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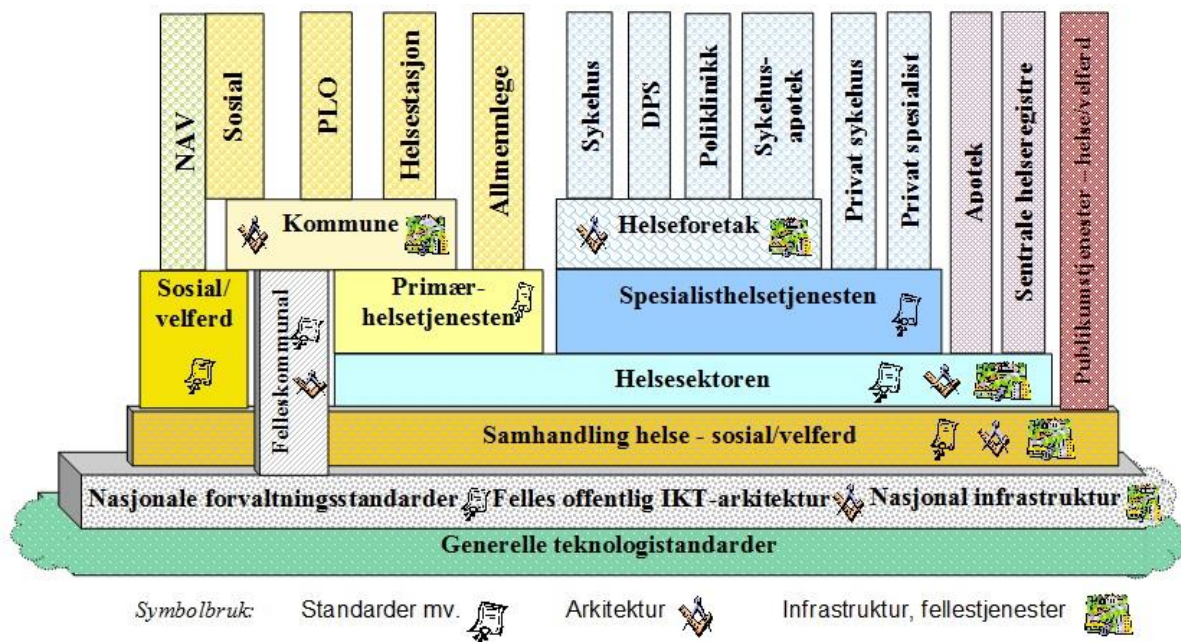
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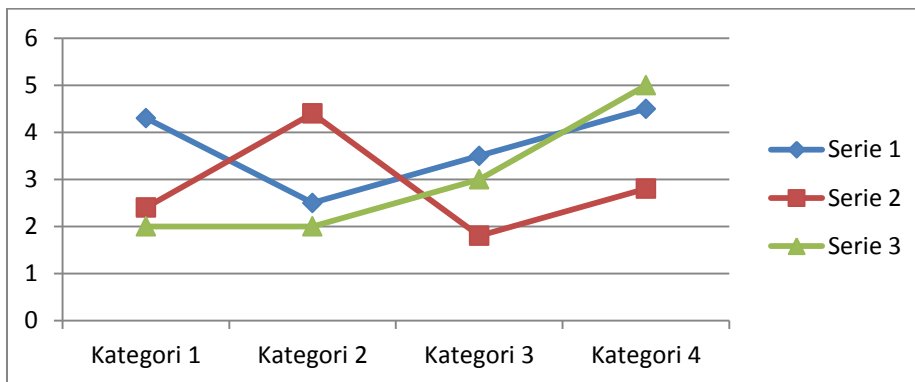
3   Tekst

Table (database)

A table is a collection of related data held in a structured format within a database. It consists of fields (columns), and rows.[1]

In relational databases and flat file databases, a **table** is a set of data elements (values) using a model of vertical columns (which are identified by their name) and horizontal rows, the cell being the unit where a row and column intersect.[2] A table has a specified number of columns, but can have any number of rows.[3] Each row is identified by the values appearing in a particular column subset which has been identified as a unique key index.

Table is another term for relation; although there is the difference in that a table is usually a multiset (bag) of rows where a relation is a set and does not allow duplicates. Besides the actual data rows, tables generally have associated with them some metadata, such as constraints on the table or on the values within particular columns.[*dubious – discuss*]

The data in a table does not have to be physically stored in the database. Views are also relational tables, but their data are calculated at query time. Another example are nicknames, which represent a pointer to a table in another database.[4]

Comparisons

In non-relational systems, hierarchical databases, the distant counterpart of a table is a structured file, representing the rows of a table in each record of the file and each column in a record. This structure implies that a record can have repeating information, generally in the child data segments. Data are stored in sequence of records, which are equivalent to table term of a relational database, with each record having equivalent rows.

Unlike a spreadsheet, the datatype of field is ordinarily defined by the schema describing the table. Some SQL systems, such as SQLite, are less strict about field datatype definitions.

Tables versus relations

In terms of the relational model of databases, a table can be considered a convenient representation of a relation, but the two are not strictly equivalent. For instance, an SQL table can potentially contain duplicate rows, whereas a true relation cannot contain duplicate tuples. Similarly, representation as a table implies a particular ordering to the rows and columns, whereas a relation is explicitly unordered. However, the database system does not guarantee any

ordering of the rows unless an `ORDER BY` clause is specified in the `SELECT` statement that queries the table.

An equally valid representations of a relation is as an *n*-dimensional [chart](#), where *n* is the number of attributes (a table's columns). For example, a relation with two attributes and three values can be represented as a table with two columns and three rows, or as a two-dimensional graph with three points. The table and graph representations are only equivalent if the ordering of rows is not significant, and the table has no duplicate rows.

4 Bilde

5 Bilde

6 Tekst

World
From Wikipedia, the free encyclopedia
For other uses, see World (disambiguation).

"The Blue Marble" photograph of Earth.

The flag of the World Health Organization combines a modern world map (azimuthal equidistant projection) with the Rod of Asclepius, in origin a symbol of the axis mundi[1]

World is a common name for the whole of human civilization, specifically human experience, history, or the human condition in general, *worldwide*, i.e. anywhere on Earth[2] or pertaining to anywhere on earth.

In a philosophical context it may refer to:

1. the whole of the physical Universe, or
2. an ontological world (*see world disclosure*).

In a theological context, *world* usually refers to the material or the profane sphere, as opposed to the celestial, spiritual, transcendent or sacred. The "end of the world" refers to scenarios of the final end of human history, often in religious contexts.

World history is commonly understood as spanning the major geopolitical developments of about five millennia, from the first civilizations to the present.

World population is the sum of all human populations at any time; similarly, world economy is the sum of the economies of all societies (all countries), especially in the context of globalization. Terms like world championship, gross world product, world flags etc. also imply the sum or combination of all current-day sovereign states.

In terms such as world religion, world language, world government, and world war, *world* suggests international or intercontinental scope without necessarily implying participation of the entire world.

In terms such as world map and world climate, *world* is used in the sense detached from human culture or civilization, referring to the planet Earth physically.

Etymology and usage

The English word *world* comes from the Old English *weorold (-uld), weorld, worold (-uld, -eld)*, a compound of *wer* "man" and *eld* "age," which thus means roughly "Age of Man."[3] The Old English is a reflex of the Common Germanic *wira-alđiz*, also reflected in Old Saxon *werold*, Old High German *weralt*, Old Frisian *warld* and Old Norse *verǫld* (whence the Icelandic *veröld*).[4]

The corresponding word in Latin is *mundus*, literally "clean, elegant", itself a loan translation of Greek *cosmos* "orderly arrangement." While the Germanic word thus reflects a mythological notion of a "domain of Man" (compare Midgard), presumably as opposed to the divine sphere on the one hand and the chthonic sphere of the underworld on the other, the Greco-Latin term expresses a notion of creation as an act of establishing order out of chaos.

'World' distinguishes the entire planet or population from any particular country or region: *world affairs* pertain not just to one place but to the whole world, and *world history* is a field of history that examines events from a global (rather than a national or a regional) perspective. *Earth*, on the other hand, refers to the planet as a physical entity, and distinguishes it from other planets and physical objects.

'World' was also classically used to mean the material universe, or the cosmos: "The worlde is an apte frame of heauen and earthe, and all other naturall thinges contained in them." [5] The earth was often described as 'the center of the world'.[6]

'*World*' can also be used attributively, to mean 'global', 'relating to the whole world', forming usages such as world community or world canonical texts.[7]

By extension, a '*world*' may refer to any planet or heavenly body, especially when it is thought of as inhabited, especially in the context of science fiction or futurology.

'*World*', in original sense, when qualified, can also refer to a particular domain of human experience.

- The *world of work* describes paid work and the pursuit of career, in all its social aspects, to distinguish it from home life and academic study.
- The *fashion world* describes the environment of the designers, fashion houses and consumers that make up the fashion industry.
- historically, the *New World* vs. the *Old World*, referring to the parts of the world colonized in the wake of the age of discovery. Now mostly used in zoology and botany, as New World monkey.

Philosophy

The Garden of Earthly Delights triptych by Hieronymus Bosch (c. 1503) shows the "garden" of mundane pleasures flanked by Paradise and Hell. The exterior panel shows the world before the appearance of humanity, depicted as a disc enclosed in a sphere.

In philosophy, the term world has several possible meanings. In some contexts, it refers to everything that makes up reality or the physical universe. In others, it can mean have a specific ontological sense (see world disclosure). While clarifying the concept of world has arguably always been among the basic tasks of Western philosophy, this theme appears to have been raised explicitly only at the start of the twentieth century[8] and has been the subject of continuous debate. The question of what the world is has by no means been settled.

Parmenides

The traditional interpretation of Parmenides' work is that he argued that the every-day perception of reality of the physical world (as described in *doxa*) is mistaken, and that the reality of the world is 'One Being' (as described in aletheia): an unchanging, ungenerated, indestructible whole.

Plato

In his Allegory of the Cave, Plato distinguishes between forms and ideas and imagines two distinct worlds : the sensible world and the intelligible world.

Hegel

In Hegel's philosophy of history, the expression *Weltgeschichte ist Weltgericht* (World History is a tribunal that judges the World) is used to assert the view that History is what judges men, their actions and their opinions. Science is born from the desire to transform the World in relation to Man; its final end is technical application.

Schopenhauer

The World as Will and Representation is the central work of Arthur Schopenhauer. Schopenhauer saw the human will as our one window to the world behind the representation; the Kantian thing-in-itself. He believed, therefore, that we could gain knowledge about the thing-in-itself, something Kant said was impossible, since the rest of the relationship between representation and thing-in-itself could be understood by analogy to the relationship between human will and human body.

Wittgenstein

Two definitions that were both put forward in the 1920s, however, suggest the range of available opinion. "The world is everything that is the case," wrote Ludwig Wittgenstein in his influential *Tractatus Logico-Philosophicus*, first published in 1922. This definition would serve as the basis of logical positivism, with its assumption that there is exactly one world, consisting of the totality of facts, regardless of the interpretations that individual people may make of them.

Heidegger

Martin Heidegger, meanwhile, argued that "the surrounding world is different for each of us, and notwithstanding that we move about in a common world".[9] The world, for Heidegger, was that

into which we are always already "thrown" and with which we, as beings-in-the-world, must come to terms. His conception of "world disclosure" was most notably elaborated in his 1927 work *Being and Time*.

Freud

In response, Sigmund Freud proposed that we do not move about in a common world, but a common thought process. He believed that all the actions of a person are motivated by one thing: lust. This led to numerous theories about reactionary consciousness.

Other

Some philosophers, often inspired by David Lewis, argue that metaphysical concepts such as possibility, probability and necessity are best analyzed by comparing *the* world to a range of possible worlds; a view commonly known as modal realism.

Religion and mythology
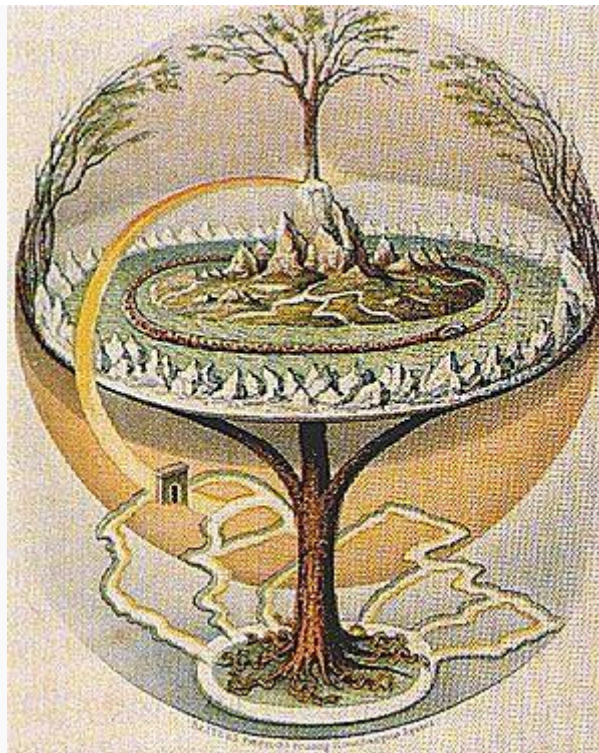
Yggdrasil, a modern attempt to reconstruct the Norse world tree which connects the heavens, the world, and the underworld.

Mythological cosmologies often depict the world as centered around an axis mundi and delimited by a boundary such as a world ocean, a world serpent or similar. In some religions, worldliness (also called carnality[citation needed]) is that which relates to this world as opposed to other worlds or realms.

6.1.1 Buddhism

In Buddhism, the world means society, as distinct from the monastery. It refers to the material world, and to worldly gain such as wealth, reputation, jobs, and war. The spiritual world would be the path toenlightenment, and changes would be sought in what we could call the psychological realm.

6.1.2 Christianity

In Christianity, the term often connotes the concept of the fallen and corrupt world order of human society, in contrast to the World to Come. The world is frequently cited

alongside *the flesh* and *the Devil* as a source of temptation that Christians should flee. Monks speak of striving to be "*in* this world, but not *of* this world"—as Jesus said, and the term "worldhood" has been distinguished from "monkhood", the former being the status of merchants, princes, and others who deal with "worldly" things.

This view is clearly expressed by king Alfred the Great of England (d. 899) in his famous Preface to the *Cura Pastoralis*:

"Therefore I command you to do as I believe you are willing to do, that you free yourself from worldly affairs *(Old English: woruldðinga)* as often as you can, so that wherever you can establish that wisdom that God gave you, you establish it. Consider what punishments befell us in this world when we neither loved wisdom at all ourselves, nor transmitted it to other men; we had the name alone that we were Christians, and very few had the practices."

Although Hebrew and Greek words meaning "world" are used in Scripture with the normal variety of senses, many examples of its use in this particular sense can be found in the teachings of Jesus according to the Gospel of John, e.g. 7:7, 8:23, 12:25, 14:17, 15:18-19, 17:6-25, 18:36. For contrast, a relatively newer concept is Catholic imagination.

Contemptus mundi is the name given to the recognition that the world, in all its vanity, is nothing more than a futile attempt to hide from God by stifling our desire for the good and the holy.[10] This view has been criticized as a "pastoral of fear" by modern historian Jean Delumeau.[11]

During the Second Vatican Council, there was a novel attempt to develop a positive theological view of the World, which is illustrated by the pastoral optimism of the constitutions *Gaudium et Spes*, *Lumen Gentium*, *Unitatis Redintegratio* and *Dignitatis Humanae*.

6.1.2.1 Eastern Christianity

In Eastern Christian monasticism or asceticism the world of mankind is driven by passions. Therefore the passions of the World are simply called "the world". Each of these passions are a link to the world of mankind or order of human society. Each of these passions must be overcome in order for a person to receive salvation (theosis). The process of theosis is a personal relationship with God. This understanding is taught within the works of ascetics like Evagrius Ponticus, and the most seminal ascetic works read most widely by Eastern Christians, the Philokalia and the Ladder of Divine Ascent (the works of Evagrius and John Climacus are also contained within the Philokalia). At the highest level of world transcendence is hesychasm which culminates into the Vision of God.

6.1.2.2 Orbis Catholicus

Orbis Catholicus is a Latin phrase meaning *Catholic world*, per the expression Urbi et Orbi, and refers to that area of Christendom under papal supremacy. It is somewhat similar to the phrases secular world, Jewish world and Islamic world.