

## Original Paper

# The Ten Relationships of Globalization

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### Abstract

*This paper study the complex relationships faced by globalization. First, the relationship between commonality and diversity are objectively inevitable. Second, artificial intelligence and human development need to avoid harm in the direction of healthy human development. Third, the virtual space and the real world should never be “flipped by things” not should the things be “made void”. Fourth, digitalism and humanism: digitalism is becoming a cult, traditional humanism is being eclipsed, but human math cannot trump Heaven’s law. Fifth, humanity and nature need to be integrated. Sixth, the past and the future represent forms of life. Seventh, the East and the West is one result, though there might be a hundred anxious schemes. Eighth, emergency and normality: uncertainty is eternal, normality is relative, human safety and security need normalized emergency mechanism. Ninth, assets and liabilities: everything has the attributes of both assets and liabilities, needs to follow the principle of systemic balance. Tenth, the relationship between the nation-state and globalization are a pair of balanced wheels, which directly reflect the civilization and barbarism of human society. All kinds of relations and contradictions in the world today are created by imbalance and need to be dealt with by balance.*

### Keywords

*uniformity, diversity, artificial Intelligence, digitalism, humanism, balance, globalization*

Globalization is at a crossroads, and human society is entering an unprecedented systemic revolution in the midst of continuous change, facing a series of complex relationships and difficult choices: commonality and diversity, artificial intelligence and human development, virtual space and real world, digitalism and humanism, human and nature, past and future, East and West, emergency and normality, assets and liabilities, nation-state and globalization. These are closely related to the sustainable development of our future generations and the well-being of all humankind, and need to be studied in depth and dealt with appropriately.

## 1. Commonality and Diversity

Things consist of commonality and diversity. The relationship between the two is the one between the universality and the particularity of the development of things. Commonality reflects the fundamentals and laws, and is the universal link and inevitable attribution of diversity, while diversity reflects the forms and means, and is the special manifestation of commonality and the inevitable ascription of prosperity and abundance. Commonality and diversity exist in all aspects of things, contradicting each other, relying on each other, transforming into each other, and jointly promoting the development of things.

Nature is both diverse and consistent. A leaf is a world, there are never two identical trees, or clouds, but everything in nature is subject to an interdependent order, which is the common root and fundamental condition for everything in nature—and therein lies commonality.

Society is characterized by diversity and commonality at once. Every society, every city, and every village constitute a complete eco-system. There are both big trees and low shrubs, each with its special characteristics; they are also part of human society, sharing the same respect for life and civilization, and following the same rules and order of social development—therein lies commonality as well.

Civilizations are characterized by both diversity and commonality. Human literature and art, poetry and painting, though having different names, are essentially of the same nature, showing commonality, but they are not the same art, and each has its own specificity. “When it is difficult to depict a scene with a painting, make it up with a poem; when it is hard to capture a mood with a poem, complement it with a painting”, there is a unity between the sameness and difference of poetry and painting. Government and market are also unified in commonality and diversity. The government highlights the global rules, laws and commonality, and the market reflects the vitality, flexibility and diversity of market entities. In the unity of the two, the behavior of market entities cannot go without regulation and do whatever they want; in terms of government regulations, more does not mean better, neither does more detailed, and market dynamism calls for moderate space and a somewhat ambiguous world. The two complement each other and interact organically in order to promote the healthy development of the market economy.

Globalization is the unity of commonality and diversity. The commonality is centrally reflected in universal concepts. Humans are a social animal, and social cooperation is the key to our survival and prosperity; social order is an important condition for humans to carry out large-scale social activities, and it is also a key advantage for us to be superior to other animals; we share common genes and the same nature of mind, and human society is a big family with affinities; human equality is an important embodiment of human civilization; Buddhism preaches “equality of all beings”, and Christianity advocates “equality and fraternity”, reflecting the universal values of human beings. Diversity is centrally expressed in the concept of nationality. In different regions, there are different cultures, and different nationalities, which have different understandings and perceptions of the same things, and there are different national cultural phenomena within the same society, reflecting the specificity of nation-states. To properly deal with the relationships between the “one” and the “many”, and the sameness and the differences, it is necessary to “adhere to the unity of diversity and commonality” and to promote the

development in competition and cooperation among all peoples. It is necessary to respect differences and embrace diversity, but also to face commonalities and promote unity-respecting differences without reinforcing them, and maintaining nation-state identity without imposing it on others. Every country has the right to choose the path that best suits it; yet at the same time, it must not overlook commonality and the positive significance of global cooperation, global order and global values for each country.

There is an objective necessity for unity and diversity. In the process of following the principles for survival and development, things have developed different characteristics along different historical paths, in different geographical conditions and at different stages of development. With the same genes, the same nature of mind and the same purpose of prosperity and development, human beings have forged different regional cultural and political models in the process of exploring the mysteries of the objective world, relying on different living environments, carrying forward the spirit of tradition and taking advantage of long secular development. This is true for all the important relationships involved in human development: artificial intelligence and human development, virtual space and the real world, digitalism and humanism, human and nature, past and future, individual and society, East and West, contingency and normality, assets and liabilities, nation-state and globalization, all of which are united in commonality and diversity.

There are limits for the unity between commonality and diversity. The “limits” concern the ontological nature of humanity, which represent the fusion of subjective purpose and objective compliance in human survival and development (Li, 2008). Without the “limits”, human beings cannot maintain their existence, and the race cannot exist. The “limits” are a living and everlasting dynamic presence, which constantly adjusts, changes, expands and renews as human beings survive and live on. As a reality, the “limits” have their structure and form, which are reflected in the composition of order in application, and can be universally applied to objective objects. Not only formal logic and cognitive paradigm, but also the relationship between commonality and diversity of things, can be analyzed in light of the “limit”. Only when there are limits to everything can the most comfortable relations be achieved between people, the most stable relations be established between nation-states and the international community, and the organic unity of commonality and diversity be accomplished among things.

Things are diverse, and must follow certain principles. As the contradictory motion of commonality and diversity of things tends towards balance, to achieve sustainable development, the balance should be understood, utilized and promoted. Humankind has created a glorious history and has the confidence and ability to move towards a better tomorrow. As long as the direction is set clearly and we work together, humankind will be able to overcome all the difficulties in development. Humankind is worthy of being the creator of the civilization of the living world. In order to create a healthy, sustainable community with a shared future for mankind, the international community, all governments and people of insight need to demonstrate more courage, greater perseverance and assume more responsibility.

## 2. Artificial Intelligence and Human Development

“AI will be either the best, or the worst thing, ever to happen to humanity” (A word of warning by famous physician Stephen Hawking). The human race has developed through the long hunting age, the Paleolithic, the Neolithic, the Bronze Age, the Iron Age, the Agricultural Age, the Industrial Age, the Electrical Age, the Automation Age, and is in the Internet & Information Age, and will enter the Age of Artificial Intelligence (Kelly, 2010). Machines, will be biologized; and organisms, engineered. Living beings will be algorithms—whether animals, plants, or humans, all living beings will be “organized” algorithms; artificial intelligence will create machine-consciousness to reach new realms of organic life forms with inorganic matter; with bioengineering and bionic engineering, many inanimate things will be biologically activated. However, every invention in science is potentially destructive and represents a potential threat to social stability. While scientists cultivate life with embryonic stem cells and artificial sperm, they risk intensifying the conflict between artificial life and humanity itself; intelligent robots with biochips that increasingly resemble humans themselves or even surpass them in terms of balance, vision, voice, and other functions have the potential to replace humans in more fields or to reduce human brain work and physical work substantially. This is a good and bad thing.

“History is made by the people, and future is based on work” (Xi, 2013). Artificial intelligence will inevitably affect human development by substantially reducing human labor. Although it can free humanity of physical exertions, reduce diseases, and improve productivity, AI may gradually atrophy the human body’s own functions due to reduced physical labor, worsening damage to human beings by electronic devices and information equipment, increased cell phone-related and network-related ailments, aggravated negative effects of various high technologies. Lacking humor, lightness, and philosophy, human civilization shows a tendency of mass retardation. Artificial intelligence may also bring the controllability issue of digital technology itself, the problem of law and order lagging behind technological advancement, as well as other unpredictable problems that will pose great threats to the development of humanity itself. Innovation happens everywhere, everything is changing, and intelligent—the only thing we don’t know is whether things will spin out of control against our will, and when and where. AI weapons may completely reshape warfare, but once AI rises against us, what will become of humanity? AI may well mean the end of human civilization if things go wrong. Human beings have to reflect, reduce their overdependence on all kinds of equipment, return to nature, and increase the amount of human labor, including mental work, handicraft, and artificial weaving, to promote the sustainable and healthy development of humanity.

Humanity needs a soft landing in the post-human era. Artificial intelligence is creating the greatest change of our time. The openness of technological advancement, prominently manifested by AI, and the never-ending exploratory nature (greediness) of humankind determine that the development of AI by them will never stop; the countervailing force of technological advancement, and the binding force of the human living environment, determine that humankind will inevitably enter a post-human era. The post-human era may well be the cyclical departure of the great cycle of human development, the re-emergence and

regeneration of primitive civilization in a new era, and the great cycle of human development based on a new craft industry. It is necessary for us to draw some lessons that we can learn for future generations and strive as much as possible for a soft landing. For conflicts amongst human beings, there can be no war, let alone war using destructive and uncontrollable technological forces; any war is a destruction of humanity itself. Changes to human society, including scientific and technological changes, cannot be drastic, or without boundaries, or without a sense of reverence; any irrational changes will aggravate the damage to humanity itself. Sentiments toward scientific and technological changes from fear, to cheer, and to madness, are all irrational; and, as for fertility, it is irresponsible to humanity itself and detrimental to sustainable human development to move from reckless birth, to mandatory birth control, to fertility fear, to birth aversion and non-birth, or to replacing fertility with artificial intelligence.

Humanity needs to be always in control of AI systems, for its survival and development is a constant theme. It needs to pay attention to the role of the hand of nature, the role of AI and technological alienation, and the role of the law of balance. The crises that may arise from artificial intelligence carry in themselves the ways to overcome them. AI can empower hackers to be more aggressive, and it may also make firewalls intelligent, and create new data flows, feeding research and policy and creating the conditions for human-centered AI interfaces. New technologies such as the Internet and intelligent robots can enhance human ability to understand the world and build society, but the decisive factor should still be people, who cannot be replaced at critical moments or for key projects. And we cannot let artificial intelligence completely replace human work. Labor transforms people. Without labor, people cannot create, know, experience or contribute, and there can be no intelligent humans. People are the cornerstone of society, and there cannot be a society without people.

Humanity needs to pay high attention to phenomena of technological alienation. Where there is light, there must be shadow. While promoting human modernization, they may also interrupt the process of modernization; they can benefit or destroy humanity. The presence of an alienating force in scientific and technological development, which runs counter to the original intention of mankind, brings about the phenomenon of scientific and technological alienation. This is because there are both positive and endogenous negative factors in scientific and technological development. Scientific research knows no bounds, making it possible to design some forbidden areas that human beings cannot touch; rewards and punishments are unbalanced—whereas there are motivational mechanisms for scientific and technological progress, there are no punitive ones for the negative effects of science and technology, encouraging an environment generating them; the spirit of science is higher, stronger and better, but when it goes to the extreme, it is bound to go to the opposite; the combination of science and technology with capital not only accelerates scientific and technological development, but also intensifies scientific and technological alienation. All advanced technology is a double-edged sword; the connection between the spirit of science and money promotes utilitarianism; capital investment is too crazy and disorderly, which will certainly leave a mess of chicken feathers. There is a colonial model and trend in artificial intelligence. While humanity is vigorously developing artificial intelligence and actively exploring its

outer self, it needs to discover its inner nature, know more about itself, and hold on to its inherent inclination for goodness. Humanity has come to a time when it needs deep introspection. Do we choose to stay with nature, or to revel in the world of artificial intelligence? Without in-depth research on these questions, modernization disorders will become more serious (Watson, May 2011).

The security governance of artificial intelligence sustains the development of human security. The modern development of humanity requires a rational view of intelligence: balanced innovation, coordination and interaction between the natural sciences and humanities, and control of the changing laws of AI systems so as to avoid harm and prevent advanced productivity from becoming advanced destructive power; it is necessary to prospectively establish rules for global AI security governance, strictly prohibit the development and use of AI destructive technologies, and promote AI and all innovative utility in the direction of sustainable and healthy human development.

### **3. Virtual Space and Real World**

We attribute the subjectively designed media mainly for spiritual use to the virtual space, and the objectively existing world supported by material needs to the real world. The virtual space and the real world, or the virtual and the physical, are two sides of the same coin. On one hand, the physical is the basis of the virtual, the mark to test the degree of virtuality, and the starting and ending point of the virtual. On the other hand, the virtual is a reflection of the physical, but has a relative independence, has its own laws of development, and has a counterproductive effect on the physical. The virtual and the physical are interdependent, interacting and promoting each other, maintaining and supporting the balanced development of things together.

Since the cognitive revolution with the invention of writing, human beings have lived in a world where the virtual and the physical are combined. We have objective realities like rivers, trees, the sun, the stars, animals, humans, and artificially cultivated and created material goods, and we have artificially constructed realities like countries, nations, markets, currencies, and laws, religions, ethics, and credit, and we are able to see far and wide, visualize the past, look into the future, and imagine the infinite. Although some human constructions and settings are virtual and not naturally existing entities, they can become real existences by confirming them according to public rules; although some remote perceptions and imaginations of humanity are assumed and not based on insitu experience, they can enrich our world through civilizational design and dissemination. Also, we are awake to see that such human make-believe, once it takes hold in public space, has the potential to generate an unseen force in our world. This force may be positive or negative, acting on the real society and making it more complex.

A complex society needs order. Nature has always moved by order. There must also be, and needs to be, an order of some kind for human society to sustain today and into the future through millions of years. In developing the virtual world, and in promoting the complementarity of the virtual and the physical, human society needs to carefully consider continuously improving and establishing a new order. This order is the link and invisible network between the subjective consciousness of the public, the only

jurisprudence and panacea that allows the cooperation of the public. This order exists in the inter-subjective human imagination, in the imagination of all people, and no individual can change it in a way that will have a significant impact on it. It is often embodied in the form of great law and morality, and requires not only public power to sustain it, but also faith and morality. Only by building a sound order, like trade rules and political systems, and by constantly improving and constructing an order that organically integrates virtual space and the real world, can mankind create a better society, promote the development of human society, and embody human civilization (Yuval Noah Harari, 2017, pp. 111-119). The metaverse needs to be properly planned. With the advancement of technology, the virtual enters a fast evolutionary channel, delivering visual, auditory, tactile, and even olfactory information through digital means on the internet, capable of creating a spiritual realm that makes the receiver feel as if he or she is physically present. The metaverse extends people's perception from text, to images and then videos, to immersive experiences, and to three-dimensional space, making people feel that virtual people are really coming. The virtual reality we are facing is considered harmless, but will it become harmful without relying on the transfer of human will? The virtual reality we are facing is considered harmless, but will it become harmful without relying on the transfer of human will? Virtual technology, virtual economy, virtual society, and virtual world, provide a stage for people's thinking capacity to continuously upgrade and expand, and it is entirely possible to reach an unimaginable scenario, or even become a runaway horse. Things are bound to backfire, as virtual realms like virtual generalization, empty pursuits, spirituality first, and digital worship are likely to have a serious impact on the real world. Virtual world, increases the complexity of society, complex society needs order, and meta universe needs correct planning and proper guidance.

One constant physical entity may have changeable shadows. There are countless shadows of tree trunks under the light, but it is difficult for the shadows to gain a foothold. The most important pursuit of humanity is truth, and to explore the real world of the universe and the sea, rather than illusory changes. Virtual space, no matter how advanced, is a variation of reality. In the economic sphere, the virtual economy is increasingly developed as conditions change—the capitalization of idle money, the socialization of interest-bearing capital, the marketization of marketable securities, the internationalization of financial markets, and the integration of international finance are all associated with the level of development of the real economy. To fight the pandemic requires a timely increase in funding and the development of a virtual economy, which is undeniable, but we must be aware of the “limits”. The “limits” are to maintain the survival and continuity of existence (Li, 2008, p. 63), and is to be appropriate and just right. Beyond the “limits”, when the financial market runs counter to the real economy, debt risks will accelerate and a financial crisis may emerge. It is the responsibility of economic entities to properly handle the relationship between the real and virtual economies, to coordinate planning, take concerted action, regulate development, maintain financial market stability, and keep the balance between capital dominance and industrial dominance. Humanity needs to combine the virtual and the real, and while developing hybrid work models, establishing flexible and efficient distributed

collaborative networks, and innovating productivity, we need to prospectively improve and construct a three-dimensional dynamic public order of the super mutual forest.

Virtual is the art of change, and reality is the foundation of development. Virtual change is inseparable from reality. We should handle the relationship between the virtual and the physical correctly - matter can be virtualized, but the mind must be rooted in reality. Matter can be appropriately virtualized, but not “too virtual”, over-exaggerating the virtual world; nor should “the mind be flipped by things” (Nan, n.d.), with excessive expansion of material desires; rather, we should “have virtuality and reality promote each other and integrate softness and hardness”. Let the virtual promote the physical, and the physical support the virtual.

#### **4. Digitalism and Humanism**

Numbers contain information about things, anything can be converted into numbers, and when numbers are read by computers and drive machines to operate automatically, they can have a magical power beyond compare. Everything can speak through numbers! Numbers are truth, wealth, and resources. Digital economy, digital city, digital society, digital currency and digital brain are becoming resounding catchwords and goals. Numbers are flooding people’s consciousness and are worshipped, and digitalism is on the rise. In the face of digitalism, traditional humanism is being eclipsed.

Digitalism is starting a new cognitive revolution with the use of algorithms. Algorithms are number-based decisions to calculate and solve problems according to certain procedures. 5,000 years ago, the Sumerians along the Euphrates and Tigris rivers and the Chinese ancestors of the Yellow River basin created characters to keep track of numbers, gradually changing the way humans think and approach things, enabling them to organize their societies in a primitive algorithmic way. In the 9th century B.C., the ancient Indians invented Arabic numbers from 0 to 9, laying the foundation of modern mathematics and greatly enhancing the level of social development. 20th century scientists carried out a series of exciting research and development on mathematical language, mathematical logic and digital algorithms, invented the computer binary numerical method, enabling human beings to process numbers more efficiently and faster, greatly accelerating the operation of the great machine of society. 21st century scientists are further promoting that “biology is also algorithm”, transforming the feelings and emotions of all living things not only into mysterious spiritual phenomena, but also into digital information that encompasses the mapping of the survival and reproduction of all mammals. The entire biological world is being digitized, and digitization is changing our familiar world and our perceptions. “Let numbers do more work so that the people can make less visits”, the municipalities are vigorously promoting the full online processing of services. Some qualitative concepts, such as “poverty,” “happiness,” and “honesty,” are translated into numbers and converted into “poverty line”, “happiness index”, and “credit rating”. Almost the entire field of knowledge is on the verge of being disconnected from human language, with digital symbols playing a key role. (Yuval Noah Harari, 2017, pp. 125-127)



What is of particular concern is that digitalism is posing a subversive challenge to traditional humanism. Numbers are supposed to be the servants of humans, but now they are becoming masters. While computers cannot understand how humans speak, they can use the digital language of understanding to teach humans in turn how to speak, feel, and dream. In the face of digitalism, the beauty of condensed descriptions of things is gone, the vivid paeans to nature are unheard any more, and the humanistic images of society are no longer visible.

In the face of digitalism, there is no will in living things, including humans; living things only have genes, hormones, and neurons, and they only obey the same physical and chemical laws as everything else in the world. It is entirely possible that human behavior, originally governed by will and emotion, could be replaced by biological algorithms. The various beliefs that dominate the world: individualism, collectivism, freedom, equality, justice, etc., are in danger of losing their meaning, and the era when each voter, customer and spectator created meaning with his or her own free will comes to an end. With the use of genetic engineering, or direct stimulation of the brain, it is possible to adjust the biochemical mechanisms of the brain so as to manipulate or even control human desires and replace the decisions of the average person.

In the face of digitalism, living beings are algorithms. The algorithm has become collections of various organic algorithms, the result of natural selection over millions of years of evolution. The application of algorithm not only injects new kinetic energy into social and economic development, but also deeply affects the normal social and economic order. What's more: biological algorithms operate independently of constituent matter. There is no reason to believe that non-organic algorithms can never replace or surpass organic algorithms. In 2016, Google's AlphaGo taught itself the ancient game of Go and defeated the South Korean Go master by four to one with surprising moves and innovative strategies. This shows that it makes no substantial difference whether the algorithm is carbon-based (biological) or silicon-based (algorithmic) as long as the arithmetic results are valid.

In the face of digitalism, algorithms trump humans. Due to genetic and environmental influences, humans are not absolutely free, although they can make decisions based on decision theory or randomly. Therefore, it is theoretically possible for external algorithms to understand humans better and to outperform them. If some algorithm could monitor each of the subsystems that make up the body and brain, it could have a clear picture of who I am, how I feel, and what I want. If only such an algorithm could be developed, the voter and the customer would no longer be God; the algorithm would make the best choice. The algorithm is always right; if the algorithm feels beautiful, it is beautiful.

In the face of digitalism, the threat to humanism is not a matter of traditional gaming struggles of beliefs, ideas, and paths, but a challenge from actual biological algorithms. We may have all kinds of super-practical devices, tools, and systems, but they are not governed by people, but by numbers. Human society still has value with respect to the overall system, but the value of the individual is increasingly insignificant. Human society is likely to become polarized, with a minority increasingly becoming super-elites and the general public a useless class. Humans will lose their usefulness in many areas, and

economic and political systems may no longer continue to identify with human values. Robots and computers, dominated by digital algorithms, are catching up to many things that only humans can do, and may soon surpass humans in most tasks. Humans will become useless if they do not become more powerful sooner or later. What happens when algorithms with high intelligence and no consciousness of their own take over all human work and are able to do it better than conscious humans? If humans fail to plan ahead, they will sow bitterness that will be difficult to swallow. (Yuval Noah Harari, 2017, pp. 253-297).

To address the challenges, it is necessary to be conscious that digitalism should not replace humanism. As written in Copula biography *The Book of Changes* 《ZHOUI-YI》, “Things are mixed together, and elegant forms arise.” Humanism connotes the basic relationships, institutions, and orders of human society, which are the natural product of human history, and the Divine Principle. If you violate the Divine Principle, you may do things offensive to God and reason and cannot be considered human. “We look at the ornamental observances of society, and understand how the processes of transformation are accomplished all under heaven.” In addition to being a matter of course for human society, humanism is also a matter of course for man and nature. The humanities see the natural sciences as a tool to observe and approach the world. The digital world is a tool for humanity, not a destination or goal for it. “Technology is the antidote and the poison of mankind” (*Remark by French philosopher Bernard Stiegler*, n.d.). Digital society and digital currency may be a direction or a trap. Humanity develops digital technology, but cannot be completely dominated by it. Human development needs technology, but does not depend entirely on it. Genie technology can be developed in large amounts, but it is not appropriate to completely “quantify the self”. Numbers cannot be like poetry in the Tang and Song dynasties, and Shakespeare’s plays, which are saturated with emotions, nor can they be like Laozi’s, Confucius’ and Hegel’s works, which reflect profound philosophies. Thinking is better than numbers, and numbers do not resolve cause and effect, but human beings do (Pearl & Mackenzie, 2019). Human math cannot trump Heaven’s law.

The hybridization of numbers and humanities has made the world increasingly complex. Complexity is a manifestation of intelligence, but not wisdom. The crystallization of human wisdom is simplicity, order and balance. Humanity needs to return to the simplicity of organic integration with nature, to establish a globalized ecological order that includes human beings, and to adhere to the balance of digitalism and humanism. We need to respect nature and make good use of algorithms.

## 5. Human and Nature

Nature makes life, and human and nature are as one organic body, but modernization has given rise to habitat destruction, over-exploitation, and serious artificial fragmentation. Human development always comes first. For the sake of urbanization, industrialization, informatization and modernization of all walks of life, all kinds of natural resources and ecological environment must serve human beings. Everything is for man, through man, and in the hands of man. While the destructive power and degree of

damage to the natural environment by humankind has continued to grow unabated, the phenomenon of artificially isolating society from nature has become more and more prominent. Anti-theft systems and security systems are dividing human society into a variety of prisons. Some homes and private spaces have security systems installed, so that no one can enter, no miscellaneous objects can enter, and even God is difficult to approach. Once something happens, how can God come to the rescue?

Advanced technology has exacerbated the detachment between humanity and nature. With the continuous development of science and technology, the great integration and deep application of various wisdoms of human and natural societies should have promoted the formation of a high level of interaction between humans and nature, but the opposite is true: humans are becoming more and more distant from nature. The combination of the Internet and industrialization, various industries plus Internet, virtual technology, bionic engineering, and intelligent facilities, including robotics, are replacing the natural environment with virtual objects and building a virtual world that has never been seen before. What does this construction mean? It means that humans are using nature and abandoning it, that they are severing their relationship with nature, and that they are becoming a kind of humanity without natural roots. Will such humans still be human?

Human society and the natural environment have an interactive relationship. If you are good to the environment, it will be good to you; if you are close to the environment, it will be close to you. The environment has spiritual nature, with tenacious vitality and resistance. When human society destroys the natural environment on a large scale, or violates the laws of nature, the natural environment will definitely have a strong reaction to human society, and seek justice for human's destructive behavior. Today's climate change, frequent epidemics and intensification of various harmful substances are related to human society's failure to take full care of the natural environment when developing industrial civilization and information civilization, as well as the effect of human behavior and the counteraction of the natural environment. Unfortunately, human society is not yet sufficiently aware of this, and cities are not yet prepared for how to prevent rapidly aggravating storms, floods and other natural disasters. Without the right environment, it is difficult for life to sustain. Nature is a mysterious universe, and man is "but flesh, a wind that passeth away and cometh not again." (St. Augustine, 2008, p. 12).

Human society and the natural environment are an organic community. To protect nature is actually to protect humanity itself. Humans are small in front of nature, and they cannot understand and control nature in its entirety. Humans are great in nature, they can realize the problems, discover and follow the laws of nature, maintain the ecological community, and walk cautiously on the path of pilgrimage for survival and reproduction. But sometimes they are also foolish. In recent centuries, influenced by the ideology of liberal society, "we have struggled for centuries to wall off the individual from the interference of church, state and community. We place a great emphasis on the free, private, autonomous individual. We have won our individual freedom and privacy, but at the cost of terrible loneliness. This loneliness, which is still unknown to mankind, is detrimental to sustainable human development." (Evans, 2016, p. 247). Humankind and nature are a complex ecosystem. In particular, various natural organisms,

including human beings, form biodiversity and interact and interdepend on each other. However, in the process of industrialization, urbanization and modernization, the collective power of society has overemphasized that “man will prevail over nature”, and although humanity has shown a tenacious and singable spirit of fighting against nature, it has indeed caused large-scale destruction of the natural environment, and not done enough to protect biodiversity, reduce carbon emissions and maintain our Home Planet. This inevitably incurs the punishment of nature. In 2021, more than 200 medical journals around the world warn that climate change is the greatest threat to global public health. To sum up the lessons learned from the development of human society, and to maintain and build the ecological community for mankind, we need a sense of reverence for the natural environment, mutual help and understanding on the pilgrimage, more measures in protecting biodiversity and reducing carbon emissions, and sustainable development in a good ecological community environment. Humans should undoubtedly be held accountable for today’s climate change because of their behavior, while the effects of the movements of natural laws should not be overlooked. Software governs hardware, thought guides action, and consciousness creates self-awareness. “Seek your own luck”, “God helps those who help themselves”. We are now aware and acting to develop a green economy and be carbon neutral, but it is difficult to solve the problem without dealing with the relationship between human society and the natural environment in terms of psychological awareness, behavioral consciousness and global consistency.

Ancient Chinese preached “the unity of nature and man”; in the East and in the West, both the great life of the universe and the small life of human beings are considered as the same. The chain of existence exists in human beings, in life, and in nature. Humankind is a part of nature, endowed with human nature and human life, and human heritage needs to return to its roots. Human interaction with nature requires reverence for nature, obedience to nature, and integration with nature. The principle of natural balance, despite its simplicity, is extremely rich in its application. (Quote by Leibniz. Gottfried Wilhelm Leibniz (1646-1716)).

## 6. History and Future

The relationship between history and the future essentially reflects people’s view of history and development. It represents a close look at “history and reality, tradition and innovation, inheritance and development”, and is the plan of humanity for itself.

What is history and what is the future? According to Zen Master Ishigaya, “The past is all past, and the future is not to be worried about”. As Hegel puts it, “All history is modern”. Ancient Greek thinker Chrysippus thinks that the past and the future are not things that ‘exist’, but things that ‘existed’ and ‘could have existed’, the only thing that ‘exists’ is the present. What is the “present”? It is a bridge between the past and the future, footprints from the past, and a subjective consciousness of reality. The present nature of consciousness often changes the objectivity of things. Standing at the top of a mountain, looking at the past and the future through the eyes of the present will often produce deviations from reality. Time is irreversible, and we can’t go back to the past, or treat reality and the future entirely with

past experience; time is also unsurpassable—anything needs to move according to a certain time sequence, we can't be influenced by tendency factors, so we can't overly believe in or depend on prediction mechanisms to determine reality and the future. To "live in the present" is actually to live in the moment of history, to live at the convergence point between the past and the future, to hold on to the history and to explore the future.

History and the future are connected, and the connection is the way of life. Five thousand years of written human history shows that history is unbroken and alive; linking historical sites helps to explore the process of historical development and to look into the future of human society. It is precisely because the descendants of mankind are particularly intent on abiding by the humanistic rules created by their predecessors that human civilization has been able to continue along the same lineage and to flow far into the future. History is the memory of the past, and the future is the anticipation of reality. The past and the future are a continuity of life, a process of the movements of things, and a chronological arrangement. Without the past, there is no future, and without understanding the past, we cannot understand the future. The nexus between history and the future also has universal and infinite value. The nexus in the universe means infinite space, that of human beings creates historical civilization, that in politics sounds the call for change, that in economy reflects the fluctuation of cycles, that in finance promotes the transaction cycle, that in market enhances production efficiency, that in ecology promotes environmental protection, that in emotion creates poetry, and that in life maintains balanced movements. Never forget history, open up the future; and stand on the shoulders of history to see farther.

The connection between history and the future is not linear, but spiral-affirmed, denied and reaffirmed. The Renaissance and the modern technological and industrial revolution, which denied the medieval way of development and traditional bondage of religion in the West, as well as the agrarian way of development and traditional bondage of ritual and religion in East, contributed tremendously to the liberation of the mind, individual freedom and social change, and to globalization. Today, with the development of globalization, the complementarity of Eastern and Western civilizations has reached an unprecedented level and achieved a qualitative transformation. Various products from the East, including traditional cultural products, have greatly diversified the Western market; the East has extensively embraced modern industrial civilization, and the basic scientific knowledge of the West, including Internet information technology, is becoming popular in the East. Modern technology, although arising in Europe, has gone worldwide, and both the East and West are undoubtedly the beneficiaries of the recent technological civilization. The pace of the times has never stopped, and human thought, ways of human development, and human social forms are undergoing another great revolution. This revolution is bound to have an unprecedented impact on the achievements of the Renaissance and the modern technological and industrial revolution, and on the ways of development in the modern centuries. Of course, these reversals are not a kind of destruction, not a forgetting, but an expression of respect for the accomplishment of their historical tasks, while equipping new engines to continue the advance of

humanity. At the new crossroads, at the new starting point, neither the West nor East should rest assured or feel burdened—both should be geared up for the future.

The way forward is globalized competition and cooperation. Every country and every nation aspire to recreate the glory that their ancestors had, but it is difficult to rely on traditional advantages alone. Modern civilization arose in the West, the rules were mainly made by developed countries such as the Netherlands and Britain earlier and the United States now, and the working software was mainly developed by developed countries, which have been in a favorable position and had a head start in the modern economic and social competition, but now these advantages are disappearing continuously, and even at an accelerated pace. Compared with the developed Western countries, the latecomer countries or regions are at a disadvantage in terms of modern science and technology and economy, but the new development circumstances provide them with new development opportunities, and it is entirely possible for the latecomer countries and regions to rise to the top as long as they seize the opportunities, strengthen their basic research and development, and equip themselves with new engines. It is understandable that certain countries, in certain periods, for certain reasons, wish to pick up the pieces of the past again and try to bring modern civilization and future society back to a certain pattern that they are accustomed to, but it is impossible to achieve. It is inadvisable to retreat to the former land power era to avoid the competition in the sea power era, or to stick to the existing globalized division of labor to avoid the trend of deep globalization. Whether we care or not, there is no going back to the past. No country can be immersed in a permanent self-worship. Interests are fluid, always shifting from one place to another, and society is always moving in this way from week to week. To meet future challenges, it is necessary to pay attention not only to specific events, but also to changes; on the way to the future, neither the East nor the West has too much old money, both are at about the same starting point—like “two brothers climbing the mountain, each should try to make their own way”. All arrogance and prejudice, all arbitrariness and contempt, are irrational and may cause a country to fall behind in the new journey, and bring disastrous effects to human society.

The future of globalization requires new ideas. In 2011, the Occupy London campaigners noted: “We are all at the beginning of a revolution. Our current system is ecologically unsustainable and psychologically erosive. It destroys our planet, it destroys our minds. Corporations control the media, bombard us with consumerist advertising, and at least 75% of the population is in a consumer trance” (Evans, 2016, p. 185). There is no doubt that a new knowledge revolution is brewing and fermenting around the world. New ideas and approaches are likely to awaken our innermost sense of innocence, kindness, simplicity, tolerance, and synergy, to recover the spirit of these ancient traditions that have often been overlooked in the recent industrial revolution and social changes, to look to the distant past for the healthy life needed in modern, complex societies, to build relationships and order that are both competitive and cooperative in the network era, and to promote sustainable human development.

Humanity is in the same long river of history and future. All history is contemporary, and all that is contemporary can hardly jump out of history. We cannot forget history, nor can we indulge in history; we

cannot be without dreams, nor can we be detached from reality. Human reality is the accumulation of the past and the foundation of the future. Accumulation means respect rather than substitution, and the future will see integration rather than headlong novelty. The history of 5,000 years is profound, and the history of 300 years is light. National history does not evolve by itself, the path can be chosen, and globalization brings the same enlightenment and opportunities. The key is to look open: Globalization offers the same inspiration and opportunities. The key is to look open: Globalization offers the same inspiration and opportunities. Don't worry too much about the present and the future. When something happens, the scenery in front of you is different from the past. Humanity creates history and also creates the future. History will head for the future, and in the future there will be history.

## **7. East and West**

The relationship between the East and the West is mainly a question of how to view the differences and similarities between Eastern and Western civilizations, which is essentially one of human survival and co-development, individuality and sociality, diversity and consistency in different regions. Facing nature and society, Eastern civilization tends to take the society as the subject, while Western civilization tends to take the individual as the subject. Regardless of the subjectivity, the purpose of pursuing sustainable human development is the same.

In the world, "they all come to the same issue, though by different paths; there is one result, though there might be a hundred anxious schemes."

Human society has gradually evolved from a simple primitive aggregation for survival to an intricate development. In order to survive and develop, human beings had to consider the way forward, get out of the restricted natural environment and explore a wider world. The process of human diaspora around the globe was a process of constituting different species, different ethnic groups and different societies, as well as a process of multi-linear development of human society. At the dawn of history, the ancient world flourished with many different civilizations: the Chinese civilization in the Yellow River valley, the ancient Indian civilization in the Ganges valley, the Sumerian, Babylonian and Assyrian civilizations along the Euphrates and Tigris rivers, the ancient Egyptian civilization along the Nile, and the sea-born civilization. On the ancient earth, there were as many traditional customs as there were tribes, as many traditional customs as there were ways of life, and as many ways of life as there were civilizations.

The cultural manifestations of different civilizations differ, but they have the same core and role, all for better, faster and more sustainable development—a consensus shared by all. Human beings are born together, have the same mind, have a common emotional thought of life (1989, Vol. 1, p. 146) and have been trying to communicate and seek cooperation, whether in the north and south, there is an instinctive mutual integration and a natural pursuit of communication. In particular, the discovery of the New World by Columbus marked a new trend of global integration in modern times, as the level of technology and trade needs possessed by human beings were dramatically enhanced, and most of the inhabitants of the earth became closely connected. Columbus' discovery of the New World brought about the "Columbus

Exchange”, which not only brought about tremendous ecological effects, but also triggered the European and American intellectual and global economic and trade revolutions. The global products of consensus and knowledge have become more and more numerous, the scale of global trade larger and larger, the global market closer and closer as a whole, and the global political, economic, legal, social and cultural interactions stronger and stronger.

The world is “diverse and united, harmonious and different”.

The universe is made up of different combinations of individuals. Individuals have individuality and the world is full of individuality. Individuality reflects the tendencies of individuals, including conscience and selfishness. Human individuals with individuality, including social individuals, economic legal persons and geographical groups, form human society through a certain set of rules and order. The individual and society are inextricably intertwined, needing and existing in each other. As the English poet John Donne (1572-1631) famously said, no man is an island—everyone is a part of the continent and a part of the whole. Robinson Crusoe attempts to imagine an individual separate from society, but this attempt is unsuccessful. An individual detached from society, who can neither speak nor think, does not exist.

As society evolves, the increasingly profound identity of the individual, especially the Renaissance, promoted the development of individuality and the cult of the individual, and the emergence of the self-appointed genie in pursuit of freedom, which led to the prevalence of modern individualism—“Its one branch, deriving from natural law and democratically oriented, sought to achieve equal rights for all, while its other branch, aristocratically oriented in an intellectual sense, sought to achieve the liberation and elevation of the best mind.” (Menicke, 2012). This cult associated with the rise of capitalism, with Protestant teachings, with the globalization of the economy, and with the Internet, has reached a supremacy. The individuality of human beings and their nature form a variety of relations between individuals and between individuals and groups of people, some of which are irreconcilably antagonistic, and make such antagonism increasingly acute, constituting a complex contradiction. Individuality has become a special phenomenon of human history, filling all aspects of social activity.

However, individuality cannot do without society. In addition to the social cooperation needed for survival, in the process of development, when individuality leads to confrontation between people and groups, there must be a higher level of force, a force above the crowd, to mitigate the conflict, to keep the conflict within the “order”, and to reflect and maintain the common interests of human beings. This force, which arises between people and between groups of people, but which is above them and increasingly alienated from the individual, is the social force. From clan to state, from low to high, from barbarism to development, from settlement to globalization, from simplicity to complexity, the social force establishes public rights and obligations, advanced norms and civilized order, and embodies sociality and human civilization. Therefore, the survival and progress of human beings cannot be separated from public rights and obligations, from norms and order. In the process of interaction with the



social environment, human beings have sensitivity to the environment and have made efforts to transcend the social and historical environment, but always cannot transcend the society.

Freedom and fairness are both parallel and contradictory values. Free market capitalism cannot guarantee a fair way of distributing profits, but rather the opposite. Due to the desire for growth, out of callousness and greed, it presses on without treating many workers as human beings. Thus, in a contradictory movement, detached individualism and free market capitalism no longer implies a great social movement, but rather an artificial antagonism between the individual and society. To rectify individualism and free-market capitalism, there have been opposing collectivist and socialist ideologies. The struggle between these two ideologies was for a time fierce, and in the process of struggle and interaction, a mutual compromise and balance has finally been reached between individual and social factors, i.e., there are social factors in individual factors and vice versa. The individual and the society now blend like milk and water, the state becomes the backbone of the legal person, and the free market and public intervention reach an equipoise of interdependence.

Humans are a social animal, and social cooperation is the key to human survival and reproduction. Humans are people in society, and society is the totality of people. With the development of human civilization, large scale human cooperation has become a major characteristic of human society. Especially with the development of AI society, individuals are getting smaller and smaller, and only human society as a whole is relevant (Yuval Noah Harari, 2017, p. 295). The key point of human superiority over other creatures lies in the ability to develop closer and more complex forms of cooperation; the greatest difference between modern humans and ancient humans lies in the vastly improved technology for cooperating with large numbers of strangers. In the interaction between individuals and society, people influence society while society influences people; humans make mistakes, so do the people and society. We cannot accept the Hegelian philosophy that whatever is real is reasonable; we need a dialectical materialism in which individuality and sociality interact.

The world is “one homogeneous integrated whole marked by pluralism and diversity”.

Society is a whole that transcends the individual and has a common core and essence. For a long time, the development of society and that of the individual have gone hand in hand and are mutually conditional. Primitive tribal societies shaped the minds and characters of their social members to a certain extent into uniformity or delineation. In complex or advanced societies, the interdependence between individuals has taken on advanced and complex forms, the relationship between people in the information society has taken on the form of information data, and the difference of people is more obvious. In addition to biological differences, individuals also have different personalities molded by different regions, cultures, education, and societies, forming individual characteristics (personality) and national characteristics, and cultural differences between East and West.

With the development of modern industry, the differences between the multiple lines of development of Eastern and Western cultures have become more prominent. It is in one region that a multitude of cultures are presented. A walk through Times Square is not difficult to find: the American cultural system has

created everything and its opposite, the best and the worst (Martel, 2013, p. 6) However, the more diverse the development, the more it reflects the essential requirement of interdependence, complementarity and integration of people living in different places, and the essential requirement of the community with a shared future for mankind. The process of integration of human communication and interaction has never stopped. In the era of agro-pastoral economy, the light of Eastern agrarian civilization was dazzling and great, giving rise to a fervent pursuit in the West (Watson, May 2011)—especially the invention of movable type technology in China, which quietly changed the lives of Europeans and promoted the religious revolution in the 16th century, the monarchical revolution in the 17th century, the capitalist revolution in the 18th-19th centuries and the socialist revolution in the early 20th century, was of positive significance to modern Western civilization. In the era of industrial economy, with advanced technologies, the West led the modern globalization, and the world was “polluted” (Braudel, May 2014, p. 47) everywhere by the industrial civilization that originated in Europe, especially in the last two centuries when various modern technological inventions in the United States and Europe had a subversive impact on Eastern customs and promoted social, technological and political reforms in the East. Eastern culture, especially the traditional Chinese culture, which pursues commonality and balance, inner sagehood and outer kingliness, emphasizes “vigorousness and capability, harmony and moderation, virtue and utilitarianism, and the synergy of heaven and humanity”, and attaches more importance to collective morality, which is valuable, but this moral principle cannot replace social law, and cannot be relied upon as a last resort to maintain the life and security of the nation. Western culture, especially the European and American free will, individualism and skepticism philosophy, seeking differences and imbalance (Xue, 2004, p. 43) emphasizing the principal status of the individual and attaching more importance to the role of the individual, is valuable, but this principle with the individual as the fundamental cannot replace the social order, nor can it be fully relied on to promote the sustainable development of humanity. Both Eastern and Western cultures, in their external forms, show the impulse of antagonism between particularism (individuality, diversity, etc.) and universalism (sociality, consistency, etc.), and neither of them can represent the culture of all humanity. The sustainable development of humankind requires that the East and the West integrate and learn from each other and work together to build a culture of the community with a shared future for mankind.

International exchanges and cooperation are deeply imprinted with different cultures. The conflict between the East and the West and the dispute between China and the United States somehow reflect the cultural diversity of the East and the West. There are diverse cultures, but neither is superior nor inferior. In the early 19th century, the French thinker Alexis de Tocqueville observed during his visit to the United States that because “most people live in a permanent cult of self”, “only foreigners or experience can make Americans hear certain truths”. Due to different cultures and different ways of thinking, there are definitely different styles of behavior. No one person, no one company, and no one country can change the differences between Eastern and Western cultures, but in the differences, there must be common values of human civilization—there must be a common humanity, and a need for a common code and

order in human society. What can move people in the East will also naturally move those in the West. Love knows no borders, and the same song can be sung in both the East and the West.

The East and the West represent the unity of diversity and uniformity. Diversity is characterized by imbalance in the East and complexity in the West; Uniformity is reflected in the spirit of inner deepening and outer absorption in both the East and the West. There was a cultural renaissance in the West, and there will be one in the East. Cultural renaissances promote globalization. In the long history of mankind, sometimes the East outshone the West, while at other times the West outshone the East, but they are all fruits of humanity; sometimes the individual factor of multiplicity was more important, and at other times the social factor of consistency was more important, but in the end, there tends to a unity of diversity and uniformity, a movement towards a balance of individual and social factors. Individuals always have to fit together, and nations always have to fit together, and the same is true for the East and the West.

### **8. Emergency and Normality**

“Today’s world is full of uncertainties and that people long for a bright future but are bewildered about what will come.” (Xi, 2017 edition, p. 537). In the face of a complex situation, it is necessary to prepare for the worst and strive for the best possible.

Uncertainty is the essential state of the real world. Society moves in contradictions, and contradictions are present all the time and everywhere; where there are contradictions, there are uncertainties, and uncertainties embody the unity of opposites in contradictory movements. Uncertainty is also a mode of thinking. It is applied to analyze the law of motion of things, such as classical probability to reveal the unpredictable relationship of random events. There are natural and social uncertainties. Natural uncertainties reflect the essential state of natural environment, while social uncertainties reflect the essential state of social development. It is necessary to strengthen the study of both.

Today’s international community is faced with increased uncertainty. In the complex situation, there are not only endogenous uncertainties within the social system, but also exogenous uncertainties from outside the social system, which constitute “black swan” events (Zou, 2018, pp. 69-70), characterized by suddenness, sociality, randomness and non-procedural decision-making. Firstly, the anarchy of the world has become more prominent, with the major powers fearing each other and lacking trust, and unilateralism and conservatism further on the rise; secondly, the uncertainty and contingency of global governance has increased, and the sudden outbreak of the Covid-19 has brought unprecedented impact and challenges to global economic and social development; thirdly, the alienation of social and economic behavior has increased, and the widespread application of network and information technology has greatly contributed to unregulated behavior of market players, and innovations of science technology, products and markets have promoted fundamental changes in production and consumption patterns; fourthly, uncertainties in the effects of social and economic policies have increased, making it more difficult to predict fluctuations in social and economic operations; fifthly, the impact of unexpected events has increased, easily generating “group polarization” and the “butterfly effect”; and sixthly, systemic

risks have accumulated and superimposed, increasing the uncertainty of economic and social development. The main reasons include: first, natural factors—nature is complex and mysterious, and human knowledge is very limited; second, historical factors—major historical events may have long-standing impact to this day; third, market factors—market uncertainty may give rise to ripple effects; fourth, social factors—humanity is irrational; fifth, psychological factors—the psychology of fragmentation and jealousy has its impact; sixth, instrumental factors—human means are still very limited for nature and society; seventh, policy factors—any policy can only be a product of “limited rationality”; eighth, domestic factors—there is a lack of systemic, holistic and international concepts; ninth, international factors—detachment from national conditions and reality may result in errors in strategic judgment. Each of these factors has its own characteristics and influences each other, together causing uncertainty.

Responding to uncertainties and emergencies requires an emergency response mechanism. First, strengthen the construction of emergency response theory. “Think of danger when in peace, think how to be prepared, and prepare for contingencies” to further improve the overall emergency response plan, establish and improve the new normal emergency response organization system, operation mechanism, security measures, supervision and management, and guide the prevention and disposal of various types of emergencies. Secondly, strengthen the construction of a comprehensive data integration and analysis platform, make full use of big data technology, and closely track and analyze the movement patterns of various uncertainties. Thirdly, strengthen the construction of early warning mechanisms, including early warning of natural disasters, social unrest, systematic financial risks, network emergencies, and various other uncertainties, and improve the sensitivity of the whole society to various risks. Fourthly, step up the work of emergency reserves, establish and improve emergency response centers, material reserve system, and databases, and increase the efficiency of disaster relief command, material deployment, and unified information. Fifth, strengthen the construction of emergency insurance fund system, establish and improve the market-oriented emergency insurance system with the guidance of the government and wide participation of the society, build a three-dimensional emergency financing and insurance mechanism, and enhance risk management and crisis management capabilities.

As things change, there will certainly be uncertainties, uncertainty is the norm and an important component of human cognition, and the emergency response mechanisms of uncertainty need to be normalized. To deal with the outbreak of the Covid-19 and other possible new epidemics, it is necessary to gradually transform the current emergency measures into a long-term policy of regular epidemic prevention and control; and to further improve the coordination mechanism of global epidemic prevention policies and the exchange mechanism on epidemic prevention and control, promote the construction of a global public health and health system, create a public health data center, and build and maintain a global health and health service supply chain. At the level of global health and security governance, we should prepare for the establishment of the United Nations Livelihood Fund, set up a global development tax or digital tax, enhance the functions of the United Nations, achieve a certain

balance between the powers and responsibilities of the United Nations, and improve global governance capacity. Fundamentally, to solve the problem of sustainable development, we need to start by eliminating the causes. The root cause of the Covid-19 is that we have neglected the ecological balance in the process of economic and social development, the important role of the natural environment and the requirements of sustained development for the current work. The price of the progress of material civilization in human society is ecological degradation, including the degradation of natural ecology, the decline of environmental services, and the deterioration of the ecology of the human body. Human beings have experienced numerous epidemics, and it is impossible to take away all lives because of a single virus, but the social-economic-natural ecological complex may cause a devastating blow to humanity if the relationship is not handled properly. Therefore, to fundamentally prevent and control the epidemic, we need to follow the law of ecological balance, thoroughly study the operation mechanism of the social-economic-natural ecosystem, properly deal with the interaction of each person and each economic entity in the ecosystem and in human society, harmonize the relationship between people and society and between society and nature, make profound reflections and necessary adjustments in development thinking and methods, and align short-term emergency measures with long-term development policies to promote the coordinated development of global society, economy and ecology and sustainable human development.

Uncertainty is a distinctive feature of living systems. Economic and social systems, natural ecological systems, complex planning machine simulation systems, immune systems, and human fate community systems all have the distinctive feature of uncertainty (Kelly, 2010, p. 116). Uncertainty is eternal and normality, relative; change is absolute and invariance, temporary. The safety and security of humanity requires a constant emergency response mechanism, constantly improved to prevent problems before they occur.

## 9. Assets and Liabilities

The question of assets and liabilities is not only a general financial and economic question, but also the core question of sustainable development and of globalization. Risks and benefits go hand in hand, and challenges and opportunities coexist. Development has gains and losses, and with assets there must be liabilities. The relationship between assets and liabilities established through value attributes always follows the principle of equilibrium, which is expressed as a balance sheet. An increase in the amount of assets in the balance sheet means a corresponding increase in the amount of liabilities, or a corresponding decrease in the value of other assets, with no change in the total value and a net change of zero. This is true for the value of assets, as well as for the value of liabilities. An increase in liabilities can be balanced either by a decrease in other liabilities or by an increase in other assets. If you increase your assets, you increase your liabilities; if you have current assets, you have current liabilities; and if you have long-term investments, you have long-term liabilities. Assets and liabilities constitute a pair of organic equilibrium, and the balance of the system is a necessary requirement for the movement of things. This is the principle

of eternal symmetry or balance of assets and liabilities, which is Measured by “degree” in development. This principle also works in the micro, macro and virtual worlds.

From a microscopic point of view, the asset and liability attributes of things are highlighted by debt balance movement. In today’s society, liability-incurring household consumption has become a trend, enterprises “borrowing hens to lay eggs” a business strategy, and governments “borrowing ladders to get up” a development model; the liabilities of households, enterprises and governments are all on the rise. In response to the challenges of the Covid-19, some countries’ liabilities are rising rapidly. Any increase in debt, reflected in the balance sheet, means an increase in assets. The amount of liabilities must be matched by corresponding assets, which is the basic requirement of the asset-liability balance principle. In the process of converting a large amount of liabilities into assets, it is necessary to go through financial channels and require a lot of financial operations, which may result in debt expansion, financial expansion and asset expansion, resulting in quantitative expansion of the balance sheet rather than qualitative increase, resulting in more liabilities and less equities in the economy, i.e. “debt and equity asymmetry” (Chen, n.d.). To correctly understand and deal with the relationship between assets and debts, it is necessary to systematically design profitability and unprofitability, comprehensively arrange equities and bonds, appropriately carry out the increase of equities and debts, and promote the mutual matching and transformation of the two; to accelerate the expansion of financial functions from “savings, transaction facilitation and resource allocation” to “corporate governance, information alert and risk management”; and to adhere to the fundamental principle of balance between “income growth rate, expenditure growth rate and debt growth rate” in economic and financial activities.

From a macroscopic point of view, the asset and liability attributes of things are highlighted as a balanced movement of resources. The large scale of economy is an asset, but if resources cannot keep up, resulting in unbalanced and insufficient uncoordinated economic development, it becomes a liability; the rapid development is an asset, but if serious damage is done to the natural environment, resulting in unsustainable socio-economic development, it becomes another liability; the large population is an asset, but if the quality of education cannot keep up, resulting in aging, decreasing labor force and lack of talents, it becomes another liability; future resources and credit are an asset, but with overdraft, they may result in liabilities that cannot be paid off. Under the macroeconomic “tight running” state, macro-indebtedness further constrains national economic development due to natural resources, geopolitics, market prices, human capital, technical conditions, management level, governance capacity and development environment. In this regard, there must be a comprehensive, long-term and balanced planning.

From a virtual viewpoint, the asset and liability attributes of things are highlighted as the movement of mental equilibrium. Spiritual creations produce consequences, i.e., inner thoughts and the words and actions that result from them bring certain karmic consequences to the subject. “Karma never fails”—a mysterious force that never disappears without incurring consequences also governs our spiritual activity. Spiritual activities are also subject to an asset-liability relationship. Spiritual assets, or spiritual wealth,

can be manifested as philosophical, scientific, literary, historical, artistic achievements, etc., which, like material assets, are important manifestations of human civilization and important conditions for human survival and development. Spiritual liabilities, or spiritual burdens, can be manifested in the form of divergent orientations, misperceptions, negative emotions, and tendency to detach from reality, etc., which, like material forms of liabilities, have an important impact on human survival and development. Spiritual assets must be balanced with spiritual liabilities, and the two are also an organic pair. Spiritual assets can last forever, while spiritual liabilities have to be repaid sooner or later. Under certain conditions, spiritual assets and spiritual liabilities may be converted into each other, and assets may become liabilities and liabilities, assets. Historical tradition is sometimes a rare treasure that brings glory to future generations; it is also sometimes a burden that cannot be shed and easily bound to future generations. The modern technological revolution has accelerated the development of human society, but it has also caused serious damage to the natural environment on which human beings depend for survival. Spiritual assets and liabilities, compared with material assets and liabilities, are also more often manifested as intangible, virtual reality, especially with the aid of digital technology; with an increasing degree of virtualization, it is often prone to produce unexpected and elusive effects. There is both a favorable and a negative side to this. It is increasingly important to deeply explore and understand the organic connection between the material world and the spiritual world, and to properly handle the relationship between spiritual assets and spiritual liabilities. The spiritual wealth of theory adds strength to us, but theory without development and innovation, without new interpretation, will dry up, and the value of liabilities will offset that of assets. We need to keep watering the evergreen tree of theory and creating the spiritual wealth of society, and jointly guard the soul of human values.

Everything has two attributes, i.e., assets and liabilities. The balance sheet of assets and liabilities of the physical and spiritual worlds follows the principle of systematic balance. The international balance sheet should sum up to zero, but in fact there is a huge “deficit”, which means that the real world is extremely complex and human beings are facing challenges. The modern industrial economy consumed some of the resources accumulated in the earth for hundreds of millions of years and caused huge liabilities to future generations. The micro, macro, and spiritual balance sheets are intrinsically linked and can be developed through systems engineering to produce integrated assets and liabilities (global balance sheets) that provide more effective asset-liability risk management solutions and provide an important framework for sustainable human development strategies.

## **10. The Nation-State and Globalization**

The relationship between the nation-state and globalization are an important one in today’s international society. Whether this pair of relations is handled well directly reflects the civilization and barbarism, development and crisis of human society. Therefore, it is necessary to analyze their nature, history, development, and role.

An ethnicity is a human group formed by consensus (conceptual, customary, juridical and orderly) under a common way of life, production, language and culture (customs), through a common history. Such human group is a huge, influential community of life and spirituality, which is formed historically over a long period of development and undergoes continuous movement and change (Menicke, 2012, p. 2). Humanity needs this kind of community, which alone can be better adapted directly to humanity as a whole, reflecting the complete nature-spirit essence, preserving or promoting the evolving individuality and, consequently, nationalization.

Ethnicity is characterized by history and nature, as well as by human cultural influences. Historically, ethnicity originated from family (blood), ethnic groups and stable tribal alliances as a form of organization of human society. Ethnicity has a territorial character and is a natural result or product of the stable relationship between human beings and the territory. Regions of geographical consistency, such as the Central Plains of China, the Plains of Europe, the Plains of Eastern Europe, Japan, North America, and the Middle East, facilitated the earlier formation of larger ethnic groups. Geographical consistency leads to the consistency of human existence here (ethnicity). Ethnicity leads to cultural ethnicities and national ethnicities. Cultural ethnicities were formed mainly on the basis of some common cultural experience, and in regions where human civilization evolved faster, the role of human culture in influencing the formation of ethnicities was more pronounced—for example, in regions where religious influence is strong (Europe and the Middle East), ethnicities have a distinctly religious character. National ethnicities are primarily based on a political-historical law, and in regions where the state is more influential, such as East Asia, ethnicities have a distinctly national character. Cultural ethnicities can be national ethnicities at the same time, and a national ethnicity can consist of a variety of cultural ethnicities. A nation-state is a community with a shared future formed by multiple cultural or national ethnicities with a common cultural experience and political-historical laws that enable them to grasp their political destiny. The nation-state, like a nationality, has a natural character, influenced by the environment of existence and historical conditions, forming a huge and influential community of life, and at the same time forming a unique community of spirituality rich in connotations under certain conditions of existence and history. The nation-state originates from the nationality; whether it is a single-ethnic or a multi-ethnic composition, it has national characteristics, which are expressed as the common features of one or several or some ethnic groups. It is more geographically specific than a nationality, and manifests itself in the imposition of territorial sovereignty. It represents a great progress and creation of human society, the highest level of human organization arising from the process of dealing with the interrelationship of people groups and conducting regional governance and protection, and it results from the recognition of public relations and public order and the establishment of public power. Nation-states arose first in regions where ethnic conflicts were prominent, where wars were frequent, and where occupations changed frequently.

The evolution of ethnicities and nation-states has been historically inevitable, but progress has not been uniform. Historically, there were cases where ethnic identity and a sense of nationalism were used to



promote the creation of the state, and those where they led to the division of the state. In the evolutionary process, the state has had a significant impact on the ethnicity. A strong state helps to protect the people or ethnicity of the region, but also tends to reinforce the regional identity of the ethnicity. In a weak or unorganized region, a group or ethnicity is vulnerable to encroachment, subjugation, and even expulsion and division by a strong state or ethnicity. Western state-organized colonialism awakened the national consciousness of local peoples in Asia, Africa and Latin America, prompting a large number of colonies to become independent nation-states. Wilson's idea of national self-determination was the product of the United States' opposition to colonialism and a masterpiece of its pursuit of imperialism. By the second half of the twentieth century, all regions of the world (except Antarctica) had basically established nation-states, or were covered by nation-states. Although they take different forms and have different characteristics, their national mechanisms and destinies are largely shaped and controlled by their own countries. From the League of Nations after World War I to the United Nations after World War II, the main form of respect for international affairs has been based on the nation-state. Relations between nation-states have become the mainstay of international relations, and relationships between ethnicities have been encompassed, divided (in some territories), and represented by nation-states. The state has been strengthened and the ethnicity weakened, which is the result of human progress and civilizational development.

Nationalization and nationalism are the products of the transitional phase in the process of globalization. The nation-state makes national and ethnic interests in globalization more prominent and an international phenomenon. It will continue for a longer period of time until national interests are more integrated together. With the deepening of globalization, the identity of the nation is gradually fading. However, with the existence of imperialism, geographical differences, nation-state interests, and increased international affairs, the distinctiveness of the nation-state is on the rise.

The relationship between nation-states and globalization is a unity of diversity and coherence. Nation-states are the protagonists of globalization, and globalization is a common stage for nation-states. In today's international arena, the nation-state has become the most important and complex form of human social organization, and relations of nation-states - individual to state, state to state, state to international community—have become the most important social relations of people (the others are family relations, unit/enterprise relations), and relations of people and ethnicities are fading, but far not disappearing. Relations of nation-states replace relations of ethnicities as the most important aspect of human relations between different regions. In dealing with the relations of nation-states, one can neither equate 19th century universalism with nationalism, ignoring regional and cultural differences; nor can one treat 20th century nationalism as cosmopolitanism, replacing global interests with the interests of one country. With the process of globalization of human society—migration of people, global circulation of capital, economic interaction and division of labor, cultural exchange and environmental sharing, as well as the development of the Internet and the Internet of Things and other aspects, in the face of climate change and other common challenges, the uniformity of all humankind, or the characteristics and wholeness of

the human community are gradually enhanced and increasingly prominent. The consciousness of the community with a shared future for humankind is awakening, and in some areas is quite realistic and urgent, but it is a long process for the world to be consciously facilitating it. To build a high level of global consensus relatively quickly on a naturally evolving consciousness, we need to be proactive in promoting and emphasizing a sense of the community with a shared future for humankind on the basis of recognition and respect for nations. This consciousness embodies a sense of the highest values and emphasizes the close alignment of all beings and all forces. It does not assume that all modern nation-states should completely eliminate antagonism and homogenize national cultures, but rather emphasizes and insists on unified action based on some defined common values, mutual tolerance and recognition of differences and diversity, and on the principle of “mutual respect, equal consultation, peaceful coexistence and cooperative development” among all nations, with the purpose to solve the common problems faced by humankind. In the light of the community with a shared future for humankind, the specificity of the nation-state means not only the greatest possible autonomy, but also the greatest possible synergy.

The nation-state and globalization are a balanced pair of wheels. In the process of interaction between the nation-state and globalization, the nation-state needs to emphasize and implement equality under the constitution, equality of citizens and of ethnicities, and forge a sense of the community of ethnicities at the national level for the many ethnic groups; at the international level for pluralistic societies, it needs to foster and develop the culture of the community with a shared future for humankind while promoting the culture of ethnicity in all countries and regions. Nation-states reflect the diverse characteristics of the human community, and the community of humankind represents the common future for all nation-states. The global governance built by nation-states needs more positive guidance to clarify nationalistic thinking and create an environment of international politics and governance that facilitates “mutually beneficial coexistence and competitive development”. We should seek common ground and preserve diversity, finding more common ground and discovering the common essence, values, and responsibilities shared by humanity, and addressing the challenges facing humanity together. A true and best national sentiment should not be rooted only in its own country and exist in a nation-state, but embraces cosmopolitanism, supranational humanism, and a strong sense of the community with a shared future for humankind. Only when all nation-states are inclusive of the world can all humanity truly become a community of shared future; only by innovating a global culture, opening up a world of competition, insisting on co-evolution, actively exploring new ideas, new mechanisms and new ways, combining external forces and internal dynamics, and effectively solving global development challenges, can the community with a shared future for humanity go steady and far.

**In conclusion,** human civilization is a pluralistic and organic whole. Globalization from blind to active and self-aware requires a sense of community of shared future for humankind. Human beings share the same planet, and should and must accommodate different national cultures and build a common civilization as a whole in a proper way (Braudel, May 2014); they share the same world, and always need

some common rules, order and reasoning; they share the mission of sustainable development, and need to look out for each other at all times. Globalization is an irreversible trend in the development of human society. The new round of globalization promotes deep human integration and extensive civilization; the new round of great changes also highlights some important contradictions and brings unprecedented challenges to mankind. This is an era of inheritance, integration of the East and the West, and the birth of the real and the virtual, as well as an era of fierce collision of various challenges, contradictions, and relationships. All challenges, all contradictions, and all relationships are created because of imbalance, and need to be handled in a balanced manner. Human beings need rationality; and we need to properly deal with some important relationships, and to seek stability and balance of complex systems.

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