Worlds of the World

With a Twist on Lebanon, Islam and Druzes, as well as Alawites.

Dr. Marc J. Achkar, M.D. and researcher into the Lebanese Dilemma

A culture is a combo of four pillars,

1- A symbolic structure, meaning a shared set of myths, heroes, symbols, origin stories, and emotionally charged references through which it recognizes itself within a shared ethnical intuition (origin myths (real or imagined), founding ancestors, sacred places, iconic symbols or motifs, collective traumas or victories, a sole backdrop history...,),

2- A temporal structure, meaning the way an ethnic group experiences historical time and organizes memory across generations (historical turning points, commemorations, shared generational milestones, a calendar and feasts…),

3- A cultural structure, which is a shared aesthetic and expressive system through which a People communicates meaning (language families and scripts, literary forms, moral vocabulary structuring civic life, humor styles, emotional expression norms, architecture, art, music, poetry and storytelling patterns, educational traditions…),

4- And a social structure, which includes social laws (the moral code), (ritual life, kinship / social structure, proper names, character and temperament, greeting rituals, everyday habits (cuisine, outfits / attire styles, social entertainment…), political organization / legal - administrative models (Republic, Tribe, Kingdom…)…).

Of note, religion (Cosmology & eschatology) is an issue that is parallel to culture (ex: many ethnicities believing in Christianity, many ancient cultures exchanging gods and cults) but affects culture(s) through infiltrating several of its pillars through its teachings, rituals and representations.

A culture defines an ethnicitiy (a People, an "umma" in Arabic). Ethnicities rely, through their pillars, on a cornerstone, which is a "social normative authority". A social normative authority is a matrix offering the deep primary grammar code, symbolic language of legitimacy and existential meaning for a community, such as foundational sacred references, core vocabulary of moral legitimacy, historical reference horizon, authority archetypes, symbolic cosmology (the deep metaphysical assumptions) and a moral grammar. Ethnicities worldwide are regrouped, based on existing social normative authorities, into civilizational currents called "worlds".

Social normative authority is known to generally emanate from "Originally Levantine"* (now roughly UN Human Rights Charter), Dharmic** (aka Indic), Confucian, Islamic, or Ancestral* matrices. There still are, worldwide, around a dozen or two of cases of micro - worlds ("micro" as per population count), the major ones being the Hebraic micro - world and Gypsie micro - world. * See below. ** "Dharma" means "what holds" and is a set of moral orders. (Refer for comparison table below).

In fact, Islam as is presents a distinct social normative authority, and in theory quasi - fully governs all pillars but for a few, relatively superficial, exceptions (men's outfit, local cuisine, some habits and customs, spoken language and at moments literary language…). Yet penetration of previous - to - Islam ethnicities' pillars at said relatively superficial exceptions may be variable. However, "cornerstone" implies being governed by Islamic concepts of law, legitimacy, and identity boundaries. Of note, concerning political organization, theocracy remains the norm, though often masked in practice by administrative secularism.

This is why one cannot be a French / American / Ethiopian / Coptic / Canaanite / Assyrian / Persian Muslim, nor a Muslim French / American / Ethiopian / Coptic / Canaanite / Assyrian / Persian, unless not being a true Muslim, which means there would be hypocrisy, "taqiyya" (faking to infiltrate, then, when possible, dominate) or confusion. Muslims retain elements from their ethnicity that was previous to Islam depending on penetration of Islam unto the pillars, but their identity, based on their social laws, and thus their ethnicity, remains Islamic; that is why they sociologically are, and they say themselves they are, an "umma", meaning a People. And since they do not share their cornerstone with other ethnicities, they remain a world apart, and it is not absurd that they have ratified the "Cairo Declaration for Human Rights in Islam".

Of note, all pre - Islamic Peoples of the Arabian Peninsula, meaning Arabs, Hejazites, and the 5 Yemeni Peoples, became Muslims, which means that they disappeared as entities, because not even 1% of any of those seven entities remained. And it is well known that the term "Arab" as in "ethnicity" was introduced in the 1880's by the Arab renaissance, based on use of the Arabic language which Islam had appropriated. In areas close to Islam's epicenter (Egypt till Iraq), the formal language pillar was substituted into Arabic shortly after the Muslim conquest. Thus, 1300 years later, after the Arab renaissance, the countries that were formed adopted Arabic as their formal language, and thus their Muslims (and even non -Muslims) became known as Arabs (or Arab Muslims for those Muslims). Add to this that Muslims of the Arabian Peninsula, having conserved several Arab pillars, are obviously even more considered Arabs than the others. But sociologically speaking, none of all these are Arabs, nor Hejazites, nor of the five Yemeni Peoples. They are simply Muslims, because their social laws, and even more, the cornerstone of their social normative authority, are Islam.

Hence, worlds are defined by a shared cornerstone, which is the highest operative source of social normative authority. Cultures are modes of expression and define ethnicities, thus Peoples. Each ethnicity has various types and combinations of pillars. Needless to say, ethnicities of a same world may share ethnical (cultural) elements from the aforementionned or other. These may also be shared among geographically adjacent ethnicities that may be classified within different worlds.

Of note, the term "civilization" instead of "world" is not appropriate. A civilization is an ethnicity that has achieved certain milestones in diverse domains, like mythology, arts, architecture, business or technology (thus we have the Canaanite / Roman / Greek… civilizations). N.B.: Race is biological, based on DNA. It may or may not correlate with ethnicity.

As example of elements of social laws emanating from "Originally Levantine" and "Muslim" social normative authorities, we have secularism / theocratism, equality between Humans or lack thereof,

status of women and minorities, monogamy or polygamy, level of child protection, peacefulness or belligerence, right to self - determination and freedom of belief or lack thereof, supremacy of science on scientific domains or lack thereof, right to criticism or lack thereof, level of mercy, level of "forgivefullness / pardoning", pity to the dead or lack thereof, level of freedom of the individual…

Hebraism in analogous to Islam in its cornerstone constituency (religion and worldliness / deen wa dunya, and evenmore so, revealed by "God"), thus being a distinct People, and even being a [micro -] world apart.

And hereby a reminder that the question is not about religion (Christianity, Hinduism, Buddhism, Sikhism, Shenism (Chinese folk) and other ancestral religions, Shinto…, and Islam and Judaism in their religious aspects).

Clarifying more, Christianity (and possibly other religions besides Islam and Judaism) per se does not deal with any of these layers except for the religious layer. Why Christianity is structurally different than Islam and Judaism is because Jesus does not establish a legal system, a political order, a social hierarchy, a state or a codified civil law. He even does not argue already those already established. His message is ethical, eschatological, personal and non - coercive: "Render unto Caesar" is not incidental, it's structural.

The Church, later fueled by greed, egocentricity and obstinacy of its fathers, became a legal / regulated, political and administrative organization, and thus imitated Islam in infiltrating cultural pillars, even claiming and partially penetrating the first pillar wherever Christianity made it, but it never overtook over the cornerstone though almost did, being limited to mostly bioethical issues (abortion, suicide, masturbation, LGBT issues, euthanasia, assisted suicide…), and was ousted in the last few centuries in the West, while still gripping unto it in the East. But this was / is contingent, not theological. Secularism remains the norm as a foundational principle for social normative authority, thus Christians deriving said authority from evolving social norms through democracy and constitutionalism, exactly like atheists and agnostics of their ethnic skin.

So the cornerstone answers the question "Who has the right to command society?". This cornerstone alone defines world belonging. In that sense, Islam is by itself not only an ethnicity per se, but a world per se. Thus, we have Divine Sharia for the Islamic world, Sage - ethics for the Confucian world, Dharma for the Dharmic world, evolving originally Levantine* social norms for the Originally Levantine world*, and Ancestralism* for the Ancestral* world, as well as Hebraism for the (tiny but mighty) Hebraic world. * See below.

Now knowing that even ethnicities of a same world would better self - govern though independent countries, or at most unite through federal countries, it is of utmost difficulty, if not impossible, to unite ethnicities from different worlds. This is why mass immigration, which is a door to many conflicts even if incoming ethnicities belong to the same world (ex: suppose a French mass immigration into England), is an even more major problem when ethnicities belong to different worlds (ex: Indian or Muslim mass immigration into England). The practical difference in the latter example lies only in the adverse assertiveness of the immigrants. Immigrants are supposed to let go their original values and embrace

local ones: in that example, Indians try, Muslims do not and even try to enforce their own values on the locals, pushed by their social normative authority.

As for what is called the Christian world, we have a cornerstone that is not religious, is not ethnic, is not regional, is not related to a specific person, is not only Western, and it is composed of evolving originally Levantine social norms such as secular law, popular sovereignty / democracy, Human rights as appear in UN Charts, individual dignity and constitutionalism, and yet has no name.

Now this evolving originally Levantine social norms package is worldwide current that has not been named. "Western" excludes Levantines who created it and participated in its evolution before Isma took over the East, "Christian" is normatively false and excludes atheists, "cultural Christian" is a simple linguistic amendment, "Greco - Roman" (like "Anglo - Saxon") excludes modern legal revolutions and also excludes Levantines (Anglo - Saxon even excludes Greco - Roman), "Enlightenment" is chronologically narrow and excludes previous achievements, "Secular", "Civic" and "Constitutional" are pillars but not the cornerstone themselves, "Humanist" supposes others are not, and "Universal" is a mere claim.

This is where "Originally Levantine" comes in: it's defensible, coherent, and, importantly, honest in what it proposes. There is no claim of moral superiority, current ownership or exclusive authorship, nor of universalism or geographical barring, and it avoids denying later contributions (Greek, Roman, Germanic, Slavic, Anglo - Saxon…). Of note, it must be acknowledged that Enlightenment translated ancient Levantine ethical intuitions into secular language and legal abstraction, but they remain a Levantine initiative. Is "Originally Levantine" "the most beautiful" name? Honestly? No. But that may actually be a virtue. Beautiful names tend to mythologize and seduce before they explain. This term explains before it seduces, survives scrutiny and forces people to ask why, which is good. Well, until a better proposition.

Of note, the only politically free People of the Levant is the so - called "Christian of Lebanon", ethnically the "Canaanites of Lebanon" (since Christians of adjacent Tartous in Syria are also Canaanites), labeled by the West by "Phoenicians", as per the Greek appellation.

This shows why Lebanon is "wishfully" considered "a message for peaceful and loving co - existence", message that has failed at all levels when one considers Lebanon as having to be a state, a country, meaning under a single law to each issue. If Lebanon is taken in its original definition, a land, the historic "Land of Lebanon", the Lebanese state can be partitioned, and this would fulfill the message, if the populations of the new - born states can accept the existence of each other and live and interact peacefully, each under their own social laws. Even federalism would be quasi - impossible because the Land of Lebanon is straddling over two worlds, not just two ethnicities of a same world.

As for "Ancestralism", this is not (only) because Ancestrals Peoples still act as they have acted still ancestral times, but because their ancestors are the active moral agents and the living archive of Law, sanctioning, blessing and punishing based on custom, tradition and ancestral laws, with normativity through continuity ("that is how we have always done it"), and rituals not being symbolic as for other worlds and as the word itself means, but being constitutive, where a broken ritual may mean misfortune

or imbalance; thus, rituals in the ancestral world appear to other worlds as mere rituals, in the sense of repeated acts, but they contain fundamental meanings beyond mere rituals. Of note, all other worlds were ancestral until they developed their own.

Needless to say, the ancestral world unites through type of authority and not through a specific authority by itself, and though cultures still look alike throughout this world, it may be considered that the ethnicities are further different from each other compared to differences among ethnicities of some other world (besides the Islamic), in such a way that the ancestral world could be a collection of micro - worlds (or at most mid - sized worlds). Then again, ancestralism was seemingly similar worldwide, so this point remains of no importance.

A last note remains: it rarely occurs that some groups digress from the moral code / operational authority of their ethnicity (which is sometimes based on the ethnicity's main religion, be it Muslim, Buddhic…), but not from the ethnic order they belong to, because they still adopt much of the deep, as well as of the superficial, strata of the 4 pillars, and thus they remain part of the ethnicity and world they are in, thus forming separate communities, which end up socially unintegrated within the bulk of their ethnicity, and usually require political organization so that they can preserve themselves. So they remain intelligible only within their ethnicity. Belonging is primarily doctrinal or disciplinary, but becomes social with time, variably infiltrating the ethnic pillars. Yet, there is no ethnogenesis, and evenmore so, the grammar code / normative authority is still the same.

When this digression is occurs through a belief reform, these communities, originally mere sects at the belief level, are known as "confessional communities" when distinct at the social level, and most are esoteric,* especially those within the Muslim umma.

* Esoteric: obscure;intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.

As examples, we have, within the Islamic ethnicity (relative to the main sect, the Sunni), the Shiites (who are 10% if Muslims, the Twelvers being 90% of Shiites), the Druzes, Syrian Alawites, Anatolian Alawites (Alevis), Ahl al - Haqq / Yarsan, Shabaks, Baha'is, Satpanthis, Sudanese Mahdists, Hausa off - shoots, Hurufi remnants…; within the Dharmic world, the Sikhs, Jains, Lingayats…; and within the Confucian world, the White Lotus…; of note, within the Originally Levantine world, we have the Amish, Hutterites, Old - Order Mennonites… confessional communities but these are disciplinary, and not belief centered, confessional communities, not defining neither a new theology nor new metaphysics, but reforming the main theology's practical application and social order.

To clarify more concerning Muslims, the corpus for the Divine Sharia for Sunnis and Shiites, which is their moral code / operational authority, is the Coran and the Hadiths (as well as the Sira [Muhammad's biography] and Maghazai [his conquests]), though 10% of Hadiths are common to both, and some Coranic interpretations differ, while for the Druzes, Alawites and other aforementionned groups, they have each their own internal corpus / canon. Specifically, the Coran is generally acknowledged and reinterpreted esoterically with the exception of the Druzes and Baha'is whereby the Coran is respected as a previous / exoteric divine revelation but superceded by later scruptures and therefore not

normatively binding for daily life. Thus, their moral Law is based on a closed canon "the Wisdom Letters" (Rasa2el al - Hikma), based on their esoteric interpretation of the Coran and others texts, and they do not follow Islamic Law strictly.

However, at least within Druzes, the Coran is still recited socially (funerals…) with praying upon Muhammad, as well as retaining Coranic symbolic language and Islamic vocabulary of legitimacy. Add to that their leaders and masses openly acknowledging their Islamism or at least their Islamicatism, and at least in Lebanon, not minding being "Muhammadites" in the Lebanese Code of Law, and participating in Muslim feasts such as Fitr and Adha.

All in all, this again certifies that Druzes remain a confessional community within the Muslim ethnicity, and thus within the Muslim world since their moral grammar remains still Islamic (Muhammad as a prophetic archetype, Coran as a primordial revelation, concepts like revelation (wahy), umma and tawhid, use of Islamic prophetic lineage and symbolic vocavulary, Islamic historical axis, revealed wisdom, hidden esoteric knowledge derived from revelation (more within Druzes than within other Muslims)… Druze identity cannot be explained without the Muslim framework.

And again, what applies to Druzes applies to Sunnis (the major Muslim component) and the Shiites, as well as other factions: they are all confessional communities within the Muslim umma / People / ethnicity and world.
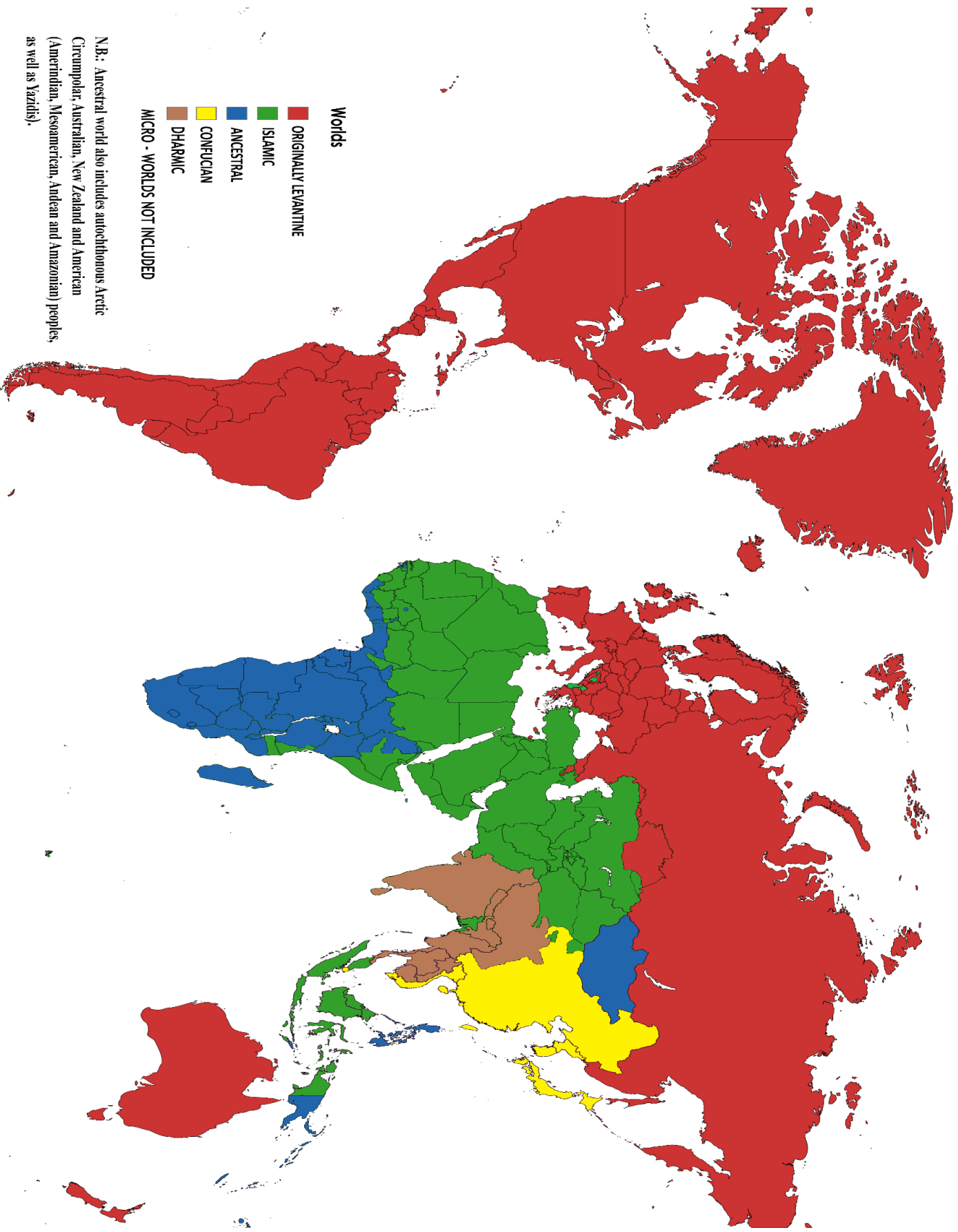
It must be said though that specifically Druzes and Baha'is (and less so for aforementionned factions, but at east still arguably, Alawites) can also be considered an ethnicity aside because of their distant digression from Islam, yet still belonging to the Islamic world, which would thus have to labelled as "Islamicate". This remains a matter of classification that we keep open. At the political level, the same principle would apply, they would have to be considered as a separate social entity from Muslims as a whole whether they are considered an ethnicity aside or as a sect within the Msulim ethnicity, and for cases like Lebanon, the only case worldwide encompassing four relatively major communities (Sunnis, Shiites, Druzes and Canaanites (so - called Christians), binary equality within the state would thus be based on "Canaanites and Islamicates" instead of "Canaanites and Muslims", with the same management within the Muslim / Islamicate group.

One could argue that within the Islamicate group, in case of a federal order, in Lebanon's case, and disregarding Alawites for simplication but the same extrapolated reasoning would apply, a binary equality would have to proposed between Druzes on one hand and the Muslims on the other (with Sunnis and Shiites being represented based on proportionalty within their Muslim ethnicity), considering each being an ethnicity; but knowing ahead that this would be impossible to suggest for various social and historical reasons (not to mention demographic as well, and if not religious too), we would still rather keep the Druzes as a sect among the Muslim ethnicity, which would at least earn them cantons and representation based on proportionalty within the Muslim ethnicity. Needless to say, partition solves all these issues regardless of their consideration as a confessional community or an ethnicity.

Finally, there is no one formal classification that can be unicist. Definitions can differ, categorizations can differ. The importance is to us the usefulness for practical achievement of peace

through correct political organization in a way that gives communities freedom and stops oppression, all while avoiding minorities being a thorn in the flesh of their surrounding.

P.S.: Concerning the map, it is approxomative when worlds' boundaries fall within a country. Mixed countries with percentages ranging from 30 to 70% were shown partitionned, as well as a few countries for percentages beyond this range but where geographical distribution was clear.

Worlds

- **ORIGINALLY LEVANTINE** (red)
- **ISLAMIC** (green)
- **ANCESTRAL** (blue)
- **CONFUCIAN** (yellow)
- **DHARMIC** (brown)
- **MICRO - WORLDS NOT INCLUDED**

N.B.: Ancestral world also includes autochthonous Arctic
Circumpolar, Australian, New Zealand and American
(Amerindian, Mesoamerican, Andean and Amazonian) peoples,
as well as Yazidis).

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Worlds Specifities

	Originally Levantine	Islamic	Dharmic	Confucian	Ancestral	Judaic
Foundational Sacred References	Levantine - Greek - Roman heritage, Enlightenment, Human Rights Charters, Civic - secular model	Coran, Muhammad bin Abdallah, Prophetic Tradition	Vedas (first Hindu scriptures), Upanishdads (sacred treatises), Epics	Confucius, Classical Chinese Canon	Ancestral Oral Traditions, Mythic Ancestors, Sacred Landscapes	Torah (Written Law), Tanakh (Bible), Talmud (Oral Law), Rabbinic Reform
Vocabulary off Moral Legitimacy	Rights, Freedom, Equality, Citizenship, Rational law, Individual Dignity	Umma, Halal Haram, Takiyya, Submission	Dharma (right order), Karma (destiny from cause), Moksha (release from the cycle of rebirth), Nirvana (liberation)	Ritual Propriety (= Proper Conduct: Li) Humaneness (Ren), Heaven (Tian) Moral Principles	Balance with Nature, ancestral Perpetuation	Covenant, Umma (People), Halal / Haram, Submission, Commandement (Mitzvah), Law
Historical Reference Horizon	Bronze Age to Classical Antiquity, Medieval, Renaissance, Modern Democratic Revolutions	Islamic Foundational Era	Ancient Sages, Spiritual and Philosophical Schools	Ancient Chinese Dynasties and traditions	Myths, Narratives	Biblical Patriarchs, Rabbinic Reforms, Diaspora Survival
Authority Archetypes	Philosophers, Legislators, Judges, Citizens, Scientists	Prophet, Imam, Scholar, Revealed Law Interpreter	Sages / Gurus Renunciants	Elders, Scholars, Sages	Elders, Tribe / Clan leaders, Spiritual Mediators	Prophets, Rabbis, Torah Teachers
Symbolic Cosmology	Reason as arbiter, Secular legitimacy	Revelation and Interpretation / Jurisprudence	Cyclical Time, Paths to Liberation though Cosmic Order	Heaven (Tian)	Tribal and Animism Cosmology	Revelation and Interpretation / / Jurisprudence
Moral Grammar	Originally Levantine Universal Evolutionary Principles	Divine Revelation Principles	Dharmic Harmony with Cosmic Order and Spiritual Insight	Confucian Li Ren and Tian Principles	Nature Principles through Ancestors and Spirits	Divine Revelation Principles