CONFLICT OF FAITHS
The Real Cause of Civilizational Clash

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By

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Abstract

The emerging question of the cause of the civilizational clash cannot be treated on its merits unless one is ready to emancipate oneself from the contemporary methodological principles of the study of civilizations. We need a new departure in a different direction. The chief concern of this dissertation is to define this methodological departure. Huntington's 'clash of civilizations' has led to the misguided perception that religion is a root cause of intercultural conflict. In terms of our conceptual framework, such a broad generalization -- if this ever was valid -- surely cannot stand the test of modern times. The current social and political unrest around the globe is caused less by a conflict of religions than by other factors. Huntington is quite on the mark in indicating that there is a clash, however, our inquiry shows that Religion is not the main culprit in promoting hatred and mistrust between the contemporary civilizations. It would be utterly misleading to interpret the tension between civilizations as a conflict or clash between the religions. It is essential, therefore, to counter this misconception and to give an informed appraisal of the clash of civilizations phenomenon. Huntington's thesis and the policy recommendations have been criticized vigorously. However, he has remarked that his critics have not produced a better explanation for what is going on in the world. The essential basis of this dissertation is to present an alternative paradigm for a better explanation of what is going on in the world of diverse civilizations. The biggest shift of power now beginning on the planet is not between East and West or North and South, nor is it between different religions. The necessity of the tension arises from a four-fold 'conflict of faiths.' Faiths are not only diverse religious traditions. There is an existentially determined truth content in every civilizational circle at every stage of its development that offers a worldview. Faith is conscious or un-conscious trust in this truth content and its generated worldview that gives an actual shape to this truth content. When a Faith, a worldview based on some truth content, is realized through a historical formation, this union is called civilization. The four folds of faiths; Rift between the essential convictions of civilizations, confrontation of prevailing disciplines of different civilizations, overlapping of the collective forms of consciousness and crisis of higher values, have greater explanatory power in internal as well as external dynamics of civilizations than religious conflict categories. Those who really believe in some essential convictions, prevailing discipline, specific form of consciousness and higher value are rationally bound to make it prevail. There is only one thing that can bind civilizations together by offering a positive role of four-folds of faiths in external dynamics of civilizations that is common devotion to a world order based upon the consent of all contemporary civilizations. To streamline the clash of civilizations different proposals have been floated. This dissertation also poses a fundamental challenge that other proposals including Dialogue among Civilizations and Alliance of Civilizations are not enough to tackle the contemporary situation. It is only the League of Civilizations - within or without United Nations- that can offer constructive role of the contemporary civilizations.
To

My Grand Mother

Sharaf
Acknowledgments

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Introduction

It is to be regarded as one of the anomalies of our time that Western social and political scientists, due to their methods of the study of civilizations by means of which they reach at most crucial decisions, have remained unable to understand even the constituents of western civilization. This anomaly becomes more evident, when this methodology is applied to such civilizations, which are alien to western thought in their given structure. As Hans Köchler remarks:

“All other civilizations have been measured by Western standards based on the anthropocentric and individualistic world view of the Graeco-Roman and Christian traditions and on the criteria of rationality and scientific methods defined in those traditions and supposedly refined in 18th-century Enlightenment and 20th-century rationalism. These standards center around the preeminent role of the individual versus the collective subject (in the sense of the community, whether as family or nation) and, derived from the former, around the meaning and value of democracy.”

However, West is not the world; in other civilizations, there are other dominant forces. The crazy positivist idea that the evolution of all civilizations has to be judged in terms of a small segment of the curve of modern Western cultural evolution, and within the precincts of a single discipline, must at long last be discarded. One must arrive at the insight, by means of an alternative multidisciplinary paradigm, that different civilizations have tackled the possible tasks of human acquisition of knowledge from radically different directions. Therefore, the stages of evolution must be fundamentally different in all cases. The problem we have raised is not a matter of gratuitous speculation; it is constantly cropping up in actual research on cultural and

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historical subjects, and some attempts at solving it are already on record. Mehdi Mozaffari opines:

“Each civilization possesses its own standard. The standard of Chinese civilization is different from the standard of Islamic civilization, just as the standard of European civilization is different from the standard of Indian civilization. Put simply, the standard of each civilization represents the identity card and the DNA of the same civilization. Furthermore, the standard of civilization is the criterion determining who is “uncivilized” and who is “civilized”. “Uncivilized” in one civilization could be considered “civilized” in another, and vice versa.”

The contemporary studies of civilizations are based on the principal that the global outlook of an age is wholly contained in its civilizational manifestations; you need only to arrange these diversities in a pattern, and you have taken hold of a Weltanschauung. But the difficulty is that the Weltanschauung is located beyond the totality of cultural objectification and is not conveyed by any of the discipline taken in isolation. As Karl Mannheim mentioned:

“The crucial question is how the totality we call the spirit, Weltanschauung, of an epoch, can be distilled from the various ‘objectifications’ of that epoch -- and how we can give a theoretical account of it.”

There are countless difficulties in comprehending the totality of civilization through the study of its manifestations. Wilhelm Dilthey, the founder of the Critique of Historical Reason, was the first to recognize these difficulties. He settled the issue of methodology of sociological study in the history of Western thought in such a way that till recent times most of the contemporary studies of civilizations are confined to his pattern and scholars embarking on study of civilizations could not be released from the patterns determined by him. A quest of harmony in countless manifestations of the civilizations compelled him to study the implications of the interaction of different civilizations within the precincts of a single discipline.

Civilizations cannot merely be growing ‘totalities’ of happenings that by chance have assumed a particular shape and tendency which we consider to be excellent.

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Civilizations are the expression of some guiding forces which we have evolved in our society for the object of attaining perfection.

Here we should mention the Alois Riegl’s study which, although not quite recent, is methodologically still challenging today. Riegl’s primary objective is not to characterize the global outlook of an epoch as a whole; he merely wants to grasp the ‘art motive’ (Kunstwollen). Then he expands the ‘art motive’ into a kind of ‘world motive’ or ‘culture motive.’ The successive stages derived from the observation of art forms correspond to stages of religious or philosophical world interpretation. Now this is precisely the heroic course on which Riegl has embarked; and this brings us to the second difficulty inherent in his method. He seeks to characterize Weltanschauung as a global entity by ascertaining certain common features in the various objectifications. All such attempts, however, fail to go beyond abstract, formal analysis. These cultural generalizations led to a pattern of study of civilizations which is still going on.

Furthermore Dilthey insisted, “There is no absolute starting point,” and “Every beginning is arbitrary.” The Fact that no civilization emerges from nothingness justifies the view that every civilization is “affiliated to a predecessor.” In modern times the substantial part of all the studies of civilizations made in West is based on same pattern. This misconception actually polluted the whole pattern of civilizational study and kicked back into retrospect the role of the concept of reality, which is the foundation of civilizations.

In modern times Spengler was influenced by Dilthey and Riegl. He followed them in formulating his principles on civilization. The trend of broad generalizations further went deep into the Samuel P. Huntington’s ever-popular thesis ‘Clash of Civilizations’.

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6 Wilhelm Dilthey, Gesammelte Schriften 20 vols. (Göttingen: Vandenhoeck & Ruprecht, 1957-1990), 5: cx. [The collected works of Dilthey, which extend to twenty volumes, were first published in 1914 and interrupted for some two decades by various problems. The first twelve volumes were reprinted after 1956, and only then were later ones added. Volume 19 was published in 1982, and volume 20, in 1990. Two volumes of a projected six volume edition of Dilthey Selected Works, edited by Rudolf Makkreel and Fridtjof Rodi, have already been published by Princeton University Press.]
7 Wilhelm Dilthey, Gesammelte Schriften (Göttingen: Vandenhoeck & Ruprecht, 1957), 1: 419.
Huntington’s ‘clash of civilizations’ has led to the misguided perception that religion is a root cause of intercultural conflict. In terms of our conceptual framework, such a broad generalization -- if this ever was valid -- surely cannot stand the test of modern times. It is therefore essential to dispel misapprehensions and to give an academic and informed appraisal of the clash of civilizations phenomenon. Huntington is quite on the mark in indicating that there is a clash, however, our inquiry shows that it is neither tribal nor religious as he has presented it.

The emerging question of the cause of the civilizational clash cannot be treated on its merits unless one is ready to emancipate oneself from the contemporary methodological principles of the study of civilizations. We need a new departure in a different direction. Our task now is to define this methodological departure, to characterize the decisive step by which clash of civilizations can be looked at.

For this purpose I shall give a clearer illustration of my conceptual framework for the study of clash of civilizations phenomenon, and of its fourfold differentiation. If I am permitted to coin a new term, I would describe this framework as ‘Conflict of Faiths.’ Here ‘faith’ is not a synonym for the term religion. Faith is not only diverse religious traditions. There is an existentially determined truth content in every civilizational circle at every stage of its development which offers a world view. Faith is conscious or un-conscious trust in this truth content and its generated world view. Faith contains a belief in some truth content and process aimed at giving an actual shape to this truth content. This is something which people may not be normally aware of, but which they unconsciously draw upon as a means of ‘seeing’ the world and also to govern their everyday functioning down to the most mundane details. When a world view based on some truth content is realized through a historical formation, this fusion is called civilization. Civilized Societies develop on the basis of peculiar faith. The human history bears testimony to the fact that human society has never been able to lay the foundation of a new civilization without being affiliated with the new faiths. The various institutions of a society are the manifestation of the creative force of their own faith.

After acknowledging this principle that every civilization is based on and sustained by a specific ‘faith’ it becomes incumbent to keep in view this ‘faith’ in the study of civilizations. Even a specialized discipline within the cultural sciences, such as clash of
civilizations, cannot afford to lose sight of this faith or concept of reality. To understand the real cause of the clash of civilizations we must know the basic faith which underline their culture and which have been instilled in them for centuries. One may therefore conclude that contrary to Huntington’s original assumption, the appropriate paradigm for the study of clash of civilizations is that of conflict of faiths, not of conflict of religions.


*Muqaddima*, a work regarded by great thinkers as one of the highest attainments of human thought, is the introductory volume of Abū Zayd ‘Abdur-Rahman bin Muhammad bin Khalid al-hadrami’s (1332-1406) world history *Kitab al-Ilbar wa-Diwan al-Mubtada* wa-l-Khabar fi Ayyam al-’Arab al-’Ajam wal-Barbar wa man ‘asarahum min dhawi as-Sultan al-Akbar*. French orientalist Etine Quartremere published *Muqaddima* in 1858, in three volumes, from four manuscripts. In the same year Nasr Al-Hurani published the Egyption edition from the manuscript or from the copy of manuscript of Faris. *Muqaddima* presents the developments of human civilizations. The chief concern of this monumental work is to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the current of history. The science of civilization, which Ibn-Khaldun claimed to have discovered, he called *ilm-al-‘umran*. He identified an almost rhythmic repetition of rise and fall in human civilization and analyzed factors contributing to it. In this content he showed how *al-‘asabiyyah,* social adhesion or solidarity, gives rise to the ascent of new civilization.

The discussion on civilizations did not gain currency in European thought until second half of the eighteenth century. Even after the beginning of the discussion, scholars focused only on western civilization. But in third decade of the twentieth century, Oswald Arnold Gottfried Spengler (1880-1936) in his two volume *Decline of*
the West⁹ declared that world history is the history of large cultures. manuscript of this first major European work of the twentieth century on the theme of civilizations, was substantially completed just before the outbreak of World War I and was worked over and published in 1918. The English translation was published in 1926 and 1928. Spengler saw history as recording the birth, maturity and decline of a number of civilizations.

Feliks Koneczny’s (1862-1949) The Plurality of Civilisations¹⁰ was first published in Poland in 1935. It was reissued with a preface by Arnold Toynbee and a lengthy introduction by Professor Anton Hilckman. His investigations of the problem of civilizations are important and relevant to the clash of civilizations. The question concerning the relation between civilization and religion is of central importance in this investigation. Are ‘the civilizations created by religions? Is a civilization a thing, produced somehow by religious collective experiences and living thenceforward its own life and following its puzzling, inner laws of existence? Koneczny insisted on the mutual independence of the ‘higher’ religions and the civilizations but he rated Western Christian civilization very high.

Then Arnold Joseph Toynbee (1889-1975) highlighted twenty six civilizations in his twelve volume series “A Study of History”. The first volume of this magnum opus was published in 1934 and it was completed with publication of twelfth in 1961. This monumental work is based on Toynbee’s thesis that history reflects the progress of civilizations rather than of nations. It is a comparative study of twenty-six civilizations in world history, analyzing their genesis, growth and disintegration.

A significant work is Sorokin’s vast four-volume work¹¹ Social and Cultural Dynamics. Pitirim Alexandrovich Sorokin (1889-19618), a Russian who founded the Department of Sociology at Harvard University, presented a general cyclical theory of the rise, transformation, and decline of civilizations. He classified societies according to their ‘cultural mentality’. His theories inspired many sociologists. According to Sorokin, a great civilization begins in an ideational phase when a coherent set of spiritual beliefs

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Based on Samuel P. Huntington’s seminal article \(^{16}\) *The Clash of Civilizations and the Remaking of World Order* \(^{17}\) is a presentation of the theory of ‘Clash of Civilizations.’ This book was first published in 1996. This is one of the most important books emerged since the end of the cold war. In this brilliant work Huntington explains how civilizations have replaced nations and ideologies after the Cold War. The essence of Huntington’s provocative analysis is that world politics is entering a new phase in which the principal conflicts will occur between seven or eight major civilizations: Western, Orthodox, Chinese, Japanese, Muslim, Hindu, Latin American and African. Each of these civilizations is likely to have an important role in the forthcoming struggle but Islam, West and China constitute a tier apart with the most dangerous clashes of future. The central element of the civilizations is religion and this obviously differs greatly among societies. And ‘the revitalization of religion through out much of the world is reinforcing these cultural differences’.

Huntington’s ‘clash of civilizations’ generated an almost unprecedented level of discussion. Huntington’s thesis and the policy recommendations that flow from them have been criticized vigorously by Fouad Ajmi, \(^{18}\) Kishore Mahbubani, \(^{19}\) Robert L. Bartley, \(^{20}\) Liu Binyan, \(^{21}\) Jeane J. Kirkpatrick, \(^{22}\) Albert L. Weeks, \(^{23}\) and Gerard Piel. \(^{24}\) Most of criticism was concerned with the implications of his thesis and his failure to define ‘civilization’ adequately. Some critics took issue with his classification of certain cases, while others objected to his ‘macrocosmic’ approach of international relations. However, Huntington in his *Foreign Affairs* article *If Not Civilizations What? Paradigms of the Post-Cold War World* has remarked that critics of his paradigm have not produced a better explanation for what is going on in the world. \(^{25}\)


The essential basis of this dissertation, entitled *Conflict of Faiths: The Real Cause of Civilizational Clash*, is to present an alternative paradigm for a better explanation of what is going on in the world of diverse civilizations.

Chapter 1 deals with terms civilization in singular and plural, clash of civilizations and cause of the civilizational clash as a background to ‘conflict of faith’ framework. After an overall survey, the dissertation moves on to the study of fourfold differentiation of this frame work in next three chapters. Chapter 2 represents a model of basic convictions of different civilizations based on four different views of truth. The earth-centered view of truth, the past-centered view of truth, the present-centered view of truth, and finally the future-centered view of truth. Chapter 3 is an attempt to explain two more folds of this framework. In this chapter, history, culture, science and religion are carefully woven together with moral consciousness, aesthetic consciousness, theoretic consciousness and religious consciousness so as to spotlight the architecture of major civilizations in the new era of human history. Chapter 4 deals with higher values of different civilizations as the fourth fold of this framework. Chapter 5 is raising the question of the emergence of a multicivilizational organization to tackle the contemporary civilizational clash.
Chapter 1

Clash of Civilizations Paradigm
Clash of Civilizations Paradigm

I. Civilization

Civilized societies have been in existence for about six or six and a half millennia. The earliest civilized societies arose “probably in the fifth millennium B.C.”¹ But the word ‘civilization’ is of recent formation. A revised understanding of term ‘civilization,’ is necessary to deal with the ‘clash of civilizations’. Our first task, then, is to understand how and why this linguistic coinage came about and what the content that stands behind it is. It is very difficult to define this familiar term because the term has been used in a wide variety of ways. Frequently it has been defined by reference to an individual or a society and a distinction also exists between civilization in the singular and civilizations in the plural. Fortunately, there are a number of major scholarly efforts delineating the subject and tracking the usage employed over the centuries in various parts of the world. We should take our cue from the etymology of the word ‘civilization.’ This pseudo-Latin word is a modern French coinage. It derives its original meaning from Latin: from cívis which referred to the status of citizenship. In Latin, however, this word also acquired secondary meanings. Civis denoted not only the fact of Roman citizenship, but also its superiority over the primitive condition of the foreigner or barbarian.

The acquired as well as literal meaning has lingered on into modern times, although the word “civilization” itself did not gain currency in European thought until the second half of the eighteenth century. Before the arrival of the abstract noun ‘civilization,’ there lay at least two millennia of efforts by Greeks, Romans, and medieval Europeans, to distinguish themselves from ‘barbarians’ by verbs and adjectives referring to civility and cultivation. In any case, it appeared long after the verb and the participle, to civilize

and civilized, which can be seen as early as the sixteenth and seventeenth centuries. The French verb ‘civiliser’ was in use by 1694. According to Havelock Ellis:

“The verb civiliser existed as far back as 1694, meaning to polish manners, to render sociable, to become urbane”.

The history of the French word ‘civilization’ has been reviewed by Lucien Febvre in his essay Civilisation: Evolution d'un Mot et d'un Groupe d'Idées (Civilization: Evolution of a Word and a Group of Ideas), in the volume Civilisation: Le Mot et l’Idée (Civilization: The Word and the Idea), 1930. In this article Lucien Febvre declares that he has found no usage of the term before 1766 in any French text. The first publication of the word ‘civilisation’ in French, according to Febvre, was in Amsterdam in 1766 in a volume entitled L'Antiquité Dévoilée par ses Usages:

“Lorsqu'un peuple sauvage vient à être civilisé, il ne faut jamais mettre fin à l'acte de la civilisation en lui donnant des lois fixes et irrévocables ; il faut lui faire regarder la législation qu'on lui donne comme une civilisation continue.”

“When wild people have been suddenly civilized, one never should put an end to the act civilization by giving him fixed and irrevocable laws; it is necessary to make him look at the legislation that one gives him like a continuous civilization.”

No doubt, C. Funck-Brentano is of the view that there is one pre-nineteenth century use known, Turgot’s: “Au commencement de la civilisation” but Febvre claims that Turgot himself did not use the word, that it was introduced into the published text by Turgot’s pupil, Dupont de Nemours. Febvre explains:

“Malheureusement, le mot n’est pas de Turgot, fort probablement, mais de Dupont de Nemours qui l’aura employé tout naturellement en publiant, beaucoup plus tard, les œuvres de son maître. On ne le re-trouve pas dans le texte qu’a reproduit M. Schelle, d’après les manuscrits directement”.

“Unfortunatley, the word is not Turgot,s, most probably, but of Dupont de Nemours who will quite naturally have employed it, much later,

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4 Ibid., 15.
while publishing works of his Master. One does not find it in the text which Mr. Schelle directly reproduced according to the manuscripts."

Febvre also establishes by a number of citations that by 1798 the word was fairly well established in French scholarly literature.

Yet, before concluding, it is worth considering that Febvre’s disciple Fernand Braudel, one of the greatest French historians of the 20th century, analyzed that, “As far as we know, civilization first appeared in a printed work in 1766, though doubtless it was current in speech earlier.”7 However, “Geschichtliche Grundbegriffe, Jean Starobinski” 8 and German Sociologist Norbert Elias9 convincingly argue, the first literary10 evidence of the evolution of the verb civiliser into the concept civilisation, in an accepted nonjuridical sense, appears to be in 1756, by Victor de Riqueti Marquis de Mirabeau (one of the leading Physiocrats and the father of the French revolutionary politician) in his work L'Ami des hommes.

Although the Dictionnaire universel françois et latin (or Dictionnaire de Trévoux) of 1743, speaks of civilisation as a “term of jurisprudence,” where it designates a society in which civil law has replaced military law, it remained for Mirabeau to broaden the term so that it referred as well to a group of people who were polished, refined, and mannered, as well as virtuous in their social existence. In fact, he uses it only three times in the course of a book of well over 500 pages. Its first occurrence, in the supposedly secularizing Enlightenment, civilization is seen as resting on a religious basis. In a chapter on “Work and Money”, we are told:

“La religion est sans contredit le premier et le plus utile frein de l'humanité: c'est le premier ressort de la civilisation”11

“Religion is without doubt humanity’s first and most useful constraint; it is the mainspring of civilization”

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The second usage occurs many pages later. Increasing luxury, we are told, brings an increase in poverty and a decrease in population. Here, we are warned of the danger of civilization falling into decadence.

"De-la naitroit comment le cercle naturel de la barbarie a la decadence par la civilisation et la richesses peut etre repris par un ministre habile et attentif, et la machine remontee avant d'etre a sa fin." 12

"From there one can see how the natural circle leading from barbarism to decadence, by way of civilization and wealth, might be begun again by a clever and attentive minister, and the machine reactivated before coming to an end"

The last usage says that

"voyons dans les etats de finance ce revenantbon de la barbarie et de l'oppression sur la civilisation et la liberte" 13

"in financial affairs we can see this ghost or specter of barbarism and oppression weighing down on civilization and liberty"

In 1768, He used it again later in another one of his essays, which remained unpublished, but which he entitled "L'Ami des femmes ou Traite de la Civilisation." 14

In this essay, he gave it a more precise meaning:

"la civilisation d'un peuple est l'adoucissement de ses moeurs, l'urbanite, la politesse et les connaissances repandues" 15

"The civilization of people is the softening of his manners, urbanity, the politeness, and widespread knowledge.

These qualifications are all attached to people. Mirabeau seems to have been one of the first persons if not the first, to use the word 'civilization'.

The English word 'civilization' had development almost precisely parallel to that of French word. Febvre also makes a case for the view that the English word was borrowed from the French. 16 The word 'civilization' with its roots in the Roman

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13 Ibid.
16 Lucien Febvre, "Civilisation: Evolution d'un mot et d'un groupe d'idées," 19.
experience (from the Latin *civis*, citizen), is not to be found in Middle English. 'Civilization' entered the language in the early eighteenth century, as a technical legal term. Although the Samuel Johnson, in *A dictionary of English Language*, speaks of 'civilis*ation* in a juridical sense where it means "A law, act of justice, or judgment which renders criminal process civil; which is performed by turning an information into an inquest, or the contrary" 17, yet Samuel Johnson excluded civilization, in non juridical sense, from his dictionary and preferred civility.

“CIVILITY. n.s. [from civil.] Freedom from barbarity; the state of being civilized...Politeness; complaisance; elegance of behaviour...Rule of decency; practice of politeness.” 18

We will not investigate here what motivated Johnson to refuse the term civilization while preparing a fourth edition of his folio Dictionary. Whatever his motives, it is sufficient that Boswell had urged its inclusion. Boswell notes for Monday, March 23, 1772:

“On Monday, March 23, I found him busy, preparing a fourth edition of his folio Dictionary. Mr. Peyton, one of his original amanuenses, was writing for him. I put him in mind of a meaning of the word side which he had omitted, viz., relationship; as father's side, mother's side. He inserted it. I asked him if humiliating was a good word. He said he had seen it frequently used, but he did not know it to be legitimate English. He would not admit civilization, but only civility. With great deference to him, I thought civilization, from to civilize, better, in the sense opposed to barbarity, than civility; as it is better to have a distinct word for each sense than one word with two senses, which civility is, in his way of using it.” 19

The literary use of term 'civilization' which Boswell had urged Samuel Johnson to introduce in his Dictionary in 1772—in the sense of "opposed to barbarity"—was prescient. As George C. Caffentzis in his essay, *On the Scottish Origin of “Civilization,”* commented:

“As a Scotsman trained in Civil Law, Boswell perhaps sensed that the time for legal definitions was passing”. 20

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Since then, it has become current in all modern languages in the meaning of a particular kind or phase of culture that has been in existence during a particular age.

Civilization is a word easier to describe than it is to define. It is used in innumerable settings. 'Civilization' originally referred to three different but interconnected meanings. Firstly it refers to a state, a condition or a stage: the state or condition of the individual, society or humanity. Sometimes it refers to the state of being civilized, that is, to the possession of good manners and self-control, as in the phrase "a thoroughly civilized man". This was the original meaning of the term when it was introduced, first into French, during the 18th century. Sometimes it also refers to the decadent uncreative stage. Spengler uses the term 'civilization' in the sense of the late, decadent uncreative stage which terminates the development of his 'great cultures'.

"Looked at in this way, the "Decline of the West" comprises nothing less than the problem of Civilization. We have before us one of the fundamental questions of all higher history. What is Civilization, understood as the organic-logical sequel, fulfillment and finale of a Culture? For every culture has its own Civilization. In this work, for the first time the two words, hitherto used to express an indefinite, more or less ethical, distinction, are used in a periodic sense, to express a strict and necessary organic succession. The Civilization is the inevitable destiny of the Culture, in this principle we obtain the viewpoint from which the deepest and gravest problems of historical morphology become capable of solution. Civilizations are the most external and artificial states of which a species of developed humanity is capable. They are conclusion, the thing become succeeding the thing becoming, death following life, rigidity following expansion, intellectual age and the stone built, petrifying world-city following mother-earth and the spiritual childhood of Doric and Gothic. They are an end, irrevocable, yet by inward necessity reached again and again."  

Secondly it refers to a "process of refinement" of the individual, society or humanity. Civilization, According to Arnold Toynbee,

"is a movement and not a condition, a voyage and not a harbour. No known civilization has ever reached the goal of civilization yet." 23 In his work 'A Study of History' he concludes that "Following Whitehead's lead, I should define civilization in spiritual terms. Perhaps it might be defined as an endeavour to create a state of society in which

whole of the mankind will be able to live together in harmony, as
members of a single all-inclusive family. This is I believe, the goal at
which all civilizations so far known have been aiming unconsciously, if
not consciously.”24

According to Fernand Braudel:

“Civilization, we say, is a collection of cultural characteristics and
phenomena.”25

The third meaning of the term ‘civilization’ came into English usage from German.
John Gattfried von Herder and other writers of the 18th century took great pains to
rescue the German language and style thought from the borrowed finery of French. In
so doing, they stressed the uniqueness of their own nation and the differences of their
own nation and differences of its culture from that of any other folk. By generalizing
this idea, civilization of course becomes plural. A writer ought to speak, not of the
progress of civilization in general (as the French did). As Seyyed Hossein Nasr
criticizes that

“One of the most tragic and unfortunate heritages of 18th and 19th
century European thought for the whole globe was the reduction of
civilisations to civilisation, that is the use of the singular of the word
civilisation. This is really an intellectual disease which reached its peak
in 18th century Europe, France with the age of enlightenment and 19th
century Germany and England with the idea of progress and
development. It is the idea that there is fact only one civilisation and all
other civilisations were building blocks towards that one civilisation.”26

Briefly, the word civilization in singular was established in English by
Boswell’s suggestion, though it seems not to have penetrated in plural form until more
than fifty years later. According to Lucien Febvre, The first plural use of the term
‘civilisations’ is in 1819, by Ballanche in Le Vieillard et le jeune Homme (The Old man
and the Young man).

“L’esclavage, écrit Ballanche à la page 102 de l’édition Mauduit, n’existe
plus que dans les débris des civilisations anciennes.”27

“Slavery, Ballanche writes on page 102 of the Mauduit edition, does not
exist more that in the remains of old civilizations.”

24 Arnold Toynbee, A Study of History, ed. Arnold Toynbee and Jane Caplan (Weatherwane Books; New
York, Foreword 1972), 44. [The first abridged one-volume edition.]
25 Fernand Braudel, On History, 177.
http://www.alhewar.com/seyyed_hussein_nasr.htm
He also noted that a little further, on page 111, Ballanche used “l’héritage de toutes les civilisations précédents” (the heritage of all preceding civilizations).

Was this the first time that ‘civilizations’ in a French printed text, substituted ‘civilization’? Lucien Febvre was not sure. There are also some other claims that the idea of a plurality of civilizations is already implicit when Volney, before 1814 in his Éclaircissements sur les États-Unis, speaks almost ethnographically of “la civilisation des sauvages.”

In any case, in the second decade of 19th century, after all sorts of vissitudes, civilization moved from the singular to the plural. This triumph of the particular over the general fits fairly well. The application of civilizations to human societies was late—apparently post-1800—and for some reason was characteristic of the German language and at first confined to it. The term "civilizations" in the plural may not suggest a simple unilinear vision of history, but it does suggest a world divided into very large human entities, each united by an enduring cultural essence. Let us agree then to use ‘civilizations’ to refer to the largest distinct human entities. As Philip Bagby wrote:

“We shall therefore use the term ‘civilization’ simply to mean the largest distinctive entities which we happen to find in our survey of the field. Thus the Chinese culture, though now that of a single politically integrated unit, will be called Chinese civilization, because there is no larger entity in which it can be included. Similarly the Western European super-culture will be called a civilization, but its component parts, British and French cultures, will be technically called sub-civilization.”

And Will Durant is of the view:

“As men are members of one another, and generations are moments in a family line, so civilizations are units in a large whole whose name is history; they are stages in the life of man.”

First of all, we get civilization, concept relating to humanity as a whole, and civilizations, scattered through time and space. The occurrence of civilizations in either

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30 Philip Bagby, Culture and History – Prolegomena to the Comparative Study of Civilizations, 165.
space or time always reveals significance. Moreover, the Romance languages, and English in their wake, used civilization to denote social cultivation, improvement, refinement, or progress but This term goes back to Latin cives, civilis, civitas, civilitas, whose core of reference is political: the citizen in an organized state or society as against the tribesman. The term civilization does not occur in classical Latin, but seems to be a Renaissance Romance formation, probably French and derived from the verb civiliser, meaning to achieve or impart refined manners, and improvement. Thus the word ‘civilization’ began by definitely containing the idea of betterment, of improvement toward perfection. The term still retains this meaning today, in many usages, both singular and plural.

To follow the history of a concept, its diffusion between countries and academic disciplines, its modifications under the impact of broader intellectual movements, is a characteristically anthropological undertaking. But, we have documented the gradual refinement of a concept we believe to be of great actual and still greater potential significance in investigating the real cause of the clash of civilizations. The concept of civilizations as used today in ‘Clash of civilizations’ is the emergence of an idea that was gradually strained out of the several connotations of an existing word.

II. Clash of Civilizations

The word ‘Civilizations,’ used in the plural, denotes the plurality of broadest human entities. Toynbee considers that the thesis of the unity of civilization is a misconception into which Western scholars have been led by the influence of their social environment. He states:

“The misleading feature is the fact that, in modern times, our own Western Civilization has cast the net of its economic system all round the World, and this economic unification on a Western basis has been followed by a political unification on the same basis which has gone almost as far; for though the conquests of Western armies and governments have been neither as extensive nor as thorough as the conquests of Western manufacturers and technicians, it is nevertheless a fact that all the states of the contemporary world form part of a single political system of Western origin. These are striking facts, but to regard them as evidence of the unity of civilization is a superficial view. While the economic and political maps have now been Westernized, the cultural map remains substantially what it was before our Western Society started on its career of economic and political conquest. On the cultural plane, for those who
have eyes to see, the lineaments of the four living non-Western civilizations are still clear. But many have not such eyes; and their outlook is illustrated in the use of the English word 'natives' and of equivalent words in other Western languages.”

During the early 1950s, the notion of “encounters between civilizations” was presented by Arnold J. Toynbee in The B.B.C. Reith Lectures (1952).

“The encounter between the World and the West may well prove, in retrospect, to be the most important event in modern history. It is an outstanding instance of an historical phenomenon of which there are other famous instances in the past, and the comparative study of the course and consequences of these encounters between civilizations that are one another’s contemporaries is one of the keys to an understanding of the history of mankind.”

Meanwhile, in 1955, a Canadian representative to the UN who was instrumental in establishing the United Nations, Lester B. Pearson wrote:

“The most far-reaching problems arise no longer between nations within a single civilization but between civilizations themselves.”

In 1957 Lester Pearson was the winner of the Nobel Prize for Peace. On December 10, 1957, Gunnar Jahn, Chairman of the Nobel Committee delivered his presentation speech in the Auditorium of the University of Oslo. At its conclusion, he cited Pearson’s words:

“We are moving into an age when different civilisations will have to learn to live side-by-side in peaceful interchange, learning from each other, studying each other’s history, and ideals of art and of culture to mutually enrich each other’s lives. The alternative in this overcrowded little world is misunderstanding, tension, clash and catastrophe.”

Gunnar Jahn also stated:

“Lester Pearson's work has been carried on during a period of tension and open conflict, not only among nations but between races and different civilizations.”

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34 Lester B. Pearson, *Democracy in World Politics* (Princeton; 1955), 82.


36 Ibid.
In 1961, Bernard Lewis identified this clash within Muslim world in a Turkish perspective.

"In Turkey, as in other Muslim countries, there are those who talk hopefully of achieving 'a synthesis of the best elements of West and East'. This is a vain hope -- the clash of civilizations in history does not usually culminate in a marriage of selected best elements, but rather in a promiscuous cohabitation of good, bad, and indifferent alike. But a true revival of a religious faith on the level of modern thought and life is within the bounds of possibility. The Turkish people, by the exercise of their practical common sense and powers of improvisation, may yet find a workable compromise between Islam and modernism that will enable them, without conflict, to follow both their fathers' path to freedom and progress and their grandfathers' path to God." 37

In attempts over the years to make sense of the complexities of the Arab-Israeli conflict, Gabriel Ben-Dor has worked out a graphic way of identifying the elements of the conflict. The depth and various levels of Arab-Israel conflict, and some of the issues arising, are depicted in as four concentric circles, each external circle representing the widening scope of the conflict.

"The fourth circle represents a veritable clash of civilizations— "epistemological conflict"." 38

Gerrit W. Gong observed in his book

"The confrontation that occurred as Europe expanded into the non-European world during the nineteenth and early twentieth centuries was not merely political or economic, and certainly not only military. It was fundamentally a confrontation of civilizations and their respective cultural systems. At the heart of this clash were the standard of civilization by which these different civilizations identified themselves and regulated their international relations." 39

In the preface of this book he commented:

"However, the imposition of Europe's standard of 'civilization' on the non-European world precipitated a confrontation of cultural systems as fundamentally irreconcilable standards of 'civilization' clashed with each other." 40

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38 Gabriel Ben-Dor, *State and Conflict in the Middle East: Emergence of the Postcolonial State* (New York: Praeger, 1983), 194.
40 Ibid, xi.
But these initiatives fell under criticism and became marginalized in scholarship. The real reason why this paradigm ceased to attract scholarly attention was political. The Cold War of the second half of the twentieth century came to define the objectives and limits of international studies. In words of Robert W. Cox and Michael G. Schechter:

"From the 1950s through the 1980s, when the Cold War was the central organizing principle of the academic study of international relations, a whole system of knowledge was built up with that principle as its foundation - studies of military-political conflict, of the rivalry of economic systems, of ideological constructions of the meaning of the world, all built around a fundamental manichaean cleavage of we and they, self and other, good and evil." 41

The Cold War in the second half of the twentieth century suppressed the civilizational differences. But the end of the Cold War has led to a greater recognition of civilizational identities as significant factors in contemporary world politics. According to Robert W. Cox,

"Once the overarching control of the Cold War was lifted, the underlying but obscured diversity of the human situation became more fully apparent and neorealism lost its monopoly of explaining the world and proposing action." 42

In 1990, a leading Western scholar, Bernard Lewis, had undertaken an approach of his own in The Roots of Muslim Rage that gave promise for a new beginning. He concluded:

"It should now be clear that we are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations – that perhaps irrational but surely historic reaction of an ancient revival against our Judo-Christian heritage, our secular present, and the worldwide expansion of both. It is crucially important that we on our side should not be provided into an equally historic but also equally irrational reaction against that revival." 43

Thus during the late twentieth century, "Clash of civilizations" paradigm once again became an object of interest but this time in a religious context. Even Bernard Lewis used the term 'secular' in Christian sense. As he writes in his book What went wrong?:

"Secularism in the modern political meaning - the idea that religion and political authority, church and state are different, and can or should be separated - in a profound sense, Christian. Its origins may be traced in the teachings of Christ, confirmed by the experience of first Christians; its later development was shaped and, in a sense, imposed by the subsequent history of Christendom." \(^\text{44}\)

Many other scenarios have been proposed. I will proceed quickly through these scenarios. The first of these is the 'Third Wave' thesis of Alvin Toffler. In *The Third Wave* and *War and Anti-War Survival at the Dawn of the 21st Century*, he gives a theoretical perspective:

"Because massive changes in society cannot occur without conflict, we believe the metaphor of history as "waves" of change in more dynamic and revealing than talk about a transition to "postmodernism". Waves are dynamic. When waves crash in on one another, powerful crosscurrents are unleashed. When waves of history collide, whole civilizations clash. And that sheds light on much that otherwise seems senseless or random in today's world." \(^\text{45}\)

He further explains that

"Today, the lineup of world civilizations is different. We are speeding toward a totally different structure of power that will create not a world cut in two but sharply divided into three contrasting and competing civilizations - the first still symbolized by the hoe; the second by the assembly line; and the third by the computer." \(^\text{46}\)

Toffler's scenario portrays a world once bisected into First Wave (agrarian) and Second Wave (industrial).

"First wave civilization, as we've seen, was inescapably attached to the land. Whatever local form it may have taken, whatever language its people spoke, whatever its religion or belief system, it was product of the agricultural revolution. Even today, multitudes live and die in premodern, agrarian societies, scratching at the unyielding soil as their ancestors did centuries ago. Second wave civilization's origins are in dispute. Some historians trace its roots to the Renaissance, or even earlier. But life did not fundamentally change for large numbers of people until, roughly speaking, three hundred years ago. That was when Newtonian science first arose. It is when the steam engine was first put to economic use and the first factories began to proliferate in Britain, France and Italy. Peasants began moving into the cities. Daring new ideas began to circulate - the idea of progress; the odd doctrine of


\(^{46}\) Ibid., 21.
individual rights; the Rousseauian notion of a social contract; secularism; the separation of church and state; and the novel idea that leaders should be chosen by popular will, not divine right." 47

In The Third Wave, Toffler states:

"We must, as a first step, launch the widest public debate over the need for a new political system attuned to the needs of a Third Wave civilization." 48

The second scenario was presented in a well-known article by Francis Fukuyama entitled The End of History? He proclaimed that Western liberalism had become the unrivaled global model providing the ultimate form of political and social development. Liberal democracy, he maintained, constituted the end point of mankind's ideological evolution. According to Fukuyama:

"What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government." 49

Fukuyama later restated his original argument in a subsequent book The End of History and the Last Man. 50 His argument predicated the end of ideological conflicts, not history itself, and the triumph of political and economic liberalism. He argues that there is a positive direction to current history. Fukuyama is still more confident that it is an evolution in the direction of liberal democracy. In a presentation to the American Political Science Association on September 1, 2006, he explained:

"This was the essence of the end of history: for any society that wanted to be modern, there was no alternative to a market economy and a democratic political system." 51

The third scenario, the coming anarchy, was offered by Robert D. Kaplan in an article 'The Coming Anarchy: How Scarcity, Crime, Overpopulation, Tribalism, and Disease Are Rapidly Destroying the Social Fabric of Our Planet, 52 as well as in his

47 Ibid., 19.
books 'The Ends of the Earth: A Journey at the Dawn of the 21st Century'\textsuperscript{53} and the collection of his articles \textit{The Coming Anarchy: Shattering the Dreams of the Post Cold War}\textsuperscript{54}. He raises profound questions about the assumptions of both conservatives and liberals and paints vivid pictures of dangers and realities of the emerging world. He envisaged a general collapse of political authority that would accompany massive movements of populations, environmental crises and epidemics.

These models attempted to provide answers to the central political and social questions of the post- Cold War world and made a great deal of noise in the 1990s but were not vindicated by events. Standing on the threshold of the twenty-first century, are we about to begin an era that is characterized by a clash of civilizations? This question was raised in 1993 by Samuel Huntington in a widely discussed article.\textsuperscript{55} The title of Huntington’s article and subsequent book, Edward Said points out\textsuperscript{56}, is drawn from Bernard Lewis’s essay, \textit{The roots of Muslim rage}. The title of that article included a question mark, whether seriously or rhetorically intended. This is the central question of the early 21st century. Those who work within the world-system perspective have been asking that question for more than two decades. When we come to 1990s, before Huntington, some began to talk of a civilizational conflict. Robert Gilpin sees the signs of civilizational conflict not only between the West and Islam, but among others as well.

"Today the revival of Islamic, Chinese and Hindu civilizations, as well as the emergence of potentially powerful new or previously isolated civilizations, in particular Japan, Brazil, and Mexico, suggest that a new era is opening."

Three years later, Huntington presented his thoughts in greater detail in a book with the question mark omitted from the title: The Clash of Civilizations and the Remaking of World Order. The clash of civilizations, however, became the paradigm for the post-Cold War world and the very definition of the new order of world policy in the twenty-first century. The following quotations summarize his principal theses:

\textsuperscript{55} Samuel Huntington, "The Clash of Civilizations?," \textit{Foreign Affairs}, 72.3 (Summer 1993): 22-49.
“It is my hypothesis that the fundamental source of conflict in this new world will be not primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.”  

Huntington’s argument is that, until the end of the cold war, conflict had been based predominantly upon conflicts within Western civilizations. In the post-cold war period, however, he argues that conflict is no longer going to occur in the West but between the West and non-Western civilizations. He writes:

“The most important groupings of states are no longer the three blocks of the Cold War but rather the world’s seven or eight major civilizations.”

And in his book, he writes:

“Civilization identity will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations. These include Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African civilization. The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another.”

By the mid-1990s the idea of a world moving towards clash of civilizations had been absorbed by many leading European politicians and academics. Much criticism and debate followed, most of which was concerned with the implications of his thesis and his failure to define ‘civilization’ adequately. Some critics took issue with his classification of certain cases, while others objected to his overly generalized view of the world.

Huntington argues that

“If differences in civilization are not responsible for these conflicts, What is? The critics of civilization paradigm have not produced a better explanation for what is going on in the world. The civilizational

paradigm, in contrast, strikes a responsive chord throughout the World.\textsuperscript{61}

He presents a more detailed description:

"History has not ended. The world is not one. Civilizations unite and divide humankind. The forces making for clashes between civilizations can be contained only if they are recognized. In a "world of different civilizations", as my article concluded, each "will have to learn to coexist with others". What ultimately counts for people is not political ideology or economic interest. Faith and family, blood and belief, are what people identify with and what they will fight and die for. And that is why the clash of civilizations is replacing the Cold War as the central phenomenon of global politics, and why a civilizational paradigm provides, better than any alternative, a useful starting point for understanding and coping with the changes going on in this world."\textsuperscript{62}

Half a century later, Lester Pearson’s warning rings with even greater urgency. During the late twentieth century, Clash of civilizations paradigm once again became an object of interest; but this revival was still circumscribed by the residues of Cold War mentality. Huntington’s theses and the recommendations that flow from them have been criticized vigorously by numerous specialists, most of them concentrating on what they consider his mistaken judgments regarding areas of their expertise, or on the specific recommendations he makes. I find many of these criticisms persuasive, but they are not my topic in this instance. I shall, rather, examine the cause of the clash of civilizations in Huntington’s work and ask whether it is an appropriate cause.

\section*{III. Cause of Civilizational Clash}

According to many Western commentators, religions are on a collision course. The confrontation is often portrayed as a clash of civilizations. Two pieces have been particularly influential: Bernard Lewis The Roots of Muslim Rage and Samuel P. Huntington’s The Clash of Civilizations? Both have been seminal in defining the parameters of a debate that has gripped diplomats, policymakers, journalists, and academic analysts. What was significant about Huntington's work was that in spite of appearing to speak the language of 'civilizations,' his thesis actually relied on a concept


of conflict of religions. It was religion that provided the fundamental concept in his theorizing, not civilizations. In this respect, Huntington’s argument allocated to ‘religions’ a prominent role in clash of civilizations. No doubt religious differences could be problematic in world politics, but Huntington had gone a step further and explicitly identified ‘religions’ as the source of serious, and potentially violent, confrontations. He makes very clear that at the heart of any and every culture and civilization is the issue of religion. He writes that

“Of all the objective elements which define civilizations, however, the most important usually is religion, as the Athenians emphasized. To a very large degree, the major civilizations in human history have been closely identified with the world’s great religions, and people who share ethnicity and language but differ in religion may slaughter each other, as happened in Lebanon, The former, Yugoslavia, and the Subcontinent.”63

In clash of civilizations, civilization was reduced to nothing more than a matter of identification based upon an alleged religious similarity. According to Huntington,

“People do not live by reason alone. They cannot calculate and act rationally in pursuit of their self-interest until they define their self. Interest politics presupposes identity. In times of rapid social change established identities dissolve, the self must be redefined, and new identities created. For people facing the need to determine Who am I? Where do I belong? Religion provides compelling answers, and religious groups provide small social communities to replace those lost through urbanization. All religions, as Hassan al-Turabi said, furnish “people with a sense of identity and a direction in life.” In this process, people rediscover or create new historical identities. Whatever universalist goals they may have, religion gives people identity by positing a basic distinction between believers and non believers, between a superior in group and a different and inferior out-group.”64

He further establishes his point of view that

“Religion is a central defining characteristic of civilizations, and, as Christopher Dawson said, “the great religions are the foundations on which the great civilizations rest.” Of Weber’s five “world religions,” four - Christianity, Islam, Hinduism, and Confucianism – are associated with major civilizations. The fifth, Buddhism is not.”65

63 Samuel P.Huntington, The Clash of Civilizations and the Remaking of World Order, 42.
64 Ibid., 97.
65 Ibid., 47.
Huntington claims that there is no common ground between Islam and Western Christian ideologies and confrontation between them is inevitable. Along these same lines he explains the causes of this outgoing pattern of conflict. He argues that

"The causes of this outgoing pattern of conflict lie not in transitory phenomena such as twelfth-century Muslim fundamentalism. They flow from the nature of the two religions and civilizations based on them. Conflict was, on the one hand, a product of difference, particularly the Muslim concept of Islam as a way of life transcending and uniting religion and politics versus the western Christian concept of the separate realms of God and Caesar. The conflict also stemmed, however, from their similarities. Both are monotheistic religions, which, unlike polytheistic ones cannot easily assimilate additional deities, and which see the world in dualistic, us-and-them terms. Both are universalistic, claiming to be the one true faith to which all humans can adhere. Both are missionary religions believing that their adherents have no obligation to convert nonbelievers to that one true faith. From its origins Islam expanded by conquest and when the opportunity existed Christianity also. The parallel concepts of "jihad" and "crusade" not only resemble each other but distinguish these two faiths from other major world religions."\(^{66}\)

Huntington retorts, "It is human to hate." Humans require identity, and they acquire it, says Huntington, through the enemies they choose. With the collapse of Cold War enmities, new forms of identity will inevitably be constructed upon new patterns of hostility. Differences of religion, says Huntington, will provide the needed template for the clashes to come.

"The late twentieth century has seen a global resurgence of religions around the world (see PP. 95-101.). That resurgence has involved the intensification of religious consciousness and the rise of fundamentalist movements. It has thus reinforced the differences among religions."\(^{67}\)

Huntington argues that the emphasis continues to be on religions and claims that the reassertion of age-old religious and ethnic identities has led to a clash of civilizations.

"The philosophical assumptions, underlying values, social relations, customs, and overall outlooks on life differ significantly among civilizations. The revitalization of religion throughout much of the world is reinforcing these cultural differences."\(^{68}\)

He adds:

\(^{66}\) Samuel P.Huntington, *The Clash of Civilizations and the Remaking of World Order*, 210-211.

\(^{67}\) Ibid., 64.

\(^{68}\) Ibid., 28.
"The renewal of religion throughout the world far transcends the activities of fundamentalist extremists. In society after society it manifests itself in the daily lives and work of people and concerns and projects of governments. The cultural resurgence in the secular Confucian culture takes the form of the affirmation of Asian values but, in the rest of the world manifests itself in the affirmation of religious values. The "unsecularization of the world," as George Weigel remarked "is one of the dominant social facts in the late twentieth century.""^69

In his article, He writes:

"The processes of economic modernization and social change throughout the world are separating people from longstanding local identities. They also weaken the nation state as a source of identity. In much of the world religion has moved in to fill this gap, often in the form of movements that are labeled "fundamentalist." Such movements are found in Western Christianity, Judaism, Buddhism and Hinduism, as well as in Islam. In most countries and most religions the people active in fundamentalist movements are young, college-educated, middle-class technicians, professionals and business persons. The "unsecularization of the world," George Weigel has remarked, "is one of the dominant social factors of life in the late twentieth century." The revival of religion, "la revanche de Dieu," as Gilles Kepel labeled it, provides a basis for identity and commitment that transcends national boundaries and unites civilizations."^70

The French religious sociologist, Gilles Kepel, voices his opinion in his French book La Revanche de Dieu^71 (God's Revenge). American's like Weigel and Huntington share his view. In La Revanche de Dieu, he offers a compelling account of the resurgence of religious belief in the modern world. His focus is radical movements within Christianity, Judaism, and Islam. This work delves into the history of modern revivalist movements in Christianity, Islam, and Judaism. The author analyzes the causes and the methods that these movements employed to accomplish their goals. They all called people to return to God and to reject secularization and modernism. In Chapter One, he discusses the history of the emergence of Islamic movements and their encounters with their governments, especially from the second half of the twentieth century.

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^69 Samuel P. Huntington, The Clash of Civilizations and the Remaking of World Order, 96.
In Chapter Two, Kepel traces the history of re-Christianization in Europe from 1950 onward. Chapter Three focuses on the roles played by American televangelists in re-Christianizing America. In Chapter Four, Kepel elaborates how re-Judaization began in the 1970's through Jewish movements.

Kepel argues that all these movements have one common goal: the rejection of secularism. While both the Islamists and Gush Emunim resorted to violence to re-Islamize and re-Judaize from above and rejected democracy as a political option, Christian movements did not use violence to re-Christianize the community. Rather, they accepted the dichotomy of separation between the state and the church and recognized democracy as a preferable system of government. Huntington refers that

"This revival, la revanche de Dieu, Gilles Kepel termed it, has pervaded every continent, every civilization, and virtually every country. In the mid-1970s, as kepel observes, that trend to secularization and toward the accommodation of religion with secularism "went into reverse. A new religious approach took shape, aimed no longer at adapting to secular values but at recovering a sacred foundation for the organization of society-by changing society if necessary. Expressed in a multitude of ways, this approach advocated moving on from a modernism that had failed, attributing its set backs and dead ends to separation from God. The theme was no longer aggiornamento but a 'second evangelization of Europe', the aim was no longer to modernize Islam but to 'Islamize modernity.'" 19 This religious revival has in part involved expansion by some religions, which gained new recruits in societies where they had previously not had them. To a much larger extent, however, the religious resurgence involved people returning to, reinvigorating, and giving new meaning to the traditional religious of their communities. Christianity, Islam, Judaism, Hinduism, Buddhism, Orthodoxy, all experienced new surges in commitment, relevance, and practice by erstwhile casual believers." 72

Samuel Huntington states:

"The late 20th century has seen the global resurgence of religions around the world". 73

He further adds:

"In the modern world, religion is a central, perhaps the central, force that motivates and mobilizes people." 74

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73 Ibid., 64.
74 Ibid., 66.
Karen Armstrong, a former nun and best-selling author, also writes:

“One of the most startling developments of the late 20th century has been the emergence within every major religious tradition of a militant piety known as ‘fundamentalism.’ Its Manifestations are sometimes shoking.”

She is of the opinion:

“In the late 1970s, fundamentalists began to rebel against this secular hemonyad started to wrest religion out of its marginal positioned back to center stage. In this, at least, they have enjoyed remarkable success. Religion has once again become a force that no government can safely ignore. Fundamentalism has suffered defeats, but it is by no means quiescent.”

Major changes have occurred in global politics over the course of the past decade. Huntington presents a more detailed description that

“...in the past decade or so there has been a tremendous resurgence of religion in societies all over the world. During the twentieth century, a secular century, Lenin, Attaturk, Nehru, Ben Gurion, and the Shah all defined the identity of their countries in the secular century’s modern terms. That has changed. The Shah is gone. The Soviet Union is gone, and in its place is a Russia that in public statements identifies it- self quite explicitly with Russian Orthodoxy. In Turkey, India, and Israel, major political movements are challenging the secular definition of national identity. Politicians in many societies have found that religion either is crucial to maintaining their legitimacy as rulers or must be suppressed because it presents a challenge to that legitimacy.”

Huntington, in 2007, pushes his argument further:

“I don’t suggest that the West is uniform. Obviously there are divisions within the West and divisions within Islam. There are different sects, different communities, different countries. So neither Islam nor the West is homogenous at all. I don’t think it is all that useful to think in terms of two solid blocs. But there is still commonality within. People everywhere talk about Islam and the West. Presumably that has some relationship to reality and has some meaning. Of course, the core of that reality is differences in religion.”


76 Karen Armstrong, The Battle for God: Fundamentalism in Judaism, Christianity and Islam, ix, x.


When Huntington speaks of the "clash of civilizations," what he really means is the "clash of religions" the clash of the great religions.

The cause of Huntington's 'Clash of Civilizations' lies in:

- The revitalization of religion throughout much of the world.
- The unsecularization of the world.
- The reaction of an ancient revival against Judaeo-Christian heritage.
- The problem within Abrahamic Faiths.
- The conflict of Islam, Christianity, Hinduism, and Confucianism.

A principal difficulty with Huntington's formulation is that, having reintroduced these factors to thinking about the clash of civilizations, he overstated their role. He emphasizes differences in religions. The question of clash of civilizations has thus re-emerged in the discourse of international affairs, but as a conflict of religions. But this is only one part of the reality. These observations have no doubt some truth, though perhaps not entirely in the way Huntington envisages. For example, although there are distinctive differences of doctrine, law, institutions, and values among Judaism, Christianity, and Islam, there are also a host of similarities. They all see themselves as children of Abraham, are monotheists, believe in prophet hood and divine revelation, and have a concept of moral responsibility and accountability. This hared perspective has been recognized by the notion of Abrahamic faith. Although major historic clashes and violent confrontations have occurred, they do not represent the total picture. Moreover, when clash theorists see religion as a driving force, they invariably assume that it will lead to conflict. But there are, of course, multiple reasons for conflict (I will sketch a counter-proposal in the next chapters). The ways in which people understand the nature of religion and the relationship of religion to civilizations and societies greatly determine their pre-suppositions, expectations, and judgments. Why has the continued vitality of religious revivalism been underestimated? Conversely, why does it continue to be primarily perceived and responded to as a threat?

Huntington's tendency to over-emphasize religious differences was also mentioned by John L. Esposito.

"In the past the role of religion and culture was ignored or underestimated. Yet today recognition of its significance in international
affairs has led to an exaggerated belief among some in an impending clash of civilizations. The clearest, most provocative, and influential articulation of this position is Samuel P. Huntington's 'Clash of Civilizations'.”

Rushton Coulborn clearly tells a very different story, about the role of religion in civilizations, from the one Huntington suggested.

“Religion was the positive, the human-mental, agency of the primary civilized societies, and it has been so in the creation, or re-creation, of all civilized societies.”

Christopher Dawson is of the view is that the great religions are the foundations of the great civilizations but modern western civilization has lost its religion.

“We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilizations of the world do not produce the great religions as a kind of cultural by-product; in a very real sense, the great religions are the foundations on which the great civilizations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture. What then is to be the fate of this great modern civilization of ours? A civilization which has gained an extension and a wealth of power and knowledge which the world has never known before.”

In 1990 Bernard Lewis declared the clash of civilizations as “irrational” clash and in 1993 Huntington isolated Religion from other cultural fields and studied its revival separately. Perhaps it ought to be emphasized that such a sharp delineation of the domain of religion is strictly a product of the theoretical approach to culture. Culture experiences no such sharp divisions. In the words of Karl Mannheim

“We find ourselves confronted by the problem of rationalism and irrationalism, or better, the question whether and how the a-theoretical can be 'translated' into theory; this is the central problem of philosophy today, and, as we see, it is equally crucial for the methodology of the cultural sciences.”

82 Bernard Lewis, “The Roots of Muslim Rage,” 60.
In fact, Religious phenomenon is neither theoretical nor irrational. As Karl Mannheim discussed that

“Aesthetic and spiritual manifestations such as works of art and religious systems are a-theoretical and a-logical but not irrational (the latter is something entirely different from the former).”  

Huntington’s concern with and approach to clash of civilizations is conditioned by a perspective that sees religion in terms of sources of conflict and thus, in looking for the source of future conflicts. In terms of our conceptual framework, such a broad generalization -- if this ever was valid -- surely cannot stand the test of modern times. It would certainly be correct to say that major civilizations had been more or less profoundly influenced by major religions, but it would not be correct to see the clash of civilizations as simply an issue of religious discipline.

Huntington fails to address seriously the great diversity and differences that exist among contemporary civilizations. I think that the current social and political unrest around the globe, however, is caused less by a conflict of religions than by other factors. Civilizations and religions are evidently not identical. The basic ideas and values of all the contemporary civilizations are manifest not only in their religions, but in all the other aspects. Religion is only one aspect of the most of contemporary civilizations and cannot give its name to the whole; we are no more and no less entitled to speak of ‘Christian civilization’ than of ‘Western’ or ‘Hindu civilizations’ than of ‘Indian civilization’. All the contemporary civilizations are not distinctively defined or established by its religion as it is with the Islamic civilization.

Within the history of religions, for instance, we have certain stages which enable us to say that there is a wave of resurgence; but if we want to account for the cause of the clash of civilizations, we must go beyond the “revival of religions”. While in Huntington’s ‘clash of civilizations’, certain experiential wholes, the comprehensive ‘wholes’ of the civilizations, are necessarily neglected as a result of an overemphasis on the abstractive procedure of religious revival. According to Karl Mannheim;

“...for the cultural sciences, the concrete experiential wholes neglected in the interests of abstraction always remain a problem.”

\[84\] Karl Mannheim, Essays on the Sociology of Knowledge 41.
\[85\] Ibid., 36.
Chapter 2

Belief in Space and Three Dimensions of Time
Belief in Space and Three Dimensions of Time

The ‘Conflict of Faiths’ framework perceives the concept of faith as the dominant force of civilizations, the primary base of the civilizational behavior, and the main source of civilizational conflicts. In order to illustrate the civilizational character of faith, first of all, I propose to distinguish four different views of truth. For easy reference I shall classify them as: (1) the earth-centered view of truth, (2) the past-centered view of truth, (3) the present-centered view of truth, and finally (4) the future-centered view of truth. These four views describe the distinguishing features and characteristics of the four contemporary civilizations.

At the roots of major contemporary civilizations there are certain essential convictions which dominate all civilizational life; they are ideas of time and space. Time and space is not only environment in which the elapsing of social events occurs, it is constitutive of forms of social activity. Time and space are basic categories of human existence and fundamental to the shaping of social experience. With respect to the conceptions of time and space, Anthony Giddens refers:

"Most social analysts treat time and space as mere environments of action and accept unthinkingly the conception of time, as mensurable clock time, characteristic of modern Western culture. With the exception of the recent works of geographers – of which more in a moment – social scientist have failed to construct their thinking around the modes in which social systems are constituted across time-space." ¹

The central role of time and space in the organization of social life has been emphasised, in particular, by sociologists Anthony Giddens, John Urry and human

geographers Derek Gregory\(^2\), Doreen Massey. \(^3\) Those working in social theory and civilizational clash must pay heed to the works of these scholars. Anthony Giddens proposes that

"Problems of time and space are quite fundamental to social theory." \(^4\)

He further adds:

"Time does not exist merely as something to be measured, but is bound up with contrasts in the very nature of social activities themselves across culture." \(^5\)

John Urry examines the temporal and spatial structuring of social relations within the economy and ‘civil society’ of contemporary capitalism. \(^6\) Doreen Massey distinguishes those approaches in which generalizations about spatial patterns of events are the diagnostic criterion of scientific status from those which understand scientific inquiry as the identification of ‘necessary’ and ‘contingent’ relations within social structures constituted in both space and time. \(^7\)

Sensitivity to different, broad cultural assumptions about time and space, become key in developing interpretations about the nature of social activities, because they aid in understanding metaphors of the kind which S. C. Pepper\(^8\) calls a root metaphor. Pepper, in his work *World Hypotheses, a Study in Evidence* outlines that world views cluster around a few distinct root metaphors and truth criteria.

*The Elementary Forms of Religious Life* (1912) is Durkheim’s last major work. This may be seen to offer a sociological answer to Kant’s *Critique of Pure Reason* (1781). Durkheim superficially agrees with Kant’s argument that time and space are not objective, in the sense of being part of a world that is independent of the human subject, but rather are imposed upon the perceived world by the human observer. However,

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\(^5\) Ibid., 144.


where Kant argued that the structures of time and space are universal, being common to all human subjects, Durkheim suggests, using ethnographic data from Australian aboriginal societies, that different cultures embed different understandings and preferences of space and time in their members. An individual’s understanding and experience of time and space therefore reflect the structure of his or her society and the discipline necessary to act competently in that society. Durkheim’s argument proceeds further, in order to explore ‘totemism.’ In totemism, a natural image is bestowed with a sacred quality, and becomes the focus of group identification. A system of totems within a culture thereby serves, on the one hand, to articulate the relationship between groups (such as clans) and thus the social structure itself, for the members of the society, and on the other, through religious ceremonies, to reinforce individuals’ identification with the society, their clan, and the values inherent in the culture. While Durkheim studies only what he regards as the simplest form of society, his contention is that parallel relationships hold between the cultures and structures of complex societies.

“Since all the men of a single civilization represent space in the same way, it is clearly necessary that these sympathetic values, and the distinctions which depend upon them, should be equally universal, and that almost necessarily implies that they be of social origin. Besides that, there are cases where this social character is made manifest. There are societies in Australia and North America where space is conceived in the form of an immense circle, because the camp has a circular form; and this spatial circle is divided up exactly like the tribal circle, and is in its image. There are as many regions distinguished as there are clans in the tribe, and it is the place occupied by the clans’ in-side the encampment which has determined the orientation of these regions.”  

Anthony Giddens is also of the view that people of different societies have different idea of time.

“Those in different cultures experience time differently.”

The relationship of social life with time and space is a key theme to differentiate contemporary civilizations. Thus time and space might appear to be the pre-eminent concern to understand the real cause of civilizational clash. We should concentrate upon aspects and dimensions of time in the study of civilizations and their relations.

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10 Anthony Giddens, “Time and social organizations,” 144.
Belief in space or any of three different dimensions of time is the basic conviction of each major civilization. The belief in time as has a long tradition in philosophy, Religion and science. Belief in Space and any of three dimensions of time are therefore to be regarded as the necessary a priori pre-conditions of the possibility and reality of all civilizational phenomena. At the root of all major contemporary civilizations there are certain essential ideas which dominate all the civilizational life; they are the ideas of time and space.

I. The Earth-centered View of Truth

While discussing fatalism in India, Amaury De Reincourt writes in his book titled The Soul of India\(^\text{11}\) that the key to an understanding of Indian culture lies in realising their indifference towards history, and the very process of time. Aryan India had no memory because she focused on eternity, not on empirical time. He describes the Indian mind, despite its profundity, to be largely two-dimensional, because of this systematic neglect of time and history. He interprets the Indian custom of destroying the physical body after death to imply an unconscious urge to obliterate memory, and to be symbolic of a supreme indifference to time and history.

This acute awareness of timelessness as the sole ultimate reality in India, Reincourt suggests, eliminates the concern for immediate time, and that the study of eternity takes precedence over the present. Reincourt also argues that religion, as is practiced in India, reflects a search for the timeless absolute. Psychologically, this implies on the part of the seeker a search for some form of immortality, an overcoming of death, a flight from the process of time and history. Religious ceremonies and sacrifices symbolize the desire to abolish time and history, and erase the terror of the irreversible nature of time. By repeating endlessly the same ceremonies, the priest attempts to establish an ahistorical rhythm of the universe and puts the devotee in tune with it. In addition, Indians often deal with cosmic, astronomical time which goes to abolish the present, empirical time. The absence of interest in India to record history was also mentioned by Al Biruni in 1017 AD in following words:

“Unfortunately the Hindus do not pay much attention to the historical order of things, they are very careless in relating the chronological succession of their kings, and when they are pressed for information and are at a loss, not knowing what to say, they invariably take to table telling.”12

The millennium-old censure of the Hindu’s lack of historic sense by a medieval historian appears to still apply, particularly to Indian historians of the present day. Arthur A. Macdonell in his History of Sanskrit Literature observes:

“In various branches of scientific literature, in phonetics, grammar, mathematics, astronomy, medicine and law, the Indians also achieved notable results. In some of these subjects their attainments are, indeed, far in advance of what was accomplished by the Greeks. History is the one weak spot in Indian literature. It is in fact, non-existent. The total lack of the historical sense is so characteristic that the whole course of Sanskrit literature is darkened by the shadows of this defect, suffering as it does from an entire absence of exact chronology.”13

The conspicuous absence of historical spirit among the ancient Indian writers is more due to their out-look on life than to their incompetence to handle this form of expression. Reincourt insists that while the Indian lives in the present, his eyes are on the sacred timelessness, where becoming and change are considered fundamentally unreal, and salvation is related to the breaking out from this cycle of time and rebirth.

Indians seem to give greater spiritual significance to space and place as compared to time. This preference of space over time holds significance from perspectives of religion, politics, social structure, and in shaping both the timing and substance of day-to-day social interactions. Indian civilization is space oriented to an extent perhaps unknown in any other of the world's great contemporary civilizations.

The notion of space seems to be strongly linked to the idea of place, and that helps serve as the primary frame of reference in the shaping of social experience. The affinity of the Indians for space awareness rather than time can also be traced in the Vedas. Sight is a sense that corresponds to an awareness of space. The Vedic Aryans lived in a world dominated by space, and the word ‘Veda,’ a fundamental word in the Indian culture is derived from the word ‘Vid’; that is “seeing”, vision.

The complexities of Indian civilization have challenged scholars and other observers over many decades. With respect to these conceptions of time and space, Indian Civilization like many other pre-modern civilizations is a terracultural civilization. This civilization is rooted in dharti mata (mother earth). As Krishen Kak identified the essential character of Indian civilization:

“In India today, we frequently hear loud and nationalistic noises about the strength and resilience of Indian culture and civilisation. Our civilisation, like many other pre-modern ones, is what may be called a terracultural civilisation, that is, it is rooted in dharti mata, literally, mother earth.” 

In contrast to the other contemporary civilizations, the basic character of Indian terracultural civilization is a comprehension of space and nature and an endeavour to live in harmony with mother earth. Even before the Aryans, during the Dravadian phase of India, respect and sanctity of ‘mother earth’ (dharti mata) is an established fact. The various institutions of Indian society are the manifestation of the creative force of this belief in ‘mother earth’. Even the religion of Indian culture also emerged from this basic conviction and sanctity of dharti mata. Since survival depended on the bounties of nature, the earth was conceived as the Mother-dharti mata. Within the vast bosom of dharti mata were created her other incarnations the river goddesses Ganga, Jamuna, SarsaWati, all receiving their energy from the supreme Goddess. Thus Parvati was the child of Mountains, Sita the child of the earth and Lakshmi the daughter of Ocean. The arts and crafts in India also flourished as earth-centered. Krishen Kak noticed this in dance symbolism:

“Our dances are barefooted because we are dancing on our mother earth, we respect her, and the movements of our feet reinforce our connection to her. We derive our strength from her. And when our feet thump her, we remove our shoes which may hurt her. In contrast, the movements of the shod feet in ballet have steadily evolved to raise the dancers above the earth, to escape from the earth.”

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15 Ibid.
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Customs in India are also tied up very closely with dharti mata and issues concerning space. An example of how customs are intricately linked to the notion of dharti mata in the social and psychological make up of Indian people is the manner in which they perform their marriage ceremonies. As Lawrence A. Babb writes:

“It is the custom among most castes for the women of both houses to undertake a ritual gathering of earth to be used in the ceremonies connected with the marriage. Details vary, but usually the women of the household move in procession to a spot outside the village, usually near a temple or a pipal tree, where they offer puja to dharti mata (mother earth) and collect a small amount of soil. The soil is placed in the loose end of the sari of the mother of the bride or groom and is taken back to the house, while a larger amount is brought in a separate container. The soil is used for the construction of the marriage altar and a special stove, which is employed for the preparation of food to be consumed during the festivities. I am told that small amounts of it may also be mixed with the oil and turmeric with which the bride and groom will be anointed.”

As a form of perception, De Reincourt writes “space divides whereas time unites.” Space is the domain of separate entities placed side by side, the domain of plurality. Time, on the contrary, is the realm of the unending flow which binds all elements together into unity. “Whereas in space, there is not always a directional movement, in time there is a movement from past to future which merges everything”. Reincourt writes that in cultures like India and Greece where space predominates, the religious belief is a form of polytheism. In India, real ancestors of the past were transformed into timeless Gods, myths dwelling side by side beyond time in the eternal present, hovering permanently over the tangible world.”

Belief on earth (dharti mata) is the basic conviction which underlines the Indian culture and which have been instilled in them for centuries.

II. The Past-centered View of Truth

Recent psychological, sociological, and experimental evidence suggest that “time orientation” is a very important determinant of the civilizational decisions that people

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make. The time orientation of a person or culture can be past, present or future. Chinese Civilization, like other major contemporary civilizations, is time oriented. In China, God-like forces of nature were soon converted into ancestors in history, and space became transmuted into time. While ancestor worship and heredity transmission is very strong in China, it is not so in India.

Reverence for ancestors is quite naturally tied to a general respect for the past. Past-oriented civilizations tend to believe all the great decisions were made in the past, and present society is a version of some past golden age. Past-oriented societies are concerned with traditional values and ways of doing things. They tend to be conservative. China is a good example of a past-oriented civilization. Grant Hardy traces:

“It is abundantly clear that the Chinese were uncommonly connected to their past as a source of identity and direction.” 17

Francis C. M. Wei also observes:

“Respect for the past and for tradition was, however, common to all classes. The following quotation shows the attitude of those in authority: “Oh me! the men who lead the state, Forsake the wisdom of the past. Unruled by maxims wise and great, They veer with every fitful blast.” The practice of ancestor worship, which had a very ancient origin with the Chinese as with other peoples of antiquity, helps to reinforce the grip of the past upon the present. As to the nature of the ceremony we would quote an outstanding sinologue who had the opportunity of observing it before modern influence came to China on a large scale and as it had been in existence from the remote past.” 18

Their devotion and dedication to their fore-fathers is a major evidence of their belief in past. Chinese civilization, with its complex blend of Confucianism, Taoism, Buddhism, and folk traditions, involves a wide variety of practices and related paraphernalia.

Ancestor worship, which is found in many forms in cultures throughout the world, has long been a key belief and practice in China. The social or nonreligious function of ancestor worship is to cultivate kinship values like filial piety, family loyalty, and continuity of the family lineage. All cultures attach ritual significance to the passing of

loved ones, but this is not equivalent to ancestor worship of Chinese culture. The practices of ancestral rites extend from Shang and Zhou Dynasties to the present. Grant Hardy writes:

"From the Shang dynasty onward, the Chinese worshiped their ancestors and looked to them for guidance and aid. This was particularly true of kings, whose ancestors were as powerful in death as they had been in life. Indeed, the king's connection with the past, as both a descendant of these powerful beings and the one man authorized to communicate with them, was a crucial component of his claim to authority. It is important to note that this appeal to the past was not especially esoteric, for the dead were conceived of as acting in the present, and the sense of their presence was given concrete form by the use of impersonators who took their places at the ritual feasts and sacrifices of a clan." 19

He also writes about Zhou dynasty:

"When the Zhou people defeated the Shang and began a new dynasty, they were quick to renounce the claim of innovation; instead, they portrayed themselves as the inheritors and restorers of a tradition that had fallen into decline. Likewise, when the Zhou dynasty weakened and the traditional convergence of political, religious, and lineage authority gave way to the competition, usurpation, and chaos of the Warring States era (403 - 221 B.C.E.), most of the strategists and philosophers who arose to resist the increasing tide of warfare and political strife argued for their various remedies by appealing to historical precedents. Confucians looked back to the golden age of the early Zhou dynasty; Mohists fastened on the age of the legendary emperor Yu as their ideal; and Daoists looked back even further to a time before organized government. It seemed obvious to many that what was called for was not new measures but, rather, the tried and proven methods of the past. As Confucius famously noted, "I transmit, not create; I am faithful to and love antiquity." 20

He further adds:

"The idea that he harmonious organization of society had already been achieved by the ancestors was a powerful argument, and the appeal to the past was so pervasive that even the Legalists, who brusquely rejected anything old as outdated and useless, at times stooped to appealing to historical precedent to support their rejection of historical precedent." 21

Throughout China, ancestors have traditionally been worshipped with sacrifices, shrines, and ancestor tablets. Ancestor tablets vary in size and shape in different parts

20 Ibid., 6.
21 Ibid., 6.
of the country, but typically consist of a one- or two-piece tablet set up on a pedestal. The tablets are inscribed with the title and name of the deceased, dates of birth and death, and additional information such as place of burial and the name of the son who erects the tablet.

Spirit tablets are one type of ritual object commonly seen in temples and shrines and on household altars. Usually of wood, these small plaques bear inscriptions honoring ancestors. The customs involved in installing ancestor tablets in the family shrine also vary by region, although there are some common practices. Often two tablets are made—one of paper and one of wood. According to Geoff E. Foy

"In most homes there was an altar for wood plaques or paper with the names of deceased relatives." 22

A ceremony takes place in which the ancestor's spirit is transferred to the wooden tablet. Once the transfer is successful, the paper tablet is either burned or buried with the dead person. After the funeral service, the tablet is taken back to the family's house and housed in a shrine. There are usually three shrines for ancestor tablets per house. The center shrine is reserved for the primary family ancestor, or Shin Chu, who is placed in the middle of the shrine. The rest of the middle shrine is filled with the next most important family members.

Francis L. K. Hsu, in Under the Ancestors' Shadow: Chinese Culture and Personality, has attempted to describe ancestors' shadow and its general bearing on the formation and development of Chinese civilization.

"Moreover, ancestors are not only worshiped, but also held to be the sources and bases of the socialization of younger generations." 23

Briefly, the most basic element of the Chinese civilization is the pattern of past. All other relationships in the family and kinship structure have pattern as their basic point of reference.

"A Chinese family was connected not only to their fathers and mothers of the recent past but those from the distant past. A common belief of

the time was that every family traced its origin to Huang Di (the Yellow Emperor), the mythological progenitor of the Han people.24

Belief systems refer to how people think and behave, philosophically and religiously. Key Chinese practices are ancestral rites. Appreciating the complexity of this rich and enduring culture is crucial to understanding the belief in past that has helped to shape Chinese civilization.

Mark Lewis, in chapter "The Past in Political Philosophy"25 of Writing and Authority in Early China, focuses on how the past was used by the myriad philosophical schools of the Warring States period, primarily to deal with representations of the folk characters of the sage kings. The Confucianism of the Analects posits the sage kings as the champions of Confucius's philosophy's virtues. Shun is the exemplar of filiality, 26 Mohism sets up some of the sage kings as exemplars, while positing the more "violent" kings as villains.27 The second wave of Confucianism, expressed in the Mencius, for the most part follows the Analects so far as representing the past is concerned, with a focus on the sages as models for all people28. Xunzi represents the third wave of Classical era Confucianism, and a move towards more of a focus on the teacher-student relationship and the importance of the past "as an extension of the classroom".29

Belief in past is the basic conviction which underline the Chinese civilization and which have been instilled in them for centuries. The various institutions of Chinese society are the manifestation of the creative force of their belief in the past dimension of time.

III. The Present-centered View of Truth

Western society is the prime example of a present-centered view of truth, and it is a relatively recent invention, really only arising during the Renaissance. In a present-

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25 Mark Lewis, Writing and Authority in Early China (Albany: SUNY Press, 1999), 99-146
26 Ibid., 110.
27 Ibid., 111.
28 Ibid., 116.
29 Ibid., 118.
centered view of truth the emphasis is placed upon immediate rewards; the individual is urged to live in the present. Present-oriented folks think only about the here and now, not considering how their acts relate to tradition or will effect their happiness in the future. They may be relatively unconcerned with after life. They are impulsive and will not delay immediate gratification for some greater reward in life after death. They see the past as passed and the future as uncertain. Western civilization is advancing to achieve the paradise on earth overnight. This is due to their present-centered view of truth. Their hells and heavens are in their present. One can observe clearly a penetration of present oriented-ness into the province of western culture and society. The various institutions of Western society are the manifestation of the creative force of their present-centered view of truth. Lorenz KrÜger explains present-centered view of truth in these words:

“Now, this last maxim is at the heart of the present-centered view of truth, to which I now turn. According to it we can call "true" only something that can be shown to be true, that is, verifiable from the position of the person who claims the truth. This view, as is well known, has found a particularly radical articulation in the logical empiricism of our century. To its adherents a concept of truth that ignores the procedure of verification was banished as metaphysical, because immune to criticism and inapplicable in our real, cognitive life. In other words: the transition from the eternity view to the present-centered view of truth is the transition from an ontological to an epistemological extreme.”  

He also uses the term present-centered conception of truth:

“In accordance with this idea, Logical Empiricism, which most uncompromisingly propagated the epistemological extreme of the present-centered conception of truth, has almost inevitably led to the contemporary historical philosophy of science.”

He further adds:

“I understand overlap in terms of the following phenomenon: on the one hand, truth was thought to be anchored in the knowing subject since Descartes; this agrees fully with the present-centered view. On the other hand, the paradigm of truth continues to be mathematical knowledge.”

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31 Ibid., 623.
32 Ibid., 623.
Ryota Ono criticized the present-centered realism in these words:

"The present-centered realism and prevailing, essentially pessimistic, images of the future devastate any future-centered idealism and have refuted the notion that it is reasonable to envision and possible to create a better future. The realism and negative images are steadily corroding many elements of the culture and are gradually making men less confident in their own worth." 33

Cultures differ greatly in their tendency to reinforce or weaken the natural disposition of the individual to prefer present to future rewards has long been noted. John Rae, in his ‘State of Some New Principles on the Subject of Political Economy,’ recorded a great many evidences of differences in the time preferences of cultures, 34 while exposing the fallacies of the system of ‘Free Trade,’ and of some other doctrines maintained in the “Wealth of Nations.” The term ‘time preference’ is used to refer, more specifically, to the preference for immediate utility over delayed utility. Intertemporal choice became firmly established as a distinct topic in 1834, with John Rae’s publication of The Sociological Theory of Capital. 35

Hans-Hermann Hoppe makes a thorough revision of the history of Western civilization. He uses the economic concept of time preference to illuminate his discussion. Hoppe’s thesis 36 is that the more democracy there is in a society, the more that society becomes present-centered. The future becomes more obscure and less important. Hoppe extends his analysis:

“People on the average must have lost in moral and intellectual strength and have become more present-oriented. Indeed, this appears to be the case. From 1815 onward, throughout Europe and the Western World minimum interest rates steadily declined to an historic low of, on the average, well below 3 percent at the turn of the century. With the onset of the democratic-republican age this earlier tendency came to a halt and seems to have changed direction, revealing 20th century Europe and the U.S. as declining civilizations.” 37

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He further adds:

"Their conduct is not marked by special virtue, dignity, or taste but is a reflection of the same proletarian mass-culture of present-orientatedness, opportunism, and hedonism."\(^{38}\)

Western society is sometimes claimed to trace its cultural origins to both Greek thought and Christian religion, thus following an evolution that began in ancient Greece, continued through the Roman Empire and, with the coming of Christianity (which has its origins in the Middle East), spread throughout Europe. As Bruce J. Malina writes:

"Aristotle's theory or model of the return of political systems, a cyclical view of time, shows primary preference for the present; his model is essentially present oriented."\(^{39}\)

Pilch and Malina in *The Handbook of Biblical Social Values* describe the time orientation of the Biblical world as one that is present-centered.\(^{40}\) Pilch and Malina observe that a present-oriented society, when faced with a problem, roots their solution in the present. The past was a secondary preference for orientation; the future, a distant third.

### IV. Future-centered View of Truth

Every living creature is destined to die. This is the natural law. There is no instrument to determine with certainty whether there is any life beyond death. Science can neither affirm nor deny life after death. The question of whether there is any life after death lies completely outside the realm of scientific knowledge. Anyone who declares, in the name of science, that there is no life after death, therefore, makes a very unscientific statement. If a person is of the view that the life of this world is the only life and that there is no life of any kind after this, that person will develop an attitude without any accountability for his actions in this world. A radically different kind of attitude and approach is bound to result if he believes that this life is to be followed by

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another life where one will have to render account for all of one’s acts in this world and that one’s ultimate fate in the Hereafter will depend upon one’s conduct in this life.

On the other hand, questions concerning the origin of death and the destiny of the dead, as well as rituals regarding the dead, are elements in all religions. In Islam, death is the common destiny willed by Allah for all living things. Or everything that is born will die. To the Muslims this is the law of Allah. Hence human beings are no exception. Death is the cessation of ordinary human existence. Death is a passing state for human beings between earthly existence and immortal life in the hereafter (ākira). The Qur’an argues that resurrection is rationally possible. Qur’an provides the logic of life after death in Surah Al-Hajj. 41

“O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.” 42

Islam does not concede to the dichotomy of the sacred and the profane; the worldview of Islam encompasses both this life (al-dunya) and hereafter (al-ākira), in which the present life must be related in a profound and inseparable way to the hereafter. Qur’an states in Surah Al-Baqara: 43

“So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, - yea, with far more Heart and soul. There are men who say: “Our Lord! Give us (Thy bounties) in this world!” but they will have no portion in the Hereafter. - And there are men who say: “Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”” 44

41 Al Qur’an, 22:5.
43 Al Qur’an, 2:200,201.
The hereafter has ultimate and final significance. The next world, in contrast to this world, will last forever. As it is stated in Surah Al-‘Ankubut: 45

“What is the life of this world but amusement and play? but verily the Home in the Hereafter - that is life indeed, if they but knew.” 46

The enjoyment of the life of this world, compared with the next world, is a little thing according to Qur’an. As in Surah Al-Tawba: 47

“O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.” 48

This world is seen as a preparation for the next world. Everything in Islam is ultimately focused on the life after death without thereby implying any attitude of neglect or being unmindful of this life. As it is stated in Surah Al Mu’uminun: 49

“But verily thou callest them to the Straight Way; And verily those who believe not in the Hereafter are deviating from that Way.” 50

To believe in life after death is the most important article of faith in Islam. It is in fact, the basis upon which Islam builds its whole philosophy of Life. A person cannot be a Muslim until after he accepts this principle. The importance of the certainty of a future life is mentioned in Surah Al Baqarah: 51

“Alif. Lam. Mim. This Divine Writ - let there be no doubt about it - is [meant to be] a guidance for all the God-conscious who believe in [the existence of] that which is out of reach of human perception, and are constant in prayer, and spend on others out of what We provide for them as sustenance; and who believe in that which has been bestowed from on upon thee, [O Prophet,] as well as in that which was bestowed before thy time: for it is they who in their innermost are certain of the life to come!” 52

The preference of life here after (ākirat), is mentioned in Surah Al A‘la, 53

45 Al Qur’an, 29:64.
47 Al Qur’an, 9:38.
49 Al Qur’an, 23:73,74.
51 Al Qur’an, 2:1-4.
52 Muhammad Asad, The Message of the Qur’an, (Dar-Al- Andalus, 1997),4.
53 Al Qur’an, 87:16,17.
“Nay (behold), ye prefer the life of this world; But the Hereafter is better and more enduring.”  

And in Surah Al Hadid,  

“Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah. And what is the life of this world, but goods and chattels of deception?“  

The real aim of the Scriptures is to convey the message that the real Islamic ideal is the happiness of Hereafter. This ideal is clearly mentioned in Surah Al-Baqara:  

“They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah’s permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!“  

The future oriented-ness of Islam is clear in Surah Al Hashr:  

“O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah, for Allah is well-acquainted with (all) that ye do.”  

And also in Surah Az-Zumar:  

“Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)?

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55 *Al Qur’an*, 57:20.
57 *Al Qur’an*, 2:102.
59 *Al Qur’an*, 59:18.
Say: “Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.”

And also in Surah Ad-Duha:

“And verily the Hereafter will be better for thee than the present.”

Faith in ‘future’ (ākirat) is the basic conviction which underlines the Muslim civilization. All the Prophets of God called their people to believe in life after death (future life). They laid so much emphasis on the belief in life after death that even a slight doubt in it meant denying God and made all other beliefs and life meaningless. This has always been an essential condition of being a Muslim. There is a radical difference between the beliefs, approaches, and lives of the persons of Muslim societies and other societies. It is the belief or disbelief in life after death which makes a Muslim adopt different courses in life. A man who believes in the next world as well and has a firm conviction of the final consequences of his acts would look upon all world look upon as temporary and transitory and would not stake his eternal bliss for a transitory gain. He will look upon things in their wider perspective and will always keep the everlasting benefit or harm in view. He will do the good, however costly it may be to him in terms of worldly gains, or however injurious it may be to his immediate interests. He will judge the things from the viewpoint of their eternal consequences.

The foregoing analysis of the significance of the elements of space and time in the study of Human civilizations reveals that every important civilization of the world has at its root a basic concept of truth. These basic concepts of various civilizations are actually potent essential convictions deriving their origin from space or three dimensions of time. Such essential conviction of every civilization is not a dormant force but it is the real, alive and active force, which increases, regulates and determines the civilizational behaviour of every civilization within the precincts of culture and civilizations in-terse. Their fast and unbreakable bound with their respective basic belief hinders their co-existence and invokes clash between the civilizations.

This approach aims at manifesting the fact that basic beliefs of the four major civilizations of the world intrinsically affect the internal as well as the external dynamic

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63 *Al Qur’an*, 93:4.
of the civilizations. No doubt its effect on the internal dynamics is positive in the shape of the development and flourishing of the civilizations, but its influence on the external dynamics is otherwise leading to a civilizational clash. The four basic convictions namely the earth-centered view of truth, the past-centered view of truth, the present-centered view of truth and the future-centered view of truth have brought in their wake four disciplines namely Culture, History, Science and Religion respectively.
Chapter 3

Prevailing Disciplines and Forms of Consciousness
Prevailing Disciplines and Forms of Consciousness

The mentality of a civilization springs from the view of the world, which is, in fact, dominant in its discipline. Each civilization has its dominant preoccupation. The various human interests which suggest cosmologies, and also are influenced by them, are culture, history, science, religion. In major contemporary civilizations one of these disciplines is prominent to suggest a peculiar view of the world. Culture, History, Science and Religion are the disciplines that regulate their respective cultural circles. It is in tapping these sources of knowledge that the spirit of civilizations is seen at its best.

I. Culture and Aesthetic Consciousness

To solve the human problem, human societies have to be distinguished from each other. The Indian civilization, like all other civilizations developed some basic concepts to define their relations with nature and organize their collective life. In one form or another, 'Culture' has been central to the Indian society of the Subcontinent. Social scientists often emphasize how 'culture' can be important determinant of civilizational behavior and development. The concept of culture as a discipline has fortunately already been made use of to some extent by historians and anthropologists and this fact should encourage us in seeking to use it even more extensively as the essential basis of Indian civilization. Culture is the central integrating idea in Indian society, a construct that gave Indian civilization a distinctive status within the world civilizations.

"The Indian word for culture is sanskriti, from a root which means to purify, to transform, to sublimate, to mould and to perfect. A cultured man is a disciplined man, who has brought his natural propensities under control and has shaped himself in accordance with the ideal placed before him. Manu, one of the earliest leaders of Indian social thought, says that by nature (birth) we are all barbarous, uncultured and
uncivilized. It is discipline or sanskara that raises us to a higher status in life.\(^1\)

More than religion or any other discipline: Culture is the heart of Indian Civilization. The various expressions of Indian civilization are regulated by this discipline. In Indian civilization Culture is a problem-solving system. Culture provides the Indians with effective answers to most of the problems with which they are likely to be confronted. Culture, as a discipline, gives meaning, logic, and importance to many discrete and seemingly unconnected facts of Indian civilization. As Suniti Kumar Chatterji says:

"The culture of India is extremely complex; in its roots and its implications it is perhaps more complex than any other. And in its complexity, it is like life itself; like life, it is all-inclusive. It is vast as nature herself, nature as she has been manifested in the minor continent of India. In its all-inclusiveness, it may be compared to a tropical forest. Yet it is not so rank and haphazard a growth as to be free from the operation of any law or inner principle, or to have failed to achieve any characteristic or noteworthy expression of itself in ideology and practice.\(^2\)

There is a widespread belief that India's civilizational tradition has been mainly religious. This view is substantially mistaken. No doubt, India was the birth place of religious systems such as Hinduism, Jainism, Buddhism, and Sikhism. In spite of this, the whole India is bound as a civilization due to its Culture. It seems most likely to conclude that to be an Indian is to be culturally, not necessarily religiously, marked. As B. L. Atreya writes:

"It is called Hindu culture, or Indian culture, because it flourished in its earliest stages on this (eastern) side of the river Indus, which is the same as Sindhus or Hindus in various languages.\(^3\)

In one form or another, Hinduism has been central to the Indian society. The difficulty in defining Hinduism is perhaps due to the manner in which it has evolved. It has been influenced by the social structure of the society as well as by the imported movements from outside the subcontinent. Sufi ideas also influenced its doctrines. For example, the devotional cult of Bhakti, development of the medieval period, attempted

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2 Suniti Kumar Chatterji, "The Basic Unity Underlying the Diversity of Culture The Origins and Meaning of Indian Culture," Ibid., 160.

3 B. L. Atreya, "Indian Culture Its Spiritual, Moral and Social Aspects," 125.
to cut across class, caste and religious barriers in Hinduism. Hinduism is a dynamic living reality whose strength lies in its ability to adapt to circumstances while it maintains strands of continuity with dharti mata. It is a continuity of vital elements. The mystic and aesthetic ethos of India is not connected with religion. Its emphasis is on culture rather than theology. India is an agglomeration of differing races and religions but fundamental unity of India is a cultural and not a religious phenomenon.

Indian thinkers have given us various types of ideals that may suit diverse men and women and have worked out, in minutest details, the processes through which the ideals are realized in life. Culture is the key to all greatness of Indian civilization, spiritual and moral. Indian civilization has been growing, changing and developing in accordance with the needs of time and circumstances, without losing its essential and imperishable cultural spirit.

"The Indian knowledge of man, and of the universe of which he is a product and a part, has gone too deep to be fathomed by the methods of modern science. By their yogic methods, Indian seers discovered that man was a microcosm in which the whole macrocosm is represented. They think that the only way to understand nature generally and in all its aspects is to know man completely through the various processes of yoga. They did not depend merely on sensory observation. They refined and perfected the processes of introspection, intuition and samadhi (mystic experience) and through them they opened the gates of the vast unconscious and the limitless superconscious strata of being lying within them. They delved much deeper into the nature of man than any kind of external observation can do. They discovered that man is a centre of a circle whose circumference is nowhere, that his dimensions are infinite in extent, and that in his deeper nature he is one and identical with the deepest and ultimate spirit that holds, supports, sustains and pervades the universe."\(^4\)

Its emphasis is on culture rather than modern science.

"The essential characteristic which distinguishes Indian culture from the modern scientific culture of the West, is a thorough understanding of the nature of man and his relations with other beings in the universe and with the universe as a whole. From time immemorial India has tried to build its civilization on the basis of this knowledge. Man being a part and product of nature, India approached nature through man, because it is in himself alone that man can be most aware of reality."\(^5\)

\(^4\) B. L. Atreya, "Indian Culture Its Spiritual, Moral and Social Aspects," 132.
\(^5\) Ibid., 128.
Those who really believe in ‘mother earth’ (dharti mata) are bound to make the
culture as prevailing discipline. Culture is the main support and might of Indian
civilization. As Stanley Wolpert says:

“India is the world’s most ancient civilization. Nowhere on earth can you
find such a rich and multi-layered tradition that has remained unbroken
and largely unchanged for at least five thousand years. Bowing low
before the onslaught of armies, and elements, India has survived every
invasion, every natural disaster, every mortal disease and epidemic, the
double helix of her genetic code transmitting its unmistakable imprint
down five millennia to no less than a billion modern bearers. Indians
have demonstrated greater cultural stamina than any other people on
earth.”

The clues to the earliest history of India still repose beneath the Indian earth. When
we first meet the people of India historically, they appear not as a primitive people
living by hunting and fishing, or as nomads, or even as a people in the early stages of
agriculture. Instead, we see them in an advanced stage of civilization, 5,000 years ago.
They had a high degree of culture.

The specific role that ‘culture’ plays in the Indian civilization depends on the
artistic and metaphysical premises of aesthetic consciousness. Aesthetic Consciousness
is the attitude which man takes towards beauty. Despite the philosophical diversity
within India, there is a surprising degree of consensus about the nature and importance
of aesthetic consciousness and aesthetic pleasure (rasa). Art, Fine Arts and Performing
Arts, is the appreciation of beauty, realization and response to beauty, within form and
structure and Mysticism is to experience the beauty with out form and structure. Aesthetic
consciousness is the most important part of Indian civilization, and is
especially creative in character. Aesthetic is a highly valued, central part of human
experience in indian society.

The link between Indian Artistic and mystical traditions centers on the concept of
rasa, which is crucial to both traditions. Aesthetics (rasa) belongs to consciousness
(buddhi); its relation to truth remains a major vein of Indian civilization. It
encompasses Art appreciation, but also takes its place among the spiritual disciplines.
The key to any analysis of aesthetic transformations in the Indian tradition is rasa, the

emotional flavor of aesthetic experience. The term has many uses, all of which inflect its aesthetic meaning. In its aesthetic employment, the word rasa has been translated as mood, emotional tone or sentiment, or more literally, as flavor, taste, or juice.

The term resembles that of the Western aesthetic term “taste.” However, rasa is not a faculty, as is Western “taste”; it is literally the activity of savoring an emotion in its full flavor.

We find a great deal on these matters in traditional Indian aesthetics, which focuses on aesthetic breakthrough to a far greater extent than the aesthetics of other contemporary civilizations. The Indian tradition analyzes the aesthetic experience and situates it in the broader context of human aspirations. The oldest surviving Indian text on aesthetics is Nātyāśāstra (Treatise on dramaturgy). The theory of rasa itself is older than Nātyāśāstra.

The Nātyāśāstra, attributed to Bharata Muni, is a detailed compendium of technical knowledge about the performing arts. Modern scholars do not believe that this work was written by a single author. Whoever its author (or perhaps authors), it is an authoritative work on ancient Indian aesthetics. It is assumed that the treatise was probably composed between the second century B.C. and the second century A.D. The precise date is not as important to us as the fact that ancient Indian society had attained a very high level of aesthetic development. Although many authors made mention of the treatise earlier, the first manuscript of the work was discovered in the 1860s.

Since then, the Nātyāśāstra has drawn the attention not only of Sanskrit scholars and translators but also of students interested in the aesthetics and in India's cultural heritage in general. Aside from the wealth of information on ancient dramaturgy, histrionics and the related arts (music and dance especially) contained in the work, the Nātyāśāstra is also an important source of information on other aspects of Indian culture and traditions and very helpful to a better understanding of past and present Indian civilization. The work consists of 36 chapters. The first chapter describes how drama came to be introduced. It is claimed that although the Vedas are good and pleasing, these are pleasing only to the ear. Could we not have something that pleases the eyes as well? Moreover, the Sudras are prohibited from learning the Vedas or

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listening to them. So, we should have something that even the Sudras could see, listen, and enjoy. So went the argument. The request was made to Brahma to create a fifth Veda that would fulfill this desire. At the same time that it proposes theatre as a new Veda, the myth sets out its very different purpose, nature, and social context. The functions of theatre are defined as aesthetic pleasure, amusement, recreation—not ritual efficacy or religious realization.\(^{10}\)

A practical manual for the production of successful dramatical works, which included music and dance as well as acting, the Nātyāsāstra articulates rasa theory (The foundation of the Indian aesthetic theory which was later elaborately developed by learned scholars) in light of the dramatist’s pragmatic goal of conveying emotional states. Specifically, it is concerned with the practical means for creating a distinct mood through the performance that can be transformed into a rasa.

“The Natyasatra mentions eight primary rasa: the erotic (srngara), the comic (hayya), the pathetic (karuna), the furious (raudra), the heroic (vira), the terrible (bhayankara), the odious (bibhatsa), and the marvelous (adbhuta). Abhinavagupta added a ninth rasa: the santa rasa, or tranquil sentiment associated with mystical experience.”\(^{11}\)

The work of Abhinavagupta (one of the giants of Indian thought), in particular analyzes aesthetic experience. Abhinavagupta, who lived from the middle of the tenth century into the eleventh century CE, was prolific. He wrote numerous philosophical works, including commentaries and surveys on Tantra. Abhinava’s contributions to aesthetics are multiple. He is noteworthy for elaborating a theory of the philosophical foundations of aesthetics in two important commentaries, the Locana (on Anandavardhana’s Dhvanyaloka) and the Abhinava bharati (on the Natyasatra). These commentaries present a number of innovations, such as the strict distinction between the emotion of the character on stage and rasa, and an analysis linking rasa with mysticism.\(^{12}\) Abhinava is also the primary source through which we know the aesthetic views of other important aesthetic theorists, such as Bhatta Lollata, who contended that

\(^{10}\) Bharata-muni (ascribed), The Natyasatra, 1:14-15.
**rasa** was just an intensified form of a durable **bhava**, and Bhattanayaka, who sought to undermine the concept of **dhvani**, or poetic suggestion. The exclusion of **rasa** from the emotion was an innovation of Abhinava. As Kathleen Marie Higgins writes:

> "Abhinava’s view that pleasure, not moral message, is the means by which the aesthetic dimension elevates the soul and improves the character, a position that somewhat resembles Friedrich Schiller’s but is largely foreign to Western aesthetics. More generally, the Indian aesthetic tradition builds its account of aesthetic experience from a psychology of emotions, and this serves as the basis for analyzing aesthetic breakthroughs. **Rasa** theory offers an explanation for the power and intersubjectivity of aesthetic experience that serves as an alternative to both the Kantian interplay of intellectual faculties and Hume’s generic sentiment of taste. The psychological emphasis of Indian aesthetics also contrasts strikingly with recent Western aesthetics."

Aesthetic consciousness involves an inherent tendency toward tranquility. Abhinava suggests that aesthetic experience leads to tranquility:

> “The detachment and profound pleasure involved in **rasa** produce a sense of tranquility, or equanimity, in the person who experiences it. Tranquility, or **sāntarasa**, is the putative ninth **rasa** defended by some later interpreters of the **Nāṭyāsāstra**, including Anandavardhana and Abhinava.45 The legitimacy of this ninth **rasa** is not a minor issue for Abhinava. He argues that all other **rasas** guide one toward tranquility and that this is their ultimate goal. The idea that all **rasas** tend toward tranquility suggests a further breakthrough that is possible within aesthetic experience.”

Abhinava takes **sāntarasa** to be both a foretaste of **moksa** and a means to understand it. Although similar to **moksa**, **sāntarasa** is a response to the separate “world” of the artistic performance, whereas **moksa** pertains to reality. Masson and Patwardhan explain:

> “We can thus see that all of Abhinava’s efforts focus on one important need: to crack the hard shell of the ‘I’ and allow to flow out the higher

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13 Daniel H. Ingalls, ed., *The Dhvanialoka of Anandavardhana with the Locana of Abhinavagupta*, 35.
Self which automatically identifies with everyone and everything around.\textsuperscript{17}

Abhinavagupta is not the only Indian aesthetician to analyze aesthetic breakthroughs. A school of Bengali Vaisnavites (devotees of Vishnu) in the sixteenth century, among them Rupagisvamin, offer an alternative account. For them, the supreme rasa was 'śrṅgāra (the erotic), which they considered to reach its pinnacle in devotion to the god (bhaktī). They interpreted 'śrṅgāra as encompassing not only many other kinds of love beyond the erotic, but indeed all emotion.\textsuperscript{18}

Mysticism has long been a focal point in Indian culture. Mysticism in India has a similarly long aesthetic tradition. An intuitive conviction that the Divine beauty is immanent in everything permeated every phase of Indian life.

Aesthetic consciousness, Artistic and Mystic, mirrors and manifests a central system of thought, experience, and belief in Indian culture. Aesthetic consciousness is not just creative activity according to the laws and norms of beauty, but a relation of these activities to the environment in a way that reflects the civilizational ideal. That is to say, aesthetic consciousness is the purposeful, gradual and consistent realization of the best spiritual traditions of the Indian society, an intelligent relation to nature. That is why; aesthetic in Indian civilization is becoming for man not just an ideal and spiritual requirement of creative activity, but a source of purpose and direction for creative activity. It is the main component of social progress. It is the best contribution to the realization and affirmation of human existence; at the same time it is a process of humanization of social life. This Aesthetic Consciousness is the spirit of Indian Civilization. So many Mystics and Artists generated the Indian Culture.

\section*{II. History and Moral Consciousness}

History is unique among the liberal disciplines in that it displays characteristics of both humanity and social science, and, indeed, it is the foundational discipline for all the latter fields. However, history regarded as a source of human knowledge, extends

\textsuperscript{17} J. L. Masson and M. V. Patwardhan, \textit{Santarasa and Abhinavagupta's Philosophy of Aesthetics} (Poona: Bhandarkar Oriental Research Institute, 1969), 89.

\textsuperscript{18} Edwin Gerow, "Indian Aesthetics: A Philosophical Survey," 319–321.
farther than mere indications of historical generalizations. A cursory survey of known civilizations of the world clearly indicates that the history being an important element in the lives of the developers of this earthly planet was scarcely considered as the real foundation of renowned human civilizations. The following remarks of Grant Hardy bear a glaring testimony to this fact:

“Actually, the choice of history as the source of life's meaning is not necessarily obvious. Many persons and cultures have rejected history as merely the ephemeral trappings of more substantive, permanent realities that might be better approached through other means.”

He further elaborates his viewpoint:

“For instance, although ancient Greece produced several first-rate historians such as Herodotus and Thucydides, their inquiries did not become the foundation for a continuous historiographical tradition. Instead, later scholars followed Aristotle's dictum that poetry is “a more philosophical and a higher thing than history; for poetry tends to express the universal, history the particular” and concentrated their efforts on the correction and interpretation of the Homeric epics. Similarly, Hindu ideas of reincarnation, karma, and the illusionary nature of this world steered Indian scholars away from history and into texts of ritual, epic, and philosophy. With the exception of the Rajatarangini (Kashmir chronicle, C.E. 1149), substantive works of Indian history had to await the efforts of Muslim invaders in the fourteenth century, a fact that is perhaps not surprising given the historical orientation of Islam. Like its cousins Judaism and Christianity, Islam believed that the one God had intervened in human history and revealed himself in a unique way at a particular time and place. The study of human history was therefore a principal avenue to the knowledge of God. Written history was also a battleground for those seeking to demonstrate the unbroken succession of their religious authority (or the spuriousness of their rivals’ claims). And last, the final judgment posited by all three faiths gave awe-inspiring significance to the historical actions of individuals.”

Of course none of these beliefs and disciplines held much sway in China, and yet history became a primary focus of activity there.

“Other options were available to our friend Xi - by the time of the Qin dynasty the Chinese had accumulated enviable traditions of mythology, divination, ritual, philosophy, and protoscientific analyses of the natural world, any one of which he could have employed to discover and fix his place in the cosmos. But his choice of history was perhaps not unexpected. From earliest times, Chinese civilization has been

20 Ibid, 3,4.
uncommonly bound to its past, and it can claim the longest, most elaborately documented historiographical tradition in the world. Indeed, the fixation with continuing and interpreting the record of the past has been both one of China's chief glories and one of its major sources of difficulty in adapting to the modern world of the nineteenth and twentieth centuries.”

The degree to which China was isolated from other developed civilizations meant that alien concepts and practices could not be adduced as serious alternatives to the history. Looking at the matter from this point of view, History is the prevailing discipline of Chinese civilization because those who believe in past are bound to make history a prevailing discipline. The question of why the history has played such a dominant role in Chinese life is complicated but Grant Hardy delineated several factors or, rather, clusters of factors: ancestor worship, Confucianism, and bureaucracy. As he writes:

“Ancestor worship, Confucianism, and bureaucracy all contributed to the prevalence of historical thinking in Chinese civilization.”

The first cluster of factors is Ancestor worship and familial social order. Hardy says:

“It is impossible to say whether a firmly hierarchical, familial social order gave rise to religious practices or vice versa, but the conjunction of the ways of heaven and earth certainly reinforced the high value placed on tradition, precedent, continuity, deference to elders, and social harmony.”

Confucianism is the second cluster of factors that encouraged the emphasis on history as the regulating discipline of Chinese society. As Grant Hardy has pointed out:

“Confucianism, therefore, can serve as a heading for the second cluster of factors that encouraged the emphasis on history that characterizes Chinese civilization.”

The Confucians realized that control of the past was an integral component of social and political power in China. As Hardy writes:

“Confucius and his followers therefore set about to gather together the available historical sources on divination, poetry, ritual, official documents, and chronicles, and they edited these records into the five Confucian classics: the Classic of Change, Classic of Poetry, Classic of

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21 Grant Hardy, Worlds of Bronze and Bamboo: Sima Qian's Conquest of History, 4.
22 Ibid., 13.
23 Ibid., 5.
24 Ibid., 7.
Documents, Records of the Ritualists, and Spring and Autumn Annals. They then made themselves experts on the transmission, interpretation, and historical contexts of these writings. As Confucian teachers and commentaries on the classics multiplied, what had once been the common heritage of Chinese civilization assumed a decidedly Confucian bent.”

He further adds:

“The consolidation of Confucian texts, and indeed, of an “orthodox” Confucian school itself, was tied to the establishment of centralized governmental authority. Some Confucians realized that at least in China, control of the past was a necessary correlate to political control. And so it happened that when China was finally unified, it was not long until Confucianism became the official ideology of the state. Within six years of founding the Han dynasty, Emperor Gaozu turned to the Confucian expert Shusun Tong to create his court ritual, and during the reign of Emperor Wu (141 - 87 B.C.E.) official positions were set up for experts in the Five Classics. Backed by the full authority of the state, Confucianism gained a prominence that carried it through, with only a few lapses, until the end of the imperial age in 1911. The ascendance of Confucianism guaranteed the continuing dominance of reverential attitudes toward history as described in the texts edited by Confucians, and the number of both Confucians and texts increased through the centuries. In fact, until the modern era, history written in an archaic style remained the most prestigious prose avenue for the display of literary talent. As Arthur F. Wright has observed, “To add to the historical record was to participate in the great work the sages had begun.”

Francis C. M. Wei, in *The Spirit of Chinese Culture*, has mentioned that Confucius inherited this tendency from the earlier developments of Chinese traditions. He observed that,

“This moral and political tradition Confucius inherited from the past. He was an ardent admirer of it and his whole life was assiduously devoted to the endeavor of realizing it or, in his own conception, reviving it in his time.”

Grant Hardy is also of the view:

“The secret of Confucianism's success was its appropriation and amplification of the historically minded tendencies already present in the culture”

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26 Ibid., 8.
He has quoted Roger Ames:

"In this traditional paradigm, a figure achieves prominence not from standing out in contrast to his historical inheritance but rather from the degree to which he embodies, expresses, and amplifies his tradition. It is for this reason that from earliest times there has been such an extraordinary emphasis on historical records in China. The records represent a repository of the past cultural tradition out of which the new can emerge." 29

Hardy further adds:

"Confucianism is often characterized as a practical, “this-worldly” school of thought, because Confucius stressed ethics and social relations and had very little to say about abstract ideals, grand philosophical systems, incredible phenomena, or an afterlife. This pragmatic attitude colored the Confucian reading and writing of history. History was valued for its didactic lessons, for its depictions of individuals whose dealings with those around them could be categorized as good or evil. Indeed, the dramatic interplay of individuals was seen as the driving force behind historical change. By reading history, one could understand society and find appropriate models for the conduct of life. The pragmatism and rationalism of Confucians were also evident in their dislike of mythology, which was regularly excluded from their histories or at least transformed into something more sensible. Miraculous claims were disarraged, and legendary figures (especially those put forward as heroes by rival philosophical schools) and even gods were often stripped of their supernatural attributes and given historical dates and pedigrees" 30

The absence of theology in a strict sense in China is also a matter of great importance in terms of contemporary understandings of Chinese civilization. Francis C. M. Wei raised the question about the validity of Confucianism as a religious discipline:

"Whether Confucianism is a religion or not, according to this conception, depends upon what our conception of Confucianism is; we think of it as the system of ethico-political ideas of the Chinese as developed through the ages" 31

He further explained:

"The terms "worship" and "sacrifice" must be understood in their proper context. They have a moral and social, rather than a religious connotation, as the passage from "The Summary Account of Sacrifices" in the Li Chi bears out: "The sacrifices of such men have their own blessing;--not indeed what the world calls blessing. Blessing here means

29 Grant Hardy, Worlds of Bronze and Bamboo: Sima Qian's Conquest of History, 6.
30 Ibid., 9.
perfection--;it is the name given to the complete and natural discharge of all duties, when nothing is left incomplete or improperly discharged. This is what we call perfection, implying the doing everything that should be done in one's internal self, and externally the performance of everything according to proper method."" 32

The role of the state bureaucracy in promoting historical thinking leads us to a third cluster of factors. Francis C. M. Wei has written:

"The early Zhou kings used the concept of the Mandate of Heaven to justify their rule, but the same notion could be used by the bureaucracy as a means to influence an autocratic ruler. Kings were sensitive to charges that their policies were of the sort that would forfeit the Mandate, and both the Classic of Documents and the Classic of Poetry encouraged rulers to regard the Shang people as a "mirror" (jian) by which to judge their own actions: "The ancients had a saying, "Men should not look for their reflections (jian) in water, but should look in the mirror of people." Now that the Shang have lost their Mandate, how can we not use them as the great mirror by which to calm the times?" and "You should look in the mirror of the Shang; it is not easy to preserve the Mandate." 36 The image of history as a mirror by which one could find an identity and correct one's faults recurs frequently and is cited by Mozi, Mencius, Hanfeizi, and in the Narratives of the States. 37 Later, one of the most influential synopses of Chinese history went by the title of the Comprehensive Mirror for Aid in Government (1084 C.E.)." 33

And Grant Hardy writes:

"In addition to being the foundation of legitimacy and identity, history was also the key to stability. Over and over, advisers argued that only adherence to the proven standards of the past would enable rulers to pass on their sovereignty to their descendants, as in the Classic of Poetry: "... you do not think of your heritage, Do not faithfully imitate the former kings, Or strive to carry out their holy ordinances. Therefore mighty Heaven is displeased. [Various changes are called for, so that] ... your sons and grandsons continue forever, By the myriad peoples each accepted." 34

He concludes:

"In challenging the historically conscious, unified social system of China, one risked being ranked with the barbarians (a charge often leveled at the state of Qin)." 35

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33 Grant Hardy, Worlds of Bronze and Bamboo: Sima Qian's Conquest of History, 12.
34 Ibid., 12.
The role of History in China not only refers to modern historiography but also to the uses of history e.g. in social and political activities and as a means to mobilize the people in political movements. This is evident in the history of social and political protest from the moral critique of the late Ming up to the student movement in 1989.

History as a discipline has played a dominant role in Chinese civilization. Historical development brought about a distinctive system of writing, philosophy, art, and political organization that came to be recognizable as Chinese civilization. What makes the civilization unique is its historical continuity through over 4,000 years to the present century. In the words of Francis C. M. Wei:

"Through many centuries and up until recent times, the Chinese have developed their own civilization in almost complete isolation from the rest of the world except for the most casual contacts, and that only when their civilization had practically taken its definite shape. This civilization has influenced Korea, Japan, Mongolia, Turkestan, Tibet, Siam (Thailand), Annam (Indo-China), and Malaya." 36

After the communist takeover in 1949, a new version of the past—a history of China built on a Marxist model of progression from primitive communism to slavery, feudalism, capitalism, and finally socialism—was introduced. The events of history came to be presented as a function of the class struggle. Historiography became subordinated to proletarian politics fashioned and directed by the Chinese Communist Party.

The Cultural Revolution (1966-76) further altered the objectivity of historians. Thomas Bartlett examines the role of history in contemporary Chinese politics and international relations in his article The role of History in China’s View of the World Today. 37 His argument is that since the end of the Cultural Revolution, with its extreme emphasis on internal class struggle, universalist ‘scientific’ Marxist historicism has yielded to a culturally distinctive nationalist approach to history, defining a conceptual and rhetorical orientation for much of China’s view of its new involvement with the world. Self-justification by reference to history figures prominently in many Chinese statements about international relations. The assumptions underlying China’s historical outlook are not well understood by many otherwise well-informed observers.

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Whatever the economic and political realities of the contemporary world may be, it is important to be aware that the cultural attitudes and awareness that form the basis for the attitudes of Chinese society have been shaped by history. This is evident in the Chinese past, as well as in the present, cultural circles. It is likely to be evident too in the future, regardless of the post–modern direction the country happens to take.

“While many Chinese disciples of post-modernism and post-colonialism are busy talking themselves out of a role as social and intellectual critics of the traditional and Communist heritages to which they are the heirs, the ideology of progress, national wealth and power continue to inform public opinion. History and its supposedly inexorable workings determine for China a triumphant march toward a strong and modern future in which all of the progressivist dreams of the past century - and the promise of Chinese civilization - shall supposedly be realized. While Marxism-Leninism and Mao Thought have been abandoned in all but name, the role of History in China's future remains steadfast.” \(^{38}\)

The emphasis on the human side of life is indeed both the strength and weakness of Confucius, teaching. His moral teachings are centered on the basic concept of jen. This term has been variously rendered in English. Benevolence is the usual translation. Confucius says that jen is to love man. It is the virtue of man, virtue of a man in his relation to another man, the virtue of perfect humanity. As Francis C. M. Wei defined:

“The center of Confucius' teaching is the concept of jen, which we would translate as the Virtue of Perfect Humanity. To be a man indeed is to be perfectly human. But how can a man be good, be perfectly human, when he lives in an immoral society? He can cultivate his moral nature and keep it only when he maintains an attitude appropriate to every given moral situation.” \(^{39}\)

This concept of jen is really the starting point of moral philosophy in the Confucian school. The underlying idea is that the purpose of man is to be man indeed. Man’s ideal is to be as human as possible.

“A Japanese scholar of Confucianism sums up the teaching of Confucius in these words: 'He devotes himself to the realization of a religion of ethics, the consecration of Man to Man. To him, Humanity is God, the harmony of life his ultimate.' \(^{40}\)

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\(^{40}\) Ibid., 60.
The emphasis on moral attitude in the teachings of Confucius is not a debatable issue. Francis C. M. Wei writes about Confucian morality in the following words:

"The Confucian morality is based on the five personal relationships. As there are two parties to each relation, there are naturally ten kinds of moral attitudes.\(^1\)

He further adds:

"Thus, when a man is dealing with his parent, his proper attitude as a man of moral cultivation, as a man with his humanity developed in him, is that of being obedient and dutiful. That is hsiao or filial piety. His attitude towards his own child, however, is that of being tender; that towards his wife in the home is being able to give her the proper leadership; that towards an elder brother, respectfulness; that towards a superior in an official position, loyalty; and that towards a friend, faithfulness. The Confucian morality is based on the five personal relationships. As there are two parties to each relation, there are naturally ten kinds of moral attitudes, the ten I as taught in the Three-Character Classic, the primer which every child had to read when he went to school before the old educational system was abolished in 1905. The cultivation of his human virtue so as to enable him to ex-press his appropriate attitude in every given moral situation will make him a good man, as good as any man can be, and give him the good life which, when ex- tended to the larger and larger social groups of which he becomes a member as his relationships expand into concentric circles, will mean his family is regulated, his state well governed, and the whole empire tranquil and happy. This is the general theme of the Ta Hstüh or the Great Learning." \(^2\)

Moral Consciousness\(^3\) is an attitude that man takes— he takes it towards mankind. Realization of mankind and response to mankind is moral attitude.

In the life and teaching of Confucius this implicit trust in the moral consciousness is evident. The same may be said also of whole Chinese civilization. As Tu Weiming elaborates:

"The designation of East Asia as “Confucian” in the ethicoreligious sense is comparable to the validity and limitation of employing “Christian,” “Islamic,” “Hindu,” and “Buddhist” in identifying geopolitical regions such as Europe, the Middle East, India, or Southeast Asia. The religious pluralism of “Confucian” East Asia deserves our special attention. It is not at all difficult to imagine that Shintoist or


\(^2\) Ibid., 74.

\(^3\) Dr. Burhan Ahmad Faruqi, *The Mujadid’s Conception of Tawhid*, (Lahore: Institute of Islamic Culture, 1989), 17.
Buddhist Japan, shamanist, Buddhist, or Christian Korea, and Daoist or Buddhist China are all constitutive parts of the East Asian spiritual landscape. As a result, the term "Confucian" can be used as an adjective to describe some Buddhists, Daoists, Christians, and Muslims in East Asia, or, for that matter, in other parts of the world. Needless to say, Confucian ethics so conceived is not a simple representation of Classical Confucian or Neo-Confucian teaching. Rather, it is a new way of conceptualizing the form of life, the habits of the heart, or the social praxis of those societies that have been under the influence of Confucian education for centuries.\textsuperscript{44}

Moral consciousness is deep-rooted in the whole tradition of Chinese civilization. This moral attitude or consciousness is the spirit of Chinese civilization. Teachers of morality like Confucius nurtured this attitude and cultivated Chinese civilization.

III. Science and Speculative Consciousness of

The western urge to achieve all the progress, prosperity and success in present is likewise inevitably committed to science and technology. In western civilization, the cosmology derived from science has been asserting itself at the expense of older point of view with their origins elsewhere. The word "science" itself is simply the Latin word for knowledge: scientia. Something new was happening in natural philosophy, however, and it was called the nova scientia, the "new knowledge" or modern science. More than history, culture and religion: 'Modern Science' is the prevailing discipline of the west. Modern West is a post-Christian and post-religious west. Modern western world-view is not Judo-Christian, it is a scientific worldview. As Alfred North Whitehead put it:

"The sixteenth century of our era saw the disruption of Western Christianity and the rise of modern science. It was an age of ferment. Nothing was settled, though much was opened-new worlds and new ideas. In science, Copernicus and Vacalius may be chosen as representative figures: they typify the new cosmology and the scientific emphasis on direct observation. Giordano Bruno was the martyr; though the the case for which he suffered was not that of science, but that of free imaginative speculation. His death in the year 1600 ushered in the first century of modern science in the strict sense of the term. In his execution there was an unconscious symbolism: for the subsequent tone of scientific thought has contained distrust of his type of general

\textsuperscript{44} Tu Weiming, "Implications of the Rise of "Confucian" East Asia," \textit{Daedalus} 129.1 (2000): 195.
speculativeness. The Reformation, for all its importance, may be considered as a domestic affair of the European races.”

Modern science is the directing force of modern western civilization. The fact is clearly emphasized in the preface of Whitehead’s book “Science and the Modern World”. For instance he states:

“The present book embodies a study of some aspects of Western culture during the past three centuries, in so far as it has been influenced by the development of science.”

In the same preface he adds:

“The thesis which these lectures will illustrate is that this quiet growth of science has practically recoloured our mentality so that modes of thought which in former times were exceptional, are now broadly spread through the educated world. This new colouring of ways of thought had been proceeding slowly for many ages in the European peoples.”

Modern science is the very one that has shaped the structures of modern western civilization.

“Science and its offshoots appear to be the epitome of modernity. The scientific method of treating every conceivable natural, human, or social malady is everywhere in evidence. If the scientific approach has not been applied to the problem at hand, the treatment and analysis are thought to be either defective or suspect”

As Huston Smith put it:

“Modernity was born when a new source of knowledge was discovered, the scientific method.”

Modernity is a substitute of word West. As Arnold J. Toynbee, in The Beatty Memorial Lectures at McGill University, exposed:

“Today the whole World is bent on being modern; but this agreeable word ‘modern’ is a euphemism. It is a substitute for the less agreeable word ‘Western’.”

46 Ibid., ix.
47 Ibid., 2.
In the last three centuries there has been a long impact of modern science upon the west.

"Western turned from revelation to science for the Big Picture. Intellectual historians tell us that by the 19th century Westerns were already more certain that atom exist than they were confident of any of distinctive things the bible speak of."  51

There is not a single aspect of the growth of western civilization in which the decisive influence of this discipline is not traceable, nowhere is it as clear and momentous as in the genesis of that power, the scientific spirit, which constitutes the paramount distinctive force of the modern west, and the supreme source of its victory. As Arnold J. Toynbee stated that

"It was also only then that western natural science consummated its marriage with technology and thereby generated for the west a material power that quickly put the rest of the World at West's mercy. A conventional date for this marriage is A.D. 1660, which is the date of the foundation of the Royal Society in England. The marriage between science and technology was indeed an historic event."  52

Even in the postmodern west science is the main support of western civilization.

"This much is straight forward, but it doesn't explain why Westerns aren't still modern rather than postmodern, for science continues to be the main support of western mind."  53

By bridging together the insights of these scholars we can conclude that in the process of west's ascent from savagery to the relatively high level of civilization it has now attained, no discipline is more important than the modern science. It changed the mode and the direction of thought in Europe.--The transactions of the Royal Society of London, and other scientific societies, furnish an illustration of this.

"The intellectual revolution produced by the rise of modern science during the sixteenth and seventeenth centuries consisted not only in altering radi- cally men's conceptions of the universe and their place in it. It also involved the erection of a fresh ideal of knowledge and ultimately the construction of new instruments, both physical and intellectual, for transforming the physical and social environment. The rise of modern science was no less potent as an agent helping to

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52 Arnold J. Toynbee, The Present-Day Experiment in Western Civilization, 26-27.
discredit medieval philosophy than was the commercial civilization that replaced the medieval agricultural economy.”

F.C. Cornford has written about significant contributions of modern science to the making of Western civilization in the following words:

“But one purpose of this course of lectures should be to point out that ancients were not moderns in the stage of infancy or adolescence. The Greco-Roman culture was a self-contained growth, with its own infancy, adolescence, maturity, and decay. After the Dark Age and the Middle Age, the modern science of Nature starts at the Renaissance with a fresh motive impulse. The questions it asks are different questions. Its method is a new method, dictated by the need to meet those new questions with an appropriate answer.”

Through science west has reached a reliable knowledge of the properties of the world. The source of knowledge which more than any other serves as vehicles of Western civilization is western science. As Don Martindale analyses the influence of science on social life and cultural change of the west:

“At the basis of all distinctively modern developments lies a fabulously effective mastery of nature. Moreover, having displayed unparalleled powers to transform physical nature, science has been applied to ever-widening spheres of life outside the strictly material. All the great general processes of modern society rest in considerable measure on the application of the methods of science.”

West is thus the only civilization identified by ‘modern science’. The causes which produced the rise of modern science are complex. No doubt Muslim, Greek, Chinese, Indian, , and ancient Egyptian ideas in philosophy, mathematics, cosmology and physics played an indispensable role in making possible the birth of modern science and Joseph Needham and others reject the Eurocentric conceptions of the development of modern science. But west is not the prolongation of any other civilization. As Philip Bagby has written:

“In terms of our conceptual framework, it would certainly be correct to say that Western-European civilization had been more or less profoundly influenced by both the Near-Eastern and classical civilizations, but it would not be correct to see it as a prolongation of

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one or the other, or for that matter as simply a synthesis of the two traditions. It contains basic ideas and values and basic institutions of its own. In future, I shall use the terms ‘Western’, ‘European’, ‘Western-European’, and ‘Occidental’ as equivalent names for our own civilization as I have delimited it.” 58

Theoretic Consciousness is the attitude which man takes towards the world of objects in order to acquire its knowledge. The theoretical or the “speculative consciousness” 59 is the knowledge attitude of man. This form of consciousness, knowledge attitude, is the real spirit of western civilization. So many scientists, scholars and philosophers of the west developed that form of consciousness and knowledge attitude. Russell McCormmach, in his book Speculative Truth: Henry Cavendish, Natural Philosophy, and the Rise of Modern Theoretical Science, offers a fascinating discourse on the importance of speculative and theoretic attitudes and ways of knowing. Through the lens of unique thinker and writer Lord Henry Cavendish, this book is about the birth of modern science. Russell Mccormmach, writes:

“Let me begin with a comment on the title of this book. In the eighteenth century, as today, the word “speculative” could be used to belittle, but normally it was not. In 1797 the Encyclopaedia Britannica gave the object of natural philosophy as “speculative truth.” The natural philosopher was, at times, the “speculative philosopher” and his work “speculative philosophy.” Likely to be concerned with forces and the properties of matter, a speculative philosopher was one who contemplated nature within a scientific framework, and who undoubtedly also made experiments and observations. His reasoning was called “conjectural,” “hypothetical,” or “theoretical.” A modern scholar observes that Benjamin Franklin successfully combined “speculation and experiment” and that this combination has “characterized the growth of physical science during the last two centuries.” 60

Mccormmach further adds:

“Nothing, indeed, can be more absurd than to contrast, as is commonly done, experience with theory, as if they stood in opposition to each other. Without theory (or, in other words, without general principles inferred)” 61

59 Dr. Burhan Ahmad Faruqi, The Mujadid’s Conception of Tawhid, 17.
61 Ibid., 7.
He explains it on the next page:

"By the eighteenth century, physical theory had an impressive reach. The same theory that explained the solar system enabled Cavendish to weigh the world by the mutual attraction of lead spheres. Yet, as his successors were to demonstrate, the "depth and power of theoretical methods" in physics had only begun to be hinted at. In time, the extent and intricacy of theoretical physics came to require the attention of a full-time specialist. In due course, the theoretical physicist's predictions would regularly exceed the capability of existing experimental technology. That is where we stand today." 62

Until the 1840's what we now call science was "natural philosophy," so that even Isaac Newton's great book on motion and gravity, published in 1687, was The Mathematical Principles of Natural Philosophy (Principia Mathematica Philosophiae Naturalis). Newton was, to himself and his contemporaries, a "philosopher."

Russell McCormmach grants theoretical consciousness an honorable place in this story of remarkable western success. He comments:

"Indispensable as theoretical knowledge is, exactly what it consists in is far from obvious. Philosophers of science grapple with questions about hypotheses, models, and other parts of theories, about the relationship between theoretical statements and the real world, about theory and truth. Entire schools of thought turn on answers to such questions as, What is the function of theory in science? What is the meaning of "theory"? "Theory" has a number of common meanings. Conjecture is one of them; another is an assertion about something that cannot be directly perceived; another is a belief constituting a world view. Other meanings are a set of assumptions that explain or predict, a hypothesis that is confirmed by experiment or observation, a natural law, and a statement about the causes of phenomena. 32 Because all of these meanings entered natural philosophy, to begin this study with a definition of "theory" would be to ignore its history. We take "theory" to mean what its users meant by it; specific meanings emerge with examples. For reasons of the same sort, we do not begin with a definition of "natural philosophy." 63

Professor Northrop, at the end of his well-known work The Meeting of the East and the West, has aptly used the expression "the most scientifically advanced and theoretically guided Western nations." 64

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63 Ibid.
64 Filmer S.C. Northrop, The Meeting of the East and the West (Macmillan Co., 1946), 496.
Modern science is the path to modern west. Speculative consciousne or Theoretic knowledge led to modern science, which, with its nuclear weapons, electronic computers, satellite communications, and genetic mapping, led to the making of modern western civilization.

IV. Religion and God Consciousness

The question of whether there is any life after death lies completely outside the realm of cultural, historical and scientific sources of knowledge. Religion is a discipline based on the certainty of life here after. Questions concerning the after life are the essence of almost all the religious traditions. There may be some religion without faith in God or gods but there is no possibility of a religion without belief in some form of life here after.

The term ‘Deen’ (Religion) is also used for ‘ākirā’ (Future Judgment) in Surah Al Fatiha:65

“Master of the Day of Judgment”66

Also in Surah Al Mutefeseen:67

“Woe, that Day, to those that deny- Those that deny the Day of Judgment.”68

And in Surah Al Invitar:69

“Nay! but ye do reject Right and Judgment!”70

Religion is the prevailing discipline and spirit of Muslim civilization and religious world view is the essence of Muslim society. The various manifestations of Muslim civilization are regulated by this discipline. It cannot be denied that Religion as a social structure, regulated by a legal system and animated by a specific ethical ideal, has been the chief formative factor in the Muslim Civilization. It has furnished those basic

65 Al Qur’an, 1:4.
67 Al Qur’an, 83:10, 11.
69 Al Qur’an, 82:9.
emotions and loyalties which gradually unify scattered individuals and groups, and finally transform them into a well-defined people, possessing a civilizational consciousness of their own. Indeed it is not an exaggeration to say that Islam is perhaps the only Religion in the world which, as a discipline (Deen), has worked at its best in making of a civilization. Islam is a civilization based on Religion. Islam is characterized in the Qur'an as al Din (the worldview and the problem solving discipline for life). Reference here is in particular to the Quranic verse of Surah Al 'Imran:  

"The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account."  

And Qur'an rightly claims in Surah At-Tawba:  

"It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)."  

Also in Surah Al-Fath:  

"It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness."  

The structure of Islam as a society is almost entirely due to the working of Islam as a discipline inspired by a specific ethical ideal. What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is, under the pressure of the institutions associated with Religion. The Islamic vision of reality and truth is not a worldview that is formed merely by the gathering together of various cultural objects, values and phenomena into artificial coherence. Nor is it one that is formed gradually through a historical and developmental process of philosophical speculation and scientific discovery. Quran says in Surah Ar-Rum:  

"So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no  

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71 Al Qur'an, 3:19.  
73 Al Qur'an, 9:33.  
75 Al Qur'an, 48:28.  
77 Al Qur'an, 30:30.
change (let there be) in the work (wrought) by Allah, that is the standard
Religion: but most among mankind understand not.”

Islam ascribes to itself the truth of being a truly revealed discipline perfected from
the very beginning, requiring no historical explanation and evaluation in terms of the
place it occupied and the role it played within a process of development. All the
essentials of the religion: the name, the faith and practice, the rituals, the creed and
system of belief were given by Revelation and interpreted and demonstrated by the
Prophet in his words and model actions, not from cultural tradition. The religion of
Islam was conscious of its own identity from the time of its revelation. When it
appeared on the stage of world history Islam was already ‘mature’, needing no process
of ‘growing up’ to maturity. *Revealed* religion can only be that which knows itself from
the very beginning; and that self-knowledge comes from the Revelation itself, not from
history.

The birth of Islam is well documented in recorded history. The Islamic civilization
is indeed only civilizations that have become consolidated and have taken shape around
sacred text, in this case the noble Qur’an. The essential unity of the Islamic civilization
stems from this unique call that reached all Islamic peoples and nations. Qur’an is a
book, revealed for the guidance of those who have developed God consciousness
(*taqwa*).

As mentioned in *Surah Al Baqarah*:

> “Alif. Lam. Mim. This Divine Writ – let there be no doubt about it – is
> [meant to be] a guidance for all the God-conscious who believe in [the
> existence of] that which is out of reach of human perception, and are
> constant in prayer, and spend on others out of what We provide for them
> as sustenance; and who believe in that which has been bestowed from on
> upon thee, [O Prophet,] as well as in that which was bestowed before thy
> time: for it is they who who in their innermost are certain of the life to
come!”

*Taqwa* is the central concept running through the Quran. It is translated normally as
piety, heading or God fearing. Yet fear is not the only element in *Taqwa*. Rather, it
embodies a consciousness that enables a person to behave responsibly. Muhammad
Asad translates the word as “God consciousness,” which is more correct than the

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80 Muhammad Asad, *The Message of the Qur’an* (Dar Al-Andalus, 1997), 4.
common translation “piety”. In fact, *Taqwa* (God consciousness) combines piety,
heading, and God fearing. *Taqwa* comprises both the love and the fear of God. More
exactly, *Taqwa* refers to a constant awareness of a person that he stands always before
God and that God knows everything concerning him, even his most secret thoughts
depth down within the recesses of his heart. This awareness produces in a person an
intense love for God combined with reverence, so that he wants to do only what is
pleasing to God and tries to avoid what is displeasing to God. It creates a keen
consciousness of God in a person. God-consciousness alone ensures man’s physical and
spiritual prosperity in this life as well as in the life hereafter. God consciousness is the
quality of being conscious of the presence of Allah at all times.

*Taqwa* is one of the most profound concepts in Islam. It is an avenue by which
Muslims relate to one another in society and a means to channel actions for the pleasure
of Allah. Possessor of *Tawqa* is called *Al-Muttaqi*. The following verse of the Qur’an in
*Sura Al Baqarah:* confirms that *Taqwa* is for everyone and not for a select group.

“O you who have attained to faith! Fasting is ordained for you as it was
ordained for those before you, so that you might remain conscious of
God.”

This verse confirms that the development and attaining of God-consciousness
(Taqwa) is an essential part of Islam. To establish Taqwa is for the rich and the poor,
the knowledgeable and the uneducated, the leader and the follower, the ruler and the
ruled, the old and the young, the man and the women. All must develop and enhance
God-consciousness (Taqwa). The most honoured in the sight of Allah is the believer
with the most Taqwa, i.e. the most God conscious. The Glorious Qur’an illustrates this
in *Sura Al Hujurat:*

“O men! Behold, We have created you all out of a male and a female,
and have made you into nations and tribes, so that you might come to
know one another. Verily, the noblest of you in the sight of God is the
one who is most deeply conscious of Him. Behold, God is all-knowing,
all-aware.”

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81 *Al Qur’an*, 2:183.
82 Muhammad Asad, *The Message of the Qur’an*, 38.
84 Muhammad Asad, *The Message of the Qur’an*, 794.
These descriptions are attributed to a person who has God-consciousness. As in Surah *Al-Mu’mīnun*: 85

"Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their charity with their hearts full of fear, because they will return to their Lord;- It is these who hasten in every good work, and these who are foremost in them." 86

The numerous verses elaborate the different dynamics and dimensions of God consciousness. The word *Taqwa* has been mentioned 151 times in the Noble Qur’an. Allah has taken us through the various aspects of His Guidance and Blessings in the Glorious Qur’an. The Qur’anic descriptions of *Taqwa* are so precise and distinct that it is an indication of the importance of the involvement of this concept in the life of Muslims. The word has been used in both the Meccan and Medinese periods of the Qur’an but more commonly in the Medinese. More often than not, it appears during considerations of human behavior vis-a-vis other people. Thus, it becomes the main theme of the Qur’an at the political, social, family, and religious levels. At all the levels the Qur’an wants human beings to become God-conscious. Similarly Religious Consciousness is the attitude that man takes towards ultimate reality. This form of consciousness (*Taqwa*) is the real distinction of a Muslim.

The ideal Islamic society is a God conscious society, conferring its highest respect on those considered to be high in *Taqwa*. This form of consciousness or *Taqwa* attitude is the spirit and distinction of Muslim civilization. There is a chain of “one hundred twenty four thousand” 87 God-conscious Prophets behind the Muslim civilization. It is this emphasis on God-consciousness that has characterized Islamic civilization. Most, if not all of the Islamic movements have had their thrust at the God-consciousness.

Assimilating outside knowledge and culture, the Muslim remained united, held together by their God-consciousness (*Taqwa*). They excelled, established a new civilization driven by their Religion. Another way to state this is to assert that Islam is

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God focused, whereas some other civilizations were man focused. The driving force for the Islamic civilization is God consciousness commonly known as *Taqwa*.

At the heart of the civilizations are the disciplines of civilizations by which these different civilizations identified themselves and regulated their civilizational life. Moreover it is quite common with broadest entities of human race that their attitudes are diverse towards the objects of their experience. These varying attitudes are the different forms of consciousness of human beings. These forms of consciousness are closely associated with the central integrating disciplines of major civilizations of our time. So in summing up, then, we must say that the diversity visible in the character of civilizations is not illogical, tribal or incoherent in nature which it has too often been considered. Quite on the contrary the collective consciousness is the highest form of the psychic life of each civilization, which plays a significant role in shaping and nourishing it. However these forms of consciousness have definite limits and are valid only within such limits. But there are instances where these forms of consciousness seem to overlap or conflict with each other. Clash of civilizations is also a case of this kind.
Chapter 4

Co-relation between Higher Values and Major Civilizations
Co-relation between Higher Values and Major Civilizations

Human behavior, human thought, and human motivation are all guided and directed by values. What we do – what we think – what we want – are all determined by what we value. Values are the ideals that people use to govern and direct their behavior, as well as the ideals that people strive for in their lives. The concept of value can be defined here as a civilization’s principle or standard of behavior and judgment of what is important in life. In order to understand the real cause of civilizational clash, it is, however, necessary to outline at least the main features of the concept of higher values of different civilizations. Of course, appreciation of higher values varies from one civilization to another. Higher values of peace, equality, freedom, and justice were not only theoretical issues to be explored, but practical tasks to be achieved—practical tasks that demanded passionate commitment.

I. Peace and Indian Civilization

Peace is the delicate seed sown in the earthly devotion and irrigated by various channels of Indian arts and spirituality. Indian sanctity of ‘mother earth’ (dharti mata) cultivated the value of peace, culture promoted the psychology of peace and aesthetic consciousness contributed to sustain peace in various expressions of Indian civilization. The philosophy of peace (Shanti) in India is not a 20th century phenomenon; it has existed since the Vedic Age even prior to Vedas. As Dr. Ravindra Kumar, a renowned scholar and Indologist, writes:
"In the Vedas we clearly find a clear view pertaining to peace. Vedic prayer Shanti Prakarana can especially be quoted by us in this regard. Not only this, even prior to Vedas we came across peace related concept in day-to-day behaviour of Indians more or less. And similarly the same can be observed from past to present times."

He further adds:

"India, the land of ancient culture and civilization, holds a comprehensive, extraordinary and unique place in context to peace. Thousands of years ago the message of peace conveyed by this country had a deep impact on the entire world. The main reason behind this influence is that approach towards peace that has directly or indirectly been built by contribution of knowledge obtained and deed and of course real experience."

A Shloka from Kathopanishad is another example.

“It may be clarified by the following Shloka from an old Indian treatise in which Nachiketa says: “Shanta Samkalpa Sumana Yathasyad : Veetmanyugaritmo Madabhimrayon, Twatprasritham Madhivadeta Prateeta : Etatrayanam Prathamam Vara Vrane” That means: Hey Mratyon! May father Gautama [Vajashravas] of mine be peace tempered gleeful, anger less and have peaceful thoughts towards me as before? May he talk to me, after identifying my deputation by you? This is the first boon that I demand out of three boons accorded by you.”

Peace is not a static value. It is a positive and active value in Indian civilization. As Ravindra Kumar writes:

"In this way peace is neither the subject of any particular time nor is it negative value. This is, in itself, a positive and an active value. In the words of Vinoba Bhave: “By peace or Shanti… do not mean something static or the perpetuation of the status quo. Shanti means something dynamic, something that develops the force of the individual, which develops the dynamic strength of the people to a degree that will enable to meet any situation.”

Non-violence (ahimsa) has existed since last three thousand years right from the days of Gautama Buddha and Mahavir India’s great emperor Ashoka gave official recognition to this philosophy for which he is remembered not only by Indians but by pacifists all around the globe. The philosophies of Buddha, Mahavir and Ajivika (who was a contemporary of the Buddha and had a limited following which became extinct

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2 Ibid.
3 Ibid.
4 Ibid.
in ancient times itself) came about as a reaction to violent practices of human sacrifice that existed in their days. The concept of *ahimsa* could have first developed in Jainism, which split from the mainstream of Vedic beliefs very early in Indian history. The concept of *jivadaya* i.e. respect for all life forms seems to have been first enunciated in Jainism. But *ahimsa* is more popularly associated with Buddhism perhaps because this religion was more widespread. This concept was also absorbed into Hinduism where it took the form of worship of the cow and bull, ban on animal sacrifices and vegetarianism. Dr. Ravindra Kumar comments on these Indian philosophies in these words:

“Whether it is forbearance or tolerance, the principal value of Vedic [Hindu] philosophy or the Karuna [compassion], a value established by Gautama, the Buddha, all have been supplementary to non-violence and in this way they all proved to be the best, effective and strong bases for harmony. And why would it not be so? After all the aim of all philosophies is peace.”

He further adds:

“In fact, thousands of years ago, Indians had firmly experienced that non-violence, as an immortal value-permanently present in human nature, is not only essential condition for existence but also for the development and to reach the real goal-peace. That is why the Propounders made relentless efforts to base the day-to-day activities of people upon non-violence and its supplementary values. In this task they not only achieved expected success but they were able to set such examples, knowledge of which surprises us even today. It is because in those days the means of transport and communication very limited and underdeveloped. But they were able to communicate the message of Ahimsa in a simple way, along with Indians, to inhabitants of different parts of the world. But, as has been stated, they did so by creating a conducive atmosphere as per the demand of times and country’s circumferences. In this regard we can do so then definitely many volumes can be written. That is why here I shall only quote two great men of ages.”

This value is as important today as it was in the past or during the time of its establishment. In the recent past i.e. during India’s freedom struggle, Mahatma Gandhi had forged Non-violence into a political weapon to peacefully push out imperialism.

“He astonished the world by making experiments through non-violence at different occasions, with a firm belief that ahimsa is the oldest, greatest, and perpetual and an active value connected integrally with

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6 Ibid.
truth. After that people from a number of countries could learn a lesson by his unique non-violent way. His path proved to be a source of liberation for them.”

While, how far this attitude was effective in throwing off the colonial yoke would remain a matter of debate, it can indisputably be said that the technique of non-violent political agitation did obtain a mass base for India’s freedom struggle. The roots of Indian value of peace (Shanti) are deep into Aesthetic contentment. The Indian approach towards peace starts at personal level. Therefore it becomes collective, social and later moves on to civilizational level.

II. Equality and Chinese Civilization

Yearning for equality is the primary concern of Chinese civilization. Chinese past-centered view of truth, its prevailing discipline history and its collective moral consciousness bred the value of equality. There is the comprehensive attitude of equality, which pervades the Chinese mentality and Chinese society. Chuang Tzu’s doctrine of ‘equality of things’ affected all Chinese philosophies in the last fifteen centuries. As Wing-tsit Chan put it:

“Chuang Tzu’s naturalistic philosophy of life exerted tremendous influence on the fatalistic libertines of the fourth and fifth centuries, while his naturalistic metaphysical doctrines became points of contact between Taoism and Buddhism. His emphasis on incessant, spontaneous transformation and the ‘equality of things’ has affected almost all Chinese philosophers in the last fifteen centuries. As a glorifier of Nature, he still is today, as he has been for the last fifteen centuries, the main fountain of inspiration and imagination to Chinese artists, particularly landscape painters.”

He explained about the Tao standard of equality in the following words:

"By the standard of Tao, too, 'There is nothing in the world greater than the tip of a hair that grows in the autumn, while Mount T'ai is small.'"

He further added:

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9 Ibid., 48.
“These emphases have resulted in the Buddhist doctrine of non-discrimination and the Taoist doctrine of the equality of things.”

Along the same lines, Confucius and his followers recognized the spirit of human equality. As Hsieh Yu-wei stated:

“Confucius and his followers, in fact, recognized and asserted the equality of man's value in every individual. What the West calls 'the equality of the individual.'”

He added about the central idea of confucian ethics:

“The central idea of Confucian ethics is jen, ‘humanity.’ Confucian ethics could not ignore the significance of any individual; otherwise, it would be in conflict with jen. What is jen? In The Analects (Lun yu), 'Fan Ch'ih asked about jen. The master said, 'It is to love all men.'”

Yu-wei has explained the historical and moral grounds of the Confucian doctrine of equality in the following words:

“Confucian ethics asserted the equality of all individuals, but what Confucius called equality is the equality of humanity. It is the equality of man's value insofar as man is man, equality a priori, that is to say, all men are born equal. In The Doctrine of the Mean (Chung yung), it is said, 'What Heaven has conferred is called the nature,' and this 'nature' is human nature. Human nature is what everybody has received from Heaven. And what everybody has received from Heaven must be equal. This is the justice of Heaven. It is the equality of every man's possibility, the opportunity to be a man.”

He further added that

“But, though every man has jen, what a man has is merely the "beginning of jen," or just a seed of humanity. How, then, can we affirm the equality of all individuals? It was precisely in order to emphasize this seed of humanity that Confucius built up his ethical system. Confucius considered this seed of humanity as what is most valuable in men and what makes man man. The difference between men and animals lies in this seed of humanity. The dignity and value of man which enable him to achieve unity with Heaven also lie in this seed of humanity. If there were no such seed of humanity, ethical education would be impossible; but it is clearly possible to educate man as man, as wise man and sage. Since every man has this seed of humanity, Confucian ethics claims that men are born equal refers precisely to the universal equality of this seed of humanity, though not equality in other

\[10\] Wing-tsit Chan, "Syntheses in Chinese Metaphysics," 139.


\[12\] Ibid.

\[13\] Ibid., 308.
respects. When man is born, he is in possession of this seed of humanity, and what he possesses is no more and no less than any other man." 14

“In the present Constitution, a whole chapter is given to the formulation of the basic rights and duties of the people. It begins with a declaration of the equality of all citizens before the law, 'irrespective of sex, religion, race, or party affiliation.'” 15

Hsieh Yu-wei concluded:

“Thus, since Confucian ethics has the spirit of 'the great equality,' the principle of equality in traditional Chinese ethics is undeniable.” 16

Maoism, with social equality as its defining feature, more strengthened the higher value of equality in Chinese civilization.

There is the great emphasis upon man as a social being. There is Buddhist doctrine of non-discrimination and Confucian ethics of ‘the great equality’ in China, an attitude in and toward life in society which characteristically identifies Chinese thought in the world of civilizations as distinct from that in all other civilizations -- an attitude which, by the way, is far superior way of civil life. There is a deep respect for the concept of the original equality.

The value-orientation of Chinese civilization is diametrically opposed to the value-orientation of Western civilization. In Chinese civilization insistence is on equality rather than freedom. As Tu Weiming writes:

“The Confucian insistence on the importance of equality rather than freedom, sympathy rather than rationality, civility rather than law, duty rather than rights, and human-relatedness rather than individualism may appear to be diametrically opposed to the value-orientation of the Enlightenment.” 17

Freedom leads to the western dichotomous world view and equality leads to the Chinese holistic mode of thinking. Tu Weiming states:

"The modern West's dichotomous world view (spirit/matter, mind/body, physical/mental, sacred/profane, creator/creature, God/man, subject/object) is diametrically opposed to the Chinese holistic mode of thinking." 18

III. Freedom and Western Civilization

Freedom - personal, civic and political- is a powerful value in the Western civilization. It is the greatest achievement of west. Manifestation of freedom is visible in western liberal democracy, concept of free market and in all other expressions of western society. The desire for and pursuit of liberty is a key thread of Western civilization and this conceptual thread is woven on three spools: present centered view of truth, modern science and speculative consciousness.

The modern-day concept of freedom was perhaps first clearly defined in 1651 by Thomas Hobbes in his Leviathan:

"Liberty, or Freedome, signifieth (properly) the absence of Opposition; (by Opposition, I mean externall Impediments of motion;)" 19

Hobbes continued that one is free when he is "free from being hindred by opposition" 20

Modern concept of freedom is closely associated with western civilization. John Emerich Edward Dalberg (Lord Acton), the Englishman who devoted a long life to collecting materials for a History of Liberty-which he never wrote, declared Liberty as "the delicate fruit of a mature civilization" 21

Lord Acton used the term reign of freedom:

"No man was able to forecast the future experience of America, or to be sure that observations made under the reign of authority would be confirmed by the reign of freedom." 22

Dwight D. Eisenhower associated freedom with western society in these words,

"This struggle between communism and freedom is a struggle of ideas" 23

20 Ibid., 24.
22 Ibid., 995.
In the social and political context, Orlando Patterson, a Harvard sociologist and award-winning author of Freedom in the Making of Western Culture, states in his book that freedom emerged out of the simple desperate yearning of the slave to negate his or her condition as a social value.

"Freedom began its career as a social value in the desperate yearning of the slave to negate what, for him or her, and for nonslaves, was a peculiarly inhuman condition." 24

Orlando Patterson argues that the idea of freedom is the supreme value in the Western world and increasingly so in the rest of the world. Patterson discusses four different time periods and their impact on the development of freedom: First, the Greeks, next, the Romans, third, Christianity and fourth The Middle Ages. He traces the emergence and evolution of freedom to stand today unchallenged as the supreme value of the Western world. Orlando Patterson describes freedom as the 'supreme general value' 25 of the Western world and the 'most cherished ideal' 26 of Western culture. Samuel P. Huntington has also written:

"The essence of Western civilization is the Magna Carta, not the Magna Mac." 27

He is of the opinion that separation of church and state contributed to the freedom in West.

"Only in Hindu civilization were religion and politics also so distinctly separated. In Islam, God is Caesar; in China and Japan, Caesar is God; in Orthodoxy, God is Caesar's junior partner. The separation and recurring clashes between church and state that typify Western civilization have existed in other civilization. This division of authority contributed immeasurably to the development of freedom in the West." 28

Michael Hirsh, in his foreign affair's article, states that:

"The United States is a nation whose very reason for existence is to maximize freedom." 29

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25 Ibid., 44.
26 Ibid., 48.
28 Ibid., 70.
Western present oriented-ness, modern science and knowledge attitude nourished the value of freedom. According to Georg Wilhelm Friedrich Hegel speculative philosophy nourished the freedom as the sole truth. As he wrote:

“It is a result of speculative Philosophy that Freedom is the sole truth.”

Freedom is the top priority of Western civilization. Garry Wills, in his foreign affair’s article, writes:

“American was the champion of freedom anywhere freedom was valued or challenged or losing-covering all situations for all peoples. The United States considered itself not only a legitimate leader but actually more legitimate than indigenous leaders who did not meet the U.S. definition of freedom-loving behaviour. Washington “led” people by removing inauthentic leaders - the enemies of freedom – even when the people had chosen them.”

Barry Smith is of the view that we cannot say that the West is best at least in the respect that it has more freedom, or more respect for freedom, than this or that other civilization, because views differ from civilization to civilization on the issue of whether freedom is an intrinsic value.

Michael Novak’s On Cultivating Liberty: Reflections on Moral Ecology presents the concern of liberty in a compact and highly lucid form.. Novak’s concern over many years has been to ground the defense of liberty in a long tradition of Western moral reflection. This book illuminates the critical impact of liberty not just on one or another activity, but on the whole of a civilization. Novak demonstrates with calm clarity how a proper understanding of liberty and its moral ecology leads not only to the good life but to good lives. Michael Novak’s The Universal Hunger for Liberty: Why the Clash of Civilizations is Not Inevitable is also ordered around the idea of liberty. Novak divides his book into three parts: The culture of liberty, the economics of liberty, and the politics of liberty.

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31 Garry Wills, Bully of the Free World, Foreign Affairs, 78.2 (March/April 1999), 50-51.
34 Michael Novak, The Universal Hunger for Liberty: Why the Clash of Civilizations is Not Inevitable (Basic Books; 2006).
In the book's first part, "The Culture of Liberty," Novak sketches the emergence of a distinctively Western idea of liberty through the legacy of Aristotle as mediated by Muslims, Jews, and Christians in the medieval period. This idea issued eventually in a God-grounded free society, democratically republican in polity, capitalist in economy, and peopled by an energetic, self-disciplined, and inventive citizenry. The book's second part, The Economics of Liberty, argues that a broadly capitalist economics is necessary for liberty's maintenance. Only capitalism, based upon private property and a high (but to Novak accurate) view of human ingenuity and inventiveness, can draw upon human capital in such a way as to remove conditions of scarcity and foster the moral qualities needed by a free citizenry. He emphasizes, too, the importance of the conceptual and practical links between democracy and capitalism, and the contributions that the Catholic Church's social and anthropological teaching might make to educating people about these matters. The book's third part, "The Politics of Liberty," turns to the question of religion's relation to this ideal capitalist-democratic political order, taking Catholicism and Islam as the main examples. He emphasizes:

"Those in the west who play with the idea that relativism is crucial for liberty are playing with fire."  

No doubt Novak sketches a distinctively different idea about the origin and development of the liberty but he also considers liberty as the main value of the west and modern world.

IV. Justice and Muslim Civilization

The Qur'an, the sacred scripture of Islam, considers justice to be a supreme value. Justice is the closest value to Religious consciousness or God-Consciousness (Taqwa), as it is clearly mentioned in a Qur'anic injunction at the beginning of Surah Al Ma'idah:

"O you have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice. Be just: this is

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35 Michael Novak, The Universal Hunger for Liberty: Why the Clash of Civilizations is Not Inevitable (Basic Books; 2006), 38.
36 Al Qur'an, 5:8.
closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do.” \(^{37}\)

The words ‘Adl and Qist (justice) abound in the Quran. The centrality of justice to the Qur’anic value system is displayed in Surah Al Hadeed:\(^{38}\)

“We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His apostles: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).” \(^{39}\)

The verse shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam’s approach to justice is comprehensive and all-embracing. God has demanded justice, as Muslims are commanded to be just to their friends and foes alike, and to be just at all levels, as the Qur’an puts it in Surah An Nisa:\(^{40}\)

“O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.” \(^{41}\)

The Quran also refers to particular instances and contexts of justice. One such instance is the requirement of just treatment of orphans. God says in Surah Al An’am:\(^{42}\)

“And come not nigh to the orphan’s property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah. thus doth He command you, that ye may remember.” \(^{43}\)

Fair dealings in measurements and weights, as mentioned in the above verse, is also mentioned in other passages where justice in the buying, selling, and by extension, to business transactions in general, is emphasized. M. Raquibuz Zaman in chapter ‘Economic Justice in Islam’ mentions

\(^{37}\) Muhammad Asad, The Message of the Qur’an, (Dar Al-andalus, 1997), 143.

\(^{38}\) Al Qur’an 57:25.


\(^{40}\) Al Qur’an 4:135.

\(^{41}\) Abdullah Yusuf Ali, The Holy Quran-Text, Translation and Commentary, 228,229.

\(^{42}\) Al Qur’an 6:152.

“Islam emphasizes economic justice and fair play. It does not call for the same distribution of wealth and income to all, but it does want the poor have enough to meet the basic necessities of life. Both individual members of society and the state must strive for economic justice.”

References to justice also occur in the context to polygamy. The Qur’an demands equitable treatment of all wives. The verse of polygamy begins by reference to orphaned girls who may be exposed to depravation and injustice. When they reach marriageable age, they should be married off, even if it be into a polygamous relationship, especially when there is inequality in the number of men and women, as was the case after the Battle of Uhud when this verse was revealed. But, as the Qu’ran states in Surah An Nisa:

“If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.”

Furthermore, the Prophet was sent as a judge between peoples, as in Surah As Shura:

“Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: “I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.”

The Qur’an views itself as a scripture devoted mainly to laying down the principles of faith and justice. The Qur’an demands that justice be met for all, and that it is an inherent right of all human beings under Islamic Law. The timeless commitment of the Qur’an to the basic standards of justice is found in its declaration in Surah Al An’am:

“The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.”

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45 Al Qur’an, 4:3.
47 Al Qur’an, 42:15.
49 Al Qur’an, 6:115.
To render justice is a trust that God has conferred on the human being and, like all other trusts, its fulfillment must be guided by a sense of responsibility beyond mere conformity to set rules. Thus, the Quran states in Surah An Nisa:51

“Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.”52

The reference to justice, which immediately follows a reference to fulfillment of trusts, indicates that it is one of the most important of all trusts. Justice is the most noble of acts of devotion next to belief in God. It is the greatest of all the duties entrusted to the Prophet and it is the strongest justification for man’s stewardship of earth. With regards to relations with non-Muslims, the Quran further states in Surah Al Muntahana:53

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”54

The scholars of the Quran have concluded that these rulings apply to all nations, followers of all faiths, as a matter of fact to all humanity. In the view of the Quran, justice is an obligation. That is why the Prophet was told in Surah Al Ma’ida:55

“(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.”56

And in Surah An Nisa:57

“We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah. so be not (used) as an advocate by those who betray their trust.”58

Desire for justice is the spirit of Muslim civilization. “The problems of justice that arise are problems of society in the Muslim world”59 Abu Bakr was elected and

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51 Al Qur’an. 4:58.
53 Al Qur’an. 60:8.
55 Al Qur’an. 5:42.
57 Al Qur’an. 4:105.
the title Khalifat Rasul Allah—the successor of the messenger of Allah—was applied to him. This title was shortened to Khalifa—caliph—a title which designated the rightful ruler of Islam. The institution in time would become central to Islamic politics and religious doctrine. With his simple and absolute faith in the new religion Abu Bakr won the title al-Siddiq, the believer; Siddiqis claim descent from him. Abu Bakr lived by the highest Muslim standards of behaviour. This is reflected in his accession speech as recorded by Ibn Hisham in his Sira:

“Then Abu Bakr spoke, and praised the lauded God as is fitting, and then he said: O people, I have been appointed to rule over you, though I am not the best among you. If I do well, help me, and if I do ill, correct me. Truth is loyalty and falsehood is treachery; the weak among you is strong in my eyes until I get justice for him, please God, and the strong among you is weak in my eyes until I exact justice from him, please God. If any people hold back from fighting the holy war for God, God strikes them with degradation. If weakness spreads among a people, God brings disaster upon all of them. Obey me as long as I obey God and His Prophet. And if I disobey God and His Prophet, you do not owe me obedience. Come to prayer, and may God have mercy on you.”

This is the reason that all the noteworthy religious movements, in different periods of Islamic history, aiming at revival of Islam focused on social justice as the pivot of their movement. Many of these movements were motivated by an ill-defined but firm conviction that in the near future society would blossom into the ideal based on justice.

The basic convictions, prevailing disciplines and forms of consciousness of various civilizations give birth to various intrinsic values of human life. These higher values are responsible for colour, grace, virtue and qualitative worth in human life and indicate the main trend and direction of a civilization. The four higher values namely peace, equality, freedom and justice are the peculiar virtues of the four contemporary civilizations, which strengthen their roots and sustain them. However in the world of diverse civilizations each of these values is sometimes trampled upon, sacrificed or obliterated in the name of some other value. The unwholesome and unwanted situation generates crisis and imbalance in mutual relations of concerned civilizations which ultimately pave the way to civilizational clash.

Chapter 5

Clash and Future of Civilizations
Clash and Future of Civilizations

The conflict and clash between civilizations originate from their philosophical, methodological, and theoretical background rather than mere political, economic and religious differences. Once we grasp the multidisciplinary paradigm for the study of civilizations elaborated in previous chapters, it becomes apparent that each one of the major contemporary civilizations is civilized by articles of some faith. However the imposition of the articles of one faith on the standards of other civilizations precipitated a confrontation of 'broadest cultural entities' ignoring this fact that each civilization has its own worldview and civilized in its own way. Each civilization is inclined to believe that its own experience is enough. As Arnold J. Toynbee also mentioned in 196:

"Since the recent dawn of civilization, those human societies that have entered on the process of civilization have been changing faster and faster till, nowadays, each successive generation of novices in the art of civilization is inclined to believe that its own experience is unique and that all like this has ever happened before."

And Bjorn Wittrock notes:

"The multiplicity of modern societies around the globe is obvious' and the claims to cultural supremacy of any single one of them may appear only a demonstration of arrogance."

'Conflict of Faiths' framework will not only rectify the theory of the 'Clash of Civilizations,' but will also play a purifying role in overall international and intercivilizational relations.

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Let us pause on a speculative question; what will be the future implications of this procedural crisis and confrontation we have mentioned so far? The crisis signifies two possible implications: one is danger and other is opportunity. I can assert with certitude that the development of the regulating disciplines, collective forms of consciousness and higher values, we have witnessed so far, is but the unfinished preface to a highly civilized world. Swift march of world towards diverse values in international arena is in itself a significant achievement in the direction of civilizational progress of humanity. To streamline this diversity of civilizations different proposals have been floated.

I. Dialogue among Civilizations

In 1998, Khatami addressed an international audience at the United Nations General Assembly in New York to delineate his main arguments. In his speech to the General Assembly, Mr Khatami proposed:

“The question is how the United Nations may undertake the necessary measures to respond to this evolving global climate, and what impact it will have on the changing course of the life of mankind longing for salvation. I would like to propose, in the name of the Islamic Republic of Iran, that the United Nations, as a first step, designate the year 2001 as the "Year of Dialogue Among Civilizations," with the earnest hope that through such a dialogue, the realization of universal justice and liberty may be initiated. Among the worthiest achievements of this century is the acceptance of the necessity and significance of dialogue and rejection of force, promotion of understanding in cultural, economic and political fields, and strengthening of the foundations of liberty, justice and human rights. Establishment and enhancement of civility, whether at national or international level, is contingent upon dialogue among societies and civilizations representing various views, inclinations and approaches. If humanity at the threshold of the new century and millennium devotes all efforts to institutionalize dialogue, replacing hostility and confrontation with discourse and understanding, it would leave an invaluable legacy for the benefit of the future generations.”

The General Assembly, on the proposal of president Khatmi of Iran, by its resolution 53/22 of 4 November 1998, expressed its firm determination to facilitate and promote dialogue among civilizations and decided “to proclaim the year 2001 as the...”

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3 Statement by H.E. Mohammad Khatami President of the Islamic Republic of Iran, before the 53rd Session of the United Nations General Assembly (New York: September 21, 1998)
http://www.parstimes.com/history/khatami_speech_un.html
United Nations Year of Dialogue among Civilizations”⁴ and recognized “the diverse civilizational achievements of mankind, crystallizing cultural pluralism and creative human diversity”⁵. The year 2001 was designated by the United Nations as “the Year of Dialogue among Civilizations” at the dawn of the new millennium. It was a major move based on relevant resolutions adopted by three successive UN General Assemblies and promoted vigorously by the United Nations.

The Iranian government subsequently founded the International Centre for Dialogue among Civilizations (ICDAC) in February 1999. UNESCO has actively pursued the implementation of the United Nations Global Agenda for Dialogue among Civilizations and “The UNESCO Universal Declaration on Cultural Diversity”⁶ was adopted unanimously by the General Conference at its 31st session on 2nd November 2001.

Khatami regards dialogue among civilizations itself as an alternative paradigm for international relations:

“The notion of dialogue among civilizations undoubtedly bears numerous theoretical and analytic questions. I do not want to downplay the importance of such intellectual and academic undertakings. I would rather want to stress that in formulating this proposal, the Islamic Republic of Iran presents an alternative paradigm for international relations. This should become clearer when we take comparative notice of prevailing paradigms of the international relations. It is up to us to find the grounds for replacing it with a new one. In order to call governments and peoples of the world to follow the new paradigm of dialogue among cultures and civilizations, we ought to learn from the world's past experience, especially from the tremendous human catastrophes that took place in the 20th century. We ought to critically examine the prevalent, and the glorification of might. From an ethical perspective, the paradigm of dialogue among civilizations requires that we abandon the will-to-power and instead pursue compassion, understanding, and love. The ultimate goal of dialogue among

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civilizations is not dialogue in and of itself, but attaining empathy and compassion.”

He emphasized:

“The proposal for a dialogue among civilizations builds upon the study of cultural geography of various fields of civilization. Yet the unique and irreplaceable role of governments should never be overlooked in this process. In the absence of governmental commitment to their affirmative vote to the resolution on dialogue among civilizations cannot maintain high hopes for the political consequences of proposal. Member states of the United Nations should endeavour to remove barriers from the way of dialogue among cultures and civilizations, and should abide by the basic preconditions of dialogue. This fundamental principle rejects any imposition, and builds upon the premises that all parties to dialogue stand on essentially equal footing.”

Kofi Annan, in a speech on February 5, 2001 to Seton Hall University's School of Diplomacy and International Relations in South Orange New Jersey, declared the Dialogue among Civilizations as appropriate and necessary answer to the notion of an inevitable clash of civilizations in following words:

“In what sense, then, is the dialogue among civilizations a useful concept? First, it is an appropriate and necessary answer to the notion of an inevitable clash of civilizations. As such, it provides a useful context for advancing cooperation over conflict. Second, it helps us draw on the deeper, ancient roots of cultures and civilizations to find what unites us across all boundaries, and shows us that the past can provide signposts to unity just as easily as to enmity. Third, and perhaps most important, the dialogue can help us to discern the role of culture and civilization in contemporary conflicts, and so to distinguish propaganda and false history from the real causes of war. That, in turn, should ease the path to peace.”

John L. Esposito offers some views about the significance of such dialogue in the international relations dimension.

“In the continued encounter of Islam and the West in the twenty-first century, Khatami’s dialogue of civilizations reflects a significant perspective.”

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10 John L. Esposito, Unholy War: Terror in the Name of Islam (New York: Oxford University Press, 2003), 139.
Persistent progress of dialogues among civilizations or cultures will not only benefit the healthy development of human civilization, but also be conducive to the healthy evolution of international relations.

II. Alliance of Civilizations

The Spanish Prime Minister Jose Luis Rodriguez Zapatero proposed an “Alliance of Civilizations between the Western and the Arab and Muslim worlds” during the Fifty-ninth Session of the United Nations General Assembly on 21st September 2004:

“Thus, in my capacity as representative of a country created and enriched by diverse cultures, before this Assembly I want to propose an Alliance of Civilizations between the Western and the Arab and Muslim worlds. Some years ago a wall collapsed. We must now prevent hatred and incomprehension from building a new wall. Spain wants to submit to the Secretary General, whose work at the head of this organization we firmly support, the possibility of establishing a High Level Group to push forward this initiative.”  

In support of a call by Prime Minister José Luis Rodríguez Zapatero of Spain, the Secretary-General of the United Nations has agreed to launch an initiative for an “Alliance of Civilizations,” which will be co-sponsored by the Prime Ministers of Spain and Turkey. Resolution (A/RES/60/1) was adopted by the UN General Assembly:

“We commit ourselves to taking action to promote a culture of peace and dialogue at the local, national, regional and international levels and request the Secretary-General to explore enhancing implementation mechanisms and to follow up on those initiatives. In this regard, we also welcome the Alliance of Civilizations initiative announced by the Secretary-General on 14 July 2005.”

To advance the Alliance of Civilizations, the UN Secretary-General, in consultation with the co-sponsors, established a High-level Group of eminent personalities and tasked this Group with generating a report containing an analysis of the rise in cross-cultural polarization and extremism and a set of practical

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12 Resolution Adopted by UN General Assembly, Culture of Peace and Initiatives on Dialogue among Cultures, Civilizations and Religions, (http://www.unaoc.org/repository/GA_resolution.pdf)
recommendations to counter this phenomenon. The members of this High-level Group are:

1. Prof. Mehmet Aydin (Turkey) Co-chair, Minister of State of Turkey and Professor of Philosophy
2. Prof. Federico Mayor (Spain) Co-chair, President, Culture of Peace Foundation and Former Director-General, UNESCO
3. Seyyed Mohammad Khatami (Iran) Former President of Iran
4. Her Highness Sheikha Mozah bint Nasser al Missned (Qatar) Consort of the Emir, State of Qatar and Chairperson, Qatar Foundation for Education, Science and Community Development
5. Dr. Ismail Serageldin (Egypt) President, Bibliotheca Alexandrina
6. Dr. Mohamed Charfi (Tunisia) Former Education Minister of Tunisia
7. Mr. André Azoulay (Morocco) Adviser to His Majesty King Mohammed VI of Morocco
8. Mr. Moustapha Niassé (Senegal) Former Prime Minister of Senegal
10. Mr. Hubert Védrine (France) Former Minister of Foreign Affairs, France
12. Prof. Vitaly Naumkin (Russia) President of the International Center for Strategic and Political Studies and Chair, Moscow State University
13. Prof. John Esposito (US) Founding Director, Prince Al-Waleed bin-Talal Center for Muslim-Christian Understanding (Georgetown University) and Editor-in-Chief of the Oxford Encyclopedia of the Islamic World
14. Rabbi Arthur Schneier (US) President, Appeal of Conscience Foundation and Senior Rabbi, East Park Synagogue
15. Mr. Enrique Iglesias (Uruguay) Secretary-General, Ibero-American Organization and Former President, Inter-American Development Bank
16. Prof. Candido Mendes (Brazil) Secretary-General, Académie de la Latinité
17. Dr. Nafis Sadik (Pakistan) Special Adviser to the UN Secretary-General
18. Ms. Shobhana Bhartia (India) Member of Parliament, India; Vice Chairperson and Editorial Director, The Hindustan Times, New Delhi
19. Mr. Ali Alatas (Indonesia) Former Foreign Minister of Indonesia
20. Prof. Pan Guang (China) Director and Professor, Shanghai Academy of Social Sciences

The High-level Group met five times from November 2005 to November 2006, at the conclusion of which it produced a report which takes a multi-polar approach within which it prioritizes relations between Muslim and Western societies. The Report of the High-level Group was presented to UN Secretary-General Kofi Annan and to Prime Ministers José Luis Rodríguez Zapatero and Recep Tayyip Erdoğan on 13 November, 2006 at the final meeting of the High-level Group in Istanbul, Turkey. The report recommends:

"It recommends a practicable program of action for states (at national, regional, and local levels), international organizations, and civil society,
which it hopes will assist in diminishing hostility and in promoting harmony among the nations and cultures of the world."\textsuperscript{13}

The Alliance of Civilizations aims to forge a collective political will to establish a paradigm of mutual respect between civilizations and cultures. As ‘Alliance of Civilizations: Report of the High-level Group’ reflects:

"The Alliance seeks to address widening rifts between societies by reaffirming a paradigm of mutual respect among peoples of different cultural and religious traditions and by helping to mobilize concerted action toward this end. This effort reflects the will of the vast majority of peoples to reject extremism in any society and support respect for religious and cultural diversity."\textsuperscript{14}

The report is structured in two parts: Part I presents an analysis of the global context and of the state of relations between Muslim and Western societies. It concludes with a set of policy recommendations, indicating the High-level Group's belief that certain political steps are pre-requisites to any substantial and lasting improvement in relations between Muslim and Western societies. Part II of the report reflects the High-level Group's view that tensions across cultures have spread beyond the political level into the hearts and minds of populations. To counter this trend, the Group analyzes and presents recommendations in each of four thematic areas: Education, Youth, Migration, and Media. The Report concludes with the High-level Group's suggestions:

"Building on the efforts of the Dialogue among Civilizations and other related initiatives, the Alliance of Civilizations must examine - within a multi-polar and comprehensive approach - the state of relations between diverse contemporary societies, their worldviews and the reciprocal perceptions that shape these relations. The analysis here focuses on relations between Western and Muslim societies though the approach taken by the High-level Group to this issue may serve as a reference for the bridging of other divides in the interest of establishing peace and harmony."\textsuperscript{15}

For the implementation of its recommendations, to increase ‘Alliance of Civilizations’ collective impact, and to build momentum for the implementation of the recommendations, report recommends to take the following step:

"A Forum for the Alliance of Civilizations should be established under UN auspices to provide a regular venue for representatives of


\textsuperscript{14} Ibid.

\textsuperscript{15} Alliance of Civilizations: Report of the High-level Group 13 November 2006, 11."
governments, international organizations, civil society, and the private sector to forge partnerships and to express commitments for action.”

On receiving the report, the Secretary-General said:

“We need to get away from stereotypes, generalizations and preconceptions, and take care not to let crimes committed by individuals or small groups dictate our image of an entire people, an entire region, or an entire religion. “We should start by reaffirming — and demonstrating — that the problem is not the Koran, nor the Torah or the Bible. Indeed, I have often said the problem is never the faith — it is the faithful, and how they behave towards each other.” In its report, the High-level Group of the Alliance of Civilizations maintains that although religion is often cynically exploited to stir passions, fuel suspicions and support alarmist claims that the world is facing a new “war of religion”, the root of the matter is political.

In his address, the Turkish Prime Minister, Recep Tayyip Erdogan, said:

“At a time when the increasing polarization between major cultures and belief systems throughout the world urgently needs to be addressed, the presentation of this Report and its recommendations to the international community constitutes a hopeful and exciting step in efforts to sow the seeds of respect and understanding.”

Speaking at the event, the Spanish Prime Minister, José Luis Rodríguez Zapatero, said:

“We cannot stand idle in the face of claims that a clash of cultures and civilizations is inevitable. In our efforts to counter them ... we can count on international law, on the UN, on human rights, and, above all, we can count on the equal dignity of all men and women and on our unique capacity for dialogue and conflict resolution. From now on, we will also count on the Alliance of Civilizations.”

Alliance of Civilizations is a reaffirmation of the increasing interdependence of all societies around the world. This report reflects the consensus view of the members of the High-level Group; it does not imply universal agreement on all points.

III. League of Civilizations

There were settlements after almost every major conflict of the world. One of the earliest recorded settlements was concluded between the Hittite and Egyptian empires,

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18 Ibid.
19 Ibid.
after the bloody battle of Kadesh in 1279 BC. The inscription of this Kadesh settlement can be seen in the Istanbul Archeological Museum and can also be seen in replica at UN Headquarters in New York, outside the Security Council chamber.

The treaty was recorded in two versions, one in Egyptian hieroglyphs, the other in Akkadian, using cuneiform script; fortunately, both versions survive. Such dual-language recording is common to many subsequent treaties. This treaty differs from others, however, in that the two language versions are differently worded. Although the majority of the text is identical, the Hittite version claims that the Egyptians came suing for peace, while the Egyptian version claims the reverse. The treaty was given to the Egyptians in the form of a silver plaque, and this "pocket-book" version was taken back to Egypt and carved into the Temple of Karnak. The Treaty was concluded between Ramesses II and Hattusili III in Year 21 of Ramesses' reign. (c.1258 BC) Its eighteen articles calls for peace between Egypt and Hatti and then proceeds to maintain that their respective gods also demand peace. It contains many elements found in more modern treaties, although it is perhaps more far-reaching than later treaties' simple declaration of the end of hostilities.

This conflict culminated in the Battle of Kadesh on the Orontes River in Syria in the year 1288 BCE. After an extremely costly four-day battle, in which neither side gained a substantial advantage, both sides claimed victory. The lack of resolution led to further conflict between Egypt and the Hittites with Ramesses II capturing the city of Kadesh. However, the prospect of further protracted conflict between the two states eventually persuaded both their rulers, Hatusili III and Ramesses to end their dispute and sign a treaty. Both sides could not afford the possibility of a longer conflict.

Another famous example would be the series of peace treaties known as the Peace of Westphalia. It initiated modern diplomacy, involving the modern system of nation-states. The Westphalia area of north-western Germany gave its name to the treaty that ended the Thirty Years War, one of the most destructive conflicts in the history of Europe. Matthew Melko writes:

“Though we give the date 1648 to that treaty, it is not a single document arising from a single conference like the Congress of Vienna. The Treaty of Westphalia, rather, is a retroactive title given to the cumulative results of a number of negotiations among various participants that took place over a five-year period, more of them in the territory of Westphalia than anywhere else.”  

Then in the 19th century urge for co-existence led to the concept of international organizations to tackle the international conflicts and clashes. This has been done for us by some of the great men of the past. Dante, Curo, Grotius, Penn, Kant, Bolivar, and many others have told us that the prospects for world peace would be greatly increased if we had some form of a league or association of civilized nations for the purpose of settling conflicts, clashes and racial problems. Then World War I came with its tremendous costs and its awakening influences which led to the League of Nations (1919). Woodrow Wilson, a great President of the United States, gave the vision of an ordered world governed by the League of Nations. He proposed the League of Nations in his fourteen points.

At the end of World War II, ‘United Nations’ was founded in 1945 to replace the ‘League of Nations.’ On 25 April 1945, the UN Conference on International Organizations began in San Francisco. In addition to the governments, a number of non-governmental organizations were invited to assist in drafting the charter. The 50 nations represented at the conference signed the Charter of the United Nations two months later on 26 June. The UN came into existence on 24 October 1945, after the Charter had been ratified by the five permanent members of the Security Council—the Republic of China, France, the Soviet Union, the United Kingdom, and the United States—and by a majority of the other 46 signatories. Initially, the body was known as the United Nations Organization, or UNO. However, by the 1950s, English speakers were referring to it as the United Nations, or the UN.

The organization’s structure still reflects in some ways the circumstances of its founding. The UN Security Council is charged with maintaining peace and security among nations. The Security Council is made up of 15 member states, consisting of five permanent seats and ten temporary seats. The permanent five are China, France, Russia, the United Kingdom and the United States. These members hold veto power.

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over substantive but not procedural resolutions allowing a permanent member to block adoption but not debate of a resolution unacceptable to it. The ten temporary seats are held for two-year terms with member states voted in by the UN General Assembly. The makeup of the Security Council dates back to the end of World War II, and this division of powers no longer represents the state of the world.

Unfortunately there is no practical organizational initiative in a changed scenario at the end of Cold War. More than ever we are realizing that this is a multipolar and multi-civilizational world, a mosaic of various cultures and traditions. No civilization or nation state can assume or represent complete humanity. Only an multi-civilizational organizational structure can allow an opportunity to discover the richness and opportunity arising from the plurality of cultures and civilizations. If a real league of nations had been established after the cold war we would not now be facing world catastrophe.

The peoples of the world are gradually seeing the light. As the truth is being revealed to them, they will demand and sustain a progressive strengthening of world organization to stop clash of civilizations. Despite deepening dialogue among civilizations, the impact of the conflicts of civilizations cannot be underestimated. This disturbing phenomenon must be addressed pragmatically. The question is how the United Nations may undertake the necessary practical measures to respond to this evolving global climate. The only durable solution lies in addressing the multi-civilizational character of the present world.

It is necessary to establish a League of Civilizations or to revisit the history of the formation of the United Nations. A lasting post cold war peace will be achieved only through a reconstituted United Nations. Things have changed now, and the opportunity has presented itself to restructure this Organization, particularly its Security Council. Contemporary civilizations, in order to promote cultural diversity and to achieve international cooperation and honorable relations between civilizations, should acquire permanent seats in the United Nations Security Council with the same privileges that are enjoyed by current Permanent Members.

Scholars generally agree in their identification of civilizations that exist in the modern world. They often differ, however, on the total number of civilizations that
have existed in history. After reviewing the literature, Melko accepts least twelve major civilizations, seven of which no longer exist (Mesopotamian, Egyptian, Cretan, Classical, Byzantine, Middle American, Andean) and five which do (Chinese, Japanese, Indian, Islamic, and Western). Huntington adds Orthodox Latin American, and, possibly, African civilizations to these five civilizations. Bagby sees nine major civilizations or eleven if Japan and orthodoxy are distinguished from China and the West. Braudel identifies nine and Rostovanyi seven major contemporary ones.

Reasonable agreement exists on at least six or seven civilizations. In each civilization, despite their differences, diverse cultures coexist with each other; they are unified in one whole via their basic faith, prevailing discipline, form of consciousness and higher value. Regional organizations, associated with some civilization, may represent their respective civilization or cultural entity in the Security Council according to some procedure to be agreed upon. Membership on the basis of the following civilizational representation:

- Indian Civilization (SAARC)
- Chinese Civilization (China, Taiwan, Korean Peninsula & with or without Japan)
- Muslim Civilization (OIC with 56 members)
- Western Civilization (The European Union with 46 members & UK, USA, Australia, Canada, New Zealand)
- African Civilization (The African Union with almost 50 members)
- South American Civilization (with 25 + members)

League of Civilizations idea poses a fundamental challenge that Dialogue among Civilizations and Alliance of Civilizations are not enough to tackle the contemporary situation. It is only the League of Civilizations - within or without United Nations- that can offer constructive role of the contemporary civilizations. The idea of League of Civilizations is based on the recognition of the world's cultural diversity and the equal dignity of each civilization.

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The need for an effective multi-civilizational institution has never been more acutely felt than in the current era of civilizations. The idea of ‘League of Civilizations’ seeks to address widening conflicts of faiths between civilizations by affirming a paradigm of co-existence of all contemporary civilizations. There is only one thing that can bind civilizations together, and that is common devotion to a world order based upon the consent of all contemporary civilizations. League of Civilizations will be the only carrier that will ever hold this multi-cultural and multi-civilizational world together. The question of the scope and potential of league of civilizations is achieving unprecedented relevance, especially in the present international context.

No doubt the yearning for League of Civilizations is a novel aspiration, however; in today’s world, in which Indian civilization and Muslim civilization are demanding permanent seats in the United Nations Security Council, need for such an organization is increasingly relevant and acute. To take advantage of new opportunities, arising since the end of the Cold War and to respond to the new challenges facing the world, League of civilizations is itself an alternative paradigm for the co-existence of contemporary civilization. It seems apparent that all contemporary civilizations would benefit from ‘League of Civilizations, and to generate ideas on how to overcome the inter-civilizational barriers.

Conclusion

Once we grasp the multidisciplinary paradigm for the study of civilizations, it becomes apparent that Religion is not the main culprit in promoting hatred and mistrust between the contemporary civilizations. It would be utterly misleading to interpret the tension between civilizations as a conflict or clash between the religions. It is essential, therefore, to counter the misconception and misguided view that religions are set on an unavoidable collision course.

The biggest shift of power now beginning on the planet is not between East and West or North and South, nor is it between different religions. The necessity of the tension arises from a four fold conflict of faiths. Rift between the essential convictions of civilizations, confrontation of prevailing disciplines of different civilizations, overlapping of the collective forms of consciousness, and crisis of higher values have greater explanatory power than religious conflict categories.

1. Conflict is, at its root, a product of divergence of essential convictions, particularly the Indian earth-centered view of truth, the Chinese past-centered view of truth, the Western present-centered view of truth and Muslims future-centered view of truth. These basic convictions of various civilizations are actually potent essential convictions deriving their origin from space or three dimensions of time. Such essential conviction of every civilization is not a dormant force but it is the real, alive and active force, which determines the internal as well as the external dynamic of the civilizations.

2. At the heart of the clash is confrontation of prevailing disciplines of contemporary civilizations. Like the basic convictions and belief of each civilization, there is a specific discipline at the heart of every civilization, by which the concerned civilization identifies itself and regulates its civilizational
life. These problem solving disciplines are Culture, History, Science and Religion.

3. The conflict also stemmed, however, from the overlapping of the forms of collective consciousness which are interwoven with the prevailing disciplines of civilization. The collective consciousness is the highest form of the psychic life of each civilization, which plays a significant role in shaping and nourishing it. Theoretic consciousness, Moral consciousness, Aesthetic consciousness and God consciousness have definite limits, and these forms of consciousness are valid only within such limits. But there are cases in which various forms of consciousness seem to overlap or conflict with each other. Clash of civilizations is also a case of this kind.

4. On the other hand, the philosophical assumptions, underlying higher values and overall outlooks on life differ significantly among civilizations. The four values are the delicate fruits of four different civilizations of our times. But in the world of diverse civilizations each of these values is trampled upon, sacrificed or obliterated in the name of some other value. This crisis generated an imbalance.

Those who really believe in some essential convictions, prevailing discipline, specific form of consciousness and higher value are rationally bound to make it prevail. Swift march of world towards diverse convictions, different problem solving disciplines, collective forms of consciousness and higher values, we have witnessed so far, is but the unfinished preface to a highly civilized world.

To streamline the clash of civilizations different proposals have been floated. League of Civilizations proposal poses a fundamental challenge that other proposals including Dialogue among Civilizations and Alliance of Civilizations are not enough to tackle the contemporary situation. It is only the League of Civilizations - within or without United Nations- that can offer constructive role of the contemporary civilizations. There is only one thing that can bind civilizations together, and that is common devotion to a world order based upon the consent of all contemporary civilizations. The question of the scope and potential of league of civilizations is achieving unprecedented relevance, especially in the present international context.
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