

# Prof. Rex Li's Writings

**Category:** History

**Sub-category:**

**Code:** His 01-002

**Title:**

The Lessons of History
------------------------

**Year Written:** 2020

**Summary/ Abstract:** Historian Will Durant (1885 – 1981) offers 12 lessons of history. I pick his points and suddenly I see its similarities with those of Dewey. Upon search, I discovered that he was Dewey's student in Columbia in 1917.

© Rex Li 2021

All rights reserved. To quote or cite, please acknowledge the author (Prof. Rex Li) and source of retrieval from this website ([www.profexli.com](http://www.profexli.com)).

For quotes or citation of over 100 words, please write to the author for written permission.

## Summary and Review of Durant's *The Lessons of History* (1968)

---

### (A) Quoting lifeclub.org

“Through an examination of the five millennia that preceded today, *The Lessons of History* shows what has worked, what seems to be present in all our history, and which new paths we might down. In this summary of *The Lessons of History* by Will Durant and Ariel Durant, you'll discover

- how the Battle of Tours completely transformed Europe's future;
- why rivers and waterways used to be the foundations of civilization; and
- why agriculture created a need for parental authority.” (lifeclub.org)

### (B) 12 Lessons listed by lifeclub (Details Elaborated by PL)

- (1) Geography has been a big influence on civilization, but its influence continues to decline as technology advances.**

Example: Venice in Italy (Mediterranean) was replaced by Portugal and England Atlantic, which was further replaced by counties of huge land mass (Russia, China, USA) where transportation was overcome by technology.

R: Now geography and transportation is replaced by telecommunication; we need not travel or transport yet MNCs control by telecommunication.

- (2) Life is a competition and humans are not born equal.**

R: Durant has two ideas here: competition and equality. For competition, he inherited from Darwin, probably through Dewey. Another is the idea of individual difference from psychology, maybe originated from Galton and further developed by Adler. That he took “humans are not born equal” as a basic premises of human history. This idea coincides with mine.

It's good to scan through his Chapter 3 (*Biology and History*) and pick his words:

- 1) “So the first biological lesson of history is that life is competition.” (1968: p. 19 Simon & Schuster Paperbacks)

- 2) “The second biological lesson of history is that life is selection... we are all born unfree and unequal.”(p. 19)
- 3) Inequality is not only natural and inborn, it grows with the complexity of civilization. Hereditary inequalities breed social and artificial inequalities; every invention or discovery is made or seized by the exceptional individual, and makes the strong stronger, the weak relatively weaker, than before. Economic development specializes (p. 20)
- 4) For freedom and equality are sworn and everlasting enemies, and when one prevails the other dies. Leave men free, and their natural inequalities will multiply almost geometrically, as in England and America in the nineteenth century under *laissez-faire*. To check the growth of inequality, liberty must be sacrificed, as in Russia after (p. 20)
- 5) The third biological lesson of history is that life must breed. Nature has no use for organisms, variations, or groups that cannot reproduce abundantly. She has a passion for quantity as prerequisite to (p. 21)

Durant then discussed Malthus’s *Essay on Population* (1798) and challenged it with modern “advances of agricultural and contraceptive technology” (p. 22) He even cited history of Rome encouraging birth rates (p. 23).

R: It is my puzzle:

Annual population rate peaks in 1962 (2.1%) and fell sharply in 2010 (1.2%)  
World population may peak off to 9.5 billion in 2070. (Pinker)

What dynamics at work to lead to this change? Human effort? Species unconscious choice? It is defying laws of history (historical patterns):

Rising population → famine → rebellion → death → new dynasty

R: Technology changes human history.

**(3) The advancement of a civilization has nothing to do with race.**

In Chapter 4 (*Race and History*), Durant reviewed the racial thesis of white supremacy started by Comte J-A Gobineau (1853 – 55), further developed by Houston Chamberlain (1899) and Madison Grant (1916). Their interpretation of history is that civilization is explicable only by race and the supreme whites, notably Aryans, Tautens, Nordics, overriding Gauls (Alpines) and Mediterranean. Durant summarized:

them under Clovis and Charlemagne. The Crusades, the Thirty Years' War, the Napoleonic Wars, the First World War depleted the Nordic stock and left it too thin to resist the higher birth rate of Alpine and Mediterranean peoples in Europe and America. By the year 2000, Grant predicted, the Nordics will have fallen from power, and with their fall Western civilization will disappear in a new barbarism welling up everywhere from within and from without. He wisely conceded that the Mediterranean "race," while inferior in bodily stamina to both the Nordics and the Alpines, has proved superior in intellectual and artistic attainments; to it must go the credit for the classic flowering of Greece and Rome; however, it may have owed much to intermarriage with Nordic blood.

(p. 28)

Durant disputed race theory by world history of supreme isolated cultures in China, Mayan, Aztec, Incan:

is the towering shrine of the Khmers at Angkor Wat. History is color-blind, and can develop a civilization (in any favorable environment) under almost any skin.

(p. 29)

It is not the race that makes the civilization, it is the civilization that makes the people: circumstances geographical, economic, and political create a culture, and the culture creates a human type. The Eng-

(p. 30)

produce Englishmen. When the new type takes form its cultural expressions are unique, and constitute a new civilization—a new physiognomy, character, language, literature, religion, morality, and art.

(p. 30)

acknowledges even there its mastery over his soul. In the long run such differences of tradition or type yield to the influence of the environment. Northern peoples take on the characteristics of southern peoples after living for generations in the tropics, and the grandchildren of peoples coming up from the leisurely South fall into the quicker tempo of movement and mind which they find in the North.

(p. 30 - 31)

R: Taking a broader view of intellectual history and belief system.

	Belief system (Value)	Proposed Supremacy	Proponents
1860	Science / Rationalism	Aryan White Supremacy	Gobineau
1910	Race Theory	Nordic American Supremacy	Grant
1930	Eugenics	German Supremacy	Hitler
1970	Equality of races		UN

There is definitely racial differences, genetic differences, and geographical differences, showing up as cultural difference. Point is to objectively understand these differences and avoid “political correctness” and emotional labelling.

- a) Humans are not born equal (fact) but we want to give equal opportunity to all (value).
- b) Races are different (fact) but we want to give equal chance to all races (value).
- c) Many races played on the stage of world history. Races from the north always invade the south (China: 匈奴、五胡亂華、蒙古 ; Europe: Aryans, Nordic, Vikings).
- d) When resources and future life depends more on technology and human values, this “North invades south” historical pattern may change. Today we even change our views to Northern European whites: we take them as clean, cool, courteous and advanced. We don’t see them as aggressive and intimidating. The exception is Russia.

- (4) Our personalities, morals, and social customs are a product of the time and culture we're raised in.

In Chapter 5 (*Character and History*), Durant proposed a table of character elements (Human Nature).

✓

TABLE OF CHARACTER ELEMENTS					
INSTINCTS		HABITS		FEELINGS	
Positive	Negative	Positive	Negative	Positive	Negative
<i>Action</i>	<i>Sleep</i>	<i>Play</i>	<i>Rest</i>	<i>Buoyancy</i>	<i>Fatigue</i>
		<i>Work</i>	<i>Sloth</i>	<i>Energy</i>	<i>Inertia</i>
		<i>Curiosity</i>	<i>Indifference</i>	<i>Eagerness</i>	<i>Boredom</i>
		<i>Manipulation</i>	<i>Hesitation</i>	<i>Wonder</i>	<i>Doubt</i>
<i>Fight</i>	<i>Flight</i>	<i>Thought</i>	<i>Dreaming</i>	<i>Absorption</i>	<i>Vacuity</i>
		<i>Innovation</i>	<i>Imitation</i>	<i>Resolution</i>	<i>Acceptance</i>
		<i>Art</i>	<i>Disorder</i>	<i>Aesthetic feeling</i>	<i>Confusion</i>
		<i>Approach</i>	<i>Retreat</i>	<i>Courage</i>	<i>Anxiety</i>
<i>Acquisition</i>	<i>Avoidance</i>	<i>Competition</i>	<i>Co-operation</i>	<i>Rivalry</i>	<i>Friendliness</i>
		<i>Pugnacity</i>	<i>Timidity</i>	<i>Anger</i>	<i>Fear</i>
		<i>Mastery</i>	<i>Submission</i>	<i>Pride</i>	<i>Humility</i>
		<i>Eating</i>	<i>Rejection</i>	<i>Hunger</i>	<i>Disgust</i>
<i>Association</i>	<i>Privacy</i>	<i>Hoarding</i>	<i>Spending</i>	<i>Greed</i>	<i>Prodigality</i>
		<i>Property</i>	<i>Poverty</i>	<i>Possessiveness</i>	<i>Insecurity</i>
		<i>Communication</i>	<i>Solitude</i>	<i>Sociability</i>	<i>Secretiveness</i>
		<i>Seeking disapproval</i>	<i>Fearing disapproval</i>	<i>Vanity</i>	<i>Shyness</i>
<i>Mating</i>	<i>Refusal</i>	<i>Generosity</i>	<i>Selfishness</i>	<i>Kindliness</i>	<i>Hostility</i>
		<i>Sexual activity</i>	<i>Sexual perversion</i>	<i>Sexual imagination</i>	<i>Sexual neurosis</i>
		<i>Courtship</i>	<i>Blushing</i>	<i>Sexual love</i>	<i>Modesty</i>
		<i>Parental care</i>	<i>Filial rebellion</i>	<i>Parental love</i>	<i>Filial resentment</i>
<i>Parental care</i>	<i>Filial dependence</i>	<i>Homemaking</i>	<i>Filial rebellion</i>	<i>Parental love</i>	<i>Filial resentment</i>

(p. 33)

He pointed out that Human Nature has changed little over history.

But how far has human nature changed in the course of history? Theoretically there must have been some change; natural selection has presumably operated upon psychological as well as upon physiological variations. Nevertheless, known history shows little alteration in the conduct of mankind. The Greeks of Plato's time behaved

(p. 32 - 34)

He further pointed out that in human history, all evolution is social

Evolution in man during recorded time has been social rather than biological: it has proceeded not by heritable variations in the species, but mostly by economic, political, intellectual, and moral innovation transmitted to individuals and generations by imitation, custom, or education. Custom and tradition within a group correspond to type and heredity in the species, and to instincts in the individual; they are ready adjustments to typical and frequently repeated situations. New situations, however, do arise, requiring novel, unsteretyped responses; hence development, in the higher organisms, requires a capacity for experiment and innovation—the social correlates of variation and mutation. Social evolution is an interplay of custom with origination.

(p. 34)

R: Again technology may change everything. By altering and editing genes, we may be able to create more intelligent and less aggressive people.

**(5) Ethical values are a product of historical conditions which change as time goes on.**

Chapter 6 (*Morals and History*)

a) Durant: Morals codes are universal and necessary, as a response to historical and environmental condition.

A little knowledge of history stresses the variability of moral codes, and concludes that they are negligible because they differ in time and place, and sometimes contradict each other. A larger knowledge stresses the universality of moral codes, and concludes to their necessity.

Moral codes differ because they adjust themselves to historical and environmental conditions. If we divide economic history into three

(p. 37)

b) Durant: History of economic stages necessitates different moral codes

- Hunting - aggression, fight, kill, greed, sex
- Agriculture - co-operation, team work, family values, regulated sex impulse, paternal authority and control
- Industry - science, individualism, freedom, protective anonymity (p. 39 = privacy).

- c) R: Moral “decay” is a joke / misconception.

ity. Meanwhile history assures us that civilizations decay quite leisurely. For 250 years after moral weakening began in Greece with the Sophists, Hellenic civilization continued to produce masterpieces of literature and art. Roman morals began to “decay” soon after the conquered Greeks passed into Italy (146 B.C.), but Rome continued to have great statesmen, philosophers, poets, and artists until the death of Marcus Aurelius (A.D. 180). Politically Rome was at nadir

(p. 41 - 42)

In fact it merely reflects the conservative views of those stuck with tradition.

- (6) While the Catholic Church has lost much of its moral authority, its presence survives due to the hope it provides for the desperate.**

- (7) Concentration of wealth is natural, and can only be prevented through compulsory redistribution.**

Chapter 7 (*Economics and History*)

- a) First, Durant cited lots of economic events that make history

tory. The money of the Delian Confederacy built the Parthenon; the treasury of Cleopatra's Egypt revitalized the exhausted Italy of Augustus, gave Virgil an annuity and Horace a farm. The Crusades, like the wars of Rome with Persia, were attempts of the West to capture trade routes to the East; the discovery of America was a result of the failure of the Crusades. The banking house of the Medici financed the Florentine Renaissance; the trade and industry of Nuremberg made Dürer possible. The French Revolution came not because Voltaire wrote brilliant satires and Rousseau sentimental romances, but because the middle classes had risen to economic leadership, needed legislative freedom for their enterprise and trade, and itched for social acceptance and political power.

(p. 52 - 53)

- b) The he quoted many examples and events of human motives and political ambition, not economics, that make history.

poems of Keats. But perhaps he underestimated the role played by noneconomic incentives in the behavior of masses: by religious fervor, as in Moslem or Spanish armies; by nationalistic ardor, as in Hitler's troops or Japan's kamikazes; by the self-fertilizing fury of mobs, as in the Gordon riots of June 2-8, 1780, in London, or the massacres of September 2-7, 1792, in Paris. In such cases the motives of the (usually hidden) leaders may be economic, but the result is largely determined by the passions of the mass. In many instances political or military power was apparently the cause rather than the result of economic operations, as in the seizure of Russia by the Bolsheviks in 1917, or in the army coups that punctuate South American history. Who would claim that the Moorish conquest of Spain, or the Mongol conquest of Western Asia, or the Mogul conquest of India, was the product of economic power? In these cases the poor proved stronger than the rich; military victory gave political ascendancy, which brought economic control. The generals could write a military interpretation of history.

(p. 53)

- c) He pointed to the rise of financiers

At the other end of the scale history reports that "the men who can manage men manage the men who can manage only things, and the men who can manage money manage all."<sup>84</sup> So the bankers, watching the trends in agriculture, industry, and trade, inviting and directing the flow of capital, putting our money doubly and trebly to work, controlling loans and interest and enterprise, running great risks to make great gains, rise to the top of the economic pyramid. From the Medici of Florence and the Fuggers of Augsburg to the Rothschilds of Paris and London and the Morgans of New York, bankers have sat in the councils of governments, financing wars and popes, and occasionally sparking a revolution. Perhaps it is one secret

(p. 54)

- d) An economic system must give incentive; Durant sees the ineffective way of slavery, policing, ideology.

The experience of the past leaves little doubt that every economic system must sooner or later rely upon some form of the profit motive to stir individuals and groups to productivity. Substitutes like slavery, police supervision, or ideological enthusiasm prove too unproductive, too expensive, or too transient. Normally and generally men

(p. 54)

e) Durant: Natural concentration of wealth

men. The concentration of wealth is a natural result of this concentration of ability, and regularly recurs in history. The rate of concentration varies (other factors being equal) with the economic freedom permitted by morals and the laws. Despotism may for a time retard the concentration; democracy, allowing the most liberty, accelerates it. The relative equality of Americans before 1776 has

(p. 55)

f) Durant quoted a case of peaceful redistribution in Ancient Greece by Solon (594 BC)

In the Athens of 594 B.C., according to Plutarch, "the disparity of fortune between the rich and the poor had reached its height, so that the city seemed to be in a dangerous condition, and no other means for freeing it from disturbances . . . seemed possible but despotic power."<sup>35</sup> The poor, finding their status worsened with each year—the government in the hands of their masters, and the corrupt courts deciding every issue against them—began to talk of violent revolt. The rich, angry at the challenge to their property, prepared to defend themselves by force. Good sense prevailed; moderate elements secured the election of Solon, a businessman of aristocratic lineage, to the supreme archonship. He devaluated the currency, thereby easing the burden of all debtors (though he himself was a creditor); he reduced all personal debts, and ended imprisonment for debt; he canceled arrears for taxes and mortgage interest; he established a graduated income tax that made the rich pay at a rate twelve times that required of the poor; he reorganized the courts on a more popular basis; and he arranged that the sons of those who had died in war for Athens should be brought up and educated at the government's expense. The rich protested that his measures were outright confiscation; the radicals complained that he had not redivided the land; but within a generation almost all agreed that his reforms had saved Athens from revolution.<sup>36</sup>

(p. 55 - 56)

g) His conclusion

We conclude that the concentration of wealth is natural and inevitable, and is periodically alleviated by violent or peaceable partial redistribution. In this view all economic history is the slow heartbeat of the social organism, a vast systole and diastole of concentrating wealth and compulsive recirculation.

(p. 57)

R: New forms of wealth in 21<sup>st</sup> century: knowledge, ideas, technology. It creates new markets (mobile phone); new products (i-cloud); new illusion (bitcoin), new demands (refrigerator). It is no more sending a troop to capture an oil field or to plunder a city; it is competition in technology or ideas, or setting barriers to entry. Now what is behind that human motive or incessant acquisition or expansion?

**(8) While socialist experiments have failed throughout history, they may actually work if they're paired with capitalism.**

An interesting chapter on men's past attempt of socialist experiments

<b>Sumeria (2100 BC)</b>	p. 59
<b>Egypt under the Ptolemies (323 BC)</b>	p. 59
<b>Rome Diocletian (AD 301)</b>	p. 60
<b>China (145 BC)</b>	p. 61 - 63
<b>Peru (1553)</b>	p. 63 - 64
<b>Jesuit (1620 - 1750) (settlements in Uruguay River)</b>	p. 64
<b>Thomas Münzer / Hans Hut (1530 - 1622)</b>	p. 65
<b>John of Leiden (1534 - 1535)</b>	p. 65
<b>Levellers in Cromwell</b>	p. 65

R: Men are idealistic social animals. They want everyone to be equal and live happily. Some idealists put ideals into practice. Throughout history, Utopias with distribution of wealth sprang up at different times and places. The conventional wisdom / consensus of 20<sup>th</sup> Century is that Utopia turns into dystopia (George Orwell: *Animal Farm, Brave New World*)

Watch out: How far is Durant's representation through the lens of early 20<sup>th</sup> century an accurate representation of history? Or, is he too much occupied with socialist utopianism?

**(9) While democracy is the best form of nature, it's quite fragile and requires an educated population of citizens.**

R: There is no doubt that Durant was influenced by Dewey and political ideas of his time. He has a strong socialist inclination but supports freedom and democracy.

- a) Freedom; regulation → order → power → convergence

for government in general. Since men love freedom, and the freedom of individuals in society requires some regulation of conduct, the first condition of freedom is its limitation; make it absolute and it dies in chaos. So the prime task of government is to establish order; organized central force is the sole alternative to incalculable and disruptive force in private hands. Power naturally converges to a center, for it is ineffective when divided, diluted, and spread, as in Po-

(p. 68)

- b) Minority can rule well.

Hence most governments have been oligarchies—ruled by a minority, chosen either by birth, as in aristocracies, or by a religious organization, as in theocracies, or by wealth, as in democracies. It is unnatural (as even Rousseau saw) for a majority to rule, for a majority can seldom be organized for united and specific action, and a minority can. If the majority of abilities is contained in a minority of

(p. 70)

- c) Summary of failures of aristocracy in different ways.

So the services of aristocracy did not save it when it monopolized privilege and power too narrowly, when it oppressed the people with selfish and myopic exploitation, when it retarded the growth of the nation by a blind addiction to ancestral ways, when it consumed the men and resources of the state in the lordly sport of dynastic or territorial wars. Then the excluded banded together in wild revolt;

(p. 71)

- d) Effects / benefits of revolution can be achieved by peaceful reforms.

But in most instances the effects achieved by the revolution would apparently have come without it through the gradual compulsion of economic developments. America would have become the dominant factor in the English-speaking world without any revolution. The French Revolution replaced the landowning aristocracy with the money-controlling business class as the ruling power; but a similar result occurred in nineteenth-century England without bloodshed, and without disturbing the public peace. To break sharply with the past is to court the madness that may follow the shock of sudden blows or mutilations. As the sanity of the individual lies in the continuity of his memories, so the sanity of a group lies in the continuity of its traditions; in either case a break in the chain invites a neurotic reaction, as in the Paris massacres of September, 1792.\*

(p. 71 - 72)

- e) Athenian democracy is a doomed failure in sequence of monarchy → aristocracy → democracy → dictatorship

In his *Republic* Plato made his mouthpiece, Socrates, condemn the triumphant democracy of Athens as a chaos of class violence, cultural decadence, and moral degeneration. The democrats

(p. 73 - 74)

By the time of Plato's death (347 B.C.) his hostile analysis of Athenian democracy was approaching apparent confirmation by history.

Plato's reduction of political evolution to a sequence of monarchy, aristocracy, democracy, and dictatorship found another illustration in the history of Rome. During the third and second centuries before

(p. 75)

a government.<sup>63</sup> The aristocrats engaged Pompey to maintain their ascendancy; the commoners cast in their lot with Caesar; ordeal of battle replaced the auctioning of victory; Caesar won, and established a popular dictatorship. Aristocrats killed him, but ended by accepting the dictatorship of his grandnephew and stepson Augustus (27 B.C.). Democracy ended, monarchy was restored; the Platonic wheel had come full turn.

(p. 76)

f) Democracy leads to release of human potential / creativity.

All deductions having been made, democracy has done less harm, and more good, than any other form of government. It gave to human existence a zest and camaraderie that outweighed its pitfalls and defects. It gave to thought and science and enterprise the freedom essential to their operation and growth. It broke down the walls of privilege and class, and in each generation it raised up ability from every rank and place. Under its stimulus Athens and Rome became the most creative cities in history, and America in two centuries has provided abundance for an unprecedentedly large proportion of its population. Democracy has now dedicated itself resolutely to the spread and lengthening of education, and to the maintenance of public health. If equality of educational opportunity can be established, democracy will be real and justified. For this is the vital truth be-

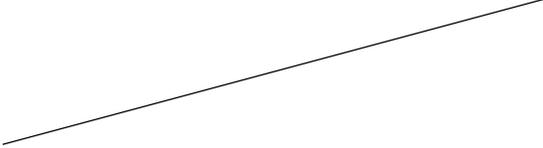
(p. 78 - 79)

- R:
- (1) Athens and Rome's success may be due to other factors than democracy, which is only an outcome. There is no democracy in China (漢、唐、宋), but these dynasties established rich cultural life.
  - (2) Democracy → education → equality of education opportunity are all from Dewey.

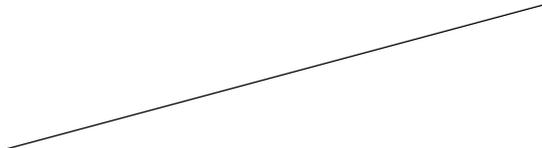
The good point about Durant is that his interpretation of politics and democracy is based on history. Through comparing political systems of different ages and peoples,

he sees the growth of democracy. However, it can be a Greek / Western / Rousseau starting point and it is only partial of human history. Why don't we write history for the perspective of power struggle, cultural accumulation or change / liberation of ideas?

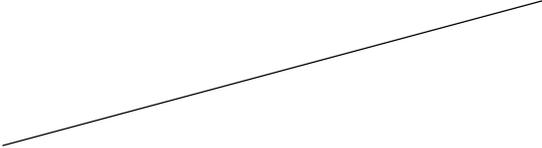
**(10) War has a constant presence throughout history and peace is actually quite unnatural.**



**(11) Civilizations are constantly facing challenges, and how they handle them determines if they flourish or decay.**



**(12) Civilizations may fall, but the achievements made within them live on, providing the foundation for new civilizations.**



“While its true that history repeats itself, it only does so in a very general way. Civilizations come and go, however we're able to pass knowledge down to future generations, which leads to richer human knowledge and technology over time. Every new generation faces new challenges, building upon the heritage of each past human being who came before us. As education becomes available to the masses, future generations will benefit more and more. “ (lifeclub.org)

## **(C) Prof Li's Review of Durant's *Lessons of History***

Durant starts with a lens of 20<sup>th</sup> century America. (Dewey, Democracy, freedom, socialism, evolution) Is it good or bad?

### **(1) Distribution of Wealth in idea 7.**

His Theme: wealth concentrates → reform / revolution for re-distribution.

However, it may simply be that wealth changed hands from one group of elites to another, keeping part of the status quo.

This lens have a problem too: the underlying belief of God / King owns everything discourages any wealth accumulation at all. Wealth accumulation with unprecedented rate is a modern / capitalist and contemporary phenomenon. Historically we don't have much wealth to accumulate anyway.

A new lens: creation, rise and fall of wealth is reflecting an underlying idea – creation and equity!

### **(2) Socialist experiment (Chapter 9)**

- R:
- (1) Clearly he wrote history with the present in mind. (in 1930s – 1960s)
  - (2) He is optimistic about east-west merging.

### **(3) Shadow of Dewey / Shadow 20<sup>th</sup> century problems (Chapter 10)**

- R:
- (1) Democracy requires educated citizens
  - (2) Issues of Nazism and dictatorship
  - (3) In this sense, Durant's lessons can be outdated

### **(4) The perishing Venice and Pisa (#11)**

R: Durant pointed out that:

Pisa and Venice are capable of trading in rivers and seas but when it changes to global trade over oceans they fail to adapt and decline.

## (5) Durant's Lens and Alternatives

His lenses are mainly 20<sup>th</sup> century ones, notably:

- Equality
- Freedom
- Socialism
- taxation
- Monopoly
- Democracy
- Wealth Concentration
- Financiers / Control

With these lenses, Durant wrote human history and chose related facts and information. But if one takes other lenses, the history one sees will be very different. Other plausible lens that I can think of:

Lens	Theme
Male – Chauvinism	How females were maltreated in an unfair power play.
Love and Sacrifice	All history is filled with various kinds of love.
Belief / Worship	How religion / theocracy controls society.
Family / Tribe / Race	How they compete, rise and decline.
Ideas / Power	How ideas are created, alienated and form customs; how power groups control.

### **Conclusion:**

It is worth to think deep and dig deep in Durant's ideas. On the whole, science and technology may have transformed geography, environment and even human nature into a new phase of history. In this sense, the past human history is history with less bearing for our future. Our future is a radical break from our past.