

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 15th 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 17th 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:

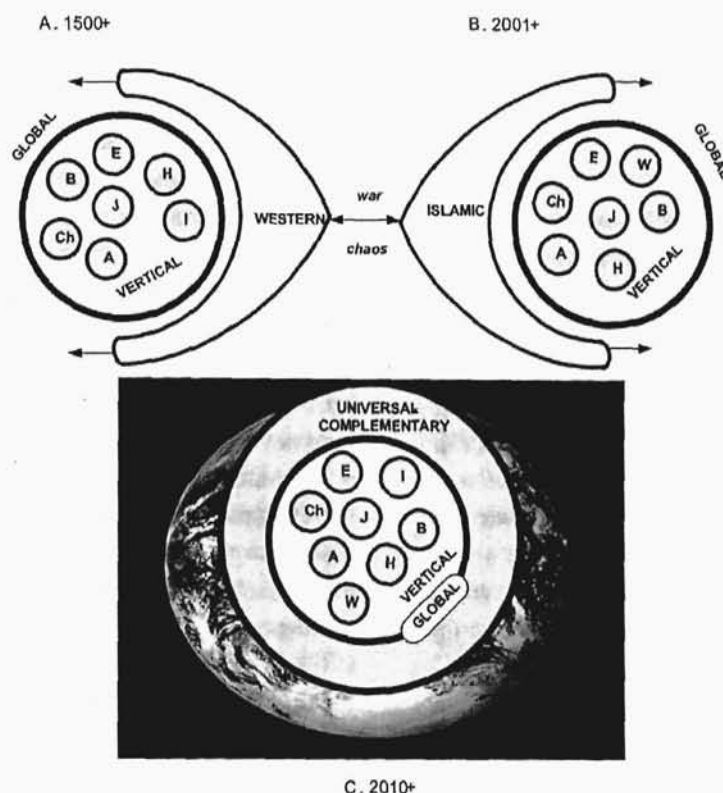
These parochial values of the superpower are indeed universal since they are 'confirmed' by the victims when they confess their 'sin' of having once worshiped false gods (like Communism) and, in return, receive absolution (and material aid). In today's context, the parochial universalism of the most 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 universalism¹⁰ 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, chose¹¹ 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."

Figure 7-5. The scenarios of western civilization development (A-African, B-Buddhist, Ch-Chinese, E-Eastern, H-Hindu, I-Islamic, J-Japanese, W-Western)



He concludes: "...other, more rigid systems in the end blow away."

A strong sentiment for the universal civilization was expressed by the former French President Jacques Chirac, who said at the Monterrey International Conference on Financing for Development (03-22-2002) that:

The world war against terrorism could be won by fighting poverty. What can be done against terrorism can surely be done against poverty, in the name of a more human, manageable globalization.

Chirac pointed out that:

There are more than 2 billion people in the world who live in dire poverty. People are still dying of cholera, tuberculosis and malaria. And HIV/AIDS is ravaging entire populations—a terrible human tragedy and an obstacle to development. Let us form a coalition to build together a universal civilization where there is a place for everyone, where everyone is respected, where everyone has a chance [03-22-2002].

Unfortunately, the French President perhaps speaks for the Western civilization, which for some people may mean hegemonism. Therefore, let us take a look at the statement expressed by Turkish President Suleyman Demirel at the Turkish Business Council event in Washington, D.C. in 1999:

With its splendor, historical heritage and spirit of tolerance, Istanbul has always contributed greatly to the blossoming of the universal civilization. The Balkans are making progress in the integration with Europe. All of these developments herald the dawn of a new era of peace, cooperation and prosperity in our wider region. Indeed, globalization of economy and universalization of law have become two interrelated phenomenon.

What is the short-term future of civilization? Figure 7-5 identifies three scenarios of that prospect, as follows:

- A. The westernization of world civilization, which has been taking place since the 1500s when Euro-America began to develop. Despite its accomplishments, the accelerated growth of Western civilization if applied in all civilizations will lead to the fast depletion of strategic resources and wars for them (World War IV)
- B. The terrorization of world civilization, which has been taking place since September, 11, 2001 in order to convey the Islamic message. Of course, the Islamization of world civilization, despite its noble premises, will not be accepted by people from other civilizations.
- C. The universalization of world civilization, which is the only chance to protect civilization and humankind against approaching decline and death. This option is controversial, but if carefully defined, planned and implemented, it is feasible.

Since all humankind lives on the same small planet Earth, it should rather look for some *common* interests and solutions (option C) rather than having individual civilizations insisting on splendid isolation. Based on this premise, we are going to pursue a concept of Universal-Complementary civilization, at the time when civilization approaches a question “to be or not be.”

The universal approach to cultural development is a subject of intensive scholarly discussions and experiments in practice. Spengler was right in saying that Europe (or Western civilization) has the Faustian syndrome of eternity and individuality. Nowadays, we see that the world civilization may not last long, and in the very long term has no infinite future. Therefore, European behavior, for example, should be transformed from individualism toward universalism as a fight against nihilism (Nietzsche and Nazism), based on hope, heritage, and pluralism, according to Kuczynski (1998; 1999). He assesses that universalism also means integration and is a process which leads to a certain order that is, needless to say, very needed in our life on the same, small, “too much used” planet. Kuczynski offers dialogue as a tool which breaks with orthodoxy and perceives a counterpart’s view leading to the universal society, which agrees on major issues and generates good synergies (Hubert, 2000).

The call for survival of humankind in our times begins with Russell and Einstein’s Manifest¹² which asks us “to remember about our humanity, otherwise we will be lost.” The Nobel laureate and co-inventor of the atomic bomb, Jozef Rotblat, said that “the search for a free world without wars has one goal only—survival¹³. The Rome Club in the 1960s and 1970s published alerts on civilization decline, which were heard to some degree and pushed us towards saving and recycling. Pope John Paul II thought that the revival of humans should go through ecumenism (religious integration), which in practice is not even accepted among all Christians. Another great Pole, Leszek Kolakowski (1995), argues for a

radical transformation of human mentality via a so-called *metanoia* (a biblical term). He asks for the domestication of Earth (we had domesticated animals at the beginning of civilization). After 6,000 years, it is apparently time to perceive the Earth as our home. *Metanoia* means spiritual change, based on repentance that we were doing something wrong in the past and no longer want to be identified with it.

How to do it? Kuczynski (1998) offers five methods: *visionary disposition*, *collaboration*, *truthfulness*, *learning* and *affection*. However, he adds that although these are soft methods, they are to be seriously treated in cynical public debates. More serious address should be given to the development of Universal civilization.

The world needs, very soon, a strategic transformation into a new structure, which at this time means Universal civilization (UC), a pan-human civilization. This new structure does not mean the unification of human behavior, as was the practice in the Soviet Union, including unification of appearance as it was practiced in China before pseudo-capitalism has been introduced

after 1991. UC means that humankind is one and the Earth is one and we should at least accept and practice a few common solutions in order to maintain our planet-home. In order to implement UC, humans must accept *metanoia* as a way of shifting to a better civilization. It also means that political correctness may disturb this process, but very often this kind of debate exemplifies short-sightedness. This lack of truthfulness is a great problem of our times.

THE ARCHITECTURE OF UNIVERSAL-COMPLEMENTARY CIVILIZATION

The development of Universal civilization is based on the following six rules:

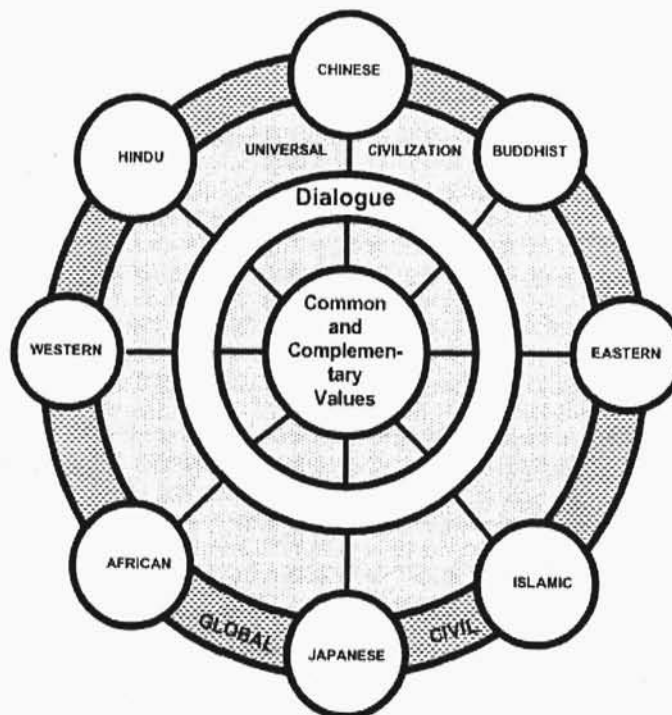
1. Humankind is one despite different races, and all people are equal.
2. The cultural diversity (or pluralism of particular civilizations) must be preserved to ensure creative and adaptive progress.

Table 7-6. The common universal – complementary values of universal civilization

Civilization	Contributed Values
AFRICAN	Ancestral Connection
BUDDHIST	Morality
EASTERN	Self-sacrifice
HINDU	Moderation
ISLAMIC	Reward and Penalty
JAPANESE	Cooperation and Nature Cult
CHINESE	Authority Cult
WESTERN	Freedom and Technology
GLOBAL	Free Flow of Ideas, Goods, Services and People according to <i>Pax Orbis</i>
UNIVERSAL	Wisdom, Goodness, Access, Dialogue, Agreement (on main principles), Forgiveness upon Condition, Human and Civil Rights, International Law, Green and Self-sustainable Planet

3. All cultures may practice their own values, but as one mankind they must share some common universal-complementary values (CU-CV) in order to minimize conflicts and wars ideology driven.
 4. The civilization infrastructures of particular civilizations have the tendency to converge and become universal (house, road, electricity, currency, book, computer, the Internet, car, train, airplane, and so forth).
 5. Global civilization is unavoidable; however, it should be steered by the global society governed by a political framework, steered by *Pax Orbis*, not by *Pax Consortiarum et Elitis*.
 6. All the inhabitants of Earth must accept *metanoia* as a way of surviving in good shape on one planet where dialogue is the preferred communication method among conflicting parties.
 7. Universalism, if incorporated in civilization, promotes a philosophy of action, a unifying approach to all civilizations, based on respectful, rational dialogue driven by justice, and it generates optimism for wise and good living (Matias, 2003).
- To practice *metanoia* is easy to say, since it is a noble claim, but how to do it is another question. One can criticize past and present behavior and all kinds of socio-political frameworks, but what would be better solutions? Hence, a concrete model of Universal civilization is presented as the target for today's civilization improvements.
- An example of the CU-CV is shown in Table 7-6. It is necessary to mention that it is a set of

Figure 7-6 . A model of universal civilization



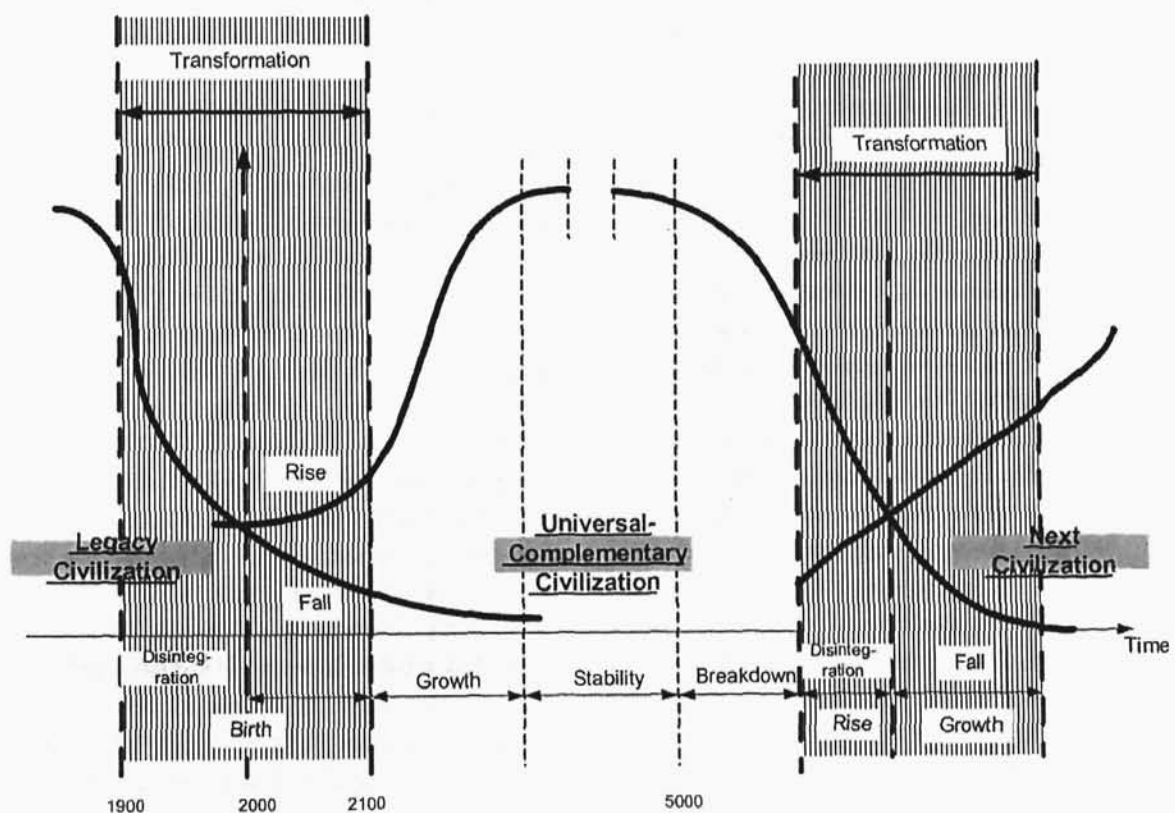
proposed values constructed by this author, and they should be subject to a strong debate (dialogue) among representatives of all civilizations. This set of common values means that each civilization is very proud of each given value as a very important one for the wise and good socio-political order on the planet and wants other civilizations to practice that value.

A choice of universally-agreed values is controversial. For example, Western civilization is very proud of practicing *democracy* at least for the last 200 years (in the U.S. and 100 years in France, perhaps longer in England). So far, there is no better system developed. On the other hand, representatives of non-Western civilization think that "perhaps the most destructive aspect of democratization is that it invariably means decentralization, which, in most non-western

contexts today, encourages social and political anarchy. In countries such as Burma, anarchy is feared far more than tyranny, so that if there exists a genuine desire to promote freedom from that fear, issues important to Burmese society should be addressed, not assumptions concerning the universalism of western values" (Aung-Thwin, 2001).

Hence, to avoid that kind of unfortunate confrontation, perhaps instead of *democracy*, Western civilization would like to promote *freedom*, which sooner or later should lead to better political solutions. There is even a question for Western civilization: How long can *liberal democracy* be accepted as a way of being successful in the Fourth World War, which is a war for strategic resources?

Figure 7-7. The general model of the universal-complementary civilization life cycle



The presented set of CU-CV is not planned as a top-down strategy which could mean the elitist approach, even if that could offer better solutions, and perhaps it could. The offered approach is based on the bottom-up strategy, taking into account practiced values by existing particular civilizations. Furthermore, those civilizations paid high prices through centuries to be able to apply these values and they are proud of it; even more, they are ready to go to war and die for them. If the whole of mankind would accept them, perhaps wars and conflicts could be minimized and wisdom and goodness would prevail. At least this hope is perceived from the present perspective of other existing solutions.

A model of Universal civilization is depicted in Figure 7-6. This model indicates the following *modus operandi*:

- a. The set of common, universal-complementary values is the nucleus of world civilization; they come from different civilizations by inclusion rather than by standardization, which means “*let it be*.”
- b. The particular civilizations have autonomy in development and operations as long as they accept the rules of Universal civilization.
- c. The global civilization integrates all particular civilizations via common infrastructures and a flow of information, goods, services, and people according to the *Pax Orbis*, acceptable by the whole world.
- d. The Universal civilization is the foundation of all remaining civilizations, and protects them against wars and conflicts of ideological or resource nature as long as it is possible in terms of accepted and practiced metanoia by all the people.
- e. The world civilization is a commonwealth of all civilizations, where dialogue supports communicated harmony of being.
- f. This new framework of civilization means peaceful co-existence of common and differ-

ent values and a switch from a framework: ONE and MANY to a framework: ONE - COMMON - MANY, where “one” means “singularity” defined as a single mankind living on the Planet.

THE STRATEGY OF IMPLEMENTING THE UNIVERSAL-COMPLEMENTARY CIVILIZATION

The strategy of implementing the universal-complementary civilization (UCC) should follow the strategies of development of other civilizations as based on the model of civilization life-cycle in Figure 7-7. Those strategies are self-defining, along with the societal experiences during long centuries and millennia. From today’s perspectives, we can observe that a new civilization rises when an old civilization falls, and at the beginning it is necessary to have an elite of civilization pioneers who argue for a new order.

Let us assume that we presently face *the Disintegration of Legacy Civilization (LC)* because human entities tend to disintegrate into following segments; a dominant minority (global elite), silent majority (global poor, without a password), outspoken dissidents (civic leaders and scientists), external supporters and enemies (terrorists).

At the same time we observe *the Birth of Universal-Complementary Civilization*, which is triggered by the creative scientists, who are pursuing new solutions. These types of creative leaders provide a consistent CU-CV set and based on it will motivate their followers to apply it. At this phase, civilization coordination power rises and is concentrated in the hands of a few new leaders who are integrated, committed, and capable of promoting a new CU-CV. In order to do so, they must both be knowledgeable and have idle power providing free time for learning and social development. Perhaps within the next five years this elite should achieve some agreement on

the concept of UC and pass to the *Rising Phase* of UCC. If well managed, this phase may take a few years only, optimistically speaking.

The most dramatic and interesting part of the universal-complementary civilization life cycle is the *Super Phase of Transformation* from an old to a new generation of civilization. This phase is dark-shadowed in Figure 7 and indicates the co-existence of four phases: LC's *disintegration* versus UC's *rise* and LC's *fall* versus UC's growth. In Western civilization, this phase took place between the 5th and 15th centuries, when the Roman civilization was disintegrating and the Western civilization was emerging. In the Soviet civilization, the transitional phase is still taking place, having begun in the 1980s.

The *Rise Phase* of UC is promoted by a group of pioneers, followers of the creative leaders. (For example, among them in Western civilization was the apostle Paul, who won converts to the new religion of Christianity, or Stalin in Soviet civilization, who played the same role in the proliferation of communism.) At this time, it is difficult to name these pioneers, but one may suggest their background in United Nations initiatives¹⁴, such as:

1. Accepting the concept of universal-complementary civilization
2. Accepting common parts of main textbooks on UCC and implementing courses or parts of courses on those principles at all levels of education
3. Accepting the CU-CV set in all political international and internal dealings, inserting necessary statements into international charters
4. Accepting certain insertions on the UCC rules into institutional and business organizations' charters and national constitutions
5. Selecting pilot cases to test UCC's solutions

6. Other appropriate actions, defined through gradual elaboration of UCC

This *phase* may take about 100 years, the whole 21st century, which may be much different from the tragic 20th. It is premature to define what will come later. However, let us hope that UC may last till the year 5,000, when all potential reserves of strategies resources will be depleted. Perhaps, if UC is successful, then the ominous lack of resources can be fixed through more knowledgeable and wiser human undertakings.

CONCLUSION

1. The history of humanity based on mutual negation should be stopped and replaced by Universal-Complementary Civilization.
2. The Universal-Complementary civilization embraces the major premises of contemporary socio-political critical theory and practice, such as multi-culturalism (diversification) and limited integrationalism, which leads to a better order of living on the same planet Earth.
3. The implementation of Universal-Complementary civilization is possible if people accept *metanoia* and their elites, pioneers, and politicians work toward a common goal.
4. If the UCC concept is rejected then we have to look for another civilization, another comprehensive solution, which the author does not perceive at this moment.

A. Further Research Directions

- Investigate the emergence of the global civilization and its impact on other civilizations in the 21st century.
- Investigate why the global civilization is not a permanent solution for a world free of major conflicts.

- Investigate which set of complementary values of different civilizations can be considered the optimal one.

B. Research Opportunities

- The research opportunity is in treating the Universal-Complementary civilization as one which is defined and pursued for development beyond religion.

C. Additional Ideas

- The Universal-Complementary civilization is a prerequisite for developing the Rainbow Planet, accepting diversity of values and societal solutions, while promoting an effective dialogue toward universal cooperation and peace.

D. Rationale

- It seems apparent that humankind in the 21st century is transforming from vertical civilizations (religion-oriented) to a horizontal-global one which is under strong criticism. This civilization cannot solve such issues as climate change, avian flu, financial instability, and terrorism, waves of migrants and refugees, water scarcities, disappearing fisheries, stark and seemingly intractable poverty. All of these examples of global issues require conflict-free cooperation among nations. Thus, the global civilization is not only not solving existing societal problems, but is also creating new ones. Therefore, another kind of civilization should be planned if humans are wise and able to predict the barriers of further civilization development. This kind of civilization is drafted in this chapter. It is called the Universal-Complementary civilization because it is double-layered. The first layer contains common values, which reflect

each civilization's best ones and as a set are acceptable by all civilizations, because a single world should have one value set that is acceptable by all civilizations. On the other hand, it is impossible to abandon a given civilization's historic pattern of behavior. This means that each civilization should have a double "personality;" a set of values some of them common and some individual. These kinds of values should be a subject of education, beginning at the level of kindergarten in schools. At this time, this strategy is perhaps a unique one, which can in the long term lead to world-wide agreement on key issues of common civilization. If this strategy is wrong, another strategy for human survival by cooperation should be investigated.

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ENDNOTES

¹ The Indian Ocean tsunami disaster has not been the world's deadliest—there have been worse even in recent memory, with the Tangshan earthquake killing an estimated 600,000 Chinese in 1976 and cyclone-driven floods killing some half a million Bangladeshis in 1970. But it is accurately described as the world's first truly global catastrophe.

Cheap travel and mass tourism meant thousands of lives lost from many more countries than even the ten immediately affected; modern communications, technically advanced and unconstrained by national boundaries, meant instant saturation coverage around the world (in spectacular contrast to the almost complete non-coverage of the catastrophe in China thirty years ago); and the scale and intensity of the reaction has been a moving demonstration that when people and their governments are confronted in a way they can immediately understand by human suffering, they do care, deeply, and will respond accordingly.

² In 2005, there were about 50 states in which some sort of conflict is taking place, which means that every fourth state in the world is in crisis or a kind of crisis (International Crisis Group—www.icg.org).

³ In fact the U.N. Panel defined 101 detailed recommendations for those three major threat issues.

⁴ People are an integral part of the ecosystem. The ecosystem is a collection of the environment, plants, animals, microorganisms, and dead matter, which cohabit as a functional system. The ecosystem secures food and water for animals and people, regulates floods, droughts, land degradation, and plagues, and supports services in the scope of soil formation, food recycling, recreation, spiritual instances, religion, and so forth.

⁵ World total oil proved reserves are 1,292.5 billion barrels and world total oil consumption per day is about 90 million barrels (Time Almanac, 2007, p. 553 and Organization of Petroleum Exporting Countries). Hence, proved oil reserves will last 1,292.5 bbl: (90 mbl/day x 365 days) = 39.35 years.

⁶ World gas proved reserves are 6,183 trillion cubic feet and annual consumption in 2007-2030 is estimated 120 trillion cubic feet (Energy Information Administration

Report#: DOE/EIA-0484, 2007). Hence, the gas reserves will last 6,183: 120 = 51 years.

⁷ Laffin(1995) lists 7,000 battles from around the world in the last 3,500 years, hence, this author assumes that in the preceding 2,500 years of civilization at least another 3,000 took place.

⁸ It was also a period of the Cold War, but “Cold” means only that it was not a “Hot” war of military confrontations on battlefields.

⁹ The CERT Coordination Center, part of Carnegie Mellon University’s Software Engineering Institute.

¹⁰ Discursive universalism refers to a system of political decisions based on some tradeoff of consensus decision making and representative democracy.

¹¹ In delivering the Annual Walter Wriston lecture at the Manhattan Institute in March, 1991.

¹² The Manifest was against the use of the A Bomb.

¹³ J. Rotblat, “Remember about your humanity,” a Nobel Lecture, December, 10, 1995, Oslo.

¹⁴ The U.N. has some experience in this area, proclaiming the year 2001 “The Year of Dialogue among Civilizations.” Arguing for progress of developing nations, dialogue via informatic civilization, promotion of human rights, tolerance, freedom, international law, and cultural diversification, facilitation of people’s contacts by governments, minimization of the so-called “gap” between more and less developed countries. These are good ideas but very difficult to monitor its implementation.