and a causal linealism such as the one proposed by Augustinian Christianity and scholastic obscurantism (Aquinas, Bossuet),[34] their main concern was the pursue of an enlightened progress, by means of a return to the classic sources, and a rejection of religion, considered superstitious and irrational.[35] According to Burkhardt (1958) and Gilbert (1965), Renaissance scholars --influenced by the recent printing technology that improved the diffusion and reliability of knowledge-- returned to the Golden Age of a pre-socratic art and humanism.[36] In that sense, Renaissance artists, like Elizabethan playbrights of modern tragedy (Shakespeare, Marlowe), emphasized the individual interior conflicts in a world full of critical historical changes (Reformation) and a modern conception of destiny, rather than collective conflicts as represented in ancient theater.[37] Renaissance philosophers and psychologists, like Spinoza, believed that the human consciousness is not a substance opposed to the human body.[38] Unlike early Renaissance authors, contractarian theorists (Hobbes, Locke, Rousseau, Kant) distinguished the human mind from his own body, and Counter-Reformation artists expressed themselves in a Baroque absolutism.[39] Moreover, Enlightenment scholars, like French and Scottish thinkers (Buffon, Turgot, Smith, Hume, Ferguson) praised a Copernican, Cartesian and Newtonian mechanicism, argued against the rationalistic ideas of the contractarian theorists and believed in a progressive theory of history, in a vertical (temporal) structure of four (4) correlative stages in the history of society (hunting, herding, farming, trading) and in three (3) consecutive stages in the history of culture (ancient, medieval, modern).[40] This last stage opened up the quarrel of the ancients and moderns that lasted until early the nineteenth century.[41]

Late in the eighteenth century, Condorcet, influenced by Turgot and Condillac´s sensationisms, outlined the progress or complexity of the human specie through ten (10) successive stages, out of which, in the last stage, human civilization would reach perfection.[42] Apparently, each stage rely also on separate hierarchical organizations of conceptual categories.[43] On the other hand, against the rationality of Descartes, the associationism of Hume and the neo-classical contractarianism, eighteenth-century proto-romantic scholars like Johann Herder and Giambattista Vico, tried to explain world history by means of historical and linguistic characters, psychological collages and the

rediscovery of myths.[44] These last elements, baptized psychollages, were built out of tropes or poetic devices (metaphors, metonimies, synecdoches and ironies), which Vico assembled and interconnected to anticipate events and represent the stages or trajectories of *corsi e ricorsi* through which all societies must pass from primitivism to high civilization.[45] According to Vico, the *corsi e ricorsi* law of history consists in a path or trajectory composed of a specific combination of foundational events (social relations plus the corresponding political and cultural institutions), that all countries should pursue, following the Roman example, chose as a paradigm of the rise of a civilization. But once that path is completed, and if in the meantime those countries have not been annihilated, Vico believed that they should restart the same path at a level of existence significantly changed.[46]

Once in the nineteenth century, Romantic scholars like Hegel, Thierry and Michelet challenged Enlightened scholars (Kant and Rousseau), centering the debate on ethnocentric moral and religious standards, individual identity, knowledge building and social structure grounds.[47] Hegel centered the historical dilemma in a pre-socratic notion of consciousness, in a notion of time that was lineal, continuous and progressive, and in contradictory totalities formed by the notions of domination and serfdom, as inseparable moments in the formation of consciousness, including the moral, religious and artistic consciousnesses.[48] These contradictory totalities were, according to Hegel, particular spirits, the one belonging to the Greek city, to the Roman empire, to Western culture, to the French Revolution, and to the German world.[49] Moreover, Hegel distinguished four (4) correlative cultural epochs: Oriental, Greek, Roman and German civilizations. But unlike world history, religious consciousness was composed, according to Hegel, of three (3) essential and consecutive stages: religions of nature or substance (Confucianism, Buddhism and Hinduism); religions of spiritual individuality (Jewish, Greek and Roman religions), and the absolute religion, which for Hegel was Christianity.[50] Afterwards, a utilitarian philosophy and psychology was instrumented by Jeremy Bentham, a last remnant of European Enlightenment and a forerunner of Positivism, that successfully secularized the principle of utility defined by British scholars.[51] Similarly, pragmatism (Peirce), by the semiotic transformation of Kantian transcendentalism or the pragmatic turn, anticipated the theory of significance (signs, icons, and symbols) that would have a definitive influence on Saussure, on Wittgensteinians (Hanson, Kuhn, Feyerabend, Lakatos) and on the origin of semiotics, a philosophical source for linguistics (syntax, semantics) and aesthetics.[52]

At the same time, unsatisfied with organicist, creationist, catastrophic and sensationist interpretations, positivist ideology tried to understand world history as a secular and unitary process by means of a Humean evolutionary associationism, as an explanatory principle in psychology.[53] For that evolutionary purpose, Herbert Spencer, reconciling Darwin with Lamarck, selected almost eight (8) types of social systems, followed by Lewis Morgan who set an evolutionary theory with three (3) consecutive stages (savagery, barbarism and civilization), James Frazier with another three (3) correlative stages (magic, religion, science). Unlike Frazier, who believed that magic, religion and science followed an evolutive sequence, Edward Tylor thought that those three (3) successive models were present in all human cultures.[54] Moreover, Tylor and Frazier believed that all religions were false and that in history prevailed the notion of

persistency or ´survivals´.[55] Among those survivals, Nietzche, Sorel and Freud found the existence of very old primordial myths.[56]

By the same token, and like Turgot, Comte viewed social history as the history of three (3) consecutive stages (theologic, metaphysic and positive or scientific);[57] and Marx viewed art, religion and politics as superstructures, and as such without any history whatsoever, and world history itself as the history of four (4) successive stages (primitive, slave, feudal, and capitalist).[58] But both Comte and Marx, followed by Engels, Kautsky, Plekhanov and Bujarin fell into a reductionist mistake by considering the theoretical constructs (ideological and class-oriented struggles) as the only and real mechanisms of historical transitions.[59] Furthermore, Romantic art, like Italian and German symphonic and lyric musics (Beethoven, Verdi, Wagner), emphasized the fantasy of emancipation, the return of singing chorus, and an epic, prophetic and mythological conception of art.[60] In that sense, the Nietzchean ideas found that divisions persisted into Dionysiac and Apollineal artistic myths, rituals and images. According to Nietzche, the idea of aesthetic intoxication resulted from the combination of terror and extasis, where extasis originated in the creative strength of nature, and terror out of realizing that the armonic vision of society was a mere illusion and a dream that the Dionysiac ritual would blow out.[61] Moreover, divisions persisted in all the realms of human culture. The so-called demographic determinism (Malthus), the geographic determinism or geopolitics (Mackinder, Ratzel, Haushofer), the ethnic determinism (Gobineau, Chamberlain), and the socio-political determinism or Modern Machiavellianism (Mosca, Pareto, Michels) found that divisions persisted into dominant regions, races and elites; and subordinate regions and masses. Machiavellians´social division was expressed as Mosca´s theory of the ruling class, Pareto´s remnants and circulation of elites, or Michels´ iron law of oligarchy.[62] Specifically, Pareto, following a positivist framework, denied any logic to religion.[63]

Finally, Durkheim, Weber and Sombart challenged Marx´s historical determinism, materialism, and unilineal interpretation of history,[64] explaining world history by means of a tripod of levels as well as of a combination of events, systems, processes and structures. Durkheim inspired in Saint-Simon, distinguished in social reality three (3) parallel levels of expression: a) real structures, b) institutions, and c) collective representations (values and ideas), where only the last ones --like the ideas in Comte-- possess a creative although ambiguous capacity, and an autonomy of its own.[65] Meanwhile, Weber and Sombart believed that the combination of events, systems, structures and processes were composed of social actions, bases of legitimacy and systems of domination (religion, economy and law). This notion of domination, that Weber borrowed from Hegel, was instrumented without any confrontation with the opposite notion of serfdom.[66] Out of these combinations, Weber obtained a schema of three big ideal types (legal, traditional, and charismatic dominations), that suppose to serve as a measuring rod to ascertain similarities, analogies and deviations in concrete historical cases.[67] Moreover, Weber believed that in modern times, the process of differentiation implied an increasing separation of the forms of action (artistic, religious, scientific, political, etc.) upon which the rationalization behavior took place.[68] In that sense, Weber believed that, unlike Christianity, Oriental religions were an obstacle to a rationalist behavior.[69] However, Weber experienced a methodological transition from his early ideal types to his late phases or stages and structural categories.[70]

Uncomfortable with exclusive associationist and evolutionary or social-darwinian interpretations, Spengler, Sorokin and Toynbee, saw world history as an horizontal (space) structure or the sum of the histories of distinct civilizations and constellations of ideal types, similar to separate hierarchical organizations of conceptual categories, excluding tribal, nomadic and mythic cultures from history, and consequently denying the possibility of a unitary world process, as well as of analogous mechanisms of transition, that at the same time could join the past with the present and could also illuminate the future.[71] Moreover, according to Sorokin, civilizations tend to fluctuate between three (3) phases (ideational or spiritual, sensate or materialistic, and idealistic or a mixture of the first two).[72] Furthermore --after the first World War-- Toynbee tried to explain world history by means of a biological and diffusionist taxonomy (species, genus, mutation) and a peculiar notion of challenge and response, borrowed from the Pavlovian reflexology and the Watsonian behaviorism, forerunners of functionalism.[73] For that purpose, Toynbee selected thirty four (34) civilizations and applied his challenge-response formula, confronting those civilizations with physical and human resistances and with cyclical processes of rise and collapse. But the discovery of movements that repeat themselves periodically does not imply for Toynbee that those movements were recurrent or cyclical.[74] According to Toynbee, those movements expressed a trend and were essentially progressive.[75]

In a scarcely different mood, several scholars in the twentieth century shifted their interests from the psychological categories of action to a Malinowskian consideration of societies as symbolic and functional systems. Anthropologists like Leach, Gluckman, Douglas and Turner, emphasized a linguistic turn to ritual symbolism.[76] Psychologists like Jung, Mead and Vigotski; cultural anthropologists like Eliade --followed more recently by Durand (1960)-- and semioticists, like Bajtin and Lukacs, followed in the recent past by Greimas (1976); distinguished between signs and symbols and strengthened an emphasis on religion, defined as an outcome of a collective unconscious.[77] Social scientists like Max Sheller and Ernst Troeltsch; and art historian like Worringer, followed more recently by Morawski (1977), Hauser (1982) and Gombrich (1999), designed a knowledge based on the fusion between a sensible thought and aesthetic thoughts and emotions.[78] Unlike Lukacs, who gave priority in the art process to content in detriment to form, Vigotski, borrowing from Trotsky, gave priority to form in detriment to content.[79] More specifically, Vigotski distinguished three types of signs: signals, traces, and symbols.[80] The seventh art, expressed in the realist, neo-realist, surrealist, and expressionist styles, emphasized a massive and serial conception of art and a more critical distance between the audience and the screen.[81] Contrasting with fellow historians (Troeltsch and Meinecke), Heidegger believed that art itself is history; and also a knowledge, but a tragic kind of knowledge.[82] A piece of art as history --according to Heidegger-- is not a discourse as a form of knowledge, a product of aesthetics, but an immediate access or a jump to the essence of truth.[83] This is so, because unlike Spengler and Toynbee, Heidegger and Japanese philosopher Kitaro (1970) break with a unilineal notion of time, and to their point of view history does not refer to the past, but to what still has to become, or in other words, to what has not yet taken place.[84]

Finally, sociologists like Gurvitch and Simmel underlined the symbolic, secret and ecologic sides of society.[85] Instead, sociologists like Parsons (1961) tried to interpret world history by establishing a diachronic typology of social systems based on the four (4)

parallel dimensions of adaptive capacity, inclusion, value and deductive generalizations as well as the criteria of social differentiation of media-controlled sub-systems.[86] By including magic and religion, and by combining the alternative societal patterns, Parsons obtained a schema of thirty two (32) possible types of social systems.[87] Later on, Braudel (1949) and the Annales school, influenced by the geographic possibilist school (Vidal de la Blache), Raymond Aron´s suggestions and Levi-Strauss´ discoveries, incorporated the notions of mentalities, tripartition of historical time (fixed, slow and short) and total history to understand world history.[88] Moreover, Levy-Strauss´ anthropological thesis, reacting against a Bergsonian vitalism and a Sartrean existentialism, developed a structure of three (3) correlative stages of development (prehistoric, historic and posthistoric). However, different theories of revolution reassured the relevance of events in history, like Gurr (1970), and Davies (1963) by means of the so-called relative deprivation theory, Smelser (1971) and Johnson (1964, 1966) by the so-called volcanic theory, and Tilly (1964) by the so-called multiple sovereignty or dual power theory.[89] Lately, Von Bertalanffy (1976), based on a systemic philosophy, disagreed with Toynbee´s functionalist explanation because he left outside a number of behaviors such as different forms of creativities.[90] Moreover, for Von Bertalanffy (1979) those cultures are endowed with an "internal direction" or become active or creative on their own and they do not simply react to challenges.[91] Essentially, functionalist models consisted in the complex combination of multiple factors or variations, such as democratic pluralist theories, tripartition of mentality and societies, differentiation models, and General Attribution Theory.[92]

Later on, the center-periphery historical analogy, that was based on Levy-Strauss´ contrast between primitive and civilized men, gave birth to the so-called world-system theory.[93] Immanuel Wallerstein, Samir Amin and Giovanni Arrighi, and more recently Eckhard (1995) and Sanderson (1995), followers of Braudel´s structuralist teachings, applied this world-system theory.[94] But Wallerstein, Amin and Arrighi´s theory has been challenged by both Bruce Mazlish description of a global history, and the so-called California School of Interpretation´s world system history (Frank, Pomeranz, Barendse, Wong, Marks, Chase-Dunn, etc.).[95] According to Mazlish (1993) and Paul Kennedy (1998), Wallerstein´s theory is too narrow and mechanically functionalist and essentialist, because it reduces the explanation of history to a mechanism of system effects such as economic cycles, in other words, to an excessively regular pattern of system behavior. Also, according to the California School of Interpretation, Wallerstein´s theory is too narrow, because of its eurocentrism.

On the contrary, a global and world history perspectives, such as those developed by the California School of Interpretation, emphasize an explanation that deals with the whole world´s past, or big history, including the pre-historical periods, starting thousands of years ago, as an alternative to Eurocentric, Afrocentric, Sinocentric or Andeanocentric conceptions of the past and as a genealogy of the processes, structures, trajectories and meanings that led to the development of different and consecutive globalizations.[96] However, the so-called California School of Interpretation, essentially Andre Gunder Frank and Kenneth Pomeranz, emphasize only one trajectory, based on an economic factor, like the Industrial Revolution, as the exclusive take-off element that allowed Europe to depart from Asia. They do not give any credit to other trajectories and meanings, neither to religious factors, like the Reformation, nor to technological factors,

like the scientific revolution produced during the Renaissance. Similarly, they do not give any credit to multiple trajectories and meanings whose constituent elements proceed from primitive, archaic and ancient times, like the religious, scientific, and scholar revolutions produced in the Greek Classical Antiquity and in the pre-classic Mesopotamian Antiquity, and that were a reaction against the impact of other pre-classic religious elements, like the Ancient Egyptian religion (who considered pharaohs subaltern gods of a polytheistic pantheon or theogony).[97]

Likewise, this univocal and mono-causal interpretation of world history would not understand the Hellenistic world, which started to experience a contagious element coming from earlier periods and myths as well as neighboring regions, like the process of divine kingship and imperial cult, borrowed from the pre-classic Near East.[98] Moreover, this interpretation would even ignore the Renaissance and the Enlightenment, periods when renewed processes of modern secularization were experienced.[99] By this univocal and mono-causal way of interpreting history it is not possible to understand why, during our last XXth century, the world became once again impacted by the survival and resurrection of ethnic myths and the spread of imperial cults, as experienced by Japan, Germany and Russia.[100] Similarly, by this way of interpreting history and disregarding the nature of the present gap between empty significants, like justice, freedom, democracy, equal opportunity and free competition, and multitude of particular tragic realities, is impossible to understand the nature and causes of the most recent Islamic revivalism.[101]

Very recently, the so-called Critical Theory made its presence through two different expressions, Adorno and Horckheimer on one side, and Habermas on the other. Unlike Structuralist Marxists (Godelier, Poulantzas, and Althusser, all based on Gramsci), Habermas analyzed Weber´s socio-religious studies under three rational complexes or value-spheres consisting of science, ethics and aesthetics, and reduced the relation between cultural, political and economic determinants of action and historical transitions to the asymmetrical interdependence of communicative and strategic actions.[102] Moreover, Luhmann´s differentiation and inductive model as well as Luhmann´s process of systematic reduction of world complexity, make possible both the recognition of abrupt historical discontinuities and the relative autonomy of operationally closed autopoietic systems, that includes art and religion, by admitting a distinction among segmental, stratified and functional forms of systemic differentiation.[103] More explicitly, according to Navas (1997), the theory of autopoietic systems --applied to scientific disciplines-- do not exclude but include structural/functional analysis, epistemological constructivism, and system, communication and evolutionary theories.[104]

Postmodern critical theories (Deleuze, Guattari, Derrida, and Lyotard) inspired in a Nietzschean and Heideggerian legacy, consciously prompted the strategies of deconstruction, a time differentiation process, a spiral or neo-cyclical conception of time, the methodologies of spatial, thematic and network analysis, and the technology of the hypertext and the digital writing.[105] By the same token, postmodern thought feeds itself on Peircean logic, Freudian psychoanalysis (psychoanalytic interpretation of myths, rituals and legends), and Vigotsky´s socio-cultural psychology, through Wittgenstein, Foucault, and Lacan.[106] Postmodern thought also feeds itself on Bruner´s constructivist psychology and writing theory, and liberal philosophical and social constructionists, through George Kelly and John Rawls.[107] Different emphasis on possible corollaries led to the

proliferation of several constructivist proposals (Radical, Social, Collaborative, Cognitive-Developmental and Autopoietic).[108] But unlike endogenic and exogenic epistemologies, that emphasize the individual mind and the external reality in the building of meaning, radical constructivism (Foerster, 1995; Glasersfeld, 1991) makes clear that knowledge is a self-organized cognitive process of the human brain.

Moreover, an hermeneutic perspective held by Geertz (1975), an autopoietic constructivism by a late Luhmann (1986), a social constructionism by Gergen (1992), a semiosphere by Lotman (1996), an aesthetic reception theory by Jauss (1989); and an anthropological contextual interpretation by Gellner (1975, 1995) treat cultural and social systems and their increasing differentiated subsystems as networks of ever more complex communicative events, that refers not only to the self-reproduction of its wholes but also to the reproduction of their constituent elements, trying to reconcile them and making the human participants peripheral components, interacting and collectively negotiating meaning.[109] These negotiations started in primitive times by means of myth, ritual, language and metaphor; continued during the neolithic, urban, ancient and modern revolutions by adding writing skills (canonic, syllabic) and printed artifacts; and culminated in the present times including computer-supported cooperative work and computer-supported social networks.[110] Although Luhmann (1986) and Teubner (1988) extended their autopoietic social theory in the area of law, Robb (1991) in the area of accounting, Zeleny and Hufford (1992) in the area of family therapy, and Deuze (1998) and Weber (1998) in the area of journalism, nobody except Tainter (1996) had yet tried this theoretical approach in the areas of history and historiography. However, the main theoretical difficulty found here is restricted to the notions of gaps and boundaries, since gaps among hierarchical categories are struggling for representing ghosts or empty significants, and boundaries of autopoietic units must be produced by the components of each unit.[111] Furthermore, if the autopoietic reproduction of systems and subsystems or first order observations is the partial result of the struggle among supercategories, categories and subcategories, the question may be how the increasing complexity and differentiation of scientific paradigms --or second order observations-- might allow new theoretical breakings or ruptures.[112]

Finally, the linguistic turn (last Wittgenstein´s language games and family resemblances), followed by Gadamer and Ricoeur´s hermeneutic turns, Chomsky´s semantic turn, and Putnam-Kripke´s causal theories of reference, as well as the cognitive revolution and their scientific, literary and writing implications known as digitisation and hypertextuality, that recently took place in most of the social sciences, are deeply determining philosophy of history and scientific historiography.[113] Moreover, thanks to the cognitive revolution, Lakoff (1987), Taylor (1989, 1995), Wierzbicka (1992, 1996), and Geeraerts (1997) built a prototype theoretical-oriented semantics; Talmy (2000) and Fauconnier and Turner (2001) built integrated conceptual networks, Walliser (2000) developed a cognitive economics, Mark and Frank (1996) built a cognitive geography, through formal models of geographic space, and Zerubavel (1998) invited to a cognitive sociology.

Likewise, among the historians of civilizations, McGaughey (1999) built a model of five (5) successive epochs, starting with political empires, and following with world religions, commerce and educational institutions, news and entertainment, and ending

with a computer-based civilization. Among the historians of the mind and cognitive neuroscientists, Hampton (1997) and Wisniewski (1997, 1998) developed a model formed by three (3) types of conceptual combination, Mithen (1996) elaborated a three-stage consecutive process in mind´s evolutionary prehistory (generalised, modular, and cognitively fluid intelligences), Wilber (1998) a three-stage correaltive process of human consciousness (pre-rational, rational [typhonic, magic and mythic] and transrational), and Donald (1991) proposed a cultural history composed of five (5) successive stages in the human mind (episodic, mimetic, mythic, symbolic and theoretic).[114]

Therefore, what is at stake today and needs to be debated among historians is how to build a new historiography based on constructivist and cognitivist principles and cultural units, such as Weberian ideal-types, Simmelian forms and Jungian archetypes. Subjectivitist interpretations, like Laclau´s hegemony theory, Badiou´s subjectivity theory, Zizek´s transcendental gap, Balibar´s *egaliberte* theory and Ranciere´s *mesentente* (disagreement) theory, deal with the intention to formulate a political approach, that could restore the breaking or foundational nature of some historical events, capable of overcoming the present positions of institutionalists (rational choice), deconstructionists, postmodernists and multiculturalists.[115]

Summarizing, like Bachelard, who supported the idea that the history of scientific truth is not the history of truth, we are in conditions to assert that the history of historiographical truth is not either the history of truth; and that, according to Balibar (1995), the transition from truth to truth is not produced by means of a merely positivist construction but by means of consecutive errors.[116] This last assertion suppose the existence of other kind of errors. The error of classic historians (Hesiod, Livy, Lucretius, Polybius), about the cyclic rythms in the evolution of history, with respect to the lineal progress of Enlightened historians (Turgot, Smith, Ferguson); and the error of the latter with respect to the *corsi e ricorsi* law of history of proto-romantic historians (Herder, Vico). The error of Marx about class struggle as the engine of history with respect to Nietzche, Durkheim and Weber´s thesis about myths, ideas and religions as causal factors of history. The error of Toynbee´s behaviorist interpretation (Pavlovian challenge and response mechanism for the interpretation of world history) with respect to Parsons´ functional interpretation of world history, and the error of the latter with respect to three different theories of revolution: a) relative deprivation theories (Gurr, Davies), b) volcanic theories (Smelser, Johnson), and c) multiple sovereignty theories (Tilly).[117] The error of Braudel´s structuralist total history with respect to Foucault´s event history. And the error of Wallerstein´s world-system theory with respect to the California School of Interpretation´s modern world history (Frank, Pomerantz). All these errors are very different: each error is an error relative to a very specific scientific truth and as Balibar asserts, none of them represent the error itself or an essential error.[118] Falsehood is not linked to a demonstration or a body of proofs, but is a result of a radical change of issue, and here is where the source of conflict has its roots or where the so-called epistemological obstacle takes place.[119]

3. Towards new methodologies: historical categories, properties and prototypes

A transcendentalist, constructivist and autopoietic approach to historical structures, systems, processes and foundational or primordial events, that might be able to identify on

time and place the causes and transitions among different historical stages or periods badly needs new theoretical approaches and cultural units, or self-reproduced and self-referential units of information. These new theoretical approaches and new cultural units, should belong to different scientific fields, such as empty universals that belong to the fields of epistemology and philosophy of science, protoypes and integrated concepts that belong to the cognitive linguistic field, and conceptual combinations and instantiated properties that belong to cognitive psychology or to the psychosemantic and psycholexic fields. These theoretical approaches should be compatible among themselves and should imply further subdivisions and integrations borrowed from other social sciences (sociology, anthropology, semiotics, archaeology, geography, economy, psychoanalysis, theology, political science).

As is well known --from Putnam-Kripke´s theories of reference-- most of the words existing in world language refer to concepts that have essential and non-essential attributes or properties. These attributes or properties vary among concepts; could be synonymous, ambiguous, redundant, contradictory, hyponymous or antonymous; and in order to transfer them --rather than be copied and substituted-- they should be instantiated. Instantiation consist of the interactive property attribution process by which a representation of a property that is specific to one concept is used to construct a new version of that property that is specific to another concept.[120] More specifically, according to Wisniewski´s interactive construction process "…a property of the modifier noun acts as a source for the creation, or ´instantiation´ of a new version of that property in the head noun of the combination".[121] And concepts, as mental representation of categories, are defined according to prototypes and types of relations maintained with ideal or average prototypes.[122] And most of the words or constituents that stand or have meaning by itselves and that practice conceptual integrations and combinations and have relationships among itselves (synonymy, hyponymy, contradiction), were characterized by Ullman (1962) and Ricoeur (1975) as fullwords or categorematics. These fullwords are part of sentences, phrases, discourses or constructions that have also their own orientation and ontologic metaphors, and their own meanings and relationships (entailment, inclusion, contradiction).[123] These sentences or literary constructions could be endocentric or exocentric constructions, and the former ones could be subordinating or coordinating constructions. Only the subordinating constructions are those in which "…only one constituent is of the same form class as the whole construction".

These new cultural units (fullwords, prototypes, instantiated properties, literary constructions), like Weberian ideal-types, Simmelian forms or Jungian archetypes, should imply processes of selection, interactivity, analogy, competition, substitutability, imitation, replication, stability and re-combination of old mutations or variations, or as Heylighen (1998) has expressed, processes of assimilation, retention, expression and transmission or communication.[124] In the case of fullwords, they are formed by common nouns which refer to abstract concepts or entities that are a result of actions, like beliefs and practices.[125] These common nouns are built out of previous nouns by a morphological process known as suffixation, that consists of adding derivational suffixes --like ism, tion, ist and ity-- producing a sort of bound morpheme that alter words or make new words with new meanings, which is defined as a complex lexeme.[126] Some of these complex lexemes, which are simple nouns, enter the vocabulary along with the introduction of the things they name into society, like in the cases of liberalism, socialism and communism.

The study of these complex lexemes belong to a subdiscipline known as derivational lexical morphology. Moreover, the study of those lexical items that have different uses -- as in the cases of shamanism, symbolism, reformism, realism, and terrorism-- reveal its polysemous nature and the need to be classified or categorized in two or more different domains and be scientifically treated by diachronic semantics, syntax and conceptual integration networks.[127]

And conceptual combinations of compund nouns or common names--with modifiers and head concepts, where the object denoted by the head has the property denoted by the modifier-- are a microcosm of language changes or category formations that uses relation and property interpretation strategies.[128] The interactivity between the terms of any compound noun is captured by means of these interpretation strategies. Relation interpretation strategies, in noun-noun combinations, happen to be much more common than property interpretation strategies.[129] Finally, some of these fullwords or common names, representing concepts, become prototypical or stereotypical, or have a central or basic sense among many others.[130] In order to find out their prototypicality new techniques --called semantic feature analysis and conceptual integration and combination-- will help in blending and sorting out the similarities, analogies and differences among groups of events, objects or ideas. Nevertheless, blend structures --or as Lakoff and Johnson (1980) called "basic metaphors"-- "…never constitutes an active, complete, on-line construction of meaning".[131] These blend structures require "…additional conceptual specification and projection to supply a particular construction of meaning".[132]

To infer and build those historical properties, out of specific links between particular structures, systems, processes and foundational events, and not out of historiographical wholes or totalities, the methodologies of prototype categorization or feature theory of meaning and analogical mapping-inference or structural-alignment process were badly needed.[133] For a structure mapping approach --that intends to play a central role in the construction of reasoning and meaning -- entities, attributes, properties, relations, connections and functions are part of a spatial and network analysis approach, as well as part of concept or mental representations. Entities are expressed by proper and common nouns; relations and functions are usually expressed by verbs, which can be nominalized as well; and attributes and properties are lexically shown by adjectives.[134] To determine the analogy and conceptual integration or combination of any pair of concepts, they must be compared through a process of structural alignment.[135] However, according to Keane and Costello (2001) a conceptual combination and/or integration could not be considered a structural alignment.

Moreover, to determine the analogy of any pair of concepts, or what I call historical categories, they must be compared through a process of structural alignment. Such process is ruled by the fundamental compelling semantic similarity and structural consistency. For example, categories of cultural, political, social and economic collapse are extended, projected and extrapolated to those categories of cultural, political, social and economic survival. Historical categories of magic, language, ritual, myth, religion and politico-cultural imaginary are extended or projected to the social and economic ones, and they are all projected into the corresponding main fields: rise, emergency or genesis, decline or collapse and survival. Historical categories of cultural crisis, violence and catastrophe are extended to the political, social and economic concepts of crisis, violence

and catastrophe. And categories of educational, religious, linguistic, academic, artistic and scientific crisis are extended to educational, religious, linguistic, academic, artistic and scientific categories of violence and catastrophe.

In that sense, the new cultural units --called protoypes, conceptual integrations and instantiated properties-- will help find new correspondences between words and the objective historical world, and new knowledges by providing interdisciplinary and international combinations that encourage multimediatic, multilingual and interactive cross-fertilization of written, oral, visual and sound memory. They should also produce inter-textual relationships and hidden analogies that can compete with evolutionary, structuralist, systemic and rational choice (institutionalism) explanations and with the chronological, thematic, geographical and ideological division of a ritualized and repeated scientific knowledge.[136] In doing so, prototypes, and instantiated properties (simple and integrated concepts) would prevent that the study of particular cases or that cyclical, regional, continental, civilizational or ethnocentric views could hinder a critical perspective of global history.[137] The purpose of prototypes, conceptual integrations and instantiated properties obey to the need of reaching the whole Big and World histories, seen as a huge unitary process, starting from its local and national components or partial orders rather than from functionalist holistic wholes.[138] By following the old axiomas of mereology and topology which states that the whole is much more than the sum of its parts this new cross-cut approach, or data-driven processing, will also allow to dynamically build the aforementioned prototypes, conceptual integrations and instantiated properties as well as to understand much better the complexity of both Big and World histories.[139] However, at the present time, complexity implies --according to Luhmann´s autopoiesis-- the new cognitive distinction between elements and connections, which change permanently, rather than the old topological relation between parts and wholes.[140]

4. Building integrated semantic properties (I): Rise of Religions, Empires and Civilizations.

Different evolutionary structures, processes, foundational events and trajectories can be seen as relating to different contrasts and variations, such as the transitions between specific historical stages and periods.[141] In a similar way as Coleman (1968) interpreted a qualitative study of change; another list of authors,[142] proposed several possible trajectories and meanings, each of which were conditioned by a particular permutation or factorizing of those historical categories. Also, Renfrew (1978, 1979) observed that each of the different trajectories is characterized by different tempos of transformation, as well as different historical structures (different demographic rates and different sequences of political, social and economic mobilization) and organizational forms. In the scientific system, Luhmann (1996) adds, as density mechanisms, cultural artifacts such as scientific communications and methodologies, where the consciousness and the creativity capable of building hypothesis and selecting and producing change is expressed.[143]

In our own work we plan to build an archive of semantic properties by identifying, ranking and reconciling those conceptual categories that correspond to all and each one of those civilizations in order to confront them. Rather than defining categories in terms of a discrete set theory, by necessary and sufficient conditions for semantic membership, as it was done by the classical approach to logic and categorization; in the prototype theory,

categorization is the process by which different items or set of items that are equivalent -- in order to find out their integrating identity, analogy or similarity-- had to be treated psychosemantically.[144] In the prototype theory, each conceptual category holds: a) basic, primitive or primary domains, many of them in orientation and ontologic metaphoric terms or fictive terms, such as time, space, motion, and location; b) psychological terms like basic human emotions; and c) different secondary domains or thematic properties, or in more specific words: causation dimensions, such as economic, political, social and cultural causal properties or attributes.[145] Within these domains and dimensions some items or sets of items are assigned membership and become prototypical or stereotypical, or have a central or basic sense, and the rest of them become part of the radial elements or instances of a concept, that have a relationship of family resemblance with the item or set of items chosen as prototypical.[146]

As it has been said, it is not difficult to find parameters whose sudden change (war, revolution, putsch, eruption, tidal wave, plague, or drought) were used as indicators of a structural discontinuity (a rise, a collapse or a transition among historical stages), or as image schemes or metaphors of an up-down power domain.[147] However, according to Renfrew (1978), Modelski (1978), Tainter (1988) and Sewell (1990), as the factors that cause rituals, myths, languages, ethnias, religions, social classes, scientific knowledges, states, civil societies and economies to rise, develop and consolidate, as well as to demobilize, decline, and finally collapse, take much time or centuries to develop, the real difficulty lies in selecting control variables that do not rise or collapse instantaneously with it.[148] The study of these structural factors belong to the so-called slow time or long durée studied by Braudel and the Annales school.[149] However, according to Schluchter (1981), one can distinguish favorable and unfavorable factors and "…assess the degree of facilitation and obstruction, by relating the isolated factors in changing combinations".[150] The falsehood or contradiction of universal empires (Hellenistic, Roman) have roots in the tension between the content (universal equality of all their citizens) and its forms of expression and fragmented organization (slave societies and their rituals). The falsehood of universal churches (Judaism, Christianity, Islam) have roots in the tension between the content (universal brotherhood of all believers based on god´s faith) and its forms of expression and organization (hierarchical and corporative societies with initiation and transition rituals). The falsehood of Masonic liberalism have roots in the tension between the content (universal brotherhood of all men based on the light of reason) and its forms of expression (secret society with initiation rites). The falsehood of Marxist´s modes of production have roots in the tension between specific theoretical constructs, such as class and class struggle, and other theoretical constructs, such as cultural and political structures. And the falsehood of neoliberalism or multicultural liberalism have roots in the tension between the content (world citizenry and global market without any anchor in reality) and its forms of organization (narrow and elitist circles of high middle class).[151]

In order to cross-culturally confront the rise and collapse of primitive and archaic societies, as well as ancient, modern and contemporary Oriental and Western civilizations we are considering a property attribution approach for multiple combination or constellation of a huge inventory of semantic and thematic properties of almost a hundred (100) categories and half a thousand (500) sub-categories, coalesced into a hierarchical organization of conceptual qualitative cognitive variables and equations, or what Marc Bloch called a nomenclature or chain of similar phenomenons, conformed by multiple

levels of categorizations and by a list of semantic properties that should be binary, primitive, universal, abstract and innate.[152] According to Taylor (1995), as we "…move down the vertical axis of the hierarchical organization, we should say that each category possesses exactly the properties of the immediately dominating category, plus one or more additional distinguishing properties", and items on the horizontal axis "…all share the properties of the immediately dominating category, but each is distinguished from the other categories on the same level by the presence of a unique feature or set of properties".[153] Prototypicality or representativeness among the categories implemented would be, according to Rosch (1975), the result of three factors: frequency or high degree of membership, order of learning, and greater efficiency.[154] And membership of an item in a category would be assigned --after doing a semantic feature analysis-- by virtue of similarity or analogy to the prototype.[155]

In our data archive, the main thematic properties are cultural, political, social and economic properties. In other words, our hierarchical organization of conceptual categories is composed of four (4) complex supercategories or superior categories (Weber´s four partial orders): the cultural supercategory (Cul), the political supercategory (Pol), the social supercategory (Soc), and the economic supercategory (Econ); each one of them displayed as functions or relationships built as qualitative equations:

Complex-Soc = f (Cul, Pol, Soc, Econ)   (1).

Civilizational rises are considered to be the constellation, combination and integration of cultural, political, social and economic properties.[156] These properties are included in their corresponding equations. According to Table I, cultural properties belong to a semantic space formed by signs and practices that are intrinsically linked with institutions that self-reproduced themselves (churches, convents, universities, academias, museums), and with particular cultural behaviors.[157] Cultural supercategories that contributed to the rise of cultural expressions become instantiated in eleven (11) different categories, such as ethic (eth-c), aesthetic (aest-c), magic (mag-c), mythic (myth-c), ritualistic (rit-r), religious (relig-c), legal (leg-c), linguistic (lin-c), communication (commun-c), ideological (ideol-c), scientific (scien-c), and disciplinary (dis-c) categories, each of which segregates into several new subcategories.[158]

Cul-R = f (eth-c, aest-c, mag-c, myth-c, rit-r, relig-c, scien-c, ling-c, commun-c, ideol-c, disc-c)   (2)

The magic category consist of a compensatory mechanism of occult powers, on objects and processes, that reduces anxiety and anguish, and become instantiated in six (6) different subcategories, such as animist (anim-m), shamanist (sham-m), fetishist (fet-m), occultist (occ-m), esotericist (esot-m) and totemist (tot-m) magics.

Mag-R = f (anim-m, sham-m, fet-m, occ-m, esot-m, tot-m)   (2a)

Animism is the most elemental religious form and looks like a magic behavior that has to do with cosmic interpretations of the world.[159] In practicing a cosmic worldview animism fell back in synchretic behaviors with world religions, like in the cases of Buddhism, Islam and Christianity.[160] Also hermeticism and esotericism has to do with alchemistic

magic and the Renaissance.[161] Esotericism and diabolism has to do with practices of secrecy and power.[162]

Fetishism is a magic behavior or a form of animism that expresses itself through the veneration of rites and objects of primitive worship, and becomes instantiated in four (4) different subcategories such as cultural (cul-f), social (soc-f), ethnic (ethn-f) and economic (econ-f) fetishisms.[163]

Fetish-R = f (cul-f, soc-f, ethn-f, econ-f)   (2b)

Among those objects or fetishs, talismans (relics), amulets and potions played a central role.[164] Graves and family vaults reveal also the power of a dead fetish.[165] Amulets and potions were implemented to solve personal and collective issues.[166]

Ritualism is a symbolic behavior that becomes instantiated in eight (8) different subcategories, such as magic (mag-r), religious (relig-r), physical (phis-r), artistic (art-r), ecological (ecol-r), political (pol-r), economic (econ-r) and social (soc-r) rituals.

Rit-R = f (mag-r, relig-r, art-r, ecol-r, pol-r, econ-r, soc-r)   (2c)

Religious rituals become instantiated in seven (7) different subcategories such as prayers (pray-r), masses (mass-r), processions (proc-r), sacraments (sacr-r), confessions (conf-r), mournings (mourn-r), funerary (funer-r) and conversion (conv-r) rites.

Relig-r-R = f (pray-r, mass-r, proc-r, conf-r, mourn-r, funer-r, conv-r)   (2c-I)

Prayers played the role of exorcisms.[167] Masses and the representation of the Passion during the Holy Week made room for political protest.[168] Processions displayed all kind of canonizations.[169] Sacraments played the role of rites of passage.[170] Confessions were used as a mechansim of control.[171] Funerary rituals also operated as political strategies.[172] Mourning rituals became a sort of sites of contestation over religious politics, ethnicity, and gender.[173] Ritual vessels were witnesses of elite rituals.[174] Cremation burials were the most common funerary ritual in the ancient age.[175] And rituals of conversion spread during religious wars.[176]

Physical rituals become instantiated in five (5) different subcategories such as space (sp-d), time (tim-d), energy (ener-d), metal (met-d), flora, fauna and human domestications (hum-d).

Phys-r-R = f (sp-d, tim-d, ener-d, met-d, flor-d, faun-d, hum-d)   (2c-II)

Time domestication has to do with calendar signs or the desire to measure the passage of time and organize units of time.[177] Calendars held a sacred status and have served as a social contract or a source of social order and cultural identity, and provided the basis for planning agricultural, hunting and migration cycles.[178] Space domestication is concerned with geometry, astronomy and land surveying.[179] Metal domestication is concerned with alloys and amalgams.[180] Organic domestication is concerned with the control of flora and fauna. Unlike foraging or gathering, plant domestication and cultivation involves

systematic soil preparation and is concerned with the way cereals, fibers, tubers, pulses and medicinal trees were biologically and ecologically adapted.[181] Slash-and-burn cultivation or swidden farming was the earliest extensively used method of farming.[182] Swidden farming in the tropical forest has its techno-environmental limitations.[183] Dry farming in arid or semiarid regions also has its limitations.[184] Animal domestication or herding and breeding has to do with the beginnings of pastoralism, although it could also be combined with farming.[185] The spread or diffussion of animal species was world wide.[186] Human domestication is a specific kind of animal domestication. Among human domestication techniques we can find contraceptive and traditional abortion methods and different kind of prothesis.[187] Energy domestication is concerned with hydropolitics, or, in other words, with irrigation and drainage.[188]

Ecological rituals become instantiated in five (5) different subcategories, such as sowing rites, crop rites, fertility rites, food taboos and slaughter rituals.

$$\text{Ecol-r-R} = f \text{ (sow-r, crop-r, food-r, fert-r, slaug-r)} \qquad \text{(2c-III)}$$

Crop rites were centered on fertility rites.[189] Farming rituals were concerned with different ecological techniques.[190] Corn sowing is the most prototypical sowing rite in Latin America.[191] Food taboos played the role of protective agents.[192] Slaughter rituals were intimately connected with sacrifices.[193]

Political rituals become instantiated in nine (9) different subcategories, such as domination (domin-r), subordination (subor-r), promotion (prom-r), degradation (degr-r), shame (sham-r), vindication (vin-r), rebellion (rebel-r), death (death-r), succession (succ-r) and war (war-r) rituals.[194]

$$\text{Pol-r-R} = f \text{ (domin-r, subor-r, prom-r, degr-r, sham-r, vin-r, rebel-r, war-r, succ-r)}$$
$$\text{(2c-IV)}$$

Symbols of power help to reenforce political legitimation.[195] Recent scholars argue that the political action and power of all societies are enveloped in ritual.[196] Subordination rituals consisted of rites of allegiance and obeisance. Promotion or legitimation rituals consisted of coronations, graduations, awards, honours and clerical ordinations.[197] Degradation or delegitimation rituals consisted of impeachments, ordeals or political trials.[198] Shame rituals consisted of mock, ridiculousness and suicide. Political witch-hunts become very often national rituals.[199] Among totem rituals, flags and coat of arms were privileged.[200]

Rituals of rebellion become instantiated in six (6) different sub-subcategories such as rites of opposition (opp-r), disobedience (disob-r), conspiracy (consp-r), complot (comp-r), protest (prot-r) and violence (viol-r).[201]

$$\text{Rebel-r-R} = f \text{ (opp-r, disob-r, consp-r, comp-r, prot-r, viol-r)} \qquad \text{(2c-IV}\alpha\text{)}$$

Rituals of rebellion followed ethnic, gender and class lines.[202] Opposition, conspiracy and complot rites were extremely connected with military putschs and secret resistances.[203]

Secret rituals were cultivated by political sects like Freemasonry and the Ku Klux Klan (KKK).[204] Acephalous syndromes and death king´s dilemma engendered interregnums, political vacuums and wars of succession.[205] The rules of succession consisted of patterns of patrilineality, matrilineality and seniority.[206]

And rituals of war become instantiated in four (4) different sub-subcategories such as imprisonments (imp-r), burials (bur-r), trophies (troph-r) and booties (boot-r).[207]

$$\text{War-r-R} = f\ (\text{imp-r, bur-r, troph-r, boot-r}) \qquad (2c\text{-IV}\beta)$$

War imprisonment is concerned with sufferings, escapes, forced labor, tortures and shacklings.[208] War trophies refers also to cases of exchange and return of trophies.[209] Booties or spoils of war is concerned with military´s role in the stealing of treasures.[210]

Artistic or aesthetic rituals become instantiated in four (4) different subcategories such as sculptural (sculp-r), dance (dan-r) music (mus-r), and film (film-r) rites.[211]

$$\text{Art-r-R} = f\ (\text{sculp-r, dan-r, mus-r, film-r}) \qquad (2c\text{-V})$$

Music rituals are concerned with gender identity, and love and death sentiments.[212] Architectural sculptures were implemented in ritual spaces.[213] Dance rituals are concerned with body movements.[214] For instance, the re-memory of slave flight was expressed in dances.[215] And sculptural symbols were implemented in wedding and funerary rites.[216]

Economic rituals become instantiated in three (3) different sub-categories such as consumist, productivist and monetarist rituals.

$$\text{Econ-r-R} = f\ (\text{consum-r, prod-r, monet-r}) \qquad (2c\text{-VI})$$

Consumist practices displayed many different strategies starting with the potlatch institution in communal populations, continuing in a compulsive consumption and ending up in a fashion-oriented consumption.[217]

Social rituals become instantiated in nine (9) different subcategories such as demographic (demog-r), migratory (mig-r), gender or sexual (sex-r), domestic (dom-r), sports (spor-r), psychiatric (psych-r), kinship (kin-r), domination (domin-r) and subordination (subor-r) rituals.

$$\text{Soc-r-R} = f\ (\text{demog-r, mig-r, sex-r, dom-r, spor-r, psych-r, kin-r, domin-r, subor-r})$$
$$(2c\text{-VII})$$

Demographic rituals are concerned with marriages, baptisms and vital human celebrations.[218] Dowries were central in marriage rituals.[219] And twinship were central in kinship rituals.[220]

Sport rituals deal also with symbols, leisure, trade, violence and politics.[221] Sports and politics were very often in conflict.[222] The quest for nationality also witnesses a struggle among sports.[223] The commodification of sports became a contemporary

phenomenon.[224] The ritual of violence also became a distinction of massive sports.[225] Abstention from sex and other pre-game rituals were very common.[226] Children's games behaved as mechanisms for easing ethnic interaction in ethnically heterogeneous communities.[227] In non-tropical regions games followed a seasonal character.[228] Vagrancy was a typical ritual of subordination.[229] Sexual abuses use to be perpetrated through ritual acts.[230] Psychiatric patients expressed their resistance through instrumental rituals.[231] And rituals of migration and exile were expressed even in cinema.[232]

Domestic rituals become instantiated in eight (8) different subcategories, such as housing (hous-r), furniture (furn-r), hygiene (hyg-r), cosmetics (cosmet-r), clothing (cloth-r), food-beverage (bever-r), cooking (cook-r) and dining (din-r).[233]

Dom-r-R = f (hous-r, furn-r, hyg-r, cosm-r, cloth-r, food-bever-r, cook-r, din-r)   (2c-VII)

Hygiene and cosmetic rituals were concerned with gender relations and cultural aesthetics.[234] Housing rituals are concerned with housing habits and patterns.[235] Furniture rituals or styles have to do with elite, popular and peasant furniture.[236] Interior ornaments were composed of silwerware or chinaware.[237] Clothing rituals were concerned with status, rank, gender, race and regional relations. Status and rank relations sponsor sumptuary clothing rituals. Gender relations dycotomize clothing fashions and rituals, specially concerning weddings.[238] Race and class relations stratify clothing rituals in a kind of ethnoaesthetics.[239] Regional differences separate clothing styles and rituals.[240] Ethnic differences were central in clothing.[241] And clothing also differed according to professions.[242] Eating habits and food diets were concerned with status, rank, gender, race and regional relations.[243] Status and rank relations sponsor sumptuary food diets. Gender relations dycotomizes food diets and rituals.[244] Race relations stratify food rituals. Popular nourishment is concerned with specific cooking technologies. And geographic differences separate food diets and rituals.[245] Rural-urban differences determine in many cases food and beverage habits.[246]

Rituals could be analyzed as confirmative, transformative and restorative cults, although in the real world, each ritual share the three properties altogether. Confirmative rites take place by means of positive rites and negative rites.[247] Positive rites consisted of ceremonies, such as masses, preachings, and beatifications. Godparenthood seems a confirmative rite related with the symbolism of a second birth.[248] Negative rites consisted of totems and taboos. Totemism showed up as an animistic ritual that extended to the creation of clans, and relations between people and animals or objects.[249] The couvade was a particular kind of totemic practice that took place during childbirth.[250]

Transformative rites take place through consagratory rites (exorcisms and blessings) and conversion rites (shamanisms, penances, ecstasies, sorceries).[251] The dificulty of choosing a prototype relies on the polysemous nature or overlapping of some particular concepts. Shamanism for instance, looks like a transformative rite and also as a restorative rite, that expresses itself in healing, sorcery, musical rites and rituals of resistance.[252] As a matter of fact, the Islamization of Mongols was partially due to the role played by Sufis and Shamans.[253] A sacrificial ritual was a specific kind of shamanic practice that responded to ecological needs.[254] Human sacrifice, such as decapitation and cannibalism, are considered as counter-hegemonic or scapegoating rituals and last until

today.[255] And liberation movements took advantage of this shamanic practices.[256] Witchcraft was also related to scapegoating because it was concerned with the avoidance of physical violence.[257] Ecstasies and dreams were a form of shamanic trip.[258] Licanthropy or nagualism and zombiism were also a kind of shamanic trips.[259]

And restorative rites take place through divinatory, healing and magic rites (miracles).[260] Divination practices were related with the consumption of power.[261] Black or malevolent magic were used in criminal practices.[262] Healing in shamanist practices was conducted by means of drugs.[263] Miracles behaved as an intersection in the ritual communication between two worlds, the natural and the supernatural.[264] Restorative rites could take place in sacred spaces, cosmical centers, elementary realities, and by means of natural or human ceremonies.[265] Sacred spaces and calendars were at the heart of transformative rites.[266] Mountains, caves and megalithic monuments were the most preferred spaces for sacred rituals.[267] Megalithism consisted of dolmens or primitive burials and cult related structures.[268] Later on sacred spaces became monumental buildings such as zigurats, pyramids and cathedrals.[269] Elementary realities were composed of fire, water, air, wood, metal, blood, bones, and hair.[270] In this particular case, for each subordinate category (ritual) we have collected detailed information about its different instantiations (sacrificial ritual, scapegoating ritual, magic rituals). More recently, profane spaces became also monumental buildings such as villas, castles, palaces and skyscrapers.[271]

Myths that fostered the formation of civilizational mythologies, become instantiated in six (6) different subcategories, such as artistic (art-m), ethnic (ethn-m), political (pol-m), supernatural (super-m), economic (econ-m) and social myths (soc-m).

$$\text{Myth-R} = f \text{ (art-m, ethn-m, pol-m, super-m, econ-m, soc-m)} \qquad (2d)$$

Artistic myths become instantiated in four (4) different subcategories, such as literary (liter-m), poetic (poet-m), musical (mus-m) and film (film-m) myths.

$$\text{Art-m-R} = f \text{ (liter-m, poet-m, mus-m, film-m)} \qquad (2d\text{-}I)$$

Literary or poetic myths or foundational chronicles and romances contributed to nation-building processes.[272] Musical myths also helped in war mobilizations.[273]

Ethnic myths or ethnic stereotypes behaved as a strong element of identity.[274] Political myths also have to do with the origin of states and nations.[275] The origin of the Israeli state and Zionism are atributed to the myth of the Promised land.[276] The Tudor dynasty relied on Bruto´s myth, as a descendant of Eneas, king of Troy, and ancestor of King Arthur.[277] Portugal relied on a mythic priest to justify the conquest of Africa.[278] And the French republic relied on a mythic Roman past to justify the conquest of Algeria.[279] Heroic and redemptorist myths have to do with the linkage between heroes, redemptors and revolutionaries and the soteric and cathartic processes of state-building.[280] Fray Servando de Mier believed that Mexico and Latin America did not need the Spanish colonization because of the role already played in the ancient past by the prehispanic apostle Saint Thomas.[281]

As well, supernatural myths become instantiated in eight (8) different subcategories, such as foundational (found-m), theogonic (theog-m), cosmogonic (cosm-m), participative (part-m), transmigrationist (transm-m), redemptorist or heroic (redemp-m), regenerationist or ethiologic (regen-m) and destructive (destr-m) myths, all of them sharing the imaginary and symbolic nature of myths and the superhuman nature of their protagonists.[282]

Supern-M-R = f (found-m, theog-m, cosm-m, partic-m, transm-m, redemp-m, regen-m. destr-m)   (2d-II)

A foundational or creation myth is concerned with myths of origin and could be chosen as a prototypical myth because of its seniority.[283] The origin of monolithic religions are attributed to Moses and a mythic primordial parricide.[284] The other mythic sentiments can be characterized as peripheral. Cosmogonic or eschatological myths are concerned with the relation between heaven and earth.[285] Participative myths are linked with initiatic, totemic, mysterious and mystic myths.[286] Transmigration myths are linked with reencarnation myths.[287] And regeneration myths are concerned with sacred and profane rituals (reproduction, illness and death).[288] Among those rituals, sacred spaces (sacred jungles) and violence used to play crucial roles.[289] For instance, West Africans believed that the rites of passage to adulthood should take place in touch with nature, specifically in touch with sacred woods or jungles.[290] Also, North-americans believed that life in the frontier of the Wild West played a regeneration role.[291] And destructive myths were concerned with biblical myths, such as the deluge myth.[292] In other words, for each subordinate category (myth) we have collected detailed information about its different instantiations (primordial myth, cosmogonic myth, tramsmigration myth, regeneration myth).

The linguistic category, that fostered the formation of spoken and written languages and dialects, become instantiated in seven (7) different subcategories, such as urban (urb-l) and rural (rur-l) dialects; cuneiform (cun-l), syllabic (syll-l), and alphabetic (alph-l) languages, and sacred (sacr-l) and national (nat-l) languages.[293]

Ling-R = f (urb-l, rur-l, cun-l, syll-l, alph-l, sacr-l, nat-l)   (2e)

Cuneiform rose in ancient Mesopotamia in the midst of fiscal and accounting needs.[294] Writing techniques started with canonic signature (hierogliphic and ideographic) and continued with syllabic and alphabetic writings.[295] The origin of the Greek alphabet influenced the continuity of ancient Greek literacy.[296] Greek and syriac languages rose in the East Roman Empire in the midst of competitions for trade and political hegemony.[297] Gothic writing rose in Western Europe in Late Antiquity.[298] Religion had a strong impact on the expansion of languages. Sufism has to do a lot with the expansion of the Persian language.[299] Sacred languages, like latin, and greek, competed with proto-national languages like gallic, in southern Gaul.[300] Commemoration in early medieval Scandinavia was done by means of codes, inscriptions and secret writing, known as runes or cryptorunes.[301] Different cultural and social forces shaped the standard literary language in Western Europe.[302] And Western knowledge influenced also the lexical change in Asia, the Middle East, Africa and America.[303] The rise of nationalisms was extremely linked with the the development of native or vernacular dialects or languages.[304] And national

languages compete even today with colonial and imperial languages.[305] Finally, the hegemony of the english language as a new *lingua franca* has to do first with the rise of British and American imperialisms and lastly with global capitalism.[306]

The aesthetic category that made possible the rise of new aesthetic feelings become instantiated in six (6) different subcategories, such as liturgic (lit-a), grotesque (grot-a), symbolic (sym-a), erotic (ero-a), and fictive aesthetics (fict-a), sharing all of them similar amounts of concern with the objective essence and the subjective perception of beauty and ugliness.

$$Aest\text{-}R = f \ (sym\text{-}a, \ ero\text{-}a, \ lit\text{-}a, \ grot\text{-}a, \ fict\text{-}a, \ comic\text{-}a) \qquad (2f)$$

Liturgic art has to do essentially with prayers, poetry, rituals and worships.[307] Symbolism in art extended to liturgy, architecture, music and sculpture.[308] Erotism, as an artistic expression, extended to painting, sculpture, music, and pornography.[309] It is well known that myths, religions, tribes, nations and revolutions expanded not only thanks to prophetic messages but also to music and icons like were the cases of the Byzantine Church, Revolutionary France, Nazi Germany and Communist China.[310] Nobody can deny the mobilization effects that the Marsellaise song had in the success and memory of the French Revolution.[311] Similarly, in the last World War, Lili Marleen melody played the role of the unofficial anthem of soldiers of both forces.[312] During the Cold-War the Beatles´ songs became the representation of a peace utopia that helped to put an end to the Vietnam War.[313] And grotesque or fantastic art has to do with the inferior mystic of popular demonology in the Renaissance and with surrealism in the modern age.[314] In the Renaissance grotesque art made mockery of feudal and hierocratic orders.[315] In other words, for each subordinate category (art) we have collected detailed information about its different instantiations (liturgic art, symbolic art, erotic art, grotesque art).

The ethic category (magic, ritualistic, legal, monastic, feudal, bourgeois and socialist ethic orders), become instantiated in thirteen (13) different subcategories, such as altruistic (altr-e), glorious (glor-e), reciprocal (recip-e), pious (pio-e), compassive (comp-e), prudential (prud-e), generous (gener-e), humble (humb-e), honorable or courageous (hon-e), frugal (frug-e), responsible (respon-e) and benevolent (benev-e) ethics, sharing all of them the quality of human acts fed by spiritual values and norms of human conduct.[316]

$$Eth\text{-}R = f \ (altr\text{-}e, \ glor\text{-}e, \ recip\text{-}e, \ pio\text{-}e, \ comp\text{-}e, \ prud\text{-}e, \ gener\text{-}e, \ humb\text{-}e, \ hon\text{-}e, frug\text{-}e, \ respon\text{-}e, \ honor\text{-}e, \ benev\text{-}e) \quad (2g)$$

Altruism could be marked as the prototypical ethic behavior, considering the frequency and relevance of scholarly works commited to its research.[317] The study of altruism started very early in the biological realm.[318] Glory and honour were two ideas deeply internalized in the medieval spirit.[319] According to the more specific notion of reciprocal altruism, not only moral sentiments but the notion of justice and the same legal system must be considered an outcome of this theory.[320] Reciprocity in ethics extended itself to the economic realm.[321] Christianity in Africa expanded not only thanks to the African partition or European colonization, but also thanks to a strong dosis of a salvation-oriented religious ethic.[322] Buddhism expanded to South-East Asia thanks to a rethoric of power and virtue that included muteness, voluntary poverty, and extensive benevolence.[323]

Filial piety in China and Japan was related with filicide, individualism, acculturation and intergenerational communication.[324] Pious feelings in Persia were also related with power and art.[325] During the Renaissance and modernity piety was associated with patronage in the arts and sciences.[326] Piety together with passion and power played a relevant role in the relations between Christianity and Islam in Africa.[327] In the Western world lay piety went together with charity and lay learning.[328] Female piety was related with private piety and public performance.[329] A monastic ethic, a legal revolution and a knighthood honor were among the factors that make feudalism possible in Europe.[330] The bourgeois ethic order grew thanks to an ethic of conviction and responsibility that extended to the military, religion and the economic realm.[331] The virtue of civil courage was intimately linked with civil disobedience.[332] And the socialist ethic grew thanks to a high dosis of discipline and solidarity.[333] In other words, for each subordinate category (ethic) we have collected detailed information about its different instantiations (monastic ethic, feudal ethic, bourgeois ethic, socialist ethic).

The religious category become instantiated in eight (8) different subcategories, such as axial (ax-r), prophetic (proph-r), messianic (mess-r), ascetic (asc-r), mystic (myst-r), providentialist (prov-r), synchretic (synch-r), and idolatric (idol-r) religions, sharing all of them the quality of sacred engagements of beliefs and dogmas that link human beings with gods and spirits and help in building civilizations and in preventing barbarism and savagery.

Relig-R = f (axial-r, proph-r, mess-r, asc-r, myst-r, prov-r, synch-r, idol-r) (2h)

All these religious properties share redundant properties, ambiguous similarities or analogous quotas of prototypicality, but some of them are more rich in engendering multiple subcategories.

The axial age was composed of the main religions and philosophies in history that coincided to appear in the fourth century BC.[334] Prophetism has to do with the anticipation of future events, and become again instantiated in two (2) different sub-subcategories such as Oriental and Occidental prophetisms. Oriental prophetism looks like a cosmocentric prophetism.[335] Meanwhile, occidental prophetism was more of a theocentric and anthropocentric kind.[336] Moreover, prophetism is independent of hierocratic regimes, and helped until today to feed irredentist policies. The prophetic origins of Zionism, like a self-fulfilled prophecy, helped in contemporary times to bring in the state of Israel.[337] However, prophetism depends on the performance of metaphor.[338] Military campaigns, colonization adventures and liberation movements took advantage of prophetic messages.[339] Portuguese colonizers of Africa appropriated Preste John prophecies for their colonizing struggle against the Islamic influence.[340] Napoleon's Egyptian Campaign was justified on the basis of the Hamitic prophecy.[341] Besides religious sentiments, providentialism has to do also with the consolidation of political regimes.[342]

Messianism, millenarianism or apocalypticism are concerned with the future coming of a redeemer or Mesiah, are intrinsically linked with pilgrimages and political

mobilizations and become instantiated in three (3) different sub-categories, such as religious, political and ethnic messianisms.

Mess-R = f (relig-m, pol-m, ethn-m)   (2h-I)

Among these different messianisms, religious messianism represents the prototype. [343] Political messianism is concerned with charismatic movements.[344] Eschatological discourses were the main element within messianic movements.[345] The revival of mythic discourses, like the one about a Lost Christianity, helped to bring in the Revolution of Independence in Spanish America.[346] And the synchretic mixture of indigenous and religious messianisms helped the formation of nation-states.[347]

Mysticism has to do with the religious self and the possession and direct communication with god, and become instantiated in two (2) different subcategories such as castrated, and self-immolated or martyrdom mysticisms.[348]

Myst-R = f (cast-m, mart-m)   (2h-II)

Martyrdom and self-immolation became the main warrior mystic behaviors.[349] Christians in the Roman circus strongly believed in heaven while condemned to be sacrificed by savaged lions.[350] The kamikazi was a particular kind of Japanese martyrdom.[351] Sufism became a paradigmatic case of Islamic mysticism.[352] When Sufism expanded, cruel conflicts were produced within African, Asian and Near Eastern countries.[353] Marabouts also became a typical case of warrior mysticism in the Islamic Maghreb and West Africa.[354] Derviches were the mystic Islamic orders in the Balkans and Asia Minor.[355] Castrated mysticism expressed itself through sects, like the Russian sect known as the Skoptzy.[356] And Anabaptism became a paradigmatic case of Christian mysticism and anti-Trinitarianism.[357]

Asceticism become instantiated in four (4) different subcategories such as feminine (femin-as), monastic (monas-as), pious (pi-as) and predestination (pred-as) asceticisms, that in some cases helped to produce revolutionary events.[358]

Ascet-R = f (femin-as, monas-as, pred-as)   (2h-III)

Stoicism was a particular kind of ancient asceticism.[359] World rejection or chiliasm seems to be the prototype arround which the ascetic behaviors circulated. Chiliastic propaganda through pamphlets and ballads helped the Dutch to win the Thirty Years War.[360] Both Islam and Calvinism resemble each other with respect to the nature of god but strongly differed with regard to the notion of free will.[361] Apparently, the Islam never solved the differences between fatalism and free will.[362] Jainism looks like a peculiar kind of Asian cosmocentric asceticism.[363] Wahabism resembled a particular kind of Arab theocentric asceticism.[364] Monastic asceticism or eremitism turned up as types of asceticism that helped to build huge militant institutions within different churches.[365] Lutheran asceticism that resemble a philo-semitic cult and expressed itself in Pietism.[366] By rejecting the world, ascetic practices helped to build capitalist economies.[367]

And idolatrism or religious building has to do also with the demagicalization and demythification processeses and become instantiated in four (4) different subcategories, such as dogmatic (dog-i), corporatist (corp-i), ecclesiastic (eccl-i), and sacramentalist (sacr-i) idolatrisms, sharing these properties the attitude of worshiping and the object of idols.

$$\text{Idol-R} = f \text{ (dog-i, corp-i, eccl-i, sacr-i)} \qquad \text{(2h-IV)}$$

Dogmatism or indoctrination is the prototypical idolatric behavior has to do with catechizing, preaching and apostleship.[368] Corporatism in churches has to do with the formation of fraternities, congregations, and brotherhoods.[369] Synchretism has to do most of the time with massive and compulsive desertions and conversions.[370] Compulsive conversions were related with religious extirpations, inquisitions and missionary enterprises.[371] And religious extirpations, like the persecution of miracles and magic, has to do with the forced disenchantment of the world.[372] In other words, for each subordinate category (religion) we have collected detailed information about its different instantiations (prophetic religion, mystic religion, ascetic religion, idolatric religion).

Scientific categories, that made possible the rise of new cultural orders, become instantiated in six (6) different sub-categories, such as humanist (human-s), rationalist (rat-s), realist (real-s), empiricist (empir-s), pragmatic (prag-s) and magnetic or digital (magn-s) scientific behaviors, all of them sharing the nature of systematized knowledges.

$$\text{Scien-R} = f \text{ (human-s, rat-s, real-s, empir-s, prag-s, magn-s)} \qquad \text{(2i)}$$

Humanism in science implied the revival of ancient knowledge.[373] In practicing a kind of ancient revivalism, humanists succeeded in feeding religious uprisings like the Islam and the Reformation process.[374] Pragmatism was a prerequisite for the rise of modern science.[375] Among pragmatic scholars Peirce was the most representative figure that fostered the rise of North-American science.[376] Rise in scientific knowledge is linked with shifts in scientific paradigms, such as the transitions experienced between ancient thought (euclidean, platonism, aristotelianism, averroism, thomism), modern thought (copernican, machiavellianism, sensationism, mechanicism, organicism, creationism, catastrophism, associationism, utilitarianism), and contemporary thought (materialism, evolutionism, behaviorism, functionalism, systemism, structuralism, cognitivism and constructivism).[377]

Finally, the legal properties of the cultural sphere --that allowed the rise of new cultural and political orders-- become instantiated in nine (9) different subcategories, such as transparent (tran-l), judicial torture (tort-l), blood payments (bp-l), code-building (cb-l), rationalist (ration-l), contractualist (contr-l), constitutionalist (const-l), conventionalist (conv-l) and human rights (hr-l) legality.

$$\text{Leg-R} = f \text{ (tran-l, tort-l, bp-l, cb-l, ration-l, contr-l, const-l, conv-l, hr-l)} \\ \text{(2j)}$$

Legal and religious codes became significant landmarks in the building of ancient and feudal states.[378] In the Middle East and the Maghreb, crimes were solved through judicial torture, and blood feuds were solved through tribal oaths and with blood money.[379]

Transparency became the basic structure of social relations in the Islamic civilization.[380] Habermas blame Weber for having omitted the significance of political conventions and constitutions in the process of building modern institutions.[381] Constitutionalism as an institution-making was the main feature of modern politics.[382] Conventionalism become instantiated in peace treaties, pacts, congresses, conferences and honor codes. Most congresses and conferences were political outcomes of wars and battles.[383] Peace treaties were the heart of conventional practices and have been almost always related to wars.[384] Most peace treaties were the result of military defeats.[385] Some treaties were agreed in order to prevent war.[386] The Peace of Westphalia (1648) inaugurated the international law by guaranteeing territorialism or national sovereignty on the basis of confessional kings, who had to follow the people´s confessional majority.[387] Other treaties were concerned with economic issues.[388] And some other treaties were concerned with dynastic and territorial settlements.[389] And honor codes were concerned almost exclusively with the consolidation of an aristocratic order.[390] In other words, for each subordinate category (law) we have collected detailed information about its different instantiations (traditional law, rational law, contractual law, constitutional law).

As a first step in political rises, state properties --such as primitive, archaic, ancient, feudal, absolutist, colonial, modern and contemporary political regimes-- are intrinsically linked with charismatic, traditional, and legal forms of domination and with political institutions that self-reproduced themselves (municipal councils, judicial courts, military institutions, parliaments, diplomacy, political parties), all of them sharing processes by which people and institutions exercise and resist power. Among political institutions that self-reproduced themselves a central role was played by processes of state-building, such as city-states, empire-states, theocratic-irrigation states, religious-dynastic states, confederate states and nation-states.[391]

Among forms of domination, the charismatic domination allowed the formation of new regimes, which become instantiated in five (5) different subcategories, such as caesarist (caes-ch), divine (div-ch), providentialist (prov-ch), and personalist (pers-ch) and mass-mediatic charismatic dominations.

$$\text{Charis-R} = \quad f \text{ (caes-ch, div-ch, prov-ch, pers-ch, massmed-ch)} \quad (3a)$$

Caesarism turned up a prototypical charismatic domination extremely linked with republican crises.[392] Caesaropapism applies to the Byzantine empire.[393] Divine kingship looks like a monarchic domination which includes a deification process.[394] Providentialism showed up as a kind of charismatic domination with a strong prophetic element.[395] Whenever captivity or tragedy hit a providential leadership the charismatic power multiply its effects.[396] Personalism looks like a charismatic domination with strong ingredients of mysticism, asceticism and patronage.[397] Caudillismo happened to be a specific kind of personalist domination in Latin America.[398] Later on, with mass-media, the star-system and the state-spectacle started to prevail.[399] However, in contemporary political parties a noncharismatic personalism has been gradually prevailing.[400]

Mechanisms of traditional domination, that collaborated with the consolidation of old regimes, become instantiated in eleven (11) different subcategories, such as patriarchalist or paternalist (pater-t), patrimonialist (patrim-t), hierocratic (hier-t),

autocratic (autocr-t), monarchic (mon-t), aristocratic (arist-t), provincial (prov-t), populist (popul-t), nationalist (natio-t), colonialist (col-t) and imperialist (imp-t) traditional dominations.

Trad-R = f (pater-t, patrim-t, hier-t, autocr-t, mon-t, arist-t, prov-t, popul-t, natio-t, col-t, imp-t) (3b)

As each one of these historico-thematic categories share almost synonymous properties or similar quotas of prototypicality none of them can be chosen as the prototype of traditional domination. Patriarchalism or paternalism is linked with primitive law, starts its existence without any administrative bureaucracy, spreads horizontally distributing patronage to their members and persistently tends towards communalism, and become instantiated in two (2) different subcategories, such as kinship (kin-pat) and state (st-pat) paternalisms.[401]

Pater-R = f (kin-pat, st-pat)   (3b-I)

However, whenever patriarchalism relies on a bureaucratic apparatus it starts tending towards patrimonialism.[402] Gerontocracy looks like a particular kind of patriarchalism.[403] Patrimonialism spreads vertically tending towards associationalism and become instantiated in Western and Oriental patrimonialism. Oriental patrimonialism was of a theocratic nature and recruited their elements among slaves, servants and purchasers of venal offices.[404] Sultanism or prebendal feudalism showed up as a particular kind of oriental patrimonialism that started during the Ottoman domination.[405] Western patrimonialism recruited their elements among purchasers of venal offices.[406] Hierocratism could be absent of any charismatic power or democratic legitimacy. Western hierocratism expressed itself through Calvinism, Mormon theocracy and Catholic Counter-Reformation.[407] Oriental hierocratism reaches its pinnacle in the Middle East.[408] Autocracy was built through diverse aristocratic and monarchic methods.[409] Some autocratic undertakings helped to rise the cultural level of oriental societies.[410] Some others helped to rise or lower its authoritarian aspects.[411] Plantocracy was a typical kind of Caribbean autocracy.[412]

Monarchism had its remote origin in charismatic military heroism, become instantiated in two (2) different subcategories, such as Oriental and Western monarchism, and perpetuates until the present times.[413] Oriental monarchism   is strongly associated with religion.[414] On the contrary, Western monarchism become instantiated in five (5) subdivided categories, such as hereditary (hered-m), elective (elect-m), absolute (abs-m), liberal (lib-m) and constitutional (const-m) monarchisms. Popular monarchy existed in early modern Russia.[415]

Monar-R = f (hered-m, elect-m, abs-m, lib-m, const-m)   (3b-II)

Absolute monarchism turned up as a particular kind of western monarchism, became the prototype against which we match other kinds of monarchisms, and was a straight response to feudalism.[416] Liberal and Constitutional monarchisms looks like the political response to absolute monarchy.[417] Dynasticism was a necessary ingredient of long-term monarchical powers and keep reproducing itself since the ancient state until the present times.[418] Dynasticism poses severe problems during succession crises, schisms and

modernization processes.[419] During modernization processes dynasticism find its limit in tribalism and pluralism.[420]

Oligarchy resembled a particular kind of aristocratism and become instantiated in six (6) different subcategories, such as clerical (cler-o), academic (acad-o), political (polit-o), military (mil-o), ethnic (ethn-o) and economic (econ-o) oligarchies.[421]

Olig-R = f (cler-o, acad-o, polit-o, mil-o, ethn-o, econ-o)   (3b-III)

Academic oligarchies in history used to lead to institutional revolutionary reforms.[422] And military oligarchies used to be the natural outcome of monarchical autocracies.[423] In other words, for each subordinate category (monarchism) we have collected detailed information about its different instantiations (oriental monarchism, popular monarchism, absolute monarchism, constitutional monarchism).

Populism looks like a traditional domination that could become instantiated in four (4) different subcategories such as Oriental (Orien-p) and Western (West-p) populisms as well as urban (urb-p) and rural (rur-p) populisms.

Popul-R = f (Orien-p, West-p, urb-p, rur-p) (3b-IV)

Western populism was more concerned with agrarian issues, acted as a response to industrialism and had strong ingredients of corporatism and opportunism.[424] Oriental populism in the Middle East and Asia had strong ingredients of tribalism and pastoralism, and in Eastern Europe become instantiated in sultanism.[425] The rise of rural populism coincided with protectionist policies and a pre-revolutionary climate.[426] Rural or prairie populism had strong ingredients of paternalism, patriarchalism and communalism.[427] The rise of urban populism coincided with fast industrialization processes.[428] Urban populism had strong ingredients of patrimonialism and egalitarianism.[429] In other words, for each subordinate category (populism) we have collected detailed information about its different instantiations (Western populism, Oriental populism, rural populism, urban populism).

Nationalism looks like an ambiguous domination that was born as a response to colonialism and neo-colonialism and that could become instantiated in three (3) different subcategories such as economic (econ-n), political (pol-n), and cultural (cul-n) nationalisms.

Natio-R = f (econ-n, pol-n, cul-n)   (3b-V)

Economic nationalism includes protectionist properties and became the prototype against which we match other kinds of nationalisms.[430] Cultural nationalism become instantiated in aesthetic, religious, and linguistic nationalisms.[431] Aesthetic nationalism helped to consolidate the nationalist ethos.[432] Religious nationalism were most often linked to primordial myths.[433] And linguistic nationalism became very significant in the construction of ethnicity and national identity.[434] Ethnic nationalism expressed itself through xenophobia and chauvinism.[435] Ethnic properties, resistence to assimilation and the emergence of a millenarian thinking influenced the development of nationalism.[436] Political nationalism turns up a traditional domination that takes into account properties

which are primitive, universal, abstract and innate, such as mythic, aesthetic, tribal, ethnic, religious, linguistic, and irredentist properties. Mythic elements such as heroes, patriots, racial superiority, nomadic identity (gypsies), providential mission (Zionism) and epic or liberation wars were the main articulators of nationalist origins and history.[437] In that sense, liberation or revolutionary wars were the main sources of mythic pantheons.[438] A sort of primordial parricides (regicides and tyrannicides), that brought in monotheism, republicanism, democracy and freedom, also helped to build mythic pantheons.[439] Ritualism and circumcision were also causes of regicides.[440] Pantheons experienced the rise, decline and revival of patriotic rituals and festivities.[441] Other symbolic testimonies were supplied by epigraphy, numismatics, and philately.[442] And tribal properties were also included among the elements of a nationalist identity.[443] In other words, for each subordinate category (nationalism) we have collected detailed information about its different instantiations (economic nationalism, religious nationalism, social nationalism, political nationalism).

Hegemonic practices, become instantiated in four (4) different subcategories, such as colonialist (colon-n), interventionist (interv-n), expansionist (expan-n), and annexationist (annex-n) nationalisms.

Hegem-R =   f (colon-n, interv-n, expan-n, annex-n)   (3c)

Colonialism become instantiated in ten (10) different subcategories, such as internal and external colonialisms; formal and informal colonialisms; cultural, political and economic colonialisms; and state, settle and civilization colonialisms and neo-colonialisms.

 Colon-R = f (int-c, ext-c, form-c, inform-c, cul-c, pol-c, econ-c, stat-c, settl-c, civ-c) (3c-I)

External colonialism, such as altruist colonialism, became the prototype against which we match other kinds of colonialisms.[444] Internal colonialism resembles a domestic colonialism.[445] Informal colonialism showed up as a commercial colonialism.[446] And neo-colonialism looks more as a reformist or benevolent colonialism.[447]

Interventionism become instantiated in three (3) different subcategories, such as military (mil-in), imperial (imp-in) and international (intern-in) interventionisms.[448]

Interv-R =   f (mil-in, imp-in, intern-in)   (3c-II)

Conquest and colonial wars took place in the ancient and early modern times.[449] Military interventionism took place during the Cold-War and was practiced by both sides of the political spectrum.[450] American interventionism took place essentially in Latin America and South-East Asia.[451] Guerrilla insurgency was the most common response to foreign military intervention.[452] Soviet interventionism took place in Africa and Asia.[453] Expansionism become instantiated in economic, territorial, and political expansionisms and keep reproducing itself since the ancient state until the present times.[454] Expansionism in ancient times took place by land and through military means.[455] Later on, during the western Middle Ages, expansionism took place both by military and religious means.[456] More recently, during modern times, expansionism took place not only by military means, but as a

result of technological superiorities such as sea and air transportation.[457] Annexationism looks like a specific case of expansionism that become instantiated in territorial expansionism.[458] Globalism, as against universalism, reflects a kind of deterritorialization of politics.[459]

Imperialism looks like a superior stage of nationalism and become instantiated in five (5) different sub-subcategories, such as Oriental (Orien-im) and Western (West-im) imperialism, as well as in cultural (cult-im), political (pol-im) and economic (econ-im) imperialisms, that keep reproducing itself since the ancient state until the present times.

$$\text{Imper-R} = f \text{ (Orien-im, West-im, cult-im, pol-im, econ-im)} \qquad \text{(3c-III)}$$

Western imperialism is best known as colonialism.[460] Oriental imperialism coincided with the rise of nationalism.[461] Political imperialism become instantiated also in different approaches according to the period, be it ancient, feudal, colonial or contemporary imperialisms.[462] Ancient imperialism used to take not only a military outlook, but also a cultural and religious hegemony.[463] Cultural imperialism become instantiated in four (4) different subcategories such as religious (relig-i), literary (lit-i), scientific (scien-i) and mass media (mass-i) imperialisms.[464]

$$\text{Cul-imp} = f \text{ (relig-i, lit-i, scien-i, mass-i)} \qquad \text{(3c-III}\alpha\text{)}$$

And economic imperialism also became instantiated in five (5) different subcategories, such as commercial (com-i), free-trade (free-I), informal (inf-i), industrial (indus-i) and financial (finan-i) imperialisms.

$$\text{Econ-imp} = f \text{ (com-i, free-i, inf-i, indus-i, finan-i)} \qquad \text{(3c-III}\beta\text{)}$$

Free-trade or informal imperialism resembled a particular kind of commercial imperialism.[465] Bankers became vectors of imperial expansion.[466]

Mechanisms of legal domination that contributed to the rise of new political regimes become instantiated in seventeen (17) different subcategories, such as absolutist (abs-l), bureaucratic (bur-l), republicanist (repub-l), secularist (secul-l), federalist (feder-l), liberal nationalist (libnat-l), democratic (dem-l), confederationist (confed-l), presidentialist (pres-l), parliamentarist (parl-l), partyist (part-l), electoralist (elect-l), plebiscitarianist (plebis-l), majoritarianist (major-l), socialist (soc-l), developmentalist (devel-l), and consociationalist (consoc-l) legal dominations.

$$\text{Legal-R} = \quad f \text{ (abs-l, bur-l, repub-l, secul-l, feder-l, libnat-l, dem-l, confed-l,}$$
pres-l, parl-l, part-l, elect-l, plebis-l, major-l, soc-l, devel-l, consoc-l) (3d)

Absolutism rely on autocratic properties and become instantiated again in renaissance and enlightened absolutisms.[467] Due to the fact that absolutism shares the higher quota of autocracy it could be chosen as the prototype of legal domination. Bureaucratism became again instantiated in six (6) different subcategories, such as cultural (cult-b), religious (relig-b), patrimonial (patrim-b), functional (funct-b), professional (prof-b) and authoritarian (author-b) bureaucratisms.[468]

$$\text{Bur-l-R} = f \text{ (cult-b, relig-b, patrim-b, funct-b, prof-b, author-b)} \quad \text{(3d-I)}$$

Cultural bureaucratism has been always related with the administration of education.[469] Religious bureaucratism is best exemplified by the Vatican papacy, but also existed in the Far East.[470] Mandarinism became an oriental bureaucratic practice in the Far East, but it extended also to Europe and Latin America.[471] Liberal or civic nationalism looks like a legal domination that takes into account decolonizing and human rights properties.[472] Decolonizing properties are crucial to understand recent nationalization processes.[473] Presidentialism or centralism rely on monarchic properties and was a response to the excesses of federalist policies.[474] Political power brokers or bossism spread with clientelist practices.[475] Lobbysm and professional politics became a kind of functional bureaucratism.[476] Confederationism played an important role in world conflicts and in the balance of power.[477] Federalism take into account strong ingredients of feudalism and was the result of intense regional diversities.[478]

Democratism become instantiated in four (4) different sub-categories, such as direct, indirect, popular and delegative democratisms.[479]

$$\text{Dem-l-R} = f \text{ (dir-d, ind-d, pop-d, deleg-d)} \quad \text{(3d-II)}$$

Plebiscitarianism or Bonapartism is a direct democratic form of domination.[480] Representative democracy is an indirect democratic form of domination.[481] And delegative democracy was a kind of democratic regression.[482]

Secularism has played a relevant role in changing art, science, religion, education, and political perspectives within the economy, the military and the civil society in the modern world. However, it has to be understood that in the history of mankind the secularization process came long after previous processes of demagicalization and demythification have taken place. Religious secularization become instantiated in two (2) different subcategories, such as ancient and modern secularizations, expressing themselves in cults and rites.[483] Ancient secularization started in Mesopotamia already in Hammurabi times.[484] And modern secularization developed after the Reformation occurred.[485] Art secularization made possible a realist style in painting and the existence of institutions such as museums.[486] Scientific secularization expressed itself through the Enlightened process and the foundation of universities.[487] Secularism in politics addresses the issue of the linkage between state and religion.[488] Secularism in education expressed itself through laicist policies.[489] The secularization process in the economy allowed the elimination of monasteries and the dismortgage of ecclesiastic property.[490] The secularization of the military open the room for the emancipation of peasants.[491] And secularization in the civil society affected the gender relations and the approach towards women and sex.[492] Kemalism has been a paradigmatic case of political secularism in Asia Minor.[493] Reformation or religious dissent in Europe has been a prerequisite of academic freedoms and modern science.[494] Atheism was the result of radical secularization processes, religious scepticism and agnostic philosophies.[495] However, different strategies of resistance were attempted by many churches.[496] And as a result of these resistances desecularization processes were recently inaugurated in East Asia.[497]

Republicanism looks like a legal domination that was the main political response to monarchism in the ancient and modern ages. Modern republicanism rely on legal categories such as constitutionalism and conventionalism and become instantiated again in three (3) different subcategories, such as liberal (lib-r), conservative (cons-r) and radical (rad-r) republicanisms.[498]

Repub-R = f (lib-r, cons-r, rad-r)   (3d-III)

Parliamentarianism belong also to the legal type of domination, become instantiated in unicameral and bicameral parliamentarism and was the main political response to political absolutism.[499] Party systems oscillated between multi-party, factional and coalition systems.[500] One-party systems are not monolithic, and are very vulnerable to crisis.[501] By-party systems also are susceptible to the rise of a third party.[502] The dynamic of party politics oscillated between factional and coalition politics. Whenever there was a chance to deviate from traditional political patterns, as in the case of democratic transitions to socialism, Putsch and factional politics showed its face.[503] Coalition politics also oscillated between dominant and moderate coalitions.[504] Most of these coalition politics were the result of pacts and agreements.[505]

And electoralism became a sort of political game or ritual that changed according to the nature of electoral mechanisms, of party list formations and of electoral compositions. Electoral processes or electoral engineering become instantiated in two (2) different subcategories such as direct (dir-e) and indirect (indir-e) electoral mechanisms.

Elect-R = f (dir-e, indir-e)   (3d-IV)

Direct electoral mechanisms are pursued through uninominal vote, second round voting, simultaneous double suffrage and additional member system.[506] Simultaneous double suffrage (SDV) or single transferable vote (STV) is a form of preferential voting on a proportional basis that consists in a unification of primary and general elections, which recognizes and reinforces clientelistic factions and weakens political parties.[507] Additional member system (AMS) is a proportional electoral system that retains a link with constituencies and gives tiny parties an incentive to merge. Indirect electoral systems are pursued through simple majority or majoritarianism and electoral college systems.[508] Proportional representation caused in some countries corporative effects.[509] Majoritarianism was a first step previous to pluralist democracy and consociationalism.[510] Consociationalism showed up as a political accomodation that occurred in segmented societies.[511] Party list formation changed according to the open or closed nature of party lists. Electoral compositions changed according to ethnic, gender and regional mixtures.[512] Socialism turned up as a legal domination that take into account messianic and prophetic properties and became the main political response to capitalism.[513] And democratic centralism became a particular kind of socialist government.[514]

Also as a first step in social rises, social properties are intrinsically linked with social historical categories and with social institutions that self-reproduce themselves (families, clans, guilds, religious communities, unions, crafts, clubs, hospitals, trade-unions). Social properties that contributed the most to new social formations become instantiated in twelve (12) different subcategories, such as nomadic or itinerant (nom-s),

tribal (trib-s), pastoral (past-s), agrarian (agr-s), communal or communitarian (comm-s), sedentarian (seden-s), urban (urb-s), individual (ind-s), elitist (elit-s), egalitarian (egal-s), counter-urban (courb-s), trade-union (trun-s), gender (gen-s) and environmental (envir-s) social formations, all of them sharing the quality of describing the way how people behave and interact in groups.

Social-R = f (nom-s, trib-s, past-s, agr-s, comm-s, seden-s, urb-s, ind-s, elit-s, egal-s, courb-s, trun-s, gen-s, envir-s)   (3e)

As each one of these subcategories share ambiguous, redundant and synonymous properties none of them can be chosen as the prototype of a social rise. Nomadism was extremely linked with caravan trade, land-use conflicts and communitarian warfare religions, was the main social relation previous to sedentariness or sedentism and become instantiated in four (4) different subcategories, such as desert (des-n), mountain (mount-n), forest (for-n) and shepherd (shep-n) nomadisms.[515]

Nomad-R = f (des-n, mount-n, for-n, shep-n)   (3e-I)

Bedouinism resembled a particular kind of desert nomadism.[516] Nomadic trade took place through deserts, mountains and forests and declined after the expansion of overseas trade.[517] Forest nomadism accelerated land-use conflicts in Africa.[518] Pastoralism take into account properties of nomadism and egalitarianism, was the main social relation previous to agriculture and become instantiated in three (3) different subcategories, such as subsistence (subs-p), steppe (step-p) and transhumant (trans-p) pastoralisms.[519]

Past-R = f (subs-p, step-p, trans-p)   (3e-II)

In mountainous regions, transhumant pastoralism behave as a response to risk and uncertainty.[520]

Tribalism looks like the main social relation among peasants, was extremely linked to tribal wars and become instantiated in four (4) different subcategories, such as urban (ur-trib), rural (rur-trib), sedentary (sed-trib) and nomadic or itinerant (nom-trib) tribalisms.[521]

Tribal-R = f (ur-trib, rur-trib, sed-trib, nom-trib)   (3e-III)

Rural tribalism was extremely linked with nomadic tribalism. Urban tribalism was extremely linked with sedentary tribalism.[522] Communalism or communitarianism showed up as the main social relation among rural societies.[523] Sedentariness or sedentism turned up the main prerequisite of an agrarian revolution.[524] Sedentarian processes always implied the interaction between nomadic and urban people.[525] Issues on territoriality were a common issue in those societies that experienced a transition from nomadism to sedentism.[526] Agrarianism became the main result of the neolithic revolution.[527] And egalitarianism happened to be the main trait of primitive agrarian societies.[528]

Urbanism is the main prerequisite of citizenship and become instantiated in nine (9) different subcategories, such as Oriental (Orient-u), Western (West-u), ancient (anc-u),

modern (mod-u), desert (des-u), riparian (rip-u), forest (for-u) and mountain (mon-u) urbanisms.[529]

Urban-R = f (deser-u, for-u, ripar-u, mount-u, anc-u, mod-u, Orient-u, West-u) (3e-IV)

At the same time, Oriental urbanism become instantiated in Hindu, Confucian, Buddhist and Islamic urbanism.[530] Unlike oriental urbanism, western urbanism was able to build autonomous cities.[531] Citizenship turned up as the main outcome of city autonomy.[532] Among the collateral effects produced by urbanism were the decline of slavery, witchcraft and sorcery and extended processes of detribalization and ethnic segregation.[533] The estate was the central nucleus of feudal societies. In the process of estate formation nobilities were the core of them.[534] Individualism looks like the main character of modern society.[535] Within aristocratic societies elitism was the main characteristic.[536] Gender and the construction of masculine and feminine identities extended to politics, social stratification and sexual taboos.[537] In the Middle East, the Persian harem combined age, gender and slavery.[538] In Africa, the construction of masculinity played a central role in gender politics[539] In America, female rituals played a central role in the marriage market.[540] Marriage market regulations started already in the Middle Ages.[541] In South India, marriage payments were considered as an investment.[542] Sexual taboos were concerned with homosexuality, incest and menstrual taboos.[543] The incest taboo is specifically concerned with affinity and consanguinity.[544] Trade-unionism happened to be the main defense mechanism of the labor classes during industrial capitalism.[545] Environmentalism became the main defense mechanism against ecological contamination.[546] A transtition from denunciation and mobilization started to be observed among environmentalists in recent times.[547] And counter-urbanism showed up as the result of a long-lasting turnaround trend composed of nonmetropolitan migration.[548]

As a first step in economic rises, economic properties are intrinsically linked with economic categories and with economic institutions that also self-reproduce themselves (artisanships, stores, factories, enterprises, banks, marketplaces [bazaars]). Economic properties, that contributed the most to the building of new economic systems, become instantiated in ten (10) different subcategories, such as barter-oriented (bart-e), slave-oriented (slav-e), monetarist (monet-e), feudal (feu-e), capitalist (capit-e), mercantilist (merc-e), protectionist (prot-e), industrialist (indust-e), collectivist (coll-e), and post-industrialist (postind-e) economic properties, all of them sharing the nature of productive, distributive and consumption activities.

Econ-R = f (bart-e, slav-e, monet-e, feu-e, capit-e, merc-e, prot-e, indust-e, coll-e, postind-e)   (3f)

Barter markets monetized different commodities and consolidated tribal economies.[549] Slavery presupposed a detribalization process and was the predominant productive relation that helped to build the ancient age.[550] Slave and serf exploitation became again instantiated in ten (10) different subcategories, such as Oriental and Western slavery, as well as indentured serfdom (indent-s), debt peonage (debt-s), forced migration (migr-s), child (chil-s), female (fem-s), labor confinement (conf-s), sharecropping (share-s), porterage (port-s) and different kinds of specific serfdoms (script labor, encomiendas, mitas, yanaconazgos, pongajes, enganches).[551]

Slav-R = f (indent.-s, debt-s, migr-s, chil-s, fem-s, conf-s, share-s, port-s)   (3f-I)

Slavery traced its origin to ancient times, was replaced by serfdom during the Middle Ages, and experienced a revival in modern times, known as a "Second serfdom".[552] Oriental slavery experienced a cyclic life, and was linked to a caste structure.[553] Western slavery was a revival of ancient slavery and was of a chattel or commodity nature.[554] Child slavery or forced child labor become a phenomenon of modern and contemporary times.[555] Female slavery expanded on a sexual basis.[556] Porterage in India claimed the need to use obligatory labour.[557] Indenture serfdom became the main mechanism of colonization in the Caribbean.[558] Confinement turned up as the main mechanism to retain manpower recruited in foreign regions.[559] Sharecropping was a widspread social institution.[560] Inquilinato and Huasipungo were particular kinds of sharecropping varieties in Latin America.[561] Debt peonage looks like the main mechanism used to transfer labor from one region to another.[562] Encomiendas became the main form of surplus extraction in colonial times.[563] Spanish conquerors struggled unsuccessfully for the perpetuity of the encomiendas.[564] The Mita showed up as the most cruel way of extracting labor from Indian communities in Spanish America.[565] Yanaconazgo turned up as the main colonial relation in Spanish American rural regions.[566] And the Enganche system became the main modern mechanism of recruitment of migrant manpower in the Peruvian mountains.[567]

Feudalism was the predominant productive relation during the middle ages, become instantiated in five (5) different subcategories such as oriental (Orien-f), western (West-f), nomad (nom-f), caste (cas-f) and prebendal (preb-f) feudalisms, and was as well intrinsically linked with legal revolutions and seigneurial institutions, such as chaplaincies and censos.[568]

Feud-R = f (Orien-f, West-f, nom-f, preb-f, cas-f)   (3f-II)

Oriental feudalism was characterized for its nomadism and for having built a patrimonial nobility.[569] Prebendal feudalism or sultanism was a particular kind of Oriental feudalism. [570] Western feudalism was characterized for having helped to build the traditional monarchic regimes.[571] This seigneurial system (patrimonial, patrician) expanded to America.[572] Chaplaincies and censos or ecclesiastic credit were the most spread financial institutions underpinning churches.[573] Recruitment and promotion in the ecclesiastic career was possible thanks to chaplaincies.[574] Due to this competition for chaplaincies rivalry and feuds grew among ecclesiastics.[575]

Capitalism was the predominant productive relation that propelled the modern age and the rebellion against feudalism and ancient regime societies, helped to build the modern representative regimes and become instantiated in fourteen (14) different subcategories, such as agrarian (agr-c), adventurist or pariah (adv-c), mercantile (merc-c), industrial (ind-c), monopoly (monop-c), welfare (welf-c), state (stat-c), corporative (corp-c), financial (fin-c), petty (pet-c), advanced (adv-c), prebendal (preb-c), gangster (gang-c) and global (glob-c) capitalisms.[576]

Capit-R = f (agr-c, adv-c, merc-c, ind-c, monop-c, welf-c, stat-c, corp-c, fin-c, pet-c, adv-c, preb-c, gang-c, glob-c)   (3f-III)

Agrarian capitalism started with monetization of feudal obligations and became the prototype against which we match other kinds of capitalisms.[577] Mercantilism showed up as the main political economy that helped to promote commercial capitalism and the modern absolutist state.[578] Bookkeeping was the first and most relevant characteristic of commercial capitalism.[579]

Industrialism looks like the natural outcome of capitalism in the modern age, and become instantiated in two (2) different subcategories such as protective (prot-i) and import-substitutive (impsub-i) industrialisms.[580]

$$\text{Industr-c-R} = f \text{ (prot-i, impsub-i)} \qquad \text{(3f-IV)}$$

Collateral effects of industrial capitalism were essentially massive immigration processes and deep changes in the technology formation policies.[581] Protectionism had to struggle against free-trade policies becoming the most common commercial policy that helped to build the industrial economies.[582] Import-substitution industrialization was the policy followed by Third World countries under Keynesian economics.[583] Post-industrialism (automatism and robotics) and deindustrialization processes, in dealing with non-tangible commodities, happened to be the natural outcome of global corporate capitalism.[584] Collateral effects of post-industrialism were mainly high rates of unemployment and the decline of the labor movement.[585] Petty capitalists in Asia became the pioneers of a globalized accumulation process.[586] Neo-liberalism shows up as the spread of multi-national corporations, free zones and off-shore trade.[587] And gangster capitalism expressed itself through off-shore banking and secret financial havens combined with money laundering and international corruption.[588]

5. Building integrated semantic properties (II): Fall or Collapse of Religions, Empires and Civilizations.

In order to prove the usefulness of these qualitative cognitive categories it is also possible to apply them to vicissitudes such as individual and collective crises and collapses and to analyze them by cross-cutting through ancient, modern and contemporary times, in the wake of traumatic events (genocides, war wounds and tortures, destruction of temples and monuments, and the collapse of states, empires and civilizations).[589] The comparison of traumatic phenomenons as the origin of systems collapse are well known in the history of the world. The general outline of traumatic events, such as wars, state terrorism, martial rape and genocides, has been stated by Kern (1999) and Tritle (2000) in relation to ancient siege warfare and the confrontation between the Peloponnesean and the Vietnam wars; by Guy (1990), Esdaile (2001), Lucas (2000) and Bracher (1970) in relation to the rise and fall of modern great powers (Napoleonic France and Nazi Germany); by Oliver (2001) in relation to the Great War and the Holocaust; by Card (1996) in relation to rape as a weapon of war; and by Lira and Castillo (1993) in relation to state terrorism in Latin America.[590]

Collapses are considered to be the result of cultural, political, social and economic negative properties or vicissitudes. Within cultural vicissitudes we should underline those historical subcategories that contributed to the crisis and decline of civilizations and

historical stages such as paganism, scepticism, agnosticism, religious conversions, religious conflicts and wars, artistic crises and intoxications, and epistemological and scientific crisis. For instance --according to historians like Adams (1973) and Webster (2001), archaeologists like Renfrew (1978), and political scientists like Wolin (1972)-- the Mycenaean, the Indus valley, the Egyptian and classic Maya civilizations, the Hittite, Assyrian, Achaemenid, and Hellenistic (Seleucid) empires and the Roman Republic fell or collapse because of very long-term causes, among them the religious, economic and environmental factors.[591] Moreover, the fact that the notion of Roman citizenship has lost most of its old republican significance, at the extreme of becoming an empty universal, determined the fall of the Roman empire and the Mediterranean civilization (Constantinople).[592] Likewise, according to Hilton (1985) and a reknown list of authors, feudal states and a monolithic church collapsed after a long period of decline.[593] As a matter of fact, the monolithic Papacy collapsed making room for the Eastern Church.[594] Similarly, according to Skocpol (1979) and several other scholars, Tsarist Russia, Tokugawa Japan, Ottoman Turkey, Safavid Persia, Mughal India, and Ming and Manchu China, collapsed because of long-term religious, social and political causes.[595]

In analogous way, according to Kennedy (1987) and a long list of scholars, Habsburg Spain and Austria-Hungary, Braganza´s Portugal, Bourbon France, Victorian England, and Wilhelmian and Weimar Germany collapsed because of long-term cultural, ideological, social and political causes and strategic positions of the members of nation-states and world powers.[596] The Byzantine empire and Spanish Imperialism fall because of the fact that all its religious and colonial symbols, such as Christianity, became empty significants.[597] According to Easton (1960) and Smith (1975) European colonialism ended up after a long agony. British and French imperialisms fell because of the fact that liberal designators also became empty significants.[598] Finally, according to Abrahamson (1988) and other scholars, Western welfare states collapsed because of a long-term decadence and strategic positions of the members of world powers and super-power systems.[599] Also, Soviet Russia and East Europe and Central Asia collapsed because of the fact that socialist and communist values became empty significants.[600] Nobody yet, except Chomsky, dare to foretell the fall of American Imperialism, despite the fact that the notion of democracy and American values has become in Third World countries empty significants.[601] But most of these authors lack transcendental, and autopoietic approaches to the collapse of systems and subsystems, essentially lacking an interpretation of the role of religion in the rise and collapse of empires.

According to Table I, magic, mythic, religious, technological and epistemological crisis and collapses are intrinsically linked with cultural institutions that self-reproduced themselves (temples, churches, universities, academias), and become instantiated in seven (7) different subcategories such as exceptionalism (excep-c), fundamentalism (fund-c), negative prophetism (negpro-c), luddism or technophobia (ludd-c), iconophobia or iconoclasm (icon-c), defeatism (defeat-c), submissive dependency (depen-c), and domination complexes or cipay (cipay-c) syndromes.[602]

Cul-Coll = f (excep-c, fund-c, negproph-c, ludd-c, icon-c, defeat-c, cipay-c)   (4)

Fundamentalism became the prototypical behavior that contributed to cultural collapse, and become instantiated in two (2) different subcategories such as Oriental and

Western fundamentalism and was extremely linked with religious wars. Western fundamentalism was linked to male fundamentalism.[603] Meanwhile, Oriental fundamentalism emphasized a temporal connotation.[604] Unlike Christian fundamentalism, Islamic fundamentalism implies a strong temporal connotation.[605] The religious doctrine of election was central to Islam and Calvinist ethics.[606] And Jewish fundamentalism also implies a temporal connotation related with territorial expansions.[607] Religious and ritual extinctions were a particular phenomenon previous to the rise of new religions (Egyptian hermetic religion, Persian zoroastrism, Greek eleusin and orphic-pythagorism, Manichaeism, Nestorianism, Donatism, Monophysitism).[608] The crisis of polytheism was expressed in Egyptian solar religion during the New Kingdom (Re, Amun).[609] Early Christian heresies, like the Monophysite sectarian movement, resisted until the Chalcedonian Council.[610] The Christian dualist heresies of Manichaeism, Nestorianism and Donatism resisted in the Levant and North Africa.[611] Buddhism declined in India apparently because of the abuse of religious prebendalism.[612] Exceptionalism differs among different countries or regions depending on whether it adds a positive or a negative connotation. For example, unlike US exceptionalism, Latin-American and Middle East exceptionalisms imply a feeling or state of exclusion.[613]

Negative prophetisms also helped to announce the fall of empires.[614] Resistance to technology or luddism, iconophobia, linguistic extinctions, censorship, and homophobia are among the main cultural catastrophes.[615] Traumatic events such as the destruction of temples and monuments, iconophobia and the theft of idols and gods, has been stated by Grandjean (1941), Uribe (1990), Narain (1993) and Gibson (2001) in relation to ancient Israel, ancient and contemporary India and Afghanistan, and early modern Mexico.[616].Linguistic extinction was the most cruel result of colonization.[617] Censorship and bookburning exist since ancient times and extended until the present.[618] Homophobia became the main human rights violations in the history of human kind.[619] And male chauvinism became the center of social behavior.[620] When husbands were absent, in ancien regime societies, the preservation of their honor required to place women in convents.[621] As well, cultural collapses are linked with shifts in scientific paradigms, such as the transitions experienced between ancient thought (euclidean, platonism, aristotelianism, averroism, thomism), modern thought (copernican, hobbesianism, machiavellianism, sensationism, mechanicism, humeanism, organicism, creationism, catastrophism, benthamism, associationism, utilitarianism), and contemporary thought (materialism, evolutionism, behaviorism, functionalism, systemism, structuralism, cognitivism and constructivism).[622]

As a first step in political collapses, political crises are intrinsically linked with negative political properties and with political institutions that self-reproduce themselves (parliaments, diplomacy, political parties, judicial courts, military institutions). Political properties, that contribute to the crisis and decline of political regimes, become instantiated in sixteen (16) different subcategories, such as corrupt (corr-p), warlordist (war-p), authoritarian (auth-p), separatist (separ-p), irredentist (irred-p), insurrectionist (insurr-p), opportunist (opport-p), putschist (puts-p), populist (popul-p), despotic (desp-p), militarist (mil-p), terrorist (terr-p), nepotic (nep-p), prebendalist (preb-p), clientelist (client-p), and collaborationist (collab-p) political properties:

Pol-Coll = f (corr-p, war-p, auth-p, separ-p, irred-p, insurr-p, oppor-p, puts-p, popul-p, desp-p, mil-p, terr-p, nep-p, preb-p, client-p, collab-p)   (5)

As each one of these subcategories share redundant properties, ambiguous analogies and similar quotas of prototypicality none of them can be chosen as the prototype of a negative political category. Political practices such as separatism and regionalism led many countries to wars.[623] An imperial system of control was implemented by the British in India as a prelude to partition.[624] Separatism used to be fed by illegal trade practices such as drug and arm traficking and by territorial irredentism.[625] State policies such as despotism, opportunism, irredentism, putschism, praetorianism and militarism led many nations also to war and military defeats. Irredentism was first considered a special case of secession and could have a religious, cultural or merely a territorial origin.[626]

Militarism and warlordism keep reproducing itself since the ancient state until the present times and become instantiated in three (3) different subcategories, such as compulsory (comp-m), professional (prof-m) and mercenary (merc-m) militarism.[627]

Milit-Coll = f (comp-m, prof-m, merc-m)   (5a)

As well, wars become instantiated in six (6) different subcategories, such as tribal (trib-w), ethnic (eth-w), religious (relig-w), civil (civ-w), international (inter-w) and world (wor-w) wars. International wars became the prototype against which we match other kind of wars.

War-Coll = f (trib-w, eth-w, relig-w, civ-w, inter-w, wor-w)   (5b)

Tribal wars used to escalate ending up in pure ethnic wars.[628] Ethnic wars used to start as tribal skirmishes and ended up in full-scale genocides.[629]   Religious wars become instantiated in three (3) different subcategories, such as messianic (mess-rw), millenial (mill-rw) and apocalyptical (apoc-rw) religious wars.[630]

Relig-w-coll = f (mess-rw, mill-rw, apoc-rw)   (5b-I)

Civil wars become instantiated in five (5) different subcategories such as tribal (trib-cw), ethnic (ethn-cw), linguistic (ling-cw), religious (relig-cw) and politico-ideological (pol-cw) civil wars.[631]

Civ-w-coll = f (trib-cw, ethn-cw, ling-cw, relig-cw, pol-cw)   (5b-II)

External interventions used to aggravate domestic conflicts.[632] And world wars were linked to great-power rivalries in peripheral countries and continents.[633]   Oriental militarism develops thanks to the weaknees of civil societies and become instantiated in different subcategories including slave militarism.[634] Professional militarism expressed itself through voluntary or compulsory military service.[635] Voluntary military service could be implemented by means of mercenary troups.[636] Compulsory military service had revolutionary origins and was later considered part of a citizen formation.[637] However, despite its revolutionary origin, military service experienced a social differentiation or a selection bias.[638]

Insurrections or uprisings become instantiated in thirteen (13) different subcategories, such as ethnic (eth-in), urban (urb-in), rural (rur-in), peasant (peas-in), slave (slav-in), religious (relig-in), military (mil-in), artisan (art-in), labour (lab-in), student (stud-in), anti-colonial (acol-in), anti-fiscal (antfis-in), and women (wom-in) insurrections.

Insurr-coll = f (eth-in, urb-in, rur-in, peas-in, slav-in, relig-in, mil-in, art-in, lab-in, stud-in, a-col-in, antfis-in, wom-in)   (5c)

Ethnic insurrections were an outcome of ethnoterritorial politics.[639] Slave insurrections were extremely linked with plantocratic structures.[640] Rural and peasant insurrections were linked with environmental causes and land tenure policies.[641] Unlike rural insurrections, urban insurrections obey to a broader set of motivations, such as political, social and economic causes.[642] Artisan insurrections were intimately related with the raising of protectionist policies.[643] Mine insurrections were linked with exploitation policies.[644] Labour insurrections were a result of working-class exploitation.[645] Women insurrections were linked with gender exclusions.[646] Religious insurrections, as a religious imperative on the radical right, were connected with terrorism and political violence.[647] Military insurrections were related with oligarchic politics.[648] Student insurrections are linked to struggles against political-ideological establishments.[649] Anti-colonial insurrections were addressed against foreign occupations.[650] The Intifada is a particular kind of anti-foreign resistance in Palestine occupied territories.[651] And anti-fiscal insurrections were extremely linked with tax pressures.[652]

Despotism become instantiated in two (2) different subcategories, such as Oriental and Western despotism. Oriental despotism developed thanks to a lack of civil society and consisted of theocratic and asiatic (tributary) despotisms. Hydraulic or asiatic despotism prevailed in those regions that were cut by long and big rivers.[653] As well, Western despotism become instantiated in seven (7) different subcategories such as feudal (feud-d), dynastic (dyn-d), enlightened (enlight-d), oligarchic (olig-d), liberal (lib-d), populist (pop-d) and military (mil-d) despotism.[654]

W-desp-coll = f (feud-d, dyn-d, enlight-d, olig-d, lib-d, pop-d, mil-d)   (5d)

Feudal and tributary despotism took roots in those regions where huge peasant populations prevailed.[655] Liberal despotism has to do mainly with the struggle against protectionism.[656] Military and dynastic despotisms has to do essentially with the so-called Third World.[657] Putschism take into account different kinds of political crimes and has been always the prelude to different subcategories of dictatorship.[658]

Political crimes become instantiated in one side as a sort of parricides (regicides and tyrannicides), and on the other side as magnicides; and brought in ethnic, civil and world wars. Recent political crimes ended up in ethnic wars.[659] Many famous magnicides and decapitations triggered the demise of political regimes and ended up in civil wars.[660] And a few other magnicides ended up in world wars.[661] Praetorianism has been the prologue of corruption and dissolution.[662]

Political corruption become instantiated in different subcategories, starting with fraud and ending with illegal financing and money laundring.[663] For Heidenheimer (1970) there exist three definitions of a corrupt behavior: 1) those centered in the public office, 2) those centered in the market, and 3) those centered in the public interest. The first ones referred to the violation of the public trust put behind a public officer.[664] The second ones referred to the situation in which the public officer considers his venal position as a hierarchy where he can maximize private earnings.[665] The third ones emphasize the violation of the common interest in favor of special or corporative interests.[666] State terrorism has also been among the main causes of political collapses.[667] Torture became the main weapon of terrorist states.[668] Narcoterrorism is also the cause of decline in many modern states.[669] The drug industry used to be closely linked to death squad violence.[670] And political deviations such as authoritarianism, were also part of political collapses.[671]

Political practices become instantiated also at different levels of political collapse, such as vassalage (vass-p), prebendalism (preb-p), nepotism (nepot-p) and clientelism (client-p).

$$\text{Pol-prac-coll} = f\ (\text{vass-p, preb-p, nepot-p, client-p}) \qquad (5e)$$

Vassalage resembled a typical feudal institution.[672] Prebendalism used to show up confused among power and ethnic networks.[673] Nepotism shows up as the peculiar character of oligarchic regimes and keep reproducing itself since the ancient state until the present times.

Again, nepotism become instantiated in four (4) different subcategories, such as ethnic (ethn-n), family (fam-n), religious (relig-n) and political (pol-n) nepotisms.

$$\text{Nepot-coll} = f\ (\text{ethn-n, fam-n, relig-n, pol-n}) \qquad (5e\text{-I})$$

Nepotism is the result of family networks combined with political clientelism.[674] This peculiar structural domination extended to the army, the judiciary and the church.[675] As a result of this generalizations dictatorships also suffered from nepotism.[676] The extinction of fraud and violence, as systems of domination, made room to more sophisticated forms of domination, such as clientelism.[677]

Clientelism become the necessary ingredient of populist regimes that erode citizenship and could become instantiated in five (5) different subcategories such as ethnic (eth-cl), religious (relig-cl), political (pol-cl), commercial (comm-cl), and military (mil-cl) clientelisms.[678]

$$\text{Client-coll} = f\ (\text{eth-cl, relig-cl, pol-cl, comm-cl, mil-cl}) \qquad (5e\text{-II})$$

Religious clientelism has to do with the role played by charisma.[679] A decline in patron-client relationships was observed during the transition to machine politics.[680] Defeatist practices, such as collaborationism, could be practiced inside or outside bureaucracies.[681]

Also as a first step in social collapses, social crises are intrinsically linked with negative social properties and with social institutions that self-reproduce themselves

(families, clubs, unions, hospitals). Social properties, that contributed to the decline and collapse of social formations, become instantiated in ten (10) different subcategories such as starvation-oriented (starv-c), bastardy-oriented (bast-c), gangsterist (gang-c), alcoholist (alco-c), drug-oriented (drug-c), white slave-oriented (slav-c), racist (racis-c), chauvinist (chauv-c), segregationist (segr-c) and diasporic (diasp-c) social properties:

Soc-Coll = f (starv-c, bast-c, gang-c, alco-c, drug-c, slav-c, racis-c, chauv-c, segr-c, diasp-c)   (6)

As each one of these subcategories share ambiguous and redundant properties or similar quotas of prototypicality none of them can be chosen as the prototype of negative social categories. Starvation has been most of the times the result of human errors and the outcome of natural disasters. Catastrophic famine caused widespread human epidemies.[682] Human catastrophes consisted of revolutions, wars, and economic and bureaucratic calamities.[683] During wars even food shipments used to be blocked.[684] Among natural disasters the most common were droughts, floods, fires, earthquakes, hurricanes, tidal waves, sea storms, and blights, that led to collateral effects such as widespread crop failures, political unrest and population movements. Droughts brought all kinds of ecological and migratory implications.[685] In blight cases, the causes are different bacterias or fungal diseases such as the potato, cotton, rice and corn diseases.[686] Floods were caused by cyclonic disturbances, like the Monsoon in Asia and El Niño in America.[687] Forest and prairie fires were partially caused by the over-expansion of plantations.[688] Earthquakes or volcanic eruptions changed the people´s character and mental stability and caused the collapse of many societies in history.[689] As a collateral effect, in Latin America earthquakes engendered revolutions and military coups.[690] Hurricanes brought forest and sea changes.[691] Mud and snow slippings caused by savage or irrational urbanizations buried people alive.[692] Sea storms produced shipwrecks and mutinies.[693] Crop failures were due to many different plagues and atmospherical causes.[694] And the epidemies caused by famine were in most cases scurvy, dysentery, typhus and cholera.[695]

Bastardy is more often the natural outcome of family disintegration and promiscuity and more recently has been involuntary fostered by welfare legislation.[696] Bastardy does not reduces itself to the lower classes since it has reached the royal houses.[697] Abandonement of children in Spanish America resembled a form of family-size control.[698] Criminality shows up as the outgrowth of social disintegration in educational systems, family laws and moral codes.[699] Gangsterism turns up as a particular case of organized crime.[700] Drug traffic strongly affected international relations and is linked with mob-related entertainment.[701] Why the drug industry grew in Colombia have been a main concern among scholars.[702] In dealing with massive entertainment drug trafficking got linked with sport violence or hooliganism.[703] Alcoholism and drugs are responsible for side effects which create insanity and private crime.[704] Prohibition campaigns were the most clear example of anti-drug public efforts.[705] White slavery or prostitution become instantiated in two (2) different subcategories, such as enforced or voluntary prostitution, and has been manipulated and profited by pimps, gangsters and organized crime.[706] And enforced prostitution was the result of plantocratic and brutal regimes.[707]

Segregationist events, very linked with the notion of cleavages,[708] were at the origin of social collapses.[709] Segregationism become instantiated in three (3) different

subcategories such as ethnocentrism (ethn-s), racism (rac-s) and xenophobia (xeno-s), were intrinsically linked with ethnic wars and uprisings, and were very often considered as the causes of social collapses.[710]

$$Segr\text{-}Coll = f\,(ethn\text{-}s,\ rac\text{-}s,\ xeno\text{-}s) \qquad (6a)$$

Antisemitism looks like the most old and spread racist behaviour, and consisted in scapegoating, after previous stereotyping and stigmatizing.[711] Sinophobia and Islamophobia became a common illness within the western world.[712] Europhobias, such as anglophobia, francophobia, germanophobia and hispanophobia turn up as a common social pattern in the Third World.[713] Despite the fact that diasporism was part of the survival of Jewish culture, it also count among many of the most relevant testimonies of social collapses.[714]

Finally, as a first step in economic collapses, economic crises are intrinsically linked with regrettable economic properties and with economic institutions that also self-reproduce themselves (enterprises, factories, stores, banks, marketplaces [bazaars]). Economic properties that have contributed to the decline and collapse of economic systems become instantiated in fourteen (14) different subcategories such as economic corruption (e-corr), smuggling (smugg-e), fraud or embezzlement (fr-e), hyperinflations or debasements (hyper-e), deflations (defl-e), depressions (depr-e), layoffs (lyoff-e), underemployment (unmpl-e), bankruptcies (bnkr-e), defaults (dflts-e), devaluations (dev-e), corporatism (corp-e), monopolism (mono-e), enclave or staple-oriented economy (stpl-e), ecological contamination (eco-e), and market volatilities (vol-e).

$$Econ\text{-}Coll = f\,(ecorr\text{-}e,\ smugg\text{-}e,\ fr\text{-}e,\ hyper\text{-}e,\ defl\text{-}e,\ depr\text{-}e,\ lyoff\text{-}e,\ unmpl\text{-}e, \\ bnkr\text{-}e,\ dflts\text{-}e,\ dev\text{-}e,\ corp\text{-}e,\ mono\text{-}e,\ stpl\text{-}e,\ eco\text{-}e,\ vol\text{-}e) \qquad (7)$$

Economic corruption or white-collar crime is the result of machine politics and has been always fed by big busines and politics. There is an increasing historical evidence that corruption have undermined political and economic regimes.[715] White-collar crime is composed of bribery, extortion, and money laundry.[716] Machine politics turns up as the result of clientelistic structures and high degrees of impunity.[717] Smuggling shows up as the result of economic asymmetries and bureaucratic pressures.[718] In some countries, smuggling contributed to national wealth.[719] Its persecution, known as Prohibition, was intimately connected with paternalistic practices.[720] Hyperinflations turns up as the result of economic indiscipline and high disregard for monetary stabilty.[721] In devaluations the most probable consequences are the improvement of trade balances and inflationary processes.[722] Unemployment and underemployment looks like the natural outcome of economic depressions and deindustrialization processes and led to different degrees of mass migrations.[723] Bankruptcies were due not only to economic crisis but also to fraud and emezzlement.[724] Fraud and embezzlement spread whenever states were vulnerable and weak.[725] Corporatism resembles a regime composed of corporate bodies (trade-unions, professions, lobbies, business corporations) and could become instantiated in two (2) different subcategories such as Oriental and Western corporatisms. Western corporatism is closely linked with interest group politics.[726] Oriental corporatism become instantiated in a developmental state closely synonymous with an authoritarian capitalism.[727] An enclave or staple-oriented economy happened to be the most vulnerable condition of third world

economies.[728] Monopolism and landlordism are also among the main causes of economic collapses. Monopolism become instantiated in three (3) different subcategories, such as territorial (terr-m), commercial (com-m) and industrial (indus-m) monopolism.[729]

$$\text{Monop-Coll} = f \text{ (terr-m, com-m, indus-m)} \qquad \text{(7a)}$$

Territorial monopolism was best known as landlordism.[730] Layoffs are the main causes of underemployment.[731] Ecological contamination is composed of air pollution, green-house gases emissions, chemical poisoning (mining and oil inputs, and pesticides or agrotoxics) and traffic of toxic residues.[732] Erosion of agricultural lands became to be experienced in oil economies.[733] And market volatilities are also a crucial cause of decline and collapse in the global corporate economy.[734]

However, historical rises, collapses, survivals and contrasts can not be researched only on the basis of categories and subcategories or the multiple control and comparison of positive or objective categories or variables. As it is true that societies need to coordinate their behavior with respect to one another, and for that purpose require a conceptual apparatus or a hierarchical organization of categories to guide the empirical research, it is also true that history needs to dig deep into the historical development and family resemblance of those concepts and categories, and into those subjective variables like desires, beliefs, passions, feelings, emotions, motivations, expectations, and inspirations of individuals and societies, or the basic domains of the so-called psychological states, and the infinite meanings of particular historical events and identities, or the World-2 described by Popper (1974), Damasio (1994), Goleman (1995, 1998) and Greenspan (1998), that motivate people, children and youth to imagine, make, accept or resist changes.[735]

6. Building a documentary source: Conceptual Maps.

The finding and building of categories and subcategories need huge improvements in knowledge representations (theory view, exemplar view), data structures (archive of semantic properties), visual concept tools (thesaurus and conceptual maps) and deep advances in mega search engines for term searching within data bases, like abstracts and reviews.[736] A conceptual map is a hierarchical organization of categories and subcategories that has the crucial advantage of giving every historical module, or in other words every node or descriptor, a unique term and a unique toponym.[737] Each of the descriptors, found in a conceptual map, could have its own note, that leads it to thematic references about specific time and geographical space or place. At the same time, these references should lead to a corresponding bibliographical entry.[738] By arranging concepts and information in a matrix classification scheme, the conceptual map or thesauri allow the selection of either more general or more specific terms.[739]

The purpose of a conceptual map (thesaurus) should be to standardize the use of vocabulary or terminology, and to supply users with a suitable documentary source for the retrieval of historical categories in such systems. According to Hyerle (1996), these tools were created for "...constructing and remembering, communicating and negotiating meanings, and assessing and reforming the shifting terrain of interrelated knowledge". They were also intended to filter or clear information and knowledge, to fight the

monopoly of knowledge, the parochialism and isolation that people and the educational élite experience, and to make access to historical categories, conceptual tools and bibliographical information world wide, changing, by doing so, the traditional way of quoting, saving, retrieving and spreading accumulated knowledge.[740]

The need to filter and clear information is not to be considered as censorship but as what Umberto Eco and Tzvetan Todorov call "the social and cultural memory function", which aims at helping to choose or select and discriminate information and knowledge.[741] Choosing, categorizing, networking, integrating and discriminating topics or subjects or what I call historical categories; into cultural, political, social and economic concepts; into space, time and gender categorizations; and into groups of terms linked by simple and compound descriptors or nodes (which are to be made by different criteria of conceptual fluency, by terms of superiority, subordination, association and identity), have turned out to be essential requisites for any scholar or society willing to cope with the global gaps mentioned in the introduction.

Moreover, to measure variations (deletions and substitutions) in qualitative cognitive variables, such as the aforementioned historical categories, conceptual maps will be absolutely functional in order to build the particular routes that historical categories take through a hierarchical organization of conceptual categories.[742] The conceptual map, as a controlled, dynamic, multidimensional and multilingual construction of simple and compound descriptors --shown in the form of maps, or sketch charts-- has been creatively inferred and induced from the titles, abstracts, reviews, descriptions and contents of books and articles, and through a wide range of crossed links (of association, equivalence, gender subordination and syntagmatic or contiguous, and paradigmatic or similar associations).[743]

The taxonomy of a conceptual map or Thesaurus should be borrowed from well-known authors or explained by representations of properties that are prototypical and were previously inferred from a corresponding bibliography. Similarly, inferring historical categories out of descriptors, as well as inferring these descriptors out of those titles means to instrument the autopoietic methodology of analogical inference, typical of modern information science.[744] In the organization of this conceptual map (Thesaurus), the macrodescriptors, macronodes or hubs of "field" --coined by Pierre Bourdieu-- as well as of "collapse" --coined by Norman Yoffee-- , "survival" or "habitus"--by Franz Boas and Pierre Bourdieu-- and "archetype" --brought back by Northrop Frye--, were extremely useful.

The concept map is based on an analytic structure which links and relates conceptual categories. These categories are nominalized and fluent and they can be dominant or recessive, inflated or deflated, or they can be potential autopoietic and heuristic multipliers of new and more specific subcategories. Those conceptual categories are identified by their geographical position in the map, causal chain, or topological space of nodes or descriptors. Those concepts that are bound by links of superiority or subordination, have a horizontal linear relationship with each other expressed by a graph from the left margin --which shows the most general and extensive categories-- to the right margin -with more specific and limited categories (e.g. violence, politics, geographical-political violence or geopolitics, territorial separatism). Those concepts

bound by links of association, co-specification or leveling, have a vertical linear relationship with each other expressed by a graph from the top margin --which shows minor categories-- to the bottom margin --with major and more serious categories (e.g. emergency, collapse and survival; or language, ritual, myth and imaginary; or crisis, violence, catastrophe; or uprisings and wars). And those concepts bound by links of identity that have a non-linear or 'hypertextual' relationship with each other, are expressed in a graph by means of 'hyperlinks' (e.g.: despotism, absolutism, totalitarianism, etc.).

This concept map (Thesaurus) is divided into fields, sub-fields, sections, sub-sections and separate paragraphs, preceded by a note or an alpha-numerical toponymy. First, it is divided into three big fields or macrodescriptors, which are very important when planning a research program thesis. They consist of the superior categories of rise, collapse and survival of civilizations, empires, nation-states and world powers. Each field is also divided into four sub-fields, subcategories or polivalent descriptors or identificators which consist of culture, politics, society and economics. The sub-field corresponding to the cultural emergency is sub-divided into six sections containing the magic, language, ritual, myth, religion and imaginary. The sub-field corresponding to the political emergency is sub-divided into five sections containing the space processes and regime politics. The sub-field corresponding to the social emergency is sub-divided into ten sections containing the building of symbolic habits, linguistic, mythic and ritual structures, social and generational structures, and labor, ethnic, migratory and assimilation structures. The sub-field corresponding to the economic emergency is sub-divided into nine sections containing the hunting and gatherer, pastoral, agrarian, mining, trade, artisan, manufacture, industrial and financial economies. Each of the four sub-fields corresponding to the collapse field are sub-divided into three sections which are crisis, violent events, and catastrophes.

Likewise, sections are divided into sub-sections as well. Each of them corresponding to a continent and ordered by a kind of seniority or chronological precedence (Middle East, Asia, Europe, Africa, Oceania and both Anglo-Saxon America and Latin America). The Americas were arbitrarily included at the end of each sub-section because of the enormous amount of descriptors developed, which will allow an improvement of the descriptors belonging to the precedent continents. And these sub-sections have been divided into three micro-sections or auxiliary descriptors or identificators containing the sociological, political, economic and anthropological classifications, space locations (urban, suburban and rural), and pre-historical (primitive) and historical ages (Archaic, Ancient, Middle, Modern and Contemporary Ages). And many of these sub-sections are divided into a number of separate paragraphs with their corresponding microdescriptors or micronodes.

The new conceptual maps will also serve as instruments for the assessment of the educational production and for the selection of old information and knowledge that deserves to be digitalized or re-edited electronically. Moreover, Abrams (1995) and Brockman (1995) reminds us about a third way of doing science, calling our attention to the fact that conceptual maps have the potential to help scientists to see more readily how their individual research projects fit together in a global and interdisciplinary project.[745] Peled, Barenholz et. al (1993) also remind us that the conceptual map should be recommended "...as a means of producing meaningful learning in the analysis of scientific

articles as well as enhancing the integration of theory and practice".[746] However, physicist Murray Gell-Mann (1995) prevents us that cross-cultural studies will have to deal with prejudices and with evaluation mechanisms that are still today controlled by the traditional disciplines. Consequently, it is necessary to publish conceptual maps and Thesaurus electronically so that it can be possible to review, peruse or browse the whole tree or chart, and to make them become part of electronic portals.

Furthermore, it is necessary to arrange an international meeting to get the support and multilingual solidarity in order to complete and update this instrument, by means of multilingual thesauri, computer-supported cooperative work and computed-supported social networks (internationalized search engines).[747] With the help of this conceptual map (Thesaurus), term searching systems and cross-lingual information retrieval will automatically expand or narrow down users' interests and, therefore, obtain much more accurate results. Updating would also occur periodically and automatically if the appropriate linking were achieved. Notwithsatnding, conceptual mapping can not be considered a univocal and solitary strategy, a closed autopoietic system, but should become a permanent interactive construction.

7. Geographic Cartography

The success of these historical categories and qualitative linear functions will be in part determined by the geographic cartography used in conceptual maps to show borders and contacts of each continents and/or civilizations; as well as the preciseness of the classification of each historical category, that is to say, the taxonomy or the way of representing it, which was applied as a result of a struggle for the hegemonic meaning held in some fields where there are opposite paradigms.[748] For example, the result of this investigation would be completely different whether Mycenaean Greece can properly be considered part of the Ancient Near East or part of Europe, North of Africa (Maghreb) is defined as belonging to the African continent or to the Middle East. Or if the Levant is defined as belonging to West Asia or to the Near East. Or if the Balkans were defined during the Ottoman rule as belonging to the European continent, to West Asia or to the Middle East.[749] Therefore, it is important to take into account that the viability of a taxonomy or way of representing an event or location depends neither on its agreement to reality nor on its inner consistency, but according to Dervin (1989) "...on the field in which the struggle for the meaning of that classification in a certain time in the history of a society is held".[750] However, besides cartographical changes, Jarvis (1998) recently demonstrated that there is an essential continuity between ancient and modern representations of space and place and postmodern cartographies.

With respect to the geographical cartography, implemented in conceptual maps, the Middle East countries were grouped into Maghreb, Levant, Egypt, West Asian (Asia Minor, Transcaucasia, Iran and Afghanistan), Equatorial and East African (Horn of Africa) and Arabig Peninsular countries. The Asian countries were grouped according to Anatoly Khazanov´s geographic terminology into Northern Asian (Siberia), Central Asian (Middle Asian, Inner Asian), East Asian, South Asian, and South East Asian countries. The European countries were grouped into Central, East, North, Balkan and West European countries. The African countries were grouped into Central, Eastern, Western and Southern African countries. Oceania includes Australia, New Zealand, and

Melanesian (Papua New Guinea, Salomon, Fidji and New Caledonia), Polinesian (Tahiti, Hawaii, Pascua) and Micronesian countries (Guam, Marshall). The Caribbean countries were divided among the Anglo, French, Dutch, Danish and Spanish caribbean countries. The Latin American countries were also divided into Mesoamerican, Central American and South American countries. Finally, I divided the South American countries among the Andean countries, the Brazilian state and the Southern Cone countries.[751]

8. Electronic Resources.

This work is open to new inferences, classifications, additional updated information, subdivisions and rearrangements, specially those concerning incomplete disciplines and sub-disciplines.[752] To carry out our research (horizontally integrative macrohistory), it was necessary to have access to history timelines like the World History Chronology (North Park University) and to the CD-Roms of the Social Science Citation Index (SSCI) and Microsoft Encarta; and databases called Pro-Quest (Ann Arbor, Mich, UMI) and Electronic Reference Library (ERL).

Likewise, it was necessary to have access to references from informatic publishers of scientific journals;[753] Historical Abstracts (Santa Barbara, California), annual Systematic Lists of Titles and Authors, the Books in Print (New Providence, NJ: R.R. Bowker); CD-Roms and Databases on the web of several encyclopaedias,[754] the Gateway to Europe´s National Libraries (Gabriel), the Social Science Index (Norwood, MA: Silver Platter Infor), and the search services from encyclopaedias like the Internet Encyclopedia of Philosophy and the Online Columbia Encyclopedia; from bibliographic data bases like Uncover, the Library of Congress, the British Library and the WWW.Virtual Library; the Anthropological Index Online (AIO) and from different abstract and review data bases (Choice Reviews, Bryn Mawr Classical Review, H-Net, Humanities & Social Sciences On Line, Annual Reviews).[755]

Finally, it helped a lot the information provided by search engines such as Copernic2000, Google, Dogpile and Teleport Pro, and portals such as ABZU, the Latin American Network Information Center (LANIC); the Asian Network Information Center (ASNIC), the Russian and East European Network Information Center (REENIC) and the Middle Eastern Network Information Center (MENIC), the four of them belonging to the University of Texas.

9. Conclusions

This manuscript exposes the difficulty of handling the gap between empty significants and multitude of particular contents or the complexity of increasing number of cultural spheres, as well as the difficulties of an increasing social, symbolic, political and economic process of differentiation, regression and integration. The extreme complexity in analyzing the correspondence between words and the world, and the unitary process of big and world histories in interpreting foundational historical events, and in comparing primitive, archaic, ancient, modern and contemporary issues in the wake of empty universals and traumatic events, such as genocides and the rise and collapse of myths, rituals, languages, religions, artistic and scientific discoveries, political powers, and socio-economic hegemonies (class, ethnia, gender, kinship, age or generations), challenges the

present fragmented state of world history as well as enhances the need to develop a universal history that could join and recreate the past with the present and the future.

The application of transcendental, prototypical, thematic and autopoietic scopes, frameworks and methodologies in the historiographical realm, might not be very well received or understood by the majority of historians. However, these methodologies are very dynamic yet extremely complex, and much of what has been introduced in this manuscript has consisted of a mere theoretical prologue with a set of expository and disputable concepts. As a final desire, we hope that the rich crop of conceptual categories obtained through these inventory of semantic properties, integrated networks, conceptual combinations and conceptual maps will help --by illuminating historical theory with a cognitivist, constructivist and autopoietic perspective-- to fill empty significants, to rebuild the unity of both Big and World histories, to recognize the legitimacy of continuities and foundational discontinuities, to prevent the reproduction of the twentieth century tragedies, and to imagine and devise new and more complex worlds as well as new scientific and political revolutions.

10. Acknowledgments.

transferred me the passion to formulate my present project. More recently, the tragedy experienced by my friends and scholars Patricio Biedma, Hugo Perret, and Jorge Horacio Teste and his wife Monica Schteingart, all of them *disappeared* in Argentina´s *nacht und nebel*, pushed me to pursue this work with as a sacred committment.

Endnotes

[1] About Big History, see Christian, 1991; and Spier, 1996.

[2] On the efficiency of prototype theoretical semantics, see Zitzen, 2000. About prototypes revisited, see MacLaury (1991). About a critique of Lakoff's theory of categorization, see Vervaeke and Green (1997).

[3] See Zizek, 2001, 11, and 254-259.

[4] See Lakoff, 1987, 173; Garcia-Carpintero, 1996, 236-242; and Corredor, 1999, 396-402. According to Frapolli and Romero (1998), Kripke´s argument is the same one that used John Stuart Mill and Bertrand Russell. However, Kripke believed that Frege, Russell, Searle and Wittgenstein were mistaken because they argue that proper names, besides referring an object, they contribute with some type of information about the object designed. In doing so, Kripke insisted that if any description gave meaning to a proper name, the resulting sentence would become analytic. If the sentence become analytic, Kripke believed that the property included in the description would become an essential property of the object designed (Frapolli and Romero, 1998, p.155). According to Conesa and Nubiola (1999), Kripke thought, contrary to Frege, that proper names as against common names do not have meaning but only reference; and against Russell, that proper names are not equivalent to descriptions (Conesa and Nubiola, 1999, 137). About the origin of the New Theory of Reference and the accusations against Kripke of having plagiarized Ruth Marcus, see Smith, 1995. About a reply to Quentin Smith about Kripke´s plagiarism, see Soames, 1998. About a more comprehensive history of the New Theory of Reference, see Smith, 1998.

[5] About the analogical mapping by constraint satisfaction, see Holyoak and Thagard (1989). About why conceptual combination is not structural alignment, see Keane and Costello (2001).

[6] See Lakoff, 1987, 161.

[7] See Geeraerts, 1997, 9; and Talmy, 2000. About fuzzy models, see Bezdek, 1993.

[8] See Geeraerts, 1997, 113.

[9] See Geeraerts, 1997, 115

[10] See Wierzbicka, 1996, 148.

[11] About conceptual coherence, conceptual alternativity, conceptual splicing, conceptual separability, and conceptual partitioning, see Talmy, I, 88-94, 258, 270-271; and II, 36, 215 and 431.

[12] About the difference between prototypes and family resemblances, see Van Brakel, 1991, 6; quoted in Wierzbicka, 1996, 245.

[13] See Wisniewski and Love, 1998, 198.

[14] See Lakoff, 1987, 173. About eurocentrism and a new view of modern world history, see Gran, 1996. According to Putnam (1981) there are two philosophical perspectives to analyze the correspondence

between words or signs and the world, an external approach and an internal perspective (Putnam, 1981, chapter 3).

[15] About a discussion on Area Studies, see Riggs, 1998.

[16] About area studies and the disciplines, see Bates, 1997. About the culture of area studies in the United States, see Rafael, 1994; and Gatherer, 1997.

[17] About area studies, see Riggs, 1998.

[18] For the constructivist approach to the cognitive process, see Feuerstein and Falik, 1999. For the new visual tools for constructing knowledge, see Hyerle, 1996. About the information revolution, see Castells, 1996-98.

[19] About the discussion between Laclau (1987) and Badiou (1988, 1997) about the gap between empty significants and particular contents struggling for the hegemony or truth-event, see Laclau, 1996, 56-57; and Zizek, 1999, chapters III and IV. About empty significants, see Laclau, 1996, 78-80. About the political economy of virtuality, see Breen (1997).

[20] See Frank, 1998, 33; and Rafaeli and Sudweeks, 1996..

[21] About the notion of hegemony, see Laclau, 1996, 82-84.

[22] About the explosive nature of primordial or foundational events, see Lotman, 1993, pp.30, 82, 185 and 212; and Badiou, 1999, 23-24.

[23] About the debate between Rudolf Carnap and Willard Quine on analyticity or the compatibility of One-Level Theories of Scientific Knowledge with Kuhn´s Two-Process Theory of Scientific Change, see Reisman, 2001.

[24] About the need of mutual collaboration between anthropologists and historians, see Comaroff, 1992.

[25] About literacy and orality in Ancient Greece, see Thomas, 1992. About Homer and the origin of Greek alphabet, see Powell, 1991. About memory and literacy in Classical Antiquity, see Small, 1997.

[26] For a comparison between the prophets of Ancient Israel and the oracles of the Shona peoples of Rhodesia (Zimbabwe), see Bourdillon, 1977. About writing, reasoning and religion in Mesoporamia, Elam (Persia) and Greece, see Bottero, Herrenschmidt and Vernant, 2000.

[27] See Klima, 1995, 244.

[28] See Yoffee, 1988, 59. About meme pools, see Sppel, 1996; and Gatherer, 1998b.

[29] See Nisbet, 1980, chapter 1. About the pre-socratic notion of consciousness, see Wyschogrod, 1990.

[30] About the idea of the labyrinth in ancient historiographical scholarship, see Doob, 1990; and Jaeger, 1999. About the impact of literacy on speed and reliability in Ancient Greece, see Robb, 1994. About the World´s writing systems, see Daniels and Bright, 1996. About the function of the written word in Roman religion and society, see Beard, 1991; and Corbier, 1991.

[31] About the cyclic notion of history among Polybius and Cicero, see Skinner, 1978, 2nd part, ch.IV.

[32] On Averroism and Aristotelianism in the Middle Ages, see Gatherer (1998b). About Ibn Khaldun and an Islamic sociology of religion, see Spickard, 2001. About Macchiavelli and Guicciardini, see Gilbert, 1965. About Edward Gibbon and the decline and death of the sick man of Europe, see Howard, 1994; Pocock, 1999; and Leinweber, 2001.

[33] About electoral bribery in the Roman Republic, see Lintott, 1990.

[34] About Saint Augustin and his theory of historical stages and the unity of human race, see Nisbet, 1980, chapter II.

[35] See Skinner, 1978, 2nd part, ch.IV.

[36] About the impact of the press on speed and reliability of knowledge in early-modern Europe, see Eisenstein, 1997. About Renaissance authors whose cyclical theories were learnt in classical texts, see Nisbet, 1981, 154.

[37] See Paez and Adrian, 1993, 176. About Shakespeare´s last plays (Cimbelino, Henry VIII, The Tempest) as a resurrection of the Tudor imperial myth mixed with the Arthurian chivalric legend, see Yates, 1975, 54-56 and 105-107. About Shakespeare tragic theatre, the collapse of the medieval world and the absolutist ideology, see Bregazzi, 1999, chapter 5 and p.152. For an analysis of Shakespeare´s Hamlet as a metaphorical reference to the Stuarts (Jacob I), see Schmitt, 1993; and Bloom, 1998, chapter 23.

[38] See Paez and Adrian, 1993, 39.

[39] About the interdependency of literature, architecture, theater and music as an expression of Baroque absolutism at the Hapsburg Court in Vienna, see Scholz, 2000. About the role of Opera in the Baroque crisis of Seventeenth-Century Europe, see Martin, 1997. About the relationship between the spirit and the body in Goethe´s Iphigenie and Young Werther, see Bell, 1994.

[40] See Meeks, 1976. About the notion of vertical structure in world history, see Rozov, 1992.

[41] See Nisbet, 1980; Dejean, 1997; Rosen, 2001; and Luhmann, 1996, 353.

[42] About Condorcet and the Enlightenment, see Goodell, 1994. About Condillac, see Gundersen, 1997-2000.

[43] About meme pools, see Sppel, 1996; and Gatherer, 1998b.

[44] About Herder´s historical thought, see White, 1973, chapter I; Berlin, 1976; and Nisbet, 1980, chapter VII. About Pierre-Simon Ballanche (1776-1847), see Grondeux, 1995. About the philosophy of history of Pierre-Simon Ballanche, see McCalla, 1998; and Ranciere, 1996, 37-40.

[45] About Vico´s psychollages, see Mancuso, 2000.

[46] See White, 1973, chapter X; and 1992, p.396-399

[47] See Bonilla, 1996, 23. About the confrontation between romanticism and the Enlightenment as the historical origin of the present debate between communitarianism and liberalism, see Mulhall and Swift, 1992; Gomez Sanchez, 1994; and Bonilla, 1996. About Michelet´s historical thought, see White, 1973, chapter III. About Hegel´s historical thought, see Nisbet, 1980, ch VII.

[48] See Morris, 1995, 28; and Cohn, 1998, 174. About notions of domination and serfdom in Hegel, see Hyppolite, 1974, 156-160.

[49] See Hippolite, 1974, 37.

[50] See Morris, 1995, 32.

[51] See Crimmins, 1990 and 1996. About James Mill´s political thought, see Fenn, 1987.

[52] See Gatherer, 1997. According to Gatherer, Pierce´s signs has more flexibility than Wittgenstein´s Logical Atomism.

[53] About the conception of stages in social evolution, see Ginsberg, 1932.

[54] See Morris, 1999, 135.

[55] About Spencer´s concept of evolution, see Young, 1967; Nisbet, 1980, chapter VI; and Gatherer, 1997. About Frazer´s associationist evolutionism, see Gellner, 1994. About Tylor´s false nature of religion, see Diaz Cruz, 1998, 81.

[56] About myth and politics in the works of Sorel and Barthes, see Tager, 1986.

[57] See Nisbet, 1980, chapter VII.

[58] About Marx´s historical thought and his stage theory of history, see White, 1973, chapter VIII; Nisbet, 1980, chapter VII; and Morris, 1999, 56.

[59] See Abukuma, p.11; and Morris, 1995, 63 and 74.

[60] About early Romantic criticism and the fantasy of emancipation, see Fishman, 2001. About German romantic historicism and the representation of Renaissance music, see Garratt, 2000. About Beethoven´s Eroica symphony and its relationship to Napoleon, see Sipe, 1998. About Richard Wagner´s reception of Beethoven, see Kropfinger, 1991. About Wagner's prophecies and Hitler´s followings, see Köhler, 2000. About opera and politics: from Monteverdi to Henze, see Bokina, 1997. About politics in opera, see Arblaster, 1992. About opera and the culture of fascism, see Tambling, 1996.

[61] See Díaz Cruz, 1998, 310.

[62] See Shatz, 1989, chapter IV.

[63] See Morris, 1995, 229.

[64] Weber was influenced first by Rickert, and then by Dilthey and Simmel (Rex, 1974). About ethnos, race and nation: Werner Sombart, the Jews and Classical German Sociology, see Bodemann, 1997. About ethics and economics in the work of Werner Sombart, see Lenger, 1997. For a comparison on the treatment that Weber and Sombart practiced about the jews, see Schluchter, 1996, 229-233.

[65] See Balandier, 1999, 69-70.

[66] See Cohn, 1998, 175. About notions of domination and serfdom in Hegel, see Hyppolite, 1974, 156-160.

[67] Coser, 1977, 223-224; and Schluchter, 1981, 84-86. About ideal types, types of law and types of domination, see Sahay, 1974, 95-101; Schluchter, 1981, ch.V; Burger, 1987; and Sadri, 1992, 11-22. About the genesis of Weber´s typological approach, see Roth, 1971. About culture and conduct in the Weberian theory, see Alexander, 1991; and Schluchter, 1996. According to Habermas, Weber narrowed his thinking about the nature of modern understanding by focusing only on the rational institution of capitalism and bureaucracy (Alexander, 1991, 56).

[68] See Cohn, 1998, 126-127 and 222.

[69] See Morris, 1999, 100.

[70] See Rex, 1974, 52. About phases or stages in Weber, see Schluchter, 1996, 192. Among his structural categories was religion. About mass and virtuous religiousness according to Max Weber, see Schluchter, 1990; and Ouedraogo, 1997. About a Biblical sociology according to Maz Weber, see Ouedraogo, 1999.

About the evolutionist thinking of Max Weber, see Schluchter, 1979; and Roth, 1979b.

[71] See Modelski, 2000. About the notion of meme-pool, see Gatherer, 1997. About the notion of horizontal structure in world history, see Rozov, 1992.

[72] See Brown, 1996.

[73] About Arnold Toynbee´s Studies of History, see Gatherer, 1997. About Toynbee´s prefiguration of postmodernity, see Docherty, 1993. About Toynbee´s challenge and response method, see Galtung, 1997.

[74] See Modelski, 2000.

[75] See Toynbee, 1970, I, 377.

[76] See Diaz Cruz, 1998. 275; and Morris, 1995, 229 and 250.

[77] See Morris, 1995, 209; and Turner, 1999, 29.

[78] See Maffesoli, 2001, 86; and Paez and Adrian, 1993.

[79] See Paez and Adrian, 1993, 75.

[80] See Paez and Adrian, 1993, 121-122.

[81] About the history of cinema, see Gubern, 1998. About cinema in the age of entertainment, see McGaughey, 1999. About Eisenstein, realist cinema, and history, see Goodwin, 1993. About soviet magic realism, see Jameson, 1995, 113-140. About the radical faces of Godard and Bertolucci, see Loshitzky, 1995. About the critical films of Michelangelo Antonioni that refer to the political and social upheavals of 1968, see Brunette, 1998.

[82] See Molinuevo, 1998, 138.

[83] See Molinuevo, 1998, 154

[84] See Molinuevo, 1998, 136. Kitaro (1970), a Japanese philosopher who has synthesized Zen Buddhism, repudiates the concept of time as pure duration or continuity as held by Bergson, Husserl and Heidegger, and postulates instead a unity of time that can be described as a "discontinuous continuity" (Heine, 1987, 255). About Kitaro´s logic of place and western dialectical thought, see Axtell, 1991. For a comparison with existential and ontological dimensions of time in Dogen Kigen, the spiritual founder of the Japanese Soto school in Zen Buddhism in the early XIIIth century, see Heine, 1987.

[85] See Balandier, 1999, 72 and 90.

[86] See Lugan, 1983, chapter IV; Schluchter, 1981, 70; and Joas, 1991, 110. About Talcott Parsons there is a huge bibliography. However, about Parsons and the idea of general theory, see Robertson and Turner, 1991; and Holmwood, 1996; and about Talcott Parsons´ political sociology, see Garcia Ruiz, 1993. About an alternative to Parsons´ four function paradigm as a basis for developing general sociological theory, see Blain, 1971.

[87] See Martindale, 1963, 173; quoted by Garcia Ruiz, 1993, 220.

[88] About Braudel´s A History of Civilization, see Norman Etherington´s review at H-Net Review; and about the rise and fall of the Annales paradigm, see Hunt, 1986.

[89] About a reconsideration of theories of revolution, see Aya, 1979. About a reconsideration of the French revolution, see Furet, 1989; and Goldstone, 1984. About a comparative analysis of social revolutions in France, Russia, and China, see Skocpol, 1979.

[90] See von Bertalanffy, 1976, 200.

[91] See Bertalanffy, 1979, 72.

[92] Schumpeter (1942) extrapolated his functionalist theories known as democratic pluralist theories into political science (Zolo, 1992, chapter III); Dumezil (1968-73) introduced his functional tripartition of mentality and society (priests, warriors and producers) into the interpretation of myths and legends (Lyle, 1982); Blumenberg (1966) introduced his functional hypothesis known as the model of equivalent situations into historiography; Lipset (1961, 1967), Rokkan (1962, 1970) and Luhmann (1977) extended their theories known as cleavage and differentiation models into sociology; Kelley (1972) introduced his experimental social psychology known as the General Attribution Theory (Spilka, Shaver and Kirkpatrick, 1985); Rostow (1971) disseminated his functionalist theories, known as the takeoff theory of industrialization, into economy (Lambert, 1967; and Appleby, Hunt and Jacob, 1994); Sanders and Webster (1978) and Renfrew (1979) succeeded to extend systemic or cybernetic models into archaeology; and Tilly (1986), Olson (1992), and Tarrow (1993) introduced their hypothesis known as the theory of modular collective action into the new political science (About the presence of Talcott Parsons in Rokkan´s contribution to political sociology, see Himmelstrand, 1986. About Luhmann´s theory of social systems, see Viskovatoff, 1999. About functional models in historiography, see Bech, 2000, 206-207).

[93] See Morris, 1995, 350.

[94] On world system theory, see Vries, 1998; and Cummings, 2000.

[95] According to historian Jack Goldstone, this new group of historians could be named the California School of Interpretation of Global economic history because most of them teach in that state.

[96] About the idealism of globalized and capitalist ascendancy arguments, see Kennedy, 1998.

[97] On the process of secularization under Hammurabi, see Harris, 1961. About power symbols in the ancient Near East, see Cassin, 1987. About the royal power and its limits according to diviner´s texts, see Bottéro, 1973.

[98] About the oriental origin of Hellenistic kingship, see McEwan, 1934. About the Roman imperial cult, see Gehl, 1979. About the imperial cult under the Flavians, see Scott, 1936. About the institution of the imperial cult in the western and eastern provinces of the Roman empire, see Boyce, 1935; and Price, 1984. About the imperial cult and the development of church order, concepts and images of authority in paganism and early Christianity before the Age of Cyprian, see Brent, 1999.

[99] For the secularization debate in the European modern age, see Gorski, 2000. For the decline in religion produced by secularization which radicalize the opposition between religion and politics, see Kose, 1999.

[100] About the dual structure of Japanese emperorship, see Yamaguchi, 1987. For a comparative study of personality and politics among Kaiser and Führer, see Waite, 1998. About Wagner's prophecies and Hitler´s followings, see Köhler (2000). About the rise of Stalin's personality cult, see Tucker, 1979. About the rehabilitation of Ivan IV under Stalin, see Platt and Brandenberger, 1999.

[101] About secularism, Islam and modernity : selected essays of Alam Khundmiri, see Ansari, 2001. About Islam and secularism in the Middle East, see Tamami and Esposito, 2000. About Islamic revivalism and the Nation-state project competing for modernity, see Atasoy, 1997.

[102] See Arnason, 1991, 204; and Jamme, 1999, 227.

[103] See Schluchter, 1981, 72; Luhmann, 1994, 9 and 11; and Cohn, 1998, 58. About segmental, stratified and functional forms of systemic differentiation applied to scientific systems, see Luhmann, 1996, 321-322; and applied to societies, see Luhmann, 1996, 429. About Niklas Luhmann thoughts on religion, see Laermans and Verschraegen, 2001.

[104] See Luhmann, 1996, 207; and Navas, 1997, 48

[105] About the relation between the hypertext and postmodernism, see Bolter, 1991; and Landow, 1992, chapter 6. About the perspectivism and multiple meanings, rather than relativism, in the postmodern age, see Faulconer, 2000. About the application of multiple network analysis to history, see White and McCann, 1988; Gould, 1991; and Padgett and Ansell, 1993. About the methodological transition from social networks to social flows, see the excellent work by Sheller, 2000. About the material culture and objective existence of discourses and ideologies as opposed to their mental and subjective character or existence, see Laclau, 1987, 123.

[106] About the convergence between Vygotsky and Wittgenstein through Derrida, see Frawley, 1997. About the links between Nietzsche and Foucault, see Mahon, 1992; Shrift, 1995; Kissack, 1995; Green, 1998; and Kosalka, 2000. About the opposition between Badiou and Lacan, and about Foucault´s intrinsic inconsistency, see Zizek, 1999, 192-193 and 273.

[107] About a third revolution in psychology and the links between Kelly (1963) and Bruner (1986), see Feng, 1995; and Shotter, 1999. About the Personal Construct Psychology (PCP) of George A. Kelly, see Mancuso and Hunter, 1985; Botella, 2000; and Bodner, Klobuchar and Geelan, 2000. About an approach towards a constructivist historiography, see Rockmore, 2000; and Schmidt, 2001. About the debate between liberal constructivists (Rawls, Barry and Gutmann) and communitarians (MacIntyre, Walzer and Sandel) on the notions of universality, cultural pluralism and moral identity, see Gutmann, 1985; Mulhall and Swift, 1992; Navarro Martinez, 1992; and Zapata-Barrero, 2001. About communitarianism, see MacIntyre, 1981; Sandel, 1982; and Walzer, 1983. About the increasing complexity of processes of equality, see Walzer, 1983 and Rustin, 1995

[108] See Spivey, 1997, 34. About the radical constructivist position, see Glasersfeld, 1991. About the autopoietic approach, see Varela, Maturana and Uribe, 1974; Luhmann, 1986; and Mingers, 1994

[109] See Garcia Blanco, 1997, 80 and 86. About Gellner's Challenge to Historical Materialism and Postmodernism, see Langlois, 1996. About Gellner´s Enlightenment fundamentalism, see Skorupski, 1996; and Wettersten, 1996.

[110] See Botella, 2000. About online social networks, see Garton, Haythornthwayte & Wellman, 1997. About computer networks as social networks, see Wellman, Salaff, Dimitrova, Garton, Gulia, & Haythornthwaite, 1996. About use of communication resources in a networked collaborative design environment, see Gay, & Lentini, 1995. About computer mediated communication and collaboration, see Sudweeks, and Rafaeli, 1996.

[111] See Zizek, 2001, 194. About boundaries of systems of differences, see Laclau, 1996, 72.

[112] About first and second order observations, see Luhmann, 1996, 127 and 470.

[113] According to Hlynka (1994) and Bellamy (1999), the hypertext is underpinned by postmodernism. About the cognitive revolution in psychology, see Baars, 1986. About the impact of digitization on the four physical dimensions (time, space, distance and speed), see Vazquez, 2001, 62.

[114] About cognitive studies on memory and literacy in Classical Antiquity, see Small, 1997. About pre-cognitive stages of consciousness, see Hoffman, 1970. About cognitive sociology, see Zerubavel, 1998.

About cognitive economics, see Walliser , 2000. About a framework for cognitive economics, see McCain, 1992.

[115]   See Zizek, 2001, 11. About Gellner's challenge to historical materialism and postmodernism, see Langlois, 1996. About Gellner´s Enlightenment fundamentalism, see Skorupski, 1996; and Wettersten, 1996. About how literary critics and social theorists are killing history, see Windschuttle, 2000. About the rise and decay of multiculturalist studies from an anthropological point of view, see Reynoso, 2000. Ranciere´s mesentente theory or disagreement theory was borrowed from Pierre Simon Ballanche analysis of Livy´s report about the old struggle between Patricians and Plebeians in ancient Rome (See Ranciere, 1996, 37. About Pierre-Simon Ballanche (1776-1847), see Grondeux, 1995. About the philosophy of history of Pierre-Simon Ballanche, see McCalla, 1998).

[116] See Balibar, 1995, 90-91.

[117] See Aya, 1979, 58-60.

[118] See Balibar, 1995, 91.

[119] See Balibar, 1995, 91.

[120] See Heit & Barsalou, 1996; and Wisniewski, 1998, 1340.

[121] See Wisniewski, 1998, 1331.

[122] See Lakoff and Johnson, 1998, 166.

[123] See Ricoeur, 2001, 153; Taylor, 1995, 32; and Lakoff and Johnson, 1998, 50 and 64.

[124] See Heylighen, 1998; quoted by Gottsch, 2001. About the difference between the notions of variation, selection and stability, see Luhmann, 1996, 394.

[125] See Ricoeur, 2001, 152.

[126] About selectional restrictions in English suffixation revisited: a reply to Fabb (1988), see Plag (1996). Sur l'emploi de la suffixation -iser, -iste, -isme, -isation dans la procedure neologique du francais en Algerie, see Derradji (1995).

[127] See Taylor, 1995, 100.

[128] See Wisniewski and Love, 1998, 198. About conceptual combination, see Medin & Shoben, 1988; and Wisniewski, 1997. About compund nouns, see Downing, 1977.

[129] See Wisniewski, 1998, 1343.

[130] See Taylor, 1995, 30, 266 and 290; and Casson, 1983, 435. About the difference between prototypes and family resemblances, see Van Brakel, 1991, 6.

[131] See Fauconnier and Turner, 2001, 27.

[132] Ibidem.

[133] For the debate about the theory of a High Level of Perception (HLP) by Chalmers, French and Hofstadter (1992) and the theory of structural mapping (SMT), by Falkenhainer, Forbus, and Gentner (1989), see Morrison and Dietrich, 1995.

[134] About the structural mapping theory (SMT), by Falkenhainer, Forbus, and Gentner (1989), see Morrison and Dietrich, 1995.

[135] For the debate about the theory of a High Level of Perception (HLP) by Chalmers, French and Hofstadter (1992) and the theory of structural mapping (SMT), by Falkenhainer, Forbus, and Gentner (1989), see Morrison and Dietrich, 1995.

[136] About the debate between Daniel Dennett, a theoretician of memes, and Peter Godfrey-Smith, a follower of rational choice explanations, see Cottrell, 19 ?.

[137] About an introduction to global history, see Mazlish, 1993, reviewed by Pouwels, 1995; and Spier, 1996.

[138] As in Weber, the reference point for the identification of an order is not the "whole" but historical individuals, whether individual or collective (Schluchter, 1981, 29).

[139] See Casson, 1983, 435.

[140] See Luhmann, 1996, 263.

[141] About the mechanism of variation and the difference between variation and selection, see Luhmann, 1996, 394 and 403-406.

[142] See Parsons (1937, 1949), Rokkan (1962, 1970), Sanders and Webster (1978) and Renfrew (1979).

[143] See Luhmann, 1996, 403.

[144] About the psycholinguistic treatment of the metaphor, see Ricoeur, 2001, 268-275. About properties and relations in conceptual combinations, see Wisniewski, 1998; and Wisniewski and Love, 1998.

[145] See Lakoff and Johnson, 1998, 50 and 64; and Talmy, 2000, vol. 1.

[146] See Taylor, 1995, 30, 266 and 290; Lakoff and Johnsion, 1998, 163; and Casson, 1983, 435. About the difference between prototypes and family resemblances, see Van Brakel, 1991, 6; and Wisniwski and Love, 1998, 198.

[147] See Taylor, 1995, 136-137.

[148] See Sewell, 1990, 547.

[149] See Ricoeur, 1995, I, 182.

[150] See Schluchter, 1981, 146.

[151] See Ranciere, 1996, 59; and Zizek, 2001, 237.

[152] See Taylor, 1995, 30 and 46-47; and Ricoeur, 1995, I, 178.

[153] See Taylor, 1995, 47.

[154] See, Rosch, 1975; quoted in Taylor, 1995, 53.

[155] See Taylor, 1995, 60.

[156] About the constellation of factors in Weber´s methodology, see Schluchter, 1981, 146-147.

[157] Table I list all these variables with their corresponding abbreviation and also include the author and the country under research, followed by its corresponding bibliography.

[158] Table I was built thanks to The Homeric Guide, an unpublished Data Base of my own, that consists of almost ten thousand subject topics or descriptors and a huge bibliography of thirty thousand titles, filling several archives with almost ten megabytes).

[159] Animism could confront studies like the one by Henry (2001) on the Filipino animist world; by Hout (1999) on Indonesian weaving between heaven and earth : animist implications of bird motifs on textiles; by Gates (1979) on Christianity and animism in Taiwan; by Best (1922) on spiritual and mental concepts of the Maori (New Zealand); by Delgado R. (1985) on animism in Venezuelan pottery; by Roth (1915) on animism and folk-lore of the Guiana Indians; by Rooney (2001) on animism and politics in African literature; by Hardy (1927) on animist art of African blacks; and by Chapman (1939) on the animistic beliefs of the Ten's of the lower Yukon, Alaska.

[160] On the syncretism of animism and Buddhism in Burma, see Spear (1928); on animism and Islam among the Javanese in Surinam, see De Waal Malefijt (1964); and on Christian minorities, animism, and state development in Indonesia, see Aragon (2000).

[161] About Giordano Bruno and the Hermetic tradition, see Yates, 1964. About Hermeticism and the scientific revolution, see Westman, 1977. About Hermeticism and the Renaissance : intellectual history and the occult in early modern Europe, see Merkel and Debus, 1988. About Renaissance magic and hermeticism in the Shakespeare sonnets : like prayers divine, see Jones, 1995. About the role of alchemy in Newton's thought, see Dobbs, 1975, 1991.

[162] About elitism and esotericism: strategies of secrecy and power in south India Tantra and French freemasonry, see Urban, 1997. About the impact of diabolism in New Spain, see Cervantes, 1994. About demonology in the Peruvian myth, see Maclean and Estenos, 1941. About demonology and and spell in Brazil, see Figueiredo Nogueira, 1984. About the idea of the devil and the indian in XVIth century Mexico, see Cervantes, 1995. About demonology and colonization in Brazil, XVI-XVIIIth centuries, see Souza, 1993. About power configurations (sorceries) in colonial Tucuman, XVIIIth century, see Cebrelli, 1998.

[163] Fetishism could confront studies like the one by Fernandes (1937) on black fetishist cults in Recife (Brazil); and by Garnier (1951) on fetishism in black Africa (Togo-Cameroun). About fashion and fetishism : a social history of the corset, tight-lacing, and other forms of body-sculpture in the West, see Kunzle, 1982. About bodies, revolutions, and magic: cultural nationalism and racial fetishism, see Lee, 2001.

[164] About eye, magical poison and talisman in ethnoanalytical practice, see Nathan, 1993. About talismans and Trojan horses: guardian statues in ancient Greek myth and ritual, see Faraone, 1994. About amulets in the Lake Titicaca region to help animal fertility, see Haley and Grollig, 1976. About talismans of the Carpatho-Rusyn woman: the ritual practices and symbol system in the art of Pysanky , see Danko-McGhee, 1999.

[165] About the power of the dead: changes in the construction and care of graves and family vaults on a small Greek island, see Kenna, 1991.

[166] About leatherworkers and love potions in Pakistan, see Lindholm, 1981.

[167] About prayer in the New Testament in Light of contemporary Jewish prayers, see Charlesworth, 1993. About the Prayer of Liturgy in the Orthodox Church, see Chryssavgis, 2001. About some instances of Biblical interpretation in the Hymns and Wisdom Writings of Qumran, see Kugel, 2000. About prayers for Peace India's Tibetan Buddhist Pilgrimage Centers, see Myers, 1998. About modernity and Islamic discourse. Attitudes towards modernity found in Friday prayers delivered in Tehran 1989-1995, see Laursen, 1996. About the Prayer of a Married Man Is Equal to Seventy Prayers of a Single Man: The

Central Role of Marriage Among Upper-Middle-Class Muslim Egyptians, see Sherif, 1999. About the Canonization of the Maqamat in the Prayers of the Syrian Jews in Brooklyn, New York, see Kligman, 1994. About prayings, secrets and exorcisms in the rural colombian regions, see Chavez Mendoza, 1963. About the image of Wiraqucan according to prayings collected by Joan de Santa Cruz Pachacuti Yamqui Salcamaygua (Peru), see Szeminski, 1985. About eleven Inca prayers from the Zithuwa ritual, see Rowe, 1953. (Source: Table I).

[168] About re-enacting the Passion during the Holy Week rituals in Malta, see Cremona, 1998. About the explained mass of San Felipe Tlalmimilolpan, Mexico: a didactic painting of the XVIIIth century, see Franco Carrasco, 1984. About the Jibar mass as a sociopolitical battlefield in Puerto Rico, see Diaz-Stevens, 1993. About the manda and the mass, see Gudeman, 1988. About the solar mass, brotherhoods and the regenerative war in Macha (Upper Peru), XVIII-XXth centuries, see Platt, 1996. About shamanism and the religious space of the Mataco "misa" (Chaco, Argentina), see Braunstein, 1997. About the representation of the Holy Week in Coteje, Cauca (Colombia), see Friedemann, 1990. (Source: Table I).

[169] About kicking, stripping, and re-dressing a saint in black: visions of public space in Brazil's recent holy war, see Johnson, 1997.

[170] About the Anglican Left and Sacramental Socialism, Ritual as Ethics, see Groves, 2000. About the world as sacrament within the Orthodox worldview, see Chryssavgis, 1997. About sacraments or hindu rites of passage in Trinidad and Tobago, see Jha, 1976. About indians and sacraments in colonial Spanish America, see Martini, 1993.

[171] About confession in Ancient Egypt, see Assmann, 1999. About confession as a domination tool among Nahuas, see Klor de Alva, 1985. About the failure of the Spanish American Inquisition and the emergence of the penitence discipline, see Klor de Alva, 1991.

[172] About the royal funeral ceremony in Renaissance France, see Giesey, 1960. About funerary rites or the action of fire and the environment in precolumbian skeletons in Santo Domingo, see Morban Laucer, 1979. About symbolic aspects of Bribri roles on the occasions of birth and death. (Chibchas), see Bozzoli de Wille, 1981. About the Aztec festivals of the deceased , see Graulich, 1989. Sur les rites funeraires Guayakí, see Clastres, 1968. About the mourning duel and mourning draperies among chamacoco and ishir in Boreal Chaco, see Cordeu, 1992. About the funerary rite in Capitania de Minas during the XVIIIth century, see Campos, 1987. About funerary tombs in the south coast of Tocopilla (Cobija, Chile), see Moragas Wachtendorff, 1982. About tombs in the Mapuche culture (Chile), see Dillehay, 1986. About tombs in colonial Peru, see Pouncey, 1985. About Santa Prisca tombs, see Prado Nuñez, 1991. About graves in tombs in the Azapa valley (Chile), see Muñoz Ovalle, 1987. About the funerary tombs in Guatemala, see Berlin-Neubart and Lujan Muñoz, 1983. About the iconography of the funeral ritual of Little Angels in Mexico, see Marino, 1997. About the Teotihuacan burials and offerings: a commentary and inventory, see Rattray, 1992. For the funerary costumes in ancient Mexico, see Heyden, 1997. About funerary practices as political expressions in Colombia, see Gnecco, 1995. About the Paracas mortuary patterns in a Peruvian south coastal tradition, see Dwyer and Dwyer, 1975. About mortuary rituals and the cargo system in the Peruvian highlands, see Van den Berghe, 1978. About the death rituals in the Brazilian slave society, see Campos, 1988. About the funerary reform and rebellion in Salvador, Brazil (1836), see Reis, 1996. (Source: Table I).

[173] About the dynamics of feasting, mourning, and retaliation rites in the Ugaritic tale of Aqhat, see Wright, 2001. About the politics of mourning ritual in North Korea (1994-97), see Jeon, 2000. About ritual vessels of bronze age China, see Loehr, 1968. About women's roles in the mourning rituals of the Akan of Ghana, see Aborampah, 1999. About the Majales-Shi'a women's rituals of mourning in Northwest Pakistan, see Hegland, 1997. About North-West Pakistani mourning rituals as sites of contestation over religious politics, ethnicity, and gender, see Hegland, 1998. About flagellation and fundamentalism: (trans)forming meaning, identity, and gender through Pakistani women's rituals of mourning, see Hegland, 1998. (Source: Table I).

[174] About a ritual vessel from Margiana (Russia), see Sarianidi, 1980. About two ritual bronze vessels of the Shang dynasty filled with revolving dragons, see Glum, 1982.

[175] About the cremation process among Pano indians in Peru, see Wistrand, 1969. About ossuaries, cremation and secondary burials among the Maya of Chiapas,, Mexico, see Blom, 1954. About cremation of dead bodies as an apocryphal practice in Chinese Buddhism, see Benn, 1998. About the sequence of ritual in cremation burials of the Roman period, see Pearce, 1998.

[176] About rituals of conversion: Catholics and Protestants in Seventeenth-Century Poitou, see Luria, 1993.

[177] About the archaeology and archaeoastronomy of Mount Tlacloc, Mexico, see Iwaniszewski, 1994. About archaeoastronomy at Copán, see Baudez, 1987. About astronomy, the priesthood and the state in ancient Nazca, see Kosok, 1959a. About the linkages between mathematics and astronomy in the pre-colonial world, see Valdivia Gutierrez, 1996. About geometry and astronomy in ancient Peru, see Reiche, 1993. About archaeoastronomy in precolumbian America, see Aveni, 1975. About archaeoastronomy at Machu Picchu, see Dearborn and White, 1982. About the cruciform in Quechua astronomy, see Urton, 1980. About archaeo-astronomy in Andean cultures, see Ziolkowski and Sadowski, 1992. (Source: Table I).

[178] About Judaism, mathematics, and the Hebrew calendar, see Gabai, 2001. About the Roman calendar and its reformation by Julius Caesar, see Lamont, 1919-20. About Balinese Traditional Calendar, see Chatterjee, 1997. On the use of the Chinese Hsuan-ming calendar to predict the time of eclipses in Japan, see Steele, 1998. About the inner structure of the Jewish festival calendar, see Zuesse, 1994. About traditional calendar of Myanmar (Burma), see Chatterjee, 1998. About Colonial Mayan literature sheds light on the Mayan Calendar, the solar-agricultural year, see Bolles, 1998. On an iconographic analysis of Mexican calendar signs, see Batalla Rosado, 1993. About the Náhuatl thought coded by calendars, see Sejourné, 1981. About an encounter of Andean and Spanish calendars, see Zuidema, 1992. About some observations of the otomí calendar, see Ecker, 1966. About the Maya calendar, according to the Chilam Balam books, see Barrera Vásquez, 1942. About the Nahuatl thought coded in calendars, see Sejourne, 1981. About the calendar names of Mexican gods, see Caso, 1959. About the Otomi calendar and otomi names of nahua´s kings in the Huichapan Codex, see Ecker, 1966. (Source: Table I).

[179] About geometry and astronomy in ancient Peru, see Reiche, 1993. About Georgia land surveying history and law, see Cadle, 1991,.

[180] About the domestication of metals : the rise of complex metal industries in Anatolia, see Yener, 2000.

[181] About rice technology and development in asian societies, see Bray, 1994. About the domestication of yams (African staple: Dioscorea cayenensis-rotundata) within the Bariba ethnic group in Benin (West Africa), see Dumont, and Vernier, 2000. Sur la production d'ignames dans un village bariba du Benin, see Dumont, 1997. About indigenous knowledge of medicinal trees and setting priorities for their domestication in Shinyanga Region, Tanzania, see Dery, 1999. About the emergence of cereal and pulse domestication in South-west Asia, see Garrard, 1999. About domestication of cereal crop plants and In situ conservation of their genetic resources in the Fertile Crescent, see Damania, 1998. About plant domestication in America, see Choy, 1960. About wheat transference to the Indias, see Bauer, 1986. About the rise and crisis of Peruvian bark in the Audiencia de Quito, XVIIIth century, see Moya Torres, 1994. About the economy of Peruvian bark in the Corregimiento de Loja (Ecuador), see Petitjean and Saint-Geours, 1983. About barkers and merchants in the Peruvian bark during Belzu´s populist insurrections in 1847 and 1848, see Perez, 1997. About the intentions of Portuguese monarchs of introducing Hindu plants in XVIIIth century Brazil, see Xavier, 1977. About corn domestication in America, see Johannessen, Wilson and Davenport, 1970. About corn domestication: archaeological diggings discovered prehistoric root corn and showed how it evolved during domestication, see Mangelsdorf, MacNeish and Galinat, 1964. About the origin and development of agrarian systems in the New World, see Sanoja, 1981. About the diversity in potato and maize fields of the Peruvian Andes, see Zimmerer, 1991c.. About henequen in prehispanic times, see Rodriguez Losa, 1976. About the Maya people and the henequen, see Irigoyen, 1949. About the regional biogeography of native potato cultivars in highland Peru, see Zimmerer, 1991d. About the dynamics of Andean potato agriculture, see

Brush, Carney; and Huaman, 1981. About the diversity of potato and corn fields in the Peruvian Andes, see Zimmerer, 1991. About the potato in its early home and its introduction into Europe, see Salaman, 1937. About potato taxonomy among the Aymara Indians of Bolivia, see La Barre, 1947. About the History and Social Influence of the Potato, see Salaman, 1949. About the potato in Mexico: geography and primitive culture, see Ugent, 1968. About the origin and dispersion of sweet potato, see O'Brien, 1972. About the varieties of sugar cane in Puerto Rico, see Gonzalez-Rios, 1966. About the Shao Garden of Mi Wanzhong (1570-1628), revisiting a late Ming landscape through visual and literary sources, see Hu, 1999. (Source: Table I).

[182] About farming in prehistory : from hunter-gatherer to food-producer, see Bender, 1975. About mechanism of changes in the Kenyah' s Swidden System: explanation in terms of Agricultural Intensification Theory, see Inoue, 2000.

[183] About slash-and-burn cultivation in the tropical forest Amazon: its techno-environmental limitations and potentialities for cultural development, see Torres-Treuba, 1968. About hunting of the Boyela, slash-and-burn agriculturalists, in the central Zaire forest, see Sato, 1983. About a socio-ecological study of slash-and-burn cultivation in northeastern Zambia, see Kakeya and Sugiyama, 1985. About the Bemba women of northeastern Zambia: life strategies and subsistence activities among slash-and-burn cultivators, see Sugiyama, 1988. About the dietary repertory of the Ngandu people of the tropical rain forest: an ecological and anthropological study of the subsistence activities and food procurement technology of a slash-and-burn agriculturist in the Zaire river basin, see Takeda, 1990. (Source: Table I).

[184] About the failure of dry farming in Utah's Escalante Desert, 1913-1918, see Bowen, 1999. About dry farming in western Canada, see Bracken, 1921. About dry farming in India, see Kanitkar, 1960. About dry farming in the northern Great Plains, 1900-1925, see Hargreaves, 1957. About dry farming technologies in southern districts of Tamil Nadu (Si Lanka), see Rajesh, 2001.

[185] About World reindeer herding; origin, history, distribution, economy, see Staaland, and Nieminen, 1993. About the art of the horse in Chinese history, see Cooke, 2000. About the "Kurgan Culture," Indo-European origins, and the domestication of the horse, see Anthony, 1986. Sur le dromadaire et le chameau, voir Saint-Martin, 1990; et les actes du seminaire international sur le dromedaire en Afrique, 24-29 mai 1990. Agadir : Universite Ibnou Zohr, 1994. About the camel and the wheel, see Bulliet, 1990. About slaughter patterns and domestication: the beginnings of pastoralism in Western Iran, see Hesse, 1982. About earth, water, fleece, and fabric : a long-term ethnography of camelid herding in the Andes, see Dransart, 2002. About the place of stunted ironwood trees : a year in the lives of the cattle-herding Himba of Namibia, see Crandall, 2000. About Buch encroachment and herding in the Kalahari Thornveld (South Africa), see Jacobs, 2000. About animal domestication in the Andes, see Wing, 1975. About the domestication process of camelids in the Southern Argentine Puna, see Olivera and Elkin, 1994. About domestication of South-American camelids and its economic anatomy, see Mengoni Goñalons, 1996. About Llama herding and settlement in prehispanic northern Chile: application of an analysis for determining domestication, see Pollard and Drew, 1975. About prehistoric llama breeding and herding on the north coast of Peru, see Shimada and Shimada, 1985. About the horses of the Spanish Conquest of America, see Graham, 1949. About the influence of the horse on the Indian cultures of lowland South America, see Gregson, 1969. About the horse expertice of Jose Sanchez Labrador, S.J., 1749-1766, see Furlong Cardiff, 1955. About the spanish horse of the pampas, see Nichols, 1939. About the Spanish horse in Peru before 1550, see Johnson, 1945. About the breeding of cattle and the Buenos Aires landowning vanguard (1856-1900), see Sesto, 1999. About the introduction and diffusion of the Aberdeen Angus in Argentina (1870-1940), see Winsberg, 1970. (Source: Table I).

[186] About the spread of Spanish horses in the American southwest, 1700-1800, see Worcester, 1945. About the diffusion of horses among indians of the Northamerican prairies, see Haines, 1938.

[187] About family size preferences and attitudes towards contraceptive use among men : the case of Kaptumo community in Nandi District of Kenya, see Rono, 1998. About family planning in China : recent trends, see Hardee-Cleaveland, 1988. About contraceptive use dynamics in Bangladesh, see Mitra, 1996. About

contraceptive use and the quality, price, and availability of family planning in Nigeria, see Feyisetan, 1994. About contraceptive choice, and men's and women's perceptions of reproductive tract infections : a qualitative study in Southern Vietnam, see Phan, 1999. About New Zealand's contraceptive revolutions, see Pool , 1999. About sexual activity and contraceptive practices among teenagers in the United States, 1988 and 1995, see Abma, 2001. About contraceptive and traditional abortion methods, see Quezada, 1975. About psycho-social implications in the use of contraceptive methods in Mexico, see Elu de Leñero, 1971. About the dynamic of contraceptive methods in Mexico, see Palma Cabrera, Figueroa Perea and Cervantes Carson, 1990. About fertility, contraceptive prevalence and child-mother health in El Salvador 1988-1993, see Henriquez, 1997. About plants used as means of abortion, contraception, sterilization, and fertilization by Paraguayan indigenous peoples, see Arenas, and Moreno Azorero, 1977. About contraceptive frequency in Paraguay, see Morris, 1978. About male sexual behavior and use of contraceptives in Santiago, Chile, see Hall, 1972. About patterns of mating behaviour, emigration and contraceptives as factors affecting human fertility in Barbados, see Nag, 1971. About expanding contraceptive choice in Brazil, see Díaz, 1999. About contraceptive use, amenorrhea, and breastfeeding in postpartum women, see Laukaran and Winikoff, 1985. About the knowledge and use of herb contraceptive in a shipibo comunity, see Hern, 1994. About the distribution of oral contraceptives based in Rio Grande do Norte, northeast Brazil, see Davies and Rodriguez, 1976. About intrauterine contraceptive devices, situated knowledges, and the making of women's bodies, see Dugdale, 2000.

[188] About wind erosion in Niger : implications and control measures in a millet-based farming system, see Buerkert, Allison and von Oppen. 1996. About irrigation and the rise of the state in Hunza (India): a case for the hydraulic hypothesis, see Sidky, 1997. About hydropolitics and the Jonglei Canal (Sudan), 1900-1988, see Collins, 1996. About the political economy of irrigation water pricing in Yemen, see Ward, 2000. About Sennacherib's aqueduct at Jerwan (Assyrian empire), see Jacobsen, 1935. About water for Larsa; an Old Babylonian archive dealing with irrigation, see Walters, 1970. About irrigation and drainage in the Early Ptolemaic Fayyum, see Thompson, 1999. About dams in semi-arid regions of the Brazilian Northeast, see Araujo, et al., 1982. About the political history of the Itaipu dam, see Debernardi, 1996. For the sustainable development and the hydroelectric dams of the Plata basin, see Gernaert, Willmar and Jorigne, 1995. About basic geopolitical and energy situation: socio-economic and ecological consequences of the Itaipú Dam and reservoir on the Rio Paraná, see Kohlhepp, 1987. About the Itaipu hydroelectric scheme, see Pires Miguens, 1988. About transnational capitalism and hydropolitics in Argentina: the Yacyreta high dam, see Ribeiro, 1994. About mills and mill workers in Meso-America, see Bauer, 1990. About the wood tree as a peasant cash-crop : an anthropological strategy for the domestication of energy in Haiti, see Murray, 1984. About the circulation of a critical fuel in the Andes: firewood in Rio Paute, Ecuador, see Mougeot, 1985. (Source: Table I).

[189] About rituals linked to the coming of rain, harvest and the atmospheric manifestations in Santa Maria Acapulco, San Luis Potosi, see Chemin, 1980. About the rites and symbols in the process of harvest and storage in Ayacucho, Peru, see Salcedo Acuña, 1991. About the Aztec festivity of ochpanistli harvest, see Margain Araujo, 1945. Sur les fêtes aztèques de la moisson et du milieu du jour , voir Graulich, 1984. About fertility rites in Mexico, see Macazaga Ordoño, 1981. About death and fertility rites of the Mapuche (Araucanian) Indians of central Chile, see Faron, 1963. About the seblang and its music: aspects of an East Javanese fertility rite, see Wolbers, 1993.

[190] About swidden farming and fallow vegetation in Northern Thailand, see Schmidt-Vogt, 1999. About the dynamics of social change among the Buhid swidden cultivators in the Philippines, see Lopez-Gonzaga, 1983. About swidden agriculture in Indonesia : the subsistence strategies of the Kalimantan Kantu', see Dove, 1985. About swidden-fallow agroforestry in the Peruvian Amazon, see Denevan and Padoch, 1987. About the role of livestock in composite swidden Systems in Northern Vietnam, see Rambo and Cuc, 1998. About the Drover's wife and the Drover's daughter: Histories of single farming women and debates in Australian historiography, see Hunter, 2001. (Source: Table I).

[191] About the sowing festivity in ancient Peru, see Mayrock, 1967. About rites of corn sowing in Colcabamba and La Loma, Huancayo, Peru, see Taipe Campos, 1988.

[192] About food rules : hunting, sharing, and tabooing game in Papua New Guinea, see Whitehead, 2000. About food taboos among pregnant women in Hadiya Zone, Ethiopia, see Demissie, Muroki, and Kogi-Makau, 1998. About food taboos of childbirth: the Malay example, see Wilson, 1973. About food taboos and diet optimization in western Tasmania, see Parry, 1981. About sacred cows and water buffalo in India: the uses of ethnography, see Freed and Freed, 1981. About the secular aspects of the sacred cow : the productivity of some Indian farm animals, see Moore, 1974. About food taboos at Buzios island (Brazil): their significance and relation to folk medicine, see Begossi, 1992. About food taboos, diet and hunting strategy: the adaptation to animals in Amazon cultural ecology, see Ross, 1978. About food taboos as primitive protective agents in South America, see McDonald, 1977. (Source: Table I).

[193] About the symbolic universe of the Hoor of South Western Ethiopia through the examination of sacrifice and ritual slaughter, see Miyawaki, 1997. About the Spanish Bullfight and comments of archaeozoological interest for the study of ritual slaughter, see Muñiz, and Muñiz, 1995. About ritual slaughter in Islam, see Benkheira, 2000. About the undercurrent of protest against religious slaughter of animals in Britain in the 1980s, see Klug, 1989. About sacrifice and ritual slaughter in the Muslim world, see Bonte, 1993. About slaughtering animals in Islam, see Bankheira, 1998. About ritual slaughtering practices in Judaism: a symbolic process and textualization, see Nizard-Benchimol, 1998.

[194] About small groups and political rituals in China, see Whyte, 1974. About Orange parades : the politics of ritual, tradition, and control in Northern Ireland, see Bryan, 2000. About rituals and riots : sectarian violence and political culture in Ulster, 1784-1886, see Farrell, 2000. About rituals of marginality : politics, process, and culture change in urban central Mexico, 1969-1974, see Vélez-Ibañez, 1983. About the dynamics of symbols and symbolic realities, the role of symbols, rituals and myths in national struggles, the Palestinian Intifada 1987-1993, see Nachmani, 2001. About national discourse and the formation of irreconcilable symbols: the case of the Gabcikovo-Nagymaros Dams (Hungary-Slovakia), see Deets, 1996. About national symbols under colonial domination: the Nationalization of the Indian Flag, March-August 1923, see Virmani, 1999. About political culture and national symbols: their impact on the Belarusian nation-building process, see Sahm, 1999. About the Argentine patriotic calendar, 1492-1959, see Arenas Luque, 1961. About courtship and ranks in the Rio de la Plata, see Urquiza, 1993; and Barrios, 1997. About heroes, statues and patriotic festivities (1887-1891), see Vogel, 1991; and Bertoni, 1992. With respect to patriotic rituals in Argentine education, see Amuchastegui, 1995. For the fundamental discourse and the ritual calendar of Peronist Argentina (May 1st and October 17th), see Sigal and Veron, 1986; and Plotkin, 1994. About the profanation of Peron´s tomb, see Guber, 1996. (Source: Table I).

[195] About ritual and symbol in the legitimation of the T'ang Dynasty, see Wechsler, 1985. About symbols of power : the esthetics of political legitimation in the Soviet Union and Eastern Europe, see Arvidsson, Claes and Blomqvist, 1987. About ballcourts and political ritual in Southern Mesoamerica, see Fox, 1996. Sur le rituel comme moyen de legitimation politique au 1er millenaire en Mesopotamie, voir Talon, 1993. About "personal visit" as a colonial political ritual concerned with the making of Indians in the Andes, see Guevara Gil and Salomon, 1994.

[196] About lessons of myth and ritual in ancient Greece, see Burkert, 2001. About festivals and ceremonies of the Roman Republic, see Scullard, 1981. About studies in the ruler cult of the western provinces of the Roman Empire, see Fishwick, 1992. About the Italian Communist Party and the fall of communism, see Kertzer, 1996. About power and ritual in the Israel Labor Party : a study in political anthropology, see Aronoff, 1977.

[197] About the French coronation from Charles V to Charles X, see Jackson, 1984. Sur spectacle et politique au temps de Louis XIV, see Apostolidès, 1981. About the ordination of women in the Catholic Church, see Wijngaards, 2001. About clerical orders in the early Middle Ages : duties and ordination, see Reynolds, 1999. About York clergy ordinations, 1700-1749, see Bisset, 2000. About the ordination of women in the Orthodox Church, see Behr-Sigel, 2000. About ancient celtic magick and rituals for personal empowerment, see Knight, 2001. About high school graduation ceremony as a "rite de passage", see Vodopija, 1976. About honours and awards to the New Zealand Expeditionary Force in the Great War 1914-1918, see McDonald , 2001. (Source: Table I).

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[438] About the Greek War of Independence, 1821-1833, see Brewer (2001). About the revolutionary politics of Third World nationalism, see Füredi. (1994). About the military strategy of ZAPU, 1976-79, see Brickhill (1995). About the Liberation War in Guinea-Bissau reconsidered, see Dhada (1998). About the politics of creating national heroes: The search for political legitimacy and national identity, see Kriger (1995). About the war of independence in Upper Peru, see Bidondo (1979). About the war of independence in Cuba and its contradictory interpretatons, see Camacho Navarro (2000). About the War of Independence in Mexico, see Díaz Díaz (1971).

[439] About the debate on the primordial parricide in Freud and Zizek, see Santner, 1997. About parricide and the origins of monotheism in Jewish identity, see Le Rider, 1997. About Freud, Moses, and the religions of ancient Egypt, see Rice, 1999. About Freud and regicide: elements for a reflection, see Roudinesco, 2000. About the tyrant-slayers of Kritios and Nesiotes (ancient Greece), see Brunnsåker (1955). About the Tyrant Slayers : the heroic image in fifth century B.C. Athenian art and politics, see Taylor (1981). About the ethics of Brutus and Cassius, see Sedley, 1997. About the regicide of the Caliph al-Amin and the challenge of representation in medieval Islamic historiography, see El-Hibri, 1995. About the

European reaction to the trial and execution of Charles I, see Bonney, 2001. About regicide and republicanism : politics and ethics in the English revolution, 1646-1659, see Barber, 1998. About Oliver Cromwell, the regicide and the sons of Zeruiah, see Morrill and Baker, 2001. About distancing and staging the execution of a king, the "Tragedy" of Charles I, see Maguire, 1990. About the deaths of Louis XVI : regicide and the French political imagination, see Dunn, 1994. About Thomas Jefferson's Memoir and the parricide of the French Revolution, see Kennedy, 2000. About staging the Execution of Louis XVI at Madame Tussaud's: Villiers de l'Isle-Adam's "Les Phantasmes de M. Redoux", see Bloom, 1995. About the murder of the Romanovs in Russia, see Bylygin, 1935. About the Sadat assassination in Egypt, see Khazen, 1981. and Haykal, 1983. About the massacre of Palma Sola and the murder of Trujillo in the Dominican Republic, 1961-1963, see García, 1986. About the murder of General Melgarejo in Lima, see Terán Erquicia, 1980. About the Quillota Mutiny and death of Diego Portales in Chile, see Anríquez Nilson, 1995. About the murder of Villarroel in Bolivia, see Finot, 1966. About the murder of General Aramburu in Argentina, see Méndez, 1987.

[440] About a case study in ritual regicide from Timor (South-East Asia), see Hicks, 1996. About circumcision and regicide among the Dii, the Chamba and the Moundang in Benoue and Tchad (Central Africa), see Muller, 1997. About female circumcision in Indonesia: to 'Islamicize' in ceremony or secrecy, see Feillard and Marcoes, 1998.

[441] About patriotic ceremonies during the Rio de la Plata Independence (1808-1821), see Verdo, 1996. About federation festivities in Rosista Buenos Aires, see Salvatore, 1996. About the Junta Patriótica and the celebration of Independence in Mexico City, 1825-1855, see Costeloe, 1997. About the rise, decline and revival of Emancipation Day in the English-speaking Caribbean , see Higman, 1998. About fireworks and fiestas: the case from Tzintzuntzan, see Brandes, 1981. About festivals and legends : the formation of Greek cities in the light of public ritual, see Robertson, 1992. About ritualism and politics in Victorian Britain : the attempt to legislate for belief, see Bentley, 1978.

[442] About postal images of Argentine proceres: selective myth-making, see Bushnell, 1982.

[443] About nationalism and tribalism among African students. A study of social identity, see Klineberg (1969).

[444] About altruist colonialism or the Popular Front's colonial policies in French Indochina, see Norindr (1999). About political education and U.S. colonial rule in Puerto Rico and the Philippin, see Go, 2000. About colonial masters, national politicos, and provincial lords: central authority and local autonomy in the American Philippines, 1900-1913, see Hutchcroft, 2000

[445] About internal colonialism in the Central Highlands of Vietnam, see Evans (1992). About internal colonialism and structural change in Colombia, see Havens (1970). About internal colonialism : the Celtic fringe in British national development, 1536-1966, see Hechter (1975). About internal colonialism and cultural divisions of labour in the Soviet Republic of Estonia, see Mettam and Williams (1998).

[446] About trade and power; informal colonialism in Anglo-Portuguese relations, see Sideri (1970).

[447] About the Popular Front and the Colonial Question. French West Africa: An Example of Reformist Colonialism, see Coquery-Vidrovitch (1999). About marriage, divorce, and the construction of Benevolent Colonialism in Puerto Rico, 1898-1910, see Findlay (1998).

[448] Interventionist practices could confront those studies like the one by Utley (1999) on French Intervention in Lebanon and Chad; by Farah (1996) on the politics of intervantionism in Ottoman Lebanon, 1830-1861; by McLeod (1991) on the Vietnamese response to French Intervention, 1862-1874; by Goldwert (1965) on the Mexican congressional opposition to Seward's policy toward the French Intervention in Mexico; by Schoenhals and Melanson (1985) on social revolution and U.S. intervention in Grenada; (Source: Table I).

[449] About Victorian colonial wars, see Haythornthwaite (1988). About Imperialism and war : essays on

colonial wars in Asia and Africa, see Moor and Wesseling (1989). About the causes that influenced in the defeat of the indigenous armies during the wars of conquest, see Samayoa Chinchilla. (1960). About England's colonial wars, 1550-1688, see Lenman (2001). About the successful colonial warfare in the Philippines and the Cold War failure in Vietnam for the American army, see Gates (2001). About 'Pluricontinentalism' and Portuguese colonial war in Guine-Bissau, 1963-1974, see Macqueen (1999). About memory, fiction and the Portuguese colonial wars, see De Medeiros (2000). About geo-politics and the representation of Portugal's African colonial wars, see Power (2001). About the French mythic reliance on the Roman past during the conquest of Algeria, see Greenhalgh (1998). About the British Army and the theory and practice of colonial warfare in the British Empire, 1919-1939 , see Moreman (1996). About the colonial militia in Anglo-Indian Wars: Virginia, 1622-1677, see Mazur (1997). About colonial wars and the politics of Third World nationalism, see Füredi. (1994).

[450] On Russian Intervention in Chechnya in 1994, see Grammatikov (1998). On India's Military Intervention in East Pakistan, 1971-72, see Marwah (1979). On the 1958 Anglo-American Military Interventions in the Middle East, see Nadaner (1997).

[451] On the United States intervention and the Indonesian military, 1945-1965, see Mrázek (1978). About the Northamerican occupation of Puerto Rico and the Foraker Law in the Puertorican public opinion, 1898-1904, see Luque de Sanchez, 1977. About the Afro-American response to the occupation of Haiti: 1915-1934, see Plummer, 1982. About Haiti and the Great Powers, 1902-1915, see Plummer, 1988. About the OAS and United States foreign policy, see Slater, 1967. On the Dominican Constitutionalist revolt and American intervention, see Gleijeses (1978). On the second American intervention in Cuba, 1906-1910, see Lockmiller (1938). On Taft and the United States intervention in Cuba in 1906, see Minger (1961a). On the history of United States military intervention in Latin America, see Musicant (1990). On the US Intervention in Panama, see Watson and Tsouras (1991).

[452] On the United States Marines and guerrilla insurgency during the Dominican intervention, 1916-1924, see Calder (1978). About the Soviet Union and Muslim guerrilla wars in Afghanistan, 1920-1981, see Bennigsen (1981). About the Algerian Guerrilla Campaign, see Derradji (1997). About Guerrilla and narcotraffic: The labor party of the Kurdistan, an hybrid, terrorist and criminal entity, see Haut (1997). About the guerrilla movement in Guatemala, see Gilly (1965). About the Leninist strategy of party building. The debate on guerrilla warfare in Latin America, see Hansen (1979). About continuity and change in Guerrilla War: The Spanish and Afghan cases, see Joes (1996). About Guerrillas in the Philippines, 1942-1945, see Lapham and Norling (1996). About Guerrillas, bandits and Independent Republics: US Counter-insurgency efforts in Colombia, 1959-1966, see Rempe (1995). About Guerrilla Warfare in Navarre during the Peninsular War against the Napoleonic Army, 1808-14, see Tone (1996).

[453] About the Soviet-Cuban intervention in the Horn of Africa, see Valenta, 1980-81. About the Soviet-Cuban intervention in Angola: 1975, see Valenta, 1978. About Angola and the politics of intervention : from local Bush War to chronic crisis in Southern Africa, see Spikes, 1993. About Afghan communism and Soviet intervention, see Bradsher (1999).

[454] Expansionist policies could confront those studies like the one by Kishtainy (1970) on Zionist expansionism; by Lawson (1992) on the social origins of Egyptian expansionism during the Muhammad `Ali period; by Obichere (1971) on West African States and European Expansion, 1885-1898; by Von Glahn (1987) on Chinese expansion, settlement, and the civilizing of the Sichuan frontier in Song times; by Davis (1982) on British and American bankers as vectors of Imperial expansion in China, 1908-1920; by Mallett (1998) on the Italian Navy and Fascist expansionism, 1935-40; by Mikhin (1988) on Western expansionism in the Persian Gulf; by Papadakis (1998) on Enosis and Turkish expansionism; by Andrew (1981) on the Great War and the climax of French imperial expansion; by Brummett (1988) on Venice and the Ottoman expansion 1503-1517--1908-1923; by Russell-Wood (1978) on Iberian expansion and the issue of black slavery: changing Portuguese attitudes, 1440-1770; by Grow (1981) on United States economic expansion and great-power rivalry in Latin America during World War II; by Merk (1966) on the Monroe doctrine and American expansionism, 1843-1849; by Pons Muzzo (1987) on Chilean expansionism; and by Altamirano Escobar (1991) on Peruvian expansionism (Source: Table I).

[455] Expansionism in ancient times could confront those studies like the one by Michalowski (1993) on the historiography of the political expansion of the Akkad State; by Algaze (1989) on the Uruk Expansion in Early Mesopotamian Civilization; by Lyon (2000) on Middle Assyrian Expansion and settlement development in the Syrian Jazira; by Nash (1987) on Imperial expansion under the Roman Republic; by Conrad and Demarest (1984) on the dynamics of Aztec and Inca expansionism; by Conrad (1981) on the expansion of ancient Peruvian empires; by Hassig (1988) on Aztec Imperial expansion and political control; and by Hiebert (1998) on a model for Indo-Iranian expansionism.

[456] Expansionism in the Middle Ages could confront those studies like the one by Lange (1996) on the Almoravid expansion and the downfall of Ghana (Africa); and by Ahluwalia (1978) on Muslim expansion in Rajasthan (India), 1206-1526. On nestorian expansion in China after Marco Polo, see Duvigneau (1934).

[457] Expansionism in modern times could confront those studies like the one by Cipolla (1965) on technological innovation and the early phases of European Expansion 1400-1700; by Crosby (1986) on the biological expansion of Europe, 900-1900; by Lawrence (1996) on the British navy and imperial expansion, 1750-1825.

[458] Annexation could confront those studies like the one by Freeman (1996 and 1998) on the annexation of different provinces to the Roman Empire; by Stephenson (2000) on the annexation of Bulgaria during the Byzantine empire (1018); by Wong (1997) on the British annexation of Sind (India); by Banerjee (1944) on the annexation of Burma (Myanmar); by Farley (1955) on the economic circumstances of the British annexation of British Guiana; by Hidalgo (1997) on the annexation of the Dominican Republic by the USA; by Oei (1989) on Japan's annexation of Korea (1868-1910); and by Roeckell (1999) on the British opposition to the annexation of Texas (1848) (Source: Table I).

[459] Global policies could confront those studies like the one by Livingston (2001) on globalism and American foreign policy; by Klug (2000) on globalism and South Africa's political reconstruction; by Palmujoki (2001) on regionalism and globalism in Southeast Asia; and by Schierup (1999) on nationalism, globalism, and the political economy of reconstruction in the Balkans. About the deterritorialization of capitalism in an age of punctuated equilibrium: Globalism, Tribalism, and other related matters, see Zayani, 1997 (Source: Table I).

[460] Western imperialism could confront those studies like the one by Dunn, (1977) on Moroccan responses to French imperialism 1881-1912; by Venier (1997) on French Imperialism and pre-colonial rebellions in Eastern Morocco, 1903-1910; by Cain (2001) on British imperialism, 1688-2000; by Badru (1998) on British Imperialism and ethnic politics in Nigeria, 1960-1996; by Garrett (1966) on the French Theory of Imperialism in Vietnam before 1914; by Lee (1989) on France and the exploitation of China, 1885-1901; by Gaastra (1996) on the Dutch East Indies and the Overland Route, 1844-1869; by Bassin (1987) on German Imperialism and the nation state in Friedrich Ratzel's political geography; and by Smith (1997) on contexts of German colonialism in Africa and the German administrative tradition; by Schavelzon (1994) on French imperialism over México (1864-1867) and by Bryant (2000) on indigenous mercenaries (Sepoys) in the service of European Imperialists in the Early British Indian Army, 1750-1800.

[461] About the problem of Middle East volatility and Middle East imperialism, see Karsh, Fuller, Kramer, and Wurmser (2000). About Imperial Orders of the Past: The Semantics of History and Time in the Medieval Indo-Persianate Culture of North India, see Sen (1999). About Imperialism, Nationalism, and the dialectics of changing identity in the Indian Subcontinent, see De (1994).

[462] Imperialism could confront those studies like the one by Klein (1968) on Islam and Imperialism in Senegal; by Dinham and Hines (1984) on Imperialism and Fascism in Uganda; by Kent (1993) on oil, imperialism, and the Middle East in British foreign policy, 1900-1940; by Brummett (2000) on image and imperialism in the Ottoman revolutionary press, 1908-1911; and by Langebaek Rueda (1991) on the relevance of Inka imperialism over New Granada (Colombia); (Source: Table I).

[463] On Macedonian imperialism and the Hellenization of the East, see Jouguet (1928). On Greeks Overseas, Al Mina and Assyrian Imperialism, see Kearsley (1999). On Mongol imperialism in China, see Allsen (1987). On the rise of Danish Imperialism during the Viking Age, see by Larson. (1912). About Imperialism, Nationalism and the Greco-Roman Past in Modern Egypt, see Reid (1996). About Hittite Imperialism and Anti-Imperial Resistance as Viewed from Alisar Hoeyuek, see Corny (1995). About the uses of Roman imperialism by the Celtic barbarians in the later Republic, see Fitzpatrick (1989).

[464] Cultural imperialism could confront studies like the one by Arbena (1995) on cultural Imperialism and the Anti-Imperialist Critique in Latin America; by Gump (1998) on the Imperialism of cultural assimilation and the Maori and the Xhosa, 1845-1868; by Chrisman (2000) on British imperialism and South African resistance in the imperial romances of Haggard, Schreiner, and Plaatje; by Ruiz Jiménez (1998) on Peronism and Anti-Imperialism in the Argentine press: 'Braden or Peron'; and by Hutchison (1998) on the European responses to American media Imperialism. (Source: Table I).

[465] On the 'Imperialism of Free Trade' and the case of West Africa, c. 1830-c. 1870, see Lynn (1986). On the Imperialism of Free Trade over Latin America, see Gallagher and Robinson (1953). On war, diplomacy and British informal empire in the Republics of La Plata, 1836-1853, see McLean (1995). On 'Business Imperialism' and Argentina, 1875-1900, see Jones (1980). On Informal Empire in Argentina, see Hopkins (1994).

[466] Economic imperialism could confront studies like the one by Olien (1988) on imperialism, ethnogenesis, and marginality on the Mosquito Coast, 1845-1864; by Ukpabi (1971) on the Anglo-French rivalry in Borgu (West Africa) and military Imperialism; by Davis (1982) on British and American Bankers as vectors of Imperial expansion in China, 1908-1920; by Landes (1979) on international finance and economic imperialism in Egypt; by Lockey (1938) on Pan-americanism and USA imperialism; by Kolata (1992) on economy, ideology and Imperialism in the South Central Andes; by Brundenius (1972) on the anatomy of imperialism: the case of the multi-national mining corporations in Peru. (Source: Table I).

[467] Absolutism could confront studies like the one by Symcox (1983) on absolutism in the Savoyard State, 1675-1730; by Tegenu (1996) on the evolution of Ethiopian absolutism, 1696-1913; by Anderson (1974) on the absolutist state in Europe; by Ames (1997) on the Braganzan absolutism and Portuguese overseas empire, by Boyer (1982) on the contradictions between absolutism and corporatism in New Spain; and by Melton (1988), Read (1999) and Scholz (2000) on a comparison between the absolutist origins of compulsory literacy in Prussia, Austria and Spain (Source: Table I).

[468] Bureaucratism could confront studies like the one by Michalowski (1991) on charisma and control: On continuity and change in early Mesopotamian bureaucratic systems, by Hunt (1991) on the role of bureaucracy in the provisioning of cities in the Ancient Near East; by Davis (1986) on bureaucratic success and kinship fortunes in Sung China, 960-1279; by Johnson (1991) on Ptolemaic bureaucracy from an Egyptian point of view; by Hunter (1984) on Egypt under modern bureaucracy (the khedives, 1805-1879; by Mbaku (1998a) on bureaucratic and political corruption in Africa; by Braibanti (1966) on Asian bureaucratic systems; by Canak (1984) on state capitalist and bureaucratic-authoritarian regimes in Latin America; by O'Donnell (1982) on the Latin American authoritarian-bureaucratic state, 1966-1973; by Phelan (1967) on bureaucratic politics in Seventeenth Century Ecuador; by Sarfatti (1966) on Spanish bureaucratic-patrimonialism in America; and by Uricoechea (1980) on the patrimonial foundations of the Brazilian Bureaucratic State. (Source: Table I).

[469] Cultural bureaucratism could confront studies like the one by Konttinen (1996) on central bureaucracy and the restriction of education in early Nineteenth Century Finland (Source: Table I).

[470] Religious bureaucratism could confront studies like the one by Johns (1988) on Papal patronage and cultural bureaucracy in Eighteenth-Century Rome. On the religious motivation and bureaucratic leadership of Matsudaira Sadanobu (Japan, 1758-1829), see Ooms (1973). About the religious duties of the celestial bureaucracy, see Levi, 1987. (Source: Table I).

[471] Mandarinism could confront those studies by Chan (1977) on merchants, mandarins, and modern enterprise in late Ch`ing China; by Marsh (1961) on mandarins and the circulation of elites in China, 1600-1900; by Masi (1982) on workers, mandarins, and the purge of the Gang of Four; by Pollak (1980) on Mandarins, Jews, and missionaries in the Chinese Empire; by Schwartz (1973) on tsars, mandarins, and commissars in Chinese-Russian relations; by Swartout (1980) on mandarins, gunboats, and the international rivalries in Korea; by Shimada (1983) on the characteristic of northern region Liao bureaucracy and the significance of the hereditary official system; by Ringer (1969) and Phelan (1985) on the decline of the German mandarins in the german academic community, 1890-1933; by Kansteiner (1999) on mandarins and the paradigm of social history in the Federal Republic of Germany; by Kent (1993) on mandarins, imperialism, and British foreign policy in the Middle East, 1900-1940; and by Pang and Seckinger (1972) on the mandarins of Imperial Brazil (Source: Table I).

[472] About liberal nationalism in Egypt; rise and fall of the Wafd party, see Quraishi (1967). About liberal nationalism and Israeli national identity, see Agassi (1999). About liberal nationalism and national identity, see Fox (1997).

[473] About capitalism and nationalism at the end of Empire. state and business in decolonizing Egypt, Nigeria, and Kenya, 1945-1963, see Tignor (1998).

[474] About parties and democracy under presidentialism in France, see Bell (2000). About French presidentialism and the election of 1995, see Gaffney and Milne (1997). About the logic of Russian presidentialism, institutions and democracy in postcommunism, see Nichols (1998). About preference for Presidentialism: Postcommunist Regime Change in Russia and the NIS, see Easter (1997). About presidentialism in Ukraine: A mid-term review of the Second Presidency, see Wolczuk (1997). About the electoral effects of presidentialism in Post-Soviet Russia, see Moser (1998).About presidentialism for Nigeria's political system, see Oyaide (1987). About presidentialism in commonwealth Africa, see Nwabueze (1974). About differentiating the Presidential Regimes of Latin America, see Foweraker, 1998. For the presidential perspectives in Brazil, see Franco Sobrinho, 1991. About the origin, adaptation and deterioration of the presidential regime in Chile, 1925-1973, see Donoso Letelier, 1976. About presidentialism in the Brazilian politics, see Baaklini and Rego, 1989. For the presidential coalition in Brazil, see Hudson de Abranches, 1988. About hybrid presidentialism and democratization: the case of Bolivia, see Gamarra, 1997. About the problems of presidentialism in the Uruguayan case, 1984-90, from coparticipation to coalition, see Mancebo (1994). About the transformations of presidentialism in Argentina, constitution-making and institutional design, see Negretto (1999).

[475] About Russian political parties and the `Bosses' in recent Western Siberia, see Golosov, 1997. On oligarchy and caciquismo in Spain, see Costa and Martínez (1998). About Bossism in Philippine politics in town, district, and province, see Sidel, 1997. About capital, coercion, and crime : bossism in the Philippines, see Sidel, 1999. About democratization and bossism in contemporary Thailand and the Philippines, see Sidel, 1997. About "Bossism" in education, a sociological study, see Monahan, 1946. About labor politics and political machine consolidation or bossism in the USA, 1870-1910, see Ansell and Burris, 1997. About bossism and reform in a southern city : Lexington, Kentucky, 1880-1940, see Bolin, 2000. About John M. Bailey of Connecticut as the paradigm of a modern political boss, see Lieberman, 1994. About political bossism in mid-America : Tom Dennison's Omaha, 1900-1933, see Menard, 1989. About bossism, Blacks, and civic reformers in Memphis, 1948-1968, see Tucker, 1980. About community power brokers and national political parties in rural Costa Rica, see Sewastynowicz, 1983. About intermediaries and brokers in highland Peru, see Long, 1975.

[476] About the French Colonial Lobby, 1889-1938, see Persell, 1983. About the China lobby in American politics, see Koen, 1974. About the Jewish lobby and Canadian Middle East policy, see Miller, 1991. About tobacco lobby political influence on US state legislatures in the 1990s, see Givel and Glantz, 2001. About lobby politics or interest groups, ideological bias, and congressional committees, see Kollman, 1997. About the Panama Canal lobby of Philippe Bunau -Varilla and William Nelson Cromwell, see Ameringer, 1963.

[477] About the Peruvian-Bolivian Confederation, see Cornejo Bouroncle, 1935. About Portales and the Peruvian-Bolivian Confederation, see Eguino C., 1941; and Schwalb Lopez Aldana, 1943. About Andrés Santa Cruz and the Peru-Bolivian confederation, see Kendall, 1936.

[478] About the transition from federalism to centralism in Mexico: the conservative case for change, 1834-1835, see Costeloe, 1988. About Mexican federalism, see Martinez Palafox, 1945; and Cue Canovas, 1960. About federalism and the cantonal system in Mexico (1824-1892), see Thomson, 1995. About the Central-American federalism, see Fortin Magaña, 1968. About federalism in Colombia (1810-1858), see Gilmore, 1995. About regionalism and federalism in Brazil against imperial centralism (1889-1937), see Torres, 1961; and Love, 1997. About federalism in Chile, see Martinez Baeza, 1970. About federalism in the Rio de La Plata, see Reyes Abadie, 1974. For an historiography of Rio de la Plata federalis, see Etchepareborda, 1973.

[479] Democratism could confront studies like the one by Jacobson (1943) on primitive democracy in Ancient Mesopotamia; by Omvedt (1994) on the Dalit democratic revolution in colonial India; by Daza (1989) on political parties and its role in democratization in the Philippines; by Thompson (1996) on personalistic rule and democratic transition in the Philippines by Dawisha and Parrott (1997) on democratic changes and authoritarian reactions in Russia, Ukraine, Belarus and Moldova; by Ihonvbere (1996) on the military and the crisis of democratisation in Nigeria; and by Wunsch (1998) on decentralization, local governance and the democratic transition in Southern Africa (Source: Table I).

[480] Plebiscitarianism could confront studies like the one by Errandonea (1994) on plebiscites and referendums in the Uruguayan political system; by Rilla (1997) on Uruguayan transition and plebiscitarian democracy; by Handelman (1986) on the military's legitimacy crisis and the 1980 constitutional plebiscite in Uruguay; and by Piñuel Raigada (1992) on the political transition of the Chilean plebiscite. On Puerto Rico, USA and the referendum of 1993 about the political status of the island, see Diaz, 1995. About Mexican bonapartism, see Aguilar Mora, 1982. About the 1967 plebiscite: origin, development and consequences in the Puerto Rico politics, see Cruz Hernandez, 1993. About Panama's 1992 referendum, see Scranton, 1993. About Pinochet´s plebiscite, see Santibañez, 1988. About the 1988 plebiscite and the transition to democracy in Chile, see Garreton Merino, 1988. About the 1993 plebiscite in Brazil: monarchy or republic, parliamentarianism or presidentialism, see Vannuchi, 1993.

[481] About representative democracy in Britain today, see Pilkington (1997). About making representative democracy work in Canada, see Blais (1991). About members of Parliament and representative democracy in Sweden, see Esaiasson (1996). About democracy and the representative system in India, see Kothari (1976). About the European Parliament as a model of Representative Democracy, see Mather (2001). About the European Parliament and the idea of European Representative Government, see Corbett (1999). About representative democracy and dominant class in Venezuela, see Carvallo, 1995. About representative democracy and political culture in Peru, see Lauer, 1990. About representative democracy and bourgeois domination in Venezuela, see Carvallo and Hernandez, 1981. About the adoption of modern represenative forms in Spain and Latin America (1808-1810), see La Vopa, 1992; and Demelas-Bohy and Guerra, 1993.

[482] About delegative democracy, see Sain, 1995; and Respuela, 1996. About the judiciary and delegative democracy in Argentina, see Larkins, 1998.

[483] About the secularization process compared, Weber and Islam, see Robinson, Francis (1999). Secularism could confront studies like the one by Vanau (1996) on the interaction between secularism and religion in Romania; by Eickelman (1971) on the secularization of a Moroccan religious lodge; by Sommerville (1992) on the secularization of early modern England; by Clark (1996) on the transition from theocracy to secularization among the Fulbe of Bundu (Senegambia), by Azorji (1988) on Christian inculturation in Nigeria and anthropological-theological study on the Christian encounter with an African culture-the experience of syncretism, secularism, and continuity of traditional religion; by Gibaja (1972) on religion

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and secularization among peasants and workers in Mexico; and by Friedlander, (1981) on the secularization of the cargo system: an example from postrevolutionary central Mexico (Source: Table I).

[484] About the process of secularization under Hammurabi, see Harris, 1961.

[485] For the secularization debate in the European modern age, see Gorski, 2000.

[486] About the secularization of masterpieces in the Brabant (1773-1842) or the creation of museums, see Loir, 1998.

[487] About the role of Lisbon and the University of Coimbra in the colonial territories and the scientific community, 1783-1808, see Simon, 1983. About William Robertson (1721-1793) and the Scottish Enlightenment, see Brown, 1997. About Walter Scott and the Historicism of Scottish Enlightenment Philosophical History, see Vakil, 1993. About antiquarianism, religion, and the Scottish Enlightenment, see Kidd, 1995. About the intellectual standing of Charles Darwin, and the legacy of the "Scottish Enlightenment", see Brace, 1997. About William Guthrie's Geographical Grammar, the Scottish Enlightenment and the politics of British geography, see Mayhew, 1999. About the Scottish Enlightenment in thought and practice, see Velasquez, 2000. About ethical thought in the French Enlightenment, see Crocker, 1963. About the cartesianism of Montesquieu, see Jones, 1994. About political ideas and the enlightenment in the Romanian principalities, 1750-1831, see Georgescu, 1971. About the formation of an enlightened minority concerned with the administration, the jurisprudence and the army in Chile under Carlos III, see Bravo Lira, 1989. About the Enlightened Absolutism in Spanish America (Chile, 1760-1860, from Carlos III to Portales and Montt), see Bravo Lira, 1994. About the early thinking of the Cuban Enlightenment as an expression of a nation-building project (1765-1837), see Venegas Delgado, 1988. About Portales and the thinking of Montesquieu, see Guzman Brito, 1987.

[488] About the separation of state and religion in the development of Early Islamic Society, see Lapidus (1975).

[489] About the secularizatión process in the teaching activities, see Martínez Blanco, 1999. About the Uruguayan secularization process (1859-1919), see Monestier, 1992; and Caetano and Geymonat, 1997. About the secularization process in Argentine education, see Tedesco, 1982.

[490] About the ecclesiastic property, the agrarian issue and the dismortgage process in Mexico and Spain, see Chalela Achkar, 1963; and Simón Segura, 1973. About English monks and the suppression of monasteries, see Baskerville, 1937 and Woodward, 1966. About the secularization of the California missions (1810-1846), see Geary, 1934. About absolutism and enlightened reform: Charles III, the establishment of the Alcabala, and commercial reorganization in Cuba, see Kuethe and Inglis, 1985. About the dismortgage issue in Spanish America in the nineteenth century, see Piel, 1999. About the transformation of communal property in Venezuela and Colombia through the dismortgage process, see Samudio, 1999. About the dismortgage of communal lands in Bolivia, s.XIX-XX, see Demelas Bohy, 1999. About the dismortgage of ecclesiastic properties in the Rio de la Plata, see Levaggi, 1986. About the dismortgage process in Papantla, Veracruz, see Velasco Toro, 1989.

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[493] Kemalism could confront studies like those by Berkes (1964) and Goele (1997) on secularism and Islamism in Turkey; by Galip (1989) on the Turkish case of defensive modernism; and by Türkdogan (1999) on the Kemalist sistem (Source: Table I).

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and movements of religious dissent in Eastern Europe; by Michels (1992) on an examination of religious dissent on the Karelian frontier (Russia); by Michels (1999) on religious dissent in seventeenth-century Russia; by Russell (1971) on religious dissent in the Middle Ages; by Lovegrove (1988) on itinerancy and the transformation of English dissent, 1780-1830; by Duffy (1982) on Roman Catholics and dissent in eighteenth century England; by Kilroy (1994) on Protestant dissent and controversy in Ireland, 1660-1714; by Murphy (2001) on revisiting toleration and religious dissent in early modern England and America; by Seaver (1970) on the politics of Puritan dissent, 1560-1662; by Sim (2000) on the rhetoric of dissent and the legitimation crisis in seventeenth-century England; by Cowherd (1956) on the politics of English dissent; the religious aspects of liberal and humanitarian reform movements from 1815 to 1848; by Heinz (1993) on Church, state, and religious dissent : a history of Seventh-Day Adventists in Austria, 1890-1975; by Herzog (1996) on religious dissent and the roots of German feminism; and by Roof and Landres (1997) on defection, disengagement, dissent and religious change in the United States. (Source: Table I).

[495] Atheism could confront studies like the one by Henkys and Schweitzer (1997) on atheism, religion and indifference in the two parts of Germany before and after 1989; by Gould (1998) on Bonhoeffer and the false dilemma of German atheism; by Agadjanian (2000) on religious minorities during Russia's transition from atheism to secularism; by Levkievskaia (2000) on the Soviet militant atheism through the eyes of the Russian peasant; and by Rowan (1992) on anticlericalism, atheism, and socialism in German St. Louis, 1850-1853 (Source: Table I).

[496] On soviet atheism and Russian Orthodox strategies of resistance, 1917-1932, see Husband (1998).

[497] On the desecularization of entrance examination systems in East Asia, see Zeng (1996).

[498] Republicanism could confront studies like the one by Barber (1998) on republicanism and regicide in the English revolution, 1646-1659; by Whatmore (2000) on Republicanism and the French Revolution; by Velasquez (1996) on Natural Law, Natural Rights, and the Character of American James Wilson's Liberal Republicanism; and by Gibbons (2000) on Irish Republicanism and radical memory. (Source: Table I).

[499] Parliamentarianism could confront studies like the one by Subedi (1998) on the journey from an oligarchy to a parliamentary democracy in Nepal; and by Ellis (1979) on the Whig model of parliamentary reform in England, 1792-1832. About parliamentary government in India, see Pandya (1999). About Balmaceda and creole parliamentarianism in Chile, see Heise Gonzalez, 1972. For the political parliamentarian perspectives in Brazil, see Franco Sobrinho, 1991 (Source: Table I).

[500] About party politics in republican China and the Kuomintang, 1913-1924, see Yu, 1966. About understanding multi-partyism in Kenya : the 1990-1992 years, see Grignon, 1994. About party politics in India; the development of a multi-party system, see Weiner, 1957. About party politics in Puerto Rico, see Anderson, 1965. About third-party politics in America, see Sifry, 2002. About Lloyd George, liberalism and the land : the land issue and party politics in England, 1906-1914, see Packer, 2002. About Conservative party politics and the home rule crisis over Ireland, 1910-1914, see Smith, 2000. About women's suffrage and party politics in Britain, 1866-1914, see Rover, 1967. About party politics in Canada, see Thorburn, 1963. About rebuilding Canadian party politics, see Carty, 2000. To revisit the UDR (Mexico), see Bruno, 1996. About the new ARENA of D'Aubuisson in El Salvador, see Miles and Ostertag, 1989. About the formation of the Christian democracy in Venezuela (Partido Copei, 1933-1946), see Luque, 1986. About the development of Accion Democratica of Venezuela (ADECO), see Kantor, 1959.

[501] About One-Partyism in Mauritania, see Moore, 1965. About the evolving party system in Mexico: PRI, PAN, and PRD, see Klesner, 1996. About the Partido de la Revolucion Democratica (PRD) in Mexico, see Morris, 1995. For the transition from neocardenism to PRD, see Tamayo, 1994. About the great mexican myth of the PRI, see Rivanuva R., 1974.

[502] About bi-partyism as the context of an electoral process in Costa Rica, see Barrantes, 1990. About the rise, myth, decline and crisis of bi-partyism in Colombia, see Tirado Mejia, 1978; Botero Jimenez, 1985; Leal Buitrago, 1989; and Gilhodes, 1993.

[503] For a critical study of the Chilean experience and the democratic route to Socialism (Unidad Popular, 1970-1973), see Aggio, 1994. About the political economy and the rise and fall of the Unidad Popular, see Stallings and Zimbalist, 1975; and Vylder, 1975?. About the Popular Unity and the Chilean cultural process, see Maldonado, 1977. About the role of the social scientist in Chile's Unidad Popular experience, see Zuñiga, 1974. About the collapse of the Unidad Popular and democracy in Chile, see Baño and Flisfisch, 1988. About Brazilian party politics and the coup of 1964, see Johnson, 2001.

[504] About coalition politics in North-East India, see Pakem (1999). About Khrushchev's double bind : international pressures and domestic coalition politics, see Richter (1994). About state politics in India : a study in coalition politics in an Indian State, see Pandey (1982). About friends and rivals : coalition politics in Denmark, 1901-1995, see Miller (1996). About factions, ideology, and politics : coalition politics in Bengal, see Basu (1989) About strategy, risk, and personality in coalition politics : the case of India, see Bueno de Mesquita (1975). About coalition politics in India, see Sahni (1971). About factional and coalition politics in China : the cultural revolution and its aftermath, see Chang (1976). About coalition game politics in Kerala (India), see Thomas (1985). About coalition government and politics in India, see Kashyap (1997). About representatives, parties, and coalition politics: individual preferences and political behaviour in the Austrian Parliament, see Muller and Jenny (2000). About coalition Politics in Czechoslovakia during the World Depression, interest representation and governing through parliamentary democracy, see Nakada-Amiya (2000). About the dynamics of coalition politics in Japan, see Mulgan (2000). About the stability of coalition governments in Western Europe: 1945-86, see Schofield (2001). About coalition formation and the regime divide in new democracies: East Central Europe, see Grzymala-Busse (2001). About the politics of coalition rule in Colombia, see Hartlyn, 1988. About the origins of the Alianza Nacional Popular (ANAPO) in Colombia, 1953-1964, see Ayala Diago, 1996. About the Colombian political system (Frente Nacional and ANAPO), see Rama, 1970. About the ANAPO and the political discourse of the opposition in Colombia, 1960-1966, see Ayala Diago, 1995. About the popular front, its failure and the arrival of Gabriel Gonzalez Videla to government in Chile, 1946-1948, see Etchepare Jensen, 1992.

[505] About the Punto Fijo pact in Venezuela (1958), see Valles, 1992. About the Pacto del Club Naval in Uruguay, see Schroeder Otero, 1994.

[506] About the majority system in uni-nominal circumscriptions: its effects in the British elections of 1992, implications for Venezuela, see Molina V. and Henandez M., 1993.

[507] About the simultaneous double vote or Law of Mottos, the party system and the perspectives of uruguayan democracy, see Gonzalez, 1985. About the single transferable vote and the additional member system in Estonia and Hungary, see Ishiyama, 1995. About elections in Australia, Ireland, and Malta under the single transferable vote, see Bowler, Shaun and Grofman, 2000. About the single transferable vote in elections to the European Parliament 14 June 1984. Republic of Ireland, Northern Ireland, see Knight, 1984. About the Ley de Lemas or Law of Mottos and the dynamics of the party system in Santa Fe province (Argentina), see Petracca, 1991; and Robin, 1994. About continuity and change in the Uruguayan party system, see Gonzalez, 1995. For political scenes and electoral subsystems in Uruguay, see Aguiar, 1985. About Uruguay: political parties and electoral system, see Solari, 1988. About the adaptation of the German double vote to the Bolivian case, see San Martin Arzabe, 1993.

[508] About ballotage or second round voting versus electoral college system: electoral systems and presidential elections in Argentina, see Cabrera, 1996. About electoral college systems and legislative assemblies, 1854-1983, see Molinelli, 1989.

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About proportional representation in Great Britain, 1884-5, see Bromund (2001). About representational roles and proportional representation in New Zealand, see Lamare (1998). About the Initial Impact of Proportional Representation on the New Zealand Parliamentary Party System, see Barker and McLeay (2000). About electoral system and "gobernabilidad" in Uruguay, see Faig Garicoits, 1996. About the proportional representation in Chile, see Molina Aqueveque, 1940. About the proportional representation in Brazil, see Britto, 1965. About the corporative effects of proportional representation in Brazil, see Silva, 1988. About proportional representation and democracy in Uruguay, see Buquet and Castellano Christy, 1995.

[510] About the transition from majoritarian democracy to vertical separation of powers: Sweden and the European Union, see Algotsson (2001). About problems of democracy in a Majoritarian System: New Zealand and emancipation from the Westminster Model?, see Jackson (1994). About the transition from majoritarian to pluralist democracy? Electoral Reform in Britain since 1997, see Dunleavy and Margetts (2001).

[511] About consociational democracy in the case of Lebanon, see Dekmejian (1978). About consociationalism and the Austrian Political System, see Luther and Müller (1992).

[512] About the history of the Women´s Suffrage Movement, see Joannou, 1998. About African American Women in the struggle for the vote, 1850-1920, see Terborg-Penn, 1998. About religious and cultural conflict in American party politics, see Layman, 2001. About the professional-electoral parties, see Kirchheimer, 1980. About the electoral rite in Jalisco (1940-1992), see Alonso, 1993. About electoral representation in an interethnic formation in Yucatan, 1812-1829, see Bellingeri, 1995. About ethnicity, elections and democracy in Trinidad and Tobago: analysing the 1995 and 1996 elections, see Premdas, 1996. About the feminine vote in Uruguay, see Rodriguez Villamil and Sapriza, 1988. For the feminine vote in parliament (gender and citizenship ideologies in Argentina, 1916-1955), see Palermo, 1997-98. About the electoral system in recent Argentina, see Jackisch and Ferreira, 1997. About the performance of alternative electoral systems in Argentina (1973-1985), see Corbacho, 1989.

[513] Socialism could confront studies like the one by Omvedt (1993) on new social movements and the socialist tradition in India; by Van Hy (1989) on structural principles and the socialist transformation of Northern Vietnam; by Dorn (1998) on China's market Socialism or market Taoism?; by Brock (1977) on Polish revolutionary populism and agrarian socialist thought from the 1830s to the 1850s; by Tittenbrun (1993) on the collapse of 'real socialism' in Poland; by Sowerwine (1982) on women and socialism in France since 1876; by Grogan (1992) on French socialism and sexual difference, 1803-44; by Strikwerda (1997) on Catholics, Socialists, and Flemish nationalists in nineteenth-century Belgium; by Frankel (1981) on socialism, nationalism, and the Russian Jews, 1862-1917; and by Drew (1995) on the agrarian question in South African Socialism, 1928-60 (Source: Table I).

[514] About ideological intransigence, democratic centralism, and Cultism from the political left, see Tourish (1998).

[515] Nomadism could confront studies like the one by Matthews (1978) on pastoral nomadism in the Mari Kingdom (ca. 1830-1760 B.C.); by Gorbunova (1992) on early nomadic pastoral tribes in Soviet Central Asia during the first half of the First Millennium A.D; by Sunderland (1968) on pastoralism, nomadism, and the social anthropology of Iran; by Barfield (1981) on the pastoral nomadism of central Asian Arabs of Afghanistan; by Erhan (1997) on the Impact of nomadism in Turkey; by Jagchid (1991) on the historical interaction between the nomadic people in Mongolia and the sedentary Chinese; by Robbins (1998) on nomadization in Rajasthan, India; by Bell (2000) on the role of migration and nomadism in the history of the Eurasian steppe; by Genito (1992) on Asiatic steppe nomad peoples in the Carpathian Basin; by Gravier (1996) on nomadism and sedentarization in Tagant (Mauritanie); by Kinahan (1996) on nomadic pastoralist expansion in south-western Africa; by White (1997) on the effect of poverty on risk reduction strategies of Fulani nomads in Niger; by Wilson (1995) on the Fulani model of sustainable agriculture in the context of a systemic view of pastoralism and farming or Fulbe nomadism; by Farah (1993) on state penetration among the Somali nomadic pastoral society of Northeastern Kenya; by Migot-Adholla (1985) on significance and prospects of camel pastoralism in

Kenya, by Tahir (1991) on education and pastoralism in Nigeria; and by Radding (1994) on the responses of farmers and semi-nomadic peoples to colonialism in North-West Mexico About forest pastoralism in Amazonia, see Kracke, 1978; and Descola, 1996. (Source: Table I).

[516] On reconstructing identity through planned resettlement: the case of the Negev Bedouin, see Dinero, 1999. About territoriality among the Negev Bedouin in transition from nomadism to sedentarism, see Meir, 1996. About livelihood strategies of Bedouin herd-owners in the Northern Negev, Israel, see Ginguld, Perevolotsky, 1997. About the Negev bedouin and livestock rearing : social, economic, and political aspects, see Abu-Rabia, 1994. About the herders of Cyrenaica (Libya): ecology, economy, and kinship among the bedouin of eastern Libya, see Behnke, 1980. About the Al Murrah Bedouin of the Empty Quarter (Saudi Arabia-Oman), see Cole, 1975. About honor and poetry in a bedouin society, see Abu-Lughod, 1987. About the nomads of the desert (bedouin), see Alotaibi, 1989. About Bedouins of Qatar, see Ferdinand, 1993. About the Bedouin of Cyrenaica (Libya), see Peters, 1990. About Bedouin Life in Kuwait and Saudi Arabia, see Dickson, 1949. About indigenous knowledges and vegetation use among bedouin in the Eastern Desert of Egypt, see Briggs, Badri, and Mekki, 1999. Byzantine nomadism in the Negev: results from the emergency survey, see Rosen, Steven A. (1987). About prehistoric pastoral nomads in the Sinai, see Eddy and Wendorf, 1998.

[517] About the Yunnanese Chinese caravan trade with North Thailand during the Late Nineteenth and Early Twentieth Centuries, see Forbes (1987). On old Assyrian caravan procedures, see Larsen (1967). On India, Russia and the Eighteenth-Century transformation of the Central Asian caravan trade, see Levi (1999). On the caravan trade in the ancient Middle East, see Briant (1982). On the "Decline" of the Central Asian caravan trade, see Rossabi (1989). On the Asian trade revolution of the seventeenth century: the East India companies and the decline of the caravan trade, see Steensgaard (1974). About high mountain pastoralism in northern Pakistan, see Ehlers and Kreutzmann, 2000.

[518] About the problem of land-use conflicts between pastoralism and other forms of land-use in Central Division of Marsabit District, Kenya, see Halake, 1999.

[519] Pastoralism could confront studies like the one by Betts and Russell (2000) on prehistoric and historic pastoral strategies in the Syrian steppe; by Kinahan (1996) on a new archaeological perspective on nomadic pastoralist expansion in south-western Africa; by Kuzmina (1998): on cultural connections of the Tarim Basin people and pastoralism of the Asian steppes in the Bronze Age; by Shishlina and Hiebert (1998) on the interaction between Bronze Age Eurasian Nomads and Agriculturalists; by Chang and Tourtellotte (1998) on the role of Agro-pastoralism in the evolution of Steppe culture in the Semirechye Area of Southern Kazakhstan during the Sakaby; by Hesse (1982) on the beginnings of pastoralism in Western Iran; by Chang and Tourtellotte (1998) on the role of agro-pastoralism in the evolution of steppe culture in Southern Kazakhstan; by Briant (1982) on state and shepherds on the ancient Middle East; by Armstrong (2001) on nomads and frontiers inside Byzantium; by Unruh (1995) on pastoralist resource use and access in Somalia; by Markakis (1993) on conflict and the decline of pastoralism in the Horn of Africa; by Terrence McCabe (1996) on a comparison of East African and Middle Eastern pastoral people with a special emphasis on the Turkana of Kenya; by Adebayo (1997) on contemporary dimensions of migration among historically migrant Nigerians: Fulani Pastoralists in Southwestern Nigeria; and by Colvin (1983) on welfare economics and African pastoralism. About pastoralism, egalitarianism, and the State: the eastern African case, see Rigby, 1987-8. About integration of transhumant pastoralism and irrigated agriculture in semi-arid east Africa [Somalia], see Unruh, 1990. (Source: Table I).

[520] About transhumant pastoralism as a response to risk and uncertainty in the Himalayas, see Chakravarty-Kaul, 1997. About China's reforms of Tibet, and their effects on pastoralism, see Clarke, 1987. About transhumant goat pastoralism in the high sierra of the south central Andes: human responses to environmental and social uncertainty, see Kuznar, 1991. About transhumant alpine pastoralism in northeastern Qinghai province: an evaluation of livestock population response during Chinas agrarian economic reform, see Cincotta, Yanqing, and Xingmin, 1992. About transhumant pastoralism in northern India: the Gujar case, see Gooch, 1992.

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[522] About tribalization, urbanization, and theatre under Apartheid, see Kruger (1997)

[523] Communalism could confront studies like the one by Pandey (1990) on the construction of communalism in Colonial North India; by Das and Bandopadhyay (1993) on caste and communal politics in South Asia; by Tomasic (1993) on the evolution of the Corpus Mysticum Theme: Europe's transition from notions of community and universalism to nationalism and individualism, 1100-1600; by Stavig (2000) on the Potosi Mita, cultural identity, and communal survival in Colonial Peru; by Lindo Fuentes (1980) and Nuijten (1997) on privatization of the Ejido in Mexico; by Zendejas-Romero (1995) on Mexico's ejido in dispute; and by Howe (1991) on the peasant mode of production as exemplified by the Russian "obschina-mir" (Source: Table I).

[524] About the distinction between nomadic and sedentary peoples in Ibn Khaldun, see Spickard, 2001. Sedentarism could confront studies like the one by Fabietti (1982) on sedentarisation as a means of detribalisation in Saudi Arabia; by Gravier (1996) on nomadisme and sedentarization in Tagant (Mauritanie); by Layish (1998) on legal documents on Libyan tribal society in process of sedentarization; and by Shady Solís (1995) on the neolithization of Peru and the orígins of sedentarism. About the influence of hunting skill, sharing, dogs, and mode of cooking on faunal remains at a sedentary Kalahari community, see Kent, 1993. (Source: Table I)

[525] On the historical interaction between the nomadic people in Mongolia and the sedentary Chinese, see Jagchid (1991). On sedentary civilization vs. barbarian and nomad in the Eurasian steppe, see Bell (2000).

[526] On territoriality among the Negev Bedouin in transition from nomadism to sedentarism, see Meir (1996).

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[528] Egalitarianism could confront studies like those by Gunasekera (1994) on hierarchy and egalitarianism : caste, class, and power in Sinhalese peasant society; by Rahman (1981) on Agrarian egalitarianism : land

tenures and land reforms in South Asia; by Thompson (1994) on egalitarianism in Australia; by Ellis (1998) on illiberal egalitarianism in America; by Marlow (1997) on hierarchy and egalitarianism in Islamic thought; and by Dux (1991) on the reconstruction of the normative order in societies structured by egalitarianism or domination. About the egalitarian society in colonial retrospect: Emberá leadership and conflict management under the Spanish, 1660-1810, see Isacsson, 1987. About leadership in an Amazonian society, see Kracke, 1978 (Source: Table I).

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[530] On Confucian and Taoist urbanism in Sung China, see Finegan (1976). About Islamic urbanism in human history: political power and social networks, see Tsugitaka (1996). About Southeast Asian urbanism : the meaning and power of social space, see Evers (2000). About space, relocation, and the politics of identity in a global or modern Cairo, see Ghannam (2002). About factors and process of spatial segregation in a Hindu city, see Vaguet (1997). About spatial structure of a buddhist monastery quarter of the city of Patan, Kathmandu valley, see Pant and Funo (1998). About citizenship, civil society and Islamism in a Nigerian City, see Watts (1996). About the city of the Islamic Middle East, see Ehlers (1992). About neo-Islamic Architecture and urban design in the Middle East, see Elaraby (1996). About inscribing minority space in the Islamic City: The Jewish Quarter of Fez (1438-1912), see Miller, Petruccioli, and Bertagnin (2001). About the Muslim Holy Cities as foci of Islamic revivalism in the Eighteenth Century, see Levtzion and Weigert (1998). About an historiographic approach to the study of Islamic Urbanism, see AlSayyad, N. (1996). About three cities, three periods, three Maidans in Cairo, see Kamel and Farouk (1996).

[531] by Widmer Sennhauser (1997) on Mexican urban building and accumulation (1740-1810); by Gellert (1995) on Guatemalan urban development; by Ramón (1978) on space urban segregation in Chile, 1850-1900; by Middleton (1976) on the growth of urban, regional, and national interaction in Ecuador; by Harth-Terré (1961) on ancient Peruvian urbanism; and Rial Roade (1980) on urban development in Uruguay, 1852-1933 (Source: Table I).

[532] About the origins of citizenship in ancient Athens, see Manville (1990). About the ideal of citizenship since classical times, see Pocock (1995). About cosmopolitan citizenship and the Middle East, see Dannreuther (1998). About state formation and citizenship membership and exclusion in a sectarian state (Lebanon), see Maktabi (2000). About the politics of ethnicity, oil, and citizenship in Saudi Arabia, see Okruhlik (1999). About identity, citizenship, and transnationalism: Ismailis in Tanzania and Burundians in the Diaspora, see Kadende-Kaiser, and Kaiser (1998). About regulation, everyday resistance, and citizenship in Thailand, see Vandergeest (1993). About the language of citizenship in the French Religious Wars, see Wells (1999). About consciousness and citizenship in Eighteenth-Century France, see Merrick (1987). About gender (Women) and the limits of citizenship in the French Revolution, see Hufton (1992). About race, citizenship and the formation of the Australian Constitution, see Williams (1996). About the development of American citizenship, 1608-1870, see Kettner (1978). About slavery, citizenship and military service in Brazil's mobilization for the Paraguayan War, see Kraay (1997). About urban social movements, civil society and new forms of citizenship in Venezuela, see Lander (1996). About rethinking democratisation and citizenship: legal pluralism and institutional reform in Guatemala, see Sieder (1999). About urban social actors and movements and the access to citizenship in Mexico, see

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[533] On ethnic segregation and urban space in La Habana, 1878, see by Luzón Benedicto, Baila and Sardaña (1991). On urbanization and the decline of witchcraft in London, see Davies (1996).

[534] About Valerius Maximus & the rhetoric of the new nobility in Ancient Greece, see Bloomer, 1992. About the Mughal kingship and nobility, see Khosla, 1934. About the origins of the French Nobility, see Bouchard, 1981. About cultural capital, family strategies and noble identity in early modern Habsburg Austria 1579-1620, see MacHardy, 1999. About immunity, nobility, and the Edict of Paris, see Murray, 1994. About state and nobility in early modern Germany. the knightly feud in Franconia, 1440–1567, see Zamora, 1998. About the nobility of Holland. from knights to regents, 1500–1650, see Nierop and Ultee, 1993 . About the role and structure of the Brazilian imperial nobility in society and politics, see Jarnagin, 1979. About the Mexican nobility at Independence, 1780-1826, see Ladd, 1976. About the indigenous nobility of Patzcuaro in the viceregal period, see López Serrelangue, 1965. About the nobility of Lima in the Bourbon period, see Rizo-Patrón Boylan, 1990. About the nobility of the New World: movility and social ambitions in the conquest and colonization of Hispanic America, see Schwartz, 1979. About the concept of nobility in the social stratification of Santa Fé de Bogotá in the colonial period, see Villamaría, 1978. About the Colegio de Caciques and the ideologic submission of the Peruvian indigenous nobility, see Cárdenas Ayaipoma, 1975-76. About the mantuano and mantuanismo in the social history of Venezuela, see Rosenblat, 1975. About the formation of the nobility in Cuba during the nineteenth century, see Bahamonde Magro and Cayuela Fernandez, 1991. About the Quito nobility and the ´Revolucion de Quito´, 1809-1812, see Buschges, 1999.

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[564] About the struggle for the perpetuity of the encomiendas in colonial Peru (1550-1600), see Goldwert, 1958; and Pereña Vicente, 1974.

[565] About the mita regime, see Basadre, 1937. About the Mita in the Real Audiencia de Quito, see Perez, 1947. About the Potosí Mita, 1573-1700, compulsory indian labor in the Andes, see Cole, 1985. About the Potosi Mita, cultural identity, and communal survival in Colonial Peru, see Stavig, 2000. About the pongaje, see Luna, 1957.

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[575] About the inheritance patterns and the priest feud in the Rio de la Plata chaplain institution. see Saguier, 1995c, and 1995d. About the role of the Patronos in Rio de la Plata chaplaincies, see Levaggi, 1998.

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[581] On technology formation in the case of the railway industry in Thailand (1880-1941), see by Suehiro (1997). On immigration and industrialization in an American mill town, 1870-1940, see Bodnar (1977).

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[584] Post-industrialism could confront studies like the one by Carmody, (2001) on neoliberalism, deindustrialization, and the crisis of governance in Zimbabwe; by Kalmbach (1995) on unemployment and deindustrialization in Eastern Germany's transition; by Geary (1998) on deindustrialization in Ireland to 1851; by Drache, (1989) on the deindustrialization of Canada and its implications for labour; by Knudsen (1989?) on deindustrialization of the U.S. Midwest, 1965-1985 and by Gatica (1989) on deindustrialization in Chile (Source: Table I).

[585] On deindustrialization and the decline of the labor movement in Taiwan, see Tung (1997). On the impact of deindustrialization and unemployment on family formation and fertility in East Germany, see Fleischhacker (1995).

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[590] About traumatic events and its comparison between ancient and modern times, such as the Peloponnesian and the Vietnam wars, see Tritle, 2000. About the crisis in the representation of traumatic events such as the Great War and the Holocaust, see Friedlander, 1992, Santner, 1995, Leys, 2000, and Oliver, 2001.

[591] About the fall of the Achaemenid empire (Cyrus and Darius), see Olmstead, 1948; Dandamaev, 1989; Tuplin, 1996; and Briant, 2002. About the impact of Seleucid decline on the eastern Iranian plateau : the foundations of Arsacid Parthia and Graeco-Bactria, see Lerner, 1999. About the Seleucid army : organization and tactics in the great campaigns, see Bar-Kochva, 1976. About new approach to the Seleucid empire, see Kuhrt and Sherwin-White, 1993. About plebs and politics in the late Roman Republic, see Mouritsen, 2001. About the Roman Republic and the Augustan revolution, see Millar, 2001. About the rise and fall of the Roman Republic : Roman maps, see Botti, 2001. About the fall of the Assyrian empire: ancient and modern Interpretations, see Liverani, 2001. About the Late Hittite Empire in the Light of Recently Discovered Luwian Hieroglyphic Texts, see Woudhuizen, 1995. About the Fall of Constantinople, see Peaps, 1987; and Runciman, 1990.

[592] See Wolin, 1972.

[593] About the crisis of feudalism : economy and society in eastern Normandy c.1300-1550 , see Bois (1984). About the transition from the ancient world to feudalism, see Wickham (1984). About state formation, agrarian growth, and social change in feudal South India, c. AD 600-1200, see Nandi (2000). About the Holy Roman Empire and Charlemagne in world history, see see Sypeck, 2002. About Mohammed and Charlemagne, Pirenne, 2001.

[594] About the Eastern schism; a study of the papacy and the Eastern Churches during the XIth and XIIth centuries, see Runciman, 1955. About the Eastern schism, see Runciman, 1955. About the background of the schism between the Eastern and Western churches, see Congar, 1959. Sur le schisme de 1054 entre l'Occident et l'Orient chrétien, see Bornand, 1963. About the Church of the East in the Sasanian Empire up to the Sixth Century and its Absence from the Councils in the Roman Empire, see Brock, 1994.

[595] About the persistence of the Old Regime in Europe to the Great War, see Mayer (1981). About Shogunal politics and the premises of Tokugawa rule, see Nakai (1988). About the collapse of the Tokugawa bakufu, 1862-1868, see Totman (1980). About Ming history, see Hucker (1971). About the origin of Manchu rule in China, see Michael (1965). About China from Manchu to Mao (1699-1976), see Roberson (1980). About the Mongols and Ming China, see Serruys (1987). About, the Manchu abdication and the world powers, 1908-1912, see Reid (1971). About the impact of the fall of Constantinople in 1452 in the notions of war and conquest and in the Discovery of America, see Alvarez Gomez, 1999. About the long fall of the Safavid (1500-1700), see Foran, 1992. About England and the destruction of the Ottoman Empire, 1914-1921, see Kedourie, 1978.

[596] About a prolegomena to the comparative study of civilizations, see Bagby (1959). About the evolution of civilizations, see Quigley (1961). About a comparative analysis of state formations and social revolutions in France, Russia, and China, see Skocpol (1979). About the rise and fall of the Portuguese empire, see Lains (1998) and Russell-Wood, 1998. About the rise and decline of nations, see Olson (1984). About the prelude to collapse of the Ottoman Empire, 1839-1878, see Reid (2000). About the collapse of the Weimar Republic, see Abraham (1986). About the dissolution of Austro-Hungarian monarchy, see Daragan and Langer, 1991.

[597] About the Fall of Constantinople, see Peaps, 1987; and Runciman, 1990.

[598] About the fall of the British empire, see Cross, 1968.

[599] About the Nordic welfare states and the recession, 1975-1985, see Marklund, 1988; on welfare states in transition, see Collier, 1999; on Southern European welfare states, see Rhodes, 1997; and on explaining the new partnership between nonprofit organizations and the welfare state in France, see Ullman, 1998. About the welfare state in contemporary Argentina, see Lo Vuolo, 1995. About Peronismo as a fail intention to establish a welfare state in Latin America, see Rossi, 1997a.

[600] About the nationalist mobilization and the collapse of the Soviet State, see Beissinger (2001). About the collapse of the soviet rule and the remaking of world order, see Huntington (1996). About anthropology and the theoretical and paradigmatic significance of the collapse of Soviet and east European communism, see Harris, 1992.

[601] About American foreign policy in the post-cold war era, see Chomsky (1991, 1996)

[602] Table I list all these variables with their corresponding abbreviation and also include the author and the country under research, followed by its corresponding bibliography.

[603] Fundamentalism could confront studies like the one by Riesebrodt (1993) on the emergence of modern fundamentalism in the United States and Iran; by Weisbrod and Selwyn (2000) on military violence and male fundamentalism in Germany; by Trindade (1974) and Brandalise (1997) on integralism in Brazil; and by Gertz (1987) on germanism, nazism, and integralism in Brazil (Source: Table I).

[604] About secularism and fundamentalism in India, see Madan (1997). On the Brahmanical patriarchy and militant Hindu nationalism, see Chakravartib (1996). On Sikh fundamentalism, see McLeod (1998). On Islamic fundamentalism and the Intellectuals: The Case of Nasr Hamid Abu Zayd, see Najjar (2000). On fundamentalism and civil rights in contemporary Middle Eastern politics, see Farhang (1996). On Afghanistan and the Taliban fundamentalism, see Maley (1998). On Islamic movements in America and Europe, see Kepel (1997).

[605] On religious fundamentalism and ethnicty in the crisis of the nation-state in the Middle East, see Bassam (1992) and Gozlan (1995). On Muslim fundamentalism in Israel, see Israeli (1993). On Islamic ideology and fundamentalism in Pakistan, see Larson (1998). On the Islamic movements in contemporary Egypt, see Kepel (1984).

[606] About the religious doctrine of election in Eighteenth and Nineteenth Century Islamic fundamentalism and Protestant Calvinism, see Peters (1999).

[607] About Gush Emunim: the meaning and impact of Zionist fundamentalism in Israel, see Lustick, 1986, 1992; and Sprinzak, 1986. About Jewish settlement in the West Bank : the role of Gush Emunim, see Newman, 1982. About religious fundamentalism and the struggle for the Temple Mount, see Gorenberg, 2000. About religious Zionism and Israeli Politics: Gush Emunim Revisited, see Abadi, 2001. About Gush Emunim and the Peace Process: Modern Religious Fundamentalism in Crisis, see Weissbrod, 1996.

[608] About health and suffering in Zoroastrianism, see Hinnells, 1999. About a history of Zoroastrianism, see Boyce, 1989-1991. About a Persian stronghold of Zoroastrianism, see Boyce, 1977. About Zoroastrianism : its antiquity and constant vigour, see Boyce, 1992. About Zoroastrianism, a shadowy but powerful presence in the Judaeo-Christian world, see Boyce, 1987. About Orphism, see Watmough, 1934. About creation and salvation in ancient orphism, see Alderink, 1981

[609] About Solar Cult Formation in Ancient Equption Architecture, see Polyakov, and Bogdanova, 1994. About Egyptian solar religion in the New Kingdom. Re, Amun and the crisis of polytheism, see Assmann, 1995. About Manichaeism in Mesopotamia and the Roman East, see Lieu, 1994.

[610] Sur le monophysisme sévérien : étude historique, littéraire et théologique sur la résistance monophysite au Concile de Chalcédoine jusqu'à la constitution de l'Église jacobite, see Lebon, 1978. About

monophysite Christology in an Oracle of Apollo, see Beatrice, 1997. About the rise of the monophysite movement; chapters in the history of the church in the fifth and sixth centuries, see Frend, 1972.

[611] Sur aspects du manischéisme dans l'Afrique romaine, see Decret, 1970. About the medieval Manichee : a study of the Christian dualist heresy, see Runciman, 1982. About the medieval Manichee, a study of the Christian dualist heresy, see Runciman, 1960. Sur l'Eglise manichéenne en Afrique du Nord et à Rome au temps de saint Augustin, see Decret, 1995. Sur l'Afrique manichéenne : IVe-Ve siècles : étude historique et doctrinale, see Decret, 1978. About Manichaeism in Mesopotamia and the Roman East, see Lieu, 1994. About the Donatist Church; a movement of protest in Roman North Africa, see Frend, 1952. About the Bible in Christian North Africa : the Donatist world, see Tilley, 1997. About the theology of the Church of the East Nestorian?, see Soro, B. Birnie, 1994; and Mooken, 1994. About the Nestorians and their neighbors, a study of western influence on their relations, see Joseph, 1961. About Manichaeism in the later Roman Empire and medieval China : a historical survey, see Lieu, 1985.

[612] About patrimonialism and modernization in the Oriental sociology of Max Weber, see Zabludovsky Kuper (1993).

[613] See Lund, 2001, p.11, note 4. Exceptionalism could confront studies like the one by Chase-Dunn, Hall and Manning (1998) on East-West synchronicity and Indic exceptionalism; by Wrobel (1993), Voss (1993), Kammen (1993) and Madsen (1998) on the problem of American exceptionalism; by Wilentz (1984) on class consciousness and the American exceptionalism in the labor movement; by Aarts (1999) on a region without regionalism or the end of exceptionalism in the Middle East; by al-Khafaji (2000) on the myth of Iraqi exceptionalism; by Merom (1999) on Israel's National Security and the myth of exceptionalism; by Moaddel (2001) on a comparative analysis of state-religion relationships and exceptionalism in Egypt, Iran, Jordan, and Syria;   by   Thornton (1998) on Korea and East Asian exceptionalism; by   Woo (2001) on recent claims of China's economic exceptionalism; by Lovecy (1999) and Collard (2000) on French cultural identity and the end of exceptionalism; by Gaines (1999) on Duverger's Law and the meaning of Canadian exceptionalism; by Lawler. (1997) on Scandinavian exceptionalism and European Union; by Steinmetz (1997): on German exceptionalism and the origins of Nazism; and by Lund (2001) on Barbarian theorizing and the limits of Latin American exceptionalism (Source: Table I).

[614] Negative prophetism could confront studies like the one by Carrasco (1982) on Quetzalcoatl and the irony of empire: myths and prophecies in the Aztec tradition; by Colston (1985) on omens, prophecies, and the conquest of the Aztec Empire; by López-Baralt (1979a) on milleniarism as liminality: an interpretation of the Andean myth of Inkarrí; by Makemson (1948) on Christian Maya prophecies from the Tizimin Manuscript; and by Roys (1949) on the prophecies for the Maya Tuns or Years in the Books of Chilam Balam. (Source: Table I).

[615] About Luddism and the First Reform Bill in England, 1810-1832, see Dinwiddy, 1987. About Luddism in Nottinghamshire, see Thomis, 1972. About Luddism in the twenty-first century, see Klein, L. (2001. About 'Luddism' or resistance to new technology in the British Industrial Revolution, see Randall, 1995. (Source: Table I).

[616] About the destruction of Jerusalem, see Grandjean, 1941. About the destruction of indigenous temples in seventeenth century Mexico, see Uribe, 1990. For this purpose there is an abundant literature on the topic of extirpation of idolatries. About the destruction of the Babri mosque (India) in 1991 and the previous destruction of a Ram temple, see Engineer, 1990; Aggarwal and Chowdhry, 1991; and Narain, 1993. About the destruction of a Buddha statue in the valley of Bamiyan by the Talibans (Afghanistan), see Gibson, 2001. For the conquest of the Mexican valley and the struggle among Christian and Aztec gods (1503-1541), see Padden, 1967.

[617] About the decline and death of the greek language in arab Egypt, see Thompson, 1999. About the decline and extinction of Manx Gaelic as a community language in the Isle of Man (Great Britain), see Broderick, 1999. About language death : the life cycle of a Scottish Gaelic dialect, see Dorian, 1981. About dialect erosion, with special reference to urban Scots, Macafee, 1994. About the gradual death of

the Berber language in Tunisia, see Battenburg (1999). About the fate of ethnic languages in Tanzania, see Batibo, 1992. About an Ethiopian language on the verge of extinction (the case of K'emant), see Leyew, 1998. About the Dyirbal: an example of language death from Australia, see Schmidt, 1985. About the lexic death of ´afronegrismos´ in Puerto Rico, see Lopez Morales, 1988. About language death and relexification in Tlaxcalan Nahuatl, see Hill, and Hill, 1977.

[618] About bookburning and censorship in ancient Rome, see Cramer (1945). About censorship and its evasion: Jeronimo Roman and Bartolome de las Casas, see Adorno, 1993. About censorship and conflict in theatre activities in XVIth century Mexico, see Williams, 1989. About censorshio and art in colonial Peru, see Williams, 1994. About cinema censorship in Brazil, see Bruce, 1979. About the forbidden militant cinema in Argentina, 1966-1973, see Menna and Cervetto, 1997. About Raynal´s censorship, see Wolpe, 1956; and Leal, 1981. About the circulation of books forbidden by the Inquisition in Lima, 1700-1820, see Millar Corbacho, 1984. About licensing, censorship, and religious orthodoxy in early Stuart England, see Milton, 1998. About censorship and cultural change in Late-Medieval England: vernacular theology, the Oxford translation debate, and Arundel's Constitutions of 1409, see Watson, 1995. About the vice-society movement and book censorship in America, see Boyer, 1968. About the burning and destruction of archives in Bolivia, see Mallo, 1940. About a post-catastrophic discourse in China practiced during the 1990s, see Chow, 1991.

[619] For the meaning of being macho or the changes of male mexican identities, see Gutmann, 1997. About Mexican machismo: politics and value orientations, see Stevens, 1965. Sur la machisme piége: maladie, malheur et rapports de sexe dans les Andes méridionales de l'Equateur, see Bernand, 1979. About the machismo or gender violence as an obstacle for democracy and development in Mexico, see Gonzalez Ascencio, and Duarte Sanchez, 1996. About working-class masculinity, middle class morality, and labor politics in Chilean copper mines, see Klubock, 1996. About the military and masculinity in Bolivia, see Gill, 1997..About homophobia in Buenos Aires city, see Vujosevich, Pecheny and Kornblit, 1998. About male and female homosexuals, and male maricas (the building of homosexuality in Buenos Aires, 1900-1950), see Bao, 1993. About violations of the human rights of gay men, lesbians and trasvestites in Brazil, see Mott, 1996. About slavery, homosexuality and demonology, see Mott, 1988. About prehispanic homosexualism in Colombia, see Sotomayor Tribin, 1990. About Latin American male homosexualities, see Murray, 1995a.. About gays under the Cuban Revolution, see Young, 1981.

[620] About Wife Beating Among Palestinian Men From the West Bank and the Gaza Strip, see Haj-Yahia, 1998. About wife beating among engaged Arab men in Israel, see Haj-Yahia, 1997. About male honour, social control and wife beating in Late Stuart England, see Foyster, 1996.

[621] About the place of women in convents and the preservation of the husband honor, see Ruggiero, 1992b. About honor, maternity, and the disciplining of women, see Ruggiero, 1992a.

[622] Epistemological crisis, which were at the origin of cultural collapses, could confront studies like the one by Gatherer (1998b) on Averroism and Aristotelianism in the Middle Ages; by Pocock (1975) on the Machiavellian moment, by O'Neal (1996) on the sensationist theory in the French Enlightenment; by Schick (1971) on metaphorical organicism in Herder's early works; by Lyons (1965), Ebenstein (1991) and Shaw (1999) on Benthamian utilitarianism; by Strickling (1986) and Palmer (1999) on creationism, evolutionism, and catastrophism; by Gray (1996) on individualism and organicism in Spencer; by Krabbe (1996) on historicism and organicism in economics; by Hersey (1972) and Delano (1983) on associationism; by Cohen (2000) on Marx's materialist theory of history; by Harris (2001) on cultural materialism; by Mills (1998) on a history of behaviorism; by Goldschmidt (1966) on comparative functionalism; by Ricoeur (1975) and Dosse, (1997) on the history of structuralism; by Macksey and Donato (1972) on the structuralist controversy; by Fleischaker (1992) on systems analysis; by Sperber (1997) on cognitivism; and by Low (1982) and Bodner, Klobuchar and Geelan (2000) on the many forms of constructivism.

[623] Political crisis such as separatist and regionalist events could confront studies like the one by Pérez (1985), on the social origins of Cuban separatism, 1868-98; by Sadkovich (1987) on the Italian support for Croatian separatism to undermine Austrian hegemony, 1927-1937; by Ahmad (1991) on Muslim

separatism in British India; by Dunlop (1998), and De (1974) and Goel (1983) on Chechnya. and Bengal roots of separatism in Russia and India. About national ideas and rank-and-file experience in the Muslim separatist movement in the Philippines, see McKenna, 1996. About violence and the culture of Sikh separatism, see Mahmood, 1994. (Source: Table I).

[624] On the Indian Muslims and the imperial system of control as a prelude to partition, 1920-1932, see Page (1982).

[625] On the role of drug traficking in Northern mexican separatism during the Mexican Revolution, 1910-1920, see Sandos (1984). About smuggling for the Revolution: illegal traffic of arms on the Arizona-Sonora border, 1912-1914, see Hernandez Saenz, 1986. On the territorial elements of Tamil separatism in Sri Lanka, see Kearney (1987-1988).

[626] State practices such as irredentism could confront studies like the ones by Kuzar (2001) on Zionist irredentism; by Tatsios (1984) and Koliopoulos (1987) on the impact of the Cretan problem on Greek irredentism, 1821-1912; by Landau (1991) on Turkish irredentism; by Neuberger (1991) on irredentism and politics in Africa; by Orabator (1981-82) on irredentism in the Western Sahara case, 1960-1982; by Arifalo (1988) on Yoruba irredentism, 1949-1958; by Sluga, (2001) on Italian irredentism over Trieste and the Italo-Yugoslav border; by Vardy (1998) on the impact of the Trianon Treaty upon Hungarian irredentism and Hungary's path to war; by Jacob (1981) on german irredentism over South Tyrol; by Barrows (1918) on irredentist struggles over Alsace and Lorraine; by Swietochowski (1994) on the Armenian irredentist struggle over Nagorno-Karabagh; by Etienne (1996) on Pakistan irredentist struggle over Cachemire; by López Jiménez (1943) and Menon (1979) on the Guatemalan territorial irredentism over Belize; by Giacalone (1988) and Cárdenas C. and Chalbaud Zerpa (1965) on Venezuelan irredentism over the Guayana Esequiba; and by Freedman and Gamba-Stonehouse (1992) on Argentinian irredentism over the Malvinas-Falkland Islands. About land restitution, ethnicity, and territoriality: the case of the Mmaboi land claim in South Africa's Northern Province, see Levin (1999). About the emergence of a separate Taiwanese identity in the context of a Chinese irredentism, see Huang, 1996. About violent politics and the politics of violence: the dissolution of the Somali nation-state, see Besteman, 1997. (Source: Table I).

[627] Western Militarism could confront studies like the ones by Nolan (1994) on the militarization of the Elizabethan State; by Stargardt (1994) on the German idea of militarism : radical and socialist critics, 1866-1914; by Best and Vivekananda (1999) on the Nigerian militarism and the crisis of democracy in Nigeria; and by Kuethe (1981) on the development of the Cuban military as sociopolitical elite. About the hiring of Korean, Filipino and Thai Soldiers in the Vietnam War, see Blackburn, 1994. (Source: Table I).

[628] About intertribal war in pre-colonial Namibia, see Biber (1989). About tribal wars of the southern plains, see Hoig (1993). About the last tribal war; a history of the Bondelswart uprising which took place in South West Africa in 1922, see Freislich (1964). About tribal wars and social structures in the Araucanía, 1760-1780 (Chile), see Leon Solis. (1994). About power conflicts and tribal wars in Araucania and the Pampas: the Tromen battle, 1774, see León Solís (1995-96). About the effects of tribal wars on personal and family disputes in Papua New Guinea, see Smith (1996). About civil war in Northern Ghana 1994. The Genesis and escalation of a "tribalist" conflict, see Bogner (1996). About the War bet ween Aztecas and Tepanecas, see Chapman(1959).

[629] About racism, interethnic war, and peace in Chiapas, see Gall (1998a). About the disintegration of Yugoslavia from the death of Tito to ethnic war, see Ramet (1996). About territory, custom, and the cultural politics of ethnic war in West Kalimantan, Indonesia, see Peluso and Harwell (2001). About ethnic conflict and genocidal wars in Bosnia and Rwanda, see Sadowski (1998). About national identity and the ethnic minorities in early Inter-War Poland, see Stachura (1998). About the New 'Ethnic' Wars and the role of the media in stigmatizing Serbia, see Seaton (1999). About the manipulation of ethnicity: from ethnic cooperation to violence and war in Yugoslavia, see Oberschall (2000).

[630] About Messianism and Holy War in Europe, 1260-1556, see Housley (1998). About aristocratic violence and holy war : studies in the jihad and the Arab-Byzantine frontier, see Bonner (1996). About Radical Islam, Jihad and Civil War in Afghanistan, see Emadi (1999). About Jihad and the Constitution: The First Amendment Implications of combating religiously motivated terrorism, see Grinstein (1996). About Islamism in Sudan`s civil war, see Glickman (2000). About the Lebanese Civil War, see Deeb (1980). About the transition from holy war to opium war? A case study of the opium economy in North Eastern Afghanistan, see Goodhand (2000). About the transition from religious tolerance to wars of religions in Indonesia, see Raillon (2001). About some Anglican Apocalypticists in the Age of the French Wars of religion, see Leighton (2000). About Hidden secret histories and personal testimonies of religious violence in the French Wars of Religion, see Greengrass (1999). About Puritan New England and the English Civil Wars, 1630-1670, see Bremer (1989). About internal strife and external intervention: India's role in the civil war in East Pakistan, see Rizvi (1981). About the cristiada, and the Cristero War, 1926-1929, see Meyer (1974).

[631] About Civil War and civic memory in Ancient Athens, see Wolpert (2002). About the politics of unification and civil war in Yemen, 1989-1995, see Burrowes (1999). About the outbreak and settlement of Civil War: Neorealism and the Case of Tajikistan, see Splidsboel-Hansen (1999). About the culture of civil war in Kyoto (Japan), see Berry (1993). About social conditions for political violence: Red and White Terror in the Finnish Civil War of 1918, see Arosalo (1998). About Britain and the Transcaucasian Nationalities during the Russian Civil War, see Arslanian (1996). About the origins of the Greek civil war, see Close (1995). About journalism & the civil war in Sierra Leone (West Africa), see Amadu Wurie Khan (1998). About civil war and the Peace Process in Uganda, 1986-1997, see Lamwaka (1998). About the case of Biafra: Ireland and the Nigerian civil war, see Staunton (1999). About gendered spaces, ethnic boundaries, and the Nigerian civil war, see Nnaemeka (1997). About cultural explanation of collapse into Civil War: escalation of tension in Nigeria, see Spalding (2000). About the origins of the Angolan civil war, see Guimarães (1998). About the inside story of the collapse of the Angolan peace process, 1992-93, see Anstee (1996). About two communities in the American Civil War, see Ayers (1997). About the Civil War, the abolition of slavery, and the Thirteenth Amendment, see Vorenberg (2001). About the Mexican War and the American Army's experience in irregular warfare during the Civil War as a sub-set of a major conventional conflict, see Waghelstein (1996). About the influence of Napoleonic tactics on the American Civil War 1861-1865, see Sweetman (1991). About the civil wars in Chile, or, the bourgeois revolutions that never were, see Zeitlin (1984). About the civil war in Nicaragua inside the Sandinistas, see Miranda and Ratliff (1994).

[632] About external intervention in internal war: the politics and diplomacy of the Angolan civil war, see Ebinger (1976).

[633] About the spoils of World War II : the American military's role in the stealing Europe's treasures, see Alford (1994). About the Second World War and the fate of the Bolshevik Revolution, see Weiner (2001). About the Yugoslav Auschwitz and the Vatican : The Croatian Massacre of the Serbs During World War II, see Dedijer (1992). About the Mexican film propaganda during World War Two, see Fein (1998). About the Good Neighbor Policy and authoritarianism in Paraguay. United States economic expansion and Great-power rivalry in Latin America during World War II, see Grow (1981). About Germany and the Central Powers in the World War, 1914-1918, see Hubatsch (1963). About wartime journalism, the arms trade, and Anglo-American rivalry in Argentina during World War II, see Newton (1986): About London's burning : life, death, and art in the second World War, see Stansky (1919). About Spruille Braden versus George Messersmith: World War II, the Cold War, and Argentine policy, 1945-1947, see Trask (1984). About South America and the First World War. The Impact of the War on Brazil, Argentina, Peru, and Chile, see Albert (1988).

[634] Oriental Militarism could confront studies like the ones by Schulman (1995) on the military organization in Pharaonic Egypt; by Hur (1997) on the clash between Chinese culturalism and Japanese militarism in the Invasion of Korea in 1592; by Kuhn (1970) on militarization and social structure in late imperial China 1796-1864; by McCord (1996) on the politics of anti-militarism in Early Twentieth Century China; by Waldron (1991) on twentieth-century Chinese understandings of violence, militarism, and

imperialism; by Pipes (1981) on slave soldiers and the defense of Islam; and by Kundu (1998) on the impact of Militarism in Indian civil society.

[635] About taxation and conscription in the Assyrian empire, see Postgate (1974). About conscription and Australian military capability, see McGaurr (1971). About the historical geography of the French military service, 1914-1922, see Boulanger (2001). About military service in the Piedmont departments of the French empire (1800-1810), see Frasca (1991). About army image and recruitment prospects: The case of Belgium, see Manigart and Marlier (1996). About the military recruitment in colonial Brazil, see Peregalli, 1986. About the military recruitment in Brazil during the Pombalian period, see Curado, 1998. About the moral economy of military recruitment in the Brazilian Empire, see Mendes, 1998. About law enforcement and the Mexican Armed Forces: new internal security missions challenge the Military, see Turbiville, 1997.

[636] About military recruitment and movement as a form of migration: Spain and its Irish Mercenaries during the Habsburg dynasty, 1598-1665, see Stradling (1994).

[637] About the history of military conscription with special reference to the United States, see Cutler (1922). About citizenship and compulsory military service: the revolutionary origins of conscription in the United States, see Kestnbaum (2000). About slavery, citizenship and military service in Brazil's mobilization for the Paraguayan War, see Kraay, 1997. For the debate on the mandatory military service in Argentina, see Capdevila, Ricchieri and Balestra, 1901, 1997. About the first Argentine conscription in Cura-Malal (Argentina), see Baldrich, 1904?.

[638] About military conscription and selection bias in rural Honduras, see Cameron, Dorling; and Thorp, 2000. About the ranks of the poor: military service and social differentiation in Northeast Brazil, see Meznar, 1992.

[639] About six social forces of ethnoterritorial politics in Northern Ireland and Quebec, see Byrne and Carter, 1996. About the Don Cossacks during the 1905 Revolution: The Revolt of Ust-edveditskaia Stanitsa, see O'Rourke, 1998. About individual experience and indigenous consciousness in the Thupa Amaro Insurrection, see Stavig, 1996. About stories of the 1980s mass insurrection from political activists in the Eastern Cape Province, South Africa, see Coetzee and Wood, 1996. About protest and rebellion in Africa: explaining conflicts between ethnic minorities and the state in the 1980s, see Scarritt and McMillan, 1995. About squatters and the roots of Mau-Mau 1905-63, see Kanogo, 1987. About the economic and social origins of Mau Mau, 1944-52, see Throup, 1988. About the years of revolt in Trinidad, 1881-1888, see De Verteuil, 1984. Sur les révoltes blanches à Saint-Domingue aux XVIIe et XVIIIe siècles: Haiti avant 1789, see Frostin, 1975. About the riots of 1856 in British Guiana, see Chan, 1970. About the Yaqui rebellion of 1824-1827, see Hernandez S., 1991. About the totonaca rebellion in Papantla: 1885-1896, see Velasco Toro, 1979. About the indigenous rebellions in the Chiapas Highlands, see Moscoso Pastrana, 1992. For the history of Jose Neumann about the Tarahumaras upheaval (Mexico), see Roedl, 1976. About indian revolts in northern New Spain: a synthesis of resistance, 1680-1786, see Salmon, 1991. About the rebellion of Nohcacab: unpublished preface to the Caste War, see Guemez Pineda, 1997. About Cuna rebellion and Panamanian power, 1925, see Jones, 1986. About the black insurrection of Sierra Coriana (Venezuela, 1975), see Dovale Prado and Gil Rivas, 1996. About indigenous military resistance in the Popayan gobernorship, see Valencia Llano, 1991. About the Andean resistance (Cayambe, Quito, 1500-1800), see Ramon Valarezo, 1987. About community and resistance: the Lumbisi case during colonial times (Ecuador), see Rebolledo, 1992. About indian insurgency in the Southern Peruvian Sierra, 1815, see Cahill and O'Phelan Godoy, 1992. About Tupac Amaru II insurrection and the age of Andean insurrection (1742-1782), see Lewin, 1943; Golte, 1980; O'Phelan Godoy, 1988; Stern, 1990; and Cornblit, 1995. About the german revolt of the "Mucker," in Rio Grande do Sul, 1868-1898, see Amado, 1978.

[640] About slave insurrections in the United States, 1800-1865, see Carroll, 1968. About insurrection in South Carolina: the turbulent world of Denmark Vesey, see Lofton, 1964. About slave rebellions in the British West Indies, 1650-1832, see Craton, 1980. About mutiny on the Amistad: In 1839, Africans seized a ship at sea to escape enslavement, see Jackson, 1997. About the Jamaica slave rebellion of 1831, see

Reckord, 1968. About the Slave Insurrection Panic of 1860 and Southern Secession, see Reynolds, 1997. About rumour, political struggle, and the Christmas insurrection scare of 1865 in the American South, see Hahn, 1997. About the changing nature of slaves' responses to plantation life in eighteenth-century Barbados, see Beckles and Watson, 1987. About the Saint Domingue Slave Insurrection of 1791: a socio-political and cultural analysis, see Fick, 1991. About republicanism and slave revolt in Martinique, February 1831, see Tomich, 1990b. About marronage and slave rebellions in Surinam, see Hoogbergen, 1993. About the singularity of the Saint-Domingue revolution: morronage, voodoo, and the color question, see Cauna, 1996. Sur Saint-Domingue et la Révolution américaine, see Frostin, 1974. About slave rebellions in Santo Domingo, see Cassa and Rodriguez, 1994. About revolution, war, and slavery in Saint Lucia, 1793-1838, see Gaspar, 1997. About the slave rebellions in Sergipe (Brazil), see Mott, 1987. About the *balaiada* or slave insurrection in Maranhao, see Santos, 1983. About the slave insurrection in Viana (Maranhâo) en 1867, see Araujo, 1994. About the black insurrection and justice (Paty do Alferes, Brazil, 1838), see Pinaud, et al., 1987.

[641] About the peasant society and rural violence in the context of the great indigenous rebellion of 1780 in Peru, see Glave, 1990. About the Juli revolt (Puno, Peru, 1806), see Sala Vila, 1991. About the peasant revolts in Puerto Rico, 1898-1899, see Negron Portillo, 1987. About the peasant rebellions in Mexico, 1819-1906, see Reina, 1980. About peasant problems and agrarian revolts in Mexico, 1821-1910, see Meyer, 1973. About peasant communities revolt : the Tzeltal republic (Chiapas, 1712), see Klein, 1966. About peasant rebellion in Jalisco, Mexico, 1855-1864, see Deaton, 1997. About the agrarian revolt of Nayarit by Manuel Lozada, 1873, see Aldana Rendon, 1983. About the ranchero revolt : the Mexican Revolution in Guerrero, see Jacobs, 1983. About frontier expansion and peasant protest in Colombia, 1850-1936, see LeGrand, 1986. About the rebellion in the Colombianos prairies, the Arauca affair of 1917, see Loy, 1978. About the rebellion of ´painted faces´ (chinese peasants) in the Pativilca valley, Peru,1870, see Rodriguez Pastor, 1979. About the rebellion of black peasants in Chincha, 1879, see Aranda de los Rios and Sotomayor Roggero, 1990. About the role of women in peasant uprisings in the Ecuadorian highlands, see Stark, 1985. About the *cabanos* war in Pernambuco and Alagoas (1831-1836), see Andrade, 1965. About the evolution in the interpretations of the *Canudos* Movement, see Madden, 1991.

[642] About the twenty-eight days of the Warsaw Ghetto uprising, see Kurzman, 1993; and Gutman, and Gutman, 1998. About the story of the Warsaw Uprising, 1944, see Zawodny, 1979. About the Bombay Riots of January 1993: the politics of urban conflagration, see Masselos, 1996. About a Jamaican Maroon historical myth on the rebellion of Trelawny Town, see Bilby, 1984. About the mutiny of 1692 in Mexico, see Cope, 1994. About popular revolts and gangs of thugs in Veracruz: 1867-1905, see Gonzalez de la Lama, 1989. About the Managua insurrection: the retreat to Masaya, see Nuñez Tellez, 1987. About the main causes of the creole rebellion in Oruro, see Frigerio, 1995. About a taxonomy of a colonial "riot": the Arequipa disturbances of 1780. About Reform and insurrection in Bourbon New Granada and Peru, see Cahill, 1990. About the jewish russian proletariat from the semana roja [red week] (1909) to the Centennnial ceremonies (1910) in Buenos Aires, see Sigwald Carioli, 1991. About the semana roja [red week] of 1909 in Buenos Aires, see Frydenberg and Ruffo, 1992. About the semana tragica [tragic week] in Guayaquil (november of 1922), see Gandara Enriquez, 1991. About the impact of April 9th in Bogota, see Aprile Gniset, 1983; and Santa, 1982. About the Cordobazo (1969) in Argentina, see Gordillo, 1991. About the Labor Wars in Cordoba (Argentina), 1955-1976, see: Brennan, 1994. About the Tucumanazo (1969), see Crenzel, 1991. About the Rosariazo (Argentina), see Antognazzi, 1995. For the building and chronicle of the Santiagueñazo (1989), see Dargoltz, 1994. About the public employees upheaval in Argentina, see Angelone, 1997. About the "rebellion of the barrios:" urban insurrection in Bourbon Quito (1765), see McFarlane, 1989. About insurrection & revolution: armed struggle in Cuba, 1952-1959, see García-Pérez, 1998)..

[643] About the rebellion of the las Conchas bakeries (Buenos Aires), 1796-1797, see Larrandart, 1997. About the Liberal revolution and the artisan upheaval in Colombia, see Escobar Rodriguez, 1990. About the resistance of artisans and Tariff Reform in Colombia, see Sowell, 1996. About artisans and public violence in Bogota during the late 19th century (1893), see Sowell, 1989.

[644] About the rebellion in the copper mine fields of Santiago del Prado (Cuba, 1677), see Farley, 1975. About the labor revolt of 1766 in the mining community of Real del Monte (Mexico), see Danks, 1987.

[645] About labour rebellions in the British Caribbean, 1934-39, see Bolland, 1995. About determinants of working-class participation in the Parisian insurrection of June 1848, see Traugott, 2002.

[646] About the role of women in peasant uprisings in the Ecuadorian highlands, see Stark, 1985. About women and the Italian resistance, 1943-1945, see Slaughter, 1997. About industrial politics, peasant rebellion and the death of the Proletarian Women's Movement in the USSR, see Goldman, 1996.

[647] About Palestinian Nationalism and Islam: the case of Hamas, see Litvak, 1996. About the Islamization of the Palestinian-Israeli conflict: the case of Hamas, see Lityak, 1998; and Shikaki, 1998. About consequences of Imperialism: Hezbollah and the West, see Jaber, 1999.. For a comparative study of religious violence in Jerusalem and Ayodhya, see Friedland and Hecht, 1998. For the Cristero war or the conflict between the Church and the state in Mexico (1926-1929), see Meyer, 1974; and Entrena Duran, 1986. About the cristeros rebellion in Mexico, see Barba Gonzalez, 1967. About revolution as a religious imperative on the radical right, terrorism and political violence, see Gallagher, 1997. About the Muslim slave uprising of 1835 in Bahia, Brazil, see Reis, 1993. About the anticolonial resistance and messianic movements among the chiriguanos of the XVIIIth century, see Santamaria, 1988. About a Messiah among the Chiriguanos, see Dabbs, 1953. About the 'ecclesiastical insurrection' in Nicaragua, see Reding, 1987.

[648] About a history of the Pakistan army : wars and insurrections, see Cloughley, 2000. About rationality, radicalism, and military insurrection in Spain and Chile, see Snow, 1998. About crowds and soldiers in revolutionary North Carolina : the culture of violence in riot and war, see Lee, 2001. About the United States and the Brazilian naval revolt, 1893-1894, see McCloskey, 1946. About Britain and the Brazilian naval revolt (1893-94), see Smith, 1970. About the Brazilian naval revolt of 1910, see Djata, 1996. About the navy insurrection of 1910 (Revolta da Chibata), see Morel, 1963. About the navy insurrection in Chile (1891), see Bravo Valdivieso, Bulnes Serrano and Vial Correa, 1991. About Tenentismo in the Brazilian revolution of 1930, see Wirth, 1964; Forjaz, 1989, and Borges, 1992. About tenentismo and urban middle ranks in the crisis of the first Brazilian republic (1924), see Forjaz, 1977. About the behavior of the Brazilian marine in the battle or revolt occurred in 1924, in São Paulo, see Mendonça, 1996. About tenentismo and the Liberal Alliance in Brazil (1927-1930), see Forjaz, 1978. About the ride of the Columna Prestes through the Ceara, see Lima, 1945; and 1990?. Sur la longue marche de la colonne Prestes ou I'épopée d'un échec (octobre 1924-février 1927), see Marin, 1986. About the military upheaval of the *carapintadas* in Argentina, 1987-1991, see Chumbita, 1990; and Sain, 1994.

[649] About the Paris student revolt of 1968, see Aron, 1969. About the Berkeley student revolt, see Lipset, 1965. About the Indonesian student uprising of 1998, see Aspinall, 1999.

[650] About representations of the Cuban and Philippine Insurrections on the Spanish stage, see O'Connor, 2000. About a century of anti-colonial rebellions in Peru and Bolivia, 1700-1783, see O'Phelan Godoy, 1988. About Resistencia anticolonial resistance and messianic moviments among the Chiriguanos in the XVIIIth century, see Santamaría, 1988.

[651] About the Intifada and the new political role of the Israeli Arab Leadership, see Bligh, 1999. About restrictions on freedom of movement as collective punishment, see Lein, 2001.

[652] About the antifiscal revolt in Tuquerres (Colombia,1800), see Laviña, 1978. About the Alcabala insurrection in Quito (1537-1593), see Landazuri Camacho, 1988. About the tributary levy and indigenous mutinies in Azuay (Ecuador, 1830-1895), see Achig Subia and Mora Castro, 1987. About the 1984 anti-IMF revolt in the Dominican Republic, see Ferguson, 1993. About the mutiny of don Alvaro Chacon de Luna in 1740 as a resistance to the debt payment for the defense of Cartagena (Nuevo Reino de Granada), see Pacheco, 1967.

[653] On hydraulic despotism in the Eastern Cape Province, South Africa, see Holbrook (1998). About the roots of African despotism, see Sundiata (1988). On the inapplicability of 'oriental despotism' and the 'Asiatic mode of production' to the Aztecs of Mexico, see Offner (1981).

[654] Despotism could confront studies like the ones by Kaiser (1991) on money, despotism, and public opinion in Early Eighteenth-Century France; by Altamirano (1994) on orientalism and the Argentine idea of despotism in Sarmiento´s Facundo; by Bouju (1998-99) on despotism among the oral traditions of the Dogo people (Mali); by Showalter (1993) on the evolution of cohesion in European armies from the Middle Ages to the sixteenth century; and by Baloyra-Herp (1983) on reactionary despotism in Central America; (Source: Table I).

[655] On the controversy over `Feudal Despotism' in China, 1978-82, see Sullivan (1990). On tributary despotism in Mexico, see Olivera (1976).

[656] On despotic liberalism and the decline of grain market regulation in Europe 1760-1850, see Gunnar Persson (1995).

[657] On the tension between despotic and infrastructural power: the military and the political class in Nigeria, 1985-1993, see Lucas (1998). On Haiti's dynastic despotism, see Paley (1984).

[658] Putschism could confront studies like the ones by Bonnin (1966), Hanser (1971), Gordon (1971) and Holmqvist (1999) on Hitler´s putsch in Munich (1923); by Scheck (1998) on Alfred von Tirpitz and German right-wing politics, 1914-1930; by Funk (1974) on the Allied landings and the Algiers Putsch, 1942; by Rouvière (1976) and Vaisse (1983) on the Algerian putsch; by Gberie (1997) on the Coup d'Etat in Sierra Leone; by Mittelman (1972) on the Uganda coup and the internationalization of political violence; by Adeoye (1995) on the Babangida coup (Nigeria); by Henderson (1998) on the impact of culture on African coups d'etat, 1960-1997; by Kposowa and Jenkins (1993) on the structural sources of military coups in Postcolonial Africa, 1957-1984; by Riedinger (2000) on coups and the challenges of democratic consolidation in the Philippines; by Taboada (1994), Ragoonath (1993) and Collihan and Danopoulos. (1993) on the Islamic coup in Trinidad; by Fitch (1977) on the military coup d'état as a political process in Ecuador, 1948-1966; by Mauceri (1995) on state reform, coalitions, and the neoliberal self-coup in Peru; by Canelas López, (1983) on putsch theory and seditions in Bolivia; by Nun (1967a) on the middle-class military coup in Argentina; by Hanson (1973) on Kissinger and the Chilean coup; and by Taylor (1952) on the Uruguayan coup d'état of 1933 (Source: Table I).

[659] About eternal security for true believers : the Rabin assassination-predicted, see Moore (1997).

[660] About Puritans and regicide : Presbyterian-Independent differences over the trial and execution of Charles (I) Stuart, see Mayfield (1998). About the murder of Conqueror Francisco Pizarro, see Fernández Dávila (1941). About Lincoln assassination, see Alford (1999). About the crime of Barranca Yaco, see Fernández Latour de Botas (1996). About the murder of Francisco I. Madero and Pino Suárez, or the embassy´s crime, see Moreno (1960). About the assasination of Gaitán in Colombia, see Braun (1985) and Quintero Ospina (1988). About the murder of Calvo Sotelo, see Romero (1982) and Gibson, (1982). About the assassination of Sucre and its significance in Colombian history, 1828-1848, see McGann (1950). About the assassination of Leon Trotsky in Mexico, see Sánchez Salazar (1950). About the murder of León Trotsky and Andreu Nin, see Costa-Amic (1994). About the murder of Lumumba, see Witte (2000). About the assassination of Mahatma Gandhi, see Gauba. (1969). About the true story and analysis of the assassination of Philippine Senator Benigno S. Aquino, Jr, see Hill (1983). About the truth behind the murder of Martin Luther King, Jr. , see Pepper (1998). About the Martin Luther King assassination : new revelations on the conspiracy and cover-up, 1968-1991, see Melanson (1991). About the Kennedy assassination from a historian's perspective, see Kurtz (1993). About the definitive book on the Kennedy assassination, see Moore (1992). About the assassination of JFK & the case for conspiracy, see Livingstone (1998). About the life and death of Che Guevara, see Castañeda (1997).

[661] About the assassination at Sarajevo : the trigger for World War One, see Ross (2001). About the murder of Jean Jaurès, see Le Clère (1969).

[662] Praetorianism could confront studies like the one by Ben-Eliezer (1997) on the inverse relation between militarism and praetorianism through the example of Israel; by Richter (1978) and Gardezi and Rashid (1983) on the political economy of the Pakistanian praetorian military regime; by Perlmutter (1974) on the Egyptian praetorian state; by Boyd (1979) on praetorian politics in liberal Spain; by Delcalo (1986) on praetorianism, corporate grievances, and idiosyncratic factors in African military hierarchies; by Kalu (2000) on the crisis of the Nigerian praetorian military state; and by Stockwell (1991) on the U.S. praetorian role in the new world order (Source: Table I).

[663] About electoral bribery in the Roman Republic, see Lintott, A. (1990). About structural corruption, and the advent of machine politics in Japan, see Johnson, 1986. About the financing of political parties in Argentina, see Ferreira Rubio, 1997. About a methodology for the comparative study of political corruption, see Lancaster, 1997. About the financing of political campaigns in Colombia, see Pizarro Leongomez, 1995. About the money of electoral campaigns and the political corruption in Venezuela, see Alvarez, 1995. About political corruption in Brazil and the delicate connection with campaign finance, see Fleischer, 1996. About the scandal of the illegal sale of argentine weapons to Ecuador, Croatia and Bosnia, see Santoro, 1998.

[664] About electioneering and corruption in Nineteenth-Century England and Ireland, see Hoppen, 1996. About conscription and corruption in Napoleonic France, see Daly, 1999. About corruption and the crisis of Institutional Reforms in Africa, see Mbaku, 1998. About bribe payments in Tanzania as "grease" or "grit", see Langseth, and Michael, 1998. About political corruption in South Africa, see Lodge, 1998. About elite corruption in Modern China, see Carnes, 1999. About political corruption in South Africa, see Lodge, 1998. About patterns of political corruption in Caribbean society: a comparative study of Grenada, Jamaica, and Trinidad and Tobago, see Okpaluba and Jacobs, 1978. About corruption and politics in contemporary Mexico, see Morris, 1991. About corruption, political crisis politica and electoral juncture in Honduras in the Central-Americano context, see Ochoa and Molina Chocano, 1987. About the corruption in the Colombian political system, see Mojica Martinez, 1995. About Collor de Melo, corruption and crisis in Brazil, see Flynn, 1993. About corruption and local politics in Chile, see Rehren B., 1996. About dictatorship, democracy and corruption in Chile, see Pollack and Matear, 1997. About impunity in Santa Cruz, Bolivia, see Nayar Parada, 1995. About the paraguayan state and corruption, see Mazacotte, 1994. About the corruption of Menemismo in Argentina, see Barcia e Ivancich, 1991.

[665] About case studies of corruption in agricultural markets in Sindh Providence (Pakistan), and implications for market liberalization, see Smith, Khushk and Stockbridge, 1999. About the implications for corruption during privatization in Argentina, see Saba and Manzetti, 1996.

[666] About cultural roots of police corruption in India, see Verma, 1999. About press corruption in Turkey, see Finkel, 2000. About bureaucratic and political corruption in Africa, see Mbaku, 1998. About civil service ethics and corruption in Cote d'Ivoire, see Cabogo, 1993. About corruption in the Nigerian public service, 1945-1960, see Falola, 1998. About corruption and the South African police, see Brogden and Nijhar, 1998. About bureaucracy and corruption as anthropological problems: a case study from Romania, see Sampson, 1983. About the discussion on corruption in Brazil; moral legacy and government in Brazil, see Schilling, 1998. About corruption in the Brazilian Army before 1954, see Smallman, 1997. About political corruption and unionism in Chile, see Frias Esquivel, 1988. About corruption and justice in Latin America, see Borea Odria, 1995. About sultanism, corruption and dependence in Republican Peru, see Basadre, 1981. About corruption and democracy in Honduras, see Salomon, 1995. About corruption and impunity in Santo Domingo, see Velazquez-Mainardi, 1993.

[667] State practices such as terrorism could confront studies like the ones by Miyaoka (1998) on terrorist crisis management in Japan (1970-1997); by Silke (1997) on terrorism in Nineteenth-Century Japan; by Arosalo (1998) on Red and White Terror in the Finnish Civil War of 1918; by Naimark (1983) on terrorists and social democrats : the Russian revolutionary movement under Alexander III; by Davies (1997) on popular opinion in Stalin's Russia. terror, propaganda and dissent, 1934–1941, by Rokach (1986) on Israel's sacred terrorism; by Dillon (1998) on the Church and Irish terrorism; by Levenson-Estrada (1994) on trade unionists against terror: Guatemala City, 1954-1985; by Hanson (1973)

on US complicity in state terrorism in Chile; by Cheren (1997) and Seoane (1986): on the institucionalization of state terrorism in Argentina; and by Schiff (1990) on state terrorism reinterpreted by the press in Argentina during the transition to democracy (Source: Table I).

[668] On torture and truth in Renaissance England, see Hanson (1991). About surviving beyond fear: women and torture in Latin America, see Bunster-Burotto (1994). About Argentina and the legacies of torture, see Feitlowitz (1998). About the psychosocial effects of organized violence and torture: A pilot study comparing survivors and their neighbours in Zimbabwe, see Reeler and Mhetura (2000). About State Terrorism, Torture and Health in the Southern Cone, see Ugalde and Vega (1989).

[669] For an analysis of the culture of violence in regions producing narcotics such as Sierra de Chihuahua (Mexico), see Alvarado Licon, 1996. About the Medellin cartel, see Silva, 1997. About the dialectic and the territoriality between 'order' and 'disorder' in the Rio de Janeiro narcotraffic, see Souza, 1995. About the pitfalls of narcotraffic, see Toro, 1997. About the drug traffic, crime and policies of repression in Brazil, see Zaluar and Ribeiro, 1995. About Sendero Luminoso as a case of Peruvian narcoterrorism, see Dreyfus, 1999. About the repentance in narcotraffic in Bolivia, see Irusta Medrano, 1992. About narcotraffic and extradition, see Orejuela Diaz, 1997.

[670] About the implications of Colombian drug industry and death squad political violence for U.S. counternarcotics policy, see Riley, 1993.

[671] Political practices such as authoritarianism could confront studies like the one by Hawkins (2002) on international human rights and authoritarian rule in Chile; by Yohannes (2001) on political economy of an authoritarian modern state and religious nationalism in Egypt; by Serbin (2000) on secret dialogues : church-state relations, torture, and social justice in authoritarian Brazil; by Suarez (2000) on protestantism and authoritarian politics : the politics of repression and the future of ecumenical witness in the Philippines (Source: Table I).

[672] About conflicts between lords and vassals in the Low Countries, 1127-1296, see Nicholas (1994). About Egypt and her vassals, see James (2000). About royal vassals or governors? on the status of Sheshbazzar and Zerubbabel in the Persian Empire, see Na aman (2000).

[673] About ethnicity, power and prebendalism: the persistent triad as the unsolvable crisis of Nigerian politics, see Uwazurike, 1996. About democracy and prebendal politics in Nigeria : the rise and fall of the Second Republic, see Joseph, 1991.

[674] Nepotism could confront those studies by Littman (1990) on kinship and politics in Athens, 600-400 B.C.; by Kollmann (1987) on kinship and politics in the Muscovite political system, 1345-1547; by Robertson-Shape (1999) on corruption, collusion and nepotism in Indonesia; by Maquet (1961) on political relations in a central African kingdom; by Graf (1988) on nepotism in post-colonial Nigeria; and by Agudo (1990) on nepotism and oligarchy in Panama. Ethnic and family nepotism could confront those studies by Vanhanen (1991) on politics of ethnic nepotism in India; by Djamour (1965) on Malay kinship and marriage in Singapore; and by Saguier (1991 and 1992) on the struggle against nepotism in colonial and national Argentina (Source: Table I). About notable family networks in Latin America, see Balmori, Voss and Wortman, 1984. About nepotism and oligarchy in Panama, see Agudo, 1990. About marriage and kinship in the colonial elite of La Paz (Bolivia), see Lopez Beltran, 1996. About family networks and political clientelism in the interior of Argentina (1880-1930), see Saguier, 1993a; and Falleti, 1997. About Porteño nepotism in the second half of the XIXth century (Argentina), see Sislian, 1997. About kinship networks and factions in Santa Fe politics (Argentina, 1850-1900), see Bonaudo and Sonzogni, 1992. About the nepotism of the Caldera family in Venezuela, see Omar, 1996. About families, politics and kinship in Jalisco, 1919-1991, see Hurtado, 1993. About the economic strategies of the Posse clan in Tucuman (1860-1880), see Gutierrez, 1998. (Source: Table I).

[675] About nepotism in the medieval and baroque church, see Carocci (1999) and Teodori (2001). About ecclesiastic nepotism in the Rio de la Plata, see Saguier, 1994a, 1995c and 1995d. About the judicial nepotism in XIXth century Argentina, see Saguier, 1995a.

[676] About kinship and politics during Argentine dictatorships, see Filc, 1997.

[677] Transition from fraud and violence to clientelism could confront studies like the one by Junco Velosa (1992) on Colombia, 1930-1990. About the clientelistic phenomenon after the application of the Saenz Peña Law in Argentina, see Diaz, 1983; and Vidal, 1994.

[678] Clientelism could confront those studies like the one by Fairbanks (1996) on clientelism and the roots of post-Soviet disorder; by Poitras (1973) on clientele politics and welfare bureaucracy in Mexico; by Greenfield (1979) and Norris (1984) on patron-client relationships in Brazil; and by Rehren (1994) on the prebendary-clientelist state in Paraguay. About electoralism, pacts, and clientelism in the making of a democratic regime in the Dominican Republic, see Espinal, 1994. (Source: Table I).

[679] About charisma and ethnicity in political context: a case study in the establishment of a Senegalese religious clientele, see Villalon, 1993.

[680] On the transition from traditional clientelism to machine politics in Greece, see Mavrogordatos (1997). On the decline of the patronage-clientage system and the British administration in Nigeria, 1900-1934, see Tibenderana (1989). On changing patron-client relationships in Bolivia, see Heath (1973). About the difficult transition from clientelism to citizenship in Mexico, see Fox, 1994.

[681] Collaborationist practices could confront those studies like the one by Aounshuman (1996) on collaborationism of Upper caste Zamindars and upper caste Raiyats in colonial central Bihar (India); by Campbell (1988) on the Maroons of Jamaica, 1655-1796: a history of resistance, collaboration and betrayal; by Carroll (1997) on Chinese collaborationism and the making of British Hong Kong; by Conway (1994) on Leon Degrelle and the collaborationist Rexist Movement (Belgium, 940-1944); by Amdur (1998) on collaborationism in Interwar and Vichy France; and by Himka (1997) on Ukrainian collaboration in the extermination of the Jews during the Second World War (Source: Table I).

[682] About hunger, drought, and starvation in Africa, see Eberegbulam Njoku, 1986. About the political economy of mass starvation in South Asia, see Alamgir, 1980.. About communal dining and the Chinese starvation of 1958-1961, see Chang and Wen, 1997. About starvations in the nineteenth century British Punjab, 1858-1901, see Singh. 1996. About the Bihar starvation of 1966-1967, see Brass, 1986. About the crisis of Latin American food systems, see Redclift and Goodman, 1991. About the extent of hunger in Mexico, see Flores, 1961. About hunger and misery in Guatemala, 1944-1950, see Ruiz Franco, 1993. About the origins of hunger in Republica Dominicana, see Mir, 1987. For a chronic of hunger in Peru, see Malpica S.S., 1966. About hunger in Chile, see Martner, 1989; and Duran and Troncoso, 1989. About the demographic impact of disease and famine in late colonial northern Mexico, see Swann, 1980. About the inheritors of hunger in Chiapas (Mexico), see Magdaleno Cañavera, 1994. For a geography of hunger in Brazil, see Castro, 1948. About the etiology, the hunger, and folk diseases in the Venezuelan Andes, see Suarez, 1974. For an anthropological study on hunger in Ceara (Brazil), see Fontenelle, 1969. About the drama of hunger in the Nordeste (Brazil), see Lima and Bancovsky, 1962. About the discovery of hunger by Josue de Castro, see Tobelem, 1974.

[683] About bureaucracy and starvation in eighteenth-century China, see Will and Forster, 1990. About starvation and agricultural revolution in Cambodia, see Porter and Hildebrand, 1975; and Hildebrand and Porter. 1976. About usury, dearth and starvation in Western India, see Hardiman, 1996.

[684] About the role of the Nigeria military in the case of Biafra, see Staunton, 1999. About starvation and aspects of armed conflict in the Lower Omo Valley, Ethiopia, see Alvarsson, 1989.

[685] About drought, disease and the demography of Roman Egypt, see Scheidel (2001). About the great Maya droughts, see Gill, 2000. About the possible role of climate in the collapse of Classic Maya civilization, see Hodell, Curtis and Brenner, 1995. About the general dynamics of drought, ranching and politics in New Mexico, 1953-1961, see Regensberg, 1996. About ecological implications of changes in drought patterns: shifts in forest composition in Panama, see Condit, 1998. About Brazil's great drought,

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[721] About the German inflation, 1914-1923 : causes and effects in international perspective, see Holtfrerich, 1986. About inflation and investment controls in China. the political economy of central-local relations during the Reform Era, see Huang, 1996. About inflation or deflation in nineteenth century Syria and Palestine, see Gerber, 1978. About war finance, reconstruction, hyperinflation, and stabilization in Hungary, 1938-48, see Siklos (1991). About Yugoslavia´s hyperinflation, 1993-1994, see Lyon (1996). About the theory of inertial inflation : the foundation of economic reform in Brazil & Argentina, see Bresser Pereira (1987). About the Argentine hyper-inflation during the Alfonsinista and Menemista governments, see Fernandez, 1989; Graziano, 1990; Almansi, 1990; Martinez, 1991; Lodola, 1995; and Sigal and Kessler, 1997. About the thirty years of devaluations in Argentina, see Guilis and Katz, 1979. About the Central-bank 'distress' and hyperinflation in Argentina, 1989-90, see Beckerman, 1995.

[722] About devaluation expectations and macro economic variables: Spanish Case History, see Esteve, Sapena, and Tamarit, 1999. About the inflationary consequences of the devaluation crisis in Russian and Ukraine, see Dabrowski, Gorski, and Jarocinski, 2000. About the size and timing of devaluations in capital-controlled economies, see Flood, and Marion, 1997. About devaluations as mechanisms for improving trade balances in four South Asian countries, see Upadhyaya, Mixon, and Dhakal, 1999. About the transition from monetary devaluation to a new economic positioning: Thailand 1984-1994, see Simon, 1996. About the threat of a capital levy, expected devaluation and interest rates in France during the interwar period , see Hautcoeur, and Sicsic, 1999. About the expectations of devaluation, credibility and money substitution in Chile, see Lagos and Coloma C., 1987. For a century of Mexican devaluations, see Torres Gaytan, 1982. About the devaluation shock of 1994 in Mexico, see Guerrero Rosas, 1994; and Schettino, 1995. About the devaluation of the Mexican Peso in the 1940´s, see Tanner, 1949. About the monetary devaluation in Costa Rica, 1981-1982, see Delgado Q., 1986. About devaluation and adjustment mechanism in Colombia, see Wiesner Duran, 1980. About devaluation and inflation in Ecuador 1984-1995, see Zeas Flores, 1995. About debt and devaluation: the burden on Ecuador's popular class, see Weiss, 1997. About the devaluation of exchange rates, dolarization and uncertainty in Bolivia and Peru, see McNelis and Roja-Suarez, 1996. About the devaluatión in Peru, 1975-1985, see Espósito Li Carrillo, 1988. About money devaluations in Argentina, 1822-1935, see Panettieri, 1983.

[723] About scrounger, worker, beggarman, cheat: the dynamics of unemployment and the politics of resistance in Belfast, see Howe, 1998. About wages hikes, unemployment and deindustrialization: on peculiarities in Eastern Germany's transition, see Kalmbach, 1995. About the impact of deindustrialization and unemployment on family formation and fertility in East Germany, see Fleischhacker, 1995. About rural-urban labor migration and urban unemployment in Kenya, see Rempel. 1981. About unemployment in Argentina, see Siewers, 1935. For an interpretation of unemployment in Chile, see Rosende Ramirez, 1988. About the unemployment issue in Puerto Rico, see Echenique, 1968. About the unemployment in middle cities at a time of crisis, 1994-1995, see Cuellar and Castro, 1997. About the unemployment in Medellin, see Lopez Castaño, Arango Restrepo and Lotero Contreras, 1992. About open unemployment as a social problem in urban Colombia: myth and reality, see Berry, 1975. About the labor market between informality and unemployment, see Palomino and Schvarzer, 1996. About the labour force, employment and unemployment in Cuba, 1957-1961, see O'Connor, 1966. About the labor force, employment, unemployment and underemployment in Cuba: 1899-1970, see Mesa-Lago, 1972. About high growth, unemployment, and planning in Venezuela, see Hassan, 1967..

[724] About the bankruptcy of the extractive state, the case of Zaire, see Clark, 1998. For the bankruptcy of the Compañia Expendedora de Pulquesien Tlaxcala (Mexico), 1915-1920, see Leal and Menegus Bornemann, 1986. About the bankruptcy of Bancomercio, see Calvo, 1996. For a bank bankruptcy in Peru during the XVIIth century, see Rodriguez Vicente, 1956. About the economic crisis of the Brazilian empire and the bankruptcy of the Baron de Mauá, see Chacon (1969). About the bankruptcy of Swift-Deltec in Buenos Aires, see Treviño,1972. About the bankruptcy of the most powerful

mercantile society of the Spanish American trade of the XVIth century, see Sanz, 1977. About the bankruptcy of the factory and the new settlement of the Española, see Perez de Tudela Bueso, 1955.

[725] About the Daiwa Bank scandal in New York: its causes, significance, and lessons in the international society, see Misawa, 1996. About the fraudulent nature of the salt trade in the Dominican Republic, see Carrasco, Nelson 1985. For the historical roots of embezzlement in Venezuela (Cubagua, pearls and oil), see Edsel, 1995.

[726] Corporatist events could confront studies like the one by Passmore (1995) on business, corporatism and the crisis of the French Third Republic, 1928-1935; by Swainson (1980) on development of corporate capitalism in Kenya, 1918-1977; by Hampson (1997) on corporatist collapses in Australia; and by Bak (1985) on corporatism, regionalism and interest group politics in Brazil, 1930-1937 (Source: Table I).

[727] On the limits of corporatism and industrial relations in Suharto's Indonesia, see Ford (1999). About corporatism in China or a developmental state in an East Asian Context, see Unger and Chan (1996). About some Issues on the Comparative Study of the Corporate Spirit in Oriental and Western Enterprises, see Chen (1998). On Confucian corporatism and authoritarian capitalism in East Asia, see Lingle (1996). On corporatism and civil society in China, see Ding (1998). (Source: Table I).

[728] For the history of a Caribbean one-crop production in the sixteenth century (el jengibre), see Rio Moreno and Lopez and Sebastian, 1992. For the local answers to the rise and collapse of the cacao export-oriented cycle in Ecuador, see Roberts, 1980. About staples, super-staples and the limits of staple theory in the experiences of Argentina, Australia and Canada, see Fogarty, 1985. About studies in the staple food economy of western Nigeria, see Güsten (1968). About plantations, staple exports and the seasonality of births in Jamaica: 1880-1938, see Hum, Lobdell, and Spencer (1977). About an enclave economy and the satellization of the rural labor market in an Argentine sugar mill, see Bisio and Forni (1976). About transnational labor and refugee enclaves in a Central American banana industry, see Moberg (1996).

[729] Monopolism could confront studies like the one by Hussey (1977) on the Caracas company: 1728-1784; by Kuczynski (1966) on northamerican monopolies in Cuba; by Weinstein (1993) on administrative guidance and cartels in Japan (1957-1988); by Ellis (1998) on cartels in the coal industry on Tyneside, 1699-1750; by Hillman (1988) on Bolivia and the international tin cartel, 1931-1941; and by Saguier (1993e) on the struggle against the spanish monopoly trade in the origins of the Revolution of Independence.

[730] Landlordism could confront studies like the one by Ching (1978) on landlord and labor in late imperial China : case studies from Shandong; by Waswo (1977) on Japanese landlords : the decline of a rural elite; by Regmi (1978) on peasants and landlords in 19th Century Nepal; by Emigh (1998) on labor use and landlord control in Fifteenth-Century Tuscany; by Eyre on absentee landlords and feudal tenure in Germany; by Ó Gallchobhair (1975) on the history of landlordism in Donegal (Ireland); by Robinson (1949) on rural Russia under the old régime; a history of the landlord-peasant world and a prologue to the peasant revolution of 1917; by Zaldívar (1974) on Agrarian reform and military reformism in Peru; by Ragatz (1929?) on absentee landlordism in the British Caribbean, 1750-1833; and by Rasmussen (1994) on absentee landowning and exploitation in West Virginia, 1760-1920.

[731] About massive layoffs and the transformation of employment relations in China, see Gu (2000). About mass layoffs in Argentina, see Nun, 1989. About layoffs, unemployment and the labor family in Mexico, see Estrada Iguiniz, 1996. About layoffs of workers and employees in Cuba, see Perez Lobo, 1944.

[732] About mining, agriculture and the environmental degradation in Minas Gerais in the XVIII and XIX centuries, see Lobato Martins, 1993-94. About the politics of pesticide poisoning among Mexican farm workers, see Wright, 1986. About greenhouse emissions from land use change and the agricultural sector in Colombia, see Subak, 1996. About scenarios for mitigating greenhouse gases emissions and promoting sustainable energy development in Brazil, see Rovere, 1995. About the traffic of radiactive residues in Latin America, see Montenegro, 1990. About the ocean transportation of nuclear wastes in front of argentine coasts, see G. Romero, 1997. About Costa Rica's ecological crisis produced by chemical poison, see Morgner, 1993. About the human cost of pesticides in Latin America, see Murray, 1994.

About human intoxications and environmental pollution in the Projeto Rebojo over agrotoxics, see Martin, 1993. About toxic waste dumping on Latin America, see Bartz, 1989. About informal gold mining and mercury pollution in Brazil, see Biller, 1994.

[733] About the erosion of agriculture in an oil economy: the case of export crop production in Trinidad, see Pollard, 1985.

[734] About volatility and efficiency in the Chilean stock market, see Basch and Budnevich, 1994. About expectations, market volatility of capitals and the behavior of private investments: theory and empirical evidence empirica for Brazil, see Dailami, 1991. About models, predictions and the volatility of the time series generated in the Mexican stock exchangge, see Ludlow Wiechers, 1997. About the volatility of the German stock market : evidence from 1960-1994, see Edelmann, 2000.

[735] About the historical development of concepts, see Koselleck, 1993, second part. About the infinite meanings of particular historical events as well as the multiple vestiges or traces of frustrated emancipatory purposes, see Zizek, 2001, 100-101. According to Schluchter behaviors "…become action insofar as the actor attaches subjective meaning to it" (Schluchter, 1981, 34).

[736] About the relation between biological and cultural evolution, see Lumsden and Wilson, 1985.

[737] About information management, see Berners-Lee, 1990.

[738] It is important to make it clear that in some bibliographical entries we have omitted some institutional and anonymous authors' works due to the difficulty in identifying and quoting them. General works have been omitted as well, since it was not possible to repeat the author's mention in every thematic item and also those works whose titles do not identify specific subjects. Since the references in many notes, although they do not have personal opinions, became too long and tiring to read, I had to segregate their corresponding auxiliary descriptors --first, by_continents and then, by countries or regions-- and introduce them in chronological and geographical order. In order to make the longer notes easier and quicker to read, I explained their content following a seniority priority starting with Middle Eastern countries, then Asian, European, African and Oceanian countries and ending with Anglo-American countries, Caribbean and Surrounding-Caribbean countries and Latin American ones.

[739] About conceptual maps and thesauri as representations from different disciplinary traditions, see Saadani, Lalthoum and Suzanne Bertrand-Gastaldy, 2001;

[740] About the Thesaurus, see Orna, 1983. About a general thesaurus browser for web-based catalogue systems, see Nikolai, Kramer, Steinhaus, Plini and Felluga, 2001.

[741] See Eco, 1999, 237-238. About the abuses of memory, see Todorov, 2000, 16-17.

[742] See Speel, 1996, chapter VI.

[743.] For the problems of building a Thesaurus, see Ruhleder, 1994. For a structural design of a Thesaurus from the cognitive point of view of a client, see López-Huertas, 1997. For the application of the propositional analysis to the study of scientific information, see Allen, 1989; and Budd and Raber, 1996. For the compilation of creative inferences generated through crossed links, see Graesser, Singer and Trabasso, 1994; and Schmalhofer, Franken and Schwerdtner, 1996.

[744] About locating frames in the discursive universe, see Fisher, 1997.

[745] About the so-called Third Culture, see Brockman, 1995.

[746] About a collaborative literature of concept mapping, see Abrams, 1995.

[747] About online social networks, see Garton, Haythornthwayte & Wellman, 1997. About computer networks as social networks, see Wellman, Salaff, Dimitrova, Garton, Gulia, & Haythornthwaite, 1996. About use of communication resources in a networked collaborative design environment, see Gay, & Lentini, 1995. About computer mediated communication and collaboration, see Sudweeks, and Rafaeli, 1996.

[748] For a wise discussion about the definition of each continent, see Lewis and Wigen, 1997.

[749] For the debate on cross-cultural geography or critical metageography, see Lewis and Wigen, 1997.

[750] About how research categories perpetuate inequities, see Dervin, 1989 and 1993.

[751] In addition to the complete World History Guide very recently some colleagues of mine have suggested me that before asking for the publication of the whole Guide and Thesaurus I should try to break it or split it up in as many sub-Thesaurus as geographic continents. This split up will allow the editor to publish the Guide in separate sections, and to ask for the collaboration of different kinds of area experts that for the moment being are missing.

[752] To complete this Thesaurus, I had to make use of a toponymic nomenclature on alphanumeric binomials, which should be easily identified. This nomenclature allowed me to make quick changes, but it also became more and more difficult as the taxonomy and topology were being developed.

[753] Carfax, Sage, Kluwer, Blackwell, II Mulino, Swets Backsets Service, University of Chicago Press, Scielo, Frank Cass, H-Net-Humanities & Social Sciences Online, Chadwyck-Healy, Bell Howell, Oxford, Cambridge and Princeton University Presses and the Guide to Resources for the Study of the Ancient Near East or ABZU available on the Internet.

[754] the Encyclopaedia Britannica, the Encyclopaedia of Religions, and the Encyclopaedia of Reformation.

[755] like H-Net Review, the Handbook of Latin American Studies (HLAS), J-STOR, Annual Reviews (Palo Alto), the Bryn Mawr Classical Review, the New York Review of Books and several editorial publishers.