



The Future of Global Governance

**Sustainable Development Goals
How? Why? When?**

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This document frees the truth and presents the facts as they are and not as we wish them to be. Its purpose is to give policy makers a clear direction and concrete solutions, to draw civil society away from single issues and unite us in purpose, and to enlighten people with knowledge of the overall plan so we all know what we must do and move irresistibly towards the same goals.

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THE FUTURE OF GLOBAL GOVERNANCE

Sustainable Development Goals

How? Why? When?

Our Earth is an indivisible whole, a perfect balance of myriad elements, animate and inanimate, coexisting symbiotically in a state of constant flux of indescribable grace and beauty, a cosmic dance that we will never fully understand and will forever try to understand. Humanity too must become an indivisible whole if we are to reach a state of harmony with ourselves and our biosphere, which shelters us and our Mother Earth from the cruel emptiness of space.

We have reached a point in our evolution that renders our civilization a force equal to any in nature but entirely at odds with everything in nature; an unbridled force that disrupts the hard-earned state of equilibrium our planet has held for the past twelve thousand years, time during which our species has thrived beyond imagining at unimaginable cost to all other life forms and to the very elements that make life possible.

As an elemental force we must merge with all other elemental forces and restore the shattered harmony of our geological epoch while at the same time ensuring the perpetuation of the species and respect for the sanctity of life in all its forms until the end of time. The Sustainable Development Goals are our best attempt to envision and define what we have to do, why we have to do it, and how fast we must do it to become a gentle part of the divine harmony, as we once were.

For humankind to become an indivisible whole, at peace with itself and in harmony with nature, we have to build on our evolved social conscience and expand its horizons until we are all capable of global consciousness and erect the organizational infrastructure necessary to express and apply it. The evolution of a global consciousness is the underlying theme of this document and the fundamental task of our generation.

In plain English, every single human being on the planet must learn to think and act as an earthling and abandon old loyalties to nation state, religion, social class, tribe, sect, ethnicity, and race; loyalties that divide us along multiple fault lines and prevent us from reaching unity in purpose and from protecting our planet from our own destructive ways, acting instead as each other's enemies.

Those who cannot or will not make this leap into global consciousness will be left behind so the rest of us and all life on earth can survive and thrive on a pristine planet.

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The Foundation

We cannot go into the future without a plan and we can neither conceive nor carry out a plan without a firm foundation.

A set of four fundamental principles and a corresponding number of newly created institutions will provide the firm foundation on which to reshape the international community into a close-knit family, the human family, if the Sustainable Development Goals are to be realized, as they must since our very humanity, the survival of our species and of all life on earth depend on them.

Truth for Trust Principle and the Council of 12

To do the impossible, the UN and its agencies have been forced by circumstances to bypass democratic processes and to advance their crucial objectives through deception and dishonesty. They have consequently broken the public trust, have lost much of their credibility, and are viewed across the world with justified suspicion. The Sustainable Development Goals are too important to be entrusted to a system that has committed genocide in the name of peace and security and has encouraged national governments to commit genocide for nearly seven decades. Irrespective of attenuating circumstances – and there are many – we must start with a clean slate and throw the old skeletons out of the closet.

If the SDGs are to succeed, a new entity made up of trustworthy, deserving and untainted individuals, which shall be called the **Council of 12**, must be created and placed atop the UN system to ensure that henceforth all actions emanating from the global governance level are not only in good faith but also fully transparent and wholly and immediately communicated to the public at large, thus bringing to an end the era of dishonesty, deception, shameless elitism and backroom dealing that characterize the modus operandi of the current international community.

The openness and truthfulness of this new superstructure of policy makers, henceforth called the **Truth for Trust Principle**, will earn back the public's trust and restore decency and the rule of law to global governance. This will allow the Council of 12 to represent a new beginning, without dissolving the existing international structure, other than the Security Council, whose powers and duties it will inherit, and to serve as the brain of the world in order to coordinate the global effort demanded by the Sustainable Development Goals and do it with grace, compassion and dignity, yet as resolutely as a force of nature to compel humanity to act as one, fully-formed and intelligent organism. As it is, humanity is like a chicken without a head, fluttering its wings in utter desperation and jumping hither and tither, exhausting itself in the process, breaking everything in its path, and making no headway whatsoever.

The first action of this new and supreme executive body, whose members will serve ten-year terms, must be to dismiss the heads of all UN agencies, including Secretary-General Ban Ki-

moon, and to nominate new individuals from outside the UN system in order to purge the UN of all members who have committed crimes against humanity or tacitly allowed genocide for depopulation purposes to take place. This purge must then advance to the second tier in the administration whose members must also be sent home and barred from holding office ever again.

Prior to their dismissal, these individuals must appear before the Council of 12 and the world and confess in live broadcasts the covert methods by which they have subverted human fertility and longevity across the planet in a truth and reconciliation type process akin to that undergone by South Africa post-Apartheid. In return they will receive immunity from prosecution. This will allow the world to start anew and move forward without the ominous shadows of fear and retribution.

The UN must be capable of good governance in order to be able to demand good governance from national and local entities. The twelve members of the Council of 12 must then pledge under oath in front of the world to abide by the core principles of good governance, that is: to be transparent, to be accountable, and to do no harm.

To reflect the change of leadership and of principles, a change of name is also absolutely necessary. The United Nations (UN) Organization will henceforth be called the United People (UP) Organization, since the task of the United People Organization is to serve the people of the world and not nations and since the SDGs cannot be accomplished without the gradual disintegration of nation states or at the very least a far-reaching devolution of powers by national governments to the global governance level.

Now and Forever Principle and the Twelve Elders

While the Council of 12 are the brain and reason of the world, and are concerned with humanity's present wellbeing and future survival, the Twelve Elders must be the heart and conscience of the world, and serve as humanity's link to the past, lest we lose sight of who we are. They will temper the cold rationale of secular authority with warm compassion and serve as a sacred counterforce to the secular force of the Council of 12 to ensure that the latter does not get out of control and that it stays true to the underlying and overarching goals imbedded in the SDGs, namely: harmony among men, equilibrium between man and nature, and continuity between this and future generations.

Since both the Council of 12 and the Twelve Elders are entrusted with safeguarding the wellbeing of the planet, of all life on it, and of future generations – and thus their concerns and responsibilities are far deeper, far larger and far longer than those of national politicians – they cannot be constrained by the whims and wishes of voters and the democratic process, for the obvious reason that the unborn and the other species on Earth cannot voice their concerns or

exercise their democratic rights by casting a vote, and must therefore be free to act as a divine entity and not as an elected body, thus as representatives of God and life and not as representatives of men and interests.

The constituent members of the Twelve Elders, who will also serve ten-year terms, must be either the existing heads of the world's principal religions or outstanding individuals elected by the faithful to represent their respective religions. Unlike the members of the Council of 12, who will be guided in their actions by reason and the rational application of knowledge to solve the material, economic, political, environmental and social problems humanity faces, the members of the Twelve Elders will be guided in their actions by faith and the compassionate application of loving kindness to enable humanity to advance to ever higher levels of consciousness and to bring man closer to God so we can live in the image of God and in so doing coexist peacefully, meaningfully and lovingly.

To help us ascend to a higher level of consciousness the Twelve Elders' most important task is to recognize that all religions are beholden to the same Supreme Being and as such abandon the particular clothes of their faith and the ranks of their religious hierarchies and wear the same robes or clothes throughout their ten year term as members of the Twelve Elders and practice unity in faith. This will free the world from the corrosive divisions that mar religions and the competition they engage in to attract or to keep the faithful thus monopolizing God, destroying the purity of the spiritual domain, and harming the spirit of kinship between all living beings. One Planet, one God, one Humanity...that must be their ethos if they are to earn their place as the conscience of mankind.

By virtue of their task, global policy makers cannot be democratic. They can only be *naturocratic*, that is to say beholden to the laws of nature and the limitations of Earth and not bound to the will of the electorate and the interests of particular groups. To ensure that the living live within nature's constraints, which are eternal, and do not force nature to contort to human needs, which are ephemeral, global policy makers can only be understood, respected and obeyed if all people are given the opportunity to partake in the governing process both as passive observers of the intellectual struggle and as active enforcers of the will of humanity's brain, the Council of 12, and as beneficiaries of the kindness of humanity's heart, the Twelve Elders.

The continuous dialogue between the Council of 12, the brain, and the Twelve Elders, the heart, must always take place publicly so that every human being on the planet knows what it takes to govern a world and save our planet and has the chance to consider the intricacies and dilemmas posed by this immense and sacred task before feeling the sacrifices and efforts demanded by it.

In their capacity as the brain of the world, the Council of 12 must be willing and capable of telling people what they need to hear and do, as distinct from national governments which tell people what they want to hear and get. The Council of 12 cannot fulfill its function if constrained by the democratic necessity to forge consensus and receives its mandate from the

majority. With or without it the Council must act since its duty is not limited to the concerns, sensibilities and needs of the people, thus to the wellbeing of humanity, but extends to the wellbeing of the planet and of future generations, both human and non-human.

The Council of 12 must be willing and capable of imposing its will on national governments to overcome the petty and conflicting interests of nation states; interests that stand in the way of an effective response to the existential threats we face as a species and as a civilization. The Council's decisions must be passed on to national governments as orders that will be followed without question so long as the Council of 12 can show that its decisions are just, necessary and crucial to the fulfillment of the SDGs, which represent planetary security prerogatives. This will empower the Council of 12 to act as a force of nature and restore equilibrium between man and nature as well as create and maintain a state of harmony between men in this and future generations.

Last but not least, the Council of 12 must be willing and capable of taking decisions that ensure the viability of human civilization on a finite planet well into the future and therefore its decisions cannot consider just the interest of those who are alive but also the interest of those who are yet to be born.

The representation of the secular and the sacred in the world's governance allows both faith and reason equal recognition so that these two fundamentally different ways of perceiving the world and of living can complement each other and contribute to a fuller life and a better world.

This structure will ensure that no one is excluded and everyone is included so that wellbeing is pursued and reached by all and for all and that we are all responsible for success or failure. As it is, the world has been hijacked by technocrats, bureaucrats, scientists and capitalists while the rest of us have been silenced and marginalized or downright excluded and scheduled for annihilation.

The Now and Forever Principle means total inclusion: the inclusion of all who are now alive in the governing process and in the success of our civilization; the inclusion of all life on earth in our consideration and mode of life; the inclusion of the unborn in the way we treat our planet and consume its resources; the inclusion of those who live by their heart and those who live by their brain; the inclusion of the ordinary and the extraordinary in the wellbeing and the wealth generated by our combined efforts.

The Now and Forever Principle calls for the devolution of powers by nation states to global policy makers; a devolution necessitated by the dire circumstances we face as a species and as a civilization that has reached a precarious point in time, a devolution informed by the understanding that man's needs are best met by man and not by institutions, but also by the understanding that our existing political structures are outdated or even primitive, that our national governments stand in the way of global unity and are therefore impediments to peace and universal prosperity, that borders are the walls of our prisons, that our socio-economic

systems are mere fronts for human greed and folly and that we need to escape their tyranny, that our values and norms are inconsiderate of God's entire creation, that our knowledge is only now growing fast enough to ride the mad wave of the time-space continuum and that therefore we need the brightest heads and the kindest hearts to guide us into the future and not the self-serving political parties and the minions put in power by the moneyed elites.

The Now and Forever Principle is rooted in the recognition that we have treated each other like dirt, that we have treated the world with disdain, that institutions must always be subservient to human needs and not vice versa, that institutions that do not empower and enlighten humanity are deadly dangerous, that what we do today echoes in eternity, that we can only transcend our limitations by working together, that the greater the collective the more awesome the benefits, that the more of us pull together the more unbreakable we are, that the strength of our institutions depends on the quality of their human members, that valor and merit not just credentials must be the yardsticks by which we choose who will lead us into the future, that those we have chosen must be able to set the highest standards and serve as models for the world to follow, and that, in the final analysis, we must include everyone and exclude no one because our humanity grows or withers depending on how many of us we leave behind.

Family First Principle and the Global Eye

The family not the individual must be the primary beneficiary of the international system and the fundamental building block of a global society. This is necessary in order to undo the damage done by seven decades of war against human fertility and the family structure, as well as to have a social and emotional anchor at a time when national borders disappear and cultures are diluted by the mixing and mingling of people in a global world and when national and cultural identities are absorbed and transformed into a global hybrid faster than it is comfortable for any of us, and when the explosion in technical and scientific knowhow alters our way of life and disrupts the social and economic structures that we are familiar with throwing us all in a state of shock, disarray and disorientation.

In this whirlwind of dynamic change we need a sanctuary for our souls and for our peace of mind. That sanctuary is the family. As we build a global society the family must be our refuge and to be our refuge the family must be strong and stable. All social and economic decisions must contribute to the resilience of the family and not to its subversion, as is currently the case.

The family is uniquely equipped to be the building block of a global society since it is the only social unit that is strengthened by blood ties, by genetics, and the oldest and smallest social unit mankind knows. The family, therefore, is small and strong enough to be the brick and mortar, the elemental particle of the global society we need to forge if we are to accomplish the SDGs.

Blood is thicker than water and no amount of social engineering will equal the strength of family ties, the bond of love that bring man and woman together who then give birth to an even greater and more enduring love, the unbreakable love that binds parents and children together from the cradle to the grave.

Everything in modern society, as it has been engineered since 1945, is aimed at usurping family ties, which is why families and with them societies are disintegrating before our very eyes.

To ensure that the institutions of global governance serve the family and therefore the world, the United Peoples Organization needs a communications office that is all-seeing, all-knowing, all-present and all-powerful, a **Global Eye** with the means at its disposal to record and broadcast the truth in all four corners of the world without fear of reprisals, without censorship, and without manipulation by corporate or political interests. An army of writers, journalists, philosophers, ethicists, cameramen and correspondents must scour the earth to find and expose the truth and to teach people how to be good to the planet and why we need to be good to each other.

To ensure that these truth seekers are preserved from harassment, intimidation or imprisonment by national authorities or corporate interests, by ignoramuses and zealots, they must be endowed with diplomatic passports and diplomatic immunity. And any person or authority that will try to stand in the way of those truth seekers will face serious and immediate consequences irrespective of high office or economic power.

This omniscient, omnipresent, and omnipotent force will enable the world to look where it does not want to look and to see what it does not want to see. No one will be able to hide from it and no one will be able to refuse its scrutiny. The Global Eye must be mankind's eyes, the vision of our collective consciousness. Its duty is to be everywhere and see everything so that every human being on the planet can see the world as it is, naked and without artifice, as beautiful or ugly as reality presents itself.

Planetary Security Prerogative and the People's Protection Force

The Sustainable Development Goals are vital to the survival of our species and the survival of all life on earth and as such they are of planetary and not just international importance and must be treated accordingly, trumping national, regional and continental interests be they political, economic, religious or ethnic in nature. Their designation as **Planetary Security Prerogatives** will help integrate poverty eradication, environmental stewardship, national and international defense strategies, economic development, as well as justice and equity issues under one umbrella to be pursued as inseparable elements of an indivisible whole. It will also help focus human and economic resources to expand capacity and achieve global convergence in standards of living and standards of justice.

To give SDGs the highest priority they must be buttressed by a global enforcement agency, henceforth called the **People's Protection Force (PPF)**. The role of the People's Protection Force is to eliminate all obstacles that stand in the way of fulfilling the SDGs without regard to national borders or jurisdiction. The main obstacles to progress are blind nationalism, religious fanaticism, obscene wealth, abysmal ignorance, and shameless corruption. These enemies must be fought openly and unapologetically as the scourges that plague mankind and sow division and conflict, hypocrisy and cruelty, misery and greed, wickedness and folly, mistrust and injustice.

It is the responsibility of every nation on earth to provide personnel and equipment for the People's Protection Force, as well as the sacred duty of every loving citizen to serve of his or her own volition. The People's Protection Force will be under the sole command and control of the Council of 12. Units of the People's Protection Force must be discreetly stationed in every country on earth with or without the permission of national governments and must be able and willing to use extreme and even lethal force against powerful individuals and especially against heads of state or government who engage in political or judicial corruption, power grabs, unjustified violence in the name of color or creed, acts of cruelty and injustice, abuse of office, self-enrichment, or self-aggrandizement for the purpose of erecting an undeserved cult of personality.

Before authorizing an international arrest or a kill, the Council of 12 must call the offending individual or entity in front of the world for a televised public inquiry to give that individual or entity the opportunity to change course and to undo a wrong done within a specified time frame.

The Sustainable Development Goals require that we move the world and we can only do this if we have a firm place to stand on and a proper lever. Therefore, the overarching operational principle that will make the task of moving our civilization to a desired state is that of the lever.



The four principles delineated above – Truth for Trust Principle, Now and Forever Principle, Family First Principle, Planetary Security Prerogatives – provide us with a proper foundation to stand on. And the four respective institutions described above– Council of 12, Twelve Elders, Global Eye, People's Protection Force – provide us with the leverage we need to move the world.

Without these principles and institutions the realization of the Sustainable Development Goals will remain a fiction and mankind will destroy itself and the world.

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The Objectives

The Sustainable Development Goals (SDGs) defined by the [Sustainable Development Solutions Network](#) (SDSN) are concrete and measurable objectives that deserve concrete and measurable implementation pathways. The following will attempt to provide a roadmap of how to achieve the SDGs.

I. Goal One:

End extreme poverty in all its forms (income, hunger, disease, lack of access to basic infrastructure) and give special support to highly vulnerable countries.

Poverty, especially in its most extreme form, is a threat to humanity as it is a fertile breeding ground for violence, disease, desperation, crime and inhumanity. Poverty is the result of history, geography, climate, resources, politics and exploitation. Inseparable from the fight against extreme poverty must be the fight against obscene wealth, since the latter is in large part responsible for the former. Poverty will only then be eradicated when humanity is willing to view itself as a family and is ready and able to act as such. The eradication of poverty in a world of seven billion people requires both effective macro- and micro-economic tools as well as good governance and the engagement of every man, woman and child. Extreme poverty cannot be eradicated without also eradicating obscene wealth. The yardstick for what constitutes extreme poverty and obscene wealth is not specific numbers, since both wealth and poverty are relative, but a specific ratio that we must agree upon and uphold, such as that the wealthiest cannot earn more than ten times the income of the poorest in any given society. Only when such a ratio is realized across the world will poverty be eradicated.

Defining extreme poverty as \$1.25 per person per day is a grossly dishonest figure since it masks the fact that extreme poverty encompasses people who earn ten times that amount, depending on the country. This means that the changes necessary to eradicate extreme poverty cannot be just cosmetic, marginal or numeric, but fundamental, far-reaching and systemic, and that they must be capable of tackling poverty within and between nations. The existing economic and monetary models must therefore be abandoned, since they are responsible for the advancement and entrenchment of poverty, and an entirely new system must be erected.

To accomplish the goal of poverty eradication we have to be able to compensate for the forces that have made and that make some economies advance faster than others and these forces are many: some past (colonial exploitation, war, slavery), some present (corporate exploitation, monetary coercion, outside interference and control, corruption, bad governance), some natural (harsh climate, poor soil, endemic diseases, lack of fossil fuels), and some man-made (desertification, water depletion, overpopulation, overexploitation of resources).

The best strategic approach for this formidable task is to envelop the world with an invisible string that ties us all together and relentlessly and invisibly pulls us towards a gravitational center whether we like it or not and that in so doing compensates for the many forces that pull us apart and creates an unbreakable interdependence. This tool is central monetary control and the operational principle behind it is that of the force of gravity.



I.1. Global currency – the Great Equalizer

No tool has a greater transformational, macroeconomic, stabilizing and interconnecting potential than a global currency. To increase economic output, lower unemployment, and control inflation, all of which are preconditions for prosperity, the world needs a global currency, preferably a global digital currency, to act as a great equalizer. A global digital currency would make the fight against poverty winnable, as it would allow the most efficient distribution of wealth between and across national borders, depoliticizing monetary policy, and would enable global policy makers, not private bankers, to exercise central monetary control, eliminating waste and exploitation, promoting sustainable development and investments in human wellbeing, neutralizing national biases, bypassing obsolete or corrupt state bureaucracies, and facilitating free trade and instantaneous payments.

Most importantly, a centrally controlled global digital currency would allow policy makers to put just enough money in every pocket to prevent extreme poverty, regardless of employment or lack thereof, by reaching every individual without banks and bureaucracies as intermediaries, which would have a stabilizing effect on the world and countless economic benefits; such as defusing the causes of migration, stifling corruption, encouraging local production and consumption, animating backward economic regions, eliminating crimes of desperation, and enabling the most rapid response time and utmost flexibility in crisis situations; all of which would result in extraordinary budgetary savings and social stability, that in turn will have a positive domino effect on human health, social wellbeing and a more virtuous population with an end effect of increased social cooperation and therefore decreased social competition, transforming economics and finance from handmaidens of profit into guardians of social harmony.

A global digital currency is not only the most effective remedy for poverty it is also a preemptive measure to chronic and growing unemployment, thus to future and growing poverty, by enabling the preemptive redistribution of wealth and providing income to all in a fully monetized global economy with dwindling job opportunities due to higher productivity and full digitization; a world of increasing abundance but decreasing ability to share that abundance as a result of

excessive monopolization of production facilities and absorption of more market share by fewer and larger corporate entities.

Last, a global digital currency would eliminate the need for international aid and development assistance since the money necessary to combat extreme poverty would be electronically allocated by the global central bank, which would have the necessary leverage to issue as much money as it needs and to allocate it as the circumstances dictate.

A global digital currency needs a Global Central Bank and to be able to use both with maximum efficiency and to the benefit of all the responsibility and privilege to create money must belong to the ultimate global political authority, namely the Council of 12, and not to the Global Central Bank, which would only be allowed the privilege of lending money and of centrally recording and centrally processing financial transactions.

This would bring the brain of human civilization (the Council of 12), the blood that nourishes all parts of the economy (money) and the heart that pumps the blood through the economy (the Global Central Bank) in unison so they form a seamless system akin to the cardiovascular system of every living creature. This system would make economic exploitation and therefore extreme poverty impossible and would eliminate all waste, duplication, biases, clots, and barriers that currently inhibit and distort the flow of money, which is why so many parts of the world are starved and starving.

I.2. Poverty tax and correlated income

A compulsory poverty tax of 10% of GDP, collected by each nation and extracted from existing income and corporate taxes rather than new taxes to be allocated exclusively to the poor by national budgets as a minimum assured income, can serve as an effective poverty and crime reduction tool within middle- and high-income countries, especially in light of the recognition that the global economy cannot employ an increasingly large proportion of the global population. To ensure that the poor are not forgotten or robbed of the means for survival by a self-serving political class and an indifferent, powerless, and dehumanized population, income assistance for the poor and the unemployed needs to be tied by law to the income of the highest tier earners, so that the incomes of the richest 10% cannot increase without a proportionate increase in the incomes of the poorest 10% and of everyone else in between. The mathematical formula for this correlation is to be decided by each nation but as a general yardstick the minimum wage of each country must serve as the starting point and each percentage increase in the incomes of the richest 10% must be matched by a percentage point increase in the incomes of the poorest, money that must derive directly from the income taxes of the richest. This arrangement would enshrine social and economic cohesion in law and would serve as an impediment to economic exploitation and corruption. This arrangement would also ensure that the wealth gap never grows. In fact, if the income gap is to decrease, then all countries need to use this principle to

close the income gap to ensure that within the next thirty years the top 10% of society by income does not earn more than ten times of what the bottom 10% of society earns. This would universalize prosperity by eradicating extreme poverty and extreme wealth simultaneously. To gradually close a large gap between the wealthiest and the poorest in society, every percentage point increase in the incomes of the richest must be reciprocated by a two percentage point increase or more in the incomes of the poorest, depending on how great the gap is and how fast a people decide to bridge it.

I.3. Local food independence and assured shelter

The most dangerous aspect of poverty is that which endangers food security. In the least developed countries, which lack infrastructure for large scale production and distribution of food, local food independence and self-reliance need to be encouraged with interest-free microloans, cooperative organization at the village level, and technical assistance from NGOs. These investments need to be dependent on open population control to ensure that each village or town that benefits from such assistance is educated and empowered to reach and sustain replacement level fertility so that food security and abundance grow from year to year rather than diminish and that good money is not thrown after bad. This allows the most vulnerable communities to become self-sustaining and resilient and takes the pressure off national authorities, which is especially important in countries that lack capacity and are trapped in poverty, facilitating a form of organic economic growth that is decentralized and polycentric. This particular model is especially relevant in the era of the Anthropocene when climate change caused by human activity threatens the livelihoods of millions and soon billions, which calls on each locality to cope with extreme weather events or man-made disasters on its own, as well as able to accommodate incoming migrants until such time as the global community can assist.

The [Millennium Village Project](#) is a good example of how self-reliance and population stabilization can be realized in the poorest of countries and villages. But I contend that local food independence, at least partial, is advisable even for the richest and largest of cities in the richest and largest of countries, which could use locally produced food to feed the poor, to provide one free meal for every student in every school, and to ensure that no one goes hungry.

The other crucial aspect of life is shelter and we cannot speak of poverty eradication when 50 million migrants rot in tarp tents worldwide, forgotten in refugee camps, and when a billion more people live in shantytowns, favelas and slums. To ensure dignity to human life, both a minimum of food and shelter must be recognized as inalienable rights. This is particularly necessary at a time when nations designate large swaths of land as protected and prevent the poor from extracting resources from public and undeveloped land to be able to survive outside a social construct that excludes an increasingly large number and proportion of people.

Society cannot prohibit the use of public land while at the same time refusing to take care of the most vulnerable members of society. In a fully monetized economy where most people are landless and all natural resources are managed nationally and accounted for, the right to basic shelter is not only a matter of compassion but also a matter of national and international security.

The best way to approach the issue of basic shelter is to engage mass production and economies of scale while at the same time using the unemployed in the developed world to build shelter for the poor in the developing world. A few simple designs, such as those proposed by “[Resilience by Design](#)” crowd-sourcing solutions, a UN initiative, as well as by a myriad small manufacturers around the world or NGOs such as [Habitat for Humanity](#), can be built in production facilities large and small alike in an assembly line fashion with materials paid for by the UNHCR and the World Bank with manpower supplied by national governments throughout the developed world, who instead of paying the unemployed to stay home could pay them to be fruitfully employed to eradicate extreme poverty.

The transportation of these prefabricated homes to their final destination can be accomplished by legislating that each shipping corporation must set aside 1% of their volume for humanitarian aid and transport such aid free of cost and that national governments are obligated to allow the passage of humanitarian aid through customs free of cost and without delay. The 1% demand from private corporations must be met by a 10% demand from national militaries, which will be responsible for transporting these homes within their national borders, as well as across national borders for militaries with an international presence and therefore the capacity to do so.

The assembly of these homes, once they reach their final destination, must be entrusted to an army of young volunteers. Since youth unemployment is at an all-time high and is only bound to increase, and since the young have no outlets for their energy and good will and are consequently idling for years in hope of employment, the world must create a global organization for young volunteers (18 to 25 years old) willing to dedicate two years of their lives to help the world eradicate poverty in all its forms and who in return will receive free housing, food and transportation as well as \$500 a month for their services, money they can then use to finance their education. They will also be exempt from compulsory military service in such countries where such obligation still exists. This global youth organization, which shall be called **Earth Angels** can be delegated by the UN and organized along the lines of past religious orders to instill the passion necessary to serve humanity. Their ethos could be that of the [OM Principles](#). There must be at least 10 million such young volunteers every year to meet the world’s needs. Since these young people dedicate their efforts to serving the world, the world must reward them with **global citizenship** that will provide them with full citizenship rights anywhere on earth upon completion of their service. This will help the world transit from national to global governance and to the gradual weakening of national loyalties and the concomitant strengthening of loyalty to the global community, to a united world free of nationalist prejudices and divisions.

To move these young people to where they are most needed and do it free of cost, airlines, railways and shipping lines must be obligated by law to provide any and all free seats or cabins to our young global citizens.

To ensure that the global need for basic shelter is met, the international community must commit to building twenty-five million of such prefabricated homes a year and set up the production facilities necessary to do so. With an estimated overall cost of \$1,000 per unit and an annual volume of 25 million units, the total annual cost to house the world's poor would be \$25 billion per year, which works out to less than \$4 per year for each of the 7 billion people alive today. This is a substantial cost that can only be equitably shared through the facility of a global digital currency. Until such time as there is a global digital currency this money can be collected through a **Solidarity Tax**, which would add a premium to the price of each newly built housing unit (be it a house, condominium or apartment) in middle- and high-income countries, as well as a 5 cents premium to every cup of coffee consumed in the world.

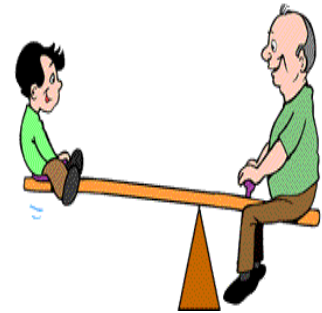
The Solidarity Tax would flow directly into the budget of the UNHCR, which would be the central agency responsible for building the habitat of our impoverished humanity.

II. Goal Two:

Achieve development within planetary boundaries (All countries have a right to development that respects planetary boundaries, ensures sustainable production and consumption patterns and helps to stabilize the global population by midcentury. Give support to continued economic growth, especially in developing countries. Give support to convergence so that developing and developed countries should converge in living standards, while staying within the planetary boundaries, which implies changes in the way we use and produce energy, in the way food is grown, cities are designed and built.)

To raise the standard of living of every human being on earth, lend dignity to every life, and provide humanity with the safe operating space to continue to thrive and evolve as a species and as a civilization without exceeding the [planetary boundaries](#), the planet's life support systems that keep our Earth in a stable geophysical state, we must reduce our numbers to a sustainable level and bring down our greenhouse gas emissions to almost zero, thus we need to depopulate and decarbonize.

The operational principle underlying the effort to attain sustainable development is therefore that of **dynamic equilibrium**, as illustrated by the teeter totter, for as we depopulate we lower our need for energy and for vital natural resources, and as we lower our need for energy we ease the pressure on our energy requirements and our addiction to fossil fuels and we can succeed in the decarbonization effort thus attaining sustainable development, that perfect balance between our consumption and the planet's resources.



The latest scientific evidence shows that we have already exceeded three of the nine planetary boundaries identified by scientists: climate change, biodiversity loss, and the nitrogen cycle.¹ This is a brutal reality that we must accept and address before we all fall victim to extreme weather events and are left alone and helpless on a denuded planet that can no longer support life; an uninhabitable planet made uninhabitable by us, by our recklessness, stupidity and greed.

II.1. Depopulation

Since 1945, unbeknown to the world, population control has been pursued by stealth and deception via covert chemical, biological and bacteriological low-intensity warfare against human fertility and via overt psychosocial and economic methods that subvert the family structure, so as to bring down the total fertility rate of every country on earth to replacement

¹ Johan Rockström et al., [Planetary Boundaries: Exploring the Safe Operating Space for Humanity](#), Resilience Alliance, 2009.

level, thus to two children per woman, and to delay family formation and usurp its viability, the end effect being fewer families and fewer children. To wage this covert war of attrition, intended to halt population growth and then gradually reverse it, governments throughout the world cooperate with each other and with the UN and its agencies and have turned the basic elements of life – water, food, beverages, and most recently air – into weapons of mass sterility and mass morbidity, doing irreversible damage to the human genome by degrading the genetic and intellectual endowment of mankind, which took nature millions of years to perfect.²

To accomplish this engineered genocide, which is meant to rescue mankind from itself, national governments and the international community have set themselves above the law, have bypassed democratic processes, have turned all institutions of state upside down and inside out and have amassed a silent arsenal of weapons of mass destruction that includes endocrine disruptors (fluoride, BPA, artificial sweeteners), vaccines, GMOs, and chemtrails. For all intents and purposes, the entire governing structure has assumed the role of enemy of mankind. Our leadership has done this because only man can stop man; our species being in a position of unchallenged dominance on Earth. Through mutual coercion mutually agreed upon, the elites have locked themselves (and all national institutions and international organizations they command) in common cause, the cause of genocide. The paradox is that had they not done this since 1945 our planet would have already been destroyed. For better or worse they have saved humanity from nuclear annihilation, mass starvation, and environmental devastation. But if allowed to continue they will bring to an end the perpetuation of the species and will have saved the planet by terminating all but their own genetic lineages.³

Why they have proceeded in secret, by what means and to what effect I expose and describe in some detail in [my written](#) and [visual work](#), which is freely available online and with which every human being on the planet must familiarize himself or herself if we are to change course; if we are to force our leaders to abandon all covert methods of depopulation and place the burden of responsibility on our shoulders, the shoulders of every man and woman, so that we can restrict our own reproductive rights safely, justly, and freely. While I succeeded in putting an end to the secrecy, at a terrible cost to me and my family, only together can we put an end to the genocide and to the insanity that imprisons our kind.

Those who labor under the delusion that we can halt all population control measures and survive into the future pose the greatest threat to humankind and to our planet, much greater than that posed by those who believe that they can save humanity and Earth by slowly killing the vast majority of us. We must allow neither one nor the other camp control over our destinies and that demands from all of us that we place ourselves in the middle of these two extreme and dangerous groups, which can be loosely identified as the religious and scientific camps, and that we take control of the depopulation program to ensure that we all continue to reproduce and that all of us

² Kevin Galalae, [Killing Us Softly: The Global Depopulation Policy](#), Progressive Press, USA, 2014.

³ Kevin Galalae, [Survival or Extinction](#), Lambert Academic Publishing, Germany 2015.

also restrict our reproduction to replacement level, thus to two children per woman, by contraceptive methods of our own choosing.

An open population control program that is in our hands will have three components: (1) **replacement level fertility for all of us without exception from now on until the end of time**, (2) **the right to terminate our lives at the time of our choosing and to be assisted in the process**, (3) **optimal population levels for every country on earth**.

By 2050, we must achieve not only global replacement level fertility but also population peak. This means that by 2050 the global population must peak at nine or at most ten billion people and then start a gradual decrease. To ensure that the global population peaks at nine or ten billion by 2050 requires that we achieve universal replacement level fertility by 2020. There are no ifs, buts and maybes; everyone will have to restrict fertility to replacement level. This will put an end to all covert methods of fertility control and will restore our physical and mental health as well as the integrity of our institutions and the rule of law. Governments and state institutions will once again work for us and not against us and the wealth that we produce by our wits and sweat will be used for our wellbeing and not as is currently the case for our demise.

The right to decide when we want to terminate our lives will allow us to survive the demographic transition, which in the fourth stage results in inverted population pyramids and therefore unsustainable dependence burdens caused by too many old people and too few working adults to support the old. This means that sooner or later every country on earth will have to either euthanize the old or allow all of us to work until the end of our lives, which is a far better alternative. And if we can no longer work and support ourselves – and society lacks the manpower and financial resources to take care of us in our old age – we must have the unconditional right to assisted suicide.

This will put an end to the current program of accelerated death through chemtrails and vaccines, which targets the baby boom generation for an earlier demise to prevent the financial collapse of the developed world, which has reached the fourth stage of the demographic transition. Instead of falling victim to such a diabolical end, that forces governments and health workers to act as henchmen, a self-chosen time of death is much preferable and a far more dignified way to meet one's maker.

This step must be taken with reverence to life and not lightly, which is why society at large is responsible for making the last month in a human being's life the most memorable by facilitating a family reunion and paying for a month in a luxury resort of one's choosing so that our loved ones can leave this world in a state of grace and not in a state of desperation, as is currently often the case. I am certain that most of us would much rather die while gazing at the ocean or admiring a sunset or a sunrise at a time and place of our choosing and surrounded by our loved ones rather than expire with tubes sticking out of every orifice in a grimy or sterile hospital bed

as a casualty of age or disease, alone and decrepit; or worse, as forgotten and senile in old age homes designed to speed up our deaths.

Death thus chosen can be a celebration rather than a tragedy, a conscious last step in a consciously lived life. Death thus chosen can be a rite of passage and a declaration of independence. And if one so desires, then death thus chosen can also be the ultimate sacrifice for the common good.

Reaching optimal population levels will allow humanity to attain a state of equilibrium and thus of harmony with nature as well as maximum and universal prosperity. We can thus continue to be above and apart from nature and independent of the harsh symbiosis required by life within nature's ecosystems, without harming nature and destroying its ability to repair the damage we cause through our needs and numbers, through our science and technology, which impose high environmental costs and always will. Since we cannot return to a life of hunters and gatherers and be at the mercy of nature's harsh laws in its Garden of Eden, our ecological footprint must be small enough for our planet to tolerate.

The [Overshoot Index](#) is a first attempt to determine how far the populations of every given country must decrease to be sustainable. To gradually decrease the population of every country on earth to an optimal number, a number that can be supported by the available natural resources without impinging on planetary boundaries, a percentage of all couples will have to be financially rewarded for restricting themselves to only one child. This will result in a total fertility rate that is below replacement level and therefore to a gradual population decrease that needs to be sustained until every country reaches optimal population levels.

Countries that are grossly overpopulated and far exceed the available resources, depending on imports and on aid, will need to practice this form of restricted sub-replacement level fertility more aggressively than countries that are less overpopulated. Countries that have already reached replacement level fertility due to covert methods of depopulation will only need to apply this strategy to a lesser degree and for a shorter time. To what extent countries need to apply this strategy is dictated by the circumstances of every country and the 2100 date, the year by which all countries need to have reached optimal population levels.

The optimal population program can be integrated with the poverty eradication program by giving the poorest couples in society first bids to choose to restrict their fertility to one child only in return for a financial incentive that would boost their income to middle class status irrespective of employment or lack thereof.

This strategy has several substantial benefits: first, it would allow countries to reach optimal population levels quickly and without imposing sub-replacement level fertility on anyone; second, it would lift the poorest people in society out of poverty as a reward for sacrificing their fertility and thus close the income gap and strengthen the middle class; third, it would promote social conscience in the social class least likely to have it and a sense of pride, sacrifice and

accomplishment that would carry from generation to generation; fourth, it would allow parents to focus their entire time, energy and financial resources in the education of their one offspring, therefore closing the education gap between social classes and strengthening knowledge societies; fifth, it would strengthen the family by alleviating economic pressures; and sixth, it would justify a tax code that redistributes money from the rich to the poor since the money thus reallocated would be earned by the poor who sacrifice their reproductive rights to a greater extent than everyone else.

The poorest in society would in one swoop become valuable contributors to social wellbeing and will no longer be burdens because their economic cost to society would be offset by their reproductive sacrifice. Most importantly, this would put an end to the full scale assault on the poor, whose fertility and families are at the receiving end of every institution of state, including the judiciary, the result of which the entire western world, and especially Anglo-Saxon countries, are on the brink of civil war. This perverse way of governing would finally come to an end and the social contract would once again be worth the paper it is written on.

Thanks to advanced contraceptive methods we can restrict human fertility without having to exercise sexual abstinence, which would be a losing battle since the sexual drive is irresistible for a good reason, namely to ensure the perpetuation of the species. But now that we possess a multitude of contraceptive methods all we need to do is use them diligently. Given the options, we have no choice but to live as responsible planetary beings. It is a small price to pay and we will all have to pay it if we are to survive.

The Council of 12 and the Twelve Elders will have to impose this reproductive discipline on all who refuse to exercise it of their own volition – religious, cultural and ethical objections notwithstanding. After all, nature does not negotiate with us and will not be stripped of her life support systems without taking us down with her.

II.2. Decarbonization

To halt climate change, biodiversity loss, biogeochemical overload, ocean acidification, land overuse, freshwater depletion, ozone depletion, atmospheric aerosols overload, and chemical pollution, and therefore prevent catastrophic consequences by tipping these nine planetary boundaries into a different and unpropitious state, we need to not only depopulate but also decarbonize, that is, reduce our greenhouse gas emissions to almost zero.

Decarbonization without depopulation is as futile as depopulation without decarbonization because sustainable development depends on both in equal measure. Since we have already pushed three planetary boundaries beyond safety limits and are fast approaching the thresholds of the other six planetary boundaries – and we have accomplished this self-destructive feat with only 7 billion people, of which only 1 billion live comfortable lives by consuming half of the

world's resources while 2 billion live in misery – we have no chance in hell of accomplishing sustainability while the global population is still growing and the developing world seeks standards of living similar to those of the developed world.

Factoring in a global population of 9.5 billion by 2050 and a maximum per capita greenhouse gas emissions of 1.6 tons a year in order to keep the greenhouse gas concentration in the atmosphere below 400 ppm and thus prevent the climate from warming more than 2° C requires a colossal feat of decarbonization in every sector of the economy: agriculture, industry, energy, transportation, and real estate.

The estimated annual cost of switching from fossil fuels to renewable energy source is 1% to 2% of GDP, depending on the country, which due to wide uncertainty ranges we can safely assume to mean that the true cost will be between 3% and 5%. Additionally, nearly every [Deep Decarbonization Pathway Project](#) (DDPP) presented by the leading researchers and research institutions of the 15 largest economies (Australia, Brazil, Canada, China, France, Germany, India, Indonesia, Japan, Mexico, Russia, South Africa, South Korea, the UK, and the USA), which together represent 70% of global greenhouse gas emissions, assumes the viability of carbon capture and sequestration technology in energy production, which is theoretically possible but has yet to be put into practice.

Even more problems are presented by the transportation sector, which is entirely dependent on fossil fuel burning combustion engines. To switch the entire global fleet of vehicles to electric motors, hydrogen fuels or ethanol is both technically and practically impossible given the timeframe and the socio-economic structure we have and that lock our civilization in the inertia of the business as usual model.

To accomplish deep decarbonization we therefore have to either change our socio-economic structure or declare the deep decarbonization pathways the prerogatives of a state of emergency, which would allow governments to implement emergency plans and force industry, be it private or public, to marshal all resources and abandon their fiduciary obligations to shareholders for the fulfillment of the deep decarbonization targets. This would allow governments to suspend property rights while maintaining non-derogable rights.

A state of emergency is much faster and much easier to implement than a socio-economic transformation and is a tool all governments are familiar with, which is why it is well-suited for the task at hand. A state of emergency can serve as a stepping stone to a new socio-economic structure if the timing and circumstances, both political and systemic, are adequate. This state of emergency must be declared at the same time by all 15 nations that are part of the Deep Decarbonization Pathway Project and that are responsible for 70% of the world's greenhouse gas emissions. Thus a **State of Energy Emergency** is the first precondition for the successful deep decarbonization prerogative, which requires three fundamental changes in the energy system: (1) highly efficient end use of energy in buildings, transportation, and industry; (2) decarbonization

of electricity and other fuels; and (3) fuel switching of end uses to electricity and other low-carbon supplies.⁴

The State of Energy Emergency would lend governments new powers as well as new responsibilities. Governments will be able to force energy companies by law to convert 25% of their energy output per decade from fossil fuels to renewable energy so that by 2055 the conversion is completed. The same expectations must be imposed on manufacturers of transportation vehicles (cars, trucks, buses, ships and airplanes). This means that production facilities and technologies must be prematurely abandoned, before the investments mature, and that energy exploration is also stopped and that the staff of these companies is employed elsewhere. Given their drilling expertise it makes sense to redirect their skills towards geothermal, which will need to be fully deployed. Governments can assist companies and corporations with R&D, tax concessions, retraining, and free land to deploy solar and wind, which have large land requirements.

Since rapid decarbonization will plunge OPEC and other oil-exporting countries into economic dire straits, the State of Energy Emergency for the purpose of deep decarbonization must consider the incorporation of the countries dependent on oil and gas exports into the new energy grid. Luckily, most oil-exporting countries are located in the sunny climates of the desert belt and are therefore ideally suited for the production of solar energy and can compensate for the loss of fossil fuel sales with gains in solar energy sales so long as there is an integrated intercontinental energy grid. Therefore the second precondition for a successful deep decarbonization must be an **Integrated Intercontinental Energy Grid**. To take advantage of geographic proximity and already established trade patterns, Canada and the USA can integrate their energy grid with Mexico and Venezuela, the two largest oil exporters in the Americas, as well as with all other nations in-between, thus all of Central America, and further south all the way to the bottom of South America. The European Union can integrate with North Africa, as already envisioned by [DESERTEC](#), but also with the Middle East and sub-Saharan Africa. And South East Asia and India can integrate with China and Russia. Australia gets plenty of sun and is too isolated geographically to make integration with another continent feasible.

This arrangement will not only ensure the economic viability of oil exporting countries once they retire part of their oil and gas assets as demanded by the energy revolution implied by deep decarbonization, it will also allow the distribution and use of the world's most abundant renewable energy source across national boundaries and will strengthen economic interdependence, technology transfer and capital investments between the developed and the developing world. Furthermore, this north-south intercontinental energy integration will also eliminate much of the need for primary energy sources since sunshine in the tropics is nearly

⁴ Dr. James H. Williams et al., [Pathways to Deep Decarbonization in the United States](#), Energy and Environmental Economics, Inc., November 2014.

constant and therefore dependable. This will help us eliminate much of the need for energy storage, which is a problem related to intermittent energy sources such as solar and wind, as well as easily offset energy losses associated with energy transfer over long distances. Last but not least, this will bind in common cause the north with the south and will create an unbreakable interdependence between the developed and the developing world, which can be used to close the wealth gap by simply manipulating the price of energy, so that it is much cheaper in the developing world where it will be mostly produced than in the developed world where it will be mostly consumed, and by also redistributing energy profits once the entire global energy grid is consolidated as quasi-public property.

By taking advantage of the geographic distribution of sunlight, energy can flow through our civilization the way it flows over the surface of our planet, completely uninhibited. The same global advantage can be obtained by exploiting wind and geothermal energy, both inexhaustible renewable energy sources that need to be incorporated into the Integrated Intercontinental Energy Grid.

The integration of geothermal energy can for instance facilitate the green production of hydrogen, by turning regions of high geothermal potential (such as Iceland, the Rift Valley of Africa and the Pacific Rim) into global centers of hydrogen production, which would solve the conundrum of how to produce huge quantities of hydrogen via electrolysis without burning fossil fuels. And since geothermal is a continuous source of energy, produced by radioactive decay and primordial heat, it can compensate for the intermittency shortcomings of solar and wind and therefore in time eliminate the need for carbon capture and sequestration technology and, depending on the region, perhaps even of nuclear energy.

The same principle of interconnectedness, interdependence and intercontinental cooperation applied for green energy production can also be applied to food production. While energy will flow from the sunny south to the rainy north, food can flow in the opposite direction and in this fashion food safety could be paid for with energy while energy safety will be paid for with food, both of which are indispensable. **Food for Energy and Energy for Food** can be the third pillar of decarbonization so long as both energy and food are produced without fossil fuels.

The extreme weather events and weather anomalies that will inevitably increase over the decades due to climate change, which is already shifting food production from the south to the north, will force us to erect a food sharing system that transcends national boundaries and that is dictated by rainfall patterns and soil fertility, as the latest [mapping](#) of agro-ecological zones, soil productivity, climate change and failed precipitation plainly demonstrate. Already the arid regions of North Africa and the Middle East depend increasingly (and in some cases even entirely) on food produced in temperate zones and paid for with oil money. Since desertification and reduced rainfall are in great part the result of climate change caused by the industrialized nations of Europe and North America these nations have a responsibility to share the burdens

caused by such man-made disruptions, burdens that fall unfairly on the very people and nations that had no part in causing them.

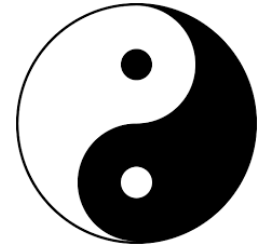
Such chains of cause and effect over long distances and even longer timeframes, referred to as teleconnections and inconvenient feedbacks in the parlance of scientists, must be built into policy decisions if international conflict and the demise of a global order are to be prevented. More than anything they must inform the conduct of nations with other nations and the conduct of people with other people and this demands high tolerance, great understanding and unprecedented compassion for people and countries in distress to boost our abilities as individuals to accept multicultural and multi-religious societies, and our nations' capacities to welcome and accommodate migrants displaced by natural disasters and man-made conflicts.

This acceptance will be much easier to come by once replacement level fertility is a global law and an accomplished reality because the proportion of the global population that each ethnicity occupies will no longer be threatened by differences in fertility and therefore no race will fear being overrun and displaced by another. Yes, cultures will change due to large movements of people, which will soon be upon us, but cultural syncretism is a constant and a positive source of renewal and evolution that must not be resisted but welcomed. Furthermore, the preservation of life takes priority over any and all cultures, which is why we must all be intolerant towards intolerance and bury expired notions of patriotism and nationalism, as well as the dogmatic aspects of any and all religious belief systems.

In sum, sustainable development is possible if we depopulate and decarbonize. As we reduce the population we speed up decarbonization and as we approach deep decarbonization we achieve sustainability.

**III. Goal Three:
Ensure effective learning for all children and for youth for their lives and livelihoods**

Lifelong learning and lifelong employment must be tied at the hip like Siamese twins. It makes no sense to educate everyone only to exclude increasingly more people from gainful employment and therefore from the means to live and to sustain a family. Therefore, the operational principle behind the effort for universal education and universal employment is the **duality principle** or the yin and yang principle.



Educated and meaningfully employed citizens make for a prosperous and well-ordered society and a prosperous and well-ordered society can provide education and employment without discrimination to all its members. This complementarity between citizens and society makes possible a dynamic system in which the whole is greater than the constituent parts so that civilization uplifts us all as we uplift civilization. In this fashion humankind, civilization and our planet become an indivisible whole, a single harmony.

In concrete terms, universal education and lifelong employment prescribe the following three measures: (1) a **global network of education that is decentralized and free**, (2) **employment before credentials and on the job training**, (3) **hand and head education and employment for all**.

III.1. Global education network

A **global network of education that is decentralized and free** makes access to education universally available and universally affordable and equips people with the intellectual tools necessary to cope with a complicated world. It also makes lifelong learning possible, which is a must in the knowledge societies we live in. In the digital age, the ability to transfer enormous amounts of data cheaply and instantaneously across the globe via the Internet has made open online education possible. Since open online education can provide virtually unlimited participation, the price of education can now decrease exponentially and the providers of education can increase accordingly. Open online education has another great advantage, namely that it eliminates the need to be physically present in a classroom and this in turn means that students do not need to travel to a school or university and can learn from the comfort of their own homes, thus saving time and money and greatly reducing their carbon footprints.

While open online education is only suitable to mature students and therefore to postsecondary education, because this mode of learning requires that students already know how to learn and have the basic literacy and numeracy skills needed for independent learning, it can also be deployed to assist teachers in remote areas access learning materials and provide them with the support needed to stay current in the subjects they teach.

Universities and colleges in the developed world can serve as learning centers for students throughout the world, irrespective of location, so long as they speak the language of instruction.

This means that students in developing and least developed countries can piggyback on the established and well-funded education systems of the developed world, which would speed up the dissemination of knowledge to areas that lag behind. To take advantage of this technology and mode of learning, all universities in the developed world must be encouraged to digitize their programs and to make them available to a global audience, which is now possible since wireless communication systems have reached all corners of the world. They can partner with national institutions of higher learning around the world to formalize curricula and devise ways to award degrees and diplomas to students throughout the world through hybrid onsite/online programs.

This will enable a quick convergence of educational standards and the quick dissemination of knowledge to areas disadvantaged by weak educational systems or lack of capacity. And to overcome the limitations of language, universities can partner with one another to translate digital teaching materials and online courses for students who do not speak any of the major languages.

The same principle of cross-border electronic education partnerships can be established between secondary, elementary and even primary schools, which would be particularly useful for language instruction so that children around the world can become fluent in English and the next generation can communicate with one another without difficulties of language barrier since everyone will be bilingual. This would allow not only the quick dissemination of knowledge across the world but also the deep penetration of knowledge into every stratum of society and in every country on earth, as well as a common language of global interaction to facilitate dialogue, cooperation and consent. If we can communicate with one another across the globe we can cooperate and we can cooperate we can forge common interests and common denominators.

Cloud learning management systems (LMS), which are software applications for the delivery of electronic educational technology courses and training programs, already exist. They just need to be taken advantage of and universalized, which will increase the amount of user-generated material and the free flow of ideas.

Furthermore, the [International Baccalaureate](#) organization, for instance, with its off-the-shelf curricula, high standards and an established international presence could serve as a global provider of elementary, primary and secondary education or as a platform to connect classrooms in the developed with classrooms in the developing world for a common educational experience and a sharing of resources.

This global network of education, so heavily reliant on digital communication technology and so vulnerable to the dehumanizing effect of electronically replicated experiences, needs to be rooted in the human-centered worldview of a humanistic education to offset the machine-centered nature of our postmodern society. And given the vastly expanded scope of our civilization –

which now must care for all life on earth, not just human life, and for future generations, not just those living here and now – the curricula of the future must have a life-centered worldview (*vitacentric*) to expand human understanding beyond the here and now, beyond humanism, and beyond sterile empiricism. It must provide a solid general education by the end of high school and it must transform tertiary education from the specialized segmentation of today, which creates only educated idiots and trained incapacities, to well-rounded, cross-disciplinary, multi-skilled individuals; individuals capable of discernment and not just regurgitation, individuals who can think and act as global citizens and who more than anything are good to their fellow human beings and good to the world.

The global network of education must free knowledge from the greedy hands of academics, from self-serving professional monopolies, from the grip of research and research institutions, and from university and college campuses with their degrees, diplomas and certificates, the hoops conceived to make man employable. It is for the world to educate our children not just schools, colleges and universities. And it is for the world to employ our children not just companies, corporations and governments. Merely by virtue of being born in human society entitles us to lifelong education in human society and to lifelong employment for human society. And that is how we must construct both education and employment, as inalienable rights and sacred duties, as opportunities for the evolution of man and not as tools for the creation of profit.

III.2. Employment before credentials and on the job training

To make education and employment tools for the evolution of man we need **employment before credentials and on the job training**. Education systems throughout the world are designed to keep young people in school for as long as possible so as to delay employment and therefore family formation. The job market is similarly organized to delay entry into the workforce and to suppress wages so as to prevent young people from earning incomes that would allow them to support families early in life and force them in this way to delay marriage and childbirth; strategies that are part and parcel of the [Global Depopulation Policy](#) and the engineered demographic transition embarked upon in 1945.

The most productive years of life – the years of youth, of peak physical strength and of fastest knowledge acquisition abilities – are therefore wasted by parking the strongest and the most creative members of our society on school benches to idle away and thus depriving them of the chance to learn from hands-on-experience and to develop skills by doing rather than by reading about doing, which is incidentally why employers complain that young people are not equipped for any kind of employment nowadays and are incapable of doing much of anything, why trades are dying, why crafts are not passed on from one generation to another, why the arts have become pathetic, why excellence is disappearing, and why incompetence is endemic.

But the misuse of education for the purpose of population control will no longer be necessary once replacement level fertility is a global law that every human being on the planet must adhere to. This will free education from the higher prerogative of population control and will allow our children to seek learning where their hearts take them to and not be confined to classrooms and abstractions. Once students are free to seek education at their own pace and according to their own tastes and talents, the entire society will become a university and every member of society a teacher because we all have skills and knowledge to pass on. Education and employment, learning and doing will become inseparable. Every adult will become a teacher and a master and every child a student and an apprentice. Every shop, garage, factory, atelier, office, hospital, store, worksite, and chancellery will become a classroom. The world will be the mentor of our young.

Education and employment thus conceived will be an organic, continuous and inseparable process of personal evolution and practical production so that both individuals and society benefit to the fullest. The reliance on formal qualifications or certificates that characterize the suffocating credentialism and pathetic careerism of today will become a thing of the past as skills acquired through hands on experience, informal study and formal education replace paper skills.

This kind of education/employment can start at the same time as high school, by which time basic education will be completed, but when our children struggle with puberty and identity issues in the hard road to adulthood and when their hormones wreak havoc with their thoughts and emotions and they most need guidance, role models, inspiration, adventure, appreciation and encouragement.

This type of education can be structured by alternating school days with apprenticeship days and by encouraging students to experience a new profession each semester starting with grade nine, thus at age 14 or 15 depending on the country, to cover both menial and intellectual jobs.

Perhaps the greatest benefit of this approach to education is that it bridges the generational divide that plagues modern society and rips families and generations apart. Youth and adults will be able to be in each other's company and have shared experiences and common reference points. The young will learn what it is like to work in the real world and have serious responsibilities while adults will remember what it is like to be young and carefree and full of endless possibilities.

III.3. Hand and head education and employment for all

The last precondition of effective learning for life and livelihoods is **hand and head education and employment for all**, which implies that we all get our hands dirty and that we all fire up our brain cells. The division of labor between manual and intellectual work, the original source of invidious distinctions, leads again and again to social division, income inequality, exploitation

and ultimately to class war. The newest and most dangerous embodiment yet of class war is the mass poisoning of the people by the elites that has been ongoing since 1945 and has now reached genocidal proportions.

If a new and better socio-economic system is to evolve it must not only enable but demand from each and every individual both types of labor, manual and intellectual, according to the individual's skills and abilities. This will eradicate disdain for manual labor, the monopolization of professions, corruption, exploitation, unfair income gaps between manual and intellectual labor, and the tyranny of bankers, technocrats, bureaucrats and intellectuals over the working man; all of which are the result of invidious distinctions expressed through gross income inequalities, encouraged by social status, and ultimately enabled by intellectual arrogance and the abuse and misuse of knowledge and of social position.

Only by demanding hand and head education and employment for all can we naturally return to a fair economy and create a respectful society. It will also ensure a healthier lifestyle by alternating sedentary intellectual work with active manual work within the work week of every man and woman.

Once everyone works with their hands and with their heads and society is redesigned to provide opportunities for dual employment through **digitized national employment centers and databases that record the employment record of every citizen**, the incentive to abuse decision making power and capital will cease to exist since those who make rules and decide pay and work conditions for others will themselves be subject to those decisions, conditions and pay.

As this new distribution of income and labor implies a total redesign of the labor market and indeed of the economy, the prerogative of hand and head work for all can be gradually applied by leaving those already in the workforce as they are and by instead focusing attention on the young who are just beginning to enter the workforce and who will be educated and employed accordingly.

The greatest advantage of this new mode of education and employment is that the energy now wasted by every individual to obtain social status can be redirected towards a harmonious economy and society, a society where all the work and wealth are shared equitably and no one has to spend energy to eliminate the competition or to monopolize desirable occupations, which will translate into a lot fewer working hours for all of us, a no stress work environment, as well as zero unemployment.

This model is ideally suited for the steady state economies dictated by stable populations and demanded anyhow by sustainable development pathways. For in this day and age of digitized, mechanized and robotized production we have an abundance of idle, unemployed people and an even greater abundance of consumer goods without buyers. Therefore, the work that is to be done needs to be shared not hogged if everyone can have an income and thus partake in the

wealth created by the tremendous efficiency of our advanced science, technology and manufacturing processes.

IV. Goal Four:

Ensure gender equality, social inclusion and human rights for all (Justice depends on social inclusion. Social discrimination against minority groups and indigenous populations are huge barriers to full participation in economic life and to life satisfaction.)

The greatest personal happiness comes from being treated by all the way one wants to be treated and the greatest level of social wellbeing is made possible if all citizens treat their fellow citizens the way they themselves would want to be treated.

Therefore, the operational principle underpinning our effort to achieve gender equality, social inclusion and human rights for all can only be the **Golden Rule**. What stands in the way of the Golden Rule are individual character flaws, poor education, economic exploitation, bad governance, endemic poverty, outdated social norms, and a corrupt judiciary and police services.

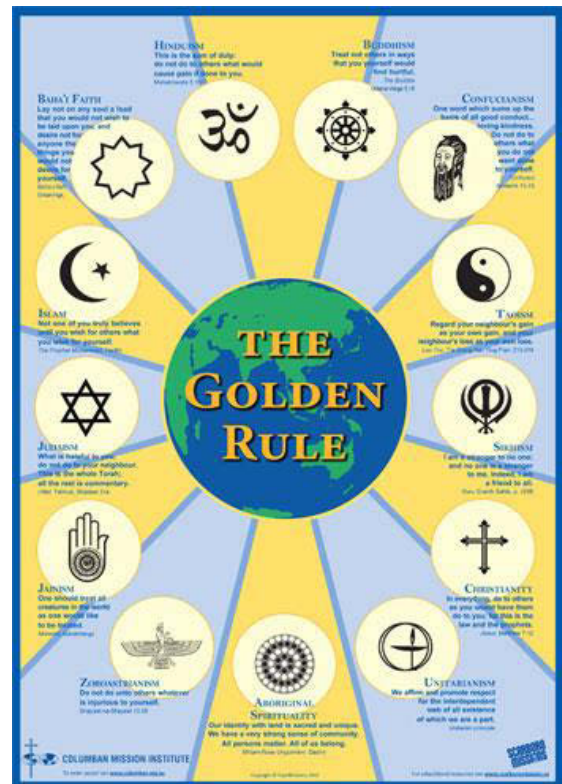
IV.1. Electrification for education, gender sensitivity and best use of each gender's natural abilities

With respect to gender equality the most promising strategies are: (1) **electrification for education**, (2) **due consideration to the needs and natures of both genders**; and (3) **best use of each gender's natural abilities**.

A compulsory free primary education for boys and girls is a national public responsibility that all nations must commit to in deed and not just in word. To ensure that they do commit **electrification for education** can be the reward.

Although “*compulsory primary education free of charge*” is enshrined in multilateral treaty law, namely Article 14 of the [International Covenant on Economic, Social and Cultural Rights \(ICESCR\)](#), it is still not lived up to by many states that either discriminate against girls and ethnic minorities on cultural and racial grounds or lack the social organization and the financial means to provide free educational services. In addition, several nations have yet to sign on to or to ratify ICESCR because they have various objections.

I contend that backward regions can be helped to see the benefit of universal education by rewarding each village and town with development aid determined by the number of students enrolled in school. If all children of school age have attended school and have finished the



school year then the village will receive 10\$ per student at the end of each school year to be invested in infrastructure or farm equipment. That way a positive and conditional connection between education and development can be established. The money for such education enhancement programs can come from Official Development Assistance (ODA), which itself can be made conditional on the fulfillment of the compulsory free education prerogative nationwide, that way there would be internal pressure from village to village and from town to town to make sure that all children are in school. In fact, the 10\$ per student annual premium could be raised to 20\$ per student if compulsory free education is extended to secondary school. The additional aid money could be invested in small scale solar energy plants so that the education prerogative is tied in with the sustainable development prerogative and each village and town in the least developed countries becomes not only educated but also electrified.

A ten year time frame could be set to achieve both full education and full electrification for sub-Saharan Africa where 70 million children are still out of school and where access to electricity is most needed. The same time frame can be set for countries in Asia and Latin America that lag behind on education and also lack electrification in rural areas.

To assist the fast pace of education and electrification two previously mentioned solutions would make all the difference in the world, namely a global digital currency and the Earth Angels. The first would make financing the education and electrification initiative possible without wasting time and energy on attracting donations, while the latter could provide the manpower to assist educators in remote areas and to help install the new solar energy plants.

Gender equality must give **due consideration to the needs and natures of both genders**. As it is, gender equality is a cover for the UN and its agencies to usurp the family structure by forcing women into the workforce so they have no time for children and therefore fewer children. That way the international community can suppress population growth and complete the demographic transition. Gender equality is also a cover for national governments of developed countries to offload the cost of supporting single mothers and divorced women onto men, irrespective of the woman's behavior or the man's means.

In many countries, especially Anglo-Saxon countries, a sick synergy has evolved from the international prerogative to depopulate and the national prerogative to save public money, both of which have an interest to make sure there are fewer and smaller families and that increasingly more people are excluded from social wellbeing. And since these hidden objectives have informed public policy for seven decades and the populations of the western world are shrinking, the economies of the western world have gone into chronic recession and the governments into unavoidable debt due to declining tax revenues, which only exacerbates the need to exclude increasingly more people from social entitlements and economic wellbeing, therefore deepening the sick synergy that was triggered by covert national and international prerogatives.

In addition, seven decades of covert chemical poisoning with endocrine disruptors have undermined the mental health of women more than that of men and the development of men more than that of women, due to differences in male and female physiologies, making coexistence all the more difficult. And if that is not enough to destroy families and gender relations, engineered psychosocial and economic pressures have confused gender roles and have eaten into the economic security, spending power and disposable incomes of families in both the developed and developing world so as to make the economic viability of families nearly impossible, which is why 6 out of ten families fail throughout the western world, the raising of children is prohibitively expensive, and the total fertility rate has dropped well below replacement level.

In the western world, where the integration of women into the work force is completed, women are forced to be mothers, employees and homemakers all at once and have to get educated and compete for the few jobs that are still available while their biological clocks are ticking and every fiber of their being screams for motherhood and for the peace and security they need to raise healthy and beautiful children but that are being denied them by public and monetary policies designed to make motherhood an inconvenient and unaffordable luxury. Due to such impossible expectations women can do nothing right, as they are asked to do everything at once and be superhuman, and are consequently under unbearable stress and suffer terrible frustrations, which they take out on the closest people, their husbands or boyfriends.

The terrible plight of women in the western world is mirrored by the equally terrible plight of men who have been emasculated by policies designed to render them economically powerless, legally disadvantaged and socially unappreciated. And since the entire middle class has been eviscerated right after the lower class by the transfer of capital and jobs from the developed to the developing world, more than 50% of all men in the developed world feel, and indeed are, redundant and grow more desperate and frustrated each year and take out their frustrations on the people closest to them, their wives and girlfriends.

Perfidiously, national governments have twisted the law to push families over the brink and have removed police discretionary powers so as to criminalize and prosecute every family quarrel and minor infraction, of which there are more than ever due to the above mentioned reasons. Men are being charged and wrongfully convicted and their lives destroyed for invented sexual charges, non-existent physical abuse, or system-caused economic neglect.

To make sure that every family quarrel ends in the destruction of the family, the legislative branch of government has armed the judiciary with the power to press charges contrary to the wishes of husbands and wives. Consequently, the law has been perverted to take advantage of women's emotional instability and hormonal moods and of men's natural aggressiveness and belligerence. By making the law an instrument of injustice, western governments have also empowered individuals of low character to lie and cheat under oath so as to obtain economic advantage.

Since the law is designed to crucify men so that governments are not stuck with having to support single women and their children, the prisons of the western world are stock full of men who have committed no crime whatsoever. In Canada, for instance, half the prison population sits behind bars on domestic charges for offences that never happened or that most certainly did not need to be criminalized.

Naturally, the men of the non-western world want no part of gender equality seeing what has happened to their brothers in the West. They do not want to land in prison for lawfully exercising their sexual rights, or their decision-making authority within the walls of their own homes, and be bankrupted by legal costs and prison sentences should a wife or a girlfriend decide that her ticket to freedom and a life of leisure is to accuse her boyfriend or husband of crimes he did not commit or decide that she would rather live a life of sexual promiscuity and economic independence and the only way to do this is to first get married and then divorce so she can receive legally mandated support payments from her former spouse.

Clearly, the notion of gender equality needs to properly consider the natural weaknesses of both men and women, as well as the system's perverse exploitation of these weaknesses and vulnerabilities before gender equality can be useful to individuals and to society.

Pushing the two billion women of the developing world out of their homes and into an already overly saturated global job market would only lead to the further collapse of wages worldwide, the collapse of families in the developing world just as in the developed world, and to an even greater confusion of gender roles than has already occurred worldwide.

Both men and women need to be educated, but the proper role and place of men and women in society cannot be blurred for the sake of hidden demographic and economic objectives that serve no one but capital holders and policy makers and that have led to social disintegration and have harmed generations of children. Men and women were created to complete each other not to compete with one another. Their physical, mental and emotional differences cannot be wished away by administrative phantasies, they must be accepted for what they are and worked with as they are. Women must be allowed to be women and men must be allowed to be men. Society has no business masculating women and emasculating men.

Gender equality can only work if the state stays out of families and if divorces are taken out of the hands of the judiciary and a standardized and cost-free procedure carried out by a neutral mediator finalizes, within days, the equal division of assets, automatic joint custody of the children, and no financial obligations on the part of either spouse to support the other spouse after separation. Absent such protective measures the non-western world would be insane to adopt the western system of gender equality and the western world would be insane to keep it, as it will lead to total social disintegration if continued.

Gender equality must mean gender equality and not reversed gender exploitation. Women's liberation must not mean men's incarceration no more than men's predominance in the

workforce must mean women's imprisonment at home. Gender equality must mean equal rights, equal but differentiated responsibilities, equal educational opportunities, and equal but differentiated employment opportunities within the context of each gender's strengths and weaknesses and not because of an invented sameness.

The treatment of women as chattel and subservient second-class citizens by some, and mostly rural, non-western societies is as wrong as the treatment of men as punching bags and piggy-banks to be fleeced without shame in all western societies, albeit to various degrees. Both social models are wrong and toxic; both encourage war between the genders; both destroy the best in men and women; and both must change.

The change needed is an evolution from mutual abuse to reciprocal love so that society makes **best use of each gender's natural abilities** without distorting the nature of men and women to fit a convenient socio-economic model. Society must work with human nature not against it.

There is no denying that only women can bear children and therefore women must be at home to care for the children if our children are to receive the attention and love they need during the crucial first five years of life. Pushing women into the workforce and confining children to institutions such as nurseries, daycare centers and kindergartens is a crime against children and against childhood and a lethal blow to the love that binds children and parents; love that children need to receive and parents need to give if the lifelong bond between parents and children is to be properly sealed. Children who are not at home during the first five years of life are robbed of proper emotional development, which is a precondition for cognitive development and the foundation of a healthy life and a healthy person. Children who are not at home during the first five years of life are robbed of the affection, safety and freedom they need and that they can only receive at home. Therefore, it must be illegal to confine any child to a classroom until they are at least six years old.

To make sure that from now on we respect children's and women's needs society must bend over backwards to give women ten years at home to raise the two children that every woman must restrict herself to due to the Planetary Security Prerogative of replacement level fertility. There is no job or profession on this green earth that comes even remotely close in importance to the raising of children and this must be reflected in the conditions society creates for children and women; conditions that must be ideal because the wellbeing of our children is our most sacred duty and the core purpose of any society.

Therefore, the full realization of gender equality demands that women are paid a full wage, irrespective of what their husbands earn, for the ten years (five years for each child) they need to love and to care for the next generation; money that women are entitled to for fulfilling their biological role and that society owes women if they are to be able to fulfill their biological role to the best of their abilities. Gender equality in the current western form is a travesty for it puts women in an impossible situation and robs children of their mothers and of their childhood.

There is no aspect of so-called developed countries that is more rotten and more evil than this. That the developed world should dare to shove this cancer down the throats of developing countries is nothing short of shameless and shows the imbecility and hypocrisy of a civilization that has gone haywire and that is completely incapable of setting priorities and of managing its wealth.

Thus, from age 20 to age 30, the best childbearing years, (or ten years starting with the moment of a woman's first conception) all mothers will earn a full wage for staying home and raising and caring for children. That is gender equality; not the enslavement of women by economic prerogatives dictated by bankers, capitalists and self-serving politicians. And since now we have the greatest efficiency and productivity in history, there is no reason why we should not easily provide women with the means they need to be women, rather than forcing them under perfidious pretexts dressed in euphemisms such as "gender equality" to slug their way through life like men. If we can pay athletes millions to chase after a ball or a puck we sure as hell can afford to pay women to do what they do best and what they were created to do.

During this decade, the breeding decade, women must dedicate all their efforts solely to their children and society must stand fully behind them. For if the next generation is not properly loved, fed, clothed, educated and encouraged by their own mothers everything else society accomplishes is for nothing. For civilization to advance, or at least maintain the same standards, the next generation must be as healthy and strong as their parents' generation so they can match and surpass their accomplishments. When this decade ends and with it the most important task in a woman's life ends too, women must be accommodated by the education system and the work force to take their place in the economic life of society and to build or continue their careers where they left off. For what could be better than a sophisticated, educated and accomplished woman whose womanhood is intact?

What is true for the goose is true for the gander. Men cannot be men without being able to stand on their own feet to be the financial pillars of their families, just as women cannot be women without being sheltered to bear, nurture and care for children. Harking back to our origins as hunters, men were created to be out in the world and not at home watching TV. Since we live in an entirely artificial construct called society and no longer in nature, for society to work it must accommodate the nature of man and not distort it into something it is not and it will never be.

Men need outlets for their aggression, curiosity, creativity and boundless energy and society must be designed to channel these natural qualities into productive ends; ends that benefit the individual and society at large. Fundamental to this purpose is to give man purpose and let him build and destroy, build and destroy, build and destroy, so that with each rebuilding he erects something better than before, and with each destruction he buries yet another aspect or degree of corruption and imperfection, of vice and iniquity, and satisfies his yearnings for the eternal and the perfect. Man is a little god and little gods need big dreams and big projects. If we have to build towers into the sky then let us build them, but let us also create unprecedented civic and

architectural beauty, let us surpass our ancestors not look like the inept fools that we are when we look at what present generations are doing and compare that with what past generations have done. Let us crisscross the world with aqueducts, let us green the desert, let us burry all transportation systems underground, let us erect monuments to leisure and sanctuaries of peace. Let us construct flying saucers and floating/driving/flying/submersible personal vehicles. Let us dig to the center of the earth, explore the bottom of the ocean, and fly into space. Let us catalogue every microbe and every insect and every species that we have not already killed. Let us develop new arts and crafts and take craftsmanship to new heights. Let us be men and do the impossible. And if women can keep up with us, then all the better. But we will not be held back from reaching for the stars. Not even for the love of woman. We were born with balls and we shall die with balls. It is a crime against manhood and against the god in us to deny man a place in the exploration of our world, in the conquest of knowledge, in the creation of wealth and beauty, and in the illumination of darkness. Man is the active flame and he shall always burn bright and lead the way. For that is how we shine in the eyes of our women, how we earn our self-respect, and how and why we want to be loved, to be remembered and to be immortal... despite being just men.

Women build men. Men build the world for women. And together we build each other up. That is the proper order of things. That is gender equality.

IV.2. Work as an inalienable right, a living wage and proportional income and equal taxation

With respect to social inclusion the best approaches are: (1) **work as an inalienable right and social duty**, (2) **a living wage**, and (3) **proportional income and equal taxation**.

Modern society is top heavy. There are too many parasites at all levels of society who are either skimming from the top extravagant shares or who are interfering with the process of wealth creation and personal freedom to impose institutional definitions of what means to be a good parent, a good citizen, a good student, a good employer, and a good person. The managerial and administrative classes along with their bureaucracies and institutions, rules and regulations, laws and bylaws are strangling society and suffocating man. And the capital owning class is robbing the working man blind and sucking all wealth produced by the sweat and ingenuity of others for their sole enjoyment.

The focus needs to be on doing and on sharing not on regulating the process of doing and on stealing. We need people who practice what they preach not people who theorize about what others need to do and how they need to do it and who have reserved social positions for themselves to either exploit the masses or to judge and control the conduct of man to a degree that leaves no room for personal decisions and individual freedom and that denies humans the leeway they need to be humans, to be creative, to be free, and expects them instead to be

automatons, robots that lead assembly line lives. We do not need controllers. We need doers. To accomplish social inclusion we must therefore de-parasitize the world.

Modern society is also bottom heavy for three reasons. First, science and technology have created machines, robots, processes, and computers that have made workers obsolete and that are now starting to make white collar jobs redundant too. The economy cannot employ an increasingly large proportion of the population because increasingly more goods and services are made or provided by fewer and fewer people. That means there are too many unemployed.

Secondly, the engineered demographic transition has reached the fourth and last stage in most developed countries and in this stage there are too many old people who draw pensions and require expensive medical care and too few workers to pay taxes and endow governments with the money necessary to meet the social entitlements of the old. The ratio of worker to retiree will only get worse as the old get older and fewer children are born. That means there are too many old people to support.

Third, as the populations of the developed world have peaked and have started to decline (and the median age is too high for copious consumption since most people already have an abundance of consumer goods and the market is saturated) all capital has fled to the developing world where the population is still growing, people are young and demand for goods and services is high and growing and therefore profits are to be made. The flight of capital, production facilities and jobs from the developed to the developing world have pulled the rug from under the developed world and have injected too few jobs and trickle down wealth for the rapidly growing populations of the developing world where only small pockets of affluence have arisen, therefore destabilizing both the developed and the developing world and concentrating more wealth into fewer hands. That means there are too many destitute people and a few super rich. And that in turn forces us to find new ways to share the work and wealth of society.

Social inclusion also implies ample resources and ample space so that we do not need to account for every thread and needle and for every acre of land because our wellbeing depends on margins so thin that every deviation from the norm leads to disaster. We must therefore reach a degree of wealth and of personal access to resources that allow us the freedom to be creative and to be productive rather than be caught in situations where everything we do is a must for bare naked survival. To accomplish social inclusion we must therefore also create elbow room, that is have optimal populations for existing resources so we are not forced to compete for scarce resources. In the past we could colonize new continents but there are no new continents to discover and to exploit and we are only growing into one another and impinging on each other's resources scrambling for them as they become more rare and precious.

So how do we de-parasitize the world, redistribute work and wealth, and create elbow room for 7 billion people (who will soon be 9 billion), all of which are preconditions for social inclusion?

The *'hand and head work for all'* prerogative mentioned above will go a long way to de-parasitize the world and realize social inclusion and productive ways of life. A *'global digital currency'* will enable us to put enough money in every pocket to prevent extreme poverty. And the Planetary Security Prerogatives of *'replacement level fertility'* and *'optimal population levels'* will reduce the pressures that lead to destructive competition and social exclusion, to say nothing of environmental disaster and the depletion of vital natural resources. What remains is to find new ways to share the work and wealth of society and do so within and across national borders – which is easier said than done – otherwise the poorest nations will be shut out of vital natural resources, as they will be unable to compete for them on the open markets where they will always lose to the highest bidders preventing their industrialization and locking them in a state of poverty.

The first strategy for social inclusion is to declare **work an inalienable right and social duty**. Employment in today's fully monetized economies must be enshrined in law as a right and not seen as a privilege. Everyone must and will be working and when that is the case we will all need to work a lot less since there will be a lot fewer dependents to support. If the private sector cannot provide employment for everyone then the public sector must fill in the gap through infrastructure development, public works, food production and home construction on a massive scale to prevent poverty and desperation and to empower people to be in control of their lives and destinies by giving them the tools necessary to fill in the gaps left open by the free market.

Work is a right not a privilege and universal wellbeing depends on society's ability to include each and every one in the creation of wealth in a free market that is not free to abuse and exploit. Just as nature allows all creatures to find food to survive so society must allow all humans to find work to survive. And this means that society must provide work just as nature provides sunshine: unconditionally, abundantly, and unfailingly.

But work without a living wage is only a deception and therefore not a measure for social inclusion but one for economic exploitation, which is why **a living wage** is indispensable to social inclusion. A living wage must provide sufficient income for a family of four to subsist without falling into poverty, which means that it must be substantially higher (i.e. at least 25% higher) than the poverty threshold. Those who cannot provide a living wage have no business being in business and all employers must be forced to pay a living wage through legislation or else have their business licenses removed and their employees absorbed by viable private businesses or by the public sector.

But since the poverty line is significantly higher in developed than in developing countries, and corporations abuse this discrepancy to manufacture cheaply where wages are low and to sell their goods where wages are high for maximum profits, to achieve and maintain social inclusion we need a global tax regime and a single center of wealth redistribution, thus a global central government. This will enable equal pay for equal work worldwide since we are in no position to return to self-standing and self-contained national markets; markets protected from outside goods

and therefore from foreign competition. Absent these instruments of wealth redistribution capital holders will move their production facilities from one country to the next to pit nation against nation and take advantage of the poor and entrench a world of crass differences; differences that corporations and the wealthy can then exploit for their own and sole advantage, as it is indeed happening because the process of globalization is incomplete.

The rationale that globalization can close the wealth gap between the developed and the developing world by a corporate transfer of capital, technology and knowhow from developed to developing countries is not sound so long as ownership of the said capital, technology and knowhow remains in the hands of the developed world and the profits are channeled to shareholders in the developed world, as is the case.

Alternatively, all production facilities must be replicated from continent to continent and no goods or services from outside a continent's borders can be sold or traded inside each and every continent. Each continent would therefore be a self-contained market, which would require that technology, knowhow, capital, equipment and personnel are replicated on each continent by force of law according to a deliberate development and convergence plan dictated by the Council of 12 and executed by nation states in an orderly fashion.

Such a development and convergence plan is conceivable only if there is a central delegating authority such as the Council of 12 and a global digital currency controlled by the Council of 12, which would still demand sweeping derogation of powers from national governments to the global brain, the Council of 12, as well as extensive central planning and central control.

Given the data processing capacity of modern computers and the statistical gathering capacity of national governments and the international community there is no reason why central planning cannot work. Rational central planning is certainly preferable to the irrational chaos of the free market. Rational central planning however cannot compensate for the lack of education and the unwillingness of other cultures to adopt the soul-killing lifestyle of the western world; for western affluence comes at a very high price, the loss of leisure and of carefree being. Those who want a western lifestyle have no choice but to become slaves to the machines and to the production processes that a modern, efficient and competitive economy demands.

This means that social inclusion is possible nationally in a world of separate and isolated nation states that are internally homogenous and self-sustaining, but it is not possible internationally in a world of interconnected and interdependent nation states that have vastly different cultures, work habits, priorities, social norms and education standards until such time as these differences disappear or until such time as these differences can be overcome by a disparate, distant and overbearing central global power such as the Council of 12.

One way or another, cultures and national differences will have to give way to the obliterating and homogenizing power of a modern, technologically advanced economy. Otherwise, those who insist on preserving their agricultural or pastoral societies will have to accept the simplicity

and poverty of such lives for they will not be able to have the conveniences of modernity (cars, refrigerators, hot water on demand, ample electricity, hospitals, etc.) without sacrificing their way of life to modernity. You cannot have your cake and eat it too. For a developing nation to aspire to the same living standards as the developed world it needs to transform its society and lifestyle according to the demands of a technically and scientifically advanced civilization. Others cannot do it for you. You have to do it for yourself.

Social inclusion within nation states, rather than between nation states, is rather easy to achieve so long as the political will is there and the political process is not controlled by the moneyed class but by the middle class. All you have to do is enshrine in law **proportional income and equal taxation**. Universal rules and firm legislation that tie the highest earner to the lowest in every industry and between every industry, be it private or public, at a ratio of 1 to 10 and through proportional wage increases and profit sharing programs across the board and equal taxation limited at 25% of income assures social inclusion.

This will put an end to exorbitant profits at the top of the income scale by diffusing wealth across society all the way to the bottom of the income scale so that the bottom and the top, as well as everyone in-between, are tied by an invisible and indivisible string. No more CEOs or bankers who earn 600 times an employee's salary. No more athletes, movie stars, industrialists, and tycoons who earn millions and accrue billions while the masses fight for crumbs; in short, no more exploitation, iniquity and injustice.

IV.3. No state force without an equal and opposite force, an end to secrecy and its criminalization, and functional civil society and media decentralization

With respect to human rights the best strategies are: (1) **no state force without an equal and opposite people's force**, (2) **an end to secrecy and its criminalization**, and (3) **functional civil society and the decentralization of the media**.

By far the biggest violators of human rights are governments. They have elevated structural violence to new heights to wage a covert war on human fertility and on the family so as to avert resource scarcity and thus deflate the social, economic and political pressures caused by population growth; pressures that throughout history have led to war.

Since the international community agreed in 1945 to preserve peace among nations at all costs, so as not to repeat the nightmarish experiences of World War I and II and this time trigger a nuclear war that would inevitably lead to our assured mutual destruction, war between nations was replaced by war within nations; a war conducted by governments against the people through covert chemical, biological, bacteriological, psychosocial, and economic ways; a war of attrition directed at human fertility and the family structure; a silent war to prevent a nuclear war; a war that is not based on the use of military power but on the abuse of scientific knowledge. Yet this

silent war, which has been ongoing for seven decades, has become as deadly as the nuclear war it has averted. And to date it has shut down a quarter of all genetic lineages of the developed world and will shut down half of all genetic lineages in the world by mid-century; it has chronically sickened billions; it has prevented the birth of 2.5 billion children; and it has downgraded the genetic and intellectual endowment of mankind threatening the extinction of the human species if continued.

The covert war to control population growth has perverted the state down to its very foundation and to its very core and has annihilated the social contract. Because the nation state's premise, genocide, is perverse, government is a perversion. To perpetrate genocide on the civilian population governments throughout the world, with the assistance of the UN and its agencies, have made a mockery of democracy and the rule of law, so much so that we must start anew since the entire edifice on which government is founded has sunk to a historic low and can no longer be saved. It has already drowned in its own lies and in the blood of its crimes and all there is left to rescue are the people from their governments. What has been sold to the world as the end of history, the liberal democratic system, turns out to be a farce and a con of diabolical proportions that will bring, not be, the end of history.

To stop this war, which is completely out of control, and to do it peacefully, we need sharp surgical instruments to cut out the cancer of duplicitous and genocidal governance and guard from remission. That means **no state force without an equal and opposite people's force**, thus an entirely new political structure.

The separation of powers between the executive, legislative and judiciary branches of government, without which there can be no democracy, has been compromised. Watchdogs have always been compromised and serve only as window-dressing. NGOs have all been subsumed into the genocide and too are compromised. And the international courts are controlled by the genocidal coalition and serve only as instruments of injustice. The firewalls conceived to contain the evil have proved no match to evil and are accessories to evil. Even religious authorities are part and parcel of the global genocide as silent keepers of the lawmakers' most odious secret, the poisoning of our children.

This system-wide failure and betrayal is proof of the inadequacy of our governing structure, which is incapable of solving the dilemmas we face as a species and as a civilization being rendered obsolete by its short-term vision and narrow mandate, by its dependence on the wishes of ill-informed and deceived voters, by its subservience to moneyed interests and economic prerogatives, by the low characters of people in positions of authority, and by the absence of a single global authority to serve as the brain of human civilization. In other words, we have failed to organize ourselves adequately to be able to confront the conditions we face and the problems we cause. We are a headless and reckless civilization, utterly without direction, utterly without compass.

All of the above mentioned measures, if faithfully applied, will contribute in one way or another to improving the human rights situation and together they dovetail to make violators accountable and to strangle the causes underlying all human rights violations, namely: scarcity of resources and the bitter struggle for them, lack of cooperation and poor social organization, and hierarchical power structures fed by man's vanity for wealth and status. These are the forces that have challenged and compromised the equality and universality of human rights throughout history and why to this day our rights are not inalienable but merely conditional, not concrete reality as much as intangible hope.

Only by erecting a system of powerful sentinels whose sole duty is to perpetually guard against the decay of justice and democracy, equity and truth, can the legality and legitimacy of the state be preserved from corruption and decay. Legality is after all the basis of legitimacy and the genocide perpetrated to control population growth is grossly outside the law, rendering the administration of justice illegal and the authority of the state ill-gained.

To restore and uphold the rule of law, democracy and our rights and liberties the three branches of government must be overseen and restrained by three people's institutions, the **People's Triumvirate**: the executive will be checked by the **People's Protection Force (PPF)**, the judiciary by the **People's Protection Court (PPC)**, and the legislative by the **People's Protection Directorate (PPD)**.

The People's Protection Force, which is beholden to the Council of 12, must be endowed with the authority to overturn any and all decisions made by the executive branch of government if these decisions advance the interests of a specific class or group of people rather than the wellbeing of the nation as a whole. Nationally, the People's Protection Force will be particularly important in combatting police corruption and brutality, which have reached endemic and dangerous proportions throughout the world because police forces have no authority to check their powers and thus no one to fear. Internationally, the People's Protection Force will be the stick of the Council of 12 (as described above) and will exercise force when and as needed to keep politicians honest and the executive powers of nation states in line with the overarching global objective of achieving the sustainability of human civilization.

The People's Protection Court, which is beholden to the people, must be endowed with the authority to annul any and all verdicts that are unjust and to appropriately, and if need be severely, punish the lawyers, judges and police officers responsible for committing an injustice, abusing their power, or failing to fulfill their duties by ordering them to pay restitution to the victims and, in extreme cases, by sending them to prison. This will ensure that the abusers not the taxpayers pay. The People's Protection Court's decisions will be enforced by the People's Protection Force, which must have the power to arrest and imprison police officers, lawyers, judges, politicians, ministers and civil servants who have been prosecuted and convicted by the People's Protection Court to make sure that these decisions are enforced. Those in the system, now hiding behind the system, must not be able to hide and must be made personally responsible

for the system's failures and abuses. The People's Protection Court and the People's Protection Force will hit them where it hurts by making the offenders responsible for the damage they have done to victims, not the victims and the taxpayers, as is currently the case.

There will be no human rights so long as they are being usurped by the very people entrusted with the administration of justice, who are currently the greatest offenders of human rights because they are a law unto themselves and are responsible to no one but their own brethren, which is why the legal profession is the sickest profession and the most dangerously out of control.

And the People's Protection Directorate, which is beholden to the people, must be endowed with the authority to change, block or reject any law passed by the legislative branch of government should it fall short of wisdom, impartiality and integrity.

Any impasse between the authority of the executive branch of government and the People's Protection Force, as well as any deadlock between the authority of the legislative branch of government and the People's Protection Directorate can be resolved by the people through a referendum. Any decision made by the People's Protection Court will be final unless specifically and convincingly challenged by the Supreme Court.

For the People's Triumvirate to keep its independence and not be subverted by the three branches of government it must be able to draw funds directly from the budgets of these three branches of government they keep in check. The funds it draws must be determined by the number of interventions and objections it raises with respect to the conduct of the three branches of government. Thus the better the executive, judiciary and legislative branches conduct themselves the fewer the number of challenges will be and therefore the smaller the amount of money they will be obliged to abdicate to their counterforces in the People's Triumvirate. This will encourage a bias in the system of governance towards justice and the public's wellbeing and thus replace the existing bias towards injustice and naked self- and class-interest.

The second strategy to advance respect for human rights is **an end to secrecy and its criminalization**. "*In a time of universal deceit*", George Orwell once wrote, "*telling the truth is a revolutionary act.*" The system of national and international governance has decayed to such an extent that deceit is its primary characteristic and sole sustaining force. This has led to an unbridgeable rift between the people and their leaders and institutions. This is particularly true for the international and supranational institutions, which operate from ivory towers where people are expressly forbidden to so much as glimpse at let alone partake in the decision-making process and are expected to just accept and obey the inter-governmentally negotiated decisions taken by elites; decisions that are often secret and result in secret programs that affect our lives in insidious ways making us utterly helpless and at the mercy of people and institutions we have no control over and often no knowledge of.

Henceforth, ministers and heads of state and government will not be allowed to make decisions behind people's backs or to conduct the affairs of the nation behind closed doors. Everything they say and do must be in front of cameras and broadcast live. Intelligence agencies, secret services and national armed forces will also be forced to put their cards on the table so the public knows what they are doing and why and the Council of 12 can delegate an effective international cooperation, sustain an enduring international peace devoid of nationally exercised structural violence, advance nuclear disarmament and the gradual transfer of military assets to civilian programs, and focus all human and financial resources to achieve sustainability and nurture global consciousness.

No individual, group of individuals, organization, corporation or government – thus no one making decisions that affect the people or in the name of the people – will henceforth be able to hide in the shadows and operate in the dark. We will be watching each other like hawks and this scrutiny will force each and every one of us at all levels of government and in all corporations to be good and to be honest.

Those who are caught conniving in the shadows, making backroom deals to help themselves rather than society at large, conspiring to deprive others of their rights and liberties, corrupting the system, manipulating prices for their own benefit, erecting monopolies, and treating their fellow human beings as disposable objects will be dealt with the same way traitors are now dealt with – extreme prejudice.

The last element needed for the protection of human rights is a **functional civil society and the decentralization of the media.** Both civil society and the media have failed in their task to check the power of the state and to protect individuals and the truth from state abuse. They are in fact beyond contempt and, with few exceptions, willing accessories to genocide and structural violence, mere instruments of financial and political interests, existing only to preserve the illusion of a fifth estate and of civil society. Instead of being independent of the government and of corporate interests they are beholden to the government and to corporate interests and fully circumscribed by the depopulation/globalization axis of global control. This is particularly true of the large, international NGOs – Human Rights Watch, Amnesty International, Transparency International, International Center for Transitional Justice, International Commission of Jurists – and of the media organizations both large and small.

Both the media and civil society have been defanged through money. In addition, the media is blinded by its narrow focus on cheap sensationalism, advertisements and sales. The vast majority of the media is owned by six corporations and are regurgitating newsfeeds prepared by corporate lackeys and government pundits, thus engaging in blatant censorship, shameless deception and cheap propaganda. And all civil society groups depend on government finances or on government licensing to collect donations from the public.

The media can be freed from the yoke of corporate ownership and government censorship by prohibiting the amalgamation of newspapers, radio stations, and television networks under the same ownership. Each media outlet must have a separate owner and the media giants must be dismembered and their constituent parts – newspapers, journals, websites, magazines, radio and television stations – returned to the people of each and every city to be their voice and to air their problems and concerns.

To ensure that the global governance bodies are heard everywhere on earth and that they can communicate with the public, every media organization must by law dedicate a quarter of its content to the pronouncements, communiques and material of the Council of 12, the Twelve Elders and the Global Eye. Otherwise the media will become a barrier to global unity and to the dissemination of knowledge and of information that is not of local origin and will lose sight of the issues and facts that transcend the narrow concerns of local communities.

To ensure that the media fulfills its sacred role as the sanctuary of truth and does not decay once again to the low status of propaganda instrument or that it serves only the petty career ambitions of editors, journalists and reporters, as is currently the case, the People's Protection Force will need to exercise strong and continuing pressure on the media to stay true to its task. To this end, the People's Protection Force must have the authority to force media organizations to publish articles critical of the very people who own or run that particular media organization if they have fallen short of the standards expected of them. This will give them a chance to mend their ways before stronger actions are taken.

To ensure strong, independent and functional civil society organizations governments cannot be allowed to have any say in how civil society organizations are licensed, funded and run. In fact civil society organizations need the flexibility to appear overnight if they are to confront corruption and abuse, system failures and structural obstacles and act as the antibodies of the political, economic and social systems to rid them of infections.

V. Goal Five:

Achieve health and wellbeing at all ages (Achieve universal health coverage at every stage of life, with particular emphasis on primary health services, including reproductive health, to ensure that all people receive quality health services without suffering financial hardship. All countries will also promote policies to help individuals make healthy and sustainable decisions regarding diet, physical activity and other individual or social dimensions of health.)

There can be no health or wellbeing without giving due and equal consideration to the three constituent elements of health and wellbeing, namely the mind, the body and the spirit. Therefore the operational principle for accomplishing good health and wellbeing at all ages must be the **mind, body, spirit alignment** and the internal harmony this alignment generates.



Obviously this alignment depends on the individual and on society alike for regardless how careful the individual is he/she will be affected by the surrounding environment. If the environment is sick the individual will be sick since the individual cannot and does not live in a vacuum. Conversely, if the individual is sick the environment around him will appear sick.

What does the mind/body/spirit trinity need from the individual and from society to be aligned and generate internal harmony?

For the human mind to be healthy it needs a sense of security, purpose and tranquility, thus peace of mind, and this in turn demands that people are protected by the social construct from stress and hardship so that they can concentrate their efforts on making positive contributions to society and feel good about being a part of it. Peace of mind, therefore, depends in the first stage of life, childhood, on a stable and loving family to shelter and nourish children into healthy adults. Peace of mind for adults depends on economic inputs such as assured employment and a living wage; on emotional inputs such as job satisfaction and loving and meaningful relationships; and on proper educational and informational inputs thus on knowledge to understand the world around us and to have a sense of control over our lives. Peace of mind in the last stage of life, old age, depends on being in control of our faculties and capable of independence, as well as on being appreciated for the experience one has to share and the wisdom to guide the younger generations through the dilemmas of life. And all of these preconditions to peace of mind are partially or entirely absent in the times and societies we now live in, the result of which we all feel disposable, unappreciated, superfluous, lost, confused, frightened, rudderless, harried and unwanted.

For the human body to be healthy people need to lead healthy lives and to live in healthy environments. Proper nutrition, clean water, sufficient and age-appropriate physical exercise, good living conditions, abstinence from activities and substances that are harmful (unsafe sex, drugs, tobacco), as well as only moderate consumption of alcohol are all personal responsibilities to ensure good health. But governments too have responsibilities to ensure their citizens' good

health, such as the provision of food safety agencies and protocols, free basic healthcare, safe work environments, environmental protection, places of leisure (i.e. parks, conservation areas, and sports facilities), law and order, and free education. In developed countries both individuals and governments fall short in one way or another in their duties towards human health; individuals for indulging in excesses and being lazy and careless and governments for poisoning the basic elements of life and our bodies with endocrine disruptors, GMOs, chemtrails and adulterated vaccines to reduce human fertility (and more recently human longevity too) and therefore control population growth. And in developing and especially least developed countries it is poverty and lack of social organization that rob individuals of the basic elements of health.

For the human spirit to thrive people need to have rich spiritual and social lives and, more than anything, they need to love and be loved. For this to happen the family must be intact and treated as a sacred entity by both individuals and the state. This is clearly not the case. In fact the family is at the receiving end of the war waged by governments against population growth and it is being usurped by a multitude of psychosocial and economic means. Furthermore, the family is never even remotely considered by the economy which revolves solely around the profit motive rather than around the family unit.

For people to have rich spiritual lives religions must pay more attention to encouraging people to love each other and less attention to the pretense of loving God and the dogma's associated with how one ought to worship. Loving man is effortful and costly and messy. Loving God is effortless and costless and antiseptic. Loving man is concrete and practical. Loving God is abstract and theoretical. Loving man improves man and society. Loving God does God no good and gives man only the illusion of wellbeing. Only by loving each other do we live in the image of God. And only by loving our planet can we concretely show our love for God. However you slice it and dice it we need a spiritual renewal and an expanded spiritual ethos. But we cannot look backwards and expect answers from long-dead prophets and saints. We must find God in ourselves, in the here and now, and let the divine shine light into the world through our actions.

If people have to worry about where their next meal will come from or if it will come at all, there can be no health.

If people have to worry whether they will have a job tomorrow or not and if they can make ends meet, there can be no health.

If people must worry about what poisons our elected governments have added to our drinking water, beverages, food, immunizations, cosmetics, dental products and even to our air to render us sterile or to get rid of us faster, there can be no health.

The fanciest hospitals and the most sophisticated medical equipment, lab processes and drugs cannot compensate for the loss of our natural healing abilities and the weakening of our autoimmune systems due to the many social, economic, political and ecological ills that destroy the alignment of our minds, bodies and spirits. Therefore, good health and wellbeing lie first and

foremost in a properly ordered life and a properly ordered society, thus on personal tranquility and social harmony.

Health through healthy living in a healthy environment - that is the formula for lifelong wellbeing, not pharmaceuticals, immunizations, operations, diets, artificial enhancements, implants, supplements and spare parts.

An active mind in a healthy body and a wholesome spirit are earned not bought. They are earned through proper living, in a compassionate and effective society, on a healthy and uncrowded planet.

If we are to be healthy our governments, banks and corporations must: stop poisoning us, stop bankrupting us, and stop destroying our families. And if we are to stay healthy we must keep our minds active, keep our bodies healthy, and keep our spirits wholesome. And together we must reduce our numbers to optimal population levels, set aside enough money for universal healthcare, and shift from an industrialized to a post-industrialized society.

V.1. Stop poisoning us; stop bankrupting us; stop destroying our families

If governments stop poisoning us by deliberately inserting endocrine disruptors in the basic elements of life (water, food, beverages, dental and cosmetic products) for depopulation purposes, our natural healing abilities and autoimmune systems will rehabilitate and illness would be far rarer and the healthcare costs infinitely lower. To this end the World Health Organization must remove all endocrine disruptors from our food system by rewriting the [Codex Alimentarius](#) and no longer designating known endocrine disruptors as essential minerals. Genetically modified organisms, which are the latest and most sophisticated weapon of mass sterility and mass starvation in the arsenal of the Global Depopulation Policy must be declared illegal and prohibited worldwide. And the adulteration of vaccines (such as the tetanus toxoid and the meningococcal vaccines) and of drugs (such as the malaria drug Artemisinin) administered to the people of the developing world to render them infertile must also stop.

If governments, banks and corporations stop bankrupting us, we would get rid of the stress that kills the mind/body/spirit alignment and we would only have to contend with congenital and contagious diseases since our overall health would improve along with our wellbeing. To this end, the international courts must be unshackled to protect the rights of citizens against structural violence. National judiciaries need to be reformed so that judicial and police abuses are punished by forcing the lawyers, police officers and judges who prostitute the administration of justice to pay compensation to the victims out of their own pockets and not from taxpayers' money. And national legislatures must remove from the criminal code all sections added to serve the eugenic intent of the Global Depopulation Policy, laws such as the three strikes law and the

zero tolerance law, which were passed to destroy the families of the lower class and of dissenters from state illegality, political corruption and genocide.

If governments, banks and corporations stop destroying our families through diabolical fiscal policies designed to subvert social systems, we would restore social stability and recover our emotional wellbeing and we would have all the strength and support needed to fight disease, raise healthy children, and care for the old. To this end the financial system must be reformed so it is no longer used as a substitute to military force to coerce nations and people to subscribe to the global genocide implemented since 1945 as a substitute to war. And this can only occur once covert, immoral and illegal methods of population control are stopped and replaced with overt, fair and safe methods of population control.

V.2. Keep our minds active, keep our bodies healthy, and keep our spirits wholesome

Conversely, we must do our part as individuals and keep our minds healthy by keeping them active and engaged; keep our bodies strong by keeping them lean and trim, and keep our spirits wholesome by loving the world and our fellow man. The first implies that we never stop learning and always seek to push the boundaries of knowledge by feeding our natural curiosity and creativity. The second implies that we must eat a lot less, concentrating on quality not quantity and never filling ourselves, that we use our bodies a lot more than we do, and that we love and are loved; thus on healthy nutrition (80% vegetable and 20% animal), good water, low-impact physical activity (walking, swimming, Yoga), enough sleep, daily meditation, and plenty of joy and love. And the third implies that we change our worldview from one that is inward-looking and consumed with the self to one that is outward-looking and considers also the wellbeing of others. All of the above can only occur if we have the proper education and discipline so as to exercise mind over matter and if the work environment is structured such that it leaves time for the pursuit of joy and health.

And as a civilization we must first clean up the environment and get rid of the chemical pollution and novel entities that make us sick while also returning land to nature so biodiversity can recover. And we will not accomplish this unless we reduce the human population to a sustainable level and decarbonize. If we do not, we will choke on and drown in our own pollution and keeping our health will become increasingly difficult and eventually impossible.

Second, we must set aside enough money for a global and universal health care system (which is best done through a global digital currency) to bring modern medicine and basic healthcare facilities to the least-developed countries. Ultimately that will require also that we retire the nation state and eliminate all borders. Viruses, after all, respect no national borders and sicken and kill rich and poor alike. The international community will then no longer have to resort to spreading man-made viruses, such as the recent Ebola outbreak in West Africa, to loosen the pockets of developed nations.

Last, we must transform our civilization from an industrial to a post-industrial and eco-agricultural state so that dirty heavy industry and the industrialization of food become things of the past (or are greatly reduced) and clean light industry and eco-gardening take care of all our needs. That will save us from death by GMOs and from the concrete jungle, which kill not only our health but also our soul.

To change the nature of government, of the economy, and of human conduct such that it leads to a healthy society, healthy lives and healthy individuals we need a powerful instrument, a perspective changing instrument. Luckily such an instrument already exists and we need not invent it. It is called Yoga. You cannot practice Yoga without transforming your being to a higher and healthier state. And if we all practice Yoga we will inevitably move our civilization to a higher level.

To get the ball rolling and to keep it rolling in the right direction, we need education and to remain motivated we need constant reminders. The media in general and television in particular can provide both education and motivation if policy makers legislate that henceforth its primary role must be to educate and not to entertain the masses. Entertainment can be restricted by law to two hours a day while the remaining 22 hours must be dedicated to education, which will be all the more effective if it is entertaining as well. In the 21st century almost every program that airs or is broadcast must have an educational content and intent so that people learn how to live healthy lives and build a healthy society. As it is, the media often teaches and encourages the absolute opposite.

V.3. Reduce our numbers to optimal population levels, set aside enough money for universal healthcare, and shift from an industrialized to a post-industrialized society.

Last, as the population decreases, and entire districts, wards and boroughs are abandoned we need to demolish the empty buildings and replace them with parks and public gardens, or sophisticated recreational facilities that combine nature with leisure, so that we find our way back to nature. Man cannot be healthy or happy in mega cities that jam millions of people on a few square kilometers of land on which every square inch is paved and traffic noise and pollution kill nature's sounds, scents and rhythms. Until we escape the concrete jungle our health and our constitution will change for the worse regardless what we do to stay healthy.

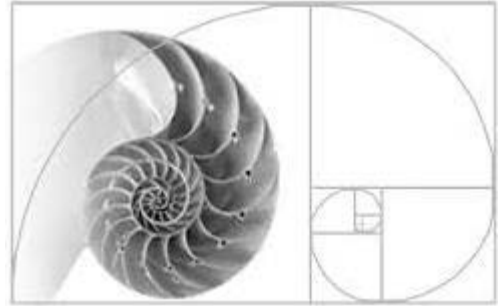
In the developing world, where the population is still growing and folks from the countryside invade the largest cities, which are already bursting at the seams due to the rapid pace of urbanization, aggressive national planning must divert migrants into new cities or smaller cities to ensure that no one is forced to live in megacities, conurbations and metropolises and that no city exceeds a quarter of a million people, which is a manageable size for administrators and a tolerable size for human beings. Absent such foresight, the largest cities will continue to act as

magnets for migrants and will grow into infernal places where sanitation, transportation, law and order, and any quality of life will become impossible. For the cities that have already reached this predicament, governments must begin relocating large numbers of people to smaller cities and spread out the population to spare human health and stop the destruction of the natural environment. They can do so by providing incentives such as cheap housing and guaranteed work. If properly organized the migrants themselves could be building the new cities and this planned urbanization could be orchestrated and coordinated as part and parcel of a nation's development ambitions so that it accomplishes this by following sustainable pathways. The developed world could help with logistics as well as by providing urban designs that are culturally and ecologically appropriate and that increase resilience and self-sufficiency.

VI. Goal Six:

Improve agricultural systems and raise rural productivity (Improve farming practices, rural infrastructure and access to resources for food production to increase the productivity of agriculture, livestock and fisheries, raise smallholder income, reduce environmental impacts, promote rural prosperity, and ensure resilience to climate change.)⁵

No human endeavor is more tied to and dependent on the natural environment than food production. And no human endeavor makes more demands on nature than food production. Since natural ways are always better than artificial or synthetic ways, the operational principle for improving agricultural systems and raising rural productivity must be to **work with nature since nature knows best**.



Agriculture is by far the largest and most important industry as it provides the livelihoods of 2.6 billion people. Because of its centrality, growth in agriculture *“is three times more likely to reduce poverty than GDP growth in other sectors of the economy”* and because of its multi-functionality agriculture can serve as a leverage to solve *“problems of climate change, hunger and poverty, economic, social and gender inequity, poor health and nutrition, and environmental sustainability”*, all of which are interrelated. (UNCTAD, 2013)

Through the industrialization of farming the need for labor has plummeted while the need for energy has skyrocketed, the result of which only 5% of the population employed as farmers can now feed the remaining 95% of the population, but rely on increasingly artificial methods and means that are at odds with the environment and need to expend 10 to 15 more energy to produce the food than there is energy contained in it, therefore making food production unsustainable and the primary threat to the environment. Modern agriculture is feeding the world with a lot less people but has turned food production from an asset into a liability, both environmentally and socially.

The increasing price of fossil-fuel-based energy – on which industrial agriculture entirely depends to make synthetic fertilizers, irrigate, and run farm equipment and machinery – and its high environmental costs, the looming shortages as we are depleting the accessible reserves of fossil fuels and fresh water, and the rapid growth of the world’s population and even more rapid growth of unemployment, force us to transform agriculture so that we spend a lot less energy to produce food than we extract from its consumption; that the food we produce is healthy, abundant and affordable to be able to sustain a growing population and growing expectations as

⁵ The solutions I suggest in this chapter are heavily indebted to the wisdom and knowledge of the researchers who have contributed to the UN publication [“Trade and Environment Review 2013: Wake Up Before It Is Too Late. Make Agriculture Truly Sustainable Now For Food Security In A Changing Climate”](#), UNCTAD 2013.

well as eliminate hunger and malnutrition; that more not less people are gainfully employed by the production of food; that the new agricultural paradigm mitigates the effects of climate change and reverses environmental pollution; that we work with the existing arable land and do not exceed 15% of the ice-free landmass of the world for cropland; that we safeguard the livelihoods of the billion people who are already living off the land as subsistence farmers or herders; that we strengthen the resilience of agricultural systems to better sustain the effects of climate change; and that we facilitate social justice.

This seems like an impossible task but it is not if reforming agriculture proceeds in tandem with the measures suggested above to reduce the human population and its environmental impact, share resources across borders irrespective of where they are found, and redistribute wealth and labor equitably across the global community while at the same time take advantage of geographic, climatic, and environmental conditions to assign each region and people their proper role within a global civilization; the role for which they are best endowed by nature and culture.

To improve agricultural systems and fulfill all the conditions that come with it we need: (1) **to mandate organic farming and make conventional farming largely illegal** (2) **have local production and local consumption coupled with global distribution networks**, and (3) **democratize control over agriculture**.

The developed and developing worlds have two different models of agriculture that are almost absolute opposites, yet food safety, social justice and international security demand that these two separate worlds coalesce into one. The agricultural model of the developed world is characterized by strong market protections and high subsidies, few farmers on large farms with great output, access to foreign markets and heavy reliance on inputs such as chemical fertilizers, pesticides, and machinery. The agricultural model of the developing world is characterized by weak market protections and low or no subsidies, many farmers on small farms with low output, no access to foreign markets and no or very few inputs. Mixing the two would be like mixing water and oil, which is why we should not even try to but rather assign each its proper role in a unified global system based on diversity while improving sustainability across the board.

Until such time as the developed and the developing worlds have common denominators and a transition to organic farming is accomplished worldwide, we must leave the growing of staple crops (corn, wheat, rice) in the hands of agro giants and large farmers, because they require large tracts of land and global distribution networks, and assign everything else to organic farmers that are smallholders or medium-sized so they can take care of the local market and supply other regions in the off season or regions that cannot grow specific fruit and vegetables yearlong due to climate conditions. Such an integrated food system in which giants and midgets coexist and complement each other is ideal for food and nutrition security in a world with vast disparities, as it can ensure the provision of food when local food crises arise, and the polycentric and biodiverse food production at the local level around the world can in turn buffer the

monocultures of the food giants who operate on the international scale; and together they make possible the local consumption of a great diversity of foods in all seasons.

VI.1. Mandate organic farming

The first and most important pillar of a future sustainable agriculture can only be organic farming which is why policy makers must **mandate organic farming and make non-organic farming largely illegal**. Since this is no small task, the transition of smallholders and medium-sized farms from conventional to organic farming systems must be gradual but rapid and must be heavily assisted by governments and research centers with subsidies and knowledge if it is to be accomplished within ten to twenty years.

This transition will result in countless environmental, developmental, economic, social and health benefits. It will put an end to GMOs, GMO contamination, and seed monopolies for the sake of the precautionary principle. And it will greatly reduce the use of pesticides, synthetic fertilizers, distorting subsidies, biofuels and monocultures. It will also reduce market distortions and the influence and market share of agro-giants and industrial feed lots.

Environmentally, the benefits will arise from improved soil fertility, reduced pollution from nutrient leaching and pesticides, greater resilience of crops to pests and diseases and to climatic variability, more organic matter content and biological activity, the attainment of ecologically optimal agricultural systems, better soil structure, less erosion and soil loss, and improved plant and animal biodiversity.

Developmentally, the benefits will arise from the superior carbon capture and sequestration ability of organic soils, which can hold up to twenty times more CO₂ than conventionally farmed soils; decreased reliance on inputs based on fossil fuels, thus enabling climate change mitigation; conservation of agricultural heritage systems; and higher food prices initially and therefore less wastage and lower consumption that could be used to instill new eating habits (i.e. less meat, fat and dairy products) that are healthier and sustainable.

Economically, the benefits will come from increased demand for farm labor and therefore lower unemployment, more and smaller farms and therefore a greater proportion of self-employed people, the arrest of urbanization and urban sprawl and therefore less pressure on the state to provide services and build new infrastructure, less pollution and lower environmental costs, better human health and therefore fewer health costs, and increased food security and therefore less migration.

Socially it would lead to better wealth distribution since organic farmers could be paid for providing environmental services to offset carbon emissions by heavy industry and since higher

food prices and more rural employment would facilitate better wealth distribution from urban to rural populations.

And the health benefits would result from better nutrition and eating habits, far healthier food and more physical labor by a greater percentage of the population and thus a lower incidence of illness, and from the elimination of noxious fertilizers and poisonous pesticides from the lives of farmers and from the larger environment.

The problems that are likely to impede this transition are institutional inertia, vested interests, consumer habits and resentment towards higher food prices, as well as lack of knowledge about organic farming. It will also be difficult to bring people back to the land once they have left it, but for those who are still on the land it will be far more profitable and therefore attractive to stay on the land. Farming will acquire new significance and therefore provide higher incomes, high satisfaction and high pride. Restoring agro-biodiversity to modern agriculture will not be easy, as it will require a steep learning curve for most farmers and high initial costs.

Farmers in the developing world already practice sustainable farming methods, but will need assistance to improve their methods and therefore their yields through modern organic farming techniques and agroforestry.

An immediate method to assist the poorest farmers in the developing world, and one that would make a world of difference to their incomes, productivity and self-reliance, is to provide them with simple and rugged agricultural tools manufactured without planned obsolescence so they last for many years or even for a lifetime.

While organic farms are currently less productive than conventional farms they are more profitable. Once externalities are accounted for (such as nitrogen overload, spills, run-offs, depletion of natural resources and health costs) they are public good assets. If research centers and extension facilities provide training and advice to farmers on how to manage crops organically (through optimal crop/livestock mixing, cover crops, seed diversity, mulching, landscaping and crop rotations), and once the benefits of economies of scale accrue, there is no reason why the productivity of organic farmers cannot increase and surpass that of conventional farmers.

Furthermore, the greater biodiversity and superior soils of organic farms make them more valuable to ecological services such as nutrient recycling and suppression of undesirable organisms and render them more resilient to climate change disturbances and better able to recover from extreme weather events. And through the reintegration of crop and animal production demanded by organic farming systems the need for chemical fertilizers disappears along with the production of methane and nitrous oxide emissions generated by large meat and dairy operations (industrial feedlots) as well as the animal abuse and terrible living conditions common to such operations.

VI.2. Local production and local consumption coupled with global distribution networks

The second pillar of a sustainable and productive agricultural model is **local production and local consumption coupled with global distribution networks**. Local markets have short circuits of food distribution that greatly reduce transportation and the need for packaging, processing and refrigeration, thus providing fresher, healthier, cheaper and ecologically friendlier foods.

With the exception of overpopulated, arid and water-poor areas in northern Africa and the Arabian Peninsula and a few other desert regions there is no reason why every region of the world should not be able to feed itself and rely on the global market only for off-season and exotic products. Not only will this save enormously on transportation costs and lead to lower greenhouse gas emissions, it would also make communities more resilient to climate change and to social instability. So long as people have enough food they can weather any storm and keep body and soul together. Food independence is therefore paramount for any stable and prosperous society.

The international community has encroached upon food independence for the past twenty years through biotechnology and intellectual property rights held by a few agro-giants in order to use food to subvert human fertility and, should that fail, increase mortality to control population growth, the highest prerogative of the international community since 1945. It has also monopolized food under corporate multinational control to better deal with food shortages and to better distribute food across national frontiers, which falls under the ambit of global resource sharing, the second-most important prerogative of the international community since 1945. Last, it has used food monopolies to drive subsistence farmers off the land and into the cities to be able to modernize agriculture in the developing world and make it more productive so the bulging urban population can be fed, but also to be able to more easily reach people once they are in the cities and sterilize them. But once replacement level fertility is declared a Planetary Security Prerogative and enshrined in international law and pursued openly by every person on earth through safe contraceptive methods rather than covertly by governments by turning the basic elements of life into weapons of mass sterility and morbidity there is no reason why food production should not once again be returned to the people and freed of the need to serve as a global poison.

By importing only what is not in season and varieties not available locally and by consuming mostly local produce, agriculture will once again become vital to every community and serve as the economic heart of every community. And to prevent isolationism, the hogging of food and the balkanization of the global food market, cereal, fruit, and vegetable Boards must be set up on every continent to purchase and collect agricultural products from farmers at set prices and distribute them to retailers locally, nationally, continentally and internationally. This will stabilize and gradually homogenize food prices (especially in conjunction with a global currency) and provide food producers and consumers with price stability and food security as

well as prevent market speculation on agricultural commodities, thus eliminating the many parasitical layers of middlemen. Such Boards could also ensure that a surplus of food is produced by every region to serve as a buffer against crop failures and to feed the needy around the world. The price of this food for the poor could be built into the price of every agricultural product to eliminate the need for last minute donations and collection drives, which rarely succeed in attracting enough money anyhow since people are generally speaking egotistical and great proportions of the money collected is used for advertising and administration purposes instead of reaching the starving.

So while food production is localized food distribution will be globally centralized. That way smallholders, family farms, hobby farms, and medium and large farms will have equal access to markets and reap equal benefits.

To revitalize local food production and consumption there must be proper legislation that mandates retailers to have 50% of their shelves stocked with food produced locally inside a radius of say 200 Km. There must also be effective enforcement. This can obviously not happen overnight and will by necessity be a gradual process that can be hurried and coordinated by every national government by providing a timeline and a plan.

VI.3. Democratic control over agriculture

The third pillar of a sustainable agricultural system is **democratic control over agriculture**, which would facilitate reform of the international trade regime for food and agriculture products, facilitate a sharp redirection of subsidies from polluting to sustainable farming practices, dismantle the growing market concentration and the global influence of multinationals (restricting them only to the major crops), remove intellectual property rights over living organisms, reverse the deregulation of the markets, restore market access to small and medium-scale producers, de-monopolize the seed market, remove unjust incentives that favor corporate profit over public interest, secure tenure and access to land so farmers can make long-term investments in sustainable practices, and fully consider negative externalities.

All of the above will restore genetic diversity and sustainability to farming systems, make genetically modified organisms illegal, rebuild the shattered lives and livelihoods of farmers in the developed and developing world, bring back to life local knowledge, make agriculture a generous employer, create greater social equity, and accomplish food sovereignty, food safety and resilience of the food system.

To accomplish democratic control of agriculture, the competence of the World Trade Organization (WTO) over issues related to food production and distribution should be dissolved and global control should be vested in the Food and Agriculture Organization (FAO) of the United Nations with the explicit mandate to eradicate hunger and malnutrition and make

agriculture the pillar of human civilization and safeguard it from exploitation, monopolization, speculation and the profit motive by preventing the formation of anti-democratic processes and asymmetrical power relations in any and every field related to food.

In the developed world, the work of the newly empowered FAO will have to begin with breaking the back of corporate monopolies, outlawing genetically modified organisms, forcing land reform that redistribute land held by multinationals to farmers and dictating optimal farm sizes for organic farming, and establishing strong codes of conduct to govern private-public partnerships and thus minimize potential conflicts of interest.

In the developing world, and especially in Africa and Latin America, the work of the FAO will have to begin with land reform to secure land-tenure rights for farmers, fund investments in sustainable farming practices, move populations from areas that can no longer sustain agriculture to areas that can and do so across borders, prevent land fragmentation due to population pressures, and facilitate the transmission of agricultural knowledge by training large numbers of farmers and assisting them with skilled field teams, access to tools, financing and inputs.

With the assistance of the Council of 12 and the Twelve Elders, the newly empowered FAO will also have to raise the image of farmers to that of chief stewards of the planet's ecosystems and therefore to a far higher social rank and status than currently accorded farmers. Since the expanded tasks of farmers require far greater human resources than currently assigned to farming in the developed world, where 2% to 5% of the population feeds the rest, the new system must shift human resources to farming so that up to 25% of the population is responsible for producing the highest quality food and providing the vital ecosystem services on which our future depends.

To make it attractive for people to return to the land, the new farming systems must have little or nothing in common with the drudgery associated with working with livestock and the soil and everything to do with an emancipated and beautiful profession that requires skill and knowledge and rewards its practitioners not only with adequate incomes, but also with a pleasant work environment, pride, and respect.

To make it possible for people to return to farming, land reform must redistribute land and reverse the trend towards ever greater farms. To take the US as an example, the farm population in 1950 made up 12% of the total work force and the average farm size was 87 hectares. By 1990, due to industrial concentration and the Green Revolution, the number of farmers had shrunk to just 2.6% of the total population and average farm size grew to 187 hectares. Organic farming will require a far greater proportion of the population and far smaller farm sizes than 87 hectares let alone 187 hectares and that can only be accomplished through a conscious effort and deliberate policies.

Since farmers will be responsible for ecosystem services and will be remunerated for them accordingly and in parallel to the work they do to provide organic food to the masses, their dual

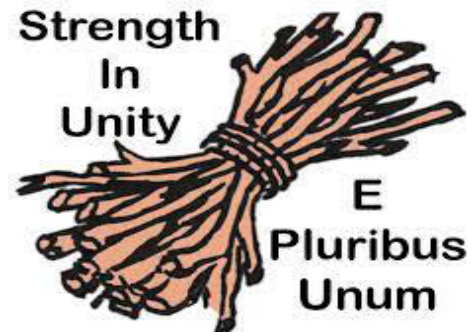
role will transform the profession into a calling as protectors of the planet. But this aspect will be discussed in the section dedicated to Sustainable Development Goal number eight.

Last but not least, the new agricultural system will have to also deal with the effects of global warming on yields and grain quality to preempt the lower yields expected from rising temperatures and the micronutrient deficiency expected due to water scarcity during the pollination phase of plant development.

VII. Goal Seven:

Empower inclusive, productive and resilient cities (To make all cities socially inclusive, economically productive, environmentally sustainable, secure and resilient to climate change and other risks. Develop participatory, accountable and effective city governance to support rapid and equitable urban transformation.)

Communities are premised on free cooperation between individuals and on social organization to facilitate cooperation. The greater the level of organization, the smoother and more effective the cooperation will be in any given city. Likewise, the greater the willingness to cooperate the easier it is to organize. Therefore, to have inclusive, productive and resilient cities the operational principle must be **strength in unity**.



A deadening likeness and a paralyzing dependence are observable in civic life in any country with a strong central government, especially in the New World where culture and history have not left their imprints on cities. This is the result of cities being remotely controlled by central national or regional governments. By contrast, cities in the Old World that have developed character and civic pride over centuries of existence have, for the most part, been able to retain their independence and uniqueness despite strong central governments. As a result, life in the latter is, more often than not, far more interesting, rich and pleasant than in the former.

What history and experience also teach us is that cities open to the world thrive and flourish while cities closed to the world stagnate and wither. Location, resources and climate are other elements that contribute to the success or failure of cities. The right mixture of natural and man-made factors make cities into magnets that attract even more people and such communities become self-perpetuating dynamos, which is partly why urbanization has grown by leaps and bounds and the world has recently become urbanized to the tune of more than half of the global population.

Between population growth and rural to urban migration an additional 3 to 4 billion people will need to be accommodated by the world's cities by 2050 in what will be the fastest urban expansion in our history; an expansion that will greatly increase the number and footprint of cities. Virtually all this growth will take place in the developing world, adjacent to biodiversity hotspots, in places with weak state controls and governing structures, high levels of poverty and low economic and scientific capacity, informal land tenure and high corruption. Yet if we are to reach sustainability, this rapid and massive urbanization in the least propitious places will have to be kind to biodiversity and ecosystem services as well as provide dignity and wellbeing to billions of new city dwellers who will expect and indeed need access to clean drinking water, reliable and cheap energy, sanitation, housing, public transportation and proper infrastructure.

Due to the engineered demographic transition the developed and the developing world are in vastly different circumstances. In the developed world more than 80% of the population is urbanized and the total national population has peaked and has even started to decrease with the result that the smallest cities as well as towns and villages are emptying out. Japan is the primary example of this situation.

In the developing world, and especially in sub-Saharan Africa and South-East Asia, the vast majority of people, 60 to 80 percent, still live in the countryside but the rapidly growing population has fragmented farm sizes to such an extent as to make even self-subsistence farming impossible, which is why increasingly more people are flooding into the cities at a pace that makes it hard for civic authorities to keep up with infrastructure construction and the provision of services. People are also displaced from the land by corporate land grabs so that subsistence farming can be replaced with industrial agriculture to increase yields and feed the growing urban population worldwide.

China and India will be particularly challenged because a third of the world's urban population will live in these two countries by 2050.

Since two-thirds of the cities required by mid-century are not built yet and will have to be socially inclusive, economically productive, environmentally sustainable, secure and resilient to climate change and other risks without consuming prime agricultural land that is already scarce and without impinging too much on biodiversity and natural resources at a time when extreme weather events and social and economic pressures will displace increasingly more people, we will need: (1) **green cities**, (2) **cross-border mobility**, and (3) a **change of lifestyle**.

VII.1. Green cities

The first pillar of urban sustainability, **green cities**, requires a revolution in urban planning and building codes and the incorporation of traditional building methods and materials in modern architecture to attain minimal inputs of energy, water and food, and minimal outputs of heat, greenhouse gases, and water/air pollution. Since the knowledge and the technology to build green or eco-cities is new and the expertise rare, it makes sense for each continent to assemble its own multinational urban planning team to plan and design a variety of future cities for specific climates and regions in a standardized fashion and in record time for efficient local construction.

These future cities need to be built in advance of people's arrival to pre-empt crisis situations but also to move people from unsustainable cities, or cities that have grown too large, in areas of depleted natural resources to sustainable cities of ideal and limited size.

These future cities will also require public transportation systems that eliminate the need for private transportation and urban designs that encourage walking and cycling, which means that they will have to be restricted to an ideal size and shape (probably circular) for on foot

accessibility. Most importantly, these new cities must not consume prime agricultural land but marginal land and use and transform this substandard land through permaculture to allow for peri-urban organic gardens, rooftop gardens, and integrated livestock rearing that can immediately employ the incoming population in the production of their own food.

Last but not least, these cities must minimize impermeable surfaces and have no window without a green view on the understanding that green spaces regulate and improve the climate (by reflecting and absorbing solar radiation, increasing oxygen emission, filtering dust, storing carbon, enhancing evapotranspiration, shading, generating air convection); reduce energy use for air conditioning; protect infrastructure from weather events (by reducing surface-water runoff through better infiltration and interception and therefore lowering the risk of surface-water flooding); encourage biodiversity and biofiltration (therefore reducing pollution and improving nutrient cycling); provide opportunities for recreation and relaxation (thus reducing stress and promoting better physical and mental health as well as improving productivity); and promote an appreciation for nature, thus enabling a lifestyle change that is closer to nature.

To make sure that the sustainable cities of the future are also resilient each and every structure built should be at least partially energy independent by taking advantage of design features that allow for passive heat and natural cooling and of technologies such as heat recovery, solar panels, and geothermal. This will relieve pressure on the energy grid and allow for swift recovery time in case of crisis by limiting the damage to the hardest hit houses and neighborhoods and preventing contagion.

VII.2. Cross-border mobility

The second pillar of urban sustainability, **cross-border mobility**, is dictated by the extraordinary climate change disruptions we are increasingly witnessing. These disruptions are caused in large part by the greenhouse gas emissions of the developed world, both current and historic, but devastate the lives and livelihoods of people mostly in the developing world who have yet to benefit from industrialization. Since both the frequency and intensity of climate change disruptions (droughts, floods, sea level rise, mudslides) will continue to increase and displace countless millions, we can expect numerous waves of migration of exodus size that cannot possibly be accommodated by single nations. Migrants will therefore have to be dispersed across the world and this dispersion can be accomplished if we prepare for it in advance and build sustainable cities in anticipation of crises.

Since intracontinental cross-border mobility is more culturally acceptable than intercontinental migration and less likely to lead to ethnic conflicts, most migrants will stay within their continent but many will not and the world will become increasingly multicultural whether we like it or not. To better respond to the trials and tribulations ahead we need an open borders regime within continents and expedited migration procedures between continents. We must also clean the slate

by building permanent housing for the existing 50 million displaced people around the world who can be the first inhabitants of the sustainable cities we must start building.

The Mediterranean Sea has already become a cemetery for illegal migrants (as has the US/Mexico border) and the southern coast of Europe is flooded with immigrants from the Middle East and sub-Saharan Africa putting great strain on Western Europe and causing ethnic conflicts. We can avoid this by building sustainable cities in advance of the exodus to absorb displaced people closer to home. A global mega-fund should be created for this purpose and a global tax collected from existing national budgets.

The sustainable cities we need to build by 2050 will be built in the spirit of solidarity or not built at all and the glue that will sustain them into the future will by necessity be tolerance. For without cohabitating peacefully and tolerant to our differences and without dedicating time and money for the wellbeing of total strangers as an act of solidarity in the face of difficult global circumstances, we will not forge strength in unity and will not survive as a civilization or even as a species.

VII.3. Change of lifestyle

The third pillar of urban sustainability, **change of lifestyle**, is the only rational response to constraints imposed on us by planetary boundaries and the social responsibility to ensure that no one falls below a minimum standard of living. This is not only a security measure but also a compassionate response. And considering that the future is uncertain and no one can predict where and how hard the next climate cataclysm will strike humanity, we should all consider a change in lifestyle a self-preservation measure. Today, the developed world is in a position to assist the developing world. Tomorrow, the situation may be reversed and we better treat those in need the way we would want to be treated.

A change in lifestyle that would sufficiently lower the individual's ecological footprint so that we can stay within planetary boundaries as a civilization would mean that we all have a hand in growing food and that the food we eat is organic and is 80% vegetarian and only 20% meat and dairy, that we walk and cycle and rarely drive and that when we drive we use electric or hydrogen vehicles, that we consume only what we need and no more and that the consumer products we buy are built to last and not built to break, that we work fewer hours per week but work till we die, and that we live in homes that tap into renewable sources and are energy independent.

This is a relatively small price to pay for the survival of the species, the future of our children, and the preservation of our humanity. And one way or another we will have to pay it.

VIII. Goal Eight:

Curb human-induced climate change and ensure sustainable energy (To curb greenhouse gas emissions from energy, industry, agriculture, built environments and land use change to ensure a peak of global CO₂ emissions by 2020 and to head off the rapidly growing dangers of climate change to promote sustainable energy for all.)

There are only two ways to curb human-induced climate change and attain sustainable energy: either you kill 90% of the world's population and continue with business as usual or you abandon the profit motive and fundamentally transform society. If we do nothing and pretend that nothing is wrong, the planet will become uninhabitable within 50 years and humanity will die out or be driven back into the Stone Age. Since nature does not need us, but we need nature, the operating principle to stop global warming can only be the **Gaia principle**, according to which organic life interacts with inorganic matter to form a self-regulating and complex system that co-evolves and makes life possible on Earth. The Gaia principle dictates that we do not disturb the equilibrium of life, for it is this very equilibrium that is responsible for the oxygen-enriched atmosphere that supports complex life forms such as ours.



The engineered demographic transition that the international community embarked upon in 1945 has sought to stop population growth in as civilized and humane a manner as possible and has employed covert chemical and biological methods to subvert human fertility and depress it worldwide down to two children per woman, thus to replacement level. Initially, population control was a substitute to war and intended to safeguard international peace and prevent nuclear confrontation.

By 1970 it was realized that we are polluting the planet and population control acquired new urgency as an environmental preservation measure, expanding quickly beyond the developed world and subsuming the entire world into the covert depopulation program.

By 1990 it was realized that we are running out of time and that our rapidly growing numbers – from 2.5 billion in 1945 to 5.3 billion in 1990 and 7.2 billion in 2014 – and exploding consumption, which has grown tenfold since 1950, push against planetary boundaries so quickly that we are fast approaching thresholds that once crossed will alter the conditions on the planet irrevocably and life as we know it will no longer be possible.

As a result, population control has become a desperate survival strategy and the program of covert depopulation was accelerated and intensified with new weapons of mass sterility and morbidity – GMOs, vaccines, chemtrails – weapons that tackle our environmental destruction from both ends, input and output, simultaneously, thus by artificially reducing the number of people while also mitigating the environmental impact caused by the world's 7 billion people. I

describe the manner in which these weapons of population control and climate change mitigation dovetail in my article [Depopulation and Decarbonization](#). For all intents and purposes, out of desperation rather than malevolent intent, the world's leaders have chosen genocide and business as usual to save the planet and themselves and have decided that it is morally acceptable to sacrifice the rest of us, the other 90% of the world's population. They have chosen to save their vested interests, private property, and power by sacrificing us and have closed rank and erected walls of lies, deception and obstruction to prevent the truth from surfacing; the truth being that they scheduled the rest of us for annihilation and that they are accomplishing this annihilation through slow but lethal structural violence to terminate our genetic lines rather than our lives.

But I put an end to the lies and the secrecy by freeing the truth and am now forcing them to take the second and only other possible path to save the planet from mankind and mankind from itself; the path that requires we abandon the profit motive and fundamentally transform society. The path that allows us to keep our humanity and empowers every human being on earth to take responsibility and make sacrifices for future generations and for the wellbeing of all life on earth. The path of peace without poison. The path of people over profit. The path that will see our standard of living take a steep nosedive for the next 30 years and our humanity increase tenfold. The path that makes us sacrifice for total strangers and for people who have yet to be born on the understanding that they will do the same for us and for future generations. The path that forces us to live in the present for the sake of the future. That path that recognizes that we belong to Earth and Earth does not belong to us. The path that can only be described as living in the image of God, as equals under the sun.

The first path, the path of genocide, will surely save the planet from man, but it is uncertain that it will save man from man. For once genocide at this planetary scale is committed, those who remain alive and who are responsible for mass murder will kill each other and will not even need to justify the killing of the killers. And in the end no one will be left standing. The second path, the path of living in the image of God as equals under the sun, will save man from man, but it is uncertain that it will save the planet from man and for man. Nevertheless, we must try. If we fail, we fail as human beings, which is better than succeeding as animals.

In the hope that we will not fail, scientists have identified nine [planetary boundaries](#) that we cannot cross, three of which are core boundary processes: climate change, biodiversity, and chemical pollution (with novel entities derived from the environmental release and admixture of endocrine disruptors, persistent chemical pollutants, nuclear waste, and loading of heavy metals).

If we destabilize these three core boundary processes we will be outside the safe operating space that makes life possible on earth, as we will shift the earth's geophysical processes into a different state than the Anthropocene, which is the stable and benign geological period of the past twelve thousand years that has provided the conditions that have allowed human beings to thrive, organize and create social structures, the building blocks of our civilization.

Now it is clear to all parties, all peoples and all nations that we are all in the same boat and the boat is sinking. And everyone is asking desperately ‘how do we stop the boat from sinking?’

The answer is this: (1) first, we must **let the truth ring loud and clear and marshal everyone into action**; (2) second, we must **be merciless towards those who refuse to change their ways and cooperate globally**; (3) and third, we must **abandon the profit motive and embrace human and planetary wellbeing as the new yardsticks of the economy**.

VIII.1. Let the truth ring loud and clear and marshal all people into action

People will not know the severity of our situation and what they are required to do as individuals unless national and international authorities confess that they have been subverting human fertility and longevity since 1945 in order to defuse the population bomb. Equally, people will not alter their lifestyles unless they are told how and why and the system is changed to help them alter their lifestyles. Therefore, the first pillar of climate change mitigation and sustainable energy must be to **let the truth ring loud and clear and marshal everyone into action**.

For the bitter reality is this, humanity’s impact on the natural environment is determined by three factors: population, affluence and technology. The greater the population, the affluence and the technology, the more devastating our impact on nature will be. And since we cannot solve the problem by eliminating any single one of these factors from the equation of our civilized life, we must reduce all in equal measure. That means we have to reduce our numbers, limit our wealth, and green our technology. We must choose between organic, natural lives and mechanic, synthetic lives.

Again and again, the same idiotic argument sprouts from the minds and mouths of otherwise intelligent people, namely that the population will stabilize at 9 or 10 billion on its own, as a result of economic development because affluence brings about low fertility rates. This fallacy and false belief will not disappear unless the authorities confess that the low fertility rates we see in the world today are the result of intentional, intense and covert chemical and biological depopulation measures that have been in effect continuously since 1945 in Japan, 1950 in Europe and North America, 1960 in Australia and New Zealand, 1970 in Latin America and the Caribbean, 1980 in Asia and the Middle East, and 1990 in Africa; measures that have engineered a demographic transition deliberately and at unimaginable costs to democracy, the rule of law, the legitimacy of the state, human health, and to our genetic and intellectual endowments, which have been severely degraded. And unless this fallacy disappears, people will not see the need to assume responsibility over their reproductive systems and limit their fertility to at most two children per woman/couple or to alter their lifestyles because they will seek shelter in the false belief that they need not do a thing since everything will be miraculously resolved by science and technology and the affluence they generate, when in fact science and technology and the affluence they generate are the very causes of our desperate predicament.

For people to assume responsibility over the depopulation program so it can proceed in the open by legal, fair and safe means, rather than continue on the sly by poisoned food, water and air, we need a social revolution. Such a social revolution can only come from the awakening of a global consciousness in each and every human being. And such a global consciousness cannot come into being unless all people learn to think globally and act locally. And for that to occur people need to know the truth, which means that the authorities have to tell the truth.

VIII.2. Be merciless towards those who refuse to change their ways and cooperate globally

The second action we must take to reduce human-induced climate change and ensure sustainable energy is to **be merciless towards those who refuse to change their ways and cooperate globally**, as merciless as nature.

The obstacles to change are many and we must wage war on all. We must wage war on ignorance and apathy, on religious fundamentalism and individual greed, on bigoted nationalism and dogmatic beliefs.

Who exactly are these enemies that we must wage war on? They are those who are too lazy and too indifferent to open their eyes and their minds to look around them and to understand the world they live in and do what it takes to change it for the better. They are those who calculate that if they keep their heads low and their tails between their legs they will not have to make any sacrifices and they will reap rewards from the blood and toil and goodwill of others. They are those who refuse to abandon their religious pigheadedness and bigotry inculcated by nasty and self-serving interpretation of holy texts. They are those who can never get enough material possessions and who think they are entitled to the wealth earned by others just because they own the means of production, the creation of credit and the political process. They are those who use the flags of their nations and notions of patriotism as fronts for their lack of character and for the satisfaction of their base instincts and bigotry. And they are those who use God to acquire earthly power and to monopolize the divine for their own ends.

If you have not recognized yourself in any of these categories then you are not willing to change your lifestyle because to change your lifestyle you must first change your outlook. And those who cannot change their outlook will be impediments to global change and will have to be discarded with the same indifference as nature discards those who cannot help themselves.

What exactly does that mean? It means that when individuals refuse to respect the global security prerogatives dictated by the ten sustainable development goals they will be thrown out of human society to die alone in the wild without any support and any tools of civilization. They will be thrown out in a remote area naked as the day they were born and let to die from natural causes. And it means that when nations refuse to respect the global security prerogatives necessary for sustainability they will be isolated and thrown out of the global community to

wither alone and in misery outside the global civilization. They will be cordoned off so that nothing comes in or out; no people, no goods, no services. And within a short time they will realize that life outside the global civilization is a life of misery that inevitably ends in social and economic collapse.

Naturally such radical measures are only acceptable if people and states know what the expectations are and if they understand that adherence to these expectations must be universal, if no one and no one nation is shortchanged or privileged; and if everyone is included on equal terms.

Everyone must be included in the circle of global wellbeing until they exclude themselves by breaking the rules or by their unwillingness to participate, cooperate and sacrifice for humankind and for the planet we share.

VIII.3. Abandon the profit motive and embrace planetary wellbeing

The third action we must take to reduce human-induced climate change and ensure sustainable energy is to **abandon the profit motive and embrace human and planetary wellbeing as the new yardsticks of the economy.**

The fundamental question of classical or mainstream economics is how to allocate scarce resources towards desirable ends? The premise is that the world is empty and ripe for development and therefore there can be infinite growth. But this economic model has hit a wall, the wall of finite resources and therefore limited growth possibilities. The new economic model, dubbed 'ecological economics', must therefore ask, and indeed asks, how do we allocate resources towards desirable ends while staying within nature's limits and developing sustainably while distributing the remaining ecological space fairly and justly so that every human being can have a good life and future generations can inherit a healthy world? We must therefore move away from quantitative goals (of how to get more for every one of us) to qualitative goals (of how it can be better for everyone of us) given that the natural environment is fragile and resources are fundamentally scarce. This new approach to economics is therefore not about growth but about development and bridges social sciences, natural sciences, and humanities.

To bring to life ecological economics we can no longer allocate capital and labor to the most productive users but to the most sustainable and necessary users; thus to those who create wellbeing and not profit. The global financial system must therefore change to serve not the profit motive but the wellbeing prerogative, which is more easily done with a global digital currency controlled by the Council of 12 then with national currencies controlled by central banks.

While ecological economics that pursue sustainable development rather than growth and a global financial system that pursues wellbeing rather than profit sound very attractive on paper they will have far-reaching repercussions in real life and by necessity they will have to be coordinated through broad strokes of central planning while the details can be relegated to free markets that will have a severely restricted operating space.

Mobility, productivity and choice will greatly decrease and along with them material possessions, freedom of movement, consumption and disposable incomes will take a nosedive. Life will be reduced to necessities while frivolities will disappear, manual labor will increase and everyone without exception will perform manual labor, personal wealth will become a thing of the past along with poverty, buildings will stay close to the ground to merge with the organic world, personal vehicles will mostly disappear to save vital resources, machine-made products will for the most part be replaced by partially man-made products so that everyone is gainfully employed, and people will distinguish themselves socially not by how much they own but by how much they know and not by how well they are dressed and what car they drive but by how nature endowed them and how education polished them. There will be only public modes of transportation and commercial vehicles and long-distance travel will be heavily curtailed and life will once again be mostly local and confined to only how far your legs can take you in a single day. Synthetic materials and chemical substances will be largely illegal. Pharmaceuticals will be strictly controlled. Adults who cannot take care of themselves and contribute to society because they are chronically incapacitated or terminally ill will be euthanized. There will be no retirement and no pensions for anyone since everyone will work until death but will work far less on any given week and learn far more than is currently the case. Entire industries will disappear, among them marketing and advertisement, banking, social services, and the armament industry. And great accomplishments will no longer be rewarded with financial wealth (since incomes will be more or less equal and will come in the form of digital points not money), but with universal respect and appreciation and with free time.

What we will get in return is healthier bodies, minds and spirits; far more peaceful lives, universal security, loving and caring communities, a clean environment, a healthy planet, closer personal relationships, a far more gentle and humane society, and freedom from want, fear, war and exploitation.

Those who believe that we can have our cake and eat it too, thus that we can raise our standards of living and consumption levels worldwide while at the same time stop climate change and have plenty of sustainable energy for ten billion people in perpetuity without changing anything, are either deceived by their blind faith in God or by their blind faith in Science; both of which are equally dangerous and equally thoughtless. Only faith in our ability to live in the image of God will save us from ourselves and that requires that our reason is as strong as our faith, that our faith is as honest as our reason, and that we place our faith in man not God and use our reason to elevate man not God.

This conscious way of life in such restricted form will last until the population peaks at 10 billion in 2050 and for another three decades thereafter. As the global population decreases to a sustainable and optimal level and our technology succeeds in effectively harnessing renewable energy sources and in freeing us from fossil fuel dependence, life will once again allow more indulgence and future generations will not need to be as disciplined as the regime that this and the next generation will have to endure for the next 60 years.

For the next six decades, we will pay for the sins of our fathers to free our children from the prison we have created for ourselves and to save the planet from our needs and numbers. This and the next generation will be crucified so the world is purified. And we will have to nail ourselves to the cross for the love of our children, for the gratitude of our descendants, and for the sake of our blue planet.

The numbers are simple and clear. With 10 billion people by 2050 the carbon footprint of every person on earth will have to decrease to 1.6 metric tons of CO₂ equivalent per year if we are to keep the climate from warming by less than 2 degrees Celsius, but energy production will have to at least triple during this time to bring up the standard of living in the developed world. As reference points one must keep in mind that the current world per capita average is 5 metric tons, but while least developed countries emit less than 0.5 metric tons per person, North America emits 15, Europe 7, China 6, and India 1.4.

If by 2080 we succeed in lowering the population to 5 billion, which is unlikely, the per capita carbon footprint will be able to double from 1.6 to 3.2 metric tons a year. And if by 2150 we will have succeeded in lowering our numbers to just 2.5 billion then the per capita carbon footprint could be allowed to rise to 6.4 metric tons a year. In fact as the population recedes and the land is reforested, the CO₂ absorption capacity of the land will increase too and the per capita energy consumption and greenhouse gas emissions can increase accordingly, creating a positive reinforcing cycle that will allow for far more comfortable lives than we can now afford. And since energy consumption and standards of living rise in tandem, future generations will enjoy unprecedented comfort and luxury and will do so without destroying the equilibrium of life.

The horse trading we now see in the carbon markets, however, is a complete waste of time and will lead nowhere except to bloated bureaucracies, barefaced cheating, mutual blaming and higher emissions. Carbon markets delay the radical structural change needed to decarbonize the economy. Rich or poor, developed or underdeveloped, we will all have to decarbonize. The three pillars of deep decarbonization that have been identified as fundamental to a green energy system dictate that (1) we use energy in buildings, transportation and industry with the highest efficiency, (2) that we decarbonize electricity, (3) and that we replace all fuels with electricity or derive fuels from low-carbon supplies.⁶

⁶ Dr. James H. Williams et al., [Pathways to Deep Decarbonization in the United States](#), Energy and Environmental Economics, Inc., November 2014.

To be able to accomplish this and to finance this vast technological transformation we will need to restructure society, change the premise of our economy, alter our mindsets, and marshal into action every human and financial resource we have. Horse trading will not do it.

What is equally clear and simple to understand is that we cannot save the world's biodiversity and expect to provide civilized lives, or even uncivilized lives for that matter, for ten billion people by continuing with business as usual. We are currently 7 billion strong and we are already using half the world's ice-free land surface to extract the crops and resources we need to survive. With ten billion people we will need even more space and even more resources and we will displace and drive into extinction even more species than we already do, making the sixth extinction that we have triggered irreversible, and along with it our own deaths a certainty.

With ten billion people we will also produce far more chemical pollution than we already are, since we will need to rely on synthetics to spare the remaining natural resources. However you look at it the next thirty to forty years will be an uphill battle and a time of hardship. If we share the hardship equally and irrespective of borders we will survive. If we refuse to share it and hide instead behind national borders we will turn on each other and cause a third and undoubtedly last world war.

At this point I should add that the world needs Russia's vast resources and landmass. Without them we will not be able to make ends meet and we will not survive the stresses and strains that we will have to confront over the next thirty years.

The vast transformation demanded by the climate change and sustainable energy prerogatives is made all the more difficult by several considerations. First, the era of cheap oil has come and gone and now we are expending increasingly more energy to extract fossil fuels, which means that fossil fuels are quickly becoming economically unviable because the energy return on investment (EROI) is decreasing. EROI determines how much value you get out from each input of investment into energy extraction and the returns on our investments are shrinking because fossil fuels are harder to find and harder to extract. In the 1930s and 40s EROI often exceeded 100 while today it is a piddly 15. This means that carbon-based energy is quickly becoming so expensive to extract and exploit that it no longer allows the economic growth we have seen in the past. It is, in other words, becoming unviable especially once you figure in externalities. And since we cannot operate an economy on EROI below 10, we are running out of time to innovate and create renewable energy systems. The bottom line is that to shift to renewable energy sources we still need access to cheap fossil fuels for at least two more decades.

We currently use around 500 exajoules of energy a year globally. If we employ the strictest conservation measures and transform our economy to be far more energy efficient than it is today we will perhaps only need thrice that amount by mid-century and the energy will have to be carbon free. But this transformation can only occur if we can use cheap and easily accessible fossil fuels and they are becoming harder to find and harder to extract.

Second, we are running out of other vital resources, such as minerals and rare earths, for which there are no synthetic alternatives, and we need an awful lot of them to fuel a technologically advanced economy and make modern lifestyles possible. Since demand is increasing due to rapid population growth and the fast industrialization of the developing world, existing and known reserves of hafnium, gallium and indium will run out in 10 years, platinum in 15 years, antimony and silver in 20 years, tantalum and zinc in 30 years, and uranium in 40 years. And without these minerals we cannot make catalytic converters, fuel cells, flat-screen TVs, nuclear energy, semiconductors, solar cells, and flame retardants, to name but a few, thus the very things that we pin our hope on to attain sustainability.

Third, we will have to accomplish all of the above while the climate is destabilizing vital ecosystems, bringing them closer to tipping points, with the potential of disrupting our lives and jeopardizing food security. Chaotic instability of the Indian monsoon, a shifting West African monsoon, diebacks of the Amazon rainforest and of the Boreal forest, permafrost and tundra loss, melting of the Greenland ice sheet, and instability of the Antarctic ice sheet are some of the troubled areas and ecosystems that scientists have identified. This instability will create hardship and displace hundreds of millions of people at a time when we have so much to do and so much to change and are therefore already overextended.

To buy us time the authorities have done the unthinkable. They have started to geoengineer the climate to slow down global warming. To this end, they are since 1995 seeding oxides of metals and Welsbach materials with high emissivity and low reflectivity into the layer of heat-trapping greenhouse gasses in the atmosphere, seven to thirteen kilometers above the earth's surface, to *“convert the radiation emitted by the earth at near infrared wavelengths into radiation in the visible and far infrared wavelength so that this heat energy may be reradiated out into space, thereby reducing the global warming due to the greenhouse effect.”* ([U.S. Patent 5,003,186, Chang et al.](#))

Since the materials they are spraying above our heads in unimaginable quantities are highly toxic (such as aluminum oxide) and some even radioactive (such as thorium dioxide), and since what goes up comes down eventually, we are being fumigated with cancer-causing and neurodegenerative chemicals that destroy not only our health but also poison our water and soils and therefore destroy our environment.

This decision was taken by NATO countries without asking the voters and the geoengineering program is kept secret by masking it as a defense measure. Its purpose, however, is simple to determine and is dual: to slow down climate change so that business as usual can continue and to speed up the death of the elderly who already have the highest accumulations of heavy metals in their bodies and who only need an extra doze to push them over the edge. The premature death of the elderly is accomplished by spraying aluminum oxide which promotes neurodegenerative disorders such as ALS, Parkinson's, Huntington's and Alzheimer's. The premature death of the

elderly is seen as a solution to the high social costs incurred by inverted population pyramids, which is a demographic condition that plagues all countries that have subverted human fertility for population control purposes over several decades and multiple generations and that have now entered the fourth and last phase of the demographic transition; a phase characterized by too many old people and too few young people to support the old.

And since chemtrails are only sprayed over NATO countries, it is only in NATO countries that neurodegenerative diseases have exploded. If continued, neurodegeneration will advance earlier in life and affect younger people, which will cause a mass extinction. For the time being, the higher incidence of neurodegenerative illnesses creates emotional distance between people, even among relatives, and this increases support for euthanasia.

Surely this is not the way we want our elected governments to tackle depopulation and decarbonization. I contend that abandoning the profit motive and embracing an egalitarian global civilization in which responsibilities and benefits as well as wealth and resources are equally shared is a far better way to go into the future.

IX. Goal Nine:

Secure ecosystem services and biodiversity and ensure good management of water and other natural resources (Biodiversity, marine and terrestrial ecosystems of local, regional and global significance should be inventoried, managed and monitored to ensure the continuation of resilient and adaptive life-support systems and to support sustainable development. Water and other natural resources are managed sustainably and transparently to support inclusive economic and human development.)

The Earth is billions of years old and it will be around long after we are gone. Since people live only decades, the notion that we can own the land is ludicrous. It is also becoming unfeasible. Our presence on earth is ephemeral. As such, our proper relation to the land and the sea is that of temporary stewards and our ultimate goal should be to disturb as little as possible and no more than absolutely necessary in order to meet our needs. Therefore, the operational principle underlying our efforts to secure ecosystems and biodiversity is that of the **good shepherd**.



We are part of nature and we will never be more than just a part of nature. Our proper place in nature is to know our place in it and not to disturb or interfere with natural processes. We have no right to claim dominion over the Earth. And since we have forgotten our proper place in nature and are jeopardizing the equilibrium of life now is the time to submit to the natural order. We can only do this by: (1) **making room for nature**, (2) by keeping our **hands off its crucial ecosystems**, and (3) by **establishing corridors of life**.

IX.1. Make room for nature: 25% humanity, 75% nature

The first pillar of our effort to secure ecosystem services and biodiversity is to make room for nature, for that is the only way we can halt the loss of biodiversity and reverse the degradation of ecosystem services.

Nothing we can make or create will ever even remotely approach the beauty and perfection of nature. Every human interference in any ecosystem is damaging even if intended to be benign. And our science and technology will always be foreign to Earth's organic intelligence. Therefore, if we are to preserve the integrity of Earth's ecosystems and their biodiversity nature must take priority in everything we do and we must make room for nature and not labor under the false impression that we are capable of managing it. Nature does not need a manager; it already has one, God.

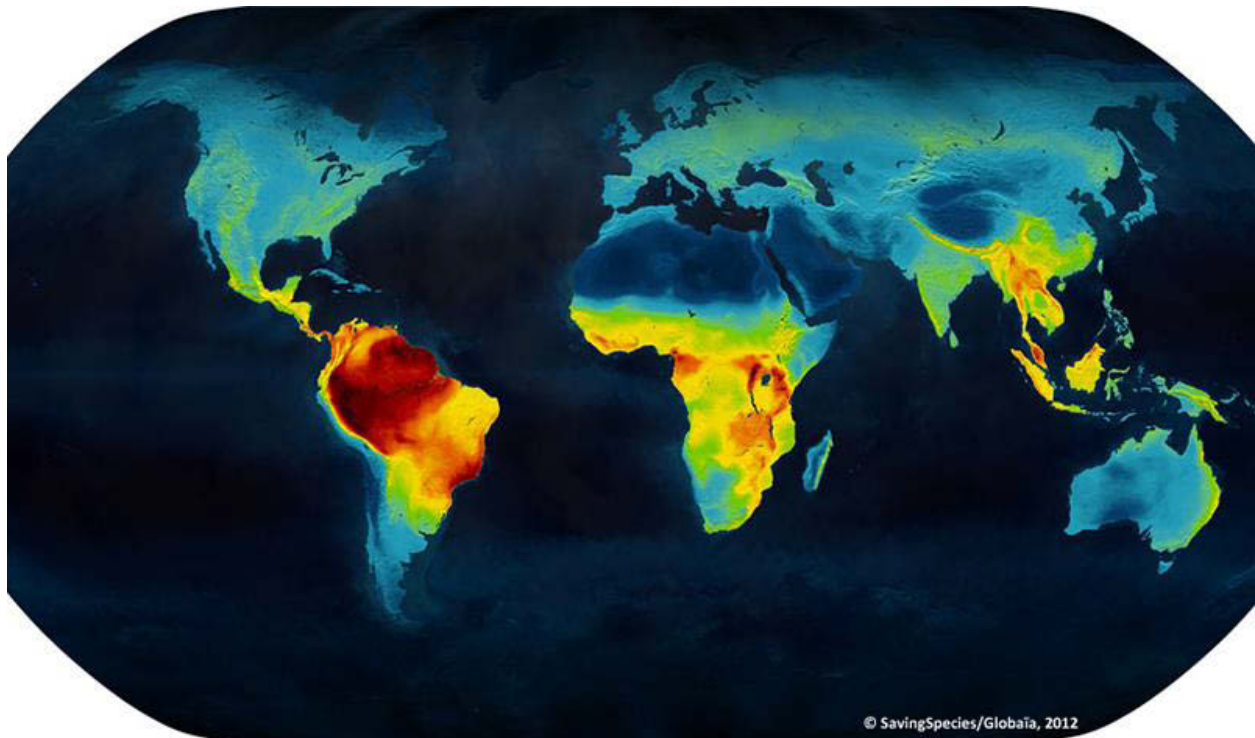
To make room for nature we must restrict our entire civilization to at most a quarter of the earth's land surface and leave three quarters undisturbed. We must equally restrict our ocean harvests. The safe ratio between human civilization and nature, the ratio that respects the

precautionary principle, is 25% humanity and 75% nature. Our current footprint is at roughly 50%. One day we may find out that even 25% is unacceptable to nature. Until such time, our task is to reduce our physical footprint on the environment and every country must set specific shrinking targets to be accomplished every decade so that by the end of the 21st century our entire civilization conforms to the ‘75% nature 25% humanity’ prerogative.

IX.2. Hands off the planet’s crucial ecosystems

The second pillar of our effort to secure ecosystem services and biodiversity is to keep our hands off our planet’s crucial ecosystems. The most important ecosystems are the most biodiverse ecosystems. They maintain our planet’s life supports. They are the lungs of the earth and the incubators of life. They purify our water, oxygenate our air, enrich our soils, regulate precipitation, and keep the planet stable. They determine pollination and seed dispersal, stabilize climatic conditions, and control pests and diseases. They are therefore essential to our food security, to our health, and to the viability of our civilization.

Earth’s most important ecosystems transgress national borders and this means that their preservation is impeded by the existence of nation states. We cannot demand from countries in the northern part of the South American continent that they preserve 100% of their habitats. These areas can only be preserved if national divisions at least on the continental level disappear. This means that sooner rather than later the nation state must be confined to history. As an intermediary step I propose the dissolution of borders within continents.



The common heritage of humankind can only be preserved by concerted action and universal expense. We have already mapped and assessed the world's biodiverse areas. Now we need to restore and preserve them. To succeed, depopulation and decarbonization, as described above, are necessary preconditions to creating the space nature needs to breathe. Depopulation will ensure that people do not encroach on new land to slash and burn it for crops and grazing, or to exploit it for minerals and timber. And decarbonization ensures that we do not poison the environment from far away, from our urban conglomerations where industry is concentrated.

No species is superfluous or useless and any pretense that we can know what constitutes an acceptable loss of biodiversity is idiotic and shows just how inept our science is and how dishonest our conservation premises. We should neither try to maximize nor minimize the number of species present in any ecosystem, be it inherently species-rich or species-poor, but rather focus our efforts on restoring and preserving the biotic integrity of all ecosystems regardless of classification or typology. Until such time as we have reduced our footprint to 25% of Earth's landmass we must stay out of ecosystems that give us regulating and habitat services and we must limit our demands from ecosystems that give us provisioning, cultural and amenity services.

IX.1. Establish corridors of life

The third pillar of our effort to secure ecosystem services and biodiversity is to establish corridors of life so that all ecosystems across all climate zones are connected and species are not separated and encircled by human civilization, as is currently the case. The obvious obstacle to the establishment of corridors of life is property rights. Governments have tried to circumvent this problem by imposing conservation conditions on land owners and by restricting use, but these measures are not only insufficient to clear the way for nature they are also impossible to enforce since they require a giant and intrusive bureaucracy that would be antithetical to the prerogative that we do not waste precious resources. Therefore the time has come to be honest and to dissolve land property rights. Land that is needed to make room for nature must be confiscated and the owners financially compensated.

Establishing corridors of life implies organized displacement of people on a very large scale. It will be painful and expensive but it will pay off in countless ways over the long run. It can only succeed if the plan is clear, mapped out well in advance and carried out with concern for the people that will be uprooted. So far it has been attempted without informing the public of the overall plan, without educating them about why this is necessary, and without making plans to secure a future for the people relocated. As a result, we have seen incidents like the Nevada Bundy ranch incident or the more insidious manipulation of commodity prices to drive small farmers and ranchers into bankruptcy. This is criminal and unacceptable. No dislocation on the scale needed will succeed without proper compensation for the people displaced. But if the

farmers and ranchers are given a house in a city or town of their choosing, monetary compensation for their land and equipment, and a pension if the land value does not cover their retirement so they can live the rest of their days in relative comfort (or three years of retraining in the case of younger farmers followed by assured employment) there is no reason why such a mass displacement cannot succeed.

It also has far-reaching infrastructure implications. Corridors of life cannot be crossed by roads or highways and this means that all roads and highways will need to be diverted underground and beneath the corridors of life so that motorized traffic does not disrupt or endanger wildlife and animals can move across the land unimpeded.

All three steps outlined above require that we violate current property rights and that we dissolve national borders at least on the continental level. Whether we like it or not, our future civilization will by necessity be global, non-capitalist and far more egalitarian since land will become global commons and will no longer be private property. Both capitalism and national divisions are artificial divisions that a sustainable human civilization cannot accommodate so long as our needs and numbers push against planetary boundaries.

X. Goal Ten:

Transform governance for sustainable development (The public sector, business and other stakeholders should commit to good governance, including transparency, accountability, access to information, participation, an end to tax and secrecy heavens, and efforts to stamp out corruption. The international rules governing international finance, trade, corporate reporting, technology and intellectual property should be made consistent with achieving the sustainable development goals. The financing of poverty reduction and global public goods, including efforts to head off climate change, should be strengthened and based on a graduated set of global rights and responsibilities.)⁷

Existing governing structures, both national and international, have evolved over time through trial and error and embody the best and worst in human nature. Their purpose is to provide leadership and steer society towards progress by harnessing all human resources towards productive ends by peaceful cooperation. To do this they have grown in size and are encompassing more people and wider territories under the banner of the nation state. There are 196 nation states in the world today some occupying as much as one-sixth of the world's landmass (Russia), others one sixth of the world's people (China), and others still one sixth of the world's wealth (USA).

But not even the largest, most populous or most wealthy nations are mighty enough to face the existing global problems alone. They have neither the authority nor the resources. The threats facing humanity are insurmountable without a governing entity with the mandate to make decisions on behalf of all people and all nations on Earth. The time has come to erect a global governing structure. The operational principle necessary to erect such a mighty structure must be **one for all and all for one**.



We are economically and environmentally intertwined but our governing structures do not reflect this and have consequently no way of steering society towards solutions. Risks generated by the reckless behavior of one state affect other states, or all states, but since we lack a global authority we cannot initiate international collective action to deal with systemic financial failures, chronic fiscal imbalances, energy price spikes and volatility, food insecurity and wide swings in commodity prices, or with crisis level unemployment, to say nothing of our environmental challenges.

All our problems are connected and multi-disciplinary but we have no way to meet them with a coordinated and appropriate response. A prime example is that our innovation and creativity

⁷ This chapter builds upon the work of Dr. Victor Galaz and the fine researchers affiliated with the [Stockholm Resilience Center](#).

translate into great technological and scientific advances that make our economy more efficient and productive, but result not in universal wellbeing and affluence as much as they lead to higher and chronic unemployment, in widening income gaps both within and between nations, and in environmental destruction.

Our international political institutions are no match to our planet's biophysical interactions; the former being compartmentalized and uncoordinated whereas the latter are unified and seamless. Natural events or the greenhouse gases we pump into the atmosphere have no consideration for political boundaries. Nor can we hope to put an end to the misery caused by crass differences between the wealth and poverty of nations, which makes enduring international peace inconceivable, without the unifying force of global governance. Hence we are confined to impotence in the face of geopolitical, economic and environmental challenges that span the globe and are deeply intertwined while our political interactions are imprisoned by divergent national interests and political power is confined to artificial national borders. And while we are thus constrained, the world around us, both manmade and natural, is collapsing.

The current system needs profound structural change because existing institutions lack broad-based legitimacy; have an outdated distribution of ownership rights and votes whereby some nations have veto power while others have no power whatsoever to influence outcomes; are fragmented and uncoordinated and confined to single or narrow mandates and can consequently only nibble at the feet of the world's problems, which grow larger and more ominous every year; and are ineffective because circumscribed by power politics and colliding strategic interests that further national self-sufficiency and independence at the cost of international cooperation and interdependence while key problems such as food insecurity, global financial imbalances, climate change, and widening gaps between rich and poor remain unresolved.

These shortcomings confine the international governing structure to disaster relief, crisis management, peacekeeping and peacebuilding operations rather than preventing crises and mustering collective action according to well-defined, long-term goals. And so we are futilely chasing our own tails.

Out of desperation, global policy makers have bypassed the above-listed obstacles by adopting a governing strategy based on lies and deception so it could keep its war on population growth secret and its globalization effort skewed in favor of capital holders and developed nations; population control and globalization being its undeclared policy pillars since the inception of the Bretton Woods system in 1945.

To transform governance for sustainable development we need to (1) **denationalize global governance**, (2) **institute global monetary control and a global digital currency**, (2) and **put an end to secrecy and check every power with a counter-power**.

X.1. Denationalize global governance

By depriving all nations of power and privilege at the international level and empowering individuals to act in the best interests of mankind, the planet and future generation, we stand a chance to forge order out of chaos and to solve the dire problems we face.

Denationalizing the international governance system requires that we dissolve the Security Council, replace the General Assembly with freely elected members (one per state), and form and legitimize the Council of 12 and the Twelve Elders to serve as the brain and spear of the world.

The reformed United Nations will be called the United People Organization and while its new General Assembly will discuss and debate the world's issues democratically it will only be able to advise the decision-making body of the Council of Twelve, who will govern the world according to the *natuocratic* demands imposed on it by the necessity to establish harmony among peoples and nations, equilibrium between man and nature, and continuity between this and future generations. While not democratic, the Council of 12 will govern under the constant scrutiny of live cameras with absolute transparency and accountability, according to the '*truth for trust principle*' and will be subject to open criticism and advice from the Twelve Elders.

At the national level the reform of government must include the dissolution of political parties and the adoption of absolute transparency. This will put an end to class divisions and to the dominance of vested interests, allowing true democracy to flourish and setting the stage for a far more egalitarian and inclusive society.

Internationally, this new configuration will break the stalemate on reform action, facilitate interagency and international cooperation and coordination, and steer the entire world towards a common future and common interests. It will eliminate the current obstacles to action: institutional fragmentation and incoherence, lack of multilateral commitment and of political and economic support, political differences that create gridlocks, and knowledge gaps that render state actors clueless and rudderless. It will also help promote bottom up innovation and eliminate top down rigidity. It will open the channels of information gathering, analysis and dissemination. And it will legitimize the international power structure.

X.2. Institute global monetary control and a global digital currency

By centralizing monetary control and creating a global digital currency the new governing structure will be able to facilitate global affluence and fair distribution of resources across the planet, closing and reversing the widening income inequality and social strains of the past three decades. It will enable the allocation of capital to priority issues that threaten our existence. It will break the gridlock that prevents international agreements and will eliminate financing

shortcomings and the bickering over who is responsible for what derived from the principle of common but differentiated responsibilities that adds unnecessary complexity and obscurity to simple solutions and creates inefficiencies. It will overcome fragmentation and polycentricity without having to recreate the existing international infrastructure, but simply by organizing and orchestrating the existing regime complex, which encompasses over seven thousand intergovernmental organizations and is currently without a head and consequently without a brain. Through a centrally controlled global currency it will also enable sustainable global growth by taming the volatility of capital flows and controlling their direction and constancy; eliminating costly accumulations of reserve currencies, the opportunity to manipulate exchange rates or to speculate on their large and persistent deviation from fundamentals, and the need for special drawing rights and precautionary reserves; providing a global financial safety net that is ironclad, universal and free of current account imbalances, exchange rates misalignments, and of episodic and destabilizing adjustments; ensuring liquidity throughout the world; preventing the dangerous build-up of systemic risks and financial imbalances; clarifying macroeconomic management; and by simplifying and fully controlling macro-financial linkages. Growth and integration would be obstacle free.

A centrally controlled global digital currency would have positive repercussions well beyond the realms of fiscal stability and monetary policy. Money will no longer be a constraining and restraining factor, thus no longer a tool of coercion by and of conflict between nations, but an enabling factor, a tool of economic empowerment with myriad positive domino effects socially, politically, geopolitically and environmentally. It could also render taxation obsolete, as the needs of the state could be covered by the elasticity and flexibility of a global digital currency that could built all taxes into the price of goods and services. It will also put an end to the accumulation of wealth forcing every individual to seek security through the integrity of a perfect an inherently stable system that cannot be manipulated, rather than through personal maneuvers in an imperfect an inherently unstable system based on ceaseless manipulation. Money would become a nourishing constant through the seamless body of a global civilization rather than being a punishing inconstant in a dismembered community of nations. Last but not least money could be funneled or redirected to promote or to stop economic expansion and investments in any given area, thus facilitating a rapid process of global development and of economic homogenization.

The World Bank and the International Monetary Fund could manage the world's money supply, acting as the world's Central Bank, while the Council of 12 would have final say in how the money is allocated.

X.3. An end to secrecy and no power without a counter power

The third pillar of the new governing structure will be an end to secrecy and the check of every power with a counter power. Secrecy exists for one and one reason only; to hide special privileges and use those privileges to deprive others of their rights and liberties. The end of secrecy is made possible by the termination of covert depopulation measures and it is made necessary by the *naturocratic* and therefore undemocratic mandate of the Council of 12.

By outlawing secrecy it becomes possible to give legitimacy to a body that is by necessity undemocratic. The legitimacy of the Council of 12 is derived from its absolute transparency, accountability and co-determination; that is to say, broad participation in decision making, at least in input (i.e. advice giving and consultation) if not in output (i.e. policy making and enforcement).

Outlawing secrecy in government will stop attacks on civil society and the regime of surveillance, censorship and oppression; will reverse the erosion of the rule of law and restore democracy; will free the media and will restore the shattered lives of countless thousands of targeted individuals. It will also clear the way for general amnesties and mass releases of prisoners incarcerated for no reason other than to protect the eugenic and genocidal policies of the western world and the regime of secrecy necessitated by covert depopulation measures in the West and beyond. It will also pave the way for the restoration of the damaged images and lives of hundreds of thousands of targeted individuals throughout the world by erasing criminal records fabricated by corrupt governments, legislatures and judiciaries who have cooperated in the undeclared war on the lower and middle classes necessitated by the culture of death and incarceration promoted in the name of the covert depopulation and coerced globalization prerogatives.

With the regime of secrecy and deception gone, the media can begin to inform and educate once again rather than continue to deceive and manipulate.

By confronting legitimate state power with legitimate people power in an institutional arrangement enshrined in law at the national and international level that dictates that no power can exist without an equal counterpower, abuse of power will become nearly impossible and violated individuals will have recourse to justice and access to quick and fair compensation thus freeing society from the tyranny of judiciaries that have become laws unto themselves and dangerously unaccountable.

The costly and parasitical police state can be dismantled and national armies reduced to a fraction of their current sizes once a global governance structure is in place and the world's goals are pursued in the spirit of mutual cooperation through open, just, ethical and effective means. This will free enormous amounts of money as well as human and technical resources that can be employed to fulfill the productive and meaningful goals dictated by sustainability rather than be wasted on military posturing and power politics.

There is no shortage of international agreements and no shortage of state and non-state actors who have ratified these agreements. What there is a shortage of is enforcement and coordination and the result is that all efforts are far too fragmented and dishonest to be effective. In other words, the right hand does not know what the left hand is doing.

We suffer from an increasing number of global challenges of mindboggling complexity but nation-states cannot agree on anything tangible and we lack effective global institutions with the legitimacy to address our global problems and the authority to demand enforcement. The complexity of our environmental problems is mirrored by the complexity of our social institutions, and both are mirrored by the perplexity of our policy makers and the impotence of our efforts. Chaos rules at the global governance level and this has a devastating impact on the Earth system and on our collapsing civilization.

If we are to save ourselves and the planet we need to make order out of chaos.

The solutions proposed in this document outline a clear plan of how to create the conditions for a sustainable global civilization in which people are at peace with each other and life has meaning and dignity, humankind acts as stewards of the planet and respects the equilibrium of life, and the born safeguard the resources of the unborn so that life can continue to thrive and wellbeing can grow.

God did not start with life; he started with the conditions for life. He did not create man and left him dangling in space. He created the world and man evolved in time from the tiniest of lifeforms. God started with the large things and worked his way down to the small things.

We too must start with the large things and work our way down to the small things. We must start by creating the conditions for a sustainable mode of life and the infrastructure for an inclusive global civilization. And once we have done that we can begin to deal with the details and bring our civilization to a state of perfect equilibrium with planet Earth.

The decisions we make in the process must be based on an internal compass that is pointed to reason in the north, to faith in the south, to love in the east, and to truth in the west.

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