

[Abstract](#)

[Table of Contents](#)

[Introduction](#)

Part I

[Chapter 1](#)

[Chapter 2](#)

[Chapter 3](#)

[Chapter 4](#)

Part II

[Chapter 5](#)

[Chapter 6](#)

Part III

[Chapter 7](#)

[Chapter 8](#)

Part IV

[Chapter 9](#)

[Chapter 10](#)

DOES SCIENCE TRANSCEND CULTURE?

by
Arthur C. Custance

ABSTRACT

This is a study of whether Science DOES transcend Culture *naturally* -- not whether it CAN do so.

That Science can be adopted into any Culture is clear from modern history (as in China today). That Science did not automatically develop even when a Culture had reached a high level of technical achievement (as in ancient China) or intellectual sophistication (as in ancient Greece) is also clear from history. Evidently Science and Technology are not the same thing, for none of these high Cultures ever succeeded in crossing the threshold into an Industrial Revolution. Yet it did appear (much later in history) in Europe where Technology is not particularly remarkable, but Philosophy is.

Research has shown that non-Indo-Europeans are highly inventive and responsible for all basic Technology, but are quite un-philosophical. While they do indeed have a philosophy of life, such World Views are not the same as Philosophy. On the other hand, Indo-Europeans are quite un-inventive but philosophically inclined. Thus neither Technology nor Philosophy *alone* is capable of producing Science. Only when Philosophy is applied to Technology does Science arise.

To the question, *Can* Science transcend Culture, the answer would be unquestionably, Yes. To the question, *Does* Science transcend Culture, the answer apparently is, No. Science *can* transcend Culture but apparently it does not *by nature* do so. It thus appears to be an activity that is culturally conditioned -- since how we look at things and how we speak about things is shaped by our world view and by our language.

This thesis examines the differences in World Views (which is not the same as Philosophy) and in Languages (and grammar which seem to predetermine thought patterns), and in Technology vs Science. By formulating precisely the relationships between Philosophy, Technology and Science, and the part which World View and Language play in these relationships, it is hoped to give some direction to the content of Education needed to train and equip Scientists and Technologists.

TABLE OF CONTENTS

[Introduction](#)

Part I

Technology: The Contribution of Non-Indo-Europeans

- Chap. [1 The Conquests of Environment](#)
2 [The Achievements of Primitive Cultures](#)
3 [The Achievements of Ancient High Civilizations](#)
4 [The Achievements of Chinese Civilization](#)

Part II

Philosophy: The Contribution of Indo-Europeans

- 5 [The Un-inventiveness of Indo-Europeans](#)
6 [The Contribution of Indo-Europeans: Philosophy](#)

Part III

The Rise of Science:

The Relationship Between Language and World-View

- 7 [How We Look at Things: Influences of Differing World Views](#)
8 [How We Speak About Things: Influences of Differing Languages](#)

Part IV

Patterns of Education:

For the Scientist and the Technologist

- 9 [Factors Influencing Education](#)
10 [Factors Bringing Change to Patterns of Education](#)
-

Publishing History:

1958: Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Faculty Of Education, University of Ottawa

1988: filed with UMI (University Microfilms International) Dissertation Services (catalog No. PD0042100001) Ann Arbor, Michigan, USA

2002: First Online Edition

Special thanks to Vincent Piotet who found this thesis very helpful and urged making it available, and thus scanned the thesis.

Copyright © 1988 Evelyn White. All rights reserved

COPYRIGHT NOTICE: The Doorway Papers and books by ARTHUR CUSTANCE are copyrighted and may not be reproduced in any form for commercial use without prior written permission from Evelyn White for Doorway Publications c/o Dr. R. Gary Chiang Doorway Publications Ancaster, ON, L9K 1J4 Canada Telephone: 905-648-8491 E-Mail: arthurecurrencecentre@gmail.com Permission is granted to download for personal use and for distribution for non-profit or non-commercial use, such as study groups or classroom use.

[Home](#) | [Biography](#) | [The Books](#) | [Search](#) | [Order Books](#) | [Contact Us](#)