CHAPTER 1. VIEW OF HISTORY

PART 6. Arnold Toynbee 1

Arnold Toynbee

British historian Arnold Toynbee **[accepted/rejected]** the view that civilizations rise and fall according to an inevitable cycle. He **[accepted/dismissed]** racial degeneration약화 as a cause of civilizations breaking down, and he dismissed602 ecology as a factor. The **Athenians responded to overpopulation on a [fertile/barren]220 soil by taking to the sea as a commercial empire.**

Civilization

Toynbee chose to explain history not by the successes and failures of empires, nation-states or [ethics277/ethnicity277] but by a civilization's response to its challenges. For Toynbee a civilization fails when it [seizes/ceases/chases]16 to exist. **He says that civilizations are not [murdered/suicided], but they commit [murder/suicide] by not meeting their challenges. Toynbee wrote that Nomadic유목의 civilization failed because of energies consumed in providing pasture240 for herds떼, and Polynesians failed because they responded to the challenge of the sea with no instrument better than a canoe.**

About people meeting their civilization's challenges, **Toynbee wrote of Gandhi with his spinning wheel trying to reconstruct an imaginary past.** And he wrote a lot about the place of Jesus Christ in history. **In his article "Christianity and Civilization," Toynbee does a summing up요약하다, describing Christianity as a means647 of meeting the challenge that Western civilization faces.**



Creative Minorities 창조적 소수자

The "creative minorities," Toynbee held, are those who proactively respond to a civilizational crisis, and **[who/whose]** response allows that civilization to grow. Societal progress is the doctrine619 that societies perform for their improvement in various fields such as social, political and economic structures. Such a societal progress has been said to be determined by a 'creative minority' of the population. This creative minority is the intellectual class who discovered the methods for solving problems in various sectors of the society. Their cultural practices255 and ideas **[followed/were followed by]** the rest of the world through **[imitation/imagination]** or emulation경쟁.

One example was the Catholic Church's reaction to the Roman Empire's collapse340 in the West in the fifth century A.D. The Church responded by preserving the wisdom and law of Athens, Rome, and Jerusalem, while integrating270 the invading105 German tribes into a(an) **[universal/specific]**100 religious community. Western civilization was thus saved and enriched.

Challenge and Response 도전과 응전

With the civilizations as units **[identifying/identified]**, he presented the history of each in terms of challenge-and-response, sometimes **[referring/referred]** to as theory about the law of challenge and response. Civilizations **[arose/raised]** in response to some set of challenges of extreme difficulty, when "creative minorities" devised solutions that reoriented639 their entire society. He used the concepts of "Challenge and Response" to explain how civilizations rise and fall. He felt that traditional explanations – environment, race, leadership, possession642 of land, **[assess/access]** to **[natural/artificial]** resources – were **[right/wrong]** or too narrow. Instead, he looked for the **[underlying/undermining]**196 cause that explained societal success or failure. By "challenge" Toynbee meant some **[predictable/unpredictable]** factor or event that posed a **[threat/thrift]**206 to the ways **[which/in which]** a group of people had made their **[likelihood/livelihood]**40 in the past. But "challenge" was not all **[positive/negative]**. It carried in it the germ of opportunity. "Response" was the action taken by the same group of people to cope with70 the new situation. A challenge would **[rouse/arise]** as the result of many things – population growth, exhaustion52 of a **[vital/viral]**384 resource, climate change. Response required vision, leadership, and action to overcome the **[threat/thrift]** and create a basis for survival and, hopefully, **[priority/prosperity/poverty]**33. Because he analyzed large civilizations, Toynbee reserved the terms "challenge and response" for major **[threat/thrift]** and actions that impacted113 the well-being of the entire population.