

## **Civilization as an Anthropological Nature: Particularistic Approach to the Contextual Infrastructure of the Western Civilization**

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**Abstract:** The main objective of this study is to present a reliable theoretical model in rethinking the concept which is referred as the “West Civilization”. In line with this objective by theoretical correspondence between three approaches of social sciences, philosophy of history and postmodernism, the study proves despite the common perception of the concept of civilization, this word is saddened by unique infrastructure and configuration in any context of time and place. Through, using system of subjective meanings, meanwhile distinction cultural, economic and political infrastructure of Western civilization as a case study, the study uses this sample to demonstrate the preferred theoretical approach, analyzes synchrony of civilization and its specificity. Accordingly, the final output of the study is confronting with the idea of universality of the civilization and the results of that which is considered as civilization coaxial and representing the West civilization as a utopian or desirable situation.

**Key words:** Anthropology, civilization, historical approach, model, social sciences, West

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### **INTRODUCTION**

In this study, we have tried to pay attention to different approaches to the civilization. Then, the evolutionist approach to civilization is discussed which is most used in the fields of history and social sciences and, in particular, classical anthropological approach to culture more than anything by the English and American anthropology and sociology. The evolutionist approach gives a goal to the civilization. The goal is to move towards the modernization of society.

But, in anthropological approach, the word civilization unused equivalent to urbanization. In this approach, the civilization is assumed equivalent to the body of knowledge, arts, customs, utilities and social institutions that are common in a society. The approach taken in this study is an anthropological approach from the perspective of the social sciences to understand the nature of civilization. This approach does not believe in the unity and universality of the civilization but on the contrary, it can be assumed that there are the simultaneous existence of multiple civilizations with very differentiations and so this approach emphasizes that we cannot prefer a special civilization over other ones.

### **SOCIAL SCIENCES APPROACH TO THE CIVILIZATION**

From the perspective of the social sciences, there are different approaches to the nature of civilization and how

to create it. As the different experiences and views, linear path to civilization is not allowed. From this perspective civilizations, each has its own logic.

**The civilization as evolution:** Civilization from the Latin root means citizens in French and English. It is placed in front of the word uncivilized. Dictionary meaning of urbanization and civilization to the uncivilized words mean the opposite. The first time the term was used by scholars of the French against the barbarism word. Nicholas Brkramby in sociology of culture, civilization dictionary defines, it as a “Thinkers of the Enlightenment concept of civilization, inextricably with the idea of social progress and a victory of reason over religion, the decline of the local way of specific and limited and has been promoting the natural sciences”.

Some domination of nature, human relations is economic and social development of their civilization. Weber also civilization has defined the meaning of rationality (Moeedfar, 2010).

As follows from the above definitions, the enlightenment thinkers of classical and modern civilization are synonymous with the concept of civilization. A civilization based on human understanding of the environment and efforts to change nature is built. According to this view, there is no concept as Eastern civilization or non-Western civilizations.

Durant also necessary to create another way of urbanization evolved civilization knows. Although, the community is the surpassing knowledge of other

societies, linguistic unity of the political system and the moral law (Rouholamini, 1998). "Fukotsawa Yukichi" Japanese scholar with the same approach of "civilization theory" defines civilization as "culture in its broad sense is not only comfort in daily necessities but also refining knowledge and cultivate virtue so that life.

In the current era of people like Fukuyama (1992) proposed a theory of the end of history as well Huntington (1996) proposed a theory of the clash of ideologies, liberalism and modern civilization as perfect West have insisted. In general, it can be said that this approach to civilization gives the following characteristics:

- Rationality
- Urbanization
- The growth of science
- The growth of technology and tools
- Attached to the linear path and the end of civilization

#### **CIVILIZATION AS A PLURAL EXPERIENCE**

Evolutionist approach to civilization has entered a serious challenge and there is a lot of criticism about the look. The first person to pay cash evolutionism "Franz Boas" was. His German-born American anthropologist and anthropology father's America. He believes that any group of human populations a cultural community (their own culture) which he says cultures each have their own logic and say that human evolution had a line path and all people and cultures have gone the same way. Every culture has its own historical process and the culture to know if it's the same process should consider special (Moqadam, 2009).

Herskovits regardless of urban civilization and Western civilization has defined the word. He writes in the definition of civilization: the civilization of knowledge, arts, techniques, social institutions, customs facilities and the activities of individuals and groups of individuals in the light of innovations and inventions developed and evolved over the past centuries and in all parts of a the community or society that linked several common Egyptian civilization like Iran and each has features that geographical factors, historical and specific technique depends (Rouholamini, 1998).

Some synonymous apply civilization and culture to others is the antithesis of civilization. In the tradition of German civilization and culture for foreign object visualization and outside it. Schafer shows that semantic rich history of culture and civilization has passed three important changes. The first change of culture as a social and moral education and innovation, the successful concept creation. In fact, in this sense, culture is

becoming so glorious for all human attributes. Germany became controversial last second change of culture into his arms, first in Germany and then against the bourgeoisie against the enemy on the left bank of the Rhine was the external enemy. The third change to the character is more analytical; it change aggressive use of culture and civilization refused and meaning "objective" was for each term (Schafer, 2001). "Alfred Weber" in Germany otherwise, the resolution emphasizes that he believed that civilization scientific and technical knowledge to help these two, the scientific and technical knowledge on natural resources can be dominant. His material culture and spiritual culture to culture or civilization calls (Mohaymani, 2000).

People like "Golden Weiser" and "Edward Tyler" anthropologist English culture and civilization are synonymous. Their culture is a complex mix of science, belief, art, morals, laws, customs, habits and other human actions in the community know (Gould and Kolb, 1992).

Sayyed Saeid Reza Ameli divided Iranian civilization heritage into two parts of material and spiritual. He believes that the tangible cultural heritage is not just a matter of civilization overseeing the construction of the physical world but also the civilization of behavior, personal and social ethics and the social management is also. Civilization deep connection with social ethics and human relations and social organization has advanced. He believes that civilization extensive links with the concept of "social management", "social justice" and "social ethics" (Ameli, 2011). As is clear, in terms of civilization and culture at a significant factor employed and is divided into two parts, material and spiritual.

#### **PHILOSOPHY OF HISTORY APPROACH ON CIVILIZATION**

In explaining the cause of historical events in the history of human thought three opinions presented major and acceptable social and historical events are explained. Due to the different uses of the word "history", two types of philosophy of history can be distinguished: analytical or critical philosophy and the philosophy of history or no history of substance (Atkinson, 1998), philosophy, history ink to answer the question what laws govern history. The conventional historical research do (Edwardes, 1991) but in the history of analytic philosophy, philosophers have considered several issues including historians what evidence, documents or explanations to be seen whether the results and achievements of objective truth or not they qualify, whether moral judgments on historical figures on job or not (Ibid 86) as specified field of study and scientific

approach these two types of philosophy of history are very different from each other. Philosophy of history and applies the ink to follow the rules and analytic philosophy for historical studies and validated methods and evaluating them.

Most relevant studies on the history of philosophy in the philosophy of history is essential. Because this type of philosophy to answer the question of what a reasonable cause, prosperity and decline of civilizations and the civilization of the West as modern civilization flourished experience of human civilization and many other questions. As the "Arnold Toynbee" (Walsh, 1962) says: One of the major principles and main elements of philosophy, theoretical or historical substance, the civilization as "the study of history. 'Title and subject of philosophy, history and laws Toynbee in history not human beings in general, not the people not social class but civilization, only a single study to discover historical laws which govern the communities. He understood civilization in history knows only one law governing civilizations, the law governing the entire history of mining is inferred.

Adites among the four types of theoretical philosophy or historical substance, distinguishes. The four types are: positivism, idealism, German, Marxist historicism. The following is a brief description about each of these approaches is presented.

**Positivism:** Positivist believe that the humanities and social affairs as well as natural sciences and applicable law are interested. This school of thought strong influence of rationalism of Descartes and John Locke's sensualist as August said the idea that all areas of human knowledge, theology, metaphysics and the metaphysics of theoretical thinking stage behind and to the positive will be (Ashouri, 1994).

**German idealism:** German idealism clear about the culture and history of the territory separates from the natural sciences. German idealism is the most prominent representatives Immanuel Kant and Friedrich Hegel, history is seen as a process in which human and social institutions will become increasingly compatible with rationality. Hegel believes there is a dialectical tension or conflict between what is real and what is wise and should be available. Hegel writes: "History" is "advance knowledge of the release." But, he emphasizes that freedom is not an abstract sense but this freedom is embodied in the institutions of historical objective. This is essentially conservative Hegel led to the conclusion that the existing institutions as a product of history, Referrals are the highest level of rationality and the state as a product of this process is "realization of moral thought".

**Marxism:** Marxists reject Hegel's idealism, brought a revolution in the sense of the Hegelian dialectic. Marxism understands history as a place of conflict and social classes. Marx's historical period is divided into six parts and each part is called the commune. The municipalities are: primitive communal, classless society in which there is no ownership of the means and instruments of production, slavery, feudalism, the bourgeoisie, capitalism, socialism and the second incubation. Marx believed that all of these steps and eventually a classless society will be secondary to the municipality (Ashouri, 1994).

**Historicity:** This approach can be seen in contrast to the perceptions of the history of law. The founders of this view can be "Johann Gottfried von Herder" noted. He denies garlic on a single line. Herder saw the development of any nation within the nation are in accordance with the principles of evolution; the principles that the only and unique spirit embodied the nation and in literature, art, religion and social institutions show. Human achieve its goal of humanity. But, this goal does not appear in the progress toward the goal and in the end but its history in the development of talents and skills inherent in every nation realized its genius.

This view is similar to the anthropological approach to culture and civilization. As linear path to civilization does not and does not foresee a fixed pattern for all civilizations to civilization is a kind of relativism.

## **NEW APPROACHES TO CULTURE AND PHILOSOPHY OF HISTORY**

New approaches to culture and philosophy of history philosophy, history, English language and built in the seventies a significant shift with Hayden White's book called *Trans and writings* Louis Mink was at the start of this decade what he called "linguistic turn" and on many areas of philosophy and influenced literature, philosophy and history became effective. While the philosophy of history than scientific analysis of historical knowledge and verification and generalization of knowledge was developed, more and more influenced by the English philosopher of hermeneutics, postmodernism and literary theory. Any philosopher's historical aspects of the written language they stressed that the historical narrative series of events just narrated to them. The internal structure of historical narrative and anthropological literature on this issue. The close important as natural science as the paradigm of historical knowledge, overshadowed. Thus, more attention was to attempt to combine historical narrative caused descriptions of historical results (Little, 2010). Critics of postmodern views on the three statements is summarized:

- Any description of past events in order to offer their interpretation of the past is never completely accurate and not recognizable
- No argument there is no fixed and repeatability on all historical statements only and time bound relative
- There is no statement on what is real and true story that historians is the result of historical imagination

The approach in this study is from the perspective of philosophy, history of civilization on the basis of the material mentioned above historical approach based on anthropological definition of culture.

### **THEORY OF SUBJECTIVE MEANING SYSTEM AS A WAY**

A survey in an attempt to provide a conceptual model of the infrastructure of the West, through the interpretation of the theory of subjective meaning system is achieved. It has several unique features of an interpretive approach and systematic approach to creating a dynamic mechanism explains sense as a subjective organism. Methodological approach used in this study, there are two distinct reasons. First of all, according to this method, the relationship between theoretical and cultural peculiarities associated terms and conditions and as a result, this study claims that there is a diverse civilizations and not a single path of civilization is supported in this way. Second, in adopting the above method to demonstrate the relationship between social background and knowledge itself. By specifying, the infrastructure of the West what it referred to as the concept of a universal civilization actually confronted with the question that if the special relationship between the field and the existence of civilization, so by changing the texture or social background, philosophical, ideological, historical and may be output reached a different civilization.

Among, the most important people within the framework of systems theory concepts, methodological studies have been Berger and Luckman (1996). They are the pioneers of the sociology of knowledge believe that the sociology of knowledge, the relationship between human thought and social background checks. Luckman and Burger sociology of knowledge, sociology and the focus of the most important branches of science. Although, the determination or determinism is the centerpiece of this branch of sociology. As the name implies this, the approach is focused primarily on social factors. But, other factors such as historical circumstances as determined by the fields of psychological and biological conditions are considered. How social structure objectively make judgments assumptions and judgments determine forgive? What

social and cultural factors that affect mental goods? Are all cultural goods of social factors and their impact and what kind of relationship there is between them?.

Theory of subjective meaning system, a systematic approach in the social sciences raises interpretative approach based on three aspects of social construction, the inter-subjectivity and influence of the social environment in the country. The combination of these three dimensions, an interactive communication and interaction between individual subjectivity and social connections, particularly in the field of culture acute display. At the same time because the concept of a system of this mechanism, defined by some combination of the production process and support the evolution raises mean.

### **THE LEVEL OF THE WEST CIVILIZATION**

As mentioned, according to anthropologists and sociologists English approach to culture and civilization, including Taylor and Giddens are in the study of culture and civilization in a sense to be handled. Edward Taylor culture complex set of knowledge, belief, art, law, morals, habits and what that person as a member of the society of his community suffuses define (Ashouri, 2004), Anthony Giddens is also the same definition of culture or beliefs a system of norms, values, attitudes and knows the material that is produced (Giddens, 1999).

With this perspective, civilization has three basic dimensions: the fundamental beliefs, values and symbols and symbols are. The first layer, the trappings of culture and includes artefacts, technology and behavioral patterns. The second layer, layer the value, in this layer, the researchers emphasize culture and most studies have focused on this area. Ability to understand the values, symbols and icons provide a layer. The third layer, layer assumptions and beliefs are. Cultural assumptions, determines the type of value and is non-dispute (Schein, 1992) (Fig. 1).

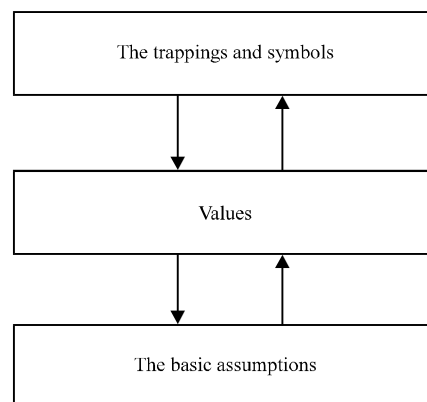


Fig. 1: Conceptual model of culture in Spanish



Fig. 2: The infrastructure levels of the West civilization

But, it seems that this model does not represent all sectors and levels of civilization. The ideas and assumptions underlying infrastructure is crucial but more in the superstructure, structural layers in different areas cannot be ignored and their role in the cultural superstructures. As Norbert Elias said the complex changes in the structure and behavior of modern Western societies the state system (political and economic), respectively. In his view, the structure, relationships and in society as a whole becomes more complicated endeavor and effort needed to be able to act within the framework of the more correct (Elias and Khedive, 2014).

Undoubtedly, the structure and the basic beliefs and value system derived from a community. Beliefs that political, economic and cultural community will show. Structural level, the amplifier, deny and modify many of the behaviors and civilization of a society. For example, no doubt buying patterns, patterns of consumption and leisure time activities in the economic system like capitalism is very influenced by the values and structure of the economic system (Fig. 2).

According to this point of any civilization can be four levels of basic assumptions and the foundations of thinking, values, systems and structures and manifestations of civilization divided in four levels.

#### HUMANISM AS THE FUNDAMENTAL ASSUMPTION OF THE WEST CIVILIZATION

Renaissance is the beginning of a new humanism in the culture of the West. Basically, its renaissance humanist phenomenon is (Rabbaini, 2003). Renaissance period of the history of the West is historically the centuries 14-16 takes place. The tendency of modern

culture and literature and art emerged in literary and artistic motifs of the new movement in literature and art looked ancient. Renaissance can be an expression of rebellion against the values of Western man is common in the middle ages, overflowed with the return to rationality and thinking can be said to include an ancient Greek Renaissance, the church had to fight religious culture and governance because, it was the world's dominant image orientation (Ibid).

The rule of the Church in the Middle ages had created a rational tool of religious thinking. Shrek was a natural thought for all the component was a divine destiny. The movement of protestantism as the religion of Islam and that it was incompatible with rationality while the growth of a great humanist ideas.

Humanism is a coherent system of thought that claims ontological, epistemological, educational, aesthetic, political, moral and raises its own (Tavakkoli, 2003). It should be noted that after the Renaissance humanist culture and philosophy in the West is the foundation upon which human values and virtues in all the right and right-oriented.

Descartes with his famous statement "I think therefore, I am" was the initiator of the humanist epistemology course. After that you can doubt everything of course, it starts I think, therefore, I am. Descartes argued that proof of the paranormal should use rational arguments but unlike all the truths of God's divine philosophy preset by rational arguments to prove man's understanding of the criteria of truth but over the centuries it has been thought in the arteries Western societies there is a fundamental transformation in attitude has occurred. In addition to inclusion in the principles of humanism and individualism Discretion man because of the principle of religious tolerance with any religion of monotheism to atheism is retractable. In the considered humanistic norms of certain definitions, for example with a focus on human rights and the right orientation is defined.

After descartes development process humanist philosophy in the face "I rational" and "experimental" in the philosophy of Hume and Hume strange paradox that, there is no choice but to doubt not only the material world (which was thought to deny Berkeley) denied but human self-centered humanism that was also denied and showed that whenever man "origin recognition" is a grammatical Descartes (after passing through the rational and empirical) fate but "certainly devastating Hume" have to be also self.

But, Kant tried to give new life to the "self". He believes that the world so we know that, we can recognize and identify the involvement of the subject in Kant's

Copernican revolution in the sense that I am human, It provides the world means that in practice recognition to “the order of” for would and the subjectivism of the new era and new era of humanism, in other words, the universe itself is pure matter and the world of monsters and I give it (ibid).

All these changes affect life in the middle ages and the humanist perspective that comes with religious reform movements and return to rational thought and philosophy of ancient Greece. Kant’s copernican revolution of man as the subject to be introduced. Agent that could make a difference in the world and the nature surrounding, it and the inventor of management and standard cognition. Of course, humanists can be considered as the most important infrastructure developments after the Middle ages. Change that with the introduction of the beginning of all the changes of the modern world and civilization as the subject of the new West marks. This world, a world of Western man opened through which changes in value, structure and behavior was created. Changes based on the assumption that all of them can be considered essential.

#### **LIBERALISM AS THE THOUGHTFUL AND VALUABLE INFRASTRUCTURE**

Liberalism collection policies and procedures and ideologies that aim to provide more freedom for the individual. Liberalist according to this view and consequently an integral part of Humanism will emerge. Liberalist logical consequence of development and the development of micro and overcome the superstitious and therefore, the fact that freedom emerges only with the enlightenment. First those whose names were called liberal in the last decade of the eighteenth century AD after the French Revolution of Spain, in connection with the main slogans of revolution, freedom, equality and fraternity arose. They opposed the domination of Napoleon and Liberals were famous. Then the word went to France where in 1884 after the restoration of the Bourbons monarchy was applied to someone who is opposed to the monarchy.

The historical roots of liberalism goes back to the last decades of the sixteenth century that followed a series of religious events (Reformation) gradually from the influence of religion in various aspects of life of communities in Western Europe declined. This decline in the seventeenth and eighteenth century along with the Capitalism is the economic system of intensity (Ibid).

Liberal at all times and an abstract concept for subjective or objective is not fixed but that is changing as a result of a variety of other variables is diversity. The comprehensive and stable definition of the term liberalism is difficult.

The most important element of liberalism can be seen individualism. Classical liberals and some remarkable modern liberals, the ontological individual, authentic, real and true and he knew before the creation of any mechanisms of collective and social identity, the person believes they are. the source of all values, procedures and rights of education. Although rooted in the collective because they did not sink and does not originate from there. Therefore, society has a duty to foster and support the Foundation’s own individual identity to act. The attitude of the rationalist philosophers such as Descartes, Spinoza, Leibniz, Kant and sensuality and empiricists like Hobbes, Locke, Hume, Bentham, Mill and Tocqueville, the antecedents of the people such as David Friedman, Rosbar, Russell, Nasik, Hayek, Oakeshott and the latter is acceptable (ibid).

#### **CAPITALISM AS AN ECONOMIC SYSTEM OF LIBERALISM**

Perhaps the most important motivation to achieve the ideal of a liberal capitalist economic system introduced. Freedom and individuality look people in conflict with the government and strengthening its liberal. In this perspective, the smaller the government greater freedom and individuality of the guarantee. The freedom and individuality of the property and economic activity should not be molested by governments. The infrastructure problem can be considered liberal capitalist economy (Gide and Riser, 1991).

Capitalism more as socialists and Marxists are particularly popular and for them it is a system in which private ownership of capital determines economic and political figures as well as the originator of a particular social order in which the ruling class which called capitalist or bourgeois, the productive forces of society to gain the advantage. This benefit can be achieved through less pay to workers less than the amount that, according to socialists all the production workers but the amount paid is equal to the value of the labor force in the private ownership of the means of production and the labor market. However, non-Marxist economists of the capitalist system knows where the factors of production (labor, land, capital) will be distributed according to final production and thus a fair system. This theory, private ownership of the means of production and source of legitimate income if, he (Ashouri, 1994) and activities to make the most rational distribution of production among the various branches (ibid).

Apart from the negative connotation the word capitalism that thrived as stated by the socialists and liberals prefer the term free market economy because the term is closer to the standards and ideals of their. Economic freedom, including the freedom to work,

freedom to compete, domestic and foreign trade freedom, freedom, banks, etc., quarter release rate as the permanent plan is to resist any kind of government intervention that specifically need it to prove not reached, especially to withstand the so-called policy sponsored by the state (Gide and Riser, 1991).

### **DEMOCRACY AS A POLITICAL SYSTEM BASED ON LIBERALISM**

Liberal doctrines that formed the basis of the fundamental principles of human freedom and choice offered humanist knows. Therefore, the view of the military in politics must be able to offer that guarantees individual freedoms and government decisions based on public opinion and the outcome of the offer.

The term originates from the Greek democracy (democracy) "rule of the people" which was found from municipality (demos) "people" and state (kratos) "power" or "rule", in the 5th century BC to denote the political systems then existing in Greek City states, notably Athens; the term is an antonym to aristocracy (aristokratia) "rule of an elite". The government representatives are elected by the majority of the people to govern them. Representatives elected after long deliberation have passed laws to bring awareness so that, there is no secret so that the freedom and equality in society implement (Botham and Boyle, 2000). Democratic principles that are outlined.

The principle of acceptance and satisfaction: the satisfaction and acceptance of citizens to obey the government and the rulers, the basic elements of the political philosophy of democracy.

The principle of national sovereignty and public participation: The idea is that organizations and government decisions, based on the vote of the people and the ruling class relies on certain person or not, the sovereignty and the sovereignty of the people and the people elected and representative monitor the performance of any monopoly in the process of decision-making and prevent domination of certain groups and think. This is the principle of democracy that in fact all of these and other factors, effects are minor.

The principle of equality of the pillars and foundations of democracy, equality means that everyone should be equal before the law and equal society, the right to participate in government regulations or in their criticism. Based on the principle of equality should be given adequate opportunity to all members of society in various fields of political, economic, education to the extent that they interfere.

Freedom that is people have the right to freedom of expression, freedom to vote, freedom of opinion and criticism in all aspects of government have the individual and society.

Rule of law in all fields of the rule of law is the only law that has been enacted by the people's representatives.

Majority rule, the government should take all decisions on any matter, in accordance with the will of the majority of the population and if the people disagree on the issue, the government should take action guided by the will of the majority.

Representation system: delegation have the right to legislate, the right to vote on taxes, budget monitoring, the right to summon and question government decisions have.

**Pluralism as a cultural system:** It is the theory that the necessary plurality of elements in society and believes that, they are legitimate interests (Ashouri, 1994).

Pluralism can be considered the best translation of the Farsi word pluralism. culture including customs, beliefs and religion and various aspects of lifestyle is not a priority relative to each other and different cultures, including religious culture, indigenous or migrant pride have to each other and cultural systems and structures Government should be the basis for maintaining social and diverse cultures make.

It should be pointed out that pluralism in liberal character has aspects of social, economic, cultural and political. But you cannot ignore the fact that the output value system and culture foundation liberalism, pluralism and cultural pluralism. Because according to libertarian ideals, freedom and individuality of people in the field of culture time ensuring that cultural species to be recognized and preferred not known culture over another.

**Socialism against liberalism:** Socialism as a reaction against liberalism is based on individualism and the unlimited freedom of the individual is formed. It might come to mind is what socialism versus individualism. It should also be noted that individualism, liberalism is derived from the value if John Gray, the common foundations of liberal ideas of individualism, egalitarian (opportunities) and universalism that counts. Features individualist morality implies the supremacy of human life is at odds with the pressure of socialist collectivism came into being. Features implies egalitarian moral philosophy is that all people should have equal opportunities and are equally valued be reached by man. And world-oriented features emphasize that all types of people together despite cultural differences and regional equivalent (Shapiro, 2001).

Socialists believe that the fact that the natural order of society affected by the laws of nature in a harmonious communal life of people is guaranteed so that society and the individual is true of the reputation of being a member of society, there is credit. The natural result of this view, the primacy of society over the individual which denied individual freedoms in the context of economic activities, follows the (Namazi, 2008).

Marxist socialism in its various forms such as a humanistic ideology that focuses on interpretation of subject-centered man. In fact, all Western ideologies that were created after the Renaissance humanist ideologies. The difference between Marxism and liberal ideologies in the definition and interpretation of human beings (Bashirie, 2011).

Individual interests are concerned. This idea focused on pluralism and the public interest. The political and economic position but still socialist thought and planning at the university of influential social democratic governments. The most common element of socialist theory relying on the superiority of society over the individual and the common good and individual benefit.

**Single-party system:** The idea of the political and economic system of socialism, Marxism School. A group of socialists rejected the philosophical theory of idealism and acceptance to the conclusion that the origin of the material, not just a physical phenomenon, has been forced into the capitalist society, based on the principles of materialism and socialism will be changed algebraic. For this reason, believe that reform is possible only with the destruction of capitalism is that socialism emerges (Namazi, 2008).

Marxist political structure in countries where revolutions took place within a one-party system structure. A political system whereby the country by a party that will. The idea of one-party system that was first described by Lenin state administrative agencies, judicial, police and army in a capitalist country, the guardian of the interests of a capitalist minority, the exploiters to overthrow the exploiting classes have only one party concentrated because the multiplicity of parties would be exploited divisive forces (Aghabakhshi and Rad, 1966).

So, the one-party system only one party on all aspects of political, economic and cultural pervades and to participate and legal activities. Turnout into a one-party system or they can vote or not because the candidates nominated by the party to either accept or not accept the party program and policies of the Party the rate previously assumed the party leadership.

Because party and the party system, the product of social and political conditions of the country and there is a close relationship between the party system and political system, the party's symbol of totalitarian governments (ibid).

**State economic system:** Create a classless society is socialist ideals. A society in which everyone gains equally use. As we were told from the perspective of the socialist movement based on the teachings of Marx's class struggle of private property the most important threat to social justice and social systems of the class is created. Marxist ideals to create a shared society. A society in which wealth and profits are shared by all individuals and private property exists (Ashouri, 1994).

As mentioned, the socialist school because he believes that in capitalist society the means of production in the hands of the capitalist placed little for society and especially the poor and the lower levels of society is exploited by the few, so the economy (Ibid: 261). Unlike, capitalism in this type of economy, trade, industry, real estate, manufacturing all of the property of the state.

**Polarization as a cultural strategy in the socialist system:** Polarization a cultural policy based on the separation of political and religious society. Societies that run the cultural policy, religious or ideological divided vertically into sections. Each column has its own social institutions. As well as, newspaper publishing organizations, political parties, trade unions, occupational and solidarity, banks, schools, hospitals, universities, sports organizations and clubs Scout entirely based on ideology of their own.

Polarization as a division based on differences in society, social exclusion and the mentality of the group have been described (Dubliner, 1999). The concept of the socialist countries after the Second World War was considered as a cultural practice but later writers have used the concept to explain the cultural politics of other countries. In the 1950s and 1960s, social scientists and political science polarization as the German socialist systems to change the interpretation of Modernism.

In the Netherlands, some of the blocks and subcultures polarization separation of secular and faith-based occurred. The columns are separated Catholics and Protestants in this country that has been divided Protestant columns (Decker and Esther, 1996) and the subsequent results and strong pillars of the socialist and liberal Catholics and Protestants in the country.



## CONCLUSION

The approach taken in this study to understand the West civilization is a novel argument because it seeks to deny the universality of civilization and have a look on the specificity of issues related to cultural, economic and political to define the civilization. The study with taking an anthropological approach to civilization and its application in infrastructure as political, economic, cultural and historical evolution is towards linear and evolutionary attitudes to the civilization.

In addition, this study can be the theoretical basis for the discovery of other civilizations or infrastructure of the intellectual and ideological roots of existing or emerging civilizations. By adopting this theoretical model, we find a better understanding of the reasons for the rise, persistence and decline of civilizations because the amount of power and solidarity in each of the three pillars of civilization is also an indication of continuity or survival of a particular civilization.

In the case of the West civilization, we are facing a common central core of humanism or humanistic vision. Then, two approaches to socialism and liberalism can be distinguished from a common core which makes two different schools but under one umbrella known as the West civilization. Each of these two schools has the nature of the cultural, political and economic differently. Implicitly, the internal contradiction between the two schools in the West civilization can be seen as a kind of consolidation because the consistency of these two approaches each of these two sides tries to reconstruct its philosophical and theoretical manners and the output of this opposition has a positive impact on strengthening the whole system. This is something that cannot be considered roots or historical reasons and so from this perspective, by rejecting the historical and evolutionary approaches to the civilization, above all, the West civilization can be explained by the anthropological approach.

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