



Is International Cooperation Possible?

A Bold Appeal for a Living Earth

John B. Cobb Jr. and Jeff Wells

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Introduction

Jeff Wells

This booklet shares the vision of a man who has been speaking, writing, and organizing to save the Earth since the early 1970s. In 1971, he wrote one of the first books addressing the ecological crisis. John B. Cobb Jr. is a theologian, philosopher, and environmentalist. He is best known for promoting the process philosophy and theology of Alfred North Whitehead. However, he has written on a broad array of topics including economics, education, science, post-modernism, and religious pluralism. He has published more than 50 books. John is one of the more creative, wide-ranging, and influential thinkers of the past 50 years.

Over the decades, John has helped found many institutes and organizations, including the Center for Process Studies, the Institute for Postmodern Development of China, Pando Populus, the Cobb Institute, and the Institute for Ecological Civilization. John Cobb is convinced that humanity's most urgent task is to live in harmony with and, thereby, preserve the ecosphere on which it depends for its continued existence. So, in February 2022 – the month he turned 97 – he helped to launch the **Living Earth Movement**.¹



¹ Find more information at www.livingearthmovement.eco and www.facebook.com/livingearthmovement.



How the Living Earth Movement Came to Be

On September 19, 2021, I was delivering a message to a progressive, inclusive, and Earth-honoring Christian congregation in New York City.² At the end of the service, I was inspired to offer this final vision: “Let me suggest that all of us hold in our minds the image of the President of the United States going to Beijing in order to talk with the President of China about how the U.S. and China, together, can lead the world to salvation.”

With that impetus, over the next hour, I wrote a letter to President Joe Biden and President Xi Jinping calling on them to collaborate to address the ecological crisis the whole world is facing (see Appendix A). I emailed the letter right away to my friend, Bonnie Tarwater, who leads an Earth-honoring congregation named the Church for Our Common Home on the John Cobb Eco Farm in Oregon.³ She called shortly and said, “John, you are the only person on the planet who is in a position to invite the leaders of China and the US to work in cooperation because you know leaders in China at the highest level.”

I needed help getting the letter into their hands, so I called on other friends and collaborators. We decided to publicize the letter and promote this vision publicly. Over the next few weeks, we assembled a group of 13 persons interested in working together to make this a reality. We held our first meeting on December

² The Church of the Village – www.ChurchoftheVillage.org

³ Rev. Bonnie Tarwater leads the Church for Our Common Home (churchforourcommonhome.com).

3rd. After much dialogue and debate, we determined to call our little group with big aspirations the **Living Earth Movement**.

What is the Living Earth Movement?

The immediate, short-term priority of the Living Earth Movement is to inspire global cooperation – beginning with the U.S. and China – to dramatically confront the ecological crisis that is already upon us. We believe the best hope to achieve this is by working from the bottom up, the middle out, and the top down. That means we need to work with other organizations that are already involved in building a grassroots movement to reimagine and reshape human society to act *as part of the ecosphere* and not *against it*. We also need to work at the level of Track II diplomacy to influence the influencers and bring pressure to bear on decision makers in government, business, education, etc., to address the ecological crisis. We seek to engage civic organizations, local communities, and religious faiths in these efforts.

The ecological crisis is global and it is already upon us. If humanity does not work together and take dramatic action in the next decade, climate chaos will lead to social, political, and economic chaos and ultimately, perhaps, even the extinction of the human species, along with most life on earth. More and more people realize this. Yet, the world is divided. The United States and the People's Republic of China currently treat each other as enemies. If that could change – if these two nations cooperated, others would follow. Together, they have the power and resources to avoid the worst outcomes of climate change.

Yet, we know that replacing fossil fuels and reducing carbon emissions will not be enough. We will need a new kind of human civilization in which we exist in harmony with, and learn to love, the rest of the ecosphere. That work cannot wait. Thus, the second – and equally important – mission of the Living Earth Movement is to promote the foundations for a new kind of civilization. We need a world in which humans understand themselves as part of a living earth community. We call this an **ecological civilization**.



From Enmity to Cooperation

Around the time of the opening of the Glasgow climate conference in 2021, President Biden announced that instead of speaking of China as No.1 enemy, Americans should consider China to be No. 1 competitor. I was delighted. When, quite late in the meeting, President Xi of China arrived, hope sprang up in my heart. And when the United States and China announced the formation of a group to continue discussing how these two countries might lead the world in responding to global climate change, I could hardly believe it.

Why? Because the proposals in the letter I had written to the two presidents seemed to be guiding events. Biden had expressed the hope that China would work with the United States on the climate crisis. I told him that it was almost impossible for President Xi to cooperate with the United States while Biden repeatedly told him and the world that he was America's greatest enemy. If he said instead, accurately, that China was the *greatest competitor* of the United States, that would not preclude cooperation on global warming.

I asked President Xi to recognize that any act of Biden to soften the hostility to China might be politically costly to him. Recognizing this, I asked Xi to pick up

on any favorable gesture and, for the sake of our grandchildren, accept the invitation to work together. I emphasized that cooperation between the world's two superpowers was the world's only hope. That the two presidents are taking this fact seriously is seen by their appointments to the new committee. John Kerry will lead for the United States. Zhao Yingmin will represent the People's Republic of China. I am confident they really care.

Of course, the correspondence of what I asked for and what happened does not prove that anyone read my letter. That really does not matter. What is important is that cooperation has a chance. But I could not watch my hopes being realized without a feeling that maybe God had used my letter.

Why is it so important that China and the United States should work together on this? Let's begin with the obvious. China and the United States are the two nations that contribute most to global warming. Without the full participation of both, the job cannot be done. A plan that does not have the full support of both will not suffice. Indeed, without that support, other nations may decide that it is useless to make the sacrifices demanded of them.

The results of the Glasgow Conference are indicative. It was planned by the United States and its allies. It advanced toward the goals long since adopted. But even if everything went ideally, and China adopted and implemented similar goals, the world would suffer greatly from climate change. The United States will not take actions of the sort needed without the advance agreement of China to take similar actions. Many Americans think that their doing so would open the door to China gaining on the United States in the areas of their intense competition.

The needed actions will be a challenge to all governments to enact and enforce. The only chance of success is to make clear to all peoples that all peoples are engaged and that all working together is our only chance. Without Nepal, or Kenya, or Honduras, or Syria, or Luxembourg, there might be a chance. Without the United States, or without China, no chance at all.

One particularly key area has thus far been omitted from international discussion. The United States will make no commitments to reducing the enormous contribution of its armed forces to global warming. If the United States does not, China certainly will not. On this topic, nothing will happen at inclusive international conferences. Only bilateral conversations have any chance to succeed.

On the positive side, if China and the United States produce a plan that, if implemented, would save the world from really disastrous impacts of climate change, few countries would fail to sign. The two superpowers, when they are engaged in implementing the plan and paying the price needed, can exert decisive pressure and incentives to enforce it in other countries. Without the cooperation of the United States and China to prevent climate chaos, civilization will give way to social and political chaos and the starvation of billions of people. If our two superpowers together give top priority to leading the world through this crisis, they can do so. There is a chance.

For there to be hope is important. But we must be realistic. The kind of plan that is needed will involve very fundamental change in American foreign policy. The basic goals of the United States will have to change. The goal of the United States in foreign policy is to achieve global peace and order through global domination. This is based on a set of false beliefs that fall under the mantle of “American exceptionalism”:

- As long as what happens depends on many independent decisions, there will be conflict, disorder, and war.
- Only a single unified control will end that. The United States should have the power to decide all things without consultation.
- Efforts to bring agreement through multinational decision-making, as in the League of Nations or the United Nations, clearly do not work. One nation must rule.
- The only nation that would rule for the sake of the goals listed is the United States.

The result of this understanding of how global order can be attained is a foreign policy that seeks, above all, to extend United States dominance widely. It is already the senior partner in relation to Europe, and Australia and New Zealand take their cue from Europe. The Monroe doctrine established its dominance in Latin America. The end of World War II left it dominant in Japan and South Korea. In partnership with Israel, it has become dominant in the Near East. It took over leadership in Africa from former European empires. India seems to seek a partnership in which the United States has the lead. Global domination is in sight.

At the same time, many people see the American empire is in decay. Latin American countries are increasingly refusing subordination. Developing countries are finding China's aid more helpful. The increasing use of sanctions to impose its will is working against free acceptance of its leadership. Votes at the United Nations are less reliable.

Since World War II, the realization of the "American peace" has been blocked by Russia and China. Their refusal to accept American domination makes them "enemies" of the U.S. Policies changed over time from toleration of their independent existence to efforts to weaken and intimidate. The ultimate goal has not changed.

At the end of World War II, the United States was the only nuclear power. This helped it consolidate power over most of the world. The Soviet Union, however, became a nuclear power quickly. It never competed in the amount of weapons, but its arsenal was such that it could inflict completely unacceptable damage on the United States. This led to a standoff. Neither nation wanted a conflict that would involve the use of nuclear weapons. The prospects of mutual destruction prevented nuclear war. For years China's capacity for nuclear was minimal.

However, despite the rhetorical improvement noted above, the United States continued to treat China, along with Russia, as an enemy. The Chinese began to fear that the United States no longer considered China to be a sufficient threat in the nuclear department to make war with China unthinkable. A year ago, China

placed an order for a large number of ultramodern nuclear weapons to replace much of its current stockpile. In another year, they will be delivered and nuclear war with China will be unthinkable. Some in Washington may want to take advantage of the period before the new weapons are delivered.

It is in this context that cooperation between the United States and China on climate issues has become so important. For China to work with the United States on climate issues when the United States was implicitly threatening it with nuclear destruction is hard to imagine. But Xi came to Glasgow, and high-level talks exist. In my view, the great hope is that the foreign policy of the United States, at least temporarily, brackets the goal of global domination in favor of the goal of human survival. We must hope against hope that those who decide about war and peace choose cooperation with China rather than the incineration of China.



<https://thesamikhsya.com/wp-content/uploads/2019/02/sustainable-spinner-green-development.jpg>

Ecological Civilization

The fact that the hopes I had expressed in a letter were all fulfilled encouraged me to try another letter. This one was to the lead climate envoys for the U.S. and China, John Kerry and Zhao Yingmin (see Appendix B). I will support almost anything they propose, but not all possible proposals with equal enthusiasm. I have accepted a term the Chinese government picked up from United Nations

literature, and I use it to name the kind of world for which I hope: *ecological civilization*. I continually work to move the world in that direction.

For such purposes, crises and even disasters sometimes present openings. Much of the work done toward slowing global warming is technical. Greater efficiency reduces the need for inputs. This is eminently worthwhile. We can shift from fossil fuels to wind, waves, and sun. These sources of energy can be used more and more extensively. I am confident that those working with Kerry and Zhao will look at these things carefully in hopes of improving on the goals of the Glasgow conference (COP26). Please understand that I believe strongly in the importance of this work.

China and the United States can, of course, jointly simply support the positive advances of the Glasgow conference. Or they may content themselves with platitudes. But it is not impossible that they could go far beyond that. I wrote to encourage broad reflection on social change that would both resolve the climate crisis and set us on our way to a genuinely sustainable society.

Below are a few examples of the sorts of dramatic, but attainable, actions and steps that would be needed to move toward an ecological civilization:

- A joint program to lead the world toward restoration of the health of the topsoil, restoring the ability of the Earth to absorb carbon dioxide naturally.
- Organize society so that fewer people want automobiles and also change cities so that extensive use of cars is not needed. Cities could be arranged so that most people lived within easy walking or bicycling distance from work. Shopping could be much less centralized, so that most purchasing can also be easily and comfortably done without a car. Also, things ordered electronically or by telephone can be delivered. This can be combined with many people working at home.
- Shift food production away from industrial agriculture that focuses on growing one or a small number of crops and relies on pesticides that poison the soil and are killing off the pollinators.

- Make food production and distribution as local as possible. This requires much less energy. Communities would be less vulnerable to going hungry.
- Shift from economies based on GDP growth and wealth accumulation (primarily for the few) to economies founded on the well-being of all people as well as all living creatures and other elements of the ecosphere.

At present, unemployment constitutes both a problem and an expense. If more people have jobs, some current costs will be lessened. Currently the production of fossil fuels is subsidized. As that is ended, we can subsidize food instead. Saving ourselves from climate change and other anticipated disasters will not be costless, but some current expenses will be reduced.

If cars were not needed for going to work or shopping, and if excellent public transportation were available, rental cars could meet the remaining need, and it would be much less than is now spent on cars. For the remaining drivers, freeways would once again be free ways.

These proposals are changes would improve the quality of life for many people while reducing the human pressure on the environment. They would make human society far more sustainable. Thus, the changes, proposed in response to the climate crisis, would also move us closer to what some of us now call an “ecological civilization.” This would be a deep reversal of much that has been meant by “civilization” in the past. In my letter to the Chinese and American climate envoys, of course, I stressed the ways in which they would reduce the use of fossil fuels and the ability of the Earth to absorb the damaging surplus of carbon.

For the Chinese leadership, ecological civilization has meant that the development of a culture should give equal attention to how it affects the natural environment and the growth of the economy. China realized that rapid growth of population worked against improvement in both these ways and engaged in a massive program to end it. It lowered expectations of economic growth so as to make environmental improvement practical. These improvements have been impressive. Also, China has encouraged the development of the villages and movement back to them so that now for several years more people have moved

away from cities than to them. This is all highly favorable to “ecological civilization.” China is in the lead.

Nevertheless, I do not consider that the Chinese leadership has appreciated the full meaning of “ecological civilization.” An ecological civilization would transform economic theory and practice. It would affect every aspect of thought and action. David Korten has recently written a beautiful essay that makes the holistic view very clear. Korten is a member of the Club of Rome, which has featured it. It is far more publicly visible than any previous writing on the topic. Since more and more people are recognizing the need for comprehensive change, we have hope that Korten’s offering will be widely influential.

Although the Chinese government has not adopted this larger, more radical, understanding of ecological civilization, it has allowed the Institute for the Postmodern Development of China (IPDC) to introduce it into the public discussion there. The Institute developed in relation to the Center for Process Studies that David Griffin and I created at the Claremont School of Theology to promote, especially, the philosophy of Whitehead. A few Chinese were interested and Zhihe Wang came to Claremont to take a Ph.D. in this thinking. He organized the China project of the Center which then also became a separate 501(c)3 organization (the IPDC). It has had remarkable success. I have traveled to China frequently under its direction.

Zhihe is well connected with high-ranking Chinese, and his friends informed him about the government’s plan to adopt the goal of “ecological civilization.” The IPDC held, in Claremont, the first conference on the subject. It followed up with similar conferences annually. Fifty to a hundred Chinese came each year. We explored the deeper and more comprehensive understanding of the concept, and we hope that this understanding will gain ground in time.

On the occasion of the tenth anniversary in 2015, I took the lead in organizing a much larger conference on ecological civilization, both for the Chinese and for the Center for Process Studies. The 2015 conference was the first significant effort to introduce these ideas of ecological civilization into the United

States. Nearly two thousand people took some part in this event, including three hundred from China. The spread of process thought and the broader understanding of ecological civilization in China has already made a difference.

IPDC has taken scores of Americans to China to help spread the word. All are impressed by the spirit they find there. Millions of Chinese think of a genuine ecological civilization rooted in process thinking as the hope for the future. That is a small percentage of the population of China, but its enthusiasm and excitement are unmatched.

The mechanistic model of the world associated with the natural sciences is still tightening its control of higher education, but the call for recognizing the importance of the organic dimension is being articulated forcefully and gaining ground in the culture. There is some connecting of the mechanistic model with the increasing practical threat to human survival. Prioritizing the inanimate and reducing everything to it now sounds increasingly “old-hat.” Chances for a breakthrough in the teaching of science are increasing.

In short, the chances of a cultural transformation toward ecological civilization have increased greatly in the past few years. Since the future of our grandchildren depends on it, it is surely worth working for.

In an “ecological civilization,” humans would understand themselves as part of the inclusive ecology. Human well-being would be understood to depend on the health of the larger ecological system. This is sometimes spoken of, for example in Pope Francis’ *Laudato Si*, as “integral ecology.” Human beings are, or should be, an integral part of the ecological system. The claim is that we need not give up civilization in order to fit into the ecology. But we must stop acting as if we were outside and independent of the system.

Those people who lived near each other would be encouraged to become local communities in which people cared for one another. Such communities have often provided healthy contexts for those who participate in them. Their wholesale destruction in modernity is a sociological and psychological problem of the first order. Today, the fact that most neighborhoods would not be able to feed

themselves means that their inhabitants are likely to starve when the crises we are bringing on ourselves fully develop.

A major way, perhaps *the* major way, of surviving such crises will be to develop local communities capable of meeting their own essential needs. Building such communities is a huge challenge to which we are only beginning to respond.

Local self-sufficiency requires more than the ability to feed the community. Energy, especially in an electrical form, is important. Today that can be derived almost everywhere from wind or sun or tides. A local public bank is often possible. Bicycles can often be built in bicycling range. Basic clothing can be made locally. Imports and exports from the locality would be greatly reduced, but they would cease only in crises. Regrettably, these may be frequent. When large numbers of people realize that the survival of their families depends on living in this kind of community, we may see rapid change in a direction important to ecological civilization.

Appendix A

Letter from John B. Cobb Jr. to President Joseph Biden & President Xi Jinping

**President Joseph Biden
The White House
1600 Pennsylvania Avenue, N.W.
Washington, D.C. 20500**

**President Xi Jinping
Central People's Republic of the
People's Republic of China
Zhongnanhai Ximen, Fuyou Street
Xicheng District, Beijing 100017
The People's Republic of China**

October 1, 2021

Dear Presidents Biden and Xi,

The habitability of the planet can no longer be taken for granted. Both of you have done, and are doing, much to counter the profound threat to the future. We are at a crossroads. The two of you have made possible an historical change that might save us all from unimaginable disasters. PLEASE lead us into the new possibility you have created.

I served in the U.S. Army for three and a half years in World War II and in the occupation of Japan. I awoke to the self-destructive practices of the modern world in the late 1960s, and I have worked to replace the individualistic materialism and militaristic nationalism that have been leading the world to utter catastrophe with an understanding of the mutual relationship of all things. The recognition of our dependence on one another calls us all to work for the common good. I am a member of the American Academy of Arts and Sciences. Now, at 96, I am distressed by the prospects faced by my five grandchildren and seven great grandchildren.

Beginning in the early seventies I have led a number of conferences on the ecological crisis, including some for Chinese. My conference career climaxed in 2015 in "Seizing an Alternative: Toward an Ecological Civilization." Among the two thousand participants, three hundred came from China.

I have published some fifty books. In 1970 I wrote a little one entitled “Is It Too Late?” Since then, I have looked on with deep pain as more and more has been irretrievably lost. I speak now for millions of concerned people who are grateful to the two of you for reviving our hope and are asking for you to build on what you have achieved.

President Xi, you have committed China to becoming an ecological civilization. That inspired the title of the conference mentioned above. China still has far to go, but your progress is amazing. You evaluate your provincial governors as much by their improvement of the environment as by their contribution to economic growth. You are eliminating extreme poverty. You have ended population increase in China. You are developing the rural villages, and more people are now moving to them from the cities than are leaving them for the cities. You are cutting back on coal despite your lack of oil and natural gas. You are ready to help other countries to move forward.

President Biden, your commitment to stopping climate change before it destroys civilization is clear in both your words and your actions. In your address to the United Nations, you call for giving this task top priority. In your actions at home, you are implementing your commitments. You know that unless the world’s peoples and their governments prioritize dealing with the global problem, we will all suffer terribly. You recognize that the United States must take a leading role globally, but that it must do so in partnership with others. You are willing to set controversies on other issues aside to make such partnerships possible. You know that the most important of all such partnerships is with China and you have already reached out to explore possibilities.

The whole world is indebted to both of you. But there is a danger, a terrible danger, that established policies and commitments will block the wonderful possibility that the two of you have created. The United States still names China as its number one enemy. Unfortunately, this is not idle rhetoric. American foreign policy, military policy, and even financial policy are affected by this declaration of enmity. It is not possible for China to have the necessary trust to collaborate wholeheartedly with a nation that treats it as its primary enemy. Nations can disagree on many topics and still respect one another and work together. If the United States wants to influence

China's policy on Hong Kong or Tibet, the chance of doing so would be far greater if it made suggestions as a friend than if it makes demands as an enemy. What the world needs, desperately, is for the United States to offer China its friendship as a context of working together for the salvation of the world.

Although we understand, President Xi, that you cannot collaborate wholeheartedly with a country that treats you as its enemy, we beg you, for the sake of the planet, to respond to any gesture of friendship on the part of President Biden. It is hard for him to change deep-seated prejudices and suspicions, characteristic of many Americans, or to act against them. It may turn out that the friendship so urgently needed will grow in face-to-face meetings. It may be better to hope for friendship as an outcome than to demand it as precondition.

Of course, the rest of the world must cooperate. Even if you together take leadership, there is no guarantee of success. However, if you both give primacy to saving civilization, other nations will join you. If you continue to give primacy to competition for dominance, the positive initiatives of others have no chance. The fate of human civilization is in your hands.

We know that there are many people who like to have an enemy on whom to project all evil. Some of them do not recognize that we are heading for disaster. They will not understand your cooperating with the erstwhile enemy, and they may attack you viciously. We are asking you for courage, even heroism. Our shared cause transcends us all. Only you two can lead us.

Sincerely yours,

John B. Cobb, Jr.

Appendix B

Letter from John B. Cobb Jr. to climate envoys John Kerry and Zhao Yingmin

Dear Mr. John Kerry and Mr. Zhao Yingmin,

I write to express my great joy at the outcome of the Glasgow conference with regard to the relation between China and the United States. Seeing the two presidents interacting was deeply hope-inspiring. And we can be hopeful that the rhetoric of enmity is over. “Competitors” can be friends and co-workers.

Best of all is that you two are commissioned to find ways in which the United States and China can contribute more to containing the rise in Earth’s temperature. In that connection, I plead with you to widen and deepen the consultation. There are three possible approaches to reducing the amount of carbon in the atmosphere. One is to substitute new forms of energy for fossil fuels. A second is to reduce the amount of energy human beings need. A third is to increase the absorption of carbon by nature.

All are needed, but it has seemed to me that most of the discussion in governmental circles has been on the first. It is my hope that you will guide the discussion in a more holistic way. Already there is talk of technological advances that can accomplish more with less energy. Fine. But it may be possible also to reduce the need for energy by social changes that are beneficial in other ways as well. Some of us call the goal of a just society that would live within natural limits “ecological civilization.”

For example, our current cities require a great deal of energy for transportation. Where most people work is quite distant from where they live. Most people feel the need for an automobile and spend an hour or two a day commuting. Reordering work and residence so that much work is done at home and most workplaces are nearby could reduce global warming and also improve the quality of personal and family life.

The need for energy can also be reduced by producing what we need near where we live. This also increases security. To be dependent on food produced hundreds of miles away in a world that is likely to be increasingly chaotic is not wise. Living and working in local communities that are self-sufficient in necessities is far more promising and contributes far less to global warming.

Self-sufficiency in necessities certainly includes food. The way we produce food is important for other reasons, including reducing global warming. Today's industrial food production requires the extensive use of poisons. These kill the organisms that flourish in healthy topsoil. When not killed by poisons, these organisms absorb a great deal of carbon. If the Chinese and American governments inaugurated a program both in their own countries, but also worldwide, to restore healthy topsoil for the sake of ending climate change, there would also be many excellent byproducts. Our grandchildren could count on wholesome food as well as predictable weather.

Sadly, in recent years meat production has also been industrialized. Whereas on small farms animals contribute fertilizer for crops, the new meat factories contribute to global warming and the need for poisons. The developing meat-centered diet is immensely costly to the planet and less healthful than one centered in plants.

I believe that people everywhere would be grateful for programs that would at once counter climate change and improve the quality of life and community.

Respectfully yours,
John B. Cobb, Jr.

Appendix C

Goals of the Living Earth Movement

What can all of us do to inspire the United States, China, and other nations to reduce conflicts and work together to address the ecological crisis urgently and dramatically? What can we do to lay the foundations for ecological civilization? Whatever our individual passions and gifts, we can each find ways to contribute. Look over the list below and see what speaks to your heart and spirit. The Living Earth Movement is glad to help and consult with you, but you don't have to wait or to contact us. For this movement to succeed, it must be organic and locally led. So, take these ideas and run with them – or come up with your own and share them widely.

- To inspire and strongly urge the US and China to work together on climate change so other countries around the world will join in to save our planet.
- To organize citizens of the United States, China, and other nations to encourage and inspire their governments, military, businesses, and educational institutions to shift course toward collaboration and away from current policies of confrontation and dangerous animosity.
- To create an organic grassroots movement of citizen activists advocating for urgent and dramatic action to address the ecological crisis.
- To inspire participation in public actions that protest the endangerment of our ecosystems and promote deep love and care for the whole natural world.
- To counter the false and hostile propaganda about countries that are determined to be free of United States control. To promote a new ethos of global cooperation, peacemaking, and joint solutions to the planetary crisis.
- To inspire a movement to teach children (and people of all ages) to love our common home, the Earth, and spread the word that the well-being of the Earth's ecosphere is as valuable as the well-being of humans.
- To encourage widespread conviction that a just, peaceful, creative, and sustainable society is possible.
- **To inspire hope and, therefore, action.**

Living Earth Movement

Inspiring worldwide cooperation
and dramatic action to
address the ecological crisis.

Be Part of the Living Earth Movement!

For my information on our mission, goals, and how to get involved, please connect with us online and **subscribe** to our newsletter at:

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