

**The One Hundred Year Plan  
for Comprehensive Governance of the Global  
Environment and Ecological Systems**

**Draft of the 4<sup>th</sup> World Congress on Global Civilization**

**The Secretariat of the 4<sup>th</sup> World Congress of Global Civilization**

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The World Congress on Global Civilization is an international academic conference independently sponsored by the Organization for Promoting Global Civilization (OPGC). Each of the five continents of the world take turns in hosting the congress every four years. The conference has already convened three times to date.

The 1<sup>st</sup> World Congress was held in 2001 at Hilton Hotel Sydney, Australia when OPGC's theoretical principles in "the Declaration of Global Civilization" were passed with near unanimity. The second congress was held in 2005 at the Millennium United Nations Plaza Hotel, New York, USA and unanimously passed OPGC's "An Open Letter Proposing to the United Nations General Assembly A Discussion on the Establishment of a World Coalition Government." As the World Health Organization was on the highest alert against the spread of H1N1, the 3rd World Congress was convened in a month of online meetings. The congress passed OPGC's "Communication in Spirituality in the Global Age: A Proposal to the Religions of the World."

The 5<sup>th</sup> congress will be held in 2017 in the capital of Ethiopia, Addis Ababa. The conference will discuss and pass OPGC's cultural principle "A Course in Global

Civilization” (both popular and advanced editions of the textbook).

Today the 4<sup>th</sup> congress commences. The conference will discuss and pass OPCG’s “One Hundred Year Plan for Comprehensive Governance of Global Ecology and the Environment.”

### **I. Transition of Human Civilization and the Destruction of the Ecology and the Environment and Ecological Systems**

Approximately 5,000 years ago humans entered into an agricultural period and began an agricultural civilization. Five hundred years ago, in the wake of massive geographical discoveries, the opening of new sea routes, the expansion of colonization and trade, the resulting Renaissance, and revolutions in religion, humans entered into a period of commerce and labor, beginning a civilization of commerce and trade. This is what we refer to today as the industrial civilization.

The civilization of commerce and labor truly arose from England’s Glorious Revolution in 1688. This revolt caused the rapid mechanization of England’s handmade textile industry and the creation of an industrial civilization. Industrialization allowed England to rapidly gain power and easily overthrow the arrogant Napoleonic Empire. This caused the world to realize the great implications of industrialization for a country’s progress and growth of national power. Thus, England’s industrialization quickly radiated to France and the United States. With that, industrialization extended to Germany and Japan; later expanding to Russia (former Soviet Union), and the “four little dragons” of Southeast Asia, China, South America, and South Asia.

Just as the agricultural civilization had a complete system, the commerce and trade civilizations also have their own systems composed of many different elements. For the sake of brevity, but without sacrificing comprehensiveness, the compositional elements of commerce and labor civilization can be rationally broken down into the following nine points: 1. Rationalization of modes of thinking, 2. Human-oriented values, 3. Marketization of modes of exchange, 4. Industrialization of modes of production, 5. Popular benevolence in modes of allocation, 6. Urbanization of life-style, 7. Democratization of modes of organization, 8. Legalization of modes of administration, 9. Globalization of the scope of activity.

It is clear that the commerce and trade civilization made humans part from passivity towards nature, the repetitive simplicity of the modes of production, the constriction of commodity exchange, vulgarity of material living, primitiveness of spiritual life, and family-based of social activity that was present in agricultural civilization.

However, from today's perspective where the commerce and labor civilization has continued for five hundred years, we can see that nearly every one of main compositional elements of commerce and labor civilization promotes or deepens a hereditary virus. "Rationalization of modes of thinking" has destroyed humankind's ethical sentiments and religious faith. "Human-oriented values" have lead to anthropocentrism and the indiscriminate slaughter of flora and fauna. "Marketization of modes of exchange" has resulted in profiteering, deception, market domination, waste of resources and venality. "Industrialization of the modes of production" has resulted in air, ocean, land, and river pollution and severe waste of natural resources

to the extent that they are nearly exhausted. “Popular benevolence in modes of allocation” has implied that extant human abuse the power of industrialization, evilly depriving future generations of remaining natural resources. “Democratization of modes of organization” in reality means all of the aforementioned sins are not committed by states, monarchs or parties, but are the product of all humankind. “Legalization of modes of administration” without doubt, allows that criminals receive legal protection for the aforementioned crimes; and “globalization of the scope of activity” implies that these said atrocities have already, or are currently spreading across the entire world.

We can conduct a deeper layer of analysis with regard to commerce and labor civilization as follows: extending in length for five hundred years from start to finish, its “primary actions” are supreme over the gods and a thousand times more evil than demons. Its actors are “the state,” and the “motherland” that the seven billion of us have revered as our destiny and sworn to defend until our end.

The nine elements of commerce and labor civilization – “the nine changes” – once “nationalized” or “mother-nationalized,” imply that not only will the positive side of the commerce and labor civilization be further discounted, but also that the negative side will be further promoted. For example, it will turn the reason of “rationalization of modes of thinking” into chop logic, and warp the humanism of “human-oriented values” into a “sole basis in countrymen,” even “sole basis in only one’s own countrymen.” The nationalization of the commerce and labor civilization will make the market in “marketization of modes of exchange” submit to chaos, the gloomy jungle of *vae victus*. It will turn the globe in “globalization of the scope of

activity” into a pursuit of global domination, a battleground of striving for hegemony.

Logically it follows that states act in their own interests and in pursuit of happiness for its people. However, as humankind’s veins have been injected with a preparation called “statehood,” as a result, all emotions have become illusions, all actions have started to become monstrosities. Various ethnic groups were originally all part of humankind, separated due to “nationalization,” and thereupon became generations of enemies bearing knives against each other. Originally, they coexisted happily on a flourishing promised land; but with the introduction of a “the state,” these lands became territories of bitter struggles for power. “Do unto others as you would be done” was once a simple truth, and only due to the encroachment of “the state” did it thus come to be the curse: “do unto others as you wouldn’t be done.” It used to be that a person could die only once, but due to the conjuring of “the state,” man created the military capacity for damage that today could allow for each of our 7 billion to perish 70 times.

The commerce and labor civilization, a civilization so elegant, so despicable, so respected and so detestable, persisting in its ways as it has for 500 years, has turned the globe that was given to humankind by mother nature -- what is, as far as we know, the best land in the universe -- into the picture of disaster that we see today:

From the beginning of the Common Era until 1600 the human population increased from 300,000,000 to 600,000,000 – in sixteen hundred years there was only an increase of 300,000,000 people. In the mere ten years from 2000 to October 31, 2011, the human population increased by 1,000,000,000 to 7,000,000,000 and is expected to reach 15,000,000,000 by the end of this century.

Across the globe, 884,000,000 people don't have decontaminated drinking water, 2,600,000,000 people do not have improved water sanitation, and 4,000,000,000 people don't have access to a safe water supply.

95% of the blame falls on mankind's malfeasance for climate change, brought about by the indiscriminate deforestation and slaughter of forests and animal, and repeated natural disasters.

61% of global lands are influenced by desertification. Furthermore, 5,000,000-7,000,000 hectares of land are being degraded every year.

The world's coal reserves can only be mined for 100 more years; oil reserves have 50-90 years remaining. Gold, silver, copper, aluminum, and tin can only have 10 more years of mining left.

The rapid advancement of biotechnology is severely threatening the safety of grain and produce. Bioscience and technology, being even more influential, has directly launched an attack on humankind's inherent quality, form, ethics and fate.

Top-of-the-line military weapons are currently being painstakingly developed in secrecy across many countries. The scale of production of and speed of manufacture of nuclear and chemical weapons, the most deadly and destructive types, is nearly out of control.

The new patterns and types of diseases are wreaking havoc across the globe. All manner of psychological diseases have already assaulted more than 90% of humankind.

Even more gravely, not only are the harmful viruses in the nine elements of the commerce and labor civilization increasing in severity, but the initiator of evil – “the

state” – continues to swell in power to this day. For example, take the Kyoto Protocol’s effort to “sympathetically unite humankind.” Those powerful nations, great nations, wealthy nations, that persisted in picking and choosing policies to their advantage, dragging their feet, obstructing, cold-blooded and emotionless; the “for the good of all humankind” at United Nations Framework Convention on Climate Change, those “for the good of all humankind” powerful nations with gaping mouths, those great nations, wealthy nations just along for the ride, confusing right and wrong and shamelessly crossing that line, one after another ruining the conference.

The world’s ecological organisms have already succumbed to incurable disease called “commerce and labor civilization syndrome.” Many parts of the global environment have a cancer, “a country’s standard modes of thinking, value orientation, and behavior.”

We absolutely do not intend to curse “the state,” not slander the notion of motherland. “The motherland” organized the multitudinous disordered groups of individuals, families, ethnic groups into an organic unit fused by flesh and blood. It ushered in mutual goodwill, sincere unification, and cooperative civilization. What we mean is to inquire as to whether or not humankind today will be able to use “the state” to give each country’s citizens the wisdom and breadth of mind to overcome the malfeasant “state” that emerged with globalization and make “the state” turn to become a strong backbone and lever to elevate humanity’s existence and allow it to continue to advance in an era of globalization.

It is said that prior becoming extinct, Atlantis’ civility and malady was about equivalent to ours today. However, we are luckier than they were, and won’t destroy

ourselves as they did. In the midst of being worried and terror-stricken by the abuses of the commerce and labor civilization, people have found within their own civilized selves an effective way to withstand disease and cancer. This method began in the 21<sup>st</sup> century when human civilization transformed once again.

In 2001, humankind stepped into a new century and a new millennium. However, this much is merely a matter of chronology, and perhaps is without any meaning at all. That is to say, in the space of 300 years, more than 200 years of “proto-commerce and labor era” and nearly 50 years of the following “post-commerce and labor era” (the start of the 21<sup>st</sup> century and the founding of the World Congress on Global Civilization), our civilization – both in terms of its inherent nature and principle bodies or foundation and shape, once again completely transformed, stepped in to a new era of civilization. This brand new era various characteristics are completely different from those of the nomadic, agricultural, and commerce and labor civilizations. In terms of inherent nature of each civilization, the nomadic civilization of 5,000 years ago, the agriculture civilization of 5,000 or so years, and about 500 years of the commerce and labor civilization can all be considered “localized civilization.” In contrast, the current civilization that began with the 21<sup>st</sup> century can be considered “globalized civilization.” In terms of the principle bodies of each civilization, the aforementioned first three civilizations can be considered “civilization for classified groups of humankind,” whereas the current civilization is “civilization for humankind as a whole.” In terms of the foundation of each civilization, the first three civilizations can be considered “physical civilizations” shaped buy the mutual interplay between layers of material and energy,

while the current civilization is an “information civilization.” In terms of the type of each civilization, the first three can be considered “spontaneous civilizations,” the current a “self-conscious civilization.” Finally, in terms of the form of each civilization, the first three can be considered “disparate civilizations” produced by the differentiation of the material, human nature, and religion, the current civilization can be considered to take “material, human, and spiritual as one” as a foundational framework for a “unified civilization.”

With regard to this evaluation, the permanent chairman of OPCG Zhang Shaohua published a monumental work *The Second Declaration of Humanity* in 1992 that clearly established the civilizations prior to the 21<sup>st</sup> century as “the First Declaration of Humanity” and defined the emergence of the current civilization as “the Second Declaration of Humanity.”

What is particularly notable is that this new era of civilization has an even deeper layer of defining characteristics. All modes and forms of the civilization produced by mankind during the first era of civilization all considered “the group” (or clan, tribe, ethnic group, country, alliance) as the most prominent part of civilization regarded “localized civilization” as their core attribute. Thus, the first era of civilization can be considered an “era of singularity in civilization,” while the current second eras of civilization are “eras of duality in civilization”. This era regards both “group” and “class” identities as the most prominent features of civilization, regarding “globalized civilization” as the marker of quality. This civilization is “civilization of duality:” “locally organized” and “globally lead.”

This logic is very simple. In the first era of civilization, humankind developed

what we view today as a series of habits, particularly bad habits and evil practices that did not disappear in the wake of the emergence of the second era of civilization. On the contrary, just as our descendants carry on our genes to the next generation, humankind carried multitudinous aspects from the first era of civilization into the second era. Speaking with this in mind, essential contradictions in humanity are present throughout each era of civilization, and especially in the beginning stages of each era.

Now that humankind has entered into an era of “global civilization,” it is compulsory that we transform our modes of thinking, values, life philosophies, codes of conduct and governments, economies, and societies and lift them onto the pathway of global civilization.

As the global civilization is a “self-conscious” civilization, it follows that humanity must self-consciously identify itself, take ownership of itself, plan itself, and advance itself.

As it can only persist in a specific environment and ecological system, humankind must first commence to plan and adjust its environment and ecology.

Based on this, we, OPGC, have resolved to convene a special conference: “On Comprehensive Governance of the Global Environment and Ecological Systems and Thorough Adjustment of Human’s Present Systems.” The task of our conference is to discuss and pass “the One Hundred Year Plan for Comprehensive Governance of Global Ecology and the Environment.”

## **II. Fundamental Principles for Comprehensive Governance of the Global**

## **Environment and Ecological Systems**

Prior to beginning to do something, people always formulate a few corresponding principles. Principles embody people's desire for clarity and establishment of values in their actions. Early on, the international community established many specialized systems and professional organizations with regard to humanity's ecological restoration and environmental governance, with many countries equipped with governmental departments and private organizations. However, it can be said that just as is the case with this congress, that exists for the sake of the happiness of the next five generations, or even the happiness of the next hundreds of years of humanity, our dependence on conducting up to a one hundred year commitment to ecological rejuvenation and environmental governance for our surviving globe and thorough combing and complete advancement for our greater existing system of humanity is historically unprecedented.

The fact is, in as early as 1998, the year that OPGC was established, the founding members, such as scholar Zhang Shaohua (China), Professor Zhai Mo (China), scholar Long Duan (Russia), scholar Mikhail Tikarento (Russia), scholar Norman Levine (United States), scholar David McLellan (Great Britain), director Tan Khoon Yong (Singapore), Mr. Michael Murphy (New Zealand), Mohsen Mohebi (Iran), Octavian Gakuru (Kenya), undertook a discussion in regard to this topic and determined the convening time and location of this congress. Having undergone ten years of careful contemplation and repeated discussion, we have finally drafted four basic principles for comprehensive governance of the global environment and ecological systems.

**a. Principles for Cooperation Between States and Territories**

In the Millennium Report of the United Nations UN Secretary General points out:

States need to develop a deeper awareness of their dual role in our global world. In addition to the separate responsibilities each state bears towards its own society, states are, collectively, the custodians of our common life on this planet—a life the citizens of *all* countries share. Notwithstanding the institutional turmoil that is often associated with globalization, there exists no other entity that competes with or can substitute for the state. Successfully managing globalization, therefore, requires—first and foremost—that states act in a manner consistent with their dual role. (43<sup>rd</sup> paragraph)

This congress' proposal, "A One Hundred Year Implementation of Successive Planning on Governance of Global Ecology and the Environment," is clearly an intensification and actualization of the UN's above-mentioned demands. The "intensity" is in that this congress differs from the unfailing consent and compromise of the Millennium Report, and has demarcated comprehensive governance of the global environment and ecological systems as something for which all of mankind and all states must "unconditionally unite together," for which all related territories must "unconditionally cooperate." Only then will it be possible to achieve such an expansive project. A state is never without argument despite its system of governance or its present state of development, thus the "actualization" of our proposal is that this congress' topic of discussion differs from the airs of morality and political correctness of the Millennium Report, and has directed an exhaustively elaborate short and long

term plans, specific indications, standards, methods of implementation, delegation of responsibility, and all other related issues relating to the comprehensive governance of the global environment and ecological systems.

Choices of task determine its prospects. Therefore, in order to complete this task, we must establish an “Organization for Comprehensive Governance of the Global Environment and Ecological Systems.” This organization must meet two conditions. First, it must achieve legal authorization in each state, obtain a percentage of legal financial support from each government, and obtain priority access to organizations, personnel, and technology support from each government. Secondly, this organization must consist of distinguished figures from the fields of science, politics, finance, religion, and philosophy.

This thinking has been forced out. Comprehensive governance of the global environment and ecological systems implicitly requires considerable powers and factors for such a task. The UN does not possess adequate manpower, financial power, and technological strength. A state or international coalition does not only lack the manpower, financial power, and technological strength, but also do not have the corresponding qualifications and authority either. This is still not the most pressing matter. The truth is that it vexingly appears to each country that ecological and environmental problems (primarily and more gravely those that do not directly fall within a state’s sovereignty or territory, such as air and land pollution, global climate change, water pollution, desertification, various new diseases and the destruction of epidemics, development of experimental physics and biotechnology, research and development of space engineering, increase in population growth, changes in

population density, and restriction of population growth) have already obstructed human progress and destroyed human civilization, inhibit progress and restrict prosperity. A state or a coalition of states is powerless and incapable in the face of these ecological and environmental problems.

For more than ten years we have carefully examined the effects of various environmental protection agencies and non-governmental organizations to date. Numerous environmental protection agencies, nature sympathizers, and enthusiastic volunteers oppose whaling, adopt abandoned animals, act to prevent sandstorms, plant trees, and demine, yet, their passion and manual labor in comparison with result, incontrovertibly failed to fulfill their goals. This is because they lacked a specific structure that was created for generations of humankind, directed at the global environment and ecological system, global in scope, with detailed plans, organizations, and capabilities, and had full legal protection and authorization of all the states of the world.

Naturally, if there was a such a structure of governance targeted at the global environment and ecological systems, with and independent political scholars responsible for systems of governance and each state's international organization and coordination, with independent fixed scientific research teams and the ability to deploy science and technology experts and implementation teams at any given moment, with each government, according to financial law, providing a steady stream of economic support, with one hundred years time, following a one-hundred year plan...this is absolutely foreseeable. Humankind can create a world in which all people live peacefully and work in contentment, a heaven on earth where states

mutually exchange with each other. We will be able to leave our descendants a thriving globe, full of life; we will back to our give our creator the brightest, human-made jewel in the cosmos.

Certainly, this is a grim history and a bitter reality. It is a solemn test to the breadth of emotion, scope of vision, height of boundaries, sharpness of knowledge of the people and governments living in the 21<sup>st</sup> century. The representatives of this congress need an answer. The 7 billion people of this world need an answer.

**b. Principles for the Relative Independence for the “Comprehensive Structure of Governance for the Global Environment and Ecological Systems”**

Guaranteeing the relative independence of the “Comprehensive Governance Structure for the Global Environment and Ecological Systems, ” protecting the power of this structure, complying with its programs, deployment, and requirements, is the unshirkable responsibility of each governments and the general populace, and a precondition to the diplomatic mission of this structure.

In today’s world of status, sovereignty and political power for the interest of politicians and individual states, consciously protecting the relative independence of the “Comprehensive Structure of Governance for the Global Environment and Ecological Systems” is not only a question of political boundaries, but a question of political wisdom.

Because of this, at any given moment, when governance global environment and ecological systems are involved for the benefit of each state, is at stake, one’s sense of

righteousness makes it impossible to refuse to safeguard the power of the “Comprehensive Structure of Governance for the Global Environment and Ecological Systems.” Must resolutely believe in the work of this distinguished structure, and honorably protect its independence. These are both the plan for comprehensive governance of the global environment and ecological system’s highest and minimum demands for each state’s government, citizens, and disciples of various religions.

### **c. First and Foremost Principles for the Interests of Humankind**

During the era of tribal states, the era of the nation-state, and the era of state alliances, the interests of the entire body of humankind were hidden, it could be said that they were even non-existent. Before the level of globalization reached its height in the 21<sup>st</sup> century, the interest of humankind as a whole was never in the scope of human consideration.

Logical analysis suggests that after we entered into the 21<sup>st</sup> century, we were not living in a “globalized era,” but a “global” one. Recall, just after we moved into the 21<sup>st</sup> century in 2001, the Secretary General of the United Nations, Kofi Annan, reminded humankind in the Millennium Report that: “the founders [of the post-war international system in the UN] set up an open and co-operative system for an international world. This system worked, and made it possible for globalization to emerge. As a result we now live in a global world. Responding to this shift is a central challenge for world leaders today.”

The slightly earlier “Declaration of the Global Civilization” also said “in the tribal era, the interest of the tribe is the highest; in the nation–state age, the interest of

sovereign state is above all. In the twenty-first century with increasing human integration only the collective interest of the whole of humanity is the most fundamental welfare for every region, state, and individual. Therefore, the interest of the whole humanity is the first and foremost interest above all.”

The “Declaration of the Global Civilization” also stated:

all members of the human family, whether black, white, yellow, or red, male or female, young or old, are sharing the same humanity. We are all equal. We all have the same needs. Therefore, the well-being of individuals is always fundamental to the whole of humanity. Conversely, humanity is a whole integrated by individuals. The safety of the whole is always fundamental for any individual. In other words, Human Right and Race Right are the two interconnected poles of the humanity right system. Between these two poles are sovereignty rights, government rights, and civil rights including the Right of Territory, the Right of Air Space, the Right of Ocean Space, the Right of Property, the Right of Military Commanding, etc. All these rights are supplementary to and serve Human Right and Race Right. Therefore, all other rights must be subordinate to and serve Human Right and Race Right. This is the First and Foremost Order for those decision-makers of all kinds of rights in human society in the twenty-first century.

The Comprehensive Structure of Governance for the Global Environment and Ecological Systems has two main principles that must be strictly obeyed by the government and citizens of the world. First, in regard to the “international era,” the interests of humankind as a whole must be our first and foremost priority. Second, in regard to the problem of global polarization, governance of the global environment

and ecological systems must be our first and foremost priority.

#### **d. First and Foremost Principles for Communication Involving Religions and Faiths**

Religions and faiths have permeated the core of human life for at least 2,000 years and provide to cornerstones for our values systems, ways of looking at the cosmos, and human life. This has made believers express unrestrained, willing, and unwilling identification with one's own religious or belief system.

However, many aspects regarding the environment and ecological systems, for example population control, birth planning, or plans for adjusting population density, life sciences and technology, the technologicalization of governance of psychological and spiritual realms, etc., all directly involve the creeds and canons of a variety of religions, and can oftentimes even be in opposition with them. For this reason, we have come up with this principle regarding priorities in religious communication.

This principle is to say that when our work first begins, communication with religious adherents must be incorporated into the plan for comprehensive governance of the global environment and ecological systems. Thoughtful, equitable, patient, kind-hearted communication must have primary status and be our first and foremost priority.

We should be confident that governance of the global environment and ecological systems are fundamentally consistent with many religious beliefs. We should be confident that the modern age of technological civilization, the modern civilized nature, and the spirit of many religions already have many profound

similarities. We should be confident that disciples of major religions and the individuals involved in the governance of the global environment and ecological systems have a similar recognition of the dire circumstances our world faces and similar demands for the governance of the global environment and ecological systems.

Of course, “communication” is not “compliance;” “priorities” is not are not “compliances.”

A follower of any religion must ultimately place greatest importance upon the greater circumstances, and ultimately must comply without condition.

### **III. Basic Aspects of Comprehensive Governance of the Global Environment and Ecological Systems**

Comprehensive governance of the global environment and ecological systems is a matter that from antiquity and into the future has contained and will contain great importance for the earth. This is an indication of humankind’s maturity, and the first time that humankind has faced this kind of “immense systematic plan.”

The “One-Hundred Year Plan for Comprehensive Governance of the Global Environment and Ecological Systems” includes four elements: “global,” “environment and ecological systems,” and “one-hundred year plan.” “Global” points to the scope, “environment and ecological systems” to the object, “comprehensive governance” to the task, and “one-hundred year plan” points to the goal.

The three main components of the “environment and ecological systems” are

the natural environment and ecology (atmosphere, earth, forests, rivers, etc.), social-based environments and ecological systems (government and economic systems, society, military, etc.), and man-made environments and ecological systems (culture, religion, ethics, knowledge, etc.).

For convenience's sake, this text will no further analyze, but will raise fundamental issues from within complexes of the environmental and ecological systems. Much of this is emphasis on certain issues, especially detailed plans for governance, evaluation, specific measures and other problems that the "Comprehensive Structure of Governance for the Global Environment and Ecological Systems" ought to address.

**a. Controlling Population Growth, Adjusting Population Density, Increasing Population Quality**

In addressing problems facing the global environment and ecological systems, the first problem we are faced with is that of "population."

The population problem is a global issue that rapidly gained the attention of various countries around the world. It was a great topic of discussion during the 1950s and 60s.

The population growth perspective: Approximately 2,000 years ago, the world population was about 300 million. In the year 1600 the population was about 600 million. However, in the wake of the end of the WWII, world population started to rapidly swell and the mortality rate dropped. As such, within less than 30 years, in the late 1970s, world population reached a historic peak. In the year 2000, world

population reached 6 billion. Just about ten years later, on October 31, 2011, population sharply increased to 7 billion. The United Nation's population department in the economy and society ministry predicts that if the birth rate goes unchecked, by 2050 world population will be 10.6 billion, 15 billion by the close of this century.

The surge in population in the latter half of the previous century had two causes. First, relatively permanent peace after the end of WWII and the changes in economic and societal establishments provided suitable conditions to give birth. For example, in just 60 the global mortality rate decreased by 60%: from 1.33% in 1950 to 0.46% in 2011. Second, improvements in material society and cultural life brought universal increases in human life expectancy. For example, in just 60 years average life expectancy increased by 20 years from 48 years in the 1950s to 68 years in 2011.

From the perspective of population structure, today's outlook is even more shocking.

First, the problem of an aging population. We have discovered the aging of world population has incomprehensible characteristics. First, population aging typically occurs in developed countries with a relatively higher level of civilization. Originally, a more prosperous economic life indicated that one would birth more children; such is the case, a higher level of civilization meant that aging of the population was avoided. It is evident that the citizens of these developed countries are both "selfish" – solely preoccupied with their own enjoyment without regard for the deterioration of structure – and "foolish" – only developing their material culture ignoring civilization of the population and familial an societal civilization that it brings. Second, the aging of populations occurs in countries where family planning is

within the realm of national law. Originally, preventing population aging was the goal of family planning, how could it turn to become a consequence? For example, China implemented a “One-Child Policy.” Within just 30 years, a thriving country of 1.4 billion people has become senile. Furthermore, take, for example, its capitol, Beijing -- where empty nests account for 70% of households. These numbers indicate that immeasurable economic burdens, societal problems, ethical problems, continually developing problems that only Chinese people can speak to. The United Nation’s population bureau in the economy and society ministry evaluates the aging population with the following summary: “an unprecedented problem, involving the entire world, profoundly complicated, to be with us a long time.” Certainly, in the face of such grim reality, such as that of an aging population, one’s heart burns with unrest.

Next, is the problem of supporting the dis-abled population. The “able” of “dis-abled” here indicated both intellectual and physical ability. Despite the increases in levels of civilization, science, and technology, hereditary and infectious diseases have been contained, a myriad of occupational diseases, earth-shattering depression, and AIDS, that cut through the world like a hot knife through butter, and the bizarre array of new blood-transmitted diseases brought about by industrialization and modernization and have caused unprecedented proportions of the disabled. Many experts have come to the verdict through extensive study that the sum of manpower, financial resources, time, stress required to support a disabled person requires at the efforts of a least two other fully functioning people. In light of this, we propose that we include the care and support of the disabled in our plan for comprehensive

governance of the global environment and ecological systems. For example, we should establish a specialized agency, that protects the world's disabled by providing unified and specific, love, care, support, and governance with civilized spirit and morality for the world's disabled.

The treatment of the world's elderly, especially the disabled elderly is not only a problem that the comprehensive governance of the global environment and ecological systems will face for the next one hundred years, but also a fundamental issue that presses heavily on humankind's level of civilization, moral boundaries, administrative philosophies. Developed countries, developing countries, and under-developed countries watch with grieving hearts as the empty nesting elderly can't help but call their pets "son," "daughter," or "baby;" as the disabled surrender their dignity begging on the streets, are met with humiliation, or even contemplate suicide.

As we face this poor pitiful earth, with only three mountains, six rivers, and one plot of land to spare, as we face the already crowded and continually expanding population of 7 billion people, especially as we face the myopic, selfish and self-interested, reverent of violence quality of humankind, we can only conclude that managing the global environment and ecological systems must start with managing global population problems.

### **b. Desalination and Freshwater Conservation**

Water makes up more than 80% of the human body. Therefore, water, is essentially synonymous with human life. Water makes up more than 72% of the earth,

which is as much as 1.45 billion cubic kilometers of water. There humankind fundamentally should not be met with water shortage problems. However, today's water shortage is quickly become a more dire issue than food shortage.

Despite the fact that our earth is a "water planet," only 75% the earth's water is freshwater safe for human use. Furthermore, 70% of the 75% is sequestered layers of ice in the South Pole and Greenland, essentially unavailable for use. Thus, only .007% of freshwater can be directly consumed. And this isn't even the worst problem.

According to the authoritative report by the 6<sup>th</sup> World Water Forum, every year are 3.5 million water related deaths, 80% of which have to do with improper collection and governance of wastewater. The report also stated that 884 million people don't have access to purified drinking water, 260 million people don't have access to water sanitation, and 4 billion people don't have access to safe running water. Half of the world uses underground water, which has put a critical strain on underground water resources. 90% of natural disasters are water-related. The water flow of the entire world's rivers is a 5% of what it was before. Major lakes and interior bodies of water have reduced in size, and more than half of European and North American wetlands no longer exist. Looking ahead yields even more cause for concern: in just 12 years, 3 billion people will face a critical water shortage. Water in more than 40 countries won't have access to sufficient water. Water problems have become the crux of problem in the development of our plan.

The complex nature of the problem is in that world population is set to increase to 15 billion within the next one hundred years. With more that 60% of the world

living in poverty, and the quality of life in developed countries not inclined to decrease, where are we going to obtain the water that we need for agriculture, industry, and consumption? From today onward we should protect our future generations and minimalize our water use.

As such, resolving the world's water problems even more pressing than solving population problems. In the face of these circumstances, several hydrology experts have put forward the following basic route for addressing water conservation issue: desalination. To date, Singapore, Australia, and several other countries have already undergone several decades of testing, and have come up with several breakthroughs. However, their testing has also resulted in some intimidating data: desalination's high cost of production, at present, is too much for many countries to bear.

Therefore, there following three tasks must to completed to focus on increasing and protecting freshwater resources:

1. Protect freshwater. However, how do we resolve the fact that many of the world's rivers, lakes, and underground water systems are encroach upon or cross national borders. Thus, relying on "states" will not result in adequate protection of freshwater resources.

2. Conserve water. However, how do we resolve the fact that some countries recognize the importance of water conservation, others do not. Some countries have established financial and technological capabilities for hydraulic engineering and water purification facilities, yet others do not.

3. Desalination. However, how do we resolve the fact that among countries with a water shortage, some are land-bound, some have high plains, and many are

impoverished; these countries do not have the basic resources required for desalination.

As such, the aforementioned three problems ultimately concentrate at the same head: only the establishment of a “Comprehensive Structure of Governance for the Global Environment and Ecological Systems” will be able to solve the world’s water problems.

### **c. Governance of the Dry Environment and Ecological Systems**

Governance of the dry lands is comprehensive governance system that includes protection of arable lands, protection of mineral resources, desert governance, soil restoration, plant and animal protection, and use of mountain ranges that occurs on interior lands.

**Arable land:** There are currently 1.37 billion hectares of arable land on the planet, but 5-7 million hectares are lost annually. In many developed countries, as the population rapidly increases, the amount of arable uncultivated land is severely limited. The most recent report of the United Nations Environmental Program stated that in the past 45 years, 1.2 billion acres of the world’s arable lands suffered moderate to extreme degeneration, which was 11% of the world’s vegetated lands, 37.8% of Asian lands, 26% of Africa, and 13% of Europe. The report also stated that 3.27 billion acres of land are in drought, among which 2 billion acres have suffered desertification, a total of 61%, which directly threatens 100 countries and 8 billion people.

Therefore, protecting and increasing the available area of arable land, and

increasing soil quality is an important task for the next 30 years. In reality, arable land is humankind's breadbasket and shelter. If these problems are not addressed within 30 years, humankind will return to barbarianism.

Protection of mineral resources: Minerals can be divided into energy resources (oil, natural gas, coal, uranium, etc.) and non-energy resources. Non-energy resources can be further divided into metals (ferrous and non-ferrous metals) and nonmetal minerals. The remaining quantities and distribution of these minerals has already been ascertained: 410,000 tons of remaining gold reserves primarily distributed between South Africa (69%), Russia (10%) and the United States (9%); 641,000 tons of remaining copper reserves primarily distributed between Chile-Peru (27%), the western United States (20%), Zambia- Zaire (15%), Russia-Kazakhstan (10%), Poland, and the Philippines; 850 billion tons of remaining iron reserves (400 billion already verified) primarily distributed between Brazil (17.5%), Russia (16.5%), Canada (11.7%), Australia (11.5%), Ukraine (9.8%), India, China, and France; 101.4 billion tons of remaining tin reserves primarily distributed between the two major tin belts of East and Southeast Asia. Additionally, experts have discovered much regularity in the distribution of minerals. For example, oil is primarily concentrated in belts of fractured earth or areas with shallow continental shelf, coal is primarily concentrated in the northern hemisphere in regions of high latitude, and iron minerals are primarily concentrated in ancient plains and plateaus.

As we entered into the proto-industrial era 200 years ago, humankind had already consumed a large portion of the earth's minerals, among which a few were nearly completely exhausted. For example, the American Oil Industry Association

predicts that oil reserves will only last for another 90 of human extraction. Another report states that oil and natural gas will only last for another 50 years. Statistical resources say that coal will only last for another 100 years of human extraction and copper, aluminum, tin, gold and silver will be completely mined out within the next ten years.

Therefore, protecting mineral resources is a matter of extreme importance. Humankind must regard this as the first and foremost task in the next ten years of managing the environment and ecological systems. If humankind is unable to successfully protect these various resources within the next 5-10 years (for example, by strictly preventing countries and international firms from extracting or searching for new mineral resources, strategically terminating all current mining, or immediately restricting all mining of soon-to be exhausted minerals), in the near future we will be met with remorse and our descendants will most certainly indignantly blame our selfishness and greed.

Deserts: There are twelve major deserts that cover 10% of the earth's surface (the Taklaman in East Asia, the Thar in South Asia, the Karakum and the three deserts at the borders of Uzbekistan, Russia, and Kazakhstan in Central Asia, the An Nafud and Rub' al Khali in Southwest Asia, the Sahara and Namibi in Africa, the Sonoran in North America, the Atacama and Patagonia in South America, and the Great Victoria Desert in Oceania). Much more serious is the critical "land desertification" brought about by human activity. Authoritative materials show that desertification has already impacted 43% of the earth's surface!

Desertification is the composite reaction to humankind's destruction of forests

and natural water resources, industrial pollution-induced climate change, and various other unreasonable existent behaviors. Therefore, in order to control desertification, we must improve the fundamental ways and primary channels by which humankind interacts with the environment and ecological systems. For example, we can use the 30 years from today forward to control desertification, and use the next 50 to open up governance of existing deserts, to use them for ???

**Mountain ranges:** The surface area of the earth is 510 million square kilometers, land area consisting or less than 20%. Mountain ranges make up 30.98% of the earth's land area. There are four major mountain ranges: the Cordillera in North America, the Himalayas in Asia, the Alps in Southern Europe, and the Atlas Mountains in West Africa.

Humans have not yet utilized more than 95% of these mountain ranges. In the wake of the normalization of modern transportation tools and development of climate control technologies, mature development technologies, improvement of drought-resistant technologies, at least 30% of these mountain ranges can be opened up for human use. This 30% implies that humankind has acquired a completely new habitat.

As for plant and animal protection and soil restoration problems, they have already become hot topics of today's world. There is no need to say anything more.

#### **d. Governance of Biotechnology and Life Sciences**

From a scientific analysis standpoint the life sciences can be assigned to the same category as biotechnology. The only difference is that biotechnology research

has to do with humans and animals; more directly involves human life, and is more complicated, and thus, more alarming.

The scientific community often refers to the 21<sup>st</sup> century as “the century of biology” or “the century of life sciences.” This understanding is profound. However, we should supplement this truth. The 21<sup>st</sup> century is a century that requires serious governance of biotechnology and life sciences. Without this supplement, biotechnology, life sciences and technology are very likely to put humankind into a realm beyond redemption.

**Biotechnology.** According to the definition of the U.S. National Science and Technology Council, biotechnology is the “application of technologies, such as recombinant DNA techniques, biochemistry, molecular and cellular biology, genetics and genetic engineering, and cell fusion techniques, using living organisms, to manufacture products.”

Humankind’s use of biotechnology has a long history. Dating back to 10,000 years ago, the choice of plant seeds in agriculture, selection of animal species domestication are both examples of biotechnology that date back to 10,000 years ago; the use of fermentation technology 6,000 years ago, the use of mold to heal wounds, and China’s Ge Hong’s use of chrysanthemum to cure smallpox 700 years ago are all biotechnology as well.

In the strictest sense, biotechnology began in 1797 with the advent of the smallpox vaccine.

In 1928, mankind developed the first antibiotic - penicillin. World War II, hindered the development of biotechnology, but uncontentiously allowed for the

development of a number of heinous chemical and biological weapons.

After WWII, biotechnology had a long period of development. In the 1950s scientists focus research on the smallest unit of all organisms, cells, and that which controls the characteristics of cells, genes. They achieved a major breakthrough. By 1970s, humankind had already mastered the technology of recombinant DNA technology and cell fusion. Since the beginning of 1980s, a new industry - the biotechnology industry – sprang up. Today, biotechnology has radiated to the pharmaceutical, agricultural, environment, food processing, and chemical industries. For example, the U.S. Food and Drug Administration has approved 155 medicines or vaccines that are the products of biotechnology. In the field of agriculture, humankind has use genetic modification to breed new types of papaya, tomatoes, corn, rice, soybeans. Therefore, many scientists believe that the biotechnology industry will surpass the information age and serve as the new engine of economic development in the 21<sup>st</sup> century.

However, from today forward humankind must include biotechnology and its products and industries in the plan for comprehensive governance of the global environment and ecological systems. Our reasons for this are abundant. For example, genetically modified plants are a serious threat to non-targeted plants and organisms, have already critically impeded biodiversity, and have produced genetic drift and gene pollution. Additionally, genetically modified food can potentially produce toxins that can be left behind in humans and animals and can potentially create new viruses or diseases. The recombinant nature of genetically modified raw food materials can cause a shift in the body's allergies. When soybeans developed by an American company

were introduced to Brazil to improve soybean nutrition, 8/9 tested suffered an allergic reaction. Also, most importantly, as we are sad to predict, anti-society biotechnology experts, countries with backward military technologies, or mercenary industrialists, will use the guise of biotechnology to develop biological weapons, a “food weapon,” to bring disaster on society and scourge all other nations. For example, the president of a South American country once publicly announced that he and six other leaders were suffering from cancer due to American biological weapons. Private individuals in China and Africa have also accused the United States of using genetically modified foods against them for population abatement.

**Life Sciences.** (what is generally referred to as life sciences by the scientific community). Life sciences are composed of three main components: intrinsic life sciences, life technologies, and life sciences industry. Here, we use the progress of life sciences and meaning as an example.

The initial mushrooming development of life science began after the Second World War. In 1952, U.S. scientists successfully cloned a tadpole. April 25, 1953, the British magazine "Nature" published James Watson and Francis Crick on a paper stating that the genetic material DNA (deoxyribose nucleotide) has double helix structure. This paper marked the true beginning of humankind's exploration into the life sciences.

September 15, 1965 marked the first time that China synthetically produced biologically active bovine insulin. During the decade from the 1960s to 1970s, the Chinese scientist Tong Dizhou also successfully cloned a carp. In the 1990s, scientists from six countries - the U.S., Britain, Germany, France, Japan, and China (later added)

– began the Humane Genome Project. After 13 years of collaboration, they sequenced 99% of the human genome, or about 3 billion genetic sequences. On February 24, 1997, the Roslin Institute (UK) announced that in they had produced the world’s first clone, “Dolly,” using a six-year-old ewe’s somatic cells in July of the previous year. On April 5, 2004, an Italian doctor, Antonio S. announced that he had successfully cloned a human embryo, and that the fetus had been implanted in a woman’s womb for 8 months. In May of that year, he announced that three of his cloned embryos were developing smoothly. In August 2004, a Chinese scientist, Xu Rongxiang, announced that his team has replicated 55 different human organs and intended to complete replication of all 206 human organs within two years (even if these organs had minimal bioactivity).

Today, life sciences are decoding the attractive question of how much genetic material is required to support the creation, development, and maturation of human life. For example, the U.S. Department of Energy initiated a new program, “From Genomes to Life.” If we wish for this to be the case, we must re-write out creation myths that state “god created man.” More importantly, there are deep implications for humankind’s self-identification, understanding of disease, transformation of pharmaceuticals, quality of life, and life expectancy with every year that the life sciences progress. It should be said that life science and technology has brought the days when science fiction becomes reality, as in the U.S. Film *The 6<sup>th</sup> Day*, even closer.

However, as the UN International Convention Against the Reproductive Cloning of Human Beings proposed on March 4, 2002, humankind must resist scientific research on human cloning. Allowing for any un-regulated continuation of life science

and technology could threaten human rights, ethical considerations, population issues and societal order and wreak havoc upon the intrinsic qualities of humankind and civilization. Therefore, we should include each country's life sciences, industries, and products in the Plan for Comprehensive Governance of Global Ecology and the Environment. There is concern that one day a few malevolent and low-spirited scientists might use cloning technology to produce kinds of technology that will harm the integrity of human life; that the life sciences industry will produce an idealized idol or child, and that cloning will extend human life indefinitely.

The scientific community has strictly maintained rights to intellectual privacy. Science and technology have the power to defend technological privacy, and the science and technology industries have the power to protect industry secrets. Together, these powers and protections form a "Pandora's box." What is contained inside could be an angel or a prophet, or it could be a devil or a demon. Humankind naturally welcomes angels and prophets, but reasonably understand the destructive power of demons and devils. Just as the U.S. film, *Jurassic Park*, was concerned, what if a few scientists use life science and technology to clone another Hitler and, once again, scourge humankind? As is the case, the entire course of development of the life sciences should consciously located itself under the strict surveillance of the "Comprehensive Governance Structure for the Global Environment and Ecological Systems" in order to prevent itself from reaching an uncontrollable point of no return. Instances of "the alienation of human power" are too great.

**e. Principles for Governance of Outer Space and Treatment of**

## **Extra-terrestrial Life**

Spreading wings in flight like a bird in the air, freeing soaring like an angel in the air, and racing towards the moon like Chang 'E, has been mankind's inextinguishable dream ever since developing the ability for thought. The dream of true aviation came true in the 18<sup>th</sup> century. Man-powered hot air and hydrogen balloons successfully tested in 1783. Europe's second industrial revolution during 19th century produced the "internal combustion engine." This gave birth to theories and testing of fluid mechanics, aerodynamics, and rocket technology, eventually leading to qualitative leaps in aerospace. On December 17, 1903, the Wright brothers of the United States successfully tested their man-powered, steerable "plane."

The emergence of mechanized land-based and aerial transportation tools triggered the first and second world wars. In turn, world war promoted rapid thorough enhancements of these transportation tools, especially aerial transport. In 1942 Germany developed a ballistic missile, which foreshadowed the desire for a launch vehicle. In August of 1957, the former Soviet Union developed the first intercontinental ballistic missile, and in October used it to launch the first artificial satellite into space.

On April 12, 1961, Yuri Gagarin of the former Soviet Union returned from riding the "Vostok" spacecraft in orbit around the earth. His great exploration inspired manned aeronautics. To date, Russia, the U.S., France, China, Japan, India, Israel, and Britain have collectively developed more than 80 kinds of launch vehicles, built more than 10 kinds of launch pads, and have successfully launched 800 spacecrafts, established an earth monitoring network, launched 6 exploration probes to Mars, four

of which successfully landed, sent two scientific probes to Jupiter, and completed a manned simulation test on Mars. The astronauts have an accumulated flight time of 438 days, 12 of which have set foot on the moon. Now, more than 100 countries have developed their own aerospace development plans.

In recent years, aerospace technology has been brewing a major breakthrough.

On April 5, 2011

#### **f. Governance of Military Resources**

Perhaps, due to the fact that we have not been separate from the animal kingdom for very long, or perhaps because we have lost our genes of intelligence during evolution, from ancient times into the present, humankind has prioritized using resources, especially very valuable resources, on military affairs of ethnic cleansing and mutual slaughter.

The military domain seems to have been guided by very strange logic: choose the best location, utilize the best resources, take advantage of the best talent, all for the cause of mutual slaughter ---suicide. Careful analysis has lead us to discover that the truth of this logic is the “state’s magic.” A nation or nations of people first establish a “state,” then entrust within it their own happiness and survival, then, create armed forces to defend it. As a result, military power has become both subtext for and synonymous with the state.

Pragmatically speaking, war is the result on and endless cycle of human violence. War has been associated with humans since the dawn of humankind. However, whether a war of aggression or defense, whether just or unjust, whether to

maintain authoritarianism or promote democracy and freedom, whether is it local or global, never once has war ultimately brought happiness to belligerent nationals. Take, for example, World War II:

From September of 1939 to September 1945, the fascist alliance, the Axis powers, of Germany, Italy and Japan, unleashed the a second world war against the later assembled Allies, Britain, France, the Soviet Union, the United States, and China. The war lasted six years and spread to Asia, Europe, and most of Africa. It reached 61 countries, involved over 1.7 billion people, and 110 million troops. Among them, there were 50 million military plus 90 million civilian casualties. The military expenses amounted to 1.35 USD, with other financial expenditures and material losses amounting to 4 trillion USD.

Here it is necessary to cite the two countries that openly launched the war, the most fervent countries involved, and look at their casualties and financial expenditures. Germany sent 17 million troops into battle (21.5% of population), suffered 11.7 million casualties, and spent 300 billion USD. Japan sent out 9.7 million troops (12.85 of population), suffered 2.161 millions casualties, and spent 100 billion USD.

If this is the case, we must find another reason. At this juncture, we have found that, first, humankind has always been driven by the violent and predatory practices of robber barons: to reap without sowing. Second, humankind has operated under the false logic that “there are both positive and negative sides to war.” The former has caused deficiencies in human nature, and the later has created blind spots in human vision.

Due to the aforementioned two points, military affair and its goals of violence and war are not only “wholly negative” and “wholly destructive,” but also, is “wholly barbarous” and “wholly bloody.” The U.S. military song, “The Warrior Song,” is widely sung in the Marine Corps and recruits play it year after years. This song endures not only because it tells the tale of advanced American civilization -- subtext for the innovated and civilized modern human where innovation is barbarous and civilized bloody), but also because it vividly illustrates the essence of all militaries: chop people down like trees, in cold blood. The lyrics of the song are as follows:

I've got the reach and the teeth of a killin' machine, with a need to bleed you  
when the light goes green, best believe, I'm in a zone to be, from my  
Yin to my Yang to my Yang Tze.  
Put a grin on my chin, come to me, 'cuz I'll win,  
I'm one-of-a-kind and I'll bring death  
to the place you're about to be:  
another river of blood runnin' under my feet.  
Forged in a fire lit long ago, stand next to me,  
you'll never stand alone.  
I'm last to leave, but the first to go,  
Lord, make me dead before you make me old.  
I feed on the fear of the devil inside of the  
enemy faces in my sights:  
aim with the hand, shoot with the mind,

kill with a heart like arctic ice  
I am a Soldier and I'm marching on,  
I am a warrior and this is my song  
I bask in the glow of the rising war,  
lay waste to the ground of an enemy shore,  
wade through the blood spilled on the floor, and if  
another one stands I'll kill some more.  
Bullet in the breech and a fire in me,  
like a cigarette thrown to gasoline, if  
death don't bring you fear I swear  
you'll fear these marching feet.  
Come to the nightmare, come to me,  
deep down in the dark where the devil be,  
in the maw with the jaws and the razor teeth,  
where the brimstone burns and the angel weeps.  
Call to the gods if I cross your path and  
my silhouette hangs like a body bag;  
hope is a moment now long past,  
the shadow of death is the one I cast.  
I am a Soldier I'm marching on,  
I am a warrior and this is my song  
my eyes are steel and my gaze is long,  
I am a warrior and this is my song

Now I live lean and I mean to inflict the grief,  
and the least of me's still out of your reach.  
The killing machine's gonna do the deed,  
until the river runs dry and my last breath leaves.  
Chin in the air with a head held high,  
I'll stand in the path of the enemy line.  
Feel no fear, know my pride:  
for God and Country I'll end your life.  
I am a Soldier I'm marching on,  
I am a Soldier and this is my song.

The problem is that humankind is still stubborn and insists on yielding little sign of repentance. Many military experts worry that we will face another world war in the coming years. In *The Next 100 Years*, George Friedman, who is referred to as the leader of “America’s corporate CIA,” details in living image the cause, time, location, participants, and outcome of the third world war. Looking at the circumstances of military outfits today, regardless Friedman’s predictions, we cannot help but believe that we are on the brink of a third world war.

In the latest ranking of global ranking of military strength (2012), the United States remains as the world’s top military power. Russia is second, China third, followed by India, the United Kingdom, Turkey, South Korea, France, Japan, and Israel. These rankings encompass a total of 55 countries, including for the first time

Ethiopia, Switzerland, Belgium, Yemen, Jordan, Algeria, Qatar, Portugal, Finland, Malaysia and Singapore. The following is the data for the top five military forces in each category.

Defense budget: United States - 692 billion USD ; China - 100 billion USD; United Kingdom – 73.7 billion USD; Japan – 70.5 billion USD; Russia - 56 billion USD .

Number of active troops (four figures represent total, land, naval, and air force troops): China – 2.29 million, 1.6 million, 400,000, 255,000; United States – 148 million, 510,000, 379,000, 376,000, India – 1.33 million, 1.1 million, 170,000, 61,000, Russia – 1.2 million, 260,000, 190,000, 188,000; North Korea – 1.11 million, 950,000, 110,000, 47,000.

Number of reserve troops: North Korea – 8.2 million; China - 619,588,627; India - 489,571,520; United States - 120,022,084; Indonesia - 107,538,660; Brazil - 83,835,650.

Aircrafts (including helicopters and unmanned aerial vehicles: United States - 18,234; China - 5,176; Russia - 2,749; India - 2,462; Israel - 1,964.

Tanks (including main battle tanks, light tanks, tank destroyers): Russia - 22,950; United States - 9,573; China - 7,500; North Korea - 5,410; India - 5,000.

Armored personnel carriers: United States – 26,653; Russia – 24,900; Egypt - 8,745; France - 8,468; Afghanistan - 7,763.

Towed artillery: Russia - 12,765; India - 10,000; Russia - 6,000; Egypt - 2,760; China - 2,475.

Multi-rocket launch systems: Russia - 4,500; China - 2,600; Egypt - 1,601;

United States - 1,430; Syria, 1,200.

Mortar: Egypt - 10,334; Turkey - 7,574; United States - 7,500; Russia - 6,600;  
Iran - 5,000.

Anti-tank guided missiles: Greece, 35,034; Egypt - 23,590; Russia - 14,000.

Anti-aircraft guided weapons: India - 15,508; Turkey - 5,547; Russia - 4,644;  
Egypt - 4,195; Brazil - 3,676.

Logistics support vehicles: United States - 267,247; India - 70,000; Egypt -  
57,235; China - 55,850; Turkey - 24,906.

Naval vessels (including surface ships, submarines, patrol boats, logistics  
support vessels): United States - 2,384; China - 972; United Kingdom - 708; Sweden -  
387; France - 289.

Aircraft carriers: United States - 11; Italy - 2; Spain - 2; Russia - 1; China - 1.

Submarines: United States - 75; China - 63; North Korea - 58; Russia - 48; India  
- 19.

Destroyers: United States - 59; Japan - 36; China - 25; France - 23; Taiwan - 22.

Naval mine vessels: China - 52; Russia - 34; Japan - 29; Egypt - 28; North Korea  
- 23.

Patrol boats: North Korea - 471; China - 332; Sweden - 211; India - 198; Korea -  
155.

Amphibious assault ships: North Korea - 273; China - 233; Sweden - 100;  
Turkey - 55; Italy - 39.

The number of nuclear warheads: United States - 6,600; Russia - 6,300; France -  
500; China - 450; United Kingdom - 380.

If not for battle, if not for world war, why do the countries of the world amass such quantities of weapons that could only be expelled in a great war. Humankind rightfully guards against expansive, war-mongering politicians, organizations, ethnic groups, and even religious groups. However, humankind has a diverse set of effective solutions for addressing these kinds of problems, and implementing war strategies, entering into world war, is not only the most terrible and foolish solution, but also the least effective.

Of course, such large-scale military forces, possessing so many and yet always inadequate resources, unexpectedly are for mutual slaughter, for depriving the people of the world of happiness. Without saying more, the manufacture and testing of weapons, especially manufacture and testing of nuclear weapons, in the end will destroy all the world's resources, pollute and wreak havoc upon the global environment and ecological systems the extent that they will never be recovered. The crimes are legion, quite literally. Astronomer Carl Sagan once used Mars as an example in warning humankind about the dangers of nuclear weapons, stating that humankind should carefully bear in mind the lessons from the Martian dust storms, that is there is a nuclear war, nuclear winter is all but unlikely.

People often believe that a country's official military figures and that the proportion of a country's military force is negligible. In reality, this is an illusion that is even obscured to a country's rulers and military commanders-in-chief. A country's financial, human, and military resources are not the tiny percentage of GDP as announced by governments. Some have done work to estimate actual military costs

(real cost + indirect cost). They found actual military costs account for 20-30% of GDP in times of peace, 50-60% in times of tense international relations, and in times of war military costs are as much as 70-80% of GDP, sometimes even 90%. This, of course, has reasons rooted in the evolution of human development; however, the true cause is that humankind has devolved into a kind of mistaken survival mode of thinking, the inertia of international relations and “constitutions upon which states are founded.” Humankind rightfully ought to ask: should we not reduce military forces? Should we not eliminate them? Should we not abolish them?

Of course, humankind rightfully should ask: if you were to use military funding for education for children without access to schools, for helping out citizens in impoverished and underdeveloped regions, you would certainly produce another set of bright circumstances. Even if you throw military funding out into the sea, toss it into a dump, isn't that ten thousand times better than using it to brutally slaughter? Perhaps you believe this line of thinking and action is too “utopian.” Yet, in light of facing the sheer number of military equipment and perilous international relationships, and in light of the age old catastrophe of repeated wars, today humankind needs this kind of “utopia, ” not the “reality” that had been proclaimed by countries that are impervious to reason.

Selfishness brews greed; greed raises barbarousness; barbarousness molds folly; folly incites fabrication; fabrication builds risk; risk leads to failure. This is the conclusion drawn from humankind's history of military development and bloodstained conclusions.

For the past thousand years, humankind always maintained the perspective that

it was in the national interest to regard military affairs as greatly important. In doing so, countries were using national strength and resources in a scrambling arms race. Once premeditated war came to an end, the defeated side would come to realize that the wonderful pre-war thinking was merely wishful delusion and presumptuous. The victors would realize that the original battle was a sheer waste of resources, and thus, also failed to maintain the illusion.

The fact is, from the perspective of states and governments towards military affairs, all military thinking and actions are for attaining other state's resources and avenging historical grievances. This kind of ideological control deviates from human nature and is purely negative. It has nothing good to offer for the state. On the other hand, from the perspective of ecological systems and the environment, protecting natural resources, and human nature, we realize that understanding the military phenomena are unequivocally a waste of resources, pollute the environment, and distort humankind's soul, and mutilate the earth.

Is our gentle humanity truly one that worships military prowess? Whether from a historical, pragmatic, interpersonal relationship, or international relations perspective, the answer is yes. Is it not? How are victories and defeats decided among people? They are not determined by moral standing, boundaries, labor, but with fists! How do communities measure wins and losses? Not by rallying, conscience, or generosity, but with an ax! How do states measure their power? Not with policies, civilization, understanding, but with arm - single bullets, guided missiles, and nuclear weapons!

If humankind is unable to thoroughly abandon this kind of "military existence"

or start a conversation about any other goals or demands, then everything that we have discussed within the plan for comprehensive governance of the global environment and ecological systems is useless.

In conclusion, humankind must meticulously use all the resources and military power intended for international, regional, global conflict for the comprehensive governance of the global environment and ecological systems. This is the only request of state's military domains. Otherwise, all states will most certainly rely on happenstance, and fall back in the old habit raising arms and render those involved in the governance of the global environment and ecological systems impotent and trembling with fear.

#### **g. Governance of Political, Economic, Social, and Cultural Environments**

People tend to understand "ecology" merely as "natural ecology," and understand "environment" as the "natural environment. " The fact is that all that humankind regards as "human" is that part that distinguishes us from animals. That is to say that humans are inherently social, and economic beings. Political and cultural tendencies are even more so the key characteristics of humanity.

The root cause of the degradation of today's global environment and ecological systems is humankind's political/economic modes and social/cultural understandings. The degradation of the global environment and ecological systems did not inspire the pollution of the political, economic, social, and cultural environments. Rather, the degradation of political, economic, social, and cultural environments caused pollution and destruction of the natural environment and ecological systems.

Therefore, we must include political, economic, social, and cultural environments and ecological systems in our works toward comprehensive governance of the global environment and ecological systems. If we do not set our hands to governing these environments, governance and restoration of the natural environment will be inconceivable.

**Politics:** In comparison to the ecological destruction and environmental pollution previously detailed, the status of our political ecology is more terrible, the pollution more grave. Politics are humankind's interior propelling force and barometer. Up until now, the authors of all ecological destruction, environmental pollution are "politics."

Politics are inseparable from states. Strictly speaking, states are political. Conversely, politics are states. We cannot say that before the creation of states politics did not exist, however, due to the fact that politics now draw from the modes states, thus creating states.

States are not at all as Marxism describes as beings that will wither away in the face of communist society. Just opposite, even if human kind eliminated class, race, and ethnicity, and states acted as intermediaries between "bodies," "families," and "regions," they would cease to exist completely. The creation of states perfected the state. This is perhaps the only good thing that politics has achieved. Aside from this, politics, from ancient times to the present, whether or not politics has lead to goodness is not even a question. Even if the creation of states was good, it ignited

much that is cause for doubt.

Politics, when married with the state, is an example of humankind's actions for neutrality. However, once politics is paired with the state, no crime is unimaginable. Survival of the fittest is the iron laws of politics and deceptive brutality its innate characteristics. After humankind separated itself from the animal kingdom a few brutal animal characteristics remained: the fox's cunning, the condor's skill, the monkey's rank, the lion's pride, and wolf's thirst for blood. In politics, these characteristics mold and develop to become more severe.

The politics spoken of here refers not only to the politicians who make a career of politics. Politicians are merely a small body of those who make a career of politics. The politics spoken of here is the main political body, our entire body of human kind. That is to say that humankind's modes of thinking, principles of political association, and political movement philosophies, to this day all have innate animalistic characteristics that are even wilder than wild creatures, more brutal than beasts. Wealthy nations, wealthy people, great nations, great people, powerful nations, and powerful people have almost without exception consistently heartlessly garnered the strength of the strong to bully the weak. Has it not been the case that from ancient times up into the present, the rich and powerful have relied on usurpations to consciencelessly become even richer and more powerful? Conversely, the poor, weak, and small are without exception weak, unstable, and ambitionless.

Indeed, humankind suffers from an extremely serious "political disorder." The diagnostic characteristics of this condition are the atrophy and degeneration of human

thinking and the human realm – the brutalization of human integrity. Today, the disease has infected all aspects of human survival from the natural to the social and cultural environments.

Take, for example, political systems:

Because western civilization is a kind of “human/material civilization,” Westerners, especially Europeans, rationally and clearly chose capitalist policies that value autonomy of the masses, individualism, market-driven economics, and separation of powers. This system manifests the common populace’s values of freedom, democracy, and equality. However, capitalism has no means of separating itself from two major malfeasances: domestically, it has cannot avoid polarization, and internationally, it bears the hegemonic curse of survival of the fittest.

Because eastern civilization is a kind of “interpersonal civilization,” Easterners, especially East Asian, clearly and rationally chose socialist policies that are hierarchical, collectivist, with planned economies, and absolutism. This system manifests the common populace’s values of a harmonious doctrine, understanding, righteousness, pity, and universality. However, socialism has no means of separating itself from two major malfeasances: domestically, it cannot overcome repression, passive society, and unrest, internationally, it cannot survive the curse of turmoil and revolution.

Regions in the intersection between the East and West are “personal/spiritual civilizations.” These civilizations, especially those in the Middle East have clearly and rationally chosen a political system that is theological with mechanisms based on

the relationship between humans and God: theocracy. This system manifests the common populace's values of reverence for God, convergence of selfish desire, and spiritual consciousness. However, a theocracy has no means of separating itself from two major malfeasances: domestically, it cannot overcome conflict between religious sects, and internationally, it cannot part from the curse of Holy War.

These are the politics of the day and the fundamental circumstances that we find ourselves within. Within such a political reality, human life incessantly falls into one war after another. Under these dark clouds, our existence is distorted with fear, trepidation, and bad spirit.

**The Economy:** The entire global shares unanimous views on materialism. Economic life is the both the premise and basis for all other aspects of human life. Because all modes of thinking spring from economic realm, the quality of economic life is used to understand everything. The fact is, as we will detail below, that just as “society” is an intermediary for human existence, and “spirit” is the basis of human existence, “economics” are the material vehicle for human existence. Materialism has been able to deeply penetrate the core of humankind and become the ethical basis of capitalism because it has prevailed over its predecessor, feudalism, and successor, socialism. It has also adapted to fit the development of phases human history (namely through shortages of consumer goods, fluctuations in quality of material life, and changes in material desires). Conversely, we can see that most millionaires are kind and charitable, and most of the un-wealthy use this as proof that they are not happy.

Economics are the both the basis and vehicle of human existence. At any given moment, human will always emphasize economic development. Because economics

have such status and value for human existence they are the realm most susceptible to errors and failures. It should be said, that up until the present, human economic life progress along a confusing path.

The most damaging part of economics is the economic system. The economic system embodies humankind's values and orientation towards distribution systems and systems of civilization. On the global scale, there are presently three kinds of economic system: 1) natural economy, 2) market economy, 3) planned economy.

A natural economy is a primitive economic system. It relies on nature, allowing nature to take its course. However, it allows for environmental destruction and thereby causes cyclical periods of economic crisis and decline. A market economy has free economics. It developed out of the natural economy and can arise and manifest humankind's free instincts, entrepreneurship, and independence. However, it welcomes disparities in wealth, over production, and objectification of personhood. Thereby it causes cyclical periods of waste and economic crisis. A planned economy is a controlled economic system. Originally, it was created to conquer the primitive nature of the natural economy and the negative aspects of the market economy. It has man-made, namely political characteristics. Its merits are that it can avoid the spontaneous nature of a natural economy and the freedom of a market economy. However, its drawbacks are well known: it is susceptible to taking the form of a command economy, oligarchy, and corruption.

From our current perspective, people must find a way to overcome the abuses of market and natural economies without adopting the planned solutions of executive orders and political leadership. Humankind must avoid the various abuses of the

planned economy without adopting solutions from market and natural economies. It should be said that the economic realm is currently brewing a complete reversal, change in orientation, and profound revolution. This revolution is inspired by including economic activity within the scope of comprehensive governance of the global environment and ecological systems.

**Culture:** Humankind is greater than animals because it has “society.” A social nature is the core and basis of human existence. It is also one of humankind’s intrinsic values.

Logically, society is not only the sum of groups and relationships. Therefore, at first blush, however people, the actors in relationships, are, society will be. In truth, this is a delusion, misconception, and misjudgment. An individual or group can only survive in a society that harbors the same values and characteristics. Furthermore, this individual or group, also to relies on absorbing nourishment from society in order to survive. While connected to society, individuals, groups, and states are all this way. This is the verdict of “historical evidence,” “pragmatic evidence,” and “demonstrated evidence.”

If this is the case, then, humankind of today are as sub-standard as they are because they are impervious to reason. Humankind’s lack of achievement is a product of society.

Our society is rife with problems. It has contracted a serious illness. This disease is called “deficiency in self-awareness” or “deficiency in human consciousness.” The entirety of humankind ought to covertly walk into a completely mirrored dance rehearsal room, shut the door, draw the curtains, turn on the spotlights,

remove its “clothes,” and take an introspective glance at its life and soul. We will discover a completely different being, group, or state, with a nearly identical result. We are upright walking beings and we are flightless. Apart from this, we have not way of proving our humanity. Our mouths are filled with boasts, lies, politics, and nonsense; our hearts incessantly plotting, scheming, calculating, planning, and summing. We once had infinite wealth with plenty of capital to sustain three generations of the same family. However, day and night we worried about personal gain. We once had a “good wife and loving mother,” who accompanied us for a blissful lifetime. However, we plotted affairs and were unfaithful to her.

Napoleon once said: “Those soldiers who are not willing to be a general are not good soldiers.” Today, those soldiers who are only willing to be a general are not good soldiers. It is a shame that in political circles and academia is full of conniving soldiers who all want to be generals. Tolstoy once said, “Happy families are all alike; every unhappy family is unhappy in its own way.” Today, unhappy families are all alike; every happy family is happy in its own way. People can enter into the world, and regardless of whether they go the to passionate and romantic West, or to the under-developed strict countries founded in religion in Africa, they will find that unhappy families are all alike. As the Chinese adages “one peep reveals the whole picture” and “one drop of rain can see the sun” suggests, contemporary human society, with its unprecedented population, should be the society that places the least amount of value on numerous individuals. However, it is evident that as we entered in the commerce and labor civilization, humankind contracted a grave “deficiency in human consciousness.”

The most effective cure for this disease is to include society in within the scope of comprehensive management of the global environment and ecological systems. Moral teachings are already irrelevant, religious efforts are to no avail, and legal action produces the opposite of the desired effect. Therefore, we must drag society onto our operating table to finally cure society of its diseases.

**Culture:** If society is humankind's body, culture is its soul. The "deficiency in human consciousness" contracted by society is a kind of "culture virus."

Humankind – Easterners, Westerners, those from Europe, Asia, Africa, and regions in between, occupies relatively isolated regions of existence. Several decades of exploration and invention has resulted in today's unique culture system. In the East, "human culture" is driven by interpersonal cultural systems. In the West, "material culture" is driven by the cultural relationship between people and material objects. In the middle regions, "spiritual culture" is driven by the cultural relationship between people and the spiritual realm. Each of these cultural systems came into being due to specific geographic and historical conditions. This fact is a large part in determining each of these cultural systems. Humankind in each of these three major regions depends on inner guidance from culture for its present existence.

However, we must also look at another aspect of these three cultural systems, namely that they all have "genetic defects" that cause the spread of "hereditary diseases." As was stated in the *Declaration for Global Civilization*, "Western Civilization has the element of materializing humanity, Middle Civilization has the

element of deifying humanity, and Eastern Civilization has the element of alienating humanity.” Emphasizing “material,” “human,” and “spiritual,” the main elements of each cultural system has the merits of refine and leading an understanding of each cultural system, however, this can often essentialize and pollute the understanding of an entire cultural system. This is the Socratic method of debate and the cultural method of debate.

Furthermore, when humankind began evolving and had not yet fully matured to its present stage, cultural systems with analogous with childhood: selfish, shortsighted, and readily accepting of bad influences. The laws of human existence were also the cultural guidelines.

The gravity of the problem is in that during the period of globalization, the three major cultural systems had more contact with each other and used each other’s weakness to gain an advantage, while at the same time, their increased contact led to the spread of “hereditary disease.” For example, within the past 300 years, all regions in the world have been influenced by Western “materialism.” Therefore, contemporary humankind, regardless of whether they are in the East, West, of middle regions, whether Buddhist, Christian, or Muslim, nearly all worship material goods and desire material wealth.

As human beings, Westerners’ yearning for an abundance of material goods is only natural. However, material wealth is only a means, not the purpose of life. Being a human being is life’s purpose. For Easterners, the pursuit of harmonious social life is only natural, but again, is only a means, not the purpose of life. Those from the middle regions take adherence to God for granted. However, religion is only a means

to an end. Therefore, being a “human being” is the ultimate goal of human life.

Western culture maintains that spiritual and social civilization can only be constructed after material desires are satisfied. However, pragmatically speaking, material, social, and spiritual lives are interconnected. There is no “first, next, last” relationship. An emphasis on the quality of material life will not only not improve social and spiritual life, but can also make people jaded and morally bankrupt. Eastern culture maintains that only a society that embodies the three virtues and five principles of Confucianism can improve material and spiritual life. However, pragmatically speaking, this kind of society will yield improvement in material and spiritual life. It will, however, ruin basic human instinct and bottle material need. The culture system of the middle regions maintain that though reverence for God and allegiance to the teachings humankind attain peace and happiness. However, pragmatically speaking, under the oracle of “one’s god” and his teachings, people will enter into the chaos pressure that has persisted for thousands of years.

Of course, since Western civilization has the element of materializing humanity, the middle civilization has the element of deifying humanity, and Eastern civilization has the element of alienating humanity, and since these three cultural systems are mutually infecting each other, diluting human nature and distorting its integrity, we must with face them with conviction.

A humanity rife with “a culture of material desire” cannot harmoniously protect the natural environment. A humanity plagued with “a culture of war” cannot welcome a peaceful international environment. A humanity divided by “a culture of

class” cannot foster stable domestic life. Therefore, if recovery of cultural ecological systems and governance of the cultural environment are not included in the plan for comprehensive governance of the global environment and ecological systems, then the entire system of global governance will fall flat.

#### **h. Governance of Knowledge, Ethics, Psychological, and Faith-based Ecological Systems**

The political environment, economic environment, and social environment are the three main manifestations of the cultural environment. The knowledge environment, ethical environment, psychological environment, and faith-based environment are the four sources of the cultural environment. These exchange of four sources forms rich and abundant cultural morphology.

Therefore, the aforementioned areas the urgently demand our attention – the natural environment and societal environment are matters of “dissemination.” What we will address below - the knowledge environment, ethical environment, psychological environment, and faith-based environment – are matters of “source.” In other words, governance of the human environment and ecological systems is essentially governance of the four main “software systems: ”knowledge systems, psychological systems, ethical systems, and religious systems.

In brief, governance of these systems encompasses three interconnected layers: 1) ideology, namely thorough clarification of common knowledge, psychology, ethics, beliefs; 2) content, namely perfection, acceptance, and improvement of knowledge content, psychological content, ethical content, and religious content; 3) principles,

namely establish and clarify founding principles and the orientation of governance.

Of the three described layers, the third is the most important. In our eyes, we should use a “robust foundation mechanism for human existence” to act as a fundamental set of principles for governance of knowledge, psychology, ethics, and religion and regard “manifestation and promotion of humankind’s independence, kindness, and entrepreneurial spirits” as the orientation for governance.

It should be said, that mechanisms for human existence were never robust, and furthermore, have never been strengthened. Imbalance and pollution in the human environment and ecological system is due to a lack of a robust mechanism for human existence. Furthermore, humankind has yet been unable to found a robust mechanism for human existence because the various forces always restricted its independence. The benign part of human nature, namely what people always refer as the “inherently good nature of humankind” is always controlled and manipulated by negative, malevolent aspects of human nature. Due to the aforementioned two reasons, humankind’s “entrepreneurial spirit” is still in hibernation, and has thus failed to live up to god’s goals and intentions when he created humankind.

**Knowledge:** At the very least, human knowledge is composed of the following parts: 1) “knowledge concepts,” common knowledge; 2) knowledge attained from natural sciences and technology; 3) knowledge attained from philosophy, theology, and the humanities; 4) knowledge attained from societal, cultural, and spiritual life.

Among these kinds of knowledge, the primary type “knowledge concepts,” that is provided for all of humankind. Therefore, we will conduct of rough investigation into this type of knowledge.

Naturally, we do not have the slightest amount of suspicion towards goals for the creation, spread, and study of knowledge that improve human civilization and happiness. However, among certain kinds of knowledge concepts, there are considerable shortcomings and misunderstandings. For example:

1) Violent tendencies. Human evolution has taught us that throughout the 5,000 years of human civilization, history has been written by the bloody pen of war. Statistics show that for the 5,000 years of human civilization, we have yet to go 20 days without breaking into war. Domestic and local violence is too commonplace to even mention. There are nearly one thousands varieties of instruments for torture and punishment of prisoners. Two thousand years ago, in pre-modern China, there was a special profession for men - eunuch. Coincidentally, there was a special kind of legalized custom for women – foot binding. Looking around today’s world, we see that this violence and anti-human tendencies are even more severe. For example, states and their people are constantly worried about only one thing: increase in military power and advancements in military technology. It’s a wonder no one has yet set off more nuclear weapons.

2) Selfish tendencies. The reason for the present state of international environmental organizations, governmental environment protection agencies, and specialized conferences regarding these topics are selfishness and a desire to reap instant benefits from the remaining natural environment. States are constantly thinking of how to plunder other’s resources, humankind is looting our own descendants’ resources, and 10% of the world owns 50% of its resources. Factory

owners pollute an entire river simply for the sake of increased profits; villagers chop down any remaining forests simply to see a small sum. The list goes on, how is this not selfish?

3) Discriminatory tendencies. People often believe that only arrogant politicians who artificially fawn over constituents will pursue unfair and discriminatory paths and that it is prophets, sages, and envoys who pursue universal peace. The truth is not so. The “chosen people” of Judaism, Islamic teachings of polygamy and jihad, and numerous Confucian teachings, are all full of hair-raising racial, ethnic, and minority discrimination as well as unacceptable lines of thinking that promote inequality. If our prophets, sages, and envoys are all this way, then one can well imagine what qualities our general population possesses.

If humankind’s knowledge concepts have such grave shortcomings and misconceptions, and if these flaws prove the previously described three points, then all aspects of the body of human knowledge – natural sciences, technology, philosophy, theology, and humanities, are certainly rife with problems as well.

**Ethics.** Human knowledge can be divided by its intrinsic qualities into types: the first regarding knowledge of “relationship practitioners;” the second regarding relationships. From the perspective of status, the human knowledge can be divided into two types: the first is “foundational knowledge;” the second is “specified knowledge.” Ethics is a type of knowledge that is about “relationships” and “foundations.”

Generally speaking, ethics deals with the knowledge systems, specific understanding, and scope of relationships between people, people and material

objects, people and god, and people and society. The worldviews, value systems, and perspectives on human life of modern people are all ethical considerations.

Several very influential canons maintain that the word “ethics” was first used during China’s Warring States Period in Confucius’ teachings to his disciple Gong Sun Nizi. The text said “music connects with ethics.” In this way, all that is symbolized by ethics is what we understand as the paths of relationships between people, people and objects, and people and deities. Today, following this line of thought, “ethics” are the same as what we understand as “morals.”

It should be said that contemporary human ethics are “alienated ethics.” Eastern Confucian ethics were originally benevolent ethics that prevented individualization, instructed good virtue, and normalized well-ordered society. However, today, these ethics have deprived human nature, obliterated individuality, and dispersed entrepreneurial spirit. Western ethics of freedom and democracy were originally benevolent ethics that manifested individuality, human nature, and entrepreneurial spirit. However, today, they have become malevolent, warped human nature and mislead human creativity. Ethics of salvation from the middle region were once benevolent ethics that limited desire, prevented arrogance and overcame human conflict. However, today, they have become malevolent and caused ceaseless holy war, struggles among religious sects, and demonized religious disciples.

Even so, humankind has alienated and lost forever several traits from the animal kingdom, such as the constant affection for one’s flesh and blood – paternal love. In the West, fathers have repeatedly married and divorce for the sake of their own freedom and pleasure, causing their children to repeatedly lose paternal care. In

the East, fathers lose themselves in love and care for their children, but in fact their over-zealous monitoring is just a means of self-preservation.

As such is the case, humankind is riddled with ethical problems. Interpersonal and international relationships are subject to the laws of the jungle. Gender discrimination, racial discrimination, employment discrimination, age discrimination, indifference, numbness, loss of control, abnormality, hysteria, moodiness, and so on are all direct results of ethical alienation.

Moralization and legal constraints have all proved helpless in the face of these numerous ethical problems. The reason is simple. The root of ethical alienation is imbalance and deterioration of the human environment and ecological system. Humans are the main subject and object of ecological systems and the environment. Only when “ethical reconstruction” is included in the work towards comprehensive governance of the global environment and ecological systems, can humankind’s morality and ethics be drawn onto the correct path.

**Psychology:** The psychological environment is the deepest composite layer of human knowledge, systems of existence, and life systems. It is an involuntary, unrestrained in emotion, and subconscious emotional and spiritual realm. It provides inner perspective on human life.

Humans are self-conscious and aware “primate” animals. “Primate” refers to humankind’s unique awareness and self-conscious abilities. Humankind’s psychological forces lie in the fact that it has mental dominance and complexity. That is to say that the tragedy of humankind is not insufficient awareness or stunted mental abilities, but is when problems arise within the deep layers of human psychology.

Humankind's sorrow is in its psychological problems. According to several psychologists' analysis, approximately 95% of contemporary people have some kind of psychological condition. In developed countries with high levels of civilization, being a psychology is a very popular career field. Some psychologists use Hitler as an example, saying that the reason for his frenzied behavior was that he had inveterate psychological problems. During World War II, many Japanese soldiers were also so completely ruthless because they too had similar problems. Some psychologists believe that nearly every ethnicity has a universal mental illness, and that even career field also has an associated mental condition that is bound to arise.

Careful analysis suggests that this claim is not completely unfounded. There are many great quotations that have all been stated by those suffering from mental illness.

Leaders not only have psychological problems of human nature, but also have psychological problems that relate to political parties. For example, the United States Congress has unwritten rule, the filibuster. Are representatives of the people, public servants, engaging in this low-level behavior not a psychological problem?

The gravity of the problem is in that our leaders' psychological problems are often in response to the psychological problems of the people. Among the people, especially among the rapists, traitors, thieves, and cheats in the media, there are many of the type who is willing to sell off their wives and families for money and status. We are already used to not reacting to these common occurrences. The fact is, we all suffer mental illness.

Now, nearly all states in modern civilization have incorporated the following

legal clause: if a criminal is mentally ill, he may be exempt from legal action and punishment. Naturally, we agree that this is a step forward in civilization. However, as this proves, not only is mental illness far too commonplace, but it is already so grave that it regularly is cause for crime.

In sum, humankind has already entered into the mist of grave pollution of the psychological environment. We all are impacted, and we are all causes. If humankind's psychological environment is not adequately governed, and if we do not include it in the plan for comprehensive governance of the global environment and ecological systems and treat it with proper respect and importance, then all global governance will be reduced to bubbly mist.

**Religion:** The common occurrence of psychological disorders naturally has political, economic, societal, familial, fate-related, and even hereditary reasons. However, psychological disorders, ultimately, are so to spiritual illnesses. Common knowledge tells us that whatever a person believes, he will do; whomever he worships, he will obey. Misplaced belief yields improper action, misplaced worship yields improper acceptance. Long-lasting errors on the spiritual level will ultimately create psychological illness. Thus, in the purest sense, psychological problems are caused by fundamental errors in and sinister spiritual beliefs.

If this argument is logically sound, then we should enter directly through the door of "religion." Thus, we demand an explanation from the major religious teachings, and especially from the seemingly magnificent missionary scholars. It seems that we ought to examine, for a moment, religion.

Religions, especially large-scale religions and the major religions of the world,

from either the perspective of their creators and classical scriptures, or their historical provenance, all claim great credit for themselves. However, up until this today, the major religions of the world after all, are 1) products of the agricultural and nomadic civilizations, 2) products of the state-centered and tribal civilizations, 3) products of the unique period in great debate, and 4) products of the era of individual heroism.

During the “era of nomadic civilization,” humankind experienced the Creator’s awe and might towards all things. Over time, humankind realized its own independence and creativity and emphasized altruism and obedience in the face of the deities. Later came a period of immense reverence for the gods. Next, specialized structures for ceremonial worship – religious institutions – emerged. Then, modes of religion that emphasized the truism, “religious belief requires belief in religious institutions and religious leadership,” was normalized. Thereupon, institutions and leaders replaced scripture, and it was believed that only religious leaders could show the righteous path. Religion developed in this way until 1000 ACE, with God’s only son (Christianity), the denial of the self (Buddhism), or God’s true emissary (Islam) as the basis for doctrine.

During the state-centered and tribal civilizations, tribes and states were in control of everything. This was demonstrated in two ways: one was absolute authority and dictatorial control over internal affairs; the second was eternal expanse, invasion, and strict defense. During this time period, religious institutions also formed their own sets of principles: 1) maintain a united front with the state; otherwise risk their land and political foundations. This is also to say that religious institutions had to maintain inward authority and outward protection. The history of

religious development tells us that religions have always been instruments of the state and political accomplices. Second, religious scholars also studied how politicians governed the state to govern religion. States have national canons and constitutions; similarly religions also have religious canons and constitutions. States have laws and regulations; religions also have laws and regulations. States have the authority of their rulers; religions also have authority and worship of leaders. How can this kind of religion give humankind spiritual guidance, comfort, and care?

During the era of great debate, the spread and establishment of religion was even bloodier than that of states. Looking back at religious history, despite the good intentions of the prophets, nearly all practitioners used the lost and ignorant hearts and spirits of the common people to found their religions. Using these means to fight for public attention, quell debate, and root out dissidents not only destroys moral uprightness, but also pushes aside things that can benefit society and the lives of the people. Not only this, but, as we have discovered, no shortages of religions have taken up knife and sword to eradicate dissidents and convert new followers. How is this physical violence and spiritual rape spreading truth and clarity?

During the era of individual heroism when ambitious politicians and honorable heroes used soldiers, cavalry and arms to contest lands, religious leaders were particularly demonic. They used their most sophisticated methods, deities, to do the same. Politicians were only fighting for riches and territory, while religious leaders pursued the world's most basic things: people's souls and minds. Religious leader's feared politician's lies; politicians feared that religious leaders are honest. Thus, during the era of individual heroism, the true heroes were the founders of religion.

This is a very comical phenomenon: a man filled with individual heroic spirit was in fact the biggest advocate for equality, while advocates for equality were egotistical heroes.

Throughout the progression of history, humankind has discovered that the only thing one can find in a church, temple, or mosque is crowd after crowd of clerics. Conversely, we can find god's great design, order, and beauty and deep spirituality in our own homes and underneath the quiet of night. Here, we must again look to the *Declaration of Global Civilization*:

“For example, some religious creeds are still deeply rooted in historical hatred or human primitive instinct that reinforces the ill aspect of humanity, such as the mentality of, “Those who are not part of us must be thinking evil,” “Those with whom we share common enemies are our friends,” and “Those who have gut prevail in confrontation.” This kind of mindset endangers society and creates turmoil from time to time. The more chaotic the society is, the more active and destructive the sentiment is. Some religious teaching still embraces pessimistic cynicism and encourages seeking escape or passively waiting for the next life. Some religions still ignore the progress of human cognition, reject common scientific knowledge, and induce believers indulging in black magic, manipulated illusion/miracle, and unreasonable occult power. Some faiths have nothing more than a religious shell of institutional formality and a strict rule of worship. In religions like these, many members of various hierarchies have degenerated into parasites of their societies who use religion as a moneymaking tool. Many believers have corrupted into abettors that incite terrorism, inject hatred, advocate violence, and manufacture

chaos. This kind of institution has already become the origin of poverty, ignorance, tyranny, violence, brutality, debauchery, and war.”

Our lack of respect for religion is not due to any of our preconceived ideas, but is part of a hope that when religion is included within comprehensive governance of the global environment and ecological systems that it will have great benefits for the knowledge, psychological, and ethical environments. The *Declaration of Global Civilization* also says:

“In other words, for pious religious believers of all faiths, and for people in the twenty-first century at large, do not abandon, but rather, assiduously study and thoroughly understand all sacred texts, such as the Bible, the Quran, the Diamond Sutra, Tao Te Ching. Do not be skeptical, but rather, clearly distinguish the background and context of these sacred scripts and master their true meaning. Do not alter, but rather, firmly believe in and revere God, Allah, Buddha, or the Tao. Do not reject, but rather, consciously self-transform to a new theist of the global world. It is these great sages and their sacred texts that reveal the truth of the universe, of the Earth, of humanity, of life, of spirit, and of the divine spirit in different languages and from different perspectives. Thus they have truly earned the qualification to educate humanity in the global age. It is these faiths that were the first in history in different parts of the world, definitely and accurately established the supremacy of the divine being with the Universe Spirit as its basis and essence from different perspectives and in various ways. Thus they have been, to date, followed by billions.”

In sum, religious strengthening, governance, and protection is at the core of the

comprehensive governance of the global environment and ecological systems.

#### **IV. Conceiving of the One Hundred Year Plan for Comprehensive Governance of the Global Environment and Ecological Systems**

From an individual's and a family's perspective, even from a national perspective, humanity is still living in the age of daily innovation and unending development. However, if one looks from the perspective of the environment, global ecology's imbalance and worsening condition is already quite severe. The pollution of the global environment has already reached the brink of "being unable to turn around," and "beyond the point of repair."

As for the treating the recovery of the planet's environment, from the problem of global environmental policy, every country to this day continues two fatal types of erroneous thought, the first is "monkey tribes' way of thinking," the second is "ostrich's way of thinking."

We see, no matter rich country, strong country, or poor and weak countries, no matter if it is a household, a family, ethnicity, or even a country, when it comes to dealing with the question of global ecology, almost everyone without exception explicates "monkey tribe thinking", namely it is only about myself, my family, my ethnicity, my nation, leading and prosperity, not regarding other people, other families, ethnicities, or countries success or fatality. For example, facing *Tokyo Protocol*, unexpectedly those reluctant to sign are the large, rich, strong countries; under the "United Nations After Meeting," the countries that are always being brazenly unreasonable are those large, wealthy, powerful nations. Furthermore, some

countries still even privately buy and sell carbon emission counters, in order to further use these resources to further damage the global environment. These ideas and actions are mostly examples of the monkey tribe thinking, even until there is no time to take the simple step of asking the simple question “Am I really a monkey or not?”

We can take another look, almost all of the nations face this, that or equally serious global problems, environmental problems, facing these crises, they all independently make the same laughable yet terrible decision of “ostrich policy” --when facing a crisis just bury your head in the sand. For instance, many countries’ political parties in order to look “successful” and to get votes, they separate the ecological and environmental policy and pass it to a subordinate, the subordinate passes that to another subordinate, then the result is that the subordinates all pass it down until these political successes become subordinates giving subordinates something illegal. In a united nation the ecological and environmental conditions all want clear sailing, these thick-skinned countries, how can they go and deal with the global environment’s care?

It is like this, -- countries dependent on the sea, especially the situation where the seas are failing, humanity’s ecological and environmental conditions have already worsened to the state of “on the verge of pulling humanity into a pit of no return” crisis. The situation of humanity’s environmental and ecological condition is already something that can’t be given again to “countries” but must start again fresh with the opportunity of the situation, we have issued a new establishment “Conceiving of the One Hundred Year Plan for Comprehensive Governance of the Global Environment and Ecological Systems” as an appeal, declaring “every nation must band together,

using one hundred years' time, to directly face the global environmental and ecological situation to start again a united governance" as an appeal.

The so called "use of 100 years' time to directly deal with the global environmental and ecological situation to start again a united governance", metaphorically speaking, is just treating the planet as one's own body, inside and out, close and as far as space, to implement a one-time only complete and thorough recuperation of limbs and internal organs and plastic surgery, to dress and comb, so that there will be a complete environment for the growth of all living things and humanity. Indeed, humans and the environment have already experience 5000 years of humanity's ability to surprising damage the environment, especially after the industrial revolution's 500 inexcusable damage, it is already at the point of requiring the use 100 years' time to finally be able to manage and get the basic recovery steps.

One is 100 years, another is total environment, another is the ecology and environment, another is comprehensive management, facing these exceeding terrible, exceeding gigantic and enormous undertakings, implementing a comprehensive plan through careful planning becomes incredibly important. Here, we see if we can or cannot implement these cursory concepts:

--- The first phase, for example, is first using 5 years to complete two tasks: First, in the scope of the world, from the UN policy makers and national environmental agencies launch a united group "creating a comprehensive global ecological and environmental management organization" of the top priority and urgency with focus on ability to implement educational and work allotments; second, have the UN policy makers and national environmental agencies take responsibility

to complete “comprehensive global ecological and environmental management organization” international discussion, expert evaluation, organizational launch of projects, national authorization, international law creation, and other timely implementation of plan creation and implementation work.

---- The Second Phase uses five years’ time to complete two tasks: First, under the leadership of the “creating a comprehensive global ecological and environmental management organization”, there will be implementation of a survey and evaluation of the global level of ecological imbalance and the extent of the damage on the environment, from this comprehensive organizational policy can come up with the basic plan, and determine the basic goals and policies. Second, under these organizations leadership, dealing with species facing extinction and resources that are close to exhaustion, water resources, earth resources as well as cultural and historic resources, various protective measures must be implemented in a timely fashion.

----- The Third Phase uses ten years’ time to complete two tasks: First, under various organizations leadership, with the issue of “overpopulation,” as the foremost, there will be implemented and carried out the “one couple, two children” with the main objective to be *The World Population Birth Control Convention*. Second, under the leadership of these organizations, they will promote every nations’ government to come together to create authorization from the government and even declare the need to obey with the purpose of “unifying leadership so that support will not fail from the people” in *The World’s People Support Organization*, especially implementing protective work.

-- The Fourth Phase uses 10 years’ time to complete two tasks: First, these

organizations will work together with the United Nations and United Nations Security Council and other organizations to complete the task of monitoring various nations use of resources to dispose of military affairs. The other important purpose is to create a “United World Armed Forces” as well as collection of appropriate military equipment from various nations. In order to respond to national disputes, coalition nation army disputes, as well as protecting them for the use of national security and stability there will be a “military police division” as well as corresponding military equipment. Under the comprehensive global ecological and environmental management organization various organizations supervision, regarding surplus military arms and equipment, especially weapons of mass destruction, they will either be destroyed, turned to civilian use, or sealed up so that from this day forth suitable technology can arise. For instance, on April 26<sup>th</sup>, 1986 after the Chernobyl reactor meltdown in Ukraine, the fourth nuclear reactor still holds 180 tons of enriched uranium. To face this we can only wait for new technology to arise before it can be addressed.

**a. Completing population governance.** In regard to this issue there are four key points:

1) Strictly control the birthrate so that each couple only has two children. This is a fatal problem for all of mankind. According to statistics from the United Nations, Asia is the world’s most populous region and that in 2025 India will be the most populated country. Today, 48% of Indian children are malnourished, and only 66% continue beyond primary school. In 2011, Africa’s population was 1 billion, but will reach 3.6 billion within the next century. The UN also found that in many countries in

Africa, such as Nigeria and Ethiopia, the rate of child marriages is around 75%. Because these young mothers lost the opportunity for education, they are largely unable to provide their children with good homes (this is also very common in Asian countries such as Nepal and Bangladesh). Most shocking is a employment survey that found the high unemployment rate of 23.4% among young people in Arab nations, which lead to the 2011 Arab spring.

In the face of soaring global population and resource depletion, and states that are helpless in helping their peoples, and a helpless international community, we have no choice to include world population problems in the plan for comprehensive governance of the global environment and ecological systems.

Of course, logically speaking, the population problem could be resolved if everyone complied with a one child policy. Therefore, we must implement such a policy in all countries.

2) With regard to managing the rational distribution of the world's population density, an environment suitable for human survival, and improved ethnic nationalism, there are plans to expand regulation of population density and enhance quality of life for ethnic minorities. For the moment we will not examine the fact that contemporary population density is the result of nearly 300 years of colonial aggression. Current population density is fundamentally caused by 2,500 years of human greed. Rightfully, we must conduct further investigation into global population density. For example, in order to recover the natural environment and improve the quality of life in Africa and Asia, international immigration should be enacted to move people to less populated regions in Russia and Canada.

It should be said that this kind of remedy doesn't have one single beneficiary. Whether from a financial or resource perspective, both parties involved would benefit. Not only that, but the natural environment would also benefit and the international community would be blessed with long-lasting friendship.

During the 2<sup>nd</sup> World Congress on Global Civilization, OPCG Chairman Shaohua Zhang said: For generations, the majority of the African population has been living in an environment of extreme climates and limited resources, which has a significant impact upon their quality of life and level of education, physically and psychologically. Even the reproduction rate has been strongly affected. With these results, should we consider the possibility of a well-planned massive immigration of a proportion of the African population who are under extreme conditions, to a vast new land such as Northern Europe, Australia, Canada, or the spacious Siberia in southeastern Russia, where it is difficult to find a trace of human existence in the boundless world with wealthy resources? By doing so, will we be able to improve the ecosystems of those most impoverished states and maintain a healthy level of population? Will the dramatic environmental change be beneficial for these African migrants physically and mentally?" This kind of statement is correct.

3) In order to enhance the quality of human civilization, moral qualities, and spiritual realm, we must target and expand sex education, character education, and personal education. The embodiment of the quality of human civilization is "outward" and reflected in an individual's ways of thinking, knowledge, accomplishment, sense of the times; through her speech, behavior and other exchanges. The embodiment of

the quality of moral character is "inward", it refers to a person's self-consciousness and self-restraint, and introspection. The "spiritual realm" is "upwardly oriented" and reflected through an individual's emotional sustenance and spiritual yearning.

That being said, the common nature of many population is rooted in the quality of civilization, morality, or spirituality. Based on this understanding, we propose improved sex, moral, and personal education.

Humankind must be able to consider and contemplate questions of self-awareness, such as "what am I?" "who am I?" "how should I act?" "how should I act in regard to other people and living things?" Only when we can answer these questions can humankind move towards a better, more peaceful civilization and society.

In this regard, what constitutes sex, moral, and personal education? A passage from *the Declaration of Global Civilization* has an answer: the "global civilization Declaration" answer: "humans are the crafted work of the universe, but not the gods and never the soul of the universe. Humans are children of the Earth, but not the lords of all beings, and never kings of the Earth. Humankind is a collective race, not just a group of social animals and never a solitary creature. Other human beings are the true reflection of us, but not our servants and never our enemies. The origin of brutality and arrogance is ignorance in humanity. Therefore, to understand the true meaning of humanity is the First and Foremost Lesson humankind must humbly learn today."

4) Use Western notions of equality and Eastern notions of morality for population governance. To illustrate the importance of this issue, we draw a few examples from reports from the relevant international organizations"

i. the richest 500 million people in the world 35% of carbon emissions, while the poorest half of the world accounted for 7%. In response to this, an environmental reporter, Reid Pierce wrote: "The key does not lie in the growth of the population, but rather the excessive waste.

ii. a U.S. child's carbon footprint is 7 times that of a Chinese child's, 55 times that of an Indian's, and 86 times that of a Nigerian's.

iii. 20% of those living with AIDS in the US are over 50 years old

iv. 70% of Beijing's population are empty nesters

v. in many countries, especially in Africa, Asia, there are high rates of "child marriages," with some having rates as high as 75%

The above statistics show that many grave population problems come not as a result of sheer population numbers, but from problems of population quality: personality poisoning. Western values - such as freedom – caused to polarization of those with AIDS in the United States. Eastern values – such as filial piety – have resulted in the high number of empty nesters in Beijing.

However, "freedom" and "filial piety" are both natural phenomena. Therefore, their problem is too isolated, too pure, and too extreme. That is to say that we must combine these two value systems and use them to complement and rectify each other so that humankind can be whole and harmonious.

For a long time, whenever there was a conversation of population issues, the first thought was always Malthus. In fact, his principles of natural disasters, famine, disease and war to control population growth is how population was controlled prior to the 21<sup>st</sup> century. But in the wake of modernization and globalization, things have made

a turn for the better. Humankind can now consciously uses technology to control the population growth rate, and improve population quality, and thus will be able to respond effectively to natural disasters famine, disease, and war.

**b. Completing the governance of continental lands.** “Comprehensive governance” is at the crux of governing continental lands. From a natural perspective, the earth has interactions of a north-south climate, mountain, river, animal, plant, and human life. Therefore, a “hands-off” approach is tantamount to failure. Within just 200 years, the vibrant earth became the land of ruin that it is today. Therefore, the establishment of a authoritative body for governance of the global environment and ecological systems is urgent. It must:

First, it must increase and protect arable land by at least doing the following: 1) use legal measures to protect existing arable land; 2) restore abandoned land; 3) maximize land efficiency; 4) reclaim wasteland. Preventing desertification and enforcing crop rotation are two important ways to increase areas of arable land.

Secondly, urbanization must be controlled. Stopping the pace of urban expansion, solving global “city syndrome,” restricting construction of new urban residences, and encouraging expansion of green space are all mandatory. Strict control over rural and urban pollution is necessary to protect both people and the natural environment.

Third, expand forested areas. China’s Yili Group was cited by the United Nations for starting “sand industrialization” projects that improved population density problems and help addressed ecological imbalance.

Fourth, make addressing climate change a fundamental element of governance

and conduct thorough research. The United Nations has already held a number of conferences with reference to this problem,, and we will not elaborate further.

**c. Completing desalination and freshwater conservation.** Over the next 100 years, for the sake of the 7 billion that populate the earth we must: 1) use water from the perspective that world population will increase two-fold; 2) conceive of water as a global resource.

To do this, first, we must make protecting groundwater a priority and strive to research and promote desalination, as well as research the implications of desalination for human health. Second, we must research and plan for storage of river and rain water storage.

A number of water conservancy experts believe that the best way to solve the water crisis is desalination. This is both a profound and conceivable reality. In this case, the proper course of action is to maintain the status quo with regards to groundwater conservation and look into further research of desalination.

Singapore has the most active and successful desalination program. However, it has also foretold that if there is available freshwater, no one is willing to engage in desalination as the economic cost is too great. Yet is mentality is an example of humankind's mentality: "a penny wise, a pound foolish." As we face a grave freshwater shortage, we must find a global organization system for desalination for the sake of all human beings and their descendants.

**d. Completing governance of the space environment.** A mentioned earlier, there are two kinds of space waste: one is the general way in which people understand it, sheer waste; the second is usable waste.

The layer of space not far from the earth is already quite crowded. It is not only filled with debris and waste from astronauts, but also nearly one thousand satellites that couldn't potentially collide with each other. The crux of the problem is not just quantity, but that fact that there has been little done with regards to cleansing. No state is willing to spend the required funds to clean it up or deal with the usable waste. As some military experts say, this is due to the fact that these satellites will be used in the next world war – a space war.

This situation allows us to understand the true reason for development into space. At first blush, it seems that the progression of space development was a “national project.” However, this is not the case. In truth, cause of space development was humankind's insatiable desire to move beyond the confines of the earth and into the universe. The negative aspects of this project are state-driven militarization of space technology, fragmentation, and waste.

These present grim circumstances force us to think back to how we got here. Originally, all space related problems started with “the state.” Thus, in order to solve them we must move away from the state (as states can only act in their own interests) and entrust the structure for comprehensive governance of the global environment and ecological systems with authority and control.

**e. Universal cooperation of humankind.** With regards to this issue, two points should be made clear. First, this project has more to do with all of humankind than the previously mentioned problem of space waste, and thus will require a team composed of scientists from each country with related expertise. Second,

humankind's orientation to "immigration" is not for dispersing concentrated human population, but dispersing the seed of "intelligent life" across more planets in the universe and realizing the creator's dream of promoting a self-conscious intellectual life. To this end, there are four basic tasks:

1) Under the guidance of the structure for the comprehensive governance of the global environment and ecological systems, experts in relevant fields should strive to manufacture more advanced zero gravity spacecrafts. This idea was originally conceived in the 1950s, but since then little major advancement has been made.

2) Experimentation of "nano-testing" under the structure's guidance. Today, we know the five state of energy: gas, liquid, solid, nanometer, and plasma. A few scientists believe that in order to move away from the earth and into the universe, we must make developments in the field of plasma study. For example, an Iranian scientist suggested combining gravitational and magnetic forces with plasma to provide humans with electricity, food, and clothing on spacecrafts – which is a major breakthrough.

3) Under the premise of transparency of the organizational structure and its related departments, acceptance of the citizens of the world, projects on "cloning humans" and "developing artificial intelligence" will go under development. Here, "artificial intelligence" indicates a kind of life that is achievable only by cloning that is able to adapt to a new kind of living environment. Some scientists believe that clones and artificially intelligent beings are not indicative of humankind making efforts to surpass the Creator's technology, but is a deeper layer of exploration that can only be conducted by those granted with the Creator's genius. This is a new

civilization, “the outward-oriented civilization,” which is even greater than the self-conscious “ego civilization.” If this civilization is properly governed, humankind need not fear accidents. For example, humankind exists in an environment created by god and it is this environment allowed for the development of clones. Furthermore, clones also exist in the god-created environment, and are a product of our civilized society. They come from human genetic material, and thus, are not different from humankind.

4) In reference to the issue of searching for extra-terrestrial life, it should be said that up until the present, the people of our earth have not been able to find an example of another life-sustaining environment. From the perspective that we have not yet found conclusive evidence of extra-terrestrial life, it is possible that it does not exist in this universe. However, this is only one path of logic. That is to say that, since we have reached the level of technology that would allow us to search for extra-terrestrial life, we must establish solutions for a reasonable search. In this regard, astronomers once underwent long-term searches. In his book, *My Book: Shaohua Zhang's Academic Thinking System*, Shaohua Zhang, OPCG Chairman, included the following interpretation: the first step is to begin from the earth and establish the center of the cosmos: the sun. From the sun, we must establish the center of the Milky Way, the universe, that is to say that scientists have already gained this kind of knowledge. The second step is to use the systems of the earth and cosmos as a guide to search for the six galaxies centered around six fixed stars. In manner, we will find six, or 36 or 1,296 stars, and finally begin to understand the notion of the cosmos.

(The third part of this paper, such as mineral protection, desert governance and governance of biotechnology, will not be further discussed here)

**f. Completing political governance.** We have always believed that political governance is at the core of comprehensive governance of the global environment and ecological systems. The premise of political governance is research and public knowledge geared towards political action, standards, and values.

There are two primary tasks with regard to political issues:

1) Establish new political philosophy with humankind as a frame of reference. Political governance is the sum of the state, religion, and parties. There must be a fundamental repositioning of all political actors. This is a fundamental breakthrough and the focal point of political governance. As soon as possible, we must write manuals for common consumption such as *A Political Reader for Humankind*, *Tasks for Politics in the Global Age*, and *the Truth About Human Politics* to establish new notions and concepts. This is a task that at the very least will take the first 50 years of the plan for comprehensive governance of the global environment and ecological systems.

2) Establish a new political philosophy of benevolence with the female community as frames of reference. A famous Chinese scholar once said that the global problems all come as a result of patriarchal society. Men are ambitious animals, yet women possess maternal love, which is kind, sacrificial, and benevolent. The only solution to resolve our problems is to return to a matriarchal society. Men work, women create families. Allowing women to make decisions and men to take action is

the perfect match, as both logically complement each other. This scholar profoundly re-characterized “matriarchal society” as “society of maternal love” and clearly differentiated between maternal love and contemporary feminist movements. It should be said that after thousands of years, men have proven that they are not suited for political affairs. Humankind is composed of both men and women, thus, both men and women should act as its guardians. Thus, humankind should consciously establish principles for “motherly political leadership.” Empress Wu of the Chinese Tang dynasty proved that women are inherently different and superior as political leaders. In 2012, the British royal family decided that both males and females can take the throne. As women in the United States, Australia, New Zealand, Great Britain, Thailand, South Korea, Brazil, and Argentina ascend to high political roles, perhaps it is true that the era of female political leadership is upon us at last.

Certainly, in the 5,000 years of human history, there has yet to be dramatic political changes or shifts in political philosophy. Political values are in need of urgent reform, new structures, and paradigm shifts. To accomplish this, we must include politics in the structure for comprehensive governance of the global environment and ecological systems. If we also politics and politicians to continue to independently govern themselves, we will continue to be met by the failures of the past 5,000 years.

In sum, international politics should be mutually courteous and reinforcing of each other’s needs. Domestically, heads of state should self-consciously govern and cultivate understanding of the health of the ruler and ruling party. This is the starting point and overall goal of sustainable political governance, as well as the reference

point and standard for inspection and introspection.

**g. Completing economic governance.** Within the realm of humankind's economic production, and the overall level of economic laws, re-establishing the economic system requires a re-examination of the economic laws to redefine the economic process. To this end, humans should raise new issues of economics and economics discipline, and based on these new scientific results, re-build accompanying organizations of economic cooperation, market management, monetary systems so as to protect humankind's resources, avoid materialism, consumerism, moral, and personal deterioration. We must research and creation new notions of "ecological economics", "cultural economics", "ethical economics", "personal (or human-based) economics."

When Marxism was founded, humankind faced the abuses of capitalism and the market-based econom. Marxism dug out the political attributes of human economic activities and created the notion of "political economy," infering a philosophical doctrine based in "historical materialism:" true socialism. This practice of socialism today after nearly a hundred years has exposed many shortcomings in the planned economy, and we must continue to move forward along the road of Marxsim to expand further excavation of human economic behavior, ethical attributes, and cultural attributes. In particular, as modern civilization has entered the global era, humankind should explore these practices and include them within the scope of comprehensive governance of the global environment and ecological systems. Otherwise, humankind will be unwittingly lured into hell on earth and suffer the black and white

impermanence of the "market economy" and "planned economy.”

(As for governance of the societal, cultural, knowledge, ethical, psychological, and religious realms, we will elaborate no further).

It should be said that completing just one the aforementioned tasks should be considered to be an enormous leap. In this regard, we can see: in the wake of recovery of the natural environment and ecological systems, resolution of military issues, recouperation of tolerance, and mutual hate turning to mutal understanding, human society will attain nirvana.

Thus, after the completion of the aforementioned tasks, the next 80 years of comprehensive governance, when humankind – our descendants – exists in a politically, economically, societally, culturally, ethically, knowedably, psychologically, and religiously stable environment, we will know what we have made an enormous leap and entered into a new era of human existance. This leap is the “revatilization of human civilization” or a leap in “the role of people on earth and within the cosmos.” Therefore:

----- In the sixth stage, for example, the last 20 years: "to achieve universal human survival knowledge” To this end, the human should ruminate on the questions: "what is the value of human existence?", " what is the hidden structure of human life?” “what is the outcome of human life?” “what is the nature of god?” “what is our relationship with god?” and many other major issues of discussion so as to improve (1) the human cognitive system, (2) material science, as well as ( 3) the purpose of human survival.

Humankind will come to a deepened understanding of such problems and

derive great pleasure from such a pursuit. We can envision our children and grandchildren one hundred years from now, on the 100<sup>th</sup> anniversary of this congress, holding flowers at our graves shedding tears of gratitude for our wisdom and bravery in facing these issues.

We have been using the phrase “for example” throughout this document because all of the plans here encompassed can all be considered part of our work. We wish to lay out our plans in order to wake up the United Nations, various governments, and populations, and call their attention to the urgency and importance of governing the global environment and ecological systems. We also strive to establish the Structure for Comprehensive Governance as soon as possible.

We cannot agree with Western politicians on capitalism, materialism, individualism, and freedom because for the past 500 years, these “isms” have brought us to the dire circumstances of today.

At the same time, we cannot agree with Eastern politicians on communism, socialism, collectivism, and equality because as we have realized, for the past one hundred years, they have led us into a deeply troubled world.

More importantly, the thinking systems in each of these regions have two even graver deficiencies: first, they have mis-located humankind’s systems of value and thought. Western thinking places values on material desire and the senses, while Eastern thinking places value on empty thinking and spirituality. Both of these errors force us to turn our backs on our humanity. Second, these thinking systems place too much value on “happiness.” This is undeniably selfish. As the highest order of living beings in the universe, we should not be concerned for ourselves, but for all other

living things. We ought to value using our humanity for the sake of Mother Nature.

If we use this lens of thinking and value to look at contemporary humankind, we can't help but say: we are selfish, superficial, foolish, myopic, despicable, callous, and bloody beings.

We humiliate ourselves so because we have entered an intersection where we can choose to either improve or destroy ourselves. This is due to the stubbornness of our politicians, religious leaders, and scientists. On the other hand, this is because contemporary humankind has standards for the global environment and ecological systems (we already live in global world), science (we have already sent humans into space and seen far into the universe), and culture (we all know that humans are of the same flesh and blood, we have the UN to maintain peace, we oppose conflict and believe in justice).

We are in the midst of an unprecedented transformation into a global, self-conscious, and mature civilization. If we consider the civilization of our ancestors, who walked into the world from Africa 150,000 years ago, developed from cavemen, and spread into a developed civilization across the world the first declaration of civilization, then, their descendants – contemporary humankind – is in the midst of new process of civilization, the second declaration of civilization.

Indeed, when each of us reflect upon the historical development of human civilization, we all share the same feeling: the emergence of this civilization is the first time in the past 150,000 years that they has been a qualitative change and fundamental shift in humankind. Thus, truly, we have entered into a new civilization.

Historically, each new era of civilization has had its own defining characteristics. In describing this era we can use two words: “humankind” and “humanity.” This is to say that in this era of civilization the people and governments of the world must strive to keep “humanity” at the core. In other terms, “humankind” should care for and elevate humanity.

Historically, when a new civilization took form, new demands evolved with respect to its defining characteristics. At the beginning of the 21<sup>st</sup> century and this new era of civilization, there are also demands for us and for those who will live one hundred years from now. These demands are “responsibility” and “action.” This is to say that with respect to humankind and humanity, the people and governments of the world must bravely act responsibly, and responsibly take action.

At the very least, within the next 30 or 50 years, humankind can be divided into three parts: those living in developed countries, those living in developing countries, and those living in undeveloped countries. Those in developed countries, particularly young people, will degenerate along a path of hedonism; those in developing countries, particularly young people, will selfishly proceed along a path of drunken pursuit of happiness; and those in undeveloped countries, especially young people, will apathetically move along a path of helpless poverty. Hedonism, selfishness, and apathy will all corrupt humankind and humanity, all diminish responsibility and action.

With this in mind, we, the representatives of the 4<sup>th</sup> World Congress on Global Civilization beg the United Nations, the various governments of the world, and its 7

billion people to carefully consider our proposal: “The One Hundred Year Plan for Comprehensive Governance of the Global Environment and Ecological Systems.”

1. This proposal was drafted by the organization chairman Peng Ming (China), Vice Chairman Octavian Gakuru (Kenya), Permanent Chairman Zhang Shaohua (China), and Permanent Vice Presidents Yury Yakavets (Russia), David McLellan (UK), and Norman Levine (USA). It was authored by Zhang Shaohua. The Chinese edition is the standard version of the text.

2. “Ecological system” and “environment” have been two divergent concepts, “ecological system” referring to a long-lasting internal environment and “environment” referring to a more temporary and external ecological system. In simple terms, an “ecological system” is a form with its own characteristics, history, and scope. The “environment” is an evolving state of affairs.

3. Our previously stressed attitudes against reproductive cloning due to its lack of strict control and noble purpose is strictly different from what we are referring to here.