Weber's societal process is identical with the life-process of Toynbee's Historic Civilizations. For both, the Historic Civilizations are the societies par excellence (although for Alfred Weber, as against Toynbee, the human society as a whole is of great importance as the subject of the civilizational process). On this point, we may assume that Alfred Weber was somewhat influenced by Spengler's conception of the "Kulturkreise". (Toynbee's work was certainly unknown to Weber while, on the other hand, Toynbee does not seem to believe that consideration of German and French post-Marxian and post-Comtian social theories, besides Spengler and Bergson, would have contributed to the value of his investigation.) Of course, Alfred Weber remains a world afar from Spengler's dogmatism and organicism, even when he asserts that the Historic Civilizations are "communities of destiny", formations of the natural human forces of drive and will under definite natural conditions. In each Civilization, he continues, we find a new attitude toward life and fate and a new cultural and spiritual physiognomy based on a varying ethnic substance and, to use Spengler's picturesque language, the "mother-quality of the landscape". Out of the original situation, the ethnic psychic substance of a Civilization develops into something fixed; the will to psychic-spiritual formation appears as a sort of "psychic entelechy". Although all Civilizations have a different destiny and vary in their structure, the stages of their evolution are comparable to a certain degree. A general principle of social evolution operates in various forms. Most characteristic of the societal process of a Civilization is its social structural formation and its transformations. The social structure is peculiar to each Civilization though its phases resemble each other in some respects. Reluctant to encroach upon their individuality, Alfred Weber does not venture to indicate a general law of evolution valid for all Civilizations. He hints, nevertheless, at a few general types of development common to all of them, such as the trend from simple to more complicated forms of social organization, or the tendency of kinship organizations to develop into territorial groupings[55].

The cultural process, together with the civilizational process, forms part of the intellectual-psychic realm of the human mind; on the other hand, the former differs qualitatively from the latter and is in extremely close connection with the societal process. For both (the societal process as well as the cultural process) are only two aspects of the life cycle of a Civilization. While the category "societal process" is meant to express the material side of a Historic Civilization, the ideal type "cultural process" is constructed to grasp its more spiritual aspect. The cultural process thus is identical with the range of creations through which a Civilization manifests its inner self and with the series of symbols in which it makes evident its psychic essence. Whereas through the

55) Alfred Weber, "Prinzipielles...", p.5, Kulturgeschichte..., p.9 ff.