



Huaven Civilization Initiative Nine Cities Opus Global Layout White Paper

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Preface: Vision of the Civilization Initiative

— From Material Civilization toward Thought Civilization

For most of human history, human effort has revolved around one central task: continuously increasing material productive capacity.

Agricultural civilization relied on land and population. Industrial civilization relied on energy and machines. Information civilization relies on technology and data.

However, with the rapid development of artificial intelligence and automation, a new historical question is emerging.

When machines can undertake more and more productive tasks, the core value of human civilization will no longer come only from material production capacity.

If machines can complete most production activities, what will human civilization pursue next?

Against this historical background, human civilization is gradually entering a new stage.

If the industrial age addressed the question of how humanity could transform the world, the new age will increasingly face the question of how humanity understands the world and itself.

The truly scarce resource of the future will no longer be material things alone, but thought itself.

In other words, human civilization is gradually moving from the age of material civilization toward the age of thought civilization.

Every major civilizational leap in history has been accompanied by breakthroughs in thought. Greek philosophy, the Hundred Schools of Thought in pre-Qin China, the Renaissance, and the Enlightenment all profoundly changed the structure of human civilization.

Yet for a long period, although civilization depended on thought, humanity did not build systematic infrastructure for thought itself.

In human society, material production has a vast body of infrastructure: ports, railways, airports, factories, power grids, and data centers. These infrastructures supported the development of industrial and information civilization.

For thought itself, however, human society has lacked a long-term and stable spatial structure to carry it.

If railways, ports, and power grids were among the most important infrastructures of the industrial age, then the most important infrastructure of the age of thought civilization may be the space of thought itself.

The Huaven Civilization Initiative is proposed as a long-term civilizational practice under this historical background.

The initiative seeks to combine physical space with a global network in order to build a new infrastructure for thought civilization.

The first chapter of the initiative is named *Nine Dragons Present the Civilizational Opus*.

In international communication, this chapter is also called the *Nine Cities Opus Global Layout Plan*.



In this chapter, nine 3,600-meter Chinese Culture Grand Scrolls will serve as the core carriers of civilizational expression.

Around this civilizational carrier, the initiative will establish nine civilizational node cities across the world. Each city will build a civilizational space known as the Civilization Ring and host one Civilizational Unique Scroll.

Through nine Civilization Rings, the initiative will gradually form an intercontinental network for the exchange of thought.

Within this network, thoughts from different civilizational traditions will engage in sustained dialogue, knowledge among different language systems will continually circulate, and the thought resources of human civilization will gain a new organizational structure.

Nine Cities and Nine Scrolls is only the first chapter of this civilization initiative.

Over time, new civilizational themes, new spaces of thought, and new cultural expressions will continue to enter this system.

If the mission of the industrial age was to continuously enhance humanity's ability to transform the world, the mission of the age of thought civilization will be to enhance humanity's ability to understand the world, reflect upon itself, and create the future.

The Huaven Civilization Initiative hopes to provide a new spatial structure for human civilization during this historical transition.

Let thoughts be recorded.

Let thoughts begin to flow.

Let thoughts generate fusion.

Let thoughts iterate rapidly.

And ultimately let thought become a force that drives civilization forward.

Chapter 1: The 3,600-meter Chinese Culture Grand Scroll

A Civilizational Carrier Formed through a Decade of Thought Practice

Before the Huaven Civilization Initiative was formally proposed, its core carrier—the 3,600-meter Chinese Culture Grand Scroll—had already been quietly taking shape.

This was not a cultural project that appeared suddenly.

It was more like a thought practice accumulated gradually over many years.

For a long time, the initiator of the project had been exploring one question: how can human beings train their own thinking ability?

Modern education systems often emphasize the acquisition of knowledge, yet pay relatively little attention to the training of thinking itself.

The initiator gradually developed a distinctive method.

He regarded each stroke of a Chinese character as a basic structural unit.

These strokes are like building blocks that can form new structures through different combinations.



In this process, writing is no longer merely writing; it becomes a method of training thought. Through continuous writing of Chinese characters, a person can simultaneously train three abilities: thinking ability, structural aesthetic sense, and overall coordination. In this training method, the structure of every character resembles a miniature system. When tens of thousands, hundreds of thousands, or even a million characters are continuously combined, the practitioner's thinking ability is gradually reshaped. This method is both a training in writing and a training in thought.

1. Copying the Classics: A Reinterpreted Way of Learning

In this long-term practice, the initiator gradually developed another understanding. In an age of information explosion, how can limited time be applied to seemingly unlimited information? The answer is to read the classics. In Chinese thought, classical texts such as *The Analects*, *Dao De Jing*, *Zhuangzi*, *The Great Learning*, and *The Doctrine of the Mean* form an important foundation of the Chinese civilizational tradition. Yet in modern society, the reading of classics is gradually declining. Many people learn about the classics only through summaries or explanations, and rarely read the original texts themselves. The initiator therefore proposed a simple and direct method: reconnecting with the classics by copying them by hand. When a person copies the classics word by word and sentence by sentence, he is not merely reproducing text. During the writing process, one unconsciously rereads every sentence. As the words gradually take shape in the hand, the thought also gradually unfolds in the mind. This process is a very special way of reading. It is both slow and focused. In this way of reading, the classics are no longer abstract texts, but become a process of thought that can be personally experienced. Therefore, in the initiator's self-created method of textual thinking training, many Chinese classics were gradually copied. Yet this copying was not calligraphy practice. It was more like a practice of thought.

2. Breaking through the Tradition of Copying Calligraphy Models

In the Chinese calligraphy tradition, there is a widely accepted method of learning: copying inscriptions and model calligraphy. Since the Tang and Song dynasties, calligraphy learning has often emphasized imitating famous model works. This method has played an important role in transmitting the art of calligraphy. But in the initiator's view, this tradition may also constrain the creative power of thought to some extent. When everyone imitates famous masters, people easily overlook a question: can writing itself also



become creation?

In the practice of using writing to train thought, the initiator chose a different path.

He did not copy ancient model calligraphy in the traditional way.

Instead, he chose to write Chinese characters in his own way.

This writing does not pursue technical perfection in calligraphy, but pays more attention to structure and rhythm.

In this process, writing becomes a form of thought expression.

This approach does not deny traditional calligraphy; rather, it expresses an attitude: creativity should not be limited by fixed methods.

Through his own model of writing training, the initiator hopes to convey a message: while respecting tradition, people can also explore new forms of expression.

This exploration itself is a driving force of civilizational development.

3. A Decade of Accumulated Writing Practice

For nearly a decade, this practice of writing and thinking continued.

In the beginning, these writings were only personal training.

But as time passed, the written words gradually accumulated.

One classic text after another was copied, and page after page gradually accumulated.

When these materials were reorganized, it became clear that they had reached an astonishing scale.

If these texts were continuously unfolded, their length would be about 3,600 meters.

This result was not designed in advance; it was the natural outcome of long-term accumulation.

Once this length was identified, a new question appeared: how should this 3,600-meter body of content be presented?

Eventually, the initiator decided to organize the content into nine sections and sixty-four units.

The number sixty-four also carries symbolic significance.

In Chinese culture, the *Book of Changes* contains sixty-four hexagrams.

The sixty-four hexagrams symbolize the basic structure of cosmic change.

When sixty-four units are combined with a length of 3,600 meters, a new civilizational structure gradually emerges.

3,600 symbolizes cycle and recurrence. Sixty-four symbolizes the structure of change.

The Grand Scroll therefore becomes not only a cultural work, but also a civilizational symbol.

4. The Overall Structure of the Grand Scroll

During the process of organization, the 3,600-meter Grand Scroll gradually formed a complete structure.

The Grand Scroll consists of several parts: a preface, nine major sections, introductions for each major section, sixty-four classical text units, and a concluding postscript.

Together, these components form a framework of Chinese culture.

Thus the Grand Scroll is both a tribute to traditional culture and a future-oriented reflection.



5. The Writer and the Calligraphers

The main body of the Grand Scroll is written by the initiator.

This arrangement is not made primarily for calligraphic artistry, but for civilizational expression.

The main body of the Grand Scroll is more like a record of thought.

Therefore, it is personally completed by the initiator.

However, for key parts of the Grand Scroll, the initiative will invite leading contemporary calligraphers to participate.

For example: the titles of sections, the preface, the section summaries, and the concluding postscript.

These important parts will be completed by some of the most representative calligraphers of our time.

This arrangement creates a unique structure: the main content arises from thought practice, while key parts are completed through calligraphic art.

Thought and art thus form a new combination within the Grand Scroll.

6. Nine Replicated Civilizational Unique Scrolls

After the 3,600-meter Grand Scroll is completed, the initiative will produce nine Civilizational Unique Scrolls.

These nine scrolls are not ordinary replicas.

Each will be presented through independent mounting.

More importantly, each replicated scroll will possess an independent identity.

During production, each scroll will have an independent serial number, seal-impression structure, postscript, and archive.

Therefore, although the nine scrolls come from the same original, each becomes an independent civilizational work.

These works are called Civilizational Unique Scrolls.

Each scroll will correspond to one city node.

Once the nine city nodes are established, the nine scrolls will be displayed in nine cities.

They are both parts of the same civilization initiative and independent civilizational works in their own right.

7. From the Grand Scroll to the Civilization Initiative

As the 3,600-meter Grand Scroll gradually neared completion, a new question arose: should such a civilizational work remain merely a personal practice, or could it become a larger civilization initiative?

It was at this stage that the concept of the Huaven Civilization Initiative gradually took shape.

The Grand Scroll was no longer merely the result of personal writing.

It became a civilizational starting point.

Through the structure of Nine Cities and Nine Scrolls, this civilizational expression will be brought into global space.

The nine Civilizational Unique Scrolls will become the core of the nine civilizational nodes.



Upon these nodes, an intercontinental civilizational network will gradually take shape. Therefore, the 3,600-meter Grand Scroll is not merely a cultural work. It is more like an axis of civilization. Along this axis, thought, space, and the future gradually become connected.

Chapter 2: Thought Witnesses and Civilizational Participation

— The 108 Thought Witnesses and Ten Thousand Seals

After the overall structure of the 3,600-meter Chinese Culture Grand Scroll gradually formed, a new question emerged: who will leave the intellectual mark of this era upon the Grand Scroll? The Huaven Civilization Initiative does not hope merely to complete a cultural work. It hopes, through this initiative, to gather contemporary intellectual forces and provide a new starting point for exchange among civilizations. Therefore, within the first chapter, *Nine Dragons Present the Civilizational Opus*, a symbolic structure gradually formed.

1. The 108 Thought Witnesses

After the structure of the Grand Scroll was designed, an interesting fact appeared. Within the 3,600-meter scroll, the spaces reserved for inscriptions and statements ultimately formed 108 inscription positions. This number was not deliberately set in advance, but emerged naturally from the overall layout design of the Grand Scroll. Yet when this number appeared, its cultural symbolism quickly became evident. In Eastern cultural traditions, 108 is often regarded as a symbol of completeness. Buddhist prayer beads often consist of 108 beads, and many traditional rituals also use this number. Therefore, after the Grand Scroll naturally formed 108 inscription positions, the initiative decided to invite 108 thought witnesses from different fields to participate. These thought witnesses will come from fields such as academia, technology, business, art, and public culture. They do not represent a unified ideology, nor are they required to express the same views. Rather, they represent the intellectual heights of different fields in an era. Each thought witness will leave his or her own inscription and signature. These words will appear within the 3,600-meter Grand Scroll and become an important part of the initiative.



Symbolically, these 108 thought witnesses form the first layer of intellectual nodes of the initiative. They represent the height of thought.

Symbolically, these 108 Chinese and Chinese-heritage elites form the first intellectual foundation of the initiative.

However, the goal of the initiative is not limited to gathering Chinese thought.

The Huaven Civilization Initiative hopes to use Chinese thought as a starting point to promote broader civilizational dialogue.

Therefore, the 108 thought witnesses also carry a symbolic mission: to cast forth the brick of Chinese thought and invite the jade of world thought in response.

Through this symbolic structure, the initiative issues an invitation to the global world of thought: Chinese thought steps forward first, and world thought follows.

As thoughts from different civilizational traditions continue to enter this network, a new space for civilizational dialogue will gradually form.

2. From Thought Witnessing to Cultural Participation

If only the 108 thought witnesses participated, the initiative would still be a cultural activity of only a few people.

The initiative hopes to build a broader structure of cultural participation.

Therefore, beyond the 108 thought witnesses, the initiative also launches a large-scale cultural plan: Ten Thousand People, Ten Thousand Seals.

It should be emphasized that this is not a seal-carving activity for the general public.

The plan will mainly solicit works from seal-carving artists worldwide.

Participants include professional seal-carving artists, researchers, educational institutions, calligraphy and seal-carving organizations, and independent creators.

Through this plan, the initiative hopes to gather the creative power of seal-carving art from around the world.

3. The Huaven Platform's Ten Thousand Seals Collection System

To organize this large-scale cultural project, the Huaven platform will establish a Ten Thousand Seals collection system.

This system will undertake the complete organization and management process, including selection of seal content, claiming of works, submission, display, expert review, acceptance, physical delivery, remuneration, and archival filing.

Seal-carving artists around the world will be able to submit their works through the Huaven platform.

All works will enter a unified database for management.

Each seal will have an independent number, author information, creative description, and digital archive.

Together, this information will form an important cultural archive of the initiative.



4. Extracting Seal Text from the Classics

The Ten Thousand Seals plan is not a matter of randomly carving seals.

All seal content will come from the sixty-four classical texts within the 3,600-meter Chinese Culture Grand Scroll.

From these sixty-four classics, the initiative will extract representative essences of thought.

These essences include classical sayings, propositions of thought, cultural symbols, and civilizational keywords.

Seal-carving artists will create their works based on these contents.

Each seal will unfold around these distilled classical essences.

Thus, if the 3,600-meter Grand Scroll presents the overall structure of Chinese civilization, the Ten Thousand Seals present the essence within the essence of Chinese culture.

5. Seal Carving and Civilizational Memory

In Chinese cultural tradition, a seal is not only a marker of identity, but also a civilizational symbol.

Many historical documents, paintings, and calligraphic works leave traces of their time through seals.

A seal therefore becomes a distinctive way of recording culture.

In the initiative, seals will take on a new role: carriers of civilizational memory.

Each seal represents the creation of a seal-carving artist.

Each seal also represents a distilled segment of Chinese civilizational thought.

When ten thousand seals converge upon the 3,600-meter Grand Scroll, they will form a grand chain of civilizational evidence.

Each of the 9,999 seals will be stamped upon the nine Civilizational Unique Scrolls and distributed among nine renowned global metropolitan cities.

6. The Structure of Civilizational Participation

Through the 108 thought witnesses and the Ten Thousand Seals plan, the initiative forms a multi-layered structure of civilizational participation.

The 108 thought witnesses represent intellectual height; global seal-carving artists represent cultural creation; nine Civilizational Unique Scrolls represent civilizational carriers; and nine city nodes represent civilizational space.

Through this structure, the initiative not only records thought, but also gradually forms a cross-cultural and transregional civilizational network.



Chapter 3: The Civilization Ring

— A Spatial Structure for the Age of Thought Civilization

After the 3,600-meter Chinese Culture Grand Scroll, the 108 thought witnesses, and the Ten Thousand Seals plan gradually formed a complete structure, a new question arose: in what kind of space should these civilizational contents be presented?

Traditional exhibition spaces usually present content in segmented displays.

Different contents are distributed across separate areas, and visitors move from one space to another.

This method is suitable for displaying independent content, but it is difficult for it to carry a continuously unfolding civilizational narrative.

The most important feature of the 3,600-meter Chinese Culture Grand Scroll is precisely continuity.

If it is divided for display, the overall structure of civilization will be interrupted.

Therefore, at the beginning of spatial design, one principle was established: the Grand Scroll must be displayed in a complete and continuous state.

This principle requires an entirely new spatial structure.

Such a space must not only accommodate the 3,600-meter Grand Scroll, but also allow people to complete a full cognitive process as they move through it.

Under this line of thought, the initiative proposed a new spatial form: the Civilization Ring.

1. Why the Civilization Ring

Throughout the development of human civilization, spatial structure has always influenced the way knowledge is organized.

When civilization takes material production as its core, spatial structure emphasizes zoning and functional division.

When civilization gradually enters a stage centered on thought, knowledge is no longer static content; it becomes a process of continuous flow and connection.

Therefore, the spatial structure that carries thought is no longer suited to purely linear or segmented presentation.

The Civilization Ring is proposed against this background.

A ring is not centered on a beginning or an end; its core features are circulation and connection.

Within this structure, thought can keep flowing, knowledge can keep connecting, and cognition can gradually accumulate.

The Civilization Ring is not merely an architectural form; it is a spatial expression of a way in which thought operates.



2. The Double-Helix Spatial Structure

The interior of the Civilization Ring adopts a double-helix path structure.

Two paths unfold around the same core. They are independent of each other, yet they echo each other within the overall system.

These two paths correspond to two cognitive directions: the outward path of cognition and the inward path of cognition.

After entering the space, visitors continue along one of the paths.

At the highest point of the space, the path transitions, and visitors return along the other path.

This structure makes space not merely a matter of physical movement, but a cognitive process.

3. The Outward Path: Understanding the World

On the outward path, the space gradually opens up.

As people move forward, they read the content of the Grand Scroll while observing the real world through outward views.

The content of this stage points more toward macro structures: the universe, nature, civilizational evolution, human history, and the macro world.

What this space expresses is humanity's ongoing process of understanding the world.

4. The Inward Path: Understanding the Self

After completing outward cognition, the path enters the inner space.

The environment gradually becomes quieter, and the rhythm slows down.

The content of this stage turns toward the structure of life, consciousness, cognition, thought itself, and the micro world.

In this process, a person no longer merely observes the world, but begins to understand the self.

5. The Complete Process of Cognition

The path within the Civilization Ring is not merely a spatial circulation line.

It corresponds to a complete cognitive process: beginning from the world and returning to the self.

In this process, knowledge is no longer passively received, but gradually transformed into personal understanding.

6. The Experience of Continuity

Within the Civilization Ring, the Grand Scroll unfolds continuously along the path.

Visitors do not need to jump between sections or go backward; they only need to keep moving forward.



This experience gradually makes people realize that civilization is not composed of isolated events, but is a continuously evolving structure.

7. The Almost Imperceptible Spiral

The double-helix structure of the Civilization Ring also has an extremely subtle design feature.

The building is about 100 meters in diameter. The 3,600-meter Grand Scroll gradually unfolds along the spiral path.

In order to allow visitors to walk naturally without obvious fatigue, the slope of the spiral path is controlled within about one degree.

This extremely slight slope makes it almost impossible for people to notice that they are ascending or descending.

After visitors enter the Civilization Ring, they often do not realize that they are moving along an ascending or descending path.

They simply keep walking forward.

As the Grand Scroll gradually unfolds, the space also continues to extend.

In this spatial experience, people often feel as if they have entered a road without end.

This design has profound symbolic meaning.

This almost imperceptible slope is not merely a technical architectural choice; it is also a metaphor of civilization.

When human beings stand on the surface of the earth, they can hardly feel the curvature of the planet.

Yet from a larger scale, the earth itself is a huge sphere.

The development of civilization is similar.

When people are within history, it is often difficult to notice that civilization is slowly changing direction.

Only over a longer time scale do people realize that civilization has entered a new stage.

The spatial experience created by the Civilization Ring is precisely the architectural expression of this civilizational curve.

8. Continuous Display of the Grand Scroll

In existing architectural spaces or museums, long scrolls can often only be divided into several segments for display.

Although this method is convenient for exhibition, it destroys the most important feature of the Grand Scroll: continuity.

As visitors slowly move along the spiral path, they gradually realize that civilization is not composed of isolated events, but accumulated from countless thoughts.

Every era inherits the thoughts of those before it and leaves new questions for the future.

Therefore, within the Civilization Ring, the Grand Scroll will be fully unfolded along the double-helix path.

The process by which visitors move through the space is itself a civilizational journey.

This continuous experience makes civilization no longer merely an abstract concept, but a historical process that can be perceived.



Chapter 4: A Space for the Awakening of Thought

— From the Civilization Ring to Huaven City

Many people may initially come to the Civilization Ring because of the scale and reputation of the 3,600-meter Chinese Culture Grand Scroll.

When they enter the building, the first thing they often see is the Grand Scroll slowly unfolding through the space.

The text extends through the spiral space as if indicating a path forward for visitors.

People then walk forward along the Grand Scroll.

However, once they truly enter the interior space of the Civilization Ring, they soon discover that what keeps them there is not only the Grand Scroll itself.

Beyond the Grand Scroll, displays of thought from different fields are distributed throughout the space.

Some are major discoveries of human civilization; some are core questions long discussed by different civilizations; others are thought experiments still being explored.

These contents are not static exhibitions.

They are more like a garden of thought that keeps growing.

As people continue forward through the space, their attention often gradually shifts from the Grand Scroll to these thoughts.

Some stop before a question and think for a long time; some repeatedly compare different ideas; others suddenly gain new understanding before a particular display.

Gradually, people may even forget that they originally came because of the Grand Scroll.

They become immersed in thought.

Meanwhile, the Grand Scroll continues to extend slowly through the space.

It is like a road of civilization, and also like a signpost pointing the way.

People continue along it, yet they are constantly drawn by the thoughts around them.

The Civilization Ring is therefore not only a venue for displaying civilization.

It is more like a garden where thought continually grows.

People may come here because of the Grand Scroll, but what ultimately keeps them is thought itself.

1. Entering the Garden of Thought

As visitors continue through the Civilization Ring, the continuity of the space gradually changes their rhythm.

In daily life, people are used to quickly browsing information.

But within the Civilization Ring, the structure of the space compels people to slow down.

The Grand Scroll always extends ahead, while displays of thought appear continually around them.

People pause, think, and compare among different thoughts.

Sometimes a single question can hold a person for a long time.

Sometimes two seemingly contradictory ideas suddenly form a new connection in the mind.



In such an environment, it is difficult for people to remain mere observers.
They gradually participate in thought.
The Civilization Ring is therefore not merely a space to visit.
It is a space capable of awakening thought.

2. The Formation of a Thought Ecology

As more and more people stay and interact within this space, a new ecology of thought begins to form. People from different fields meet here: scientific researchers, philosophical thinkers, business practitioners, cultural scholars, and artistic creators. They enter this space with different experiences. When these experiences communicate within the same environment, new thoughts often arise from the encounter. Some thoughts come from classical traditions; some from scientific research; others from personal experience. Different thoughts meet, collide, and merge here. Over time, thoughts within the Civilization Ring will continue to accumulate. New thoughts enter older environments of thought. Older thoughts gain new understanding through new discussions. The Civilization Ring gradually forms a constantly growing ecology of thought.

3. Infrastructure for Thought Civilization

In the development of human civilization, material production has had abundant infrastructure. Ports, railways, power grids, and data centers allow industrial civilization to operate continuously. Yet in the history of human civilization, thought has long lacked similar infrastructure. Thought often depends on individuals, books, or institutions. When these carriers disappear, many thoughts also scatter. What the Civilization Ring seeks to build is precisely an infrastructure for thought civilization. Within this space, thought can be recorded, displayed, discussed, and continually developed. When such spaces gradually appear in different cities, human society will for the first time possess public structures capable of continuously generating thought. Thought will no longer appear only in scattered form, but will gradually form a continuously operating civilizational ecology.

4. A Baptism of Thought

When people leave the Civilization Ring, many may feel something difficult to describe. They may find it difficult to say exactly how much they have seen. They may also find it difficult to remember all the thoughts they have just encountered. But they often feel that their thinking has undergone some change.



Some questions begin to become clearer.
Some previously certain views begin to be reconsidered.
And some new ideas slowly appear in the mind.
Many people may find that they seem to have just undergone a baptism of thought.
It is like giving one's own mind a cleansing bath.
After leaving the Civilization Ring, people return to daily life.
But what they take away is not only memory.
They also take away new questions, new understandings, and an impulse to keep thinking.
This is precisely what the Civilization Ring truly hopes to leave behind.

5. From the Civilization Ring to Huaven City

As the design developed further, a new question became clear.
If the project relies only on a single Civilization Ring, it can complete the exhibition, but it is still insufficient to support the continuous generation and exchange of thought.
Therefore, on the basis of the Civilization Ring, the initiative further forms a composite spatial structure: Huaven City.
Huaven City is not a traditional form of urban development, but a thought-operating system centered on the Civilization Ring and composed of multiple spatial units.
Within this system, the Civilization Ring undertakes continuous exhibition, auxiliary spaces support exchange and research, public spaces create open connections, and the overall structure supports continuous operation.
When multiple Civilization Rings are combined, they form a new spatial relationship within the city.
Viewed from above, several ring-shaped structures are embedded in the city; they are independent yet mutually responsive.
This structure echoes, to some extent, traditional Chinese settlement forms.
For example, the Fujian tulou clusters form ring-shaped spaces around a center, within which communities establish stable relationships.
In Huaven City, this structure is redefined: no longer organized around blood ties, but around thought; no longer a closed settlement, but an open system.
Huaven City therefore becomes a new spatial form: a structure for the gathering of thought and a structure for the operation of thought.

Chapter 5: The Nine-City Node System

— Installing Nine Hearts of Thought for the World

Once the thought space carried by the Civilization Ring is understood, a new question naturally arises.
If such a space exists in only one city, its impact will remain local.



Thought may gather and be discussed there, but it will still not truly enter the wider world. Therefore, from the beginning, the Huaven Civilization Initiative did not want the Civilization Ring to remain in a single city. It hopes to establish a thought structure that can operate continuously on a global scale. Thus, a new concept gradually formed: to establish several nodes of thought in different civilizational regions of the world. These nodes are both spaces for civilizational display and centers for intellectual exchange. They connect with one another to form a network of thought that crosses regions and cultures. In the first chapter of the initiative, this structure begins with nine cities.

1. Installing Nine Hearts of Thought for the World

In the industrial age, humanity built vast infrastructure for the world. Ports allowed trade to flow. Railways connected cities. Power grids circulated energy. The internet spread information across the globe. Yet in the history of human civilization, thought has always lacked a similar global structure. Thought is often scattered among different countries, languages, and cultures. Many important thoughts are difficult to understand and difficult to spread. The Huaven Civilization Initiative therefore proposes a simple and direct idea: to install nine hearts of thought for the world. These nine hearts of thought are not ordinary cultural landmarks. They will become civilizational nodes capable of continuously gathering thought, promoting its flow, and radiating it outward. In the first stage, this structure will be established through nine cities. Nine cities, nine Civilization Rings, and nine Civilizational Unique Scrolls. They will first form the initial centers of power for a global circulation system of thought.

2. Why It Must Be Nine Cities

The nine-city node system is not simply a matter of selecting nine points on the world map. It addresses not a local issue of cultural communication, but a global issue of civilizational communication. If thought civilization is to truly form a network, it must first establish several core nodes that can operate stably, respond to one another, and each assume regional responsibilities. If there are too few nodes, the thought network will be too thin to cover different civilizational regions. If there are too many nodes, the first-stage structure will be too dispersed to form a clear framework. Therefore, the initiative first selects nine cities not for numerical display, but to form a framework of thought that is both stable enough and broad enough on a global scale. Together, these nine cities undertake one task: to allow thought to begin forming a structure with centers, direction, and circulation across the world. They are not nine isolated exhibition points, but nine centers of thought that respond to one another. Together they form the world's first nine hearts of thought.



3. Why These Nine Cities

The initiative's selection of node cities is not based solely on economic scale or tourism influence.

The real criterion is whether the city has the conditions to become a civilizational node.

A civilizational node must possess several capabilities at the same time.

It must have symbolic significance in its regional civilization; undertake cross-language communication; connect the region's intellectual institutions and cultural systems; and transform a city node's influence into regional radiating power.

Thus, the selection of the nine city nodes is essentially the search for cities best suited to serve as "hearts of thought" in different civilizational regions.

Shanghai, Tokyo, Cairo, Paris, Moscow, New York, Mexico City, Sao Paulo, and Sydney were gradually identified under this standard.

They are not merely nine important cities.

They each represent different interfaces of civilization, language, and region.

For this reason, the nine cities are not geographic points that can be exchanged at will.

Each city is selected because of its unique position in the global civilizational structure.

4. The Civilizational Characteristics and Responsibilities of the Nine Cities

The nine-city node system is not a simple geographic layout.

The initiative is not looking for the nine most economically developed cities or nine tourism centers, but nine cities capable of functioning as civilizational interfaces.

A civilizational interface means that a city can not only accommodate intellectual exchange, but also extend that exchange into broader cultural and linguistic systems.

Therefore, the significance of each node city lies not only in the city itself, but in the civilizational region it connects.

Together, they form nine thought interfaces in different directions.

Shanghai is the starting city of the Huaven Civilization Initiative. In the entire network structure, Shanghai not only serves as an important node for the Chinese-speaking world, but also assumes coordination and organization responsibilities for the global node system.

Here, Huaven begins to operate as a carrier of thought and gradually forms the initial semantic center of the global thought network.

Tokyo is an important city in relation to East Asian and Southeast Asian intellectual traditions.

Here, Chinese culture, Japanese culture, and broader regional traditions have long interacted.

The Tokyo node serves as an important interface connecting this cultural region and enabling its deep intellectual traditions to enter the global thought network.

Cairo is an important cultural center of the Arab world.

It connects not only the Arabic-speaking world, but also the broad civilizational spaces of the Middle East and Africa.

The Cairo node enables this ancient civilizational system to participate in the ongoing exchange of the global thought network.



Paris has long been regarded as one of the important cities of European intellectual tradition. Philosophical, literary, and artistic thought have continually emerged and spread from here. The Paris node will become an important interface through which European intellectual traditions enter the global thought network, while enriching dialogue among civilizations.

Moscow connects the vast Russian-speaking world and the complex, diverse cultural regions of Eurasia. Within this node, new channels of exchange will form between Eurasian intellectual traditions and other civilizational systems.

Moscow therefore assumes an important responsibility in connecting the Eurasian space of thought.

New York is one of the most multicultural cities in the contemporary world. People of different languages and civilizational backgrounds continuously interact here. The New York node therefore plays a unique role: it is more like a multilingual translation center and international exchange platform within the global thought network.

Mexico City connects the vast Spanish-speaking world. From North America to Latin America, Spanish-language culture forms a vast civilizational region. The task of the Mexico City node is to enable this cultural region to interact more continuously with the global thought network.

Sao Paulo is an important city of the Portuguese-speaking world and one of the most dynamic intellectual centers in South America. Here, Portuguese-language culture and South American social experience will become important parts of the global thought network.

The Sao Paulo node therefore plays an important role in connecting the Portuguese-speaking world with global intellectual exchange.

Sydney is located at an important intersection in the Asia-Pacific region. The English-speaking world, Asia-Pacific cultures, and multilingual environments create a unique space of exchange here.

The Sydney node will become an important bridge linking the Asia-Pacific region with the global thought network.

Therefore, these nine cities are not simple geographic choices. They each represent thought interfaces in nine different civilizational directions. Some assume coordination responsibilities, some translation responsibilities, some dialogue responsibilities, and others dissemination responsibilities.

When these interfaces begin operating simultaneously, human society will for the first time possess a truly cross-civilizational, cross-linguistic, and cross-cultural structure for connecting thought. This is the significance of the nine-city node system.

It is not merely a layout of nine cities, but the establishment of nine civilizational interfaces.

5. One City Is More Than One City: One City Radiating a Continent

In ordinary understanding, people may easily see Nine Cities and Nine Scrolls as a city layout plan, as if it simply places one scroll and builds one Civilization Ring in each of nine cities. But in the design of the Huaven Civilization Initiative, a node is never merely a point of placement. Each city node serves more than its local area.



Its true mission is to radiate from the city into a broader regional civilization.

Therefore, one city does not merely serve one city; one city radiates a continent.

The “continent” here is not a mechanical geographic concept.

It includes geographic radiation, linguistic radiation, cultural radiation, and intellectual radiation.

When the nine cities begin to operate, a civilizational network driven by nine hearts of thought will gradually form across the world.

Thought will continue to flow among different civilizations; understanding among cultures will deepen; and human society will gradually form a new global structure of thought collaboration through this sustained circulation.

What the nine-city node system opens is not merely a method of cultural communication.

What it seeks to establish is a foundational structure for a civilizational network capable of long-term operation.

For example, the significance of the Shanghai node is not merely serving local audiences in Shanghai, but serving as a Chinese-language system and global coordination center responsible for the overall coordination of the initiative.

The significance of the Tokyo node lies not only in exhibition in Japan, but also in coordinating Japanese and related East Asian language systems.

The significance of the Paris node lies not only in France, but in its influence within the French-language system and continental European cultural networks.

Therefore, “one city radiating a continent” truly means that each node must have the ability to extend the scroll, thought, research, publishing, forums, and civilizational communication into its region.

It is not only an exhibition center, but also a translation center, research center, exchange center, and communication center.

6. From Nine City Nodes to a Human Thought Network

The nine-city node system is not a closed structure.

The nine cities are only the initial framework of the network.

Once the nine hearts of thought begin to operate, they will continue to connect new nodes.

The first to appear will be regional nodes.

These nodes may be undertaken by universities, research institutions, cultural organizations, or institutions of thought.

Afterward, more city nodes will gradually join.

Different cities will begin to establish their own spaces of thought and form connections with hub nodes.

As these nodes increase, a thought network composed of hub nodes, regional nodes, and city nodes will gradually appear.

Yet the true endpoint of this network is not the city.

It ultimately points to every person.

In the future, every person in human society may become a node within the thought network.

People will not only read thought, but also express thought.

They will not only receive knowledge, but also create knowledge.

The role of the Huaven Civilization Initiative in this structure is not to make one culture go out into the



world.

Here, Huaven is more like a carrier of thought and a language of connection.

Thoughts from different civilizations, countries, and language systems can be recorded, translated, understood, and re-expressed within this network.

Through continuous exchange and transformation, the thoughts of different civilizations will gradually converge.

Human society will no longer merely possess isolated knowledge systems, but will begin to form a cross-linguistic and cross-cultural structure of thought.

Starting from nine hub nodes, then extending to countless city nodes, then to institutions of thought and individual nodes around the world, a global human thought network will gradually form.

Within such a structure, thought will no longer be the creation of only a few people.

It will become a process in which all humanity participates.

When thought flows, exchanges, and is continually re-understood within this network, human society may for the first time truly possess a new civilizational structure: a supernetwork formed by countless connected thoughts.

In this network, every node is a source of thought, every exchange is a new inspiration, and every person can become part of the circulation of thought.

When this network gradually matures, human civilization may for the first time possess an unprecedented structure: a human superbrain composed of countless thought nodes, a civilizational superheart that drives the continuous flow of thought, and a global thought network connecting every person in the world.

And the nine-city node system is the initial starting point of this structure.

Chapter 6: The Huaven Civilization Network

— From Thought Nodes to a Global System of Thought Collaboration

When the nine-city node system is gradually established and begins to operate, the structure promoted by the Huaven Civilization Initiative will no longer be merely cultural spaces in several cities.

The Civilization Rings initially established in different cities will gradually form a larger connection.

Thought will begin to flow among different nodes.

People from different civilizational backgrounds will meet and communicate within these nodes, and through ongoing discussion and understanding, they will rediscover each other's experiences and worlds.

Within such exchange, a new civilizational structure is slowly forming.

The Civilization Ring provides the spatial form for intellectual exchange; the nine-city node system forms the structural framework for the spread of thought; and the thoughts that flow among these nodes gradually form a new way of civilizational operation.

As more cities, institutions, and individuals join, a thought network that crosses regions, languages, and cultures begins to emerge.



This network is no longer merely a place for cultural exchange.
It gradually becomes a new thought infrastructure for human society.

1. From Hearts of Thought to a Global Thought Network

The nine-city node system first installs nine hearts of thought for the world.
These hearts of thought are not simple spaces for cultural display.
They are more like civilizational power centers capable of continuously driving the circulation of thought.
Thoughts from different civilizations and language backgrounds will gather and exchange within these nodes, and continue to spread into broader society through understanding and re-expression.
As the nine nodes gradually begin to operate, the connections among them will also strengthen.
Thought will continually flow among different nodes.
Understanding among different cultures will also deepen through this flow.
In this exchange process, hub nodes will gradually connect more regional and city nodes.
The structure of the thought network will continue to expand.
A global thought network composed of hub nodes, regional nodes, and city nodes will gradually emerge.
Thought will no longer be only an expression within a particular society, but will form a continuously circulating structure of exchange on a global scale.

2. The Global Thought Collection System

For most of human history, many thoughts have been scattered across personal experience, social practice, and different cultural traditions.
Many valuable understandings and experiences often exist only in certain places, groups, or even individual memories.
They are difficult to record systematically and difficult for broader society to understand.
The Huaven Civilization Network seeks to establish a new mechanism for collecting thought.
People from different regions, professions, and cultural backgrounds can record their observations, experiences, and reflections within this network.
Through continuously developing digital platforms and technological tools, people can preserve their own thoughts and see thoughts from different corners of the world.
When more and more people participate, a new structure of thought begins to form.
Countless personal experiences and civilizational wisdom gradually converge within this network.
With the accumulation of time, human society will gradually form a growing treasury of thought.
Experiences from different civilizations will be continually understood, absorbed, and transformed into new thoughts in this process.

3. Knowledge Chips and Cognitive Avatars

As the global thought network gradually forms, human thought also begins to be organized and understood in new ways.



With the development of artificial intelligence and knowledge-structure technologies, large amounts of thought and experience can be continuously organized and structured.

Complex knowledge is broken down into cognitive units that can be combined.

These cognitive units gradually form a new kind of knowledge form: knowledge chips.

A knowledge chip is not a simple information record.

It is more like a cognitive module containing thought logic, experiential pathways, and knowledge connections.

Knowledge chips from different fields can be continuously combined to form more complex knowledge systems.

Within such a structure, every person can gradually build his or her own knowledge structure.

As technology develops, these knowledge structures may even form a new cognitive extension.

This extension can be understood as a new form of existence: a cognitive avatar.

A cognitive avatar does not replace human thinking itself.

It helps humans preserve experience, continue thought, and participate in intellectual exchange across different times and spaces.

When more and more people possess their own knowledge structures and cognitive avatars, human society will gradually form a cognitive network composed of countless thought nodes.

4. The Civilization Network and Artificial Intelligence

Artificial intelligence is changing the way human society understands knowledge.

Machines can quickly organize information, establish connections, and generate new forms of expression.

But true thought still comes from human beings.

Thought comes from human experience, observation, and reflection.

What the Huaven Civilization Network seeks to build is precisely a civilizational structure capable of continuously generating thought.

People from different cultural backgrounds continuously exchange, discuss, and cooperate within this network, forming rich and diverse thought resources.

Artificial intelligence plays an important role in this process.

It helps organize thought, establish knowledge connections, and make complex experience easier to understand and spread.

As a new collaborative relationship gradually forms between human thought and artificial intelligence, a new mode of knowledge operation begins to appear.

Humans continue to create thought; artificial intelligence helps understand thought; and the civilization network becomes the foundational structure in which thought is continuously produced and circulated.

As the nine-city node system expands and more cities, institutions, and individuals join the network, a global system of human thought collaboration will gradually form.



Chapter 7: The Opening of the Age of Thought Civilization

— The Historical Significance of the Huaven Civilization Initiative

As the Huaven Civilization Network gradually forms, the changes it brings will not be limited to cultural exchange.

It may change the development mode of human civilization at a deeper level.

For most of human history, knowledge and thought have often been concentrated in a few centers.

Whether ancient academic centers, modern university systems, or contemporary research institutions, knowledge resources have always been spatially distributed in an obviously uneven way.

Large cognitive gaps have long existed among regions, languages, and social groups.

These gaps do not arise merely from differences in individual ability.

A more important reason lies in the limitations of the knowledge structure itself.

Even when many people possess rich experience and profound thought, they find it difficult to enter broader knowledge systems.

As a new civilization network gradually appears, human society may for the first time possess the possibility of breaking through these structural limitations.

1. A Change in Civilizational Scale

In traditional civilizational structures, thought often depends on specific spaces and institutions.

The production, transmission, and accumulation of thought usually rely on fixed centers such as academic institutions, cultural centers, or publishing systems.

This structure has played an important role in history, but it has also made it difficult for many thoughts to enter larger systems of exchange.

When civilizational exchange no longer relies on a single center and can occur continuously within a broader network, the operating mode of human civilization will gradually change.

Thought will no longer be limited to a particular region or institution.

It will be able to exchange and develop continuously across a broader range.

The scale of civilization is thus redefined.

The transmission of thought will no longer be bounded by cities or institutions, but will gradually expand to the global scale.

2. The Gradual Equalization of Knowledge Opportunity

In the development of human society, knowledge resources have often been concentrated in a few regions and groups.

Clear knowledge gaps have long existed among language systems, countries, and social classes.

These gaps often determine the positions of different social groups within civilizational development.



When a new knowledge structure gradually forms, this situation may change.
More and more people will be able to enter broader knowledge systems in their own languages.
Experiences from different cultures can also be continuously understood and absorbed through ongoing exchange.

When knowledge is no longer limited to certain central institutions but can be shared among broader populations, human civilization will gradually form a more open knowledge structure.
Within such a structure, knowledge will no longer be a resource of only a few people.
It will gradually become a civilizational wealth in which all humanity participates.

3. The Release of Thought Creativity

In the development of human civilization, many important thoughts are often born from individuals.
But only after these thoughts enter larger systems of exchange can they produce broader influence.
When thought can continue to exchange within broader structures, experiences among different cultures can learn from one another, and knowledge in different societies can keep accumulating.
Continuous exchange among thoughts will allow new thoughts to arise continually from older thoughts.
When more and more people can participate in this exchange of thought, the creative potential of human civilization will be released as never before.

4. A New Stage of Human Civilization

Throughout human history, forms of civilization have undergone many important changes.
Agricultural society provided humanity with a stable production structure.
Industrial civilization greatly enhanced society's productive capacity.
Information technology changed the way knowledge is transmitted.
And as new structures of thought exchange gradually mature, human civilization may also enter a new stage.
In this stage, the core driving force of social development will gradually shift from material production capacity to thought creativity.
The height of civilization will no longer be reflected only in technology and the scale of resources.
It will be reflected more in the depth of thought and knowledge.
What the Huaven Civilization Initiative seeks to build is not merely a cultural plan.
It is a new exploration of civilization.
Beginning with a 3,600-meter Chinese Culture Grand Scroll, it gradually connects more people's thoughts, then cities, nodes, and the world.
When thought can continuously exchange within a broader structure, the future of human civilization will be opened anew.
This may be the new stage toward which human civilization is gradually moving: the age of thought civilization.