
THE CLASH AND DIALOGUE BETWEEN CIVILIZATIONS IN THE ERA OF THE NEW WORLD ORDER

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Abstract:

The heightened interest in the concepts of dialogue and cultural conflict has increased in this era, with issues of cultural and civilizational dialogue and conflict becoming a central focus for a significant number of thinkers and researchers, spanning various specialties and intellectual currents. There appears to be a constant interaction between civilizational conflict and dialogue, as conflict takes the place of dialogue in times of regression, and vice versa when dialogue flourishes.

The idea of dialogue and civilizational conflict emerged in response to the concept of "Clash of Civilizations" proposed and defended by Samuel Huntington. The civilizational dialogue is considered an alternative that demonstrates that civilizations are capable of interaction and exchange instead of the expected clash.

In this context, societies engage in the exchange of their common and diverse concerns, which may lead to conflicts and battles negatively affecting relations between nations and peoples. In an era of immense technological progress and instant communication, the world appears as a small village influenced by a new Western dominance, with the impact of prevailing ideas carrying implications and dimensions at the global level.

Keywords: civilizational dialogue, civilizational conflict, the new world order, technological and communicative developments.

1. INTRODUCTION

The clash and dialogue between civilizations is a topic that generates a great deal of interest in light of the political, economic, and social transformations occurring worldwide. This subject can be viewed from two main perspectives: the clash and tension between civilizations, and on the other hand, dialogue and understanding between them.

Understanding the logic of dialogue is crucial and should be enhanced among individuals and cultures to achieve positive interaction and cross-fertilization of ideas and concepts. This interaction should encompass all ideologies, regardless of their divergent orientations and intellectual frameworks. The key to this lies in the ability to comprehend and respect different perspectives.

Sitting at the table of dialogue is the only way to achieve this interaction, where individuals who understand the importance of dialogue come together, working diligently to activate it as a foundation for achieving stability in societies and international relations. This interaction requires presenting ideas constructively and opening the door to cultural exchange and mutual understanding.

Dialogue, in its various levels and parties, is a necessity that cannot be overlooked to ensure the construction of relationships that enhance positive cultural interaction. Positive dialogue, based on scientific foundations, is a vital necessity that must be entrenched in this context.

With the evolution of the new global system, numerous challenges arise that cast their shadows on the fields of economy, politics, culture, and society. This analysis sheds light on the significant challenges facing the world in this difficult stage, illustrating the impact of changes on various aspects of life. The study aims to analyze the relationships between civilizations and their influence in the context of the new global system, focusing on the challenges arising from intellectual and cultural conflicts.

The main research question revolves around whether civilizations clash or engage in dialogue within the context of the new global system. The article divides its discussion into three main elements:

Civilization and its evolution.

From the clash of civilizations to the dialogue of civilizations in the context of the new global system.

Dialogue of civilizations, not their clash, as a path to the new global system.

In summary, the study seeks to elucidate the importance of dialogue in overcoming the challenges facing the world currently, emphasizing that the dialogue of civilizations is the optimal way to achieve stability in the new global system.

2.The civilization and its development:

2.1.The concept of civilization :

Civilization is defined as human creativity in various aspects of life, whether intellectual or moral, material or spiritual, worldly or religious. It is a social system that brings together moral elements, such as ideas and values, and material elements, such as crafts and industries. Huntington associates civilization with culture, describing them as referring to the lifestyle of a particular people, with civilization representing culture on a broader scale, encompassing standards and values across generations. (Shouqi, 1996)

2.2.The concept of conflict :

According to Abdel Satir Al-Hiti, dialogue is an interactive style that occurs between two parties, where each expresses their viewpoint and listens to the other, with the aim of presenting and evaluating facts from their perspective. On the other hand, Youssef Al-Hassan defines it as the exchange of ideas and facts between interlocutors of different religions in an objective manner that reveals convergences and differences between them. Dialogue is characterized by mutual respect and positive interaction, aiming to promote affection, understanding, and collaboration. (Zaid, 1991)

3.From Clash of Civilizations to Dialogue of Civilizations in the New World Order:

Huntington adopted inconsistent criteria in his classification of civilizations, as he only used religion as a criterion when referring to Islamic civilization, Western civilization in relation to the West, Confucianism in reference to the Chinese sage Confucius, Japanese civilization in relation to Japan, and Indian civilization in relation to India, and so on. Choosing different criteria to

distinguish between civilizations is considered a contradiction and a deviation from the scientific methodology that is necessary. If we use religion as a criterion, we would have Buddhist, Islamic, Jewish, and Christian civilizations. This inconsistency in the classification process indicates the absence of objectivity in this theory, as it carries a deterministic idea based on racial foundations, lacking any ethical and logical justifications. (Ibrahim, 2004)

An observer of history notices in cases of conflict and bloody clashes between peoples, nations, states, and different empires that the motives behind these conflicts and wars have always been driven by factors such as greed, desire for expansion, and the pursuit of glory. However, whether this falls under the clash of civilizations is debatable. Diversity and differences are a cultural necessity and a cosmic reality, as seen in the world of ideas and perceptions at the individual level. Similarly, it cannot be denied at the level of nations, peoples, and civilizations. Yet, this diversity and difference have been a cause of conflicts among humans, and humanity has not reached a stage of accepting and recognizing its differences except gradually and slowly, after a history marked by conflicts and wars.

3.1 From clash of civilizations to dialogue of civilizations in the context of the contemporary global system:

While Huntington employed inconsistent criteria in classifying civilizations, using religion as a criterion in some cases, the dialogue between civilizations remains a cultural imperative. Diversity and differences are fundamental aspects of human culture. Historical conflicts often arose from factors such as greed, expansion, and the desire for dominance, but history shows that humanity requires significant time and effort to embrace diversity and respect differences. Therefore, it can be said that the concept of dialogue represents a degree of positive interaction and understanding between civilizations, embodying a sophisticated cultural act that emphasizes the right to differences and promotes diversity and equality. (Khaldun, 2000)

3.2 .The civilizational dialogue in the new world order:

The main axis of Samuel Huntington's Clash of Civilizations lies in his consideration of civilization and culture as crucial factors that will govern international relations in the future. He emphasizes that the primary divisions will be civilizational, where competing and coexisting civilizational groups will clash within the framework of international relations. Civilization, as the highest expression of identity, plays an active role in the twenty-first century. The conflict between civilizations manifests at two levels: the regional level between Islam and Orthodoxy, Hindus and Africans, Christians, and the West; and the global level between Western and non-Western civilizations. (Ghalyoun, 1990)

In this context, Huntington reshapes the world order, presenting his vision in a contradictory manner as he attempts to shift from the clash of ideologies to the clash of cultures. Huntington sees globalization and modernization leading to a transformation from the diversity of thought to ideological homogeneity, where identity is defined through differentiation from others. He indicates that the primary conflict in world politics will occur between nations and groups from different civilizations, with the fault lines between civilizations becoming the major lines of conflict in the future. (Youssef, 1997)

However, people in the globalized era express a desire for understanding and coexistence through advanced economic and cultural relationships and intellectual openness. These factors suggest that humanity is closer to realizing the concept of a global village, reflecting comprehensive integration and exchange between different cultures. Therefore, the idea of the Clash of Civilizations calls for a return to the notion of ideological singularity and achieving a balance between openness and globalization while preserving diversity and coexistence.

4 .The dialogue and convergence of civilizations constitute the pathway towards constructing a new global system:

The term "New World Order" emerges as a manifestation of a vision aimed at achieving communication and collaboration among peoples, but raises concerns when it results in the erasure of a nation's identity and national history. Dr. Mustafa Mahmoud indicates that using this term can lead to presenting the nation as a mere servant to major powers.

There appears to be a resemblance between the concept of the New World Order and the concept of globalization, as they share goals in making the world unified within a new cultural framework. However, a distinction must be made between them, as the New World Order is considered a further step in emptying identity, cultural, and religious values in favor of a specific understanding of freedom.

U.S. President George Bush used the term "New World Order" to speak about a new era of freedom and peace after sending U.S. forces to the Gulf. He emphasizes the necessity of establishing a global system that effectively eliminates terrorism and achieves justice and peace. (Al-Ala, 2004)

In general, there seems to be a global trend towards achieving cooperation and mutual understanding among civilizations, but it is crucial to consider preserving the identity and heritage of peoples in this context.

4.1 Conditions of Civilized Dialogue:

Dialogue on a specific issue or the analysis of relationships requires, for it to be fully productive, the attainment of consensus among the involved parties, ensuring the common interest of all. To achieve this goal, the dialogue must align with certain conditions that should be present in the participating parties. This realization is reflected in the following points.

Balance in power as a fundamental condition for dialogue:

The weaker party should not assume that it can engage in dialogue while in a state of weakness. It must first overcome its state of weakness and achieve a balance with the other negotiating party. This balance is essential for the weaker party to become an effective partner in the dialogue. When there is a balance in power, dialogue becomes possible. Atiya Al-Weshi suggests that power balance is related to possessing a reasonable level of cultural competence, as this contributes to achieving balance and effective impact in the context of dialogue. (Musbah, 2002)

Rediscovering the Other:

In order to achieve positive outcomes in the dialogue of civilizations, each civilizational party must undergo a process of cultural dissection. Those undertaking this process must explore the knowledge structures of other civilizational entities. They should comprehend the cultural stance of the other and assess the performance of their structures by evaluating their contributions to the development of humanity and the transmission of spiritual and ethical values. This pertains to issues of peaceful coexistence, good neighborliness, their perspectives on life and the world, cultural heritage, religious values, social patterns, and minority issues. All of this points to the effectiveness of civilizational dialogue. (Salman, 1999)

4.2.. Mutual Respect

Staring at the phenomena of singularity and diminishing the value of others, seeking dominance over them, terrorizing and harassing them, and demonstrating against them do not reflect any form of mutual respect. If there are assessments of these phenomena from another perspective, they indicate a lack of respect for the other party and their heritage. They have the right to weakness, engagement, and inefficiency, and their authority fades in the eyes of their competitors. (Zarnuqa, 2002)

4.3.Determining the Objective and Purpose:

Setting goals is a vital and necessary aspect in the context of dialogue, as the goal forms the specific direction on which the dialogue is based. This is considered one of the fundamental factors to ensure the straightness and effectiveness of the dialogue by directing the parties towards achieving their goals through positive interaction. (Hanafi, 2002)

Dialogue stands out as a means to understand the other and exchange perspectives, whether for cultural acquaintance or to open channels of communication between participating parties. Determining the goal contributes to defining the directions of the dialogue, whether to enhance understanding or to resolve issues raised between the parties. Participants in the dialogue must be fair and aware of their goals, adopting agendas that reflect their aspirations and respect for diverse cultures and perspectives. Achieving the dialogue goal requires focusing on activating mechanisms of understanding and promoting positive communication. (Al-Midan, 1998)

Dialogue is useful when participants carefully choose the goal, whether to achieve cultural communication or exchange views on specific issues. The positive aspects of dialogue lie in its use as a means to understand others and enhance cooperation between peoples, transcending cultural differences and loyalties.

In this context, each party in the dialogue must understand its concept of dialogue and its personal goals, emphasizing its understanding of the unique cultural context of each nation participating in the dialogue. In the absence of this alignment, the dialogue may lose its true meanings and become a mere exchange of opinions without a clear purpose.

Conclusion:

The superiority and dominance of Western culture are not always permanent; rather, individuals should realize that power lies not only in the ability to impose will but also in the capacity of a civilization to engage in cultural interaction. A robust civilization transcends the concept of hegemony, as it can serve as a source of inspiration for other cultures. Cultural dialogue opens up new horizons in a world rich with diversity and plurality.

Deepening civilizational dialogue and exploring new dimensions in a complex world require effective interaction between cultures, without coercion or a relentless pursuit of cultural dominance. We must recognize the principle of diversity and move beyond a mindset that seeks to negate the identities of others. We need to shift from viewing the East as a backward world to fostering a vision that encourages cooperation and exchange.

Rather than portraying the East merely as a source of raw materials and consumer markets, there is a need for a world characterized by strength, knowledge, and high levels of well-being, without compromising its unique identity and culture.

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