
The coming demographic avalanche: on the threshold of the great resettlement of peoples

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Abstract: In this article, the demographic problems and migration processes of globalisation and its consequences are examined on the basis of a comprehensive analysis of international relations in the modern world. The author reveals the characteristic features of emigration processes and the reasons for their tightening on the European continent. He also assesses the ineffectiveness of European policy of ‘open doors’. The author draws attention to the fact that uncontrolled migration in terms of a multidimensional globalisation is a planetary phenomenon, and the highest voltage of the demographic character associated with China and South-East Asia. He also emphasises that the basis of the problems connected with the mass resettlement of people is formed by the principal differences between various cultural and civilisation systems.

Keywords: population explosion; migration; the resettlement of people; globalisation; universal values; revolution; Europe; China; South-East Asia; cultural and civilisational system.

Reference to this paper should be made as follows: Chumakov, A.N. (2021) ‘The coming demographic avalanche: on the threshold of the great resettlement of peoples’, *Int. J. Foresight and Innovation Policy*, Vol. 15, Nos. 1/2/3, pp.171–186.

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“There have been showers in the mountains; wait for a flood.”

1 Preamble

Nowadays, the world community faces a new, not fully visible or understood challenge, although it is in no way less dangerous. I mean *a large-scale wave of resettling human masses*, or even a planetary demographic tsunami. It will significantly remodel the current world map and cardinally change the ethnic composition of the Earth's population. We are facing a new great resettlement of peoples, which will only distantly resemble what has already happened in history. Migration as the changing one's place of living is an objective and inevitable process: people have always been leaving familiar places to find better life and new homes. They could be doing this voluntarily or by force – but surely not without reasons; they were mostly under the pressure of some specific, mostly external circumstances such as war, natural disaster, ecological change, deficiency of food, energy, or raw material resources and the search for them, etc. (Livi-Bacci, 2001; Aleshkovski, 2016; UN, 2013).

Thus, in the 4th to 7th centuries, huge masses of the inhabitants of the European continent started to move. At that time, the experts confirm, large numbers of barbarian tribes had no land to sustain their archaic economy. At the same time, the Roman Empire was weakened due to some ethnic, geographic, economic and climatic reasons. Its weakness inspired the chiefs of large tribal unions, living in less favourable socio-economic and natural conditions, to begin aggressive campaigns in order to relocate, amongst other things. They were also stimulated by unfavourable climatic changes caused by an overall period of coldness (Wikipedia, 2017).

However, historical parallels are not fully correct with regard to migration of huge masses of the population. The current migration shift principally differs from earlier ones. Prior to the era of the great geographic discoveries, i.e., the beginning of actual globalisation, human migrations bore a mostly local – or at most regional – character. Apart from what has been mentioned above, one could name the Arabic conquests, the maritime expeditions of the Normans and their founding of new settlements, the movement of Hungarians and Bulgars towards Europe, Mongolian war campaigns and their making of new states, the latest conquests of the Oghuz Turks that resulted in the emergence of the Ottoman empire, etc. (Wikipedia, 2017).

The situation changed principally after actual globalisation had plunged not just separate territories and regions but the whole surface of the Earth into the arena of human interaction. Increasing flows of migration widened to a global scale. For example, active emigration from Europe to the USA, Canada and Australia was also accompanied by the resettling of large masses of the enslaved population of Africa to the American continent. Asians joined this process later, but no less intensively. As for individual persons and small groups of planetary migrating settlers, they became common after the end of the 15th century, after Columbus discovered the USA.

The contemporary situation is principally different, and not only because the international migration of today's population is an inseparable part of the current world order [Ivakhnyuk, (2011), p.68]. Everything is much more complex, large, and serious, because a demographic explosion, accompanied by *multiaspect globalisation*¹ [Chumakov, (2017a), pp.259–294] and the new ongoing (global) war of everyone against everyone, conceals most of the destabilisation and uncertainty. Against this background, the other global problems of our time seem less significant and secondary.

It is important to mention that, since the global problems of our time first started to be openly spoken about in the 1960s–1970s, there have been several vectoral changes in

defining what the most dangerous threat to humanity is. Initially, most of our attention was focused on problems in the interactions between nature and society. By this time, the most multiple and active biospheric agent – the human being – was facing severe conflicts with the natural environment. This environment had lost its ability to fully absorb the by-products of human activity, which expressed itself through thick smog, gigantic waste dumps, lifeless rivers and lakes, distorted landscapes and depleted resources. A centuries-old term ‘ecology’² was given new life and became popular. However, the attempts to overcome ecological problems soon revealed that humanity was being challenged by many other threats, no less serious. It turned out, for example, that the onset of a nuclear war would also mean a ‘nuclear winter’ (Mazour et al. 2006) resulting in total destruction of humankind and even of life on Earth. After the dissolution of the Soviet Union and the socialist system, the issue of the formation of the new world order; in the beginning of the 21st century, after a number of terrorist attacks and especially after the attacks on September 11th 2001³, priorities changed again in the wake of the new threat of global terrorism. Climatic risks also became topical.

2 ‘Demographic explosion’

Of course, the demographic problem has always attracted much attention as one of the global problems. Due to the unprecedented world population growth, in the 20th century it was named a ‘demographic explosion’. Prior to the beginning of the last century, humankind had never witnessed such a rampant population growth. It is enough to say that whereas in the beginning of the 20th century the population of Earth was 1.656 billion people, by the middle it had reached two billion. In 1960, this number was up to three billion, in 1974 – four billion, and in 1987 – five billion. By the end of 1999, the population of Earth had reached six billion people. In 2017, this number was at 7.5 billion people (Van Bavel, 2013; Zemli, 2017). “The UN experts also show that the population of the planet will grow to 8 billion people in 2023, 9 billion by 2041, and 10 billion people after 2081” [Dobrescu and Dobrescu, (2018). p.66].

Thomas Malthus was the first to pay attention to the acute topicality of the demographic problem [Global Studies Encyclopedic Dictionary, (2014), pp.322–323]. He suggested that while human population grows geometrically, the food resources needed to sustain it grow arithmetically. Thus, lack of food looked like a natural regulator of population growth; wars, poverty, diseases, celibacy and delayed marriage were the means of decreasing the population. In the future Malthusian ideas, in spite of being seriously criticised and subject to heated discussions, would be supported by many followers, or so-called neo-Malthusians [Mazour et al., (2006), p.617]. However, the problem of planetary overpopulation, being extremely important, had never been specified as the dominant and most serious threat to world community – neither beforehand the Club of Rome, nor in the reports of this organisation [Mazur et al., (2003). pp.317–318], nor in the numerous lists of global problems of our time, including a classification provided by Frolov and Zagladin [Il’in et al., (2016). pp.81–83, 201–204].

A rare exception to this rule is represented by the works of Kapitza (2007, 2008) written in the last years of his life. He had never before been specifically interested in the demographic problem, but suddenly started to perceive it as the most significant threat to humanity. His latest works, dedicated to this topic, testify that he saw uncontrolled

population growth as the most meaningful problem of all the global problems of our time (Kapitza, 1999, 2007). Kapitza (2008, p.128) wrote that:

“Humanity is passing through a period of global demographic revolution. ... This greatest event in the significance of human history is, first of all, from its beginning reflected in population dynamics. It influences all aspects of the lives of billions of people, and this is why demographic processes have become the most important global problem in the world and in Russia. Their fundamental understanding determines not only the present, but also, after the ongoing critical era of changes, the foreseeable future, the priorities and unevenness of development, sustainability of growth and global security.”

3 Spontaneous migration, or the ‘demographic flood’

However acute the problem of uncontrolled and explosive population growth on Earth is, the process as such does not constitute the main threat to humanity. To be precise, the threat proceeds not from the process directly, but from its derivative: migration; increasing and expanding to become planet wide. This migration is connected with changing the place of living. One can find many publications on this, both empirically grounded and fundamentally theoretical (Taran, 2010; Aleshkovski, 2011, 2014; Ivakhnyuk, 2015; Aleshkovski and Iontsev, 2015, etc.), but no significant philosophical generalisations may be found. As a result, an important aspect of the problem remains unaddressed. That is, there are objective reasons why migration is becoming one of the most serious threats to humanity. First of all, uncontrolled global migration, unlike the other global problems faced by humankind as a whole, divides humanity into two antagonistic parts: those who resettle and those to whose places they resettle. Ivakhnyuk (2016, p.39) mentions that “Searching international common decisions as far as managing migration processes is concerned is a hard task. First of all, the interests of the two groups of states participating in migration (receiving countries and sending countries) objectively do not coincide.” Are the specifics of the problem in question fully understood now? Rather no than yes.

The trouble caused by an influx of emigrants from Africa and Middle East to Europe, and the subsequent transformation taking place in the European (and Western) mind, makes actually no change (Bons and Bauer, 2018). Of course, uncontrolled migration has interrupted the established and stable way of living of the prosperous Europeans; it has stirred their minds and turned them on to a topic that until recently seemed to be of no concern, or even a commonplace and positive phenomenon. And this deliberation used to be true, for the quality of migration and the quantity of migrants up to some point have not exceeded some natural limits, allowing the newcomers to adjust to their new environment relatively smoothly. But a series of ‘coloured revolutions’ that took place in the countries bordering Central and Western Europe forced into movement a huge mass of semi-literate people, having a different level of civilisational development, different culture and religion. European states, cultivating principles of humanism, universal human rights, tolerance and multiculturalism, opened their doors to these and the situation radically changed. It has become evident that this warm welcome to the significant influx of an alien population not just does not eliminate the causes that forced the settlers to emigrate, but also engenders multiple principally new problems for the local population itself.

As a result, nowadays Western Europe and Turkey have become areas of tension, establishing camps for migrants and refugees (while both groups should actually be discerned in the discussion). They attract the increasing attention of scholars and the general public. This fact is caused by significant changes in the distribution of international migration flows that have happened within the last 50 years. For example, in 1960, most international migrants (57.2%) were located in the developing regions; nowadays more than 60% of international migrants are in the developed areas of the world. At the moment, Europe is the region with the largest population of international migrants (more than 64 million in 2005), followed by Asia (53.3 million), North America (44.5 million), and Africa (17.1 million) [Aleshkovski and Iontsev, (2008), p.80]. Aleshkovski (2011) mentions that international migration flows have become a global phenomenon, influencing all aspects of life of the world community. At the same time, a more serious aspect of this problem is still beyond our field of vision; namely, that the issue is not just within Europe or any other separated hot spots, engendered by the newcomers.

Multiaspect globalisation is the second key factor of the current situation that, combined with the ‘demographic explosion’⁴, will initiate an avalanche of planetary migration capable of remodelling the now-existing architectonics of global humanity. In other words, *globalisation plus ‘demographic explosion’, and cumulatively, sooner or later we necessarily have a planet-wide ‘demographic tsunami’* (this word meaning ‘sword’, literally translated). This is inevitable, because both increasing globalisation and the exponential population growth on the planet are subject to objective patterns. Contemporary humanity is not able to regulate them purposefully, let alone govern these processes.

But why should this new danger necessarily become real in its extreme – why should it occur? Is it more significant than the ultimate danger of nuclear war, which has been hanging over humanity like the sword of Damocles for already more than half a century? Paradoxically, it is. The danger of nuclear extermination can forever stay in the form of a potential doomsday – at least, until those in charge of using nuclear arms possess, at minimum, some common sense, and refrain from crossing the red line, separating us from the catastrophe.

This new threat, caused by the global ‘demographic flood’⁵, is independent of behaviour and the mindsets of separated sets of peoples. It has already ripened and is necessarily being actualised in accordance with objective processes, analogous to what the second law of thermodynamics postulates.⁶ It is important to understand that global humanity possesses limited living space due to some specific parameters, such as the available territory of our planet that is suitable for human life. From this point of view, humanity is a closed system. Let us now imagine that the excessive and unequally distributed population of Earth is the ‘thermal field’ of the planet, looking like a tightly woven fabric that covers multiple territories. Some of the territories are barely populated; let us call them ‘cold’ pieces of the fabric. Some are overpopulated; let us call them terminally ‘hot’. It is evident that under certain conditions (engendered, in this case, by multiaspect globalisation – this topic to be discussed below) this uneven structure undergoes huge global transformations able to ‘balance’ the overpopulated and the less-populated territories of the planet. In other words, as Aristotle put it, ‘nature abhors a vacuum’. One way or another, peacefully or forcefully, relatively smoothly or abruptly, but within some historically insignificant time period there will occur a cardinal change

in the global territorial redistribution of the contemporary *Homo sapiens* population. The direction of this change is already known.

This development would not have been possible one or two hundred years ago, not to mention earlier historical periods. Then, migration processes took place in autonomous social systems, relatively closed, not united into a single global system; they were mostly local; or at most regional. And they were determined to remain like this because there were no appropriate means of transportation and communication allowing the movement of large numbers of people to distant destinations within relatively short time limits. Such things appear later, in the 20th century. High-speed railroads, highways and modern cars, numerous ships and oceanic liners, and finally, jets and the multifaceted network of commercial air companies – together with multiaspect globalisation – opened all the ‘doors’ and ‘windows’ of nation-states and with the informational and technological revolution finally ‘enclosed’ humanity within a single informational and territorial space. The planet Earth from now on is becoming, according to a metaphor of environmentalists, the ‘common home’ for its inhabitants; their ‘shared apartment’, ‘little village’, ‘boat in the ocean’ and ‘island in the universe’. Everything serious, what happens in one part of the planet is immediately echoed throughout its whole territory and affects, in fact, directly or indirectly, the lives of many people, independently of their places of living. Only one move, or another, sometimes minor, stirring action is needed for the structural elements, with tension between them close to the critical point, to start moving.

4 Revolutionary situation: a bifurcation point

Social revolutions in general, and ‘coloured revolutions’ in particular, are an example of the abovementioned processes. They result from acute contradictions and unsolved social problems and become triggers that start the resolution of such contradictions. Social networks here are able to play their role only if the population of a country is ready for revolution [Akaev and Akaeva, (2011), p.61]. In other words, revolutions that change the socio-political and economic situation in a country can never happen, let alone be successful, if a revolutionary situation is not in place according to the formulation first provided by Lenin (1973) in his work *May Day for the Revolutionary Proletariat*. Lenin (1973, p.300) stated that it is not enough for a revolution that those below do not want to live like before; it is required that those above should not be able to manage the economy and rule like before. Also, a ‘demographic explosion’ as such is not enough for a large emigration wave of a planetary size. There should be appropriate transport communications, as well as economic, cultural, informational and other forms of openness. All these conditions are met by the contemporary stage of multiaspect globalisation.

It seems appropriate to draw an analogy between less and less controlled mass emigration and a snow avalanche. A certain critical mass of snow needs to accumulate for an avalanche to be initiated. Its general weight under the action of gravity is able to surpass the critical point of the ratio of this mass to the friction force that keeps the avalanche from sliding down.⁷ After this ‘point of no return’ is achieved, a little earthquake or even a shot fired – if not a loud echo – is enough for an avalanche to start moving. At first it is barely visible, but then huge masses of ice and snow start moving faster and more assertively. They pour down in increasingly devastating flows, crushing

everything in their way and forming, eventually, a new landscape, less sensible to concussions. The ‘coloured revolutions’ and military conflicts resulting from them became such triggers, or sort of ‘earthquakes’, ‘shots’ for the massive resettlement of great numbers of people from the neighbouring countries into Europe.

This phenomenon is not new. It is enough to recall the bourgeois revolutions of the Modern Age in Europe, which initiated a wave of active emigration of Europeans to American. Global processes, actively developing at that time, contributed to this emigration. The Great Russian Revolution of 1917 and subsequent civil war became an even clearer example of a massive resettlement of people. These historic events occurred already under the conditions of *fundamental globalisation* [Chumakov, (2017a), pp.223–256]; by then they had already fully covered the economic and political spheres of world social life. It is important to stress that the settlers of that (as well as of the previous) period assimilated relatively quickly in the new places within a more or less short period of time. The sharp forms of conflicts, if any, ended in victory, and finally, in the domination of the settlers. This happened, when the settlers had organisational and technological superiority at their side, like in the cases of the colonisation of the North and South Americas, Australia and New Zealand.

Nowadays, globalisation embraces nearly all spheres of life in the world community. It transforms mutual influence and the mutual penetration of various cultural and civilisational systems into an inevitable and ever-increasing process. At the same time, ideology, sometimes confessional, has become an important organising factor; the Western-style, Christian cultural and civilisational system has become vulnerable to the attacks of the Islamic cultural and civilisational system.

5 Universal values and the collapse of the policy of multiculturalism

The Western world, and in particular, Western Europe placed *universal values* such as *freedom, human rights, enlightenment, tolerance, multiculturalism, political correctness, freedom of thought and consciousness, rule of law*, etc at the forefront. This made the cultural and civilisational systems of the West relatively stable, leaning upon the principles of democracy and civil society. They do not make appropriate – not to mention fertile – soil for absolutism, cult of leaders, totalitarianism, authoritarianism, centralisation, unification, fundamentalism, and other forms of radicalism, although here they can also find their niches and limited opportunities to show up. The problem is, however, that outside the Western world (that however does not unite the largest part of humanity), these Western-style universal values do not mean much. Even if accepted, they are at best formally recognised and treated often differently, specifically, from the position of other cultures, beliefs and traditions. These are the roots of contradictions and conflicts between the newcomers and the locals. The bigger the groups of settlers are, the larger the potential for and scale of conflicts and confrontations.

For example, people arriving in Western Europe from countries and regions where they lived in abject poverty, injustice and religious intolerance – mostly without education, not to mention enlightenment – easily accept ideals like *freedom, human rights, tolerance, political correctness*, etc., and even take them for granted in the context of the ‘diode conductivity’ (to use a comparison from the field of electronics), i.e., unilaterally. In other words, they say ‘yes’ to the application of these ideals, interpreted from the position of Western values, to themselves. At the same time, as far as the local

population is concerned, the newcomers directly or indirectly apply norms, principles, traditions and lifestyles very often without political correctness. The settlers often do not behave in accordance with the ideas of multiculturalism and tolerance (Kymlicka, 2012).

It is hardly possible to explain to alien crowds of desperate people that not only human but also animal rights should be protected; or why we should build shelters for cats and dogs while in their native countries people live in much worse conditions, having no rights, and do not even dream about well-managed shelters for children and aged people. Such contradictions cannot be solved only through vaccinating the immigrants with liberal values. The tolerant Europeans see working out a specific policy towards the newcomers as an inappropriate violation of democracy. Here, Batalov (2015) rightly states that European social-democracy puts on itself a death grip of political correctness; and this grip do not allow many politicians to see the essence of the things they are witnessing.

The reality is that nowadays, against the background of the decreasing population of the native European lands, the inflow of immigrants, mostly from the Muslim countries, is exponentially increasing. Muslims are the least ready and the least willing to be integrated into a new environment, unfamiliar to them. Thus, they enhance the conflict potential of a society [Chumakov et al., (2014). pp.197–199]. Every new internal or external contradiction makes their behaviour more demanding and aggressive. The more their population grows, the more it changes the ethnic and spiritual performance of the European countries. Thus, without military battles and bloodshed they, in fact, conquer the cradle of Western civilisation. This scenario of conquering Europe with the help of soft power (as we call it now) was mentioned for the first time in 1974 by the Algerian politician and statesman Houari Boumediene. Speaking at the UN General Assembly session, he mentioned: “One day, millions of men will leave the southern hemisphere to go to the northern hemisphere. And they will not go there as friends. Because they will go there to conquer it. And they will conquer it with their sons. The wombs of our women will give us victory” (Batalov, 2015). The same thought has recently been repeated by the spiritual leader of Muslim Brethren Sheikh Yusuf al-Qaradawi. He openly stated that “Islam will return to Europe as a victorious conqueror after having been expelled twice. This time it will not be conquest by the sword, but by preaching and spreading (Islamic) ideology” (Batalov, 2015). It is evident that such sentiments rooted in the other cultural and civilisational systems have contributed to the collapse of the policy of multiculturalism, which is a bright expression of the Western value system in action. Of course, the Islamic ‘flood’ in Europe gives rises to a subsequent backlash; but at the moment it is not adequate to the emerging threat.

6 Inevitability of the planetary demographic shift

Continuing the logic of the development and mutual influence of the objective global and demographic processes up to the beginning of the 21st century (in demography – up to the ‘explosion’ and the exponential population growth, in global dynamics – up to ‘multiaspect globalisation’), we conclude that Europe is only the beginning. The whole world will necessarily start moving. Demographic flows will increase and move from overpopulated areas where the biosphere is overloaded beyond its limits to the areas where living space is empty or comfortably used by a relatively small percentage of the local population. In this regard, Kapitza (2008) mentioned correctly that nowadays the

mobility of peoples, social groups and persons has grown radically; Asia-Pacific and other developing areas are overwhelmed by strong migration processes (Aleshkovski and Iontsev, 2008). Population movement takes place both within countries – first of all from villages to cities – and between countries. Increasing migration processes, now embracing the whole world, lead to the destabilisation of developing and developed countries. In the 19th to 20th centuries, during peak population growth in Europe, migrants moved to colonies in Russia – to Siberia and the (Central Asian and other) Soviet Republics. Now, there is a reverse movement of peoples, changing the ethnic composition of the former colonial powers significantly [Kapitza, (2008). p.138]. Kapitza (2008. p.138) also mentioned that the historical process that used to last for centuries had become much faster. One can add that the Earth, due to the ‘greenhouse effect’, is threatened by a 6–9-metre rise of global sea levels. Experts suggest that some coastal areas of the planet, populated now by about one billion people, may go under water (TASS, 2017). In this case, the problem of planetary-wide mass migration becomes inevitable; it is just a matter of time.

7 Demography and the Eastern winds of globalisation

Talking again about the uneven distribution of the population throughout the planet, one should distinguish between two nearly equal territorial segments. One of them is the more sparsely populated Russia and Western world, including North America, Australia and New Zealand, of which most is relatively underpopulated, but well organised and reasonably comfortable to live in. South America, with some exceptions, can also be added. Another territorial segment is extremely overpopulated and looks like a full reservoir where the new streams of water continue to flow in, although the dam has started to break. It includes, apart from China and India, nearly all of Southeast Asia, the Islamic region, and to some extent, Africa.

China is already, among these, the evident leader with regard to the size of population that has crossed the borders of the native country. The point is not just that it is the most populated country in the world, where, above all, nearly two thirds of the territories are, in fact, not suitable for living and economic activity. It is equally important to note that China is successfully entering the contemporary global world. The Chinese have elaborately caught the new objective world trends. They have in due time perceived and fully understood that globalisation is what in the best way reflects their current interests and can work for them full time. Globalisation gives them significant advantages, opens new opportunities to them; it is, therefore, their ‘loving mother’. The main point is that there are many Chinese. Not just many – there is nearly the same number of Indians – but the Chinese are globally orientated, planetary passionaries; clearly expressed pragmatics. Indians, speaking figuratively, are not catching up.

The Chinese are now among the key players in the world arena, and in the future their positions and influence should most likely become stronger. In recent years, the Chinese have been aggressively advancing, in word and deed, the project to revive the Great Silk Road (as well as the Maritime Silk Road). Their calls to build ‘the single world ecological civilisation’ are also firm steps in the same direction. We should understand that the Chinese consider globalisation not as a threat but as a totally objective phenomenon, which opens new opportunities and prospects to them. It is thus evident why they are now the main ‘liberals’, supporters of ‘open doors’, ‘single humanity’,

‘common destiny of the world community’, ‘global ecological civilisation’, ‘intercultural dialog’, ‘open society’, etc. Seizing the initiative of liberalism, the Chinese are catching the tailwinds of global transformations with their liberally coloured sails. These days, they are not fighting the cultural and technological achievements of the Western civilisation and the universal values but are accepting them and using essentially Western liberal rhetoric; filling it with their own vision, corresponding with their culture, traditions and values, which principally differ from Western ones.

The Chinese, for example, are not prone to a religious vision of the world. Daoism, not to mention Confucianism, are not so much religions, and for us, not even religions at all. They are more like philosophies, ideologies, world outlooks and ways of living. The Chinese have no concept of God the Creator; *en masse* they, not being preoccupied with abstract constructions about god, paradise, hell, afterlife, etc., but think pragmatically. They want to acquire knowledge and understanding of the great law of ‘Dao’, firmly standing on the ‘Earth’ (yin), while living in the ‘Celestial Empire’ and pursuing ‘heaven’ (yang). They listen to the voices of nature, gravitate towards eternity and aim for harmony with the surrounding world; they seek ways to acquire the natural law of ‘Dao’. Thus, they do not pray to the Lord, do not hope for help and support from otherworldly divine forces, but rely first and foremost on themselves. At the same time, the Chinese are never in a hurry; they understand very well that time and the objective course of world events are working for them. As long as they disperse throughout the world, everything will happen peacefully (already happens), quietly, smoothly, in the mode of mutual cooperation and well-dosed use of soft power, which they increasingly pay attention to and bet on. In other words, China is a hidden dragon that is ready to take-off, but is not yet fully visible to the world because it does not want publicity. It is guided by the principles of Deng Xiaoping, formulated by him for China:

- 1 to observe calmly
- 2 to make your position stronger
- 3 to face changes with confidence
- 4 to conceal your capacities
- 5 to gain time
- 6 not to attract attention
- 7 never become the leader
- 8 to be focused on concrete things that need doing (Bazhanov, 2011).

A speech made by the Chinese leader Xi Jinping in January 2017 at the opening ceremony of the Economic Forum in Davos is a clear demonstration of the Chinese approach to contemporary affairs. The fact speaks for itself that this famous international forum was for the first time opened by the head of the Chinese state, whose speech was ‘superliberal’ and became ‘an ode to the market economy’. Xi Jinping spoke in favour of globalisation and called on world leaders to renounce the policy of protectionism. He said that world economic globalisation contributes to universal development and offered, in fact, a liberal agenda. “We must remain committed to developing global free trade and investment, promote trade and investment liberalization and facilitation through opening up” he said (BFM.RU, 2017).

This approach to international economic affairs fully corresponds with the current demographic policy of China. In particular, they have already abolished the family planning program adopted in 1979 and known as 'one family-one child'. And they did it not abolish just being driven by socio-economic reasons and evident 'demographic imbalances' as far as ageing of population was concerned. What was also important was that the Chinese 'open doors' policy (now they are literally open wide outwards) allows the growing numbers of the Chinese to leave their country. This loosens the 'demographic pressure' at home, and what is even more important, creates throughout the world a more and more tight network of Chinese presence – and thus, of potential influence.

In fact, the creeping Chinese demographic expansion has not attracted the special attention of the general public so far, because it is not that visible, especially against the background of the massive Islamic settlement in Europe. There are nearly as many Muslims in the world as Chinese, but the former are mostly more dispersed between countries and continents when regarding their places of birth. They are also passionate; besides, they have a mobilising ideology of Islam, and under its banners the radicalised newcomers behave more aggressively, or even provocatively. The Muslim world is disturbing also because of the position it occupies under the conditions of globalisation. Globalisation does not imply civilisational preferences for the Islamic countries, because it is being deployed, mostly, based on the values of Western civilisation. Huntington (1993) was the first to notice this fact, when he discussed 'the clash of civilisations'. But the problem is much more complex: one should talk not about intercivilisational clashes, but about cultural and civilisational differences and contradictions [Chumakov, (2017b), pp.369–427].

India and its neighbouring countries, where one in every five of the seven billion of the Earth's population lives, is also one of the most overpopulated areas of the world. The problem of resettlement is also acute there, but at the moment the Indians are not able to use the advantages of globalisation for this purpose to be compared with the Chinese. First, their different mentality with religious tinctures makes their world outlook less cosmopolitan and is a serious obstacle to the above-mentioned resettlement. Second, the level of poverty and illiteracy is much higher in India and seriously hampers the mobility of the population, which can significantly increase only in case of an extremely serious social distress or a major catastrophe. Third, the economic, political and ideological, and demographic expansion of India in the international arena is much less than that of China (taking strength, scale and dynamics into account). Finally, now in the world arena, there is practically no niche of new opportunities for the Indians to outrun the Chinese – at least, in economic competition. In other words, on the narrow road of the world rally under conditions of 'war of everyone against everyone' the Indians theoretically would be able to outrun the Chinese, but only if the latter gave them the way, which the Chinese, of course, would never do, except under extraordinary circumstances. They always understand that the Indians are their nearest competitors and historic rivals. And yet, at the current stage of historic development Muslims look like more serious competitors for the Chinese in the battle for the assimilation of demographic niches. Thus, on the edge of the great resettlement of peoples, the struggle has in fact already started for filling the planet with the population ahead of the others.

8 Clash of cultural and civilisational systems

Does the rest of the world, and particularly the Western world, understand the seriousness of the world demographic shift, if not tsunami? More no than yes. First of all, the Western world, especially Europe, does not fully recognise the principal difference of the cultural and civilisational systems on the planet. Western people live surrounded by totally alien cultural and civilisational systems principally different from their own. They do not recognise the importance of the global trends and changes that open the gates and doors of national borders; they do not want to admit that their liberalism, tolerance and multiculturalism (during clashes with the other cultural and civilisational systems) will turn against them. Of course, one cannot question the nobility and high spiritual value of the ideas gained and corroborated by historical practice of Western world, such as liberalism, humanism, human rights (up to observing animal rights), multiculturalism, tolerance, etc. But neither should one forget what happened to Marxism at the end of the 20th century. Its humane orientation and beauty of ideas (which cannot be denied) did not stand the severe trial of being put into concrete practice in real life.

Nevertheless, the feeling of increasing tension becomes more and more of a reality in the contemporary world. Huntington (1993, p.22) attracted wide attention to this topic. In particular, he wrote: “The fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural.” According to the words of A. Chubais, one of the participants of the above-mentioned Davos Economic Forum, he felt something outstanding there. “The best description of contemporary Davos is the feeling of fright before a global political catastrophe. And, you see, nothing catastrophic happens in terms of economy”, he says (RIA Novosti, 2017). The absolute majority of the participants of the World Economic Forum in Davos feel terrified by the approaching – to their mind – political catastrophe. “The world built after the Second World War is falling apart, it is no more”, Chubais summarised (RIA Novosti, 2017).

Brexit (the withdrawal of the UK from the EU) seems to be the most typical reaction to this state of affairs. It is the largest and the most decisive step, dictated by different opinions in the EU regarding the necessity of changes and the shift of the course being pursued now and not taking into consideration the aforementioned problems and contradictions. One should also remember that in Hungary, Poland, and the Baltic states, there is a negative attitude towards the admittance of immigrants. There is also the position of M. Le Pen, the leader of the French political party Front National, who supports France’s withdrawal from the EU. But at the moment, these viewpoints have no adequate support and play no significant role in European affairs.

The last presidential campaign in the USA, where D. Trump won to the surprise of many, is an event of a similar sort. Somehow Trump has understood the main threat for his country: immigration increasing and getting out of control; excessive openness to the outside world; loosing position in the fight to establish democracy beyond the borders of the country... now he is trying to make his electoral promises come true, setting limits for the citizens of some Islamic states to enter the country, supporting the idea of building a wall on the Mexican border, pursuing a protectionist policy, etc. However, with the conditions of the global world and universal mutual dependence, all these measures can only provide a temporary, situational effect. They do not totally resolve the problem.

Multiaspect and ever-increasing globalisation for either the USA or any other country (at least, in the long-term) leaves no serious opportunities to stay closed within their

borders or to be fenced off from each other by some walls. And the Chinese understand it pretty well, because they try to see the world through the prism of objective trends and to think in global categories and in the long run. Xi Jinping's words, said at the Davos forum in support of the 'open doors' policy, confirm: "We must ... say no to protectionism. Pursuing protectionism is like locking oneself in a dark room. While wind and rain may be kept outside, that dark room will also block light and air" (BFM.RU, 2017). In fact, China wants, together with the USA and other Western countries, to be the chief player in the era of globalisation. The Chinese leader was quite clear about this in Davos, when he said:

"Some blame economic globalisation for the chaos in the world... It is true that economic globalisation has created new problems, but this is no justification to write economic globalisation off completely. Rather, we should adapt to and guide economic globalisation, cushion its negative impact, and deliver its benefits to all countries and all nations... the global economy is the big ocean that you cannot escape from... We have had our fair share of choking in the water and encountered whirlpools and choppy waves, but we have learned how to swim in this process." (Sukhareva, 2017).

Zhang Jun, Director-General of the Department of International Economic Affairs of the Ministry of Foreign Affairs was even clearer on this issue. He stated that "if China is required to play that leadership role then China will assume its responsibilities" (Sukhareva, 2017).

To sum up, one can say that while Europe is expressing some degree of care and caution in international affairs, the USA, being a relatively young cultural and civilisational system, behaves differently. Americans are pragmatic and think more tactically in the short-term. They do not like and do not want to wait. They want to see results immediately, 'here and now', and that is why they normally act quickly with initiative, business-like, concentrating on solving tactical tasks even when they talk about strategic goals. The essence of this world vision is best expressed in the words of one of the brightest representatives of the US philosophical thought, W. James. He formulated the creed of US pragmatism: "We stand on a mountain pass in the midst of whirling snow and blinding mist, through which we get glimpses now and then of paths which may be deceptive. If we stand still, we shall be frozen to death. If we take the wrong road we may be dashed to pieces. We do not certainly know whether there is any right one. What must we do? 'Be strong, and of good courage'. Act for the best, hope for the best, and take what comes" [James, (1904). p.35]. The USA acts exactly in this way; the proof is in their foreign policy and concrete actions in Vietnam, Iraq, Yugoslavia, Afghanistan, Libya, or Syria. Action is the main thing! And then? As a rule, to the actor's mind this question appears only in the end...

Everything is different in cultural and civilisational systems whose history spans many centuries and millennia. They think in strategic categories, in the long run, and know how to wait; they do not act rashly either in words or in deeds and always reach goals they set. China and Iran represent examples of such cultural and civilisational systems. There can be a lot of irony with regard to the popular expression 'one thousand first Chinese warning', or to the pretty boring statement that 'Taiwan is China', but time passes and Hong Kong and Macao, of which more than one hundred years the Chinese repeated the mantra about their belonging to the Celestial Empire, find themselves again under the jurisdiction of China...

Will we wait indifferently for the world demographic flood, or will we act ‘here and now’, hopelessly building ‘dams’⁸ although they are nothing more than palliatives? Or will we look for the means to resolve this and many other global problems together? This is a question to be answered by the Great Shakespeare.

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Notes

- 1 Globalisation has become multiaspect since the end of the 20th century, when all spheres of public life have been influenced by global processes.
- 2 Ecology as a term was introduced in 1866 by a German biologist Haeckel; he meant a science about living organisms and their environment.
- 3 On September 11, 2001, the largest terroristic attack in human history took place in the USA, killing about three thousand people.
- 4 Here, we are talking about the fact that globalisation and the population explosion together enhance migration.
- 5 A potential objection that the word 'flood' is incorrect can be answered as follows: even if in some countries, there is depopulation, in most countries the population is growing. Here, we are talking about a problem on a planetary scale. Since the beginning of this century alone, the population of the planet has increased from 6 to 7.5 billion people.
- 6 The second law of thermodynamics postulates that in an isolated system, thermal processes only lead to total entropy.
- 7 In synergetics, such a condition of a system is called 'the bifurcation point'. It means the critical condition of a system when it becomes unstable as a result of any impact.
- 8 Or building fences, which some European countries had to do to stop the waves of illegal immigrants, and erecting walls between neighbouring countries, like what is already being done in Israel and the USA.