



AN ANTHROPOLOGICAL STATE MODEL FOR EXPLAINING THE FOUR FINAL EMPIRES OF DANIEL

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ABSTRACT

The Prophet Daniel saw four different empires at the “end-of-days”. Empires, however, do not emerge overnight and fundamental differences in state structures cannot be as volatile as political structures. In searching for the true definition of Daniel’s empires, we decided to study the growth of natural state structures based on the advancement of human relations with one another in large groups. The result is an identification of four types of behavioral links between people leading to four stages of advancement in anthropological states. At the end of the fourth stage, we are able to derive four unique state configurations and explain why three would survive and one must collapse. Thus, we are led to see that the plan of God focuses directly on the growth of man.

I. INTRODUCTION

The four major kingdoms on Earth at the end-of-days as seen by the Prophet Daniel in the Old Testament have sparked numerous speculations by Christians throughout the ages. In fact, during every worldwide upheaval there were always those who have tried to fit existing countries into the character of the lion with wings torn-off, standing bear with ribs between its teeth, leopard with bird like wings, and beast with iron teeth and ten horns (Daniel 7:4-8). As Christian scientists more concerned with the social and political development of states that could lead to the end-of-days, we embarked upon this research to explore the more fundamental question of why four different states and why three are allowed to continue.

Without speculating about the beasts' characteristics, the Biblical proclamation that they are empires is clear – “These four huge beasts are four empires which will rise on earth.” Daniel 7:17. Also, the fact that they are inherently different types of states is declared – “Four huge beasts came up out of the ocean, each one different from the other” Daniel 7: 3. Finally, an argument that three of the state structures have qualities meriting their survival can be based on the passage – “As I watched, the fourth beast was killed, ... The other beasts had their power taken away, but they were permitted to go on living for a limited time” Daniel 7:11-12.

As Christians, we can simply say that such is the will of God. But as scientists of faith, we must wonder how states, formed according to the advancing nature of human coexistence, can end-up in four final configurations. Human coexistence is not an absolute prerequisite within states as countries have been established by military force and political expediency. However, states or empires that are stable and have endured generally have to possess structures for how their people relate to one another on an intuitive / anthropological level. These structures are more primal than political systems and societal processes, and in many cases one could refer to them as a sense of nation. The quantification of these structures beyond the generalization of nation requires us to study the specific advancement of intra-population perspectives. In this quantification, we are able to formulate four generations of structural advancement leading to the four empires of Daniel, and we are able to explain the differences between the empires.

II. THE CONCEPT OF NATURAL ANTHROPOLOGICAL STATES

Numerous political and social system models have been developed over the years to describe the characteristics of states (Johnson, 1999), but very little research has been devoted to understanding the less tangible structure of behaviors formed by people's perceptions and relationships with one another that govern state emergence. Anthropological research has shown that people in the process of day-to-day living display an inherent behavioral recognition of community (Lienhardt, 1966). This notion of community can be elevated one level higher to describe people within a larger region that still see one another as naturally belonging to a group. However, the relationships or perceptions between people must be identified as something more than a feeling of interdependence. The different types of relationships that can sustain the broader group will yield behavioral structures that lead to a concept of natural anthropological states – regions of population that inherently want autonomy. The boundaries of natural states are

very hard to quantify as they are based on people's behaviors and they may not align exactly with political boundaries. Therefore, the concept of natural states may not be of great interest to political scientists studying decision-making and sociologists studying human processes. However, we care about natural states because they are so enduring, independent of rational human endeavors and the randomness of human activities. As political and sociological structures rise and fall over the ages, the structures of natural states continue to advance with the passing of human knowledge and experience. In this advancement lies the permanence of human social growth and perhaps the timing for the end-of-days.

To unravel the structure and growth of natural states, we note that people relate to one another based on a sense of common bloodlines or tribal origins (Jurmain, 2000); common ways of living or culture (Haviland, 2001); and common beliefs on how to live together or ideology (Vincent, 1990). At an anthropologic level, research has shown that people's behaviors are very much influenced by such perception-based relations. Therefore, we can classify three link types in forming the structure of natural states. Specifically, over the centuries of human social advancement, groups of people that constitute natural states can add culture-based links on top of tribal origin-based links, and ideology-based links on top of culture-based links to form ever more advanced structures for the group. Alternatively, similar groups can shed tribal origin-based links in the formation of culture-based links or culture-based links in the formation of ideology-based links to yield very different structures for natural states. Based on these links and the structural permutations that can be achieved, we can define three generations / stages of structural changes and three resulting structural configurations or state types in the third generation of change. The question that follows is whether human history has followed these possible paths of change and what are the three different states that could match the empires of Daniel.

Daniel, however, also wrote about a fourth empire and so we must think about a fourth generation / stage of change – a change that would cause the existing three types of states to work against the ways of God and a change that would allow the fourth state configuration to dominate. If we are to survey the changing perceptions of people across the world today, a potential fourth type of relation or link can be suggested. As a worldwide system based on economics and transnational institutions starts to emerge (Wallerstein, 2001), it is very conceivable that some day people will see one another as mutual parts of a common system. Over the past decade, proponents of globalization, such as Thomas Friedman (2000), have argued for the embrace of a beneficial self-actuating worldwide system. Such arguments are setting the stage for the next transformation in human perception. More recently, however, scholars such as Thomas P.M. Barnett (2005) have argued that the world is integrating around a core region. The core appears to incorporate all the stable natural states and leaves out states with political boundaries that are in conflict with natural state boundaries. As a result, we are left to wonder whether the spark for the next transformation will actually come from the core or from the regions of turmoil that pushes against the core. This next stage of change regardless of how it is initiated should alter all the third stage structures and yield a new potential fourth stage structure which may be based purely on links defined by a common

sense of belonging to the worldwide system. The conditions for the end-of-days could be satisfied in this possible future with four types of kingdoms at the fourth stage of human social growth. The following discussion of historical evidence will show that such a future maybe soon upon us.

III. FORMING THE THREE SURVIVING EMPIRES OF DANIEL

A quick review of several thousand years of human history reveals that people across the world have indeed behaviorally organized into all the natural anthropological state structures allowed for in permutation assessments. Different regions of the world, however, advanced at different rates and in different ways from stage to stage. The growth of people with common tribal origins was heavily influenced by the quality of the land and the interactions of people from different tribal origins were shaped by the geography around the natural states.

First Stage Natural States

The first type of natural states formed by man is based upon the growth of tribes into a vast group of people that shared a common sense of bloodline and tribal origins. The region and cities that they control may turn into political boundaries or the people might spread beyond political boundaries leading to conflicts and territorial disputes. Among the great tribes that became civilizations in recorded history were the Celts of Europe, the Goths that moving into Europe, and the Mongols that later invaded Eastern Europe. The natural states of more ancient people that gave rise to Rome, Greece, Egypt, and China are largely lost to pre-history. Those tribes grew first because of the richness of their lands. But, the problem of being first is that there were no others to record their early developments when they themselves had not yet formed enough culture to establish written history.

The fact that the world was full of different tribes and that natural state structures emerged from the growth of tribes meant that there was *anarchy* as groups of people grew into one another. This behavior of *anarchy* would be very similar to that in modern political theories (Gilpin, 1981), and *anarchy* in many ways contributed the rise of second stage states by emphasizing the importance of culture-based structure in state survival.

Second Stage Natural States

The disappearance of ancient first generation states built on structures of common tribal origins leads us to an understanding of transformations into two types of second stage natural states. The growth of culture within large groups of people can either occur on top of existing tribal origin-based structures or subplant such structures. In the first type of transformation, the structure of people with common tribal origins is preserved through geographical isolation as in the case of peoples around the Mediterranean region. Therefore, culture-based links emerged on top of the existing structures to create great strength and rigidity. This strength allowed such structures to war upon one another with territorial changes but minimal impact on the structures themselves. The rigidity of the structures prevented integration even when geographical barriers have been traversed. Political boundaries were redrawn over and over across history, but the people no matter

how divided remained interconnected under a concept of nation. This concept of nation in ancient times was often overshadowed by the central power of rulers as in Rome, Greece and Egypt. However, once the Gothic and Celtic structures transformed into second stage states, one can argue that the innate rights of such structures to sovereignty and territoriality was recognized in the Treaty of Westphalia. At that point the concept of natural states based on anthropological behavior and *Post Modernism* political theory coalign in that the first type of second stage state had become modern Westphalian states (Cooper, 1997). However, political theories do not address the rise of other second stage structures.

In the second type of transformation away from a simple tribal origin-based structure, people from different origins are brought together to coexist within a structure of culture that spreads across them. The recognition of common tribal origins within subsets of people may continue but that recognition will no longer constitute structural elements in the formation of natural states. One of the first cases of this transformation is the unification of the ancient tribes of eastern Asia through conquest and intermarriage to form the early empire of China thousands of years ago. Unlike the empires of the Mediterranean where the structures still constrained by tribal origins are much smaller than their political boundaries, the structure of China based only on culture was able to expand from a central mass to match and facilitate the integration of new peoples across the open geography of Asia. China is, however, not unique in this transformation because even people from other types of structures can migrate to coexist in a new land such as colonial America. Throughout the British colonies that would later become the United States, one could find people from numerous European origins living under newly formed perceptions of culture. One can argue that it is this structure of culture that first pushed for political autonomy to match newly formed natural states in the thirteen colonies – decades before the establishment of a unifying ideology at Independence Hall, Philadelphia.

In forming second stage anthropological structures, we can theorize that force of *anarchy* pushed European natural states to accept the structural strength of culture and East Asian natural states to integrate under a structure of culture. However, once culture-based links have entered into the behavioral patterns of people, conflicts once driven by pure *anarchy* must give way to *realism* (Mearsheimer, 1995) because continuous clashes without stable results must yield to more controlled clashes based on rationality. This should be particularly true in Europe where the structures are small, many, and extremely enduring. In China and the American colonies where the people have broken away from direct ties to one another to become all tied to a cultural center, *realism* would have to quickly compete with contending political theories.

Third Stage Natural States

We have suggested that the third link type that will change the behavioral structure of people is ideology. This type of link can emerge within both types of second stage states, but history has shown that culture only structures are more vulnerable to enduring ideological structures forming on top of them. In the case of the American colonies, it was the rise of an ideology-based structure that integrated smaller culture-based

structures within each colony. The political entity of the United States coaligned with this ideology-based structure and the two hundred years of U.S history is basically a tumultuous tale of declining culture-based structures amidst events such as the Civil War, foreign immigration, domestic migrations, and diversification. There is still very much of an American culture, but one can say today's Americans are often so different that the only structure that binds they is a sense of liberty, righteousness, and possibility of capturing the American dream.

We can suggest that the anthropological behavior structure of the United States was stabilizing around the linkages of pure ideology by the point of President Woodrow Wilson's proposal for a new world order based on the *Theory of Democratic Peace* (Russet, 1993). This new type of natural state in the third stage of human social growth has the unique capability of rapidly spreading political boundaries. Culture-based structures can only grow with the slow integration of people's way of life but an ideology-based structure could consume regions as the people there embraced the ideology. This behavior in part allowed the United States to stably absorb its western territories to the California coast and is still allowing the people of the United States to extend their natural state beyond political boundaries. While the political allegiances across the world may remain different, there are now pockets of people worldwide that are captured by the American ideology and behaviorally shift along with the American structure. This did not occur by accident as the nature of every structure is to grow. Whether by the strategies of *neoliberalism* which hinges on constrained cooperation with external peoples (Baldwin, 1993) or *neorealism* which hinges on defeating external hostilities within constraints (Waltz, 1990), the fundamental behavior of the American state is to promulgate its ideology. The integrity of this ideology is therefore the key constraining force on the raw options in pure *realism*.

The emergence of ideology-based links in the natural state of China is somewhat different from the United States in that the culture-based structure is far too prevalent and strong to be eroded. Instead, the existing structure shaped the ideologies that would be incorporated to yield the second type of natural state in the third stage of growth. Ideologies such as communism or capitalism are a part of political and sociological processes in China, but the anthropological behaviors of the Chinese people are governed by more deeply rooted ideologies that transcend periods and regimes. Specifically, at some point centuries ago, China acquired the ideology of unity that defines China or being Chinese as all the peoples that had been under the influence of the Chinese culture. This ideology affirmed the growth mechanism of the culture-based structure and gave the people of China a sense of right to regions such as Mongolia, Tibet, northern part of the Korean peninsula, northern part of Vietnam, Singapore, and the surrounding Pacific islands. Political and military actions that exercised this right have occurred in imperial China, democratic China, and communist China. And, this combined ideology and culture-based structure is still well established in today's China. Since the ideology of China's natural state is to promulgate culture and not the ideology itself, China's political leaning will be toward *neorealism*. As in the case of U.S. *neorealism*, actions of rational self-interest are constrained by the ideology. The U.S. needs to sustain its image of ideological righteousness and China needs to sustain its reputation of cultural leadership.

The third type of structure that can be formed in the third stage of growth is the emergence of ideology-based links within the rigid tribal origins and culture-based structures of Europe. The simplest assumption is that ideology-based structures will emerge on top of the existed structures. That has indeed occurred in European history to escalate the turmoil caused by *realism* to dramatically higher levels. As such ideologies could not allow for promulgation and integration of peoples because of tribal origin divisions, the ideologies that were embraced almost always defaulted to the people's elitism and need to subjugate presumed inferior peoples. Nazi Germany was the clearest example of this unstable configuration but colonial Spain, England, and France were all guilty of similar elitism at lesser degrees. After centuries of warfare, the peoples of Europe finally began to search for an ideology that could structurally integrate their existing natural state structures. That ideology would by necessity lean toward *liberalism* or emphasis on commonalities that would allow cooperation across rigid divisions (Whelman, 1994). The success of this third natural state structure with a hybrid configuration is reflected in the political institution of the European Union. We, however, are more interested in the fact that Europe is becoming a single third stage natural state. This natural state cannot be captured in a concept of nation, but the people of Europe now have a growing sense of relations within their cultural group and with neighboring cultural groups. If this behavioral structure remains stable, then all the configurations of the third stage of human social growth will have emerged.

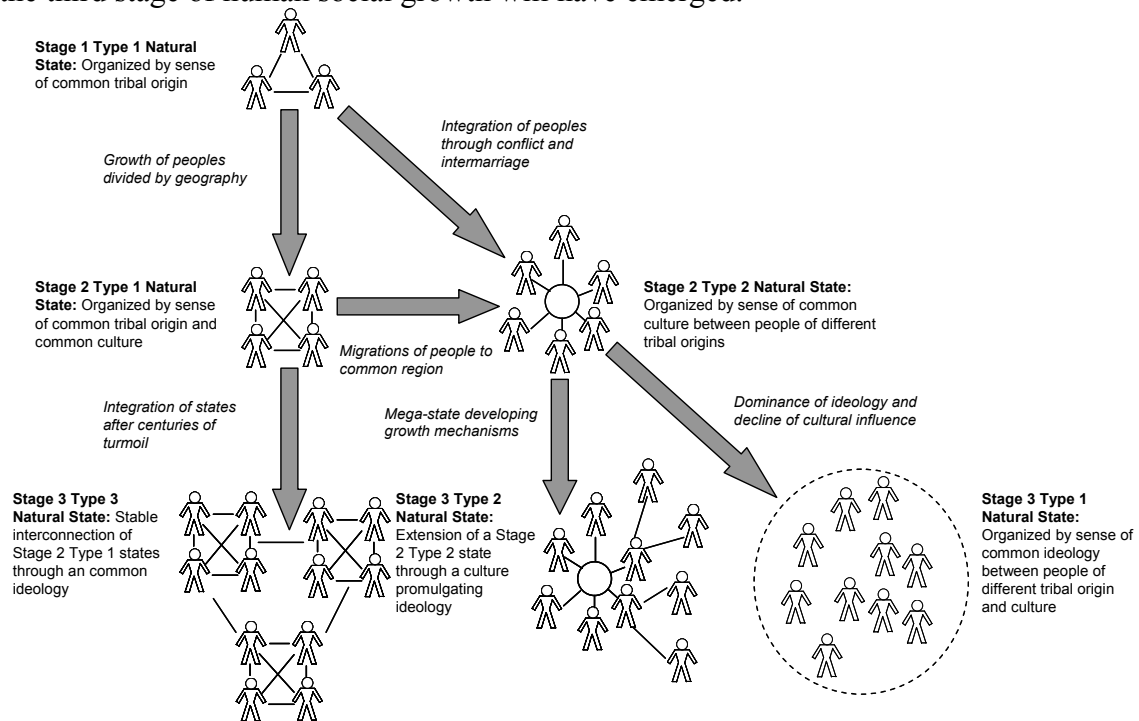


Figure 1: The Paths to Third Stage Natural States

The course of human history has produced three clear third stages natural states of immense size under the political entities of the United States, China, and European Union. This alignment of political states with natural states concurs with the *Theory of Constructivism* which argues that political behaviors are governed by states' changing

self-identity (Wendt 1992). Whether our three states will become the three surviving kingdoms / empires of Daniel remains to be seen and how they match up with the visions of the great beasts depends on their ultimate characteristics. What we have shown through anthropological and sociological analysis is that three different kingdoms resulting from centuries of human beings learning to exist in group does not appear to be random nor is it God's plan to wait to this day before initiating the events of Revelation. The final question as we start to explore the future is how the rest of the world has progressed. In other words, are the United States, China, and the European Union unique?

Even in the world today, there are still groups of people held together only by the sense of common tribal origins. Many of these groups lingering in first stage structures do have a cultural history but their plight or lack of life-style permanence has prevented culture from being a structural link in mass behavior. In contrast, second stage structures based on combined culture and tribal origin-based links are still found all across the world today. The natural states of Europe prior to the formation of the European Union appear to reflect the most common path of growth. China and the United States are then rare exceptions allowed for by unusual geography and migration patterns. Unlike the natural states of Europe, however, many of the second stage states across the world have been severely weakened by nonaligned political and anthropological behavioral boundaries. In the Middle East and Africa in particular, political boundaries drawn by colonial powers have divided first and second stage natural state structures and caused decades of war and confusion within the population. Military mechanisms can hold the political state together, but the natural states have been struggling for integrity and stability. Among this struggle is the ideology of pan Arab nationalism which seeks to link the natural states of the Arabic culture and the ideology of Islamic fundamentalism which seeks to subplant old structures with a structure of pure ideology. While the force of pan Arab nationalism was strong in the 1960s when Egypt under Nasser led the fight for unity, Islamic fundamentalism is the dominant integrating ideology across the Middle East today. If successful, the new ideology-based structure of the people of the Middle East will have similar qualities as that of the U.S. structure but be in directly symmetric competition with the U.S. structure. And, such a structure will be built on a foundation that is against Christianity. Apart from this concern, there are no other major indicators of the rise of a new natural state that can be considered an empire as seen by Daniel.

IV. THE RISE OF THE FOURTH EMPIRE OF DANIEL

The reality of the world today is that the strength of global financial institutions and the reach of multi-national corporations have been continuously increasing since the end of the Cold War over a decade ago. Inter-state rivalries and competition under such a framework may be explainable in part through the political theory of *Institutionalism* (Bull, 1977). But, such a framework is still not a well-defined system that governs the world and the perception of belonging to a world system has not yet entered into the psyche of the general consumer despite *globalization* proponents. People across the world today understand that they are connected by communications and mutually dependent on trade and labor. Further, they are crossing cultural barriers as never before. However, they still do not behave as if they are a part of a single structure even though Indian

telephone operators may be helping English speaking consumers, American franchises may be in every center worldwide, and American workers may be in foreign owned companies. As a perceptually dominant world system struggles to rise, some scholars are pushing against it with the concept that global competition still requires national individuality (Larrain, 1989) and the belief that global cooperation may be possible through leveraging national diversity (Linklater, 2000). The world is therefore at a crossroad.

Looking into the future, maybe the only way that the diverse peoples of the world will recognize and act as if they are a part of a worldwide system is if the system exerts force on them. Such a force may be the establishment of standards in measurable individual conduct because of global security concerns or standards in corporate / national conduct that filter down to the individual. A system seeking stability will want to automatically create accountability and control mechanisms. In today's world, we are already accustomed to the idea of credit rating for individuals and we accept the idea that all manner of businesses will interact with us in ways that are determined by our credit rating. It is not so hard to image that we will have personal behavioral ratings in a future world under greater stress from resource shortages, lingering ethnic / political strife, and criminal potential via advanced weapons. People will then interact with their neighbors, acquaintances, and customers in ways as determined by their behavioral ratings or risk ratings. At that point, all the third generation structures will shift to include world system-based links on top of their existing structures. Each of the three major natural states, however, will adapt to the world system differently based on their existing behavioral characteristics. The United States will have to incorporate the new sense of individual obligations to the global community into their ideology of citizenship in a democracy. China will have to incorporate the new sense of individual obligations into their existing cultural preference for social order and conformity. Finally, the European Union may use the sense of individual obligations to solidify its integration. Throughout Europe, the endurance of old tribal origin and culture-based structures has caused the overall ideological structure built on least common denominator principles to be cumbersome and limiting. Further, enduring tribal origin-based structures has prevented the effective assimilation of new immigrants and even old minority groups. The alignment of Europeans to a global system may be exactly the force that will help their natural state to be agile and free of internal turmoil.

As the major third stage states / empires are shifted by the people's perceptions of a new world system, the other smaller natural states of the world will by necessity have to politically and economically recognize the world system. However, if those states which are not large enough to be empires have stable anthropological structures of culture and tribal origin-based links, they may resist being structurally shifted. Specifically, a group of people from a common origin who share a single culture may simply yield to the world system but not behaviorally embrace the world system. If these rigid structures have already resisted the influence of ideologies and growth to the third stage, then they will most likely just go about their business. As a hypothetical example, if the people of South American natural states are happily going about their business, it is hard to imagine that they will one day embrace the world system with such passion of belonging that their

natural state structures will integrate to form the fourth empire. The future is contingent however, and all things are possible given the right set of changes.

Based on today's situation, we are most likely to find the fourth type of empire emerging from areas of turmoil and areas where new third stage states are in the processes of formation. Thus our attention is directed to the Middle East where the ideology of fundamental Islam could degrade weak tribal origin and culture-based structures to united Muslims from Pakistan to Syria. As the region transforms into a large third stage nature state, the legacy political boundaries will in theory have minimal influence on the behaviors of the total region. In a structure of ideology, the will of the people shapes the motivations of political leaders and the advancement of societal processes. As the ideological structure of the Middle East encounters the rise of the world system, the people will have one simple choice - allow the ideology of Islam to integrate with the mechanisms of the overwhelming world system or oppose the world system and face a crisis of resource deprivation. The decision would seem very obvious because a true world system unlike the competitive world of today can indeed deny the Middle East all the food and manufactured resources that it needs. On the other hand, once apart of the world system, the peoples of the Middle East will be able to leverage their vast petroleum resources to gain significant power over the world. The problem, however, is that Islam is an ideology that cannot integrate with the world system while maintaining its integrity. We have already suggested how the peoples of China, United States, and Europe might adapt their ideologies to accommodate a sense of belonging to the world system. A deeply devoted Muslim cannot look upon another non-Muslim member of the global community and feel that sense of association. In anthropological behavior, the sense of belonging to Islam will have to diminish as a structural element of the group in order for the sense of belonging to the world system to rise. So, the fourth type of state structure in the fourth stage of human societal growth is one eventually composed of strictly world system-based links.

As the people of the Middle East ponder the dilution of the faith that united them. There is one question that they must ask their inner-self. Are their anger and motivation caused by the rest of world not converting to Islam? Or, does their anger result from the oppression of their land by Western powers with different faiths and life styles? If they anger is more due to oppression and denial of their past glory, then compromising Islam for power, regained pride, and global respect may become quite acceptable. After all, passages of the Qur'an does allow for compromised behaviors. This compromise would then complete the prophecy of Daniel and take us into the prophecy of Revelation where the four empires of Daniel become a single entity known as the beast that fights against God and the people of Christ. Whether China, the United States, and Europe will become the mouth, legs, and body of the beast is better left for other studies. What we do know is that if the fourth state type is to be a part of the beast as well as an empire of Daniel, it would have to be composed of ten horns representing ten original groups of people. Such a state would collapse when the system forming the beast collapses. This is in agreement with our determination that the fourth type of state in the fourth stage of human social development would be composed strictly of world system-based links. And, there are certainly at least ten countries in the Middle East to satisfy prophecies. Further comparing

Daniel's empires and Revelation, the seven heads of the beast would not even be anthropological states at all as they are not seen by Daniel. Instead, they may be institutional powers within the world system that have great capabilities for steering the system against the will of God. Daniel continues on to say that the fourth empire will experience internal conflict as a new member of the configuration defeats three existing members. Research cannot tell us which people and leader will be that new member of the fourth empire. If the fourth empire does start with Islamic unity, then we can suggest that the new member might come in at a point where Islam is displaced from the structure by the world system. At that point, any group of people that embraces the world system could join the fourth state configuration.

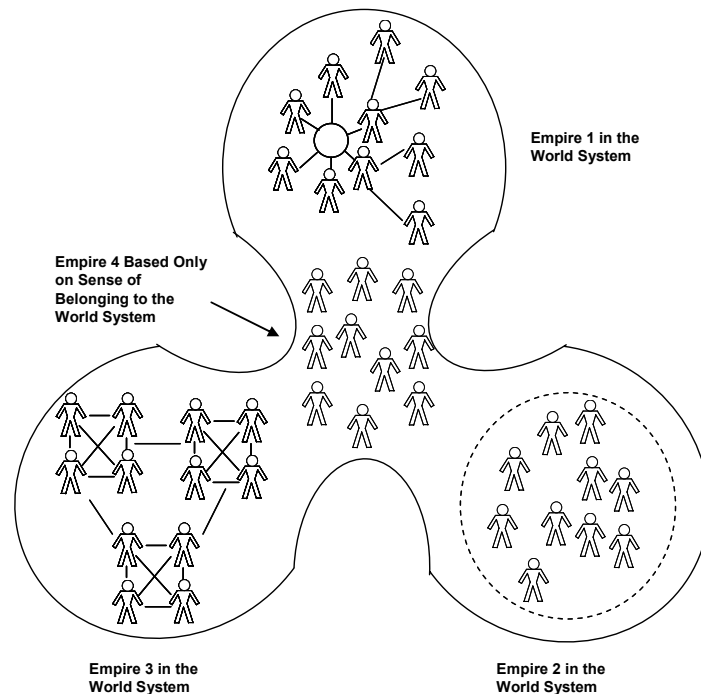


Figure 2: The Four Empires in the Fourth Stage of Human Social Growth

All the Biblical prophecies tell us that the first world system will be against the teachings of Christ and the will of God. This system will collapse after a short reign and the fourth empire based on this system will not be a natural state. If this is to come about, we must then ask whether there is a stable fourth stage of growth for human society or will the three surviving empires of Daniel fall back to their separate third stage positions. The idea of unifying processes across the world is not inherently wrong from a social growth perspective. Also, a new natural state built on a sense of belonging to these processes would be consistent with historical growth patterns. Therefore, the real issues in the potential future is whether such processes in a world system is for the physical and spiritual well-being of peoples across the world or for the control and spiritual suppression of peoples. Humanity has the capacity to create a world system driven by truth. If we are to fall for a little while, we can still be steered back onto a correct fourth stage configuration. The prophecies tell us that this configuration is one where Christ and Christ's people place the truth of God in front of all the surviving empires of the world. These empires will again lose their power and a new state of Jerusalem will rise based

only on a sense of belonging to God's truth. A world system and anthropological state based on truth is the ultimate stable configuration. Different groups of people may still have different sense of origins, culture, and dreams, but they will all be united based on truth. Such may reflect the millennial reign of Christ.

As scientists we will say that the future is contingent upon the actions of man, and as Christians we will recognize that the future is by the will of God. Since God's plan is to shape the world around the free will of man, Christian scientists can gain insight into God's plan by studying the fundamental growth of human societies. In this study, we have shown that the growth of human awareness toward one another can be modeled in an anthropological behavioral manner to describe the advancement of group existence. In this advancement, we see that the empires of Daniel may be truly different down to essence of how their people relate to one another. Further, we see that the number of empires ties specifically to the number of anthropological state configurations that can result after centuries of growth. Thus, we have further evidence that God's plan is not random or beyond the reach of our understanding. This realization should strengthen our faith that we will triumph over the turmoil of the future to arrive at the Kingdom of Christ. How we have arrived at this realization should bolster our confidence that research through the power of the Holy Spirit can help us find the way into the future. After all, the Lord can help us understand only if we have a desire to understand.

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