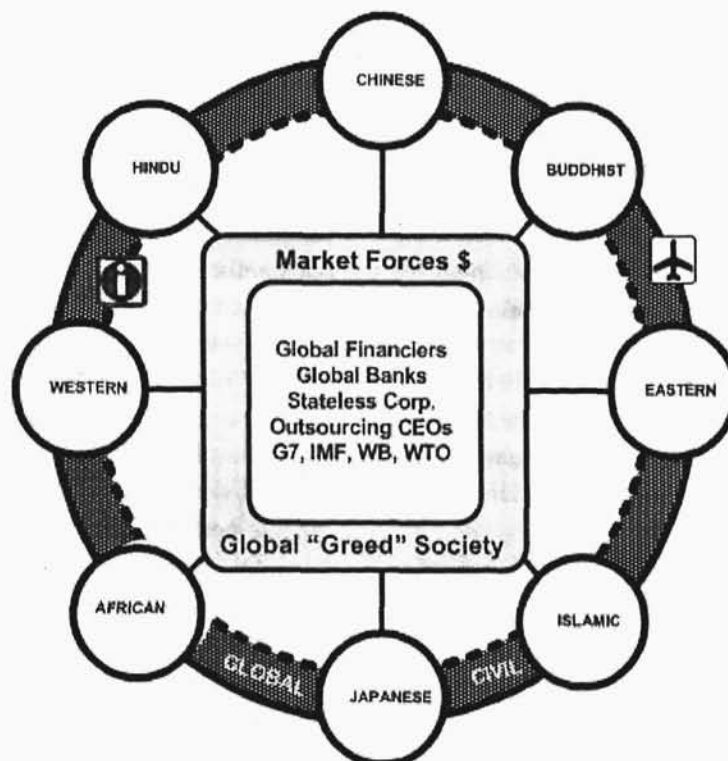


Figure 7-2. The solar medal of global civilization in the 21<sup>st</sup> century



of global forces. Among anti-global forces, one that is becoming very violent is global terrorism, which can destroy huge parts of any civilization. In response, civilization develops security systems, which protect global order against global chaos. Hence, the global infrastructure at the same time creates both order and chaos!

However, global civilization is not another autonomous civilization, which could be called *vertical*. It is in fact a world civilization, which *horizontally* penetrates autonomous civilizations as shown in Figure 7-1. Some critics may say that the reach of global civilization in the least developed autonomous civilizations is yet very modest (such as the presence of a small number of users of the Internet or telephones). On the other hand this reach is observable and known in

those civilizations, whose elites are active users of global civilization.

## GLOBAL CIVILIZATION IN THE 21<sup>ST</sup> CENTURY

At the end of the second millennium, two civilizations; Western-West and Japanese, were at the level of saturation. This pushed them to external expansion, leading to the creation of the global economy. From the end of World War II until 1973, the United States experienced sustained economic growth. But at the beginning of the 21<sup>st</sup> century, the U.S., with a saturated national economy, looks to assure sustainable growth by exercising competitive advantage through lowering costs with the help of outsourcing strategies around the globe. Outsourcing provides growth

of the American national economy without the creation of new jobs. This process is copied by other states of the Western-West Civilization. Of course, the reaction of victims of globalization is strong and loud. It looks like workers of the Western-West civilization are not satisfied by the rise of global civilization, but stateless consortia and some developing countries are.

Almost every product or service market in the major economies of the world civilization has foreign competitors. Increased foreign competition is in itself a reason for a business to globalize—in order to gain the size and skills to compete more effectively (Yip, 1995). The global competitors are mainly Americans, Europeans, Japanese and Chinese.

The global economy is only possible because it is supported by global infrastructures, global communication (the Internet, Global Area Networks); global transportation, global finance activities, global scientific knowledge creation and dissemination, global management practices, even global peacekeeping (with less success). The Solar Model of global civilization is shown in Figure 7-2. The global civilization is controlled by an invisible and informal network composed of global financiers and banks, stateless corporations, outsourcing CEOs (receiving fat bonuses for better performing stocks), G7, IMF, WB, WTO. The evolution of this civilization is driven by the following process of wealth formation with the help of technology.

### **From an Invisible Hand to an Invisible Wire and an Invisible Power**

The global economy influences the rise of global culture. But this is presently characterized by a lack of the organized global society<sup>4</sup>; therefore, this new type of culture does not remind cultures of nation-states. National societies regulate their economies according to their cultures' practice and expectations through the political process. If there is a lack of an organized global society, then

there is no social pressure to regulate the global economy (Soros, 2002), since the global "greed" society prefers a lack of such control, except for promoting low tariffs.

The dynamics of global civilization are not limited to economic rivalries and financial operations only. These dynamics are more complex: religious and sectarian forces for global harmony and conflict have become pervasive and they are intensified on the Web. The accelerated migration of peoples and the speeding of e-communications, especially by means of the Internet, have led to the globalization of religion. This process has generated contradictory responses: some communities are confrontational, insisting on their monopoly of truth and access to salvation, whereas others are more adaptive.

Global culture develops in order to support a global flow of ideas, capital, goods, services, and people. It interconnects different national cultures by common patterns of behavior. English becomes the main language; the specifically Western dress code mixes with international food as the norms in global activities of business, politics, science, entertainment, and art. Global communication culture is based mostly on the Internet and "CNN" definitions of culture. Global business transactions and political dialogues are supported by Western civilization's patterns of behavior, encoded in policies of the World Trade Organization, IMF, the World Bank, the United Nations, and EU. In general, global culture interconnects national cultures to conduct global civilization's activities. However, because of the lack of a global society (or pseudo-"global government"), global culture is very weak at regulating the global economy and infrastructures.

The integrated global production system creates a job crisis that affects every citizen of the Western and Japanese civilizations. Just a few corporations, thanks to their control of earth-spanning technologies (through the global civilization infrastructure—"Electronic Global Village"), control a global commercial culture

and conquer traditional societies. Their strategies and products/services can penetrate any village or neighborhood, which may lead to a “clash of civilizations.” On the one hand, globalization creates the Electronic Global Village. On the other, it divides the planet in the grip of global digital divide, where there are one billion people with a “computer password” and five+ billion without it. “The Irish are coming” not only to the U.S. When *Digicel*, an Irish mobile phone operator decided to invest heavily in Haiti in 2005, it raised eyebrows. How on earth did *Digicel*’s maverick owner...hope to make money in such a poor country? *Digicel* signed up new customers so fast that the company had to rewrite its business plan after the first week. After just 15 months it has signed up 1.7m customers.

Fortunately, John Nashbitt (1995) discovered the Global Paradox, which says, that

*The bigger the world economy is, the more powerful are its smallest players.*

He explains his paradox by providing examples of two trends: a) the world is integrating economically, and b) its component parts are becoming more numerous and smaller and more important. These trends lead to the growing global economy and also to the shrinking of its parts, by promoting smaller entrepreneurs. As a result, human potential is growing faster than any other segment of society. This trend triggers an evolutionary shift in consciousness from ego-centrism to geo-centrism (Russell, 1995). The latter also means that we are more aware of the shortcomings of global civilization, which brings the most profit-oriented benefits to stateless corporations.

## GLOBALIZATION REPERCUSSIONS

The enhancement of less developed autonomous civilizations can be done by creating a world-sys-

tem, identified by the metaphor of the Internet, dialogue and universalism.

The gap between the Western and African civilizations in economic terms can be estimated as 20:1 at the beginning of the 21<sup>st</sup> century (Maddison, 2001). In the year 1000, the rich countries of today were poorer than Asia and Africa. For example, Chinese shipping technology was better than Portuguese shipping technology in the 15<sup>th</sup> century. But by the end of the 17<sup>th</sup> century, European technological superiority in shipping and armaments was evident. This progress was caused by the development of universities when scientific knowledge begun to flourish particularly since the 15<sup>th</sup> century), progress in printing (information-communication processes), and communication among geniuses (Copernicus, Galileo, Descartes, Pascal, Leibnitz, Newton, and others), who lived sufficiently close to engage in dialogue among themselves. The transfer of knowledge from Europe to overseas was most successful in the case of the British who by 1776 had established nine universities for just 2.5 million people in North America. Based on this foundation, the U.S. blossomed later as the economic and technological leader of the world.

In general, one can say that the world civilization process through economic means was driven by (Maddison, 2001):

- a) Conquest (imperial wars) or settlement in relatively empty and biologically rich areas
- b) International trade and capital movements
- c) Technological and institutional innovations

The civilization process in the third millennium should replace the conquest and settlement factor by:

- d) Education and knowledge dissemination in underdeveloped and developing areas

- e) Dialogue-mastering in all civilizations by communicating universal-complementary values within an open society ready for improvements<sup>5</sup>
- f) Developing nations' need to engage in the global civilization (read: global economy specifically) on their own terms and not on the terms set by multilateral institutions and transnational corporations (TNC) (Bledsoe, 2001)

Because knowledge and dialogue "do not have" saturation points, strategies d) and e) can be mastered in all vertical and horizontal civilizations.

The further harmonic development of world civilization requires better knowledge and skills in conducting information-communication processes and systems supporting dialogue and understanding of world civilization and its role in influencing all civilizations, particularly global civilization, which so far is developing rapidly, driven mostly by greed. One can expect that this kind of "greed" will be replaced by more acceptable criteria of global civilization, which is a noble task for the generations to come. On the other hand, the global civilization at this moment cannot be stopped, unless the oil crisis slows down or even stops the world civilization. The French rejection of the European Constitution (in May 2005) has shown that they do not want to "Europeize" (read also "globalize") too far by creating a world without countries.

### **SYMPTOMS OF CATASTROPHIC INTERNATIONAL CONFLICT IN THE 21<sup>ST</sup> CENTURY**

The events of the first years of the 21<sup>st</sup> century suggest the following conclusions:

- The world of 2005 is very different from that of 1945 or even of 1991 (the fall of communism).
  - The civilization security threats we face reach far beyond states waging aggressive wars.
  - They involve interdependence of human security as much as state security and civilization security.
  - We need fundamental and far-reaching changes to both our policies and our institutions at the world civilization level, if we are to exercise that responsibility and effectively ensure the survival of humankind.
- It was with a strong sense of the force of these statements that, in the context of this year's 60<sup>th</sup> anniversary of the U.N., Kofi Annan appointed in 2004 his High Level Panel on Threats, Challenges and Change to report to him on the security threats facing the world in the 21<sup>st</sup> century and how to better respond to them. We should do the same at the level of academia, which is responsible for the minds of the future generations.
- The threats can be classified into the following categories:
1. Natural environmental deterioration and a lack of ability to prevent natural catastrophes (nobody envisaged a disaster on the cataclysmic scale of the Indian Ocean tsunami in 2004, which took the lives of 300,000 people)<sup>1</sup>
  2. Poverty and disease (malaria, tuberculosis, HIV/AIDS) deterioration, which lead to internal and international conflicts
  3. Terrorism, wars between and within states, weapons proliferation, and organized crime are still big and growing sources of conflicts<sup>2</sup>
  4. Conflicts between religions leading to the war of civilizations
  5. Population growth leading to ecological and resource-oriented conflicts
- It is not just the events of a given year that motivate us to a fundamental rethinking of our world

civilization's security priorities and performance. We can look at the events of the last ten years or more to agree that this is the time to think about the future of mankind, because (Evans, 2005; and the author):

- The loss of confidence in the existence and vitality of the rules governing the use of force, including in particular the assertion of a much more wide-ranging right than has ever previously been acknowledged to use violence in the name of self-defense
- The absence of any apparent institutional capacity or willingness to deal with the problem of failed, failing and fragile states, a recurring element in explaining the resonance and reality of most classes of contemporary security threats
- The long history of failure through the 1990s to get it right on humanitarian intervention, from the lamentable inaction in response to the Rwandan genocide in 1994, to the action in Kosovo in 1999, defensible in principle but unsupported by the Security Council
- The resurgence of unilateralist sentiment and behavior, culminating in the invasion of Iraq in 2003

- The lack of support by key countries for international treaty regimes and multilateral institutions. The manifest dysfunctions of intergovernmental organizations like the Human Rights Commission and the Economic and Social Council (ECOSOC) of the United Nations, and in many ways the U.N. Secretariat itself
- The lack of progress in promoting self-supporting economic and life styles, and so forth

The answer to these threats as provided by the U.N. Panel is limited to several administrative solutions<sup>3</sup>

- The creation of a brand-new institution, a peace-building commission, to address very specifically the generic problem of failed, failing, and fragile states under stress, particularly but not only in the context of post-conflict peace-building. The idea is to create the new structure as a subsidiary organ of the Security Council, which would bring together the relevant UN organs and agencies, relevant major donors, including the World Bank, the International Monetary Fund, relevant regional organizations,

*Table 7-5. Advantages and disadvantages of global civilization*

ENABLING FACTORS	GLOBALIZATION BENEFITS	PROBLEM CAUSING FACTORS
Advances in transportation and communication	Higher economic growth	Digital divide
Manufacturing and IT outsourcing	Poverty reduction	Inequality
Lowering tax barriers	Life quality improvement	Volatility
Media support	Widely heard advocacy	Anti-globalization movement
Creation of WTO	State and corporate problems resolution	International institutions in question
Quick wealth creation	Investment allocation according to comparative advantage	Culture invasion



and relevant bilateral donors, to address in a systematic, coherent, focused, sustained way the full range of policy responses to state fragility and failure with which we are now so familiar.

- The creation of a new deputy secretary-general's office in charge of the combination of peacekeeping, political affairs, peace operations, and the operation of the peace-building commission,
- The definition of five criteria for evaluation when military force can be used in international conflicts

These recommendations serve the short-term duties of the U.N. well; however, they do not address the long-term solutions for the world civilization's well-being.

### **IS GLOBAL CIVILIZATION THE ANSWER FOR THE WORLD CIVILIZATION'S PROGRESS?**

The current third wave of globalization takes place on the threshold of the third millennium and is the most extensive to date. Globalization refers to a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between the local and distant (Steger, 2003). The World is shrinking fast and comes together as a global civilization, which shapes our lives and changes politics, work, and families.

Table 7-5 depicts advantages and disadvantages of global civilization. More discussion on this topic is provided in Targowski (2004b).

A model of global civilization is shown in Figure 7-2. This model indicates that the global civilization is driven by market forces only, which in many opinions are driven by stateless corporations' greed and unregulated policies, since their

strategies and operations are very difficult to regulate by international organizations. In other words, the global civilization is getting out of social control and while it can be stopped, it cannot be the only solution for the world civilization's progress and survival.

The notion of "globalization" and its universality is perceived by many as a Western value only. According to United Nations statistics, most of the people in the world do not have running water, most are illiterate, most have less than a high school education, and many are malnourished. Similarly, the "Silicon Valleys" of the "Third World," in places such as Bangalore, are sensationally displayed as further evidence of this globalism, when just a few blocks away from the Internet cafes and computer shops in Bangalore (which themselves occupy only a few blocks), rural India in all its traditional manifestations resumes its predominance. Thus, with the exception of the Group of Eight industrialized countries (G8)—all of which except one are Western—the majority of people on this globe do not truly and meaningfully benefit from, nor form a crucial part of, that globalization.

Most revealing is that nearly 95% of the world, according to publicly available statistics, does not have telephones, while only 2.5% has Internet access, perhaps the most touted symbol of globalization. Even in the United States only about 60% of all homes have computers, and of those, about 60%-65% have Internet access. It is thus a serious misrepresentation to suggest that everyone in Asia lives and thinks in western ways because a small, elite class of people dresses in western-style suits, speaks English, plays the stock market, reads the Asian World Street Journal, lives in high rises, eats at McDonald's, and watches Michael Jordan play. In reality, they represent a minuscule number of the world's population, the upper crust of a very small elite. The people who make up the world's majority are not a part of that globalization celebrated by the West.

In other words, globalization is a perspective invented for, a condition experienced by, and a situation largely in the interests of, a small even if widely dispersed elite; it is thus, arguably, a euphemism to enhance G7 economic and cultural hegemonism (Aung-Thwin, 2001).

The world's elite have led the march toward globalism, but millions of people see themselves as losers when national barriers fall. The supra-national enterprises may also exhibit economic disparity and no transparency, which are regarded by many as inevitable consequences of internationalism. On one page of a business newspaper there may be a story about the CEO of a supra-national enterprise earning \$25 million. On the next page there may be a story about the same enterprise laying off 8,000 workers. For many people, this is unacceptable. It strengthens their belief that the elite takes care of itself and is totally unconcerned with what happens to the rest of the people. Anger is provoked further when, after thousands of layoffs, the plant is moved to another nation. The rise of large, cross-border regions in Europe, in North America, and in Asia has exactly the same consequence. These regions do attract enterprises and undoubtedly contribute to a higher standard of living, but they operate according to the rule of the market and without a political framework (Moller, 1991). Globalism has produced three dangerous reactions: nationalism, illiberal solutions, and populism (Annan, 1998).

### **ARE WESTERN CIVILIZATION'S ACCOMPLISHMENTS THE ANSWER FOR THE WORLD CIVILIZATION'S PROGRESS?**

It looks as if each generation predicts the end of Western civilization. One of the most popular "forecasters" who dramatized this topic was Oswald Spengler (1911), who in "The Decline of the West (1918-22)" said that Western culture had been dying since Napoleon. He added that the way

cultures die is by deteriorating into urbanized, machine-dominated civilizations, rent by warring states and anarchic democracies, until a Caesar rises to dominate them all. He also said that Germans will never bring forth another Goethe, but a Caesar. The statement gave him some acceptance by the Nazis but he never was its member.

As late as 1969, Matthew Melko observed that all those systems, whether proposed by Spengler, Toynbee, Sorokin, or Kroeber, that involved the conception of a number of exclusive, durable, mortal macro-cultures have met considerable interest, which derives, no doubt, from a feeling that our own civilization might be facing the possibility of coming to an end, of 'dying' if you will, as others apparently have in the past.

Pitrim Sorokin (1941), younger than Spengler, also predicted that Western culture and society have already passed their zenith; at the present time they are in the last stage of decline. He wrote that the crisis was extraordinary because it was marked by an extraordinary explosion of wars, revolutions, anarchy, and bloodshed, by social, moral, economic, political, and intellectual chaos, by a resurgence of revolting cruelty and animalism and a temporary destruction of the great and small values of mankind, and by misery and suffering on the part of millions. His main argument was that the present trouble represents the disintegration of the sensate phase of Western culture and society, which emerged at the end of the twelfth century and gradually replaced the declining ideational form of medieval culture. However, he perceived that Western civilization had exhausted its creative abilities and therefore was declining.

Needless to say, both authors wrote those opinions under the strong influence of either World War I (Spengler) or World War II (Sorokin). During the Cold War, the Soviet propaganda spoke a lot about "the death of capitalism," but those who lived under communism used to say "how beautiful that death must be." The present author, from the following generation (World War II-The

Cold War) has the same opinion about the state of Western-West civilization's well-being, but the diagnosis is based rather upon its saturated capabilities and external expansionism's risk, which triggered the war of civilizations (which begun in 2001 in New York and later was intensified in 2004 in Iraq), than on the belief that this civilization "exhausted creative abilities" as suggested by Sorokin. In fact, in the following 60+ years it has shown great creativity, for example, inventing the Information Wave, leading to knowledge development and management and optimizing control over info-material-energy products and structures.

Melko (1990) suggests that the West is in an interstate system, or perhaps already in an imperial phase with the United States as the conquering (hegemonic at least) power. This would mean, sooner or later, a loss of vitality and economic stagnation. Such a condition is in fact seen at the beginning of the 21<sup>st</sup> century, under the form of a so-called "growing" jobless economy.

Western civilization is about 1,200 years old and is an example of spectacular development. Its driving forces are the spread of civil and human rights, the development of capitalistic trade and industry, advances in science and technology, impressive life styles, and a proliferation of democracy in the last 200 years. A decisive percentage of the most outstanding people of world civilization have lived in this civilization in the last 6,000 years, which proves that those people have had good conditions for personal growth and support for achievements. It also shows that such great talents contributed to the development of Western civilization. However, one can assume that Western civilization in the 21<sup>st</sup> century is at its peak, since many problems facing this civilization may contribute to its possible decline.

Western civilization is mainly characterized by Christianity (excluding Orthodoxy) but also by the development level, which varies among Christian countries. Hence, one can recognize three sub-civilizations: Western-West ("Euro-

North American"), West-Central (Central Europe), and West-Latin (Latin America), and Western-Jewish. Western-West civilization is the leader in democracy, science and technology, and military power, which qualify its "legitimacy" to guide the world. On the other hand, this civilization has a lot of problems which challenge that leadership. Some problems are common to North America and Western Europe; some are different. Among common problems one can recognize the following:

1. The de-ideologization of political parties' programs, since in an advanced democracy a party is a tool to fix current problems, neglecting at the same time the long-term issues. This leads to the merging of left and right into a center platform and pseudo-pragmatic decision-making, glorifying anti-intellectualism. (However, historians of the United States would say this is not a problem; it is a solution. Indeed, it was the re-ideologization of the political parties in the 1850s that led to the American civil war [Potter 1976].)
2. The vulgarization of culture through the promotion of strong consumerism and hedonism. The race for fun very often uses alcohol and narcotics unscrupulously, which leads towards sexual debauchery and family crises and divorces, such that one-third of all children cope with one or two different parents.
3. The secularization of social life, since people in prosperous times do not press around religion. The Catholic as well as Protestant churches lose parishioners, which is also caused by immoral behavior of many priests and huge compensations paid by the Roman Catholic Church. Into that "free space" enter many fundamentalist sects of religious movements. As Arnold Toynbee (1995) observed, the civilization processes



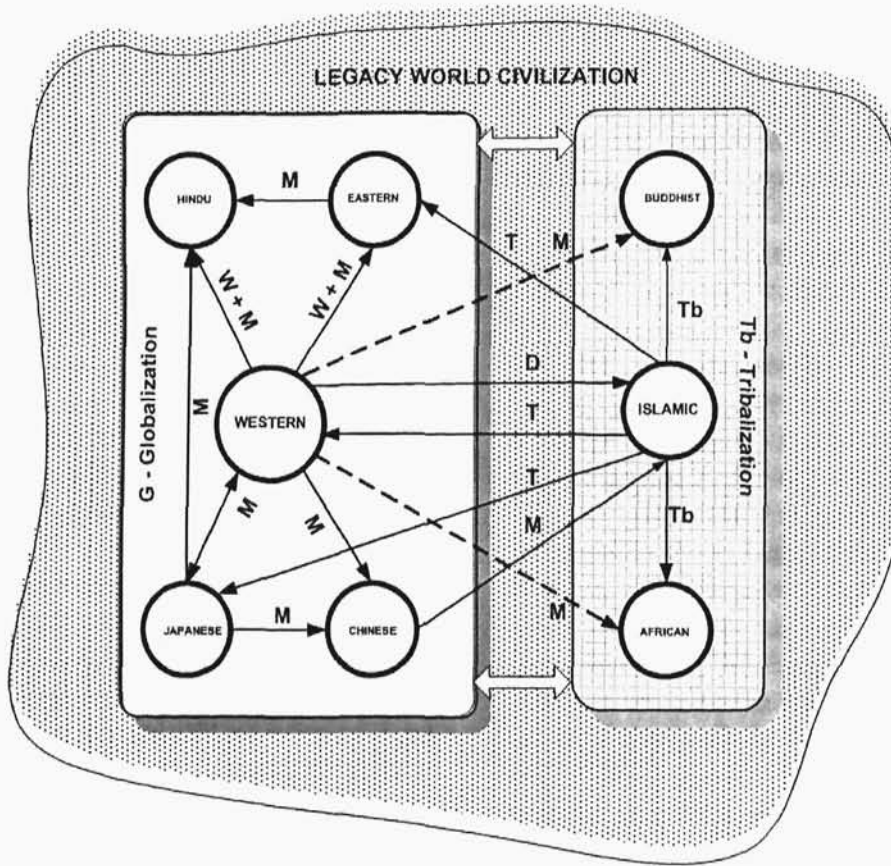
- of rising and falling are closely correlated with the dynamics of religion.
4. Automation and informatization at any price lead toward structured unemployment, wherein rises a group of very well paid workers, a group of temporary workers, employed depending on demand, and a group of unemployed ones. This process takes place in times when population rises and the number of new workers grows and their appetite for food, goods, and services increases also.
  5. The allocation of production and some services to countries with lower wages (costs) heads towards the gradual decline of the middle class and their purchasing power, thus to an increasing inability to buy the goods and services coming from those countries. The main beneficiaries of this process are chief executive officers (CEOs), who obtain "winning lottery tickets" in the form of multimillion-dollar bonuses tied to the rise of stock prices. However, the remaining cost of the social safety net is covered by the whole society, which also pays for higher costs of education, since federal and state budgets shrink. The number of students in engineering and computer studies also declines, since these kinds of jobs are exported overseas. In such a manner developed nations transform into developing ones, since they give away the complexity of thinking which is embedded in design and manufacturing. Of course, this is a long process, which cannot be observed by "the naked eye."
2. The attitude of some politicians that if a worker loses his/her job due to outsourcing (mostly overseas), he/she should adapt by learning new skills. If he/she is still unable to find a new job, it is his/her fault. Needless to say, new jobs are mostly available in service, where pay is low and in fact does not require special skills.
  3. The political class is convinced that the global economy limits the welfare state. The state's priority is to facilitate economic growth, which in fact is jobless, since capital goes to off-shore economies. The welfare of citizens (workers) is the second priority in this case. In this age of "the end of history," when communism has fallen and we return to the ideals of the American and French Revolutions, the sketched situation with mistreated citizens may unfortunately lead to a new "Bolshevik Revolution."
  4. The confrontation with other civilizations and particularly with the Islamic civilization is limited to the so-called "war on terrorism," while "terrorism" is only a weapon of the weak. In the time of the Cold War (1945-1991), the war was not with atomic weapons, but democracy confronted totalitarianism at all levels.

Among problems facing the Western-West-European civilization one can recognize the following:

Among problems facing the Western-West-U.S. civilization one can recognize the following:

1. The conviction of the right-of-center political parties that "the sky is the only limit" for business; therefore, capitalism should be deregulated, giving more freedom to the business owners.
2. How far should we secularize the state's social policies, while prognoses indicate that in the future the number of Muslims living in Europe will be greater than the number of Christians, who created Europe?

Figure 7-3. The relationships among “particular” civilizations (G-Globalization, Tb-Tribalization, D-Democratization, M-Moderization, T-Terrorism, W-Westernization)



3. How far should Western Europe be opened to Central and Eastern Europeans who will be a new market for expansion, while on the other hand *limiting those new members' share in decisions on the operation and future of the European Union?*
4. How far should Europe identify with the U.S., or, alternatively, indicate independence from it, while at the same time hoping that the U.S. will still provide the military umbrella over Europe?

The comparison of the developmental level via the so-called Civilization Index of Western

civilization with other civilizations shows that (Chapter III):

- A. The Western-West civilization is in a state of saturation and must look for external expansion. This is happening under the forms of globalism, Europeism and preemptive defense doctrine, which secure the globalization of its value systems.
- B. The Islamic civilization, having almost unlimited resources from the sale of oil, wants to change its present unfavorable situation quickly but does not know how.

- C. The remaining civilizations have space for further development, which depends on their citizens' education, on capital accumulation, and on capable if not phenomenal leadership. These conditions vary through those civilizations.

To prove the first conclusion, let us look at the relationships among "particular" civilizations of the Legacy World Civilization (of the past) mostly observing the roles played by Western and Islamic civilizations as depicted in Figure 7-3.

At the beginning of the 21<sup>st</sup> century, one can recognize six kinds of inter-civilization relationships: D-Democratization, M-Modernization, T-Terrorization, W-Westernization, G-Globalization, and T-Tribalization. Modernization is mostly associated with infrastructure improvements, using Western technologies but not necessarily its values, as is practiced by Malaysia. A model in Figure 7-3 shows that Western civilization generates most of these relationships. Democratization is disguised Westernization, strongly opposed by Islamic civilization by the means of terrorism.

Militant Islam has given up on contemporary Muslim society, its socio-political movements, the spontaneous religiosity of the masses, and mainstream Islamic organizations, in favor of violence (Al-Azm, 2004). This violent strategy is aimed at two targets. The first target is the Western civilization, whose values are not acceptable for fundamentalist Muslims. The second target is the crisis of internal Islamic structures, which would like to modernize but cannot do it since they are too weak and the status quo is maintained forcibly by authoritarian regimes.

The conflict between globalizing and tribalizing civilizations defines a New World Order (NWO) after the Cold War. A NWO in the 2000s is a de facto war of civilizations, driven by a conflict in values, which usually is the most intensive and merciless confrontation. Furthermore, it is a much less predictable war than the Cold War; and it is a war in which no one is looking at the common

issues facing the whole human civilization.

The U.S., choosing its growing reliance on foreign oil (importing 56% nowadays) in the 1970s, changed their military priorities and converted the Persian Gulf into World War IV's principal theater of operations (Podhoretz, 2007). From the outset, dominance was and is the driving force behind U.S. actions in World War IV—not preventing the spread of weapons of mass destruction, not stemming the spread of terror, certainly not liberating peoples or advancing the cause of women's rights. World War IV becomes the centerpiece of the Bush presidency, although the administration calls it "the global war on terror" (Bacevich, 2005). This is a war for resources conducted under the form of a war for values.

The presented issues, problems, and dilemmas of Western civilization's lifestyle show that this civilization has profound difficulties (regardless of the validity of the "Decline..." issue) in guiding itself and the world. This civilization's goals and strategy cannot be a sure solution for the future of world civilization, despite the fact that it has been a leader in knowledge creation during the last 500 years. Perhaps another 500 or 1,000 years will be needed to move from knowledge to wisdom, which means the right choices during the right time.

## THE "DEATH TRIANGLE" OF WORLD CIVILIZATION I

The synthesis of civilization threats illustrates a model of The "Death Triangle" of Civilization I, shown in Figure 17-2. This event is driven by the Population Bomb (Bomb P) dropping around 2050, Ecological Bomb (Bomb E) dropping about 2050, and Resources Bomb (Bomb R) to be plunged about 2300-2500. The most dangerous is the Bomb P, which initiates the remaining bombs. The Bomb P's power is strengthened by ten biological and cultural threats, mentioned in the model (Chapter XVII). Although the danger



of each threat is not critical for civilization, the combined dangers of all ten threats and the Bomb P may put civilization in deep crisis.

The year 2050 is the assumed beginning of the "Bomb P" activities, since about that time population will reach 9 billion. This number touches the lower limit of the ecosystem's maximum capacity, which is 9 to 12 billion people<sup>4</sup>. Even a total of 36.4 billion people in 2300, assuming smaller reproduction per family, will exceed three times the capacity of the ecosystem (U.N., 2003).

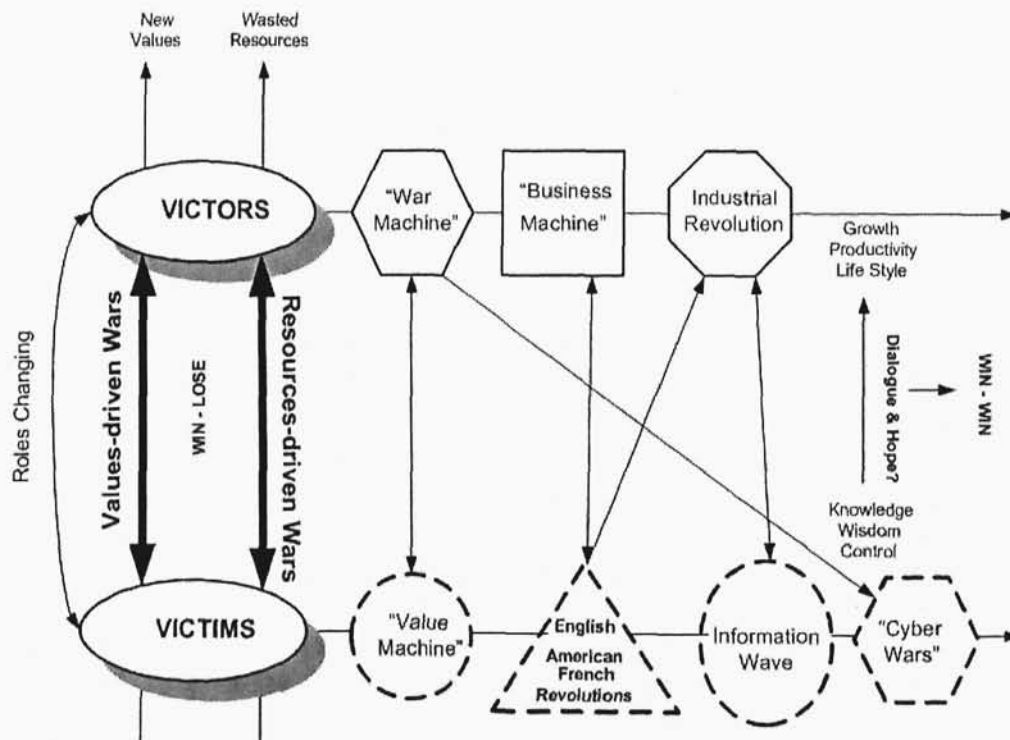
Worldwide, population growth will be by another New York City every six weeks. At the time of the Industrial Revolution, the population of the world was about one billion. Now we grow by one billion every dozen years. Globally, more than 840 million people suffer from malnutrition,

with 7 million children under the age of five dying from malnutrition each year (World Bank, 2001). If population demands require continued cutting of the planet's tropical forest, nearly 20% of all wildlife species could disappear within only the next few hundred years.

Such a big population on the Earth will trigger the blast of the Bomb E, which even nowadays is perceived in the less-developed countries. Its impact is strengthened by the removal of rain forest, climate change, aggressive urbanization, land desertification, and other human actions against environmental quality.

Consequently, the more productive industries will produce more goods for growing populations, causing the depletion of strategic resources in 2300-2500. It is worth noticing, however, that the

Figure 7-4. Dynamics of wars for values and resources and its consequences





high quality level of life in developed countries is possible because 80% of the global population does not participate in the resources-rich way of life. For this reason, 20% of global population may enjoy easy access to natural resources. Of course, man is capable of substituting some man-made resources for natural ones.

The presented model indicates that Civilization I can be saved if population declines or can be transported to other planets. The first solution is feasible if the United Nations and organized religion will agree on solutions and people will follow their recommendations. The second solution requires huge funds and new discoveries, which would allow for travel faster than the speed of light. If the first solution is possible, the second is less probable at this time.

As examples of the possible R Bomb explosion, present reserves of oil will last 40 years<sup>5</sup> and gas, 51 years<sup>6</sup>, if new reserves are not discovered and other forms of energy will not be widely applied in practice. Nevertheless, all potential reserves of strategic resources in the Earth should perhaps last another 3,000 years, which means that around the year 5,000, the Civilization I should end its existence.

## **FROM WAR & PEACE TO VALUES & DIALOGUE**

The world civilization is 6,000 years old and has developed so far through a series of conflicts and wars. One can estimate that in that time about 10,000 wars have taken place<sup>7</sup>. Melko (1990) argues that war is not harmful to a civilization and is sometimes helpful; it encourages economic development and provides national unity. He is right; Figure 7-4 defines a model of wars, which are mostly waged for acquiring resources or imposing values. Even in times of "World Peace"<sup>8</sup>, in 1945-1988, about 14 million people were killed in regional conflicts and wars (Melko, 1990). Their by-products are *victors* and *victims*, who develop

appropriate civilization solutions.

The former specialized in creating a "War Machine," "Business Machines," Industrial Revolution, and so forth. These advances led to economic growth, productivity and richer life styles. On the other hand, the latter developed a "Value Machine," socio-political revolutions, and the Information Wave (with a so-called "Cyber War" (in cyberspace), which improve humans' knowledge, wisdom, and control over the information-energy-oriented processes and systems. In these solutions lies the hope that people can transform themselves from smart and bad to wise and good.

So far, a "War Machine" is being transformed into "Cyber Wars," where "zombie" armies, computer-compromised and subverted by hackers, churn out spam and malicious code in relentless raids on the PCs of home users and the commercial world's information-technology systems. It takes six to 15 seconds for a software-driven attack to find and infect an unprotected computer connected to the Internet. The good guys are fighting back through better blocking of spam, the river on which many automated attacks travel. If in 2000 there were 21,756 incidents, each of which can involve thousands of sites, then in 2003 there were 137,529 such attacks<sup>9</sup>. Who is going to win these machine wars? Most likely, the battle will be getting bigger and more ominous for some time (Claburn, 2005).

Interestingly, victims are more creative in new cultural solutions than victors, because they usually are oppressed and would like to change their situation. For example, a proposal for the U.N. to organize a session on "Dialogue among Civilizations" in 2001 came from such countries as Afghanistan, Azerbaijan, Egypt, Indonesia, Iran, Japan, Kuwait, Kyrgyzstan, Lebanon, Singapore, Slovakia, Tajikistan, Turkmenistan and the United States. Only Japan (in economic sense) and the U.S. can be classified as civilization victors among these 14 states.

So, finally, one can state that to replace a paradigm of war and peace that controls and terrifies the world civilization by one involving less conflict, it is necessary to address the issues of values and dialogue, which decide about human behavior and decision making on our conduct toward other men.

## UNIVERSAL CIVILIZATION AS A SOLUTION TO THE WORLD CIVILIZATION'S PROGRESS AND SURVIVAL

Since the early 15<sup>th</sup> century in Europe, the flame and chalice have symbolized a commitment to religious freedom under the form of Unitarian Universalism, now a worldwide movement which teaches "religious pluralism." The growth of modern universalism was the product, in part, of the rise of consensual marriages in northwestern Europe and the existence of private property in England in the 17<sup>th</sup> century. The belief that all men should be free and each man is entitled to equal respect has come to prevail since the American and French Revolutions. The belief in universal freedom implies that everybody is free and equal, regardless of other pseudo-rational and in fact relative claims.

The critiques of such values define it as a "Parochial Universalism" of *Pax Americana*, declaring the ideals of democracy and human rights as universal doctrines. Aung-Thwin (2001) argues:

*These parochial values of the superpower are indeed universal since they are 'confirmed' by the victims when they confess their 'sin' of having once worshiped false gods (like Communism) and, in return, receive absolution (and material aid). In today's context, the parochial universalism of the most materially developed countries in the world is similarly 'confirmed' by the eagerness with which 'the other' (people living in 'Third World'*

*countries) demonstrate their desire for the same kinds of conditions found in the former – good roads, decently paying jobs, sanitary conditions, higher standards of living (and of course, TV sets, cars, cell-phones).*

Detractors of discursive universalism<sup>10</sup> seem to imagine that there is another alternative in which all differences would be honored without being rationally defended. But this will mean either honoring those differences that are not liked or entering a dialogue to find mutually acceptable norms. The latter is the morally and practically superior approach in solving civilization conflicts, rather than engaging in relativistic arguments.

Sir Vidiadhar S. Naipaul one of the greatest living writers in English and a Nobel Laureate, chose<sup>11</sup> as a title for a presentation "Our Universal Civilization," and took indirect but effective aim at cultural relativists. If any person is qualified to judge cultures, Naipaul is. He was born in Trinidad in 1932, the grandson of Hindu immigrants from India, lives in England and has probed the Muslim, Latin and African worlds. "In spite of my ancestry, and Trinidad background ...," he said, "an equally important part of me...was part of a larger civilization." That larger civilization flowered in Europe, was transplanted to America and has since spread, transcending other cultures. It is under siege in academia and in such currently popular trashy books as *The Conquest of Paradise*. "The universal civilization," said Naipaul, "has been a long time in the making. It wasn't always universal; it wasn't always as attractive as it is today. The expansion of Europe gave it for at least three centuries a racial taint which still causes pain. In Trinidad I grew up in the last days of that kind of racialism. And that, perhaps, has given me a greater appreciation of the immense changes that have taken place since the end of the (Second World) War, the extraordinary attempt of this civilization to accommodate the rest of the world, and all the currents of that world's thought."