

## **Class 6 – Early Human Migrations – Migration, Contraction / Expansion Phases, Rural / Urban Interactions**

### **Human to human interactions generalized**

Societal expansion to contraction  
Rural to urban, urban to rural  
Independence to interdependence  
Self reliance to compliance  
Horizontal to vertical integration  
Network to hierarchy  
Horizontal network to vertical hierarchy

Networks allow for people to come together to address situations where coordinated efforts benefit everyone. Person who are most capable coordinate and direct and facilitate action. When situation has been addressed, people go back to their own affairs. E.g. No standing army

Hierarchies provide roles for people to fill to address situations. Roles are ordered to pass instructions from people with the role of decision makers, to those who manage, to those who do. When situation has been addressed people still occupy role and prepare for next situation. E.g. Standing army,

Subjugation versus active involvement  
Coordination versus individual self interest

Top down versus bottom up  
the place in the middle  
the role of the place in the middle.

What is a Human? The rational or the ideological animal?

## **Migration**

Expansion and contraction  
From high to low density, or low to high density  
Across density gradients  
rural urban interactions (Blood Reserve)  
Independent versus interdependent  
Liberty versus order  
Transition in methods of interaction  
Networking to hierarchy (Apocalypto)  
Horizontal to vertical  
Interaction with others, or with environment (element of referring to reality keeps people honest)  
Interaction from networking to hierarchy (Apocalypto)  
Interaction from Horizontal to vertical

## **Expansion / Contraction**

Growth thru colonization  
Go forth and multiply (B. Franklin)  
Increase population  
Increase access to resources  
“Great nations” are more powerful  
“Fight often, and if it is the good fight, all the better” (Sir F. Bacon)  
Ideas and Ideals include Domination over nature including human inhabitants  
Hunters and gathers consider to be closer to nature  
They are sometimes idealized, sometimes they are subjugated  
Beat the wild out of the child  
Subjugation and conformity versus joining and acceptance of difference e.g. Northeast wood lands.

## **Contraction**

Expansion and growth slows to stop  
Population may decline  
People come together  
Give up independence  
Conformity  
Emphasis on Social Order  
Rigidification of classes  
less mobility across class  
emphasis on homogeneity

## **Expansion**

Dispersion  
Difference  
Variety / variation  
Accept difference rather than impose conformity  
Less restrictions imposed by central authority

## **Urban Rural Interactions**

Rural – horizontal network

Urban – vertical hierarchy

Tension

Independent self reliant versus interdependent compliant

Rise and fall of nations

## **Hunter/gather to Agrarian to Urbanity and Industrialization**

Development of Modern Nation (H. G. Wells / Florence Deeks )

A (hu)man of foresight surveying the world in the early sixteenth century might well have concluded that it was only a matter of a few generations before the whole world became Mongolian-and probably Moslem. Just as to-day most people seem to take it for granted that European rule and a sort of liberal Christianity are destined to spread over the whole world. Few people seem to realize how recent and probably how temporary a thing is this European ascendancy. It was only as the fifteenth century drew to a close that any indications of the real vitality of Western Europe became clearly apparent.

Our history is now approaching our own times, and our study becomes more and more a study of the existing state of affairs. The European of Europeanized system in which the reader is living is the same system that we see developing in the crumpled- Mongol threatened Europe of the fifteenth century. Its problems then were the embryonic form of the problems of to-day. It is impossible to discuss that time without discussing our own time. We become political in spite of ourselves. "Politics without history has no root," said Sir J. R. Seely; "history without politics has no fruit."

Let us try, with as much detachment as we can achieve, to discover what the forces were that were dividing and holding back the energies of Europe during this tremendous outbreak of the Mongol peoples, and how we are to explain the accumulation of mental and physical energy that undoubtedly went on during this phase of apparent retrocession, and which broke out so impressively at its close.

Now, just as in the Mesozoic Age, while the great reptiles lorded it over the earth, there were developing in odd out-of-the-way corners those hairy mammals and feathered birds who were finally to supersede that tremendous fauna altogether by another far more versatile and capable, so in the limited territories of Western Europe of the Middle Ages, while the Mongolian monarchies dominated the world from the Danube to the Pacific and from the Arctic seas to Madras and Morocco and the Nile, ...the fundamental lines of a new and harder and more efficient type of human community, were being laid down. This type of community, which is still only in the phase of formation, which is still growing and experimental, we may perhaps speak of as the "modern state." This is, we

must recognize, a vague expression, but we shall endeavour to get meaning into it as we proceed. p. 734

We have noted the appearance of its main root ideas in the Greek republics and especially in Athens, in the great Roman republic, in Judaism, in Islam, and in the story of Western Catholicism. Essentially, this modern state, as we see it growing under our eyes to-day, is a tentative combination of two apparently contradictory ideas, the idea of a community of faith and obedience, such as the earliest civilizations undoubtedly were, and the idea of a community of will, such as were the primitive political groupings of the Nordic and Hunnish peoples. For thousands of years, the settled civilized peoples, . . . seem to have developed their ideas and habits along the line of personal subjection, and the nomadic peoples theirs along the line of personal self-reliance and self assertion. Naturally enough, under the circumstances, the nomadic peoples were always supplying the civilizations with fresh rulers and new aristocracies. p. 735

It was only after thousands of years of cyclical changes between refreshment by nomadic conquest, civilization, decadence, and fresh conquest, that the present process of a mutual blending of "civilized," or obedient labouring, and "free," or aristocratic and adventurous, tendencies into a new type of community, that now demands our attention and which is the substance of contemporary history, began. p. 735

. . . the broad antagonism between the method of obedience and the method of will runs through history down into our own times. To this day their reconciliation is incomplete. p. 737

Civilization even in its most servile forms has always offered much that is enormously attractive, convenient, and congenial to mankind; but something restless and untamed in our race has striven continually to convert civilization from its original reliance upon unparticipating obedience into a community of participating wills. And to the lurking nomadism in our blood, and particularly in the blood of monarchs and aristocracies, which have no doubt contributed in a large proportion to the begetting of later generations, we must ascribe also that incessant urgency towards a wider range that forces every state to extend its boundaries if it can, and to spread its interests to the ends of the earth. The power of nomadic restlessness, that tends to bring all the earth under one rule, seems to be identical with the spirit that makes most of us chafe under direction and restraint, and seek to participate in whatever government we tolerate. p. 737-738

Hitherto, the government of states had been either authoritative, under some uncriticized and unchallenged combination of priest and monarch, or it had been a democracy, uneducated and uninformed, degenerating with any considerable size, as Rome and Athens did, into a mere rule of mob and politician. But by the thirteenth century the first intimations had already dawned of an ideal government which is still making its way to realization, the modern ideal, the ideal of a world-

wide educational government, in which the ordinary man is neither slave of an absolute monarch nor of a demagogue-ruled state, but an informed, inspired, and consulted part of the community. It is upon the word educational that the stress must be laid, and upon the idea that information must precede consultation.

It is in practical realization of this idea, that education is a collective function and a private affair, that one essential distinction of the “modern state” from any of its precursors lies. The modern citizen, men are coming to realize, must be informed first and then consulted. Before he can vote he must hear the evidence; before he can decide he must know. p. 740

Until a man has education, a vote is a useless and dangerous thing for him to possess. The ideal community towards which we move is not a community of will simply; it is a community of knowledge and will, replacing a community of faith and obedience. Education is the adapter which will make the nomadic spirit of freedom and self-reliance compatible with the co-operations and wealth and security of civilization. p. 740

### **Industrialization**

- Serfs
- Educated
- Able to run machines
- Input
- Refine tools and techniques
- Have a say
- Active and involved

### **Social Activities – Spectator Sports**

- Urban emulation of past events
- Cave dwellers above valley

### **Europe 1500 to 1900's**

#### **Migration by Economic Activity**

- Westward
- Out of Mediterranean
- Atlantic
- Central authority versus diverse interests
- Native North American / European interactions, Northeast Woodlands 1608 to 1649
  - French Catholics seek cultural assimilation
  - Northern European trading states want to trade and not to interfere with culture
  - Huron ask Champlain to be Brother in Arms, not just a trader like the Basques
  - Champlain shoots Iroquois
  - Three shotgun blasts kill several Iroquois
  - Huron cheer with loud hooray

Jesuits get contract to educate / indoctrinate, to teach French ways in order to have a market for French finished goods.  
Jesuit order teaches order, conformity.  
Jesuits do not allow Huron culture.  
However, dreams and myths are encouraged  
Huronians ask many questions about everything  
Only Christianized Huron allowed guns

#### Independence of colony

Repercussions in Europe – French revolution  
Post Napoleon Europe – Holy Alliance – anti democracy

#### Revolution reaches Russia in early 1900's

Autocracy loses to Bolshevism

#### European wars to maintain autocracies

First and second world wars  
Self determination  
Destruction of Europe – population decline  
Continued underlying tension

#### Northern people practical, network, manufacture, heterogeneous

Southern artistic, cultural, hierarchical, order, homogenous  
Migration to North America (1500 – 1970)  
Southern Europe dispositions move into north  
Northern Europe disposition moves into south  
British Isles differ from rest of Europe  
Reality versus Beauty or North Versus South

#### Boom and Bust Economic Cycles

Interprovincial migration