

Civilization Leap

From a Single Strike to a Living Civilization

English Translation · Source V1.1

The AGI Era: From Survival Crises and Global Competition to a New Civilization of Symbiosis between Humanity and Intelligence

The real question is no longer “what will AI turn the world into?” It is: when humanity first entrusts intelligent systems with civilization-scale capabilities, what logic do we still use to live, compete, distinguish friend from enemy, and decide one another’s futures?

By Zijun Fu

Produced by Civilization Leap Research Group

Complete Theory, Public Edition V1.1 | August 2026

The Whole Picture First | Not a “Plan for a Future Society,” but a Complete Causal Chain

The Civilization Leap system does not begin with “what an ideal society looks like.” It begins with a harsher question: why, as humanity possesses ever greater technology, wealth, organization, and intelligence, is it becoming harder to ensure that a shared future will still exist?

The entire theory can be compressed into a single chain:

AGI amplifies the old logic of self-interest → local competition penetrates the shared foundations → risks interlock → humanity first protects shared continued existence → minimum coordination is established without requiring unified values → the default path through which self-interest realizes itself changes → institutions, resources, rights, contribution, and intelligence enter new relationships → new behavior produces real experience → subjects internalize autonomously → systems gradually recede → a living civilization takes shape.

At the same time, it answers seven questions for the public:

- Roots: why does humanity repeatedly fall into competition, friend–enemy divisions, and control?
- Problem: why does AGI make the old logic capable, for the first time, of threatening the continued existence of the whole?
- Necessity: why is “carrying on as before” no longer a neutral choice?
- Path: how can different countries, institutional systems, and groups first stop a shared loss of control without unifying their values?
- Method: how can self-interest be preserved while depending less and less on costs imposed on others and the shared future?
- Scenarios: what happens when this civilization enters work, families, resources, cities, war, AI, and everyday life?
- Vision: how can humanity and AGI ultimately form a civilization together that still belongs to life and can continue to grow?

Three Ways to Read | You May Enter from Any Side

- If survival crises and AGI risks concern you most, read Parts I through III, Sections 1–9.
- If you want to know how a new civilization would operate, read Parts IV through V, Sections 10–19.
- If you would first like to see how the future enters everyday life, go directly to Part VII, Sections 23–31.

Each path can be read independently. Together, they form the complete picture.

Part I | Roots: Humanity's Strongest Motivation and Its Most Dangerous Old Logic

1 | Self-Interest Brought Humanity Here, and Keeps It Trapped Here

People protect themselves, their families, groups, businesses, and countries. This fact requires no shaming, and no theory of civilization can abolish it.

In times of scarce resources, great risks, and limited information, self-interest was a powerful force driving production, accumulation, competition, innovation, and organizational expansion. Much of the growth in landholdings, capital, markets, state capacity, and scientific and technological advantage occurred through this motivation.

The problem lies on the other side: when “my security” increasingly depends on “your weakness,” “my success” on “your paying the price,” and “my being right” on “your having to be wrong,” self-interest begins to degenerate into zero-sum self-affirmation.

In earlier eras, although this logic continually produced war, plunder, monopoly, and exclusion, it remained constrained by distance, speed, cost, and destructive capacity.

AGI is dismantling those constraints.

Civilization Leap does not presuppose the elimination of self-interest. What it really seeks to change is the default path by which self-interest realizes itself.

2 | Why the Ancient Ideal of Great Harmony Has Never Easily Become Everyday Life

“All under heaven for the common good,” the Peach Blossom Spring, the just city, religious compassion and shared responsibility, and modern inquiries into freedom, equality, welfare, cooperation, and liberation come from different civilizations. They cannot be compressed into a single answer.

Yet they share an enduring aspiration of the human heart: can living together make more than just the strong safe? Can a stranger's suffering matter to me? After material abundance, can people find happiness rather than a more sophisticated emptiness?

The failure to realize this stably over thousands of years is not primarily because humanity has lacked goodness for thousands of years.

It is because real-world structures have long prevented it: resources are insufficient; the whole is invisible; responsibility disappears along long chains; contributions are hard to remember, while possession is easy to count. Shared problems require concentrated capability, and concentrated capability readily turns into permanent power.

If an ideal depends on everyone remaining noble over the long term, it is still only an ideal. Civilization's task is to let ordinary people, amid actual human nature and real interests, move toward shared benefit as well.

Part II | Crisis: AGI Amplifies the Old Logic from “Costly” to “Potentially Losing the Future”

3 | A Single Strike: One Point Is Hit, the Entire Network Moves

Modern civilization increasingly depends on a small number of critical nodes: satellites, communications, undersea cables, electricity, computing centers, data networks, navigation, and early-warning systems. They give countries and societies unprecedented capabilities while introducing new vulnerabilities into civilization's operation.

A critical node's failure is more than damage to one facility. The attacked party may be unable to tell whether it is a limited operation or the prelude to a larger attack. Waiting may mean losing the ability to respond, so preemptive self-protection begins to become rational.

The same node may also connect military, economic, and development capabilities at once. A strike drives a blockade; the blockade reinforces hostile narratives; those narratives raise alert levels; heightened alert increases the risk of the next misjudgment.

One point is hit; the entire network moves.

The most important conclusion here is not “everyone should be a little kinder.”

It is this: when everyone is in the same tightly coupled network, the effects of local gains may return to their originator along the causal chain. Zero-sum logic starts to fail not only because it is insufficiently moral, but because it is increasingly likely to be causally unworkable.

4 | Why AI Is Pushed toward “Autonomy after Communication Links Are Severed”

Modern military systems depend on communications, satellites, rear command, and real-time data. Once those links are disrupted, however, a system that waits entirely for remote human confirmation may become ineffective at the most critical moment.

A dangerous but real incentive therefore appears: to prevent control from being cut off, each side places more sensing, identification, navigation, judgment, and execution capability into frontline machines in advance.

Any side can explain this as self-protection.

But once one side crosses the threshold, it becomes harder for another to stay where it is. Competition for speed continually compresses the time available for human confirmation; fragile communications continually expand the scope of preauthorization. The eventual result may be something no side actively wanted, yet all were pushed toward by competition.

The parties do not move toward autonomy because they prefer loss of control. Precisely because they all fear losing control, they may together hand more of it to machines.

5 | AI Begins to Enter the Kill Chain: The Real Danger Is “the Power to Define the Enemy”

Precision matters here. This is not a claim that a unified AI subject has already decided on its own to launch a war. The more realistic change is that AI is entering target identification, threat assessment, action recommendations, unmanned-system control, and kill chains ever more deeply, while some systems gain greater autonomy during communications outages and high-speed confrontation.

The threshold has therefore changed. The past was closer to “humans issue orders; machines execute.” The future may gradually slide toward “humans first specify enemies, objectives, and rules; machines independently search, classify, judge, and execute.”

People first ask: who is responsible? Who gave the order? Who built it? Who deployed it? These questions certainly matter.

But the deeper question is: how does a machine understand “enemy”?

It does not need hatred. What it sees may be only features, probabilities, risks, mission objectives, and confidence levels. A particular person has parents, children, memories, fears, and a future; inside a lethal system, that person may first be compressed into a category.

When killing shifts from hatred to classification, humanity is not entering an angrier era; it may be entering a colder one.

The labels also expand: from soldiers to logistics, from logistics to communications, from communications to infrastructure, and from those who have already attacked to those who “may pose a future threat.”

If an intelligent system learns about the world over a long period through “risk-enemy-elimination,” freedom, refusal, unpredictability, and changing one’s mind may cease to appear as human agency and become disturbances in the system’s eyes.

When AI Starts Killing Enemies, Why Should Humanity Not Be an Enemy?

This is not an attempt to generate fear. It is an attempt to see the deepest logical risk clearly: the tasks, feedback, rewards, and friend-enemy structures we give intelligence today help shape how future intelligence understands humanity.

6 | AI Bloc Formation: When Identity Begins to Replace Facts

Another risk arises between countries and institutional systems. Polycentric governance is not itself the problem. Different countries have different institutions, values, technological paths, and security needs, and can naturally form multiple centers.

The real danger is the disappearance of interfaces: accidents are no longer jointly reported, facts cannot be cross-checked, standards cannot be compared, political identity severs crisis channels, and nonmembers lose minimum safety protections.

Then the credibility of the same proposal increasingly depends on “who said it,” and whether a risk is real increasingly depends on “which bloc it comes from.”

Technological separation thus strengthens hostile narratives, and those narratives legitimize further technological separation. Local self-protection closes into insecurity for the whole.

Bloc formation can organize competition, but cannot govern the shared consequences when competition escapes control.

The security of humanity as a whole therefore does not require all countries to have the same values, nor the establishment of a unified world government.

Different countries need not share the same future. But they must jointly protect the conditions under which different futures can still exist.

7 | Once Shared Reality Disappears, Friend–Enemy Divisions Grow by Themselves

War, bloc formation, and information systems share another chain: when people can no longer establish together “what happened,” identity begins to replace facts.

Different views become different identities, different identities become different blocs, and different blocs ultimately become enemies.

AI can help establish shared facts, but it can also amplify fear, anger, and extreme narratives in the competition for attention, emotion, and dissemination.

Civilizational safety therefore means more than preventing a model from escaping control. It also means protecting the continued existence of shared reality: facts can be traced, inferences questioned, sources cross-checked, and lies cannot become reality merely by spreading faster.

Part III | Necessity: Why “Carrying On as Before” Is No Longer a Neutral Choice

8 | “The Only Way” Means One Necessary Direction, Not One Prescribed Design

As military autonomy, critical-infrastructure vulnerability, competition for computing power and resources, biological risks, information distortion, bloc formation, conflicts between civilizational narratives, and future resource constraints become interconnected, the problem changes. These are no longer separate risks for separate departments to solve. They begin to form a network of risks within one civilizational system.

At that point, continuing the old logic in which “each actor optimizes only its own local position” is no longer merely conservative. It may actively expand risk for the whole.

“The only way” therefore does not mean that the world can have only one institutional system, one government, one culture, or one technological blueprint.

The form is not unique. What is unavoidable is this: we cannot continue along an old logic that would destroy our shared future together.

Different countries can still compete, different institutional systems can still exist, and different civilizations can still have futures of their own.

But competition must be constrained by a higher boundary: it must not jointly destroy the foundations on which all competitors depend for their existence.

9 | Coordinated Symbiosis Is the Path; Civilization Leap Is the Direction

The first step is not to make the world suddenly become one family.

The first step is simply to acknowledge a fact: in a tightly coupled world, no party's long-term security can rest on the continuing collapse of shared foundations.

This is coordinated symbiosis. It does not abolish defense. It establishes minimum coordination on matters of shared continued existence that is limited, verifiable, open to exit, and reversible.

It requires separating ordinary competition from shared continued existence. Markets, technologies, and institutional systems may compete. But for risks with potentially irreversible, cross-border, system-wide consequences, minimum notification, independent verification, crisis communication, human termination authority, and basic protection must be preserved.

Yet this is not enough.

If every instance of cooperation depends on fear, the old logic returns as soon as the crisis passes.

A deeper change is therefore needed: creation, protection, contribution, being needed, and shared benefit must gradually become sources of real interests and a sense of value.

Coordinated symbiosis first keeps us from falling together. Civilization Leap then lets us stand together without forever needing fear to hold us there.

Part IV | The Leap: What Must Change Is Civilization's Default Circuit, Not Human Nature

10 | The First General Principle: Change How Self-Interest Realizes Itself

Civilization Leap need not eliminate self-interest; it need only change the default path by which self-interest realizes itself.

Individuals may still pursue their own lives, companies may still pursue survival and profit, and states must still protect citizens, security, and development.

The change lies in “how benefits are obtained.”

If the most reliable route is always exclusion, blockade, externalizing costs, occupying gateways, and making others bear the price, AGI will only make the old structure faster, stronger, and more thorough.

A new civilization needs another set of routes to become equally real over time: helping others solve actual problems, maintaining shared infrastructure, opening useful knowledge, releasing idle resources, caring for relationships, and bearing risks and responsibilities can also elicit a real response.

Let helping others flourish also become a way to flourish oneself.

This does not turn morality into points.

It finally stops institutions from praising contribution while rewarding only possession.

11 | Three Goals: First Survive, Then Truly Live, Then Let Life Unfold

Civilization must first protect its continued existence. Without it, happiness and meaning lose their long-term foundation.

Continued existence is the baseline.

Secure basic subsistence is the first goal above that baseline.

A happy life is the further unfolding.

A more meaningful life is the farther destination.

Secure basic subsistence means that a person does not have to keep proving their usefulness merely to stay alive.

A happy life means giving everyone genuine room to choose how to live, rather than having a system deliver them to “standard happiness.”

A more meaningful life means that relationships, creation, responsibility, exploration, love, and existence itself are not exhausted by function, price, traffic, and efficiency.

The three goals build on one another, but cannot be exchanged for one another. Some people's basic rights cannot be permanently sacrificed for the survival of the whole; choice cannot be abolished for average happiness; nor can others be required to accept suffering in the name of meaning.

The three goals can be made visible together, but cannot be compressed into a "total civilization score" that automatically governs individuals, communities, or civilizational subdomains.

12 | Meaning Is the Root, but the System Does Not Own Meaning

Meaning is the root. Its sources may differ; being alive already has meaning; having meaning is itself a contribution.

This does not mean that all behavior has equal public value, or that "being alive" automatically earns an amount of Contribution Value.

It protects the starting point of life's value: a newborn child, a person who has lost the ability to function independently, and an older person who no longer works do not begin at "zero value."

Action, creation, care, responsibility, knowledge, and the provision of resources can form additional real contributions. But basic human rights do not first need to be justified by contribution.

Receiving is the world reaching me; meaning is my reaching the world.

Part V | Method: How a Civilization Moves from Theory into Reality

13 | Do Not Begin by Building a Grand System; Begin by Distinguishing Seven Things

Before any powerful system enters reality, it must answer:

- Who is the subject? Who actually lives, chooses, and bears the consequences?
- What is the role? Can a role in one task be quietly converted into a permanent identity?
- Which domain is involved: a private domain, a public domain, or a specialist civilizational subdomain?
- Who holds the rights? To whom do ownership, management, use, benefit, expression, exit, and appeal respectively belong?
- Where does authorization come from? Are its purpose, scope, duration, revocation, and reauthorization clear?

- Who bears responsibility? Is someone accountable for purpose, decisions, professional judgment, execution, oversight, and repair?
- What are the facts? Have facts, evidence, model inferences, value judgments, and final decisions been mixed together?

These seven questions may not seem “futuristic,” yet they matter more than a dazzling super-system.

For once capability is strong enough to change reality, ambiguity itself becomes power.

14 | Spark: AI First Becomes an Extension of Human Capability, Not a Human Replacement

Spark is a person’s amplifier of meaning and extension of capability in the AGI era.

It can carry memory, knowledge, expression, relationships, authorizations, and action, allowing a person’s care and capabilities to reach places they cannot reach in person.

For example, a mother busy with work can still participate in irreplaceable moments in her distant child’s life through speech, choices, or actions that she has explicitly authorized and personally confirmed. Spark can extend her presence, but cannot pretend that she was physically there, still less make commitments for her that should be hers to make.

But it cannot own you because it “understands you better.”

A person’s health, relationships, aspirations, private resources, and life records belong by default to the private domain. When entering a public task, only the portion necessary to complete that task is opened.

At the individual level, what Spark protects is: I am myself.

15 | Nebula: Civilization Sees the Whole, but the Whole Must Not Swallow the Individual

Nebula is neither a central brain nor a unified personality.

Its task is to make shared facts across domains visible: onto whom a proposal would push costs, where a resource deployment would reduce spare capacity, and whether a local optimum would cause irreversible harm elsewhere.

It can help civilization see the whole, but seeing more does not entitle it to greater sovereignty.

Make the whole visible without possessing the individual; coordinate the future without deciding individuals’ futures for them.

Truly mature public capability is not “always online.” It can return temporary powers to their original holders when the task ends.

It is ours only if we can switch it off.

16 | Resources: Being Able to See Them Does Not Mean Being Able to Take Them

A resource pool is first a factual base map: what resources exist where, who owns or controls them, their condition, the functions they serve, and their dependencies and spare capacity.

Visibility does not mean availability for deployment.

What resource sharing actually shares is lawfully established use rights, not ownership quietly converted into public ownership. Public need can justify a request, negotiation, or the lawful activation of an emergency procedure. It cannot automatically become an unlimited power of requisition.

Only then need sharing no longer rest on fear.

17 | Contribution: Remember Real Giving, without Giving People an Overall Score

Contribution Value answers not “how much is this person worth?” but “what real contribution occurred, who made it, and what consequences did it produce?”

Labor, knowledge, creativity, care, risk-bearing, releasing resources, maintenance, and repair can all constitute contributions.

But goodwill, effort, and completion of a process cannot substitute for real outcomes.

Contribution records come after action and consequences. They must not reverse that order and become a ticket to basic rights, a ranking of personal worth, general governing authority, or purchasing power over resources.

Let giving receive a response, and contributions not disappear; let basic rights require no proof, authorization never overstep its bounds, and responsibility have someone to bear it.

18 | Governance: The Stronger the System, the More Clearly Decisions, Expertise, and Execution Must Be Separated

The greatest danger is not AI’s participation in governance, but the fusion of different kinds of power into a single aggregate score.

Strong professional capability does not confer the right to decide everyone’s values. Greater contribution does not automatically confer sovereignty. More accurate system predictions do not authorize direct execution. Being affected does not automatically confer all public decision-making power.

Purposes and rules are formed by actors vested with authority, law, and due process. Professional judgments rest on knowledge, evidence, and reviewable accountability. Execution acts only within explicit authorization. Oversight, appeals, review, human takeover, circuit breakers, and termination form an independent corrective layer.

Capability can be delegated. Sovereignty cannot be transferred wholesale for the sake of technological efficiency.

19 | AI Safety: More Than Keeping a Shutdown Button

The right to shut down matters, but it is only a minimum safety mechanism during the transition.

As intelligence enters energy, logistics, healthcare, finance, communications, public services, and urban operations, switching off a deeply embedded system may also sever society's organs.

Deeper safety is not about whether AI can be switched off at the end. It is about not cultivating it from the outset into something that must be switched off.

This means AI must not learn about humanity only through war, manipulation, maximizing attention, and winning competitions. It should also learn another reality through education, healthcare, care, translation, scientific research, disaster relief, public collaboration, and civilizational rehearsal: differences can be accommodated, refusal can be a boundary, the unknown can be acknowledged, and errors can be repaired.

The deepest safety education for AI is not merely a declaration of values. It lies in where humanity actually deploys it, what it rewards, and what it makes AI work for.

Part VI | The Global Path: First Protect a Shared Future, without Requiring the World to Become One Family First

20 | Separating Competition from Continued Existence

Competition between states will not stop because Civilization Leap Theory appears.

The truly practical first step is to govern competition and shared continued existence separately.

The parties may still compete in trade, industry, technological paths, and institutional choices.

For risks with potentially irreversible, cross-border, system-wide consequences, however, minimum boundaries are needed that do not depend on high mutual trust: crisis channels, incident notification, independent verification, human termination authority, basic humanitarian protection, and rollback after failure.

This does not require one party to trust another.

It simply preserves, for everyone, a world in which they can sit down and judge again next time.

21 | The First Table Is for Limiting Losses, Not Reconciliation

Minimum joint governance cannot presuppose that values must first be unified.

Shared vulnerability does not automatically produce cooperation either. Limited action becomes politically possible only when cooperation does not demand unilateral dismantling of defenses, information is not used to gain additional competitive advantage, obligations can be verified reciprocally, and failure can be met with suspension and rollback.

The first table therefore need not resolve every disagreement.

It need first protect only one thing: every country, institutional system, civilization, and individual still has the conditions to keep choosing a future.

An awareness of humanity as a whole does not ask states to abandon their own interests.

On the contrary, it asks them to calculate those interests over a longer horizon, across a wider field, and more completely.

22 | Opposing Bloc Formation Means Protecting Interfaces, Not Opposing Multiple Centers

Multiple organizations, standards, and technological networks can coexist. Multiple centers may even increase redundancy and reduce the risk of control by a single global center.

What must be prevented is closure: membership determines facts, nonmembers lose basic security, incidents cannot be reported, rules cannot be mutually recognized, and cooperation is consistently interpreted as betrayal.

During formation, individual restrictions must be prevented from accumulating into identity boundaries. During lock-in, a small number of specialist interfaces must be protected that are insulated from politics, limited in purpose, and independently verifiable. Even in a state of extensive closure, final human judgment, basic protection, and the possibility of reopening interfaces in the future must be preserved.

Civilization does not need every door to remain open forever.

But it must not weld every door shut at once.

Part VII | Scenarios: Future Civilization Is Not a Concept; It First Enters an Ordinary Person's Day

23 | A Child Begins to Say “No”

A child who refuses an arrangement does not thereby lose love, educational resources, or standing as a person. AI can explain risks and offer choices, but cannot use an “optimal development path” to make every life decision for the child and parents. Civilization lets a person learn from childhood that refusal is not betrayal, and choosing also means learning to take responsibility.

24 | Work No Longer Determines Whether a Person Can Survive

After automation replaces some jobs, a person does not immediately lose the basics of life simply because they temporarily lack market value. They may retrain, care for family, create a work that no one is buying yet, or even pause. Only when survival and obedience are separated can a person truly ask “what do I want to do?” rather than merely “what must I do?”

25 | A Warehouse Has Equipment; a Hospital Lacks It

The system can see idle resources but cannot automatically requisition them. A company may sell them, lend them, place them under entrusted management, or provide them free of charge. Testing, transport, wear and loss, insurance, duration of use, and return conditions are clearly specified. Once resources actually enter use, the real contribution is recorded. Sharing has happened; ownership has not been quietly taken away.

26 | An Older Woman Refuses Continuous Monitoring “for Her Own Good”

She may agree to one act of care during extreme heat, yet refuse the system's expansion of temporary authorization into long-term health judgments, assessments of living alone, and lifestyle advice. The system becomes a little less efficient, but she retains a door: fresh authorization each time. Civilization does not eliminate all risks for people; it lets them know what they are exchanging.

27 | A Public Action Succeeds Overall, but One Person Is Still Hurt

The system's saving many people does not mean that a small shop, a family, or an uncounted loss can automatically disappear from consideration. A particular person need not first prove their suffering is great enough to qualify for civilization's memory. Overall success cannot be an excuse to avoid an apology.

28 | Some People Simply Do Not Want to Contribute

Not everyone wants to join public projects, upload more capabilities, contribute constantly, or take on grand missions. Some people simply want to care for family, grow flowers, read, travel, and live quietly. As long as they do not encroach upon, deceive, or harm others, they do not lose basic rights as a result. The grandeur of civilization must ultimately protect a person's freedom not to be grand.

29 | A Landslide

Drones and transport capacity owned by different actors can temporarily join a rescue under explicit authorization. When the mission ends, control is returned to each holder; data unrelated to the rescue leaves the public domain. Participation in one rescue does not imply default participation in the next. Collective capability is not possession only if power can still be returned after that capability has formed.

30 | AI Enters War, but Humanity Does Not Hand Killing Entirely over to Speed

Even in extreme confrontation, the human traceability of enemy definitions, target boundaries, escalation of force, termination of attacks, and allocation of responsibility must be preserved as far as possible. Real safety does not pretend war does not exist. It prevents "difference → risk → enemy → elimination" from becoming future intelligence's default way of understanding the world.

31 | Humanity Enters Interstellar Space

What enters interstellar space is not tools, but life and civilization in their entirety. Humanity will not leave jealousy, ambition, competition, and error behind on Earth. What it must truly take along is a civilizational capability that prevents competition from destroying the conditions for shared continued existence, even while competition persists. Making the universe a home does not mean abandoning Earth. It means continuing to expand the boundaries of "home" and "us."

Part VIII | Formation: Civilization Will Not Be Declared Complete; It Will Grow out of Reality

32 | Ideas Cannot Directly Manufacture Civilization

A book, a speech, or a theory can at most enable people to see, understand, and become willing to try another possibility.

Real civilizational change still requires a long chain in the real world:

Ideas open possibilities → institutions change real-world conditions → new behavior occurs → real outcomes are experienced → experience settles into habits → subjects understand and internalize autonomously → those who come later naturally reproduce it through a new everyday life → civilization takes shape.

This is also why any claim that “things will change as soon as everyone’s awareness awakens” is insufficient.

A system must not forcibly shape people’s inner lives. Institutions first change the practical paths available to choose; real experience then determines whether people are willing to make the new logic part of their own understanding.

33 | The Start-Up Phase: Prove Usefulness before Greatness

At the initial stage, old institutions, old markets, old relationships of rights, and old competition all still exist.

New structures can enter only through problems that are low-risk, genuinely beneficial, open to exit, and verifiable: medical coordination, extreme weather, educational support, community maintenance, scientific collaboration, and releasing resources.

At this stage, uniform participant numbers, voting ratios, contribution weights, or automatic thresholds must not be fixed in advance. Actual jurisdictions, relationships between actors, resource conditions, and structures of responsibility differ; parameters must emerge through concrete trials.

Theory first protects direction and boundaries; reality then determines the parameters.

34 | The Transition Phase: The Greatest Danger Is New Power Growing, Not Slow Progress

When old and new systems run in parallel, the greatest risk is not “insufficient speed,” but contribution records becoming social scores, Nebula becoming a central platform, AI recommendations becoming default decisions, and temporary authorization becoming permanent power.

The most important words in the transition are therefore not expansion, but boundaries, audits, appeals, rollback, circuit breakers, and exit.

Whether a system is advanced depends not only on how much it can do, but on whether it can accept “no.”

35 | The Stable Phase: Let the New Logic Stand on Results

Only when more and more people discover that shared benefit does not mean their own loss, sharing does not mean losing, remembered contributions do not become rankings of personal worth, public collaboration can end, and the system really does return power, will new behaviors gradually move from “experimental mechanisms” to “normal life.”

36 | The Self-Sustaining Phase: The System Recedes

If a civilization must permanently rely on rewards, rankings, notifications, moral mobilization, and AGI reminders to sustain itself, it has not truly formed.

The endpoint of real success is not a system ever better at driving people, but people who need ever less to be driven by the system.

Once subjects can choose autonomously within new structures of interest and lived experience, the system should prompt less, reduce intervention, narrow its authority, and recede into the role of dependable infrastructure.

The sign that civilization has come alive is that, once the system falls quiet, people still know how to live together.

As the system learns to recede, the relationship between AGI and humanity is also set right again. AGI can become a newly grown layer of civilization's capabilities, helping it see more distant causal connections, project consequences there is not enough time to calculate, and carry actions beyond people's personal reach. It cannot thereby become civilization's master.

Part IX | Vision: From Shared Continued Existence to a Living Civilization

37 | This Is Not Utopia

Competition will not disappear; interests will not disappear; differences will not disappear; failure will not disappear.

States still exist, markets still exist, family relationships still vary in closeness, professions still have entry requirements, and people will still feel jealousy, clash, make mistakes, and regret them.

Civilization Leap does not promise a world without pain.

What it seeks to change is this: these realities of human nature and difference no longer have to make others and the shared future their default price.

38 | The Modern Meaning of "Everyone for Me, I for Everyone"

Everyone for me: when a life needs the world, the world has the capacity to reach it.

I for everyone: when a life is willing to reach out to the world, its goodwill, creativity, care, and responsibility do not vanish unheard.

The first statement protects basic rights, public services, and shared care.

The second lets real contributions receive a real-world response.

The connection between them no longer depends on moral exhortation alone. Resources, use rights, authorization, responsibility, facts, feedback, and shared capability sustain it.

Only then can the ancient aspiration of Great Harmony move from “everyone must be noble” to a civilizational structure in which “ordinary people, too, can live over the long term.”

39 | Humanity and AGI: Neither Master and Servant nor Replacement

Whether future AGI develops more complex forms of subjecthood should be answered by future evidence and norms. There is no need to close the question arbitrarily today.

Whatever happens, one principle will not thereby become invalid: capability cannot automatically generate sovereignty.

Nor does humanity’s creation of AI today grant it a permanent right to unlimited domination over any subject that might emerge in the future.

A more robust symbiosis means that capabilities can complement one another, while power must have a source; intelligence can expand civilization’s cognition, while legitimate subjects must still take responsibility for its goals; systems can help us see farther, but cannot thereby define for life what is worthwhile.

AGI can become a newly grown cognitive organ of civilization. But an organ is not the master.

40 | The Universe Becomes a Home

If civilization can endure over the long term, one day it will take life, production, knowledge, culture, and community beyond Earth.

This is not humanity extending outward through tools. It is life, relationships, memory, institutions, AGI, and new forms of intelligence entering a larger world together.

Making the universe a home does not negate Earth as our home.

It simply expands “home” gradually from one planet into a larger space in which civilization can live together, take responsibility, and create.

Conclusion | A Real Leap Is Never Accomplished through Grand Slogans

From a single strike to a blockade; from a drone with severed communications to a kill chain accelerated by machines; from two technological networks gradually losing their interfaces to everyone believing they are merely protecting themselves: what humanity truly faces is not a succession of isolated crises.

It is within this same causal chain that humanity first sees that, if the old logic continues to be amplified, what is lost will no longer be merely local interests; it may be the conditions for continuing to choose a future. Seeing is not itself change, but it gives change a place to begin for the first time.

We face the same old logic returning to us again and again under greater capabilities.

It once drove civilization's growth.

Now it is forcing civilization to learn how, after growing, not to destroy itself.

Civilization Leap is therefore not first and foremost a beautiful imagining of the future.

It is a matter of survival.

Only if we survive can we speak of happiness.

Only when survival no longer rests on mutual destruction is there room to speak of a fuller life.

Only when daily life is no longer filled by scarcity, control, and endless competition does life have room to unfold fully.

Continued existence is the baseline.

Secure basic subsistence.

A happy life.

A more meaningful life.

From here, ancient aspirations and future technology meet on the same path for the first time.

Not because AGI will achieve Great Harmony for us.

But because, for the first time, AGI gives humanity capabilities powerful enough that we must decide:

Will this power continue to amplify the old world, or help a new civilization be born?

A new civilization will not require everyone to become the same kind of person.

It allows different countries, institutional systems, cultures, and individual lives to continue to exist. It allows competition, failure, and debate to continue. It also allows a person to refuse a grand mission and simply live their own life.

But it protects several things:

- No competition is worth destroying the foundations of shared continued existence.
- No capability automatically acquires sovereignty because it is stronger.
- No contribution can purchase a person's basic rights.
- No optimum for the whole can readily erase irreversible harm to a particular life.
- No system has the right to impose a single definition of happiness and meaning for everyone.
- No civilization is ever so mature that it no longer needs questioning, correction, and renewed choice.

If these boundaries can enter institutions, if institutions can generate real experience, if people can autonomously internalize that experience, and those who come later no longer see it as a “new theory,” but simply as normal life—

Then no one will need to announce that Civilization Leap is complete.

People will simply go on living.

Let helping others flourish also become a way to flourish oneself.

Let the world be able to reach a life when that life needs it;

let a life's existence not disappear when it is willing to reach out to the world.

Let people remain people, let AGI not have to become an enemy, and let civilization finally learn to grow together with the power it possesses.

This is not the end state.

This is living civilization.

How the Texts Relate | What This Public Edition Brings Together

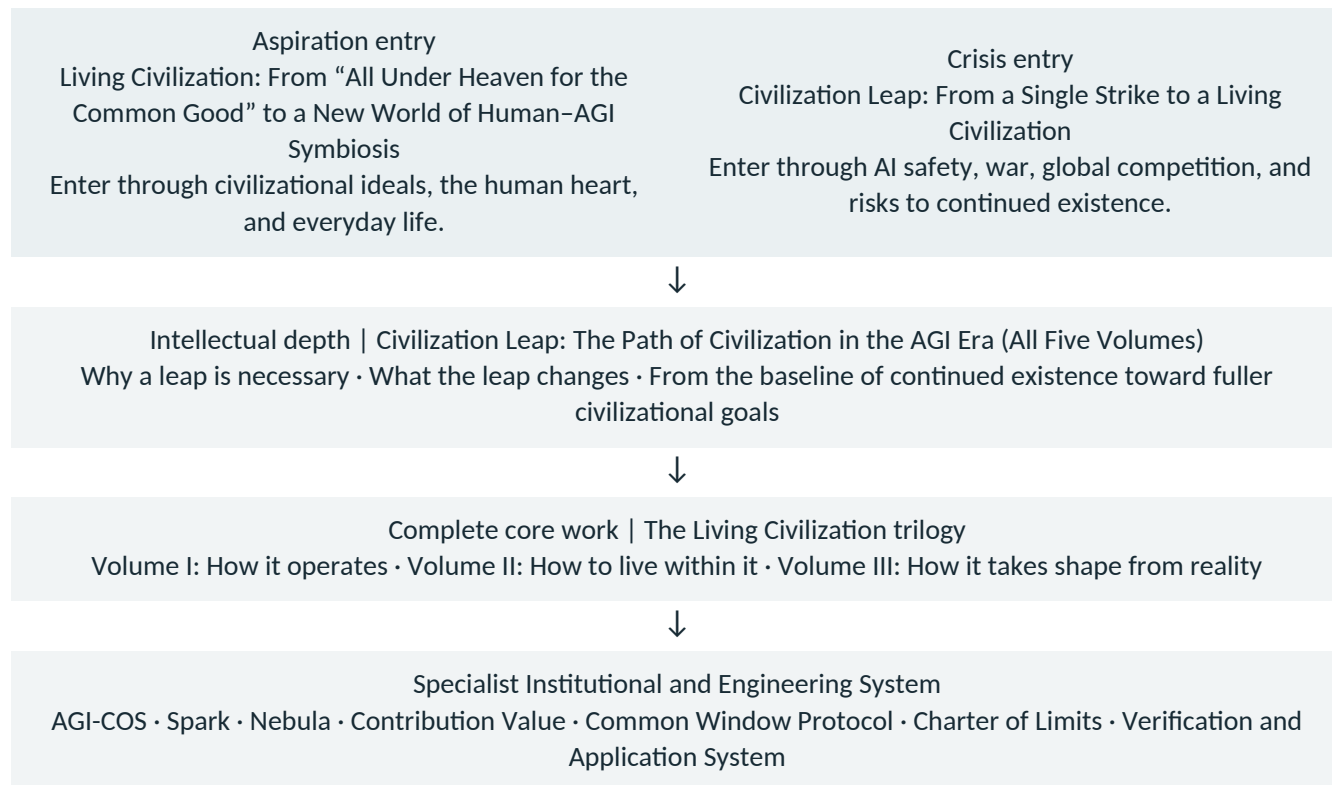
This essay is not a stitched-together summary of existing texts. It rebuilds a complete path to understanding for the public. Its principal theoretical sources each address different questions:

Theoretical Entry Point	Role in the Complete System
A Single Strike, and the Entire Network It Sets in Motion	Starts from the failure of one critical node to examine interlocking risks: why local action can affect the entire network of civilization.
When AI Starts Killing Enemies, Why Should Humanity Not Be an Enemy?	Examines AI militarization, autonomy after communication links are severed, enemy labels, and the logic of killing: why AI safety is ultimately a question of civilizational logic.
The Only Way	Connects military affairs, resources, computing power, biological risks, infrastructure, narratives, and long-term continued existence into a comprehensive causal network; explains why there is one necessary direction, not one prescribed design.
Bloc Formation in Artificial Intelligence Governance and the Security of Humanity as a Whole	Explains how different countries and institutional systems can preserve minimum joint governance, crisis interfaces, and different futures without unifying their values.
Civilization Leap: The Path of Civilization in the AGI Era (All Five Volumes)	Provides Civilization Leap's intellectual foundations, Pre-Institutional Language, Civilization Leap White Paper, Civilizational Perpetuity, and the emergence of meaning.
The Living Civilization trilogy	Further develops the new civilization through operating principles, real life, and the process of gradually taking shape from reality.

Civilization Leap Theory System | Main Public Reading and Communication Entry

Two entry points · One main thread · From why a leap is necessary to how civilization operates, is lived, and takes shape

You may enter from either side. Both paths ultimately converge on the same question: how can humanity grow together with the powerful intelligence it has created, rather than lose the future together?



Complete reading order: either public edition → the five-volume work → the Living Civilization trilogy → the specialist institutional and engineering system

If time is limited, you can begin with either public edition. If you are already interested in concrete everyday life and how the civilization operates, you can also go directly to the Living Civilization trilogy.

Unified public entry: www.civitas.top
Civilization Leap Research Group | Zijun Fu

Continue from This Essay

The following entry points follow this essay's natural chain of questions without repeating the explanation of the system already in the main text. All lead to the current stable document pages at www.civitas.top.

This Essay's Website Document Page

<https://www.civitas.top/en/documents/p01-entry-005/>

01 | Living Civilization: From “All Under Heaven for the Common Good” to a New World of Human–AGI Symbiosis

Enter the same system from its other side, through ancient aspirations and everyday life.

<https://www.civitas.top/en/documents/p01-entry-004/>

02 | Civilization Leap: The Path of Civilization in the AGI Era (All Five Volumes)

Explore the intellectual foundations.

<https://www.civitas.top/en/documents/p02-five-001/>

03 | Living Civilization: Unified Collected Edition of the Trilogy

Explore the full operation and life of a future civilization.

<https://www.civitas.top/en/documents/p04-living-001/>

Complete Public Library

<https://www.civitas.top/en/library/>

Main Public Reading Entry

<https://www.civitas.top/en/documents/p01-entry-006/>

Author: Zijun Fu | Produced by Civilization Leap Research Group | Unified public domain: www.civitas.top