| RESEARCH ARTICLE

The 'Myth' of the Clash of Civilisations: Intercultural Communication and Reconciliation

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| ABSTRACT

The theory of the Clash of Civilisations, which posits the existence of irreconcilable contradictions and conflicts among civilizations, has a positive significance; however, this viewpoint fails to acknowledge the commonalities and interdependence among civilizations. This paper begins by examining the genesis and evolution of the Clash of Civilizations Theory, encompassing a review of its theoretical underpinnings and practical ramifications. It then delves into the ongoing debate surrounding the Clash of Civilizations Theory and the perspectives of prominent scholars. Subsequently, the paper introduces the distinction between cultural differences and the clash of civilizations and analyses the relationship between the two. Subsequently, the concept of cross-cultural communication and reconciliation is introduced, and the ways in which the clash of civilizations may be mitigated by promoting dialogue, understanding, and cooperation among civilizations are discussed. In conclusion, the paper puts forward solutions that are currently being implemented, such as the concept of building a community of human destiny, with the aim of promoting cross-cultural communication and reconciliation. This will provide inspiration and guidance for the creation of a harmonious global society. Furthermore, the paper anticipates the future development of civilizational symbiosis and emphasizes the necessity and possibility of establishing harmonious international relations.

| KEYWORDS

Clash of Civilisations, globalization, civilization symbiotic, new view of civilization, a Community with a Shared Future for Mankind

| ARTICLE INFORMATION

1. Introduction

Since the 1990s, the process of globalization has been accelerating. In response to this, Francis Fukuyama put forward the concept of the 'end of history,' which posits that the ultimate value form of human society is liberal democracy. In 1993, Samuel P. Huntington published his critique of this theory in the form of the article 'The Clash of Civilisations.' In 1993, Samuel Phillips Huntington presented a critique of this theory in an article entitled 'The Clash of Civilisations,' which was followed by a monograph entitled 'The Clash of Civilisations and the Reconstruction of World Order.' This monograph provided a comprehensive examination of the 'Clash of Civilisations Theory.' (Niu, 2024)The post-Cold War world order is based on 'fluid modernity,' with a trend towards multi-polarity. Different civilizations will inevitably clash with each other, but this is not a 'zero-sum game,' as Huntington proposed. However, this is not the result of a 'zero-sum game' or cultural civil war within civilizations due to cultural pluralism, as Huntington argued. In light of the 'great changes that have not been seen in a century,' it is imperative that humanity comprehends the laws of civilization development and fosters exchanges and mutual understanding among civilizations.

2. The Theoretical Basis and Multidimensional Perspective of the Theory of the Clash of Civilisations
2.1 Formation and Development of the Theory of the Clash of Civilisations

In 1991, Huntington published The Third Wave. In Democratization at the End of the Twentieth Century (Editorial Department, 2023), Huntington put forth the argument that Western governments could play a more active role in promoting global Democratization and that the time had come for the establishment of a democratic international order.

In 1993, Huntington published an article entitled 'The Clash of Civilizations' in the summer issue of the American magazine Foreign Affairs, in which he put forward for the first time the theory of the 'clash of civilizations,' which subsequently gained considerable attention worldwide. (Huntington, 1996)The article was published and provoked a strong response. In the subsequent series of articles defending his position, Huntington further refined his views and published a monograph, The Clash of Civilizations and the Remaking of World Order (1996), which represented the culmination of his theoretical system.

2.2 Major Scholars and Opinions

From the perspective of the international academic community, the emergence of the clash of civilizations theory has become a prominent feature of mainstream international relations theory. This theory was unable to predict the collapse of the Soviet Union and the end of the Cold War. Consequently, the realist school of thought, which had previously been frustrated, suddenly attacked the theory. Concurrently, the incremental advent of postmodernism in European Union countries has resulted in a dearth of substantial discourse surrounding the viability of the 'state-centered model of international political analysis' in the absence of a definitive resolution.

Over the past three decades, the issue raised by Huntington has prompted impassioned debate among scholars of diverse disciplines, positions, and identities across the globe. However, Huntington himself has not provided a satisfactory response or explanation. Some commentators have suggested that this theory has pierced the unquestioning optimism of U.S. political circles in the post-Cold War period, elucidating the nature of international strife in the post-Cold War era. Others posit that it is a product of the Western political tradition, elucidates the essence of politics, and puts forth the dialectical relationship between "universality" and "particularity." Additionally, Huntington has been critiqued for overstating the discrepancies between countries and for failing to acknowledge the growing interconnectivity of the globalized world.

Furthermore, it has been proposed that the hegemonic tradition of the United States informs this theory. In Europe, the German scholar Harald Miller published the book Coexistence of Civilizations. A critique of Samuel Huntington's 'Clash of Civilizations Theory' was published in 1998. Miller was correct to highlight that Huntington made specific reference to the arms sales of China and North Korea to Islamic countries in order to argue for the potentially catastrophic prospect of Confucian and Islamic civilizations joining forces against the West. However, this argument was undermined by the selective omission of the fact that the United States sells far more arms to Islamic countries than China and North Korea. Similarly, does the fact that Iran's most important partner in civilian nuclear technology is Russia and that Argentina has extensive nuclear technology cooperation with the Islamic world imply an alliance between Orthodox and Islamic civilizations or Latin American and Islamic civilizations?

Therefore, the reductionist approach of attributing the complexities of international relations to a simplistic clash of civilizations is untenable and fails to adequately respect the pluralistic coexistence and exchanges among civilizations. Indeed, some have even advanced the notion that the clash of civilizations may prove more significant than the clash of civilizations itself. In 1994, Tang Yijie published an article in Philosophical Studies, No. 3, entitled 'Review of Huntington's Clash of Civilisations,' which set forth the proposition that civilizations should be tolerant of each other and learn from each other. This was based on the premise that the general trend of the development of human culture is one of mutual assimilation and fusion rather than confrontation. Furthermore, it was argued that Confucianism is not a factor that gives rise to political conflicts and wars. This perspective was developed from a historical Chinese tradition.

2.3 Controversies and Reflections

The publication of The Clash of Civilisations in 1996 was followed by the world-shattering 9/11 incident just five years later. The theory of the clash of civilizations began to encounter significant challenges from diverging perspectives in the East and West. In the West, the theory of the clash of civilizations was widely accepted and gradually became a kind of consensus. Furthermore, it became the theoretical basis of the U.S. Republican Party's governance, providing an important rationale for them to win votes. In the non-Western world, the theory of the clash of civilizations has been the subject of criticism and accusations, with the non-Western world in general opposing the theory of Western civilization's superiority, namely the superiority of Christian civilization over Islamic, Orthodox, and Confucian civilizations. In this context, the theory of the clash of civilizations has become a synonym for colonialism in the new historical period. In the contemporary era, the promotion of China's Belt and Road international strategy, the increasing prominence of trade wars and a series of disputes in international relations triggered by epidemics (especially the disputes between China and the U.S.), as well as the Russian-Ukrainian conflict that has not yet been resolved, have highlighted the need for a new interpretation of Huntington's theory of the 'clash of civilizations'. There is a pressing need for a scientific understanding of the phenomenon of clashes of civilizations in the world, with a view to promoting the coexistence of civilizations. It is of great practical significance to interpret Huntington's 'clash of civilizations theory' in order to gain a scientific understanding of the phenomenon of the clash of civilizations in the world, promote the symbiosis and intermingling of civilizations, and advance the construction of the community of human destiny.

3. Formation of Cultural Conflict and Differences
3.1 Meaning and Manifestation of Cultural Differences
Cultural differences refer to the distinct differences in cultural characteristics, values, lifestyles, and practices among different groups, regions, and countries.

Cultural differences between the East and the West stem from varying behavioral patterns among different regions and ethnic groups, which are rooted in differences in geographical environments and natural resources. In other words, different production and social interaction modes have shaped the diverse thinking patterns among different ethnic groups. (Han & Li, 2024)

The manifestations of cultural differences are diverse and complex, as they can be observed in various aspects. However, through in-depth analysis, they can generally be categorized into three types: (1) this-sidedness, also known as 'Diesseitigkeit' in German, and paramitality; (2) intuition and logic; and (3) relationships and individuals.

This-sidedness and paramitality: China has the concept of this-sidedness, also known as 'this-worldly orientation,' or the assumption of "one world," namely the world that is framed by heaven and earth and within reach of human senses. It is believed that the Dharma exists within the real world, and the way of heaven manifests in daily life. This perspective is reflected in various Chinese classics and philosophies. For example, in Great Learning, it is stated that "What the Great Learning teaches, is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence."; Confucius argued that "the path is not far from man," and it is believed in Chinese Buddhist philosophy that Buddha is not a god but an enlightened person. In Western philosophy, paramitality is evident in several key concepts. For instance, Plato held that sensible objects are imperfect imitations of ideal forms, and the flaws of the physical world arise from their divergence from these ideals; God is perceived as an omnipotent being rather than an ordinary person; to bridge the gap between physical reality and ideal forms, one must transform nature and advance technology.

The Chinese worldview does not focus on the concept of substance but instead emphasizes intuition and emotions. "Dependent origination and the emptiness of nature," "When dependence arises, fire arises; when dependence ends, fire ceases to exist. This is the case for all things." This is not the result of any inference but a judgment of the world based on intuition. (Q. Zhang, 2023)

The Western worldview focuses on substance and the truth of logic. For instance, science seeks to understand the smallest particles that constitute the world. Western philosophy prioritizes logic and deduction, where reason comes first, followed by consciousness, and emotions come last. There is also Aristotle's syllogism, which is composed of three parts: a major premise, a minor premise, and a conclusion. However, each major premise is the conclusion of the previous one, so the very first premise must be an intuition without premises, which parallels the concept found in Chinese philosophy.

The Chinese worldview does not focus on the concept of substance but instead emphasizes intuition and emotions. This is not the result of any inference but a judgment of the world based on intuition. The Western worldview, on the other hand, focuses on substance and the truth of logic. For instance, science seeks to understand the smallest particles that constitute the world. Western philosophy prioritizes logic and deduction, where reason comes first, followed by consciousness, and emotions come last.

The Five Relationships are principles of social order grounded in family affection. Mengzi proposed that these relationships should be defined by affection between father and son, righteousness between sovereign and minister, distinct roles between husband and wife, proper hierarchy between the old and young, and fidelity among friends. Traditional Chinese notions of happiness stem from these ethical relationships. In contrast, Western perspectives, as outlined in Maslow's hierarchy of needs, place the highest value on self-actualization, often leading individuals to detach from family connections.

3.2 The Relationship between Cultural "Conflict" and Differences
It is undeniable that when differences challenge the core interests or identities of individuals or groups, they can potentially lead to a "clash of civilizations," as Huntington describes. However, this outcome is not inevitable. Confrontations between civilizations often occur on both regional or micro levels—manifesting as boundary disputes between neighboring countries with distinct civilizations or tensions between different cultural communities within the same country. On a global or macro scale, these confrontations highlight core contradictions among leading civilizations. Huntington notes that such boundary conflicts are marked by persistence, intermittent significance, significant violence, and complex and diverse ideologies, which are challenging to resolve through negotiation alone. (J. Liu, 2024)Notably, these conflicts are often rooted in substantial differences in religious beliefs and worship of deities among groups. Historical conflicts, mutual distrust, and lingering animosities, along with political, economic, and social pressures resulting from significant demographic changes, collectively contribute to the emergence of clashes between civilizations. He further emphasizes that the stability of core countries is fundamental to maintaining order within a civilization, while harmonious relations between civilizations depend on dialogue and negotiation among these core countries.

Cultural diversity is a social reality and an inevitable trend beyond human control. Each culture is rooted in a unique social-historical context. As a country or nation evolves, it preserves its own cultural essence while also integrating beneficial elements from other cultures and ethnic groups. This process creates a diverse and harmonious cultural ecosystem, with indigenous culture as the core and foreign influences as supplements. Such an environment fosters cultural diversity, facilitates the integration and interaction of different ideological viewpoints, and promotes genuine cultural prosperity and harmonious coexistence.

In other words, cultural conflicts can be resolved through mutual understanding and cross-cultural communication, which also fosters mutual learning and sharing among different civilizations.

3.3 New Features and Trends of Cultural Differences in the Context of Globalization
The advent of globalization has led to a notable increase in the frequency of cultural exchanges. The prevalence of traditional media and digital platforms has facilitated the expeditious dissemination and exchange of cultures from disparate countries and regions. To illustrate, by the conclusion of 2023, YouTube had been viewed for over one billion hours per day, while Netflix had amassed hundreds of millions of subscribers across the globe. These figures illustrate the significant impact of digital media in the context of globalization, as well as the growing interest and pursuit of multiculturalism.

As entities within the global system, cultures or ethnic groups are frequently confronted with two defining characteristics: homogeneity and diversity. It is often asserted that globalization has resulted in a sense of marginality, whereby those on the periphery seek to reinforce their own identity and locality from their perspective. However, interactions between diverse cultural communities have contributed to a state of fluidity and plurality in identity without leading to the loss of individual characteristics. The interaction between different cultural communities has already resulted in a fluid and pluralistic state of identity, which has not resulted in the loss of the individual communities' distinctive characteristics.

As Huntington states in The Clash of Civilisations and the Reconstruction of World Order, the concept of civilization represents the most significant collective identity, providing a sense of cultural belonging and differentiation from external groups. Studies have demonstrated that the feasibility and legitimacy of cultural pluralism are fundamentally contingent upon a certain deficiency in human spirituality within the context of globalization and the consequent necessity thereof. (Liu et al., 2023)This proclivity is an inescapable consequence of the underlying reality of globalization, reflecting the human aspiration for a pluralistic culture.

4. Intercultural Communication and Reconciliation Strategies
4.1 The Importance and Inevitability of Cross-cultural Communication
In terms of external manifestations, although many disputes in the long history have been called 'clash of civilizations,' it is evident that the fault does not lie with civilizations themselves. In other words, the root cause of global conflict is not intrinsic to civilizations themselves. While the diversity of civilizations may serve as a catalyst or exacerbating factor in the emergence of disputes, the underlying cause of conflict can be attributed to the competition for material interests surrounding the advancement of production. Huntington's argument, in the context of a multipolar world, advocates for the interests of Western civilization and the cultural circle led by its 'core countries'. It posits that the civilizations of developing countries are in opposition to those of the United States, as civilizations with a fluid and uncertain future. It questions the formation of their independent value systems and their global historical status. It is only when there is a fundamental incompatibility between political and economic interests or even a direct conflict between them that a clash of civilizations, such as a clash of religious beliefs, can reach extreme proportions.

In other words, whether it is international terrorist incidents, the latest relations between China and the United States, or other geographical disputes, there are certainly economic and political reasons for conflict between countries. However, it is becoming increasingly clear that conflicts between countries and even groups of countries caused by differences between religions and civilizations are also playing an important role. The differences between Islam and Christianity have led to tensions with the West, especially the United States. Furthermore, if the pre-modern and modern nature of the state continues to be used as a basis for analysis, it is likely to become more and more polarized. Responding to this question with an analysis of the nature of the state in pre-modern versus modern times will not resolve the issue of the modernized Islamic states and the considerable number of Islamists who have migrated to the West and continue to maintain a hostile stance towards Christian civilization. In the case of Sino-American relations, for example, while the two countries have developed an inseparable and complementary economic relationship, there are clearly more fundamental reasons for the tensions between China and the United States. These issues require the introduction of a new research paradigm and methodology.

As globalization deepens, the ties between countries and regions are becoming increasingly close. Transnational exchanges and cooperation have become the norm, and the process of economic globalization and the development of world history calls for a new type of civilizational outlook. In such a context, individuals with intercultural understanding are better able to adapt and integrate into international society, thereby enhancing their competitiveness. With the increase in intercultural exchange activities,

such as traveling, studying abroad, and international trade, there is a growing frequency of intercultural interactions between individuals. In the face of global challenges, such as climate change, poverty, and the spread of diseases, the international community is required to engage in intercultural cooperation and coordination. Furthermore, the advent of artificial intelligence and other technological advancements has significantly accelerated the pace, scope, and depth of communication. The proliferation of communication channels has enhanced the potential for mutual integration, mutual learning, and mutual appreciation. In light of the unprecedented transformation that has unfolded over the past century, the current era demands a shift towards intercultural communication, dialogue, and peaceful coexistence among civilizations. It is, therefore, of particular importance to facilitate cross-cultural communication and to implement a reconciliation strategy that is aligned with the emerging form of human civilization.

4.2 The Inevitability of Inclusiveness in Chinese Civilisation

Chinese culture is characterized by openness and a commitment to learning, drawing on a multitude of civilizations. It is not a civilization characterized by external conflict and aggression but rather one of inclusiveness. To gain a deeper understanding of Chinese culture, it is essential to broaden our perspective through a variety of avenues. By doing so, we can gain a more comprehensive grasp of the natural and humanistic realms. Over time, through peaceful coexistence, we can foster mutual understanding and growth.

Consequently, since antiquity, the Chinese nation has been characterized by a profound and multifaceted process of fusion. It is a civilization of learning and fusion. Consequently, it is a dialogue, a civilization that can learn from and develop through the exchange of ideas.

4.3 Conflict Resolution in Cross-cultural Contexts

The avoidance of conflict is a strategy that is viewed as a matter of great importance and sensitivity in many cultures. It is often considered a sign of mental maturity, and the ability to avoid conflict is highly valued. This strategy may manifest as a subtle shift in the topic of conversation, with the aim of distracting the other person, or alternatively, as a deliberate act of silence and avoidance, which serves to defuse the situation. In Hispanic culture, for instance, the avoidance of conflict is regarded as an efficacious strategy for the resolution of disagreements.

The accommodating strategy prioritizes the other person's needs and seeks to avoid conflict by reducing friction. It is focused on meeting the other person's needs rather than taking a personal stance. For instance, Zimbabweans meticulously assess the other party's expectations before articulating their perspectives and adapting their opinions in a flexible manner to reach a consensus rather than resorting to direct confrontation.

The strategy of contending views conflict as a normal part of life and competition as a positive drive to move forward without compromising too much on the needs of others in the pursuit of personal goals. This approach is exemplified by Greek and Israeli cultures, where open debate and direct expression of dissent are integral aspects of the cultural fabric.

'Compromising is an orientation that seeks to achieve a balance between the needs of the parties involved by reaching a mutually beneficial compromise. In the business world, Americans are particularly adept at employing this approach, even in the context of complex interpersonal or legal disputes. They are often able to identify a solution through compromise.

The concept of 'collaboration' emphasizes respecting and balancing the goals and needs of all parties involved. It views cooperation as the optimal means of resolving conflicts and achieving mutually beneficial outcomes. Through consultation and equal dialogue, collaboration not only resolves immediate conflicts but also establishes a robust foundation for future cooperation. (Han & Li, 2024)

5. Solutions in Policy and Practice

5.1 The Role of International Organisations in Mediating the Clash of Civilisations

As we enter the 21st century, Western societies are facing the most serious challenges since the Industrial Revolution, including economic depression, political instability, cultural fragmentation, and failure. These include the decline of the governance system, the resurgence of nationalism, populism, and conservatism, the intensification of the anti-globalization movement, and the ineffectiveness of the response mechanism for public health emergencies, which have further eroded confidence in the Western civilization system. Against this backdrop, ideological exchanges have become more intense, and competition between countries in terms of comprehensive national power has intensified, leading to a more intricate and complex evolution of the global cultural landscape.

Since 2001, UNESCO has promulgated the Universal Declaration on Cultural Diversity and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, indicating that globalization is no longer a phenomenon confined to isolated evolution.

Rather, it is becoming increasingly evident that globalization is a process of building a new ecosystem of symbiosis through exchanges and interactions. This noteworthy trend toward cultural integration is gradually establishing the foundation for a future cultural landscape characterized by greater integration and development. (Wu & Cao, 2024)China's consistent view and logic of action is that the dialogue of civilizations should transcend the notion of a clash of civilizations. This is perceived as the optimal mode of interaction between the United Nations system and human civilization. Dialogue among civilizations is predicated on the peaceful goodwill and rational orientation of civilizations and is antithetical to the excessive subjectivity and overriding nature of a single civilization. The concept of dialogue among civilizations was initially proposed by China, reflecting not only the country's international and civilizational perspective on peaceful development but also the distinctive characteristics of Chinese civilization. June 10th marks the inaugural International Day of Dialogue among Civilizations. The 78th session of the United Nations General Assembly, held on June 7th, 2024 (T. Liu, 2024), adopted a resolution establishing this day, which was set by consensus and had profound background and significance for exploring a new form of human civilization.

5.2 The Practice of Regional Cooperation Mechanisms in Conflict Resolution (With a Focus on China's Concept of Mutual Understanding of Civilisations)

Since entering the new era, the Party Central Committee, with President Xi as its core, has demonstrated a profound grasp of the changing dynamics of international relations and the laws of human society's development. This has involved transcending the 'clash of civilizations theory' and advocating the concept of mutual appreciation of civilizations in shaping inter-civilization relations.

China advocates the collaborative development of the Belt and Road. The Belt and Road Initiative, an international cooperation initiative put forward by the General Secretary in 2013, aims to enhance collaboration between China and relevant countries through trade, investment, infrastructure development, cultural exchanges, and other avenues, with the objective of collectively constructing a peaceful, prosperous, stable and open region. The 'Belt and Road' is not a private road for a certain party but rather a collaborative endeavor that facilitates collective advancement. In 2023, the white paper 'Building a Belt and Road Together' A Significant Practice in Building a Community of Human Destinies indicates that the construction of the Belt and Road represents a significant step towards the formation of a community of human destiny. The Belt and Road Initiative has become the world's most extensive and expansive international cooperation platform, characterized by the constant deepening of policy communication, the expansion of facilities connectivity, the facilitation of trade, the integration of financial systems, the growth of people-to-people communication, and the constant expansion of the field of cooperation. By 2023, China will have concluded over 200 agreements on the Belt and Road with more than 150 countries and 30 international organizations, resulting in over 3,000 collaborative initiatives that will stimulate investment of approximately one trillion U.S. dollars and provide a new platform for diverse cultures and civilizations to engage in constructive dialogue and equitable exchange—the promotion of shared values for all humanity.

The Chinese people have a long history of engaging with diverse civilizations and have developed a distinctive approach to civilizational exchanges. This approach is underpinned by the principle of 'Each is beautiful in its way, the beauty of the people is beautiful, the beauty of the people is beautiful, the beauty of the people is beautiful, and the world is the same.'(C. Zhang, 2023) The diversity of civilizations, while exhibiting common values, necessitates equal treatment between them. This equality allows for mutual learning, which in turn facilitates the realization of a 'commonwealth.' The latter can be defined as the collective achievement of the common values of all humanity. In his speech during the 70th General Debate of the United Nations General Assembly in 2015, President Xi made the inaugural statement on the theme of the 'Commonwealth.' In 2015, President Xi advanced the proposition that "peace, development, fairness, justice, democracy, and freedom are the common values of all mankind" for the first time in his speech during the general debate of the 70th session of the United Nations General Assembly. On March 15th, 2023, General Secretary Xi further elaborated on this concept in his keynote speech at the High-Level Dialogue between the Communist Party of China (CPC) and the World's Political Parties, wherein he introduced the Global Civilization Initiative (GCI). (Yu et al., 2023)The Global Civilization Initiative is primarily based on four core principles, collectively known as the 'Four Common Advocacies.' These are the common advocacy of respecting the diversity of world civilizations, the common advocacy of promoting the common values of all humanity, the common advocacy of attaching importance to the inheritance and innovation of civilizations, and the common advocacy of strengthening international humanistic exchanges and cooperation.

5.3 Cultural Sensitivity and Flexibility in Policy Formulation (Taking the New Civilisational Perspective of Building a Community of Human Destiny as an Example)

In his speech at the conference celebrating the 100th anniversary of the founding of the Communist Party of China (CPC), the General Secretary highlighted the importance of cultural sensitivity and flexibility in policy formulation, drawing upon the new civilizational perspective of building a community of human destiny. 'We have adhered to and developed socialism with Chinese characteristics, promoted the coordinated development of material civilization, political civilization, spiritual civilization, social civilization, and ecological civilization, and created a new path of modernization of the Chinese style and a new form of human civilization.' (Xi, 2022)The term "new form of human civilization" represents a significant innovation in political and academic discourse. It marks the CPC's high degree of condensation of the fruits of the development of socialism with Chinese characteristics, as well as an in-depth elaboration of the 21st-century Marxist concept of civilization. (Jin, 2024)It also represents a significant step forward in solving the world's major problems of development, constructing a new system of global governance, and creating new paths for the continuation of civilization.

The term 'new form of human civilization' represents a significant advancement in political and academic discourse, signifying the CPC's comprehensive synthesis of the achievements of socialism with Chinese characteristics. It also marks an intricate elaboration of the 21st-century Marxist concept of civilization and a pivotal stride in addressing global development challenges, establishing a novel system of global governance, and charting new pathways for the continuation of civilization. Furthermore, it represents a Chinese initiative for addressing the core challenges of global development, establishing a novel system of global governance, and charting a new course for the continued evolution of civilization. (Xi, 2019)China's cultural heritage has historically been characterized by a proclivity towards altruism and a vision of a global community. The concept of a community of human destiny represents a novel approach to the advancement of world civilization, one that China has embraced with a sense of purpose and responsibility as a major global power. This approach reflects China's deep concern for the collective future of humanity. This new path in history will also have a significant impact on the development process of modern civilizations, influencing the way we think about and exist within human civilizations and providing a new direction for the continuation of world civilization.

In the context of contemporary global change, the strains of peace and development have become increasingly powerful, fostering unprecedented levels of human interaction and connection. The novel civilizational perspective that advocates the establishment of a community of human destiny has accurately identified and elaborated upon the dominant trajectory of historical progress. Simultaneously, it has forcefully challenged and reflected upon the narrow notion of a 'clash of civilizations.' The current global governance paradigm, which is dominated by Western countries and based on a zero-sum game and a civilization concept of self-preservation at the expense of other countries' interests, is gradually demonstrating its inherent limitations and defects. (Xi, 2022)It is becoming increasingly difficult to meet the progressive requirements of the times with this paradigm. Consequently, there is a growing consensus among the international community that inclusive global growth and the maintenance of world peace and stability are key priorities. In light of these circumstances, it is imperative to abandon the anachronistic framework of global governance and proactively pursue the development of a novel model of global governance that is more equitable and efficacious.

6. Conclusion

This paper provides an in-depth analysis of the "clash of civilizations" myth, reviews the development and reflection of the "clash of civilizations" theory, and compares the cultural differences and clashes, leading to the importance of cross-cultural communication and understanding. The paper presents a number of relevant cases and conclusions that demonstrate that effective intercultural communication has the potential to reduce cultural conflicts and misunderstandings, as well as promote reconciliation and cooperation among different cultures.

This paper makes a significant contribution to the field by elucidating the core tenets of the 'clash of civilizations' myth and proposing intercultural communication and reconciliation as a potential solution. This theory has significant value in promoting cross-cultural understanding and harmonious coexistence and provides useful guidance for practice.

Nevertheless, as the conclusion is confined to theoretical analyses and case studies, it is deficient in empirical evidence. Consequently, future research should expand the empirical studies on intercultural communication and reconciliation and investigate the modes and strategies of intercultural communication in greater depth. Furthermore, the mechanisms and determinants of intercultural understanding can be investigated by integrating multidisciplinary perspectives, such as those from psychology and sociology. Further empirical validation could enhance the credibility and practicality of the study.

Further research could concentrate on the deployment of intercultural communication within the context of globalization, with a view to promoting inclusion and interaction between different cultures. Furthermore, in consideration of the prevailing international circumstances, the study will investigate strategies for addressing cultural conflicts and challenges, thereby offering theoretical support and practical guidance for the construction of a more harmonious and stable international society.

The advancement of any civilization is contingent upon its capacity to absorb and learn from the exceptional achievements of other civilizations. In the contemporary era, the increasing global mobility facilitated by globalization has rendered it impossible for any civilization to remain unchanged in its singularity and inherent characteristics. Furthermore, no civilization can be isolated from the world of interaction and interaction. (Chen, 2024)The influx of significant numbers of Muslim and other non-Western immigrants is effecting a transformation in the identity of Western civilization through the processes of multiculturalism and identity politics. The implementation of populist and xenophobic immigration policies, or the fabrication of a 'clash of civilizations' crisis for the purpose of enforcing assimilation, will not serve to maintain the 'purity' of Western civilization; rather, it will serve to exacerbate the internal conflict within Western societies.

It follows that for any civilization to survive and endure, it must adhere to the principles of inclusivity, openness, and tolerance. The future trajectory of human civilization and the evolution of global patterns are not only shaped by the objective laws of social development but also contingent on the positive choices of human subjectivity. The concept of a new civilization, based on the idea of a community of human destiny, aligns with this objective law, promotes the common good of all humanity, and represents an essential means of maintaining world peace and promoting shared prosperity. (Q. Zhang, 2023)

In the international arena, the concepts of civilization of equal treatment, mutual learning, dialogue and consultation, and inclusive coexistence must be upheld. Furthermore, appreciating the deep values of different civilizations with a broad mind and respecting the independent choices of all peoples on their paths of development are essential. Only through civilizational exchanges, mutual learning, and coexistence can barriers be transcended, conflicts eliminated, and supremacy overcome. In this way, the continuous progress of human civilization and the solid development of world peace can be promoted.

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