

CIVILIZATION CONFLICTS IN GLOBALIZATION AND HUMAN ANXIETY ABOUT THE FUTURE OF THE WORLD

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ABSTRACT

The human society underwent the most intense and complex drastic change in the 20th century beyond the memory of men. Entering the new millennium and facing the new century, the world has witnessed increasingly prevailing of peace and development. To pursue the world peace and advance the social development, human beings need to re-examine and determine relations between man and nature, man and the society carefully so as to realize the sustainable development goal, and need to re-construct and coordinate relations between countries and nationalities so as to realize an environment of consistent and harmonious development. This author thought the holding of the 38th International Academic Seminar on Asian-African Issues in Turkey, hometown of Kemal Ataturk Mustafa, founder of the world peace philosophy historically and practically significant, prompt and necessary.

This paper studied a series of phenomena since 1990s such as national fission, territory conflict, local conflict, clan and tribe killing in revenge, racial repulsion, religious disputes and hegemony intervention, and described and pointed out strike of globalization in the 21st century against human beings, major threat of human beings in globalization, destructive nature of disputes between religion and science, various civilization conflicts, inconsistency between trade and morality, disputes between power and morality, abuse of science and inventions, and nuclear age geopolitics, war and peace, impact of globalization over views of sovereignty view and human rights of Asian-African nations and people, human anxiety about the future of the world in globalization, and made rational analysis of international hotspot issues.

The Key Words: Globalization, civilization conflicts, human anxiety.

Since the end of the Second World War, especially after the 1990s, with the second industrial revolution and the third wave of modernization of the world, production internationalization, exchange internationalization, financial internationalization and technological development internationalization, have made modernization process further break through restrictions of national boundaries and led to a global trend.

When did globalization model appear? There are three parlances. The first one suggests that globalization could be traced back to the origins of civilization itself, and thus, it could be at least 5000 years ago. When several groups of people initially contacted each other through conquest, trade and immigration, the earth became smaller. Urbanization can be considered as an organic component to accelerate dissemination and economic exchanges. Religion is another important aspect. The second one derived from a different perspective in the world system theory suggests that globalization should originate in the 16th century when Western European capitalism developed. Labor relation decisive change and consequent huge technological innovation promoted global capitalism surround the earth. A new economic and social relation hence swept the world, upset former capitalist structure, made its remnants into a completely different system and its main feature was a combination of competitive market pursuing maximum profits, workers getting wages and private ownership of main methods of production.

The third one suggests that capitalism, from the very beginning, witnessed a fundamental change. In the 1970s, Western countries began to experience an economic recession period, which marked an important turning point. This recession widely involved, and of course, including many developing countries. In late 1970s, leaders of developing countries proposed a package of reform proposals, in the hope of establishing a new international economic order, but this aspiration was dashed, the socialist countries experienced a period of economic deprivation, many developing countries abandoned the policy of import substitution policy and turned into export promotion policy to gain foreign exchanges. Debt structure rose significantly, several countries felt pain brought by the financial and other forms of market constraints. The new economic development strategy accelerated reorganization of production of a more flexible capital and technology-intensive operation. With advances in technology, such a change trend resulted in weakening of trade union's power, reducing social expenditure, deregulation, privatization and emphasis on strengthening competitiveness, in short, a special kind of power balance.

Which one is correct? How long a history does globalization have, 5000 years, 400 years or only decades?

The earliest authoritative scholar studying globalization, James H. Mittelman, professor of international relations, American University, Washington DC, the United States had that, from a historical point of view, in terms of continuity and discontinuity between globalization and foretime, globalization could be better understood. Most importantly, reorganization of production in time and space intensified competition indeed, as characteristics of capitalism competition reached a new and so-called super competition then. If so, the neo-liberalist globalization could be seen as the contemporary capitalist stage, namely, the period before the 16th centuries could be interpreted as "early phase of globalization". The second stage, from the emergence of

Western capitalism to the 1970s, was known as “transition globalization” period, early 1970s constituted the “accelerating globalization” stage.

Globalization is an inevitable historical phenomenon. Some people hail this phenomenon, some people express anger towards this phenomenon, some people favor this phenomenon, some people express opposition towards this phenomenon. Some researchers inspect it simply from the sense of economics and global flows of resources, and some researchers are willing to inspect it from various multi-subject and broad sense. Globalization process is essentially fraught with inherent contradictions, it is an entity of contradictions: it contains the integration trend, and contains the separatist tendencies, with both single and diversified nature, both centralization and decentralization, both internationalization and localizations.

The meaning of globalization is extraordinarily complicated. In economics, sociology, political science and other fields, it has different connotations. Generally speaking, globalization means enhancement of flow, contact and impact of personnel, capital, goods and information across national borders. According to globalization scholars, the definition of globalization can be divided into narrow and broad senses. Those with the narrow definition of globalization hold that “globalization can be defined as: activities of transnational companies to get engaged in cross-border foreign direct investment and establish commercial networks to create value, “ Those with the broad definition of globalization hold that it is wrong to view the phenomenon of globalization only from the economic point of view, “Globalization is the political, technical, cultural, and economic globalization.” The above characteristics of the era of globalization and major changes it has brought o the entire human community in thoughts, ideas, policies, systems and lifestyles, production methods, and political relations, ethnic relations, international relations and so the major changes are major issues politicians, policy makers and researchers can not but consider.

From the speed of human interaction, as early as in the mid 20th century, aircraft flight speed was already 500 ~1000 km/hour, navigation missile speed 7000m/s, in 2000, digital transmission speed reached 110 billion bytes/second. These figures show that global exchanges almost ceased to have time and space barrier. In the case of close global human exchanges today, no matters throughout the world can not be said without relations to other countries, human global exchanges has reached an unprecedented breadth and depth.

Performance of the trend of globalization in politics is that states are no longer the only international behavior main body, a country’s internal issue can be often beyond national boundaries to become an international issue or international relations. Information revolution caused by technical combination of satellite and fiber communications and computer technologies challenge various countries’ internal affairs, diplomatic and military sovereignty, control

and implementation abilities, sovereignty inalienable principle does not work any more. At the same time, after the Cold War, to maintain economic security has become the core of domestic and foreign affairs. In international relations, it is difficult for the use of force and threats with force to achieve the desired objectives. combination of globalization and high-tech revolution challenge traditional state sovereignty, means of competition and rules of international relations, non-governmental forces have been involved in international relations and begun to participate in global policy planning, the existing system of international relations are faced with fundamental and revolutionary changes.

Performance of the trend of globalization in the field of culture is conflicts between civilizations. The “theory of civilization conflicts” was proposed by Samuel P. Huntington. A political scientist, now also referred to as “philosopher of history”. Its central idea is that after the opposition of theories ruling the 20th century fundamentally was overcome, the new conflict would increasingly focus on confrontation between different cultures based on races and religions. Thus, according to this model, in the next few decades, humanity would be faced with increasingly fierce conflicts between different civilizations -Western civilization, Islamic civilization, Chinese Confucian civilization and others.

In the global trend of globalization, Western countries undoubtedly stand in the forefront. Today, in the West, there are many who rejoice at the end of the Cold War era, thinking the West has finally achieved a complete victory in the struggle for more than 50 years, not only getting rid of communism “nightmare”, and even “ending” the history. It is for this reason that, the western countries consider their own culture and traditions highly. With increasingly serious situation of the Third World in development, their such cultural pride is being continuously strengthened. In Western civilization, many people have a deep-rooted perception that their civilization is universal. Many Westerners insist that the people of the world should embrace western values, systems and culture. Because, in the eyes of these people, this is humanity’s most senior, most civilized, freest, most sensible, most modern and best. They believe that people in other societies, no matter what kind of history, should at least from now onwards adopt the Western way, if they fail to do so, and remain keen to outdated traditional culture, they will become victims of some misconceptions. Just as what Huntington said, the West always wants to impose their own unique system, ideology and culture on other parts of the world, regardless of cultural and historical background of the state and nation, regardless of their current specific circumstances and special contradictions, regardless of what kind of eventual horrible results.

As a human survival mode, Western civilization is a great creation. In recent several hundred years, it has been a great success. Based on conquest of nature, it has made people bid farewell to the era of material scarcity, upgraded human civilization to a new stage. Western civilization made its own major success, and at the same time expanded its influence and infiltration throughout the

world, and formed “selection pressure” over other cultures. However, the success of Western civilization is accompanied by a shadow. It is that its requirements for resources have had incremental growth, which will ultimately make it lose the environmental support. Faced with the deterioration of the ecological environment, non-renewable resource shortage and population explosion... the series of challenges, and the relationship between human and nature was put on the agenda.

The basic psychological difference between early oriental civilization and modern Western civilization lies in: the former has smart and sensitive nature of spirit, and the latter completely loses this instinct in the development process. Today the West has become an admirer of materials, they do not acknowledge existence of all the other forces, and they have become prisoners of their material achievements. In their eyes, the world has become a huge market to auction small and weak countries. Moral depravity and religious transformation, and scientific and industrial development have made obvious differences between power and ethics. Humans have learnt flying as birds, swimming as fish, but will not move forward on land. Chaotic and unstructured knowledge and wisdom have made all bandits able to use them, like using a knife. Terrible weapons of mass destruction are controlled by those without cultivation, continuously making the world into a terrible and bloody war.

Since Western civilization penetrated into the East, moral degeneration phenomenon has been found in the most parts of the East. The oriental traditional way of life existing for centuries has been degraded into ambiguity. Western ethical problems are limited to actual effectiveness, which is contrary to the East Islamic theory. Its ethical real aim is human heart ideological progress. Materialist theory of pragmatism dominated Western thinking and morality in the 17th century, when the social philosophers announced this. It considered all ethical principles, if not so related with material progress, should be neglected. This view was gradually expanding its influence until control of human activities in all areas. Therefore, all moralities only with values of moral virtues were demoted into neglected state, only with theoretical form, without capacity of impacting human life. Just because of this, in Western countries, indecent and immoral acts are not considered criminal, the law is only responsible for the control of evil, but not to correct the evil. For example, prostitution is a legitimate industry, the government itself issues dear money. Gambling has become known as distinguished words, prevailing in the country. Today’s films and television have become the cause of the evil, but acclaimed as the source of national wealth. Radios, CD, VCD, DVD are only entertainment tools, failing to educate the masses of the people, improve their moral cultivation, but induce vulgar acts and behaviors. Official censorship is sensitive to political and administrative interests, but when it encounters ethical and moral issues, it shows indifferent attitude. Erotic literature and other worthless literature corrupt people’s thinking.

Theocratic states stress people's moral and spiritual well-being. In these countries, political and economic problems are often evaluated from the religious perspective. There is no other thinking of making material interest subordinate to spiritual needs. Within the borders, dear money, gambling, adultery, fornication or other shameful acts, special incentives and temptations, are not allowed. All acts harmful to the society but beneficial to individuals are prohibited regardless of whether they will affect treasury income. That these countries propose reform plan is not simply to focus on changing people's appearance, living standards, but focus on improving their internal thoughts and feelings. Because, if the people are not inculcated with good moral feelings, it will be impossible to improve their character standards so as to enable them to acquire real happiness. Theocratic states restrict all objects causing unhealthy ends. No matter who, if he uses technology and industrial means to introduce pornography and crime, he shall be seen as an enemy.

Theologians have ongoing discussions about actual losses of the whole world in moral and spiritual dimensions. In this painful stage of historical development, the biggest victims, we must count the Islamic world. Its philosophy of life contradicts fundamentally Western ideology and attitude. Ever since the brutal rule, of course they had to suffer the biggest losses. Asians, in their characters, have always a solid factor. Since ancient times, a thousand kinds of ideas have come into the minds of Asians. For example, what is the outcome of the world? Can people enter another world after death? Where can they find the pilot in their life journey? What is the secret of permanent happiness? Asians always pay attention to these issues, even when they concentrate on bright enjoyment and interest. In all areas of life, they always put absolute priority to these issues.

We have found that in Western societies and human sciences, very few people put the Cold War in a vast historical perspective in the history of modernization of the world to make a comprehensive investigation and explanation, very few people start from a culture or civilization collision change point of view to consider the Cold War, even Huntington, regarded as a political scientist with a broad historical perspective, was not aware of this point. His thought and suggestion about America's diplomacy only remain in post-Cold War period. He did not think, in the dramatically changed world, the American foreign policies with the Cold War thinking inertia suit the pluralistic culture of the new era. Without an adjustment, "theory of civilization conflicts" of the post-Cold War era may not end properly.

It is estimated that among some 10,000 different cultures, many are being marginalized or eliminated. In some cases, the cultures in domination due to economic growth and power expansion are oppressing minority cultures. Human civilization bifurcation is being formed in a long process of evolution of civilization. Religion, in resolving its own challenges in the early stage, formed quite different response mode and in the long course of historical development

gradually fixed such response mode, constituting the religious culture. Denial, ignorance of or “uniformity imposing” such difference in the modernization process have been proved to have extremely serious consequences to the culture itself, and the entire international community.

Of course, we stress the difference formed in the development of human culture, but not to make it absolute. Among all the differences there is one, indeed, in a time dimension, which is often called difference in advanced and backward natures. In this sense, the difference is the response way’s extent difference. If other conditions have not changed significantly, the advanced culture indeed foretells the future of the backward culture. In such circumstances, imitation or copying of modernization mode will save a lot of time and energy, prevent many detours.

However, the difference formed in the development of human culture is not just in the time dimension, also in the space dimension. So, if we want to erect a picture for the cultural coordinates, what we will get will not be a time axis map, or a flat map, but a “four-dimensional space distribution map.” Different civilizations, probably different from our concept formed under the past linear development view, in fact, have different starting points. And moreover, civilization with the same starting point will probably form new bifurcations in development. Therefore, when the commodity economy market demands various human civilizations to adapt to it, civilizations at different spatial coordinate points should have their own corresponding adaptation trajectory, hence, the success of other people should be summed up and learnt from, but whether they can be copied, it is necessary to make concrete analysis according to concrete conditions. And those civilizations greatly different from original respond mode, it is completely possible that “feast” of others will become your “poison”.

Non-Western civilization is not bent on confrontation against Western civilization. The ancient traditional civilization indeed very likely adopted the policy to boycott and exclude foreign civilization at the very beginning, rarely in a non-rational massive mass movement form. And when the early blind xenophobia was proved ineffective, the traditional society in general would have the self-reliant desire, and take positive actions to learn from, study and introduce Western civilization outstanding results. We can see certain regular phenomenon: before a society took an extreme angry revolution form to reject Western civilization, reject modernization, it often had an active and large-scale introduction and westernization process. Thus the key is that these societies in nature did want to learn from outstanding results of Western civilization, but Western civilization and these civilizations did not have natural affinity. Simplistic learning always caused irreparable and tremendous confusion and eventually be forced to return to the traditional road. Thus, how to solve “cultural affinity”, avoid introduced market economy and commodity culture

from becoming an overwhelming social deconstruction factor, which is indeed the most important guarantee to prevent conflict between different civilizations.

Difference in human cultures should be regarded as normal. Different cultures are not destined to form “civilization conflicts”. In modern history of the world, “advanced” Western civilization aggressed and threatened other civilizations, which was very common. Other civilizations challenged “Western civilization” only in the modern era serious setback periods, which was uncommon. Different cultures had disputes in the modernization course should be in no way terrible, on the contrary, it was the success of different patterns of modernization able to suit its own culture that prevented large-scale “serious setback to modernization”, prevented “structural shocks” in transition society and in international politics caused by internal high tension. In this sense, cultural diversity was not only a necessity, also a “need”. Without integration of cultures, we would not have our future.

The globalization has entered rapid development crucial moment. Corruption undermines integration and stability of human society, and serious injuries body and prestige of the country, resulting in loss of selfless, altruistic and mutually beneficial spirit of cooperation. Unchecked, it will not only lead to inequality without any justification or excuse requiring people’s acceptance (including inequality of the outcome, competition and opportunity), and more importantly, make all people to seek for their own short-term maximization of benefits, creating a serious crisis of globalization and even triggering massive social unrest or a violent conflict.

Corruption has its simple definition as rot, or depravation, degeneration. The concept of corruption we used here refers to the common expression in recent years “taking approaches contrary to accepted norms (offering or accepting bribes, etc.), using power for private gains, or jobbery”. Corruption has existed since ancient times. In today’s human society, it becomes a universal serious problem. Adam Smith, founder of modern economics, pointed out, corruption of social atmosphere originated from envy of wealth and disdain of the poor. In modern society, it was essential for public power and public decision-making to exist. Contradiction between such existence and private interests of specific authorities and policy makers is the objective foundation for output of corruption. Human has 2 sides in nature, namely, bright side and dark side or ugly side, in case of absence of institutional, legal and moral restraint, the latter will appear, witnessing popular phenomenon of corruption. Corruption spreads in a global scale. Although many countries take stringent measures to punish corruption, the trend of corruption is not fundamentally constrained and even further intensified in some areas, making many scholars pessimistically consider in terms of modernization, success or failure depends on the speed of the two competitions, namely the reform and opening up and anti-corruption campaign and the speed of corruption expansion. If the latter is faster than the former, the country and its people will be doomed forever, losing hope and possibility of

revitalization. In the process of globalization, power and commodity market economic development blend together, a serious corruption of power appears, the results of national modernization are grabbed by a few people. In some countries with faster development, in promotion of national modernization, the national authorities use economic freedom policy and their own privileges to amass wealth, which makes people in the bottom of the society unable to gain any economic development benefits, their poverty not fundamentally improved. Such social differentiation not caused by economic factor between the rich and the poor makes people in the bottom of society complain, risk danger in desperation, and makes authorities lose prestige. According to the traditional social views, those in power should be examples in social morality, should be a model for compliance with public morality, should listen to the sufferings of the people and rescue the suffers. But the reality is not so. Authorities have actually become borers, paying little attention to life of people in the bottom of the society.

With modernization in-depth development, unfettered and unsupervised political power has its shortcomings reflected not only in corruption and loss of prestige, but also in lack of performance in the commodity market economic management and development capabilities. Economic development of many countries is interfered by non-economic factors and long hovered at the state, state-owned enterprises are poorly managed and the competitiveness of their products is not strong, witnessing factory insufficient operation, underemployment, low productivity and high inflation. Empty treasury, financial embarrassment and external dependence result in anemic national economy, always facing bankruptcy or threat of collapse. On the other hand, high officials live a luxury and dissipation life, use expensive imported goods and luxury life style to display their power and wealth, making people in poverty unable to stand it any more.

We know that in many traditional societies, the whole moral and ethical contents, indoctrination and belief and political authority and power legitimacy and influence are mutually dependent. Political authorities are power owners, and also moral, ethical, indoctrination and belief examples. The authority and power legitimacy and inspiration largely come from their “moral” exemplary performance, and in turn, moral, ethical, indoctrination and belief, to a great extent, depend on authority and power support. This is an interdependent and indispensable “symbiotic system.” Hence, in case of corruption of power and long-term ineffective control, a direct result of loss of their moral, ethical, correctional exemplary qualifications and beliefs will appear, leading to the loss of legitimacy and influence. In turn, the entire moral system, because of absence of guardians of moral qualifications and responsibilities, will lose important regulating ability. Thus, the foundation of the entire social system will seriously waver, and the social soft and hard constraint mechanisms will lose their functions in a short period of time.

The modern history has witnessed more incidents, turbulences and disasters. National revolution and civil wars, collisions and conflicts between civilizations, structural adjustment and upheaval of international politics occur endlessly. The current globalization civilization conflicts have created a lot of tragedies and serious economic losses to relevant countries and regions, and international refugee flows. In the Gulf region, Arabian and Persian nationalities had repeated large-scale wars in history due to a variety of reasons, creating permanent contradictions between the two sides, which was difficult to reconcile. In 1980, Iran and Iraq, because of border issues, scrimmaged. In the eight-year war, the two countries have nearly 1 million people killed, and economic losses amounting to 200 billion US dollars. In the Palestinian territories, Jews and Arabs in neighboring countries had conflicts for more than half a century, causing uncountable direct and indirect economic losses. Similar situations were seen in Balkans, North Caucasus, Kurdish region, East Africa, Central Africa and other parts of the world. Apart from a large number of casualties and serious economic losses, in the areas of conflicts, a large number of residents had to flee from their homes and pour into neighboring countries or other non-belligerents, bringing new unstable factors to neighboring countries and throughout the entire region. In particular, beginning from the late 1980s, many African countries witnessed political instability, social unrest, ethnic hatred and endless civil war, economic verge of bankruptcy, rampant famine, and millions of people became refugees. During the last 10 years of the 20th century, the world had 32 military conflicts, including 15 in Africa. The wars brought about poverty, which in turn sparked new conflicts. Such an irrevocable vicious cycle resulted in drastic drop of the African economy in the last over a dozen years. In the 10 years, a total of more than 2 million people died of ethnic and religious conflicts, out of 22 million cross-border refugees in the world 8 million were in Africa, and several million African refugees displaced within their own country. Among the 56 African countries, 23 were classified as the world's most impoverished countries, about half of Africa's population lived below the poverty line.

Large-scale population movements are a long historical process shared by all parts of the world, but in recent decades, the global reorganization of production has increased the differences between the receiving and sending countries, resulting in the fact that a large population is attracted from Africa, Asia and Latin America to developed capitalist regions.

When human development entered the mid-20th century, global ecological crisis, "the Third World War" just as British ecologists Edwards described, emerged. At present, in the world, on the average, every minute sees desertification of 10 hectares of land, "greenhouse effect caused by human burning mineral energy make the earth warmer, polar ice melt, sea-level rise. If things continue in this way, by the end of the next century, the world's population living in the coastlines accounting for two thirds of the total world

population will be directly threatened by the sea level rise. Rivers are subjected to pollute, most of the world's water will not be suitable for drinking. Killing wildlife, polluting and damaging ecology and environment will cause extinction of 2 species per hour in the world on the average. In addition, destruction of the ozone layer, acid rain rate increase, "white pollution" will become increasingly serious.

During the past 400 years, human process of modernization originating in the West, with industrialization as main has exceeded a "treatment after pollution" black road, people used double cost to "conquer nature," and then with more than 10 times the cost to restore human destructed ecological balance. Human entered the industrial age excitedly. Industrial technology, with a powerful means, has created a new reconstruction bran-new material environment: cement is new stone, plastic is new wood, and light is the new moon, computer is new brain... Industry has enlarged industrial strength of the people and freed the people from tiring natural labor and danger. But at the same time, the industry has blocked, damaged and eliminated nature. People are induced into a high-tech (technical) world, into a "Devil's Triangle": abandoning hypotenuse, taking the right angle edge. Modernization process of many countries was induced by this alchemy in a fairly long period. Mankind seems to walk irrevocably toward an ice age with a full-scale confrontation against and sharply antagonistic to the natural world. Nature's revenge on human beings has become increasingly frequent, ecological environment crisis has become increasingly strong and deep. Mankind has been compelled to own a need to make new history at a crossroads. In the past, human beings were afraid of the nature, but during the past 400 years, human process of modernization with rapid scientific and technological progress as pilot, especially the modernization development "Black Road", have made nature completely clear to the people, longer mysterious, people are no longer afraid of the nature. Lifting restraints in awe, the people have begun competing to plunder and damage nature, thoroughly turning over our dear Earth. Wherever human has reached, from perigee atmosphere to outer space, from rivers and lakes to deep oceans, from high mountains to primitive forests, from farmland and grasslands to desert and wilderness, destruction has become bad to worse.

In the modern society, trade and moral inconsistency, power and moral differences, misuse of scientific inventions and destruction of scientific inventions and other devastating phenomena are increasingly prominent. In the modern "getting rich quickly" period, a fierce campaign to earn money race appeared. Markets were full of all sorts of goods and new things. Regardless of what kind of results these goods would bring to consumers in social and moral implications, regardless of whether their purchasing power was big or small, cost of living increased at a greater rate. Sufficient income yesterday becomes insufficient today. Satisfaction with the status quo becomes meaningless and empty talk. The soul of the people is not pleasant. Social status requires each

with a religious portrait of thanksgiving to pursue the highest standards of living. Modern people dedicate themselves to their careers, but when they struggle for a lifetime, and almost have their purpose realized, it rises to a higher level. So, it put life into an ironic cause. The human spirit has been abject failure. In the world, only a very small part of real pleasure and quietness remain. The family used to be peaceful and quiet, but turns into a real hell on earth because it lacks of necessary conditions to become happy and pleasant.

Since the Renaissance, the human has conquered the material world at a really fast speed and the spiritual world declined at the same speed. Thus a new generation followed up, they could conquer substances, and therefore were called supermen. But in terms of their inner world, they were not cleverer than animals. As a vivid review from a Western scientists, "Science has given us the power only God has, but when we use the power, we show a spirit only minors or barbarians have." Truth tells us that scientific invention itself is not divided into good or bad, only because we use them in different ways, producing good or bad effect. Material comfort, power, and prestige etc., have become the best in Western life. In order to achieve these objectives, in order to achieve the most comfortable enjoyment at the fastest speed, human beings have transferred all their wisdom and energy into relentless invention method and techniques. Thus, these gradually become the end in itself.

In the modern process of globalization, in addition to conflicts between civilizations, there are conflicts caused by water, environment and energy shortage, and conflicts caused by excessive information, news and entertainment. But some people do not recognize these facts and criticize Huntington's theory of civilization conflicts. But cancellation of historical conflicts is foolish, as well as impossible, just as replacement of four seasons in a year. common sense of dialectics tells us, development is gained through antithesis struggle, the struggle of the opposites is absolute, and reunification is relative. Therefore, responsible statesmen have their task not to cancel inter-ethnic relation's conflict nature, but carefully construct a balance of interests and not allow conflicts to enter a "hot" stage.

After World War II, due to the rapid space technology development, especially in light of the emergence of nuclear weapons, some have tried to make traditional views of classical writers of geopolitics modernized. Widespread popular thinking is that in the nuclear age, technology has replaced geography become a major factor of geopolitics, in the race for military superiority the Earth's natural characteristics have changed with increase of human technical possibility. The world situation has been approaching the use of weapons of mass destruction. In addition, different types of weapons have not become more difficult to gain, on the contrary, easier, as long as cross certain limits to mass destruction. The most dangerous weapons (radiological weapons, chemical weapons, biological weapons) are easier to gain than ordinary weapons (guns, artillery and armored equipment). Contemporary

metropolitan infrastructure is simply packed with production and research projects, and provides modern level radiation warfare, biological warfare or chemical warfare with unlimited possibilities. Some pointed out that apart from obvious threats and risks of military politics, technology and economics, there are other major threats such as economic management and production alienation, excessive transfer of intellectual resources from humanities to science and technology, loss of social norms and moral direction, drug addiction, prostitution and new disease spreading.

At present, people with justice sense, losers in globalization, unemployed, marginalized people in developing countries, including supporters of globalization are worried about globalization trauma, such as its social and cultural invasion endangering threaten the future of the world. An article entitled “reaction of starting serious treatment of globalization” warned:

Economic globalization has entered a critical phase. Especially in the industrial democratic countries, the growing response to impact of globalization is threatening many countries in economic activity and social stability, producing a very destructive factor. These democratic countries are brewing a helpless and anxious mood, which helps to explain appearance of some new populist politicians. It is very easy to change into a rebellion.

An important sign of the increasing discontent to globalization is that the spreaders of such dissatisfaction, or at least some of the pioneers growingly recognize that if no major adjustments are made, globalization will become “a train unable to brake and able to cause serious damages”.

The biggest concern caused by civilization conflicts of human beings for globalization process is emergence of a harmful erosive virus. The virus has entered political science, economics, sociology and other fields, and has been accepted in many areas. This is to eliminate international object and main concepts of sovereignty which are regarded as geographical, political, economic, social and cultural realities, and rights and obligations of the people of various countries. In today’s world, more and more people can feel the distance between various countries and regions are drastically shortened. Transnational and trans-regional flows of personnel, funds, technology, information, goods and culture increase with an unprecedented multiplier effect. Cooperation of human beings in the economic field has transferred from circulation into production, the commodity market economy, as the most effective means for allocation of resources, has shaken off the restriction of national boundaries of sovereign states to the entire world.

Important figures in the political circles of some countries suggest that the tide of globalization will make politics, economy and culture of different ethnic groups subordinate to one center, causing elimination of nation, state and regime. An era of power politics will trigger a global tragedy, and some scholars have globalization studies focus on the group suffering from harms in

the process of globalization, reveal their disadvantaged situation, and pointed out accurately and calmly that globalization is a double-edged sword, leading various resistance movements which promotes people to look for alternatives for neo-liberalist globalization.

German most famous modern politician Helmut Schmidt suggested in the book of *“Auf der Suche Nach Einer Öffentlichen Moral & Globalisierung (Globalization and the Ethics Which Advancing with Ages)*, mankind faced unprecedented new facts hidden behind the banner of globalization, they will fundamentally change the outlook of the world in early 21st century. These facts are: world population explosion, per capita disposable space rapid decline, European share of export decline from 1/4 of the world total in early 20th century to current less than 1/8; the population participating in the world economy has doubled in less than 20 years; scientific advances, particularly its technical progress continuous acceleration (especially in the field of telecommunications); international trade and establishment of the company branches, unprecedented high freedom degree of investment, financial flow and capital flow gaining unprecedented freedom, worldwide speculative action across all the boundaries; readjustment of the world balance of power in the 21st century.

Facing problems encountered by social changes, people have gradually doubted about secularism, nationalism, socialism, nationalism and the future of the world in this period, even the so-called modernization. Many ugly social phenomena, malfunction left by the traditional social structure destruction, collapse of spiritual homestead people constructed on the basis of traditional culture, all of which make secularization and modernization and related Western ideologies, values and way of life advocated by the upper elites causes for suffering and loss in the eyes of the general public.

From the perspective of summing up historical experience of civilization conflicts, it is necessary for the traditional society to start from a theoretical level to seriously recall its blindness under the guidance of linear development views, recall its psychology for manic speed, as well as recall its previous strategy and tactics. Without such a sense of introspection, modernization may be frustrated time and again, and become a cyclical shock undermining and hindering the development of its own modernization, and create instability in the international community. In terms of the outside world, especially Western society, it is necessary for them to restraint output of their way of life and cultural values, and to encourage developing countries to explore their own characteristic road to modernization, provide positive and effective assistance and support to these countries in their transition period to contain social contradiction rapid accumulation. We should realize that in our era, prevention of explosive social changes in reform may become a major issue considered and studied by the world politics and human peace. In the world with high scientific and technological development and high popularity, people may find that they

are unable to bear the possible price of “civilization conflicts”. It is necessary for the international community especially developed countries to change their foreign policies and ideas. International peace investment in the new era should adopt a bran-new form.

However, it is regretful that when we look back and forecast performance of the Western world in this regard, we may find that the American foreign policy, and more broadly, the West foreign policy, has never had a vision of rather thorough multicultural coexistence and common development. Even today, some Western leaders often put their own cultural values and lifestyle as a basis for policies, not aware of the inherent risks. On the other hand, once faced with confrontation between civilizations caused by setbacks of modernization, the Western countries do not think about their cultural responsibility for the consequences, let alone self-examination of misconduct in this regard. Western countries, at this time, have a typical practice, namely, first shirk their responsibility, then actively intervene and prevent social unrest and social revolution caused by rapid introduction of Western culture, and regard them as the outcome that the people of the third world countries are stubborn, conservative, ignorant and blind fanaticism, as monsters and ghosts, trying to step up criticism. These practice of Western countries can not but make a state under s special situation angry, and intensify social contradictions between the West and these societies and cause “civilization conflicts.”

Forecasting the future, in the world with science and technology binding human beings together closely, East and West, developed and developing countries need indeed a new multicultural world to guide and handle the relationship between them, need to cooperate in handling major issues endangering world peace and human existence with an understanding, sympathy and mutual help spirit. If the current “civilization conflicts” were caused by our ignorance and failure to take positive preventive measures, we hope that in the future “civilization conflicts” will not be caused by our prejudice and stubbornness. In this sense, the future of world peace and prospects of human beings depend on our choices today.

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