

Preface

In February 2012, I told my son that, intellectually, I enjoy being a pioneer, conceptualizing and writing on something that nobody has done before. Needless to say, it is not an easy task. Earlier and on many occasions, I told my daughter and son that they will be equally creative as I am. More importantly, they are already ahead of me, as compared to when I was their age.

I informally generated the one-dot theory in late 2004. In April 2007, I created the One-Dot Theory Center. It was not until October 2007 that I formally introduced the theory to my undergraduate and graduate students, because by that time, I was very confident to rationalize everything logically, systematically, and coherently. In November 2007, theoretical physicist Antony Garrett Lisi, whose main work is his November 2007 publication, *An Exceptionally Simple Theory of Everything*, showed us for the first time the shape of our beautiful universe—a one-dot picture. In late 2011, the scientists at Conseil Européen pour la Recherche Nucléaire (CERN)/European Organization for Nuclear Research, using a gigantic scientific instrument called the Large Hadron Collider (LHC), tried to create the conditions after the Big Bang flung energy, spotting the Higgs boson/the God particle or, in my parlance, one dot, for the first time. In July 2012, it was spotted. In March 2013, for the first time, we, the common people were able to notice that, fascinatingly, the Higgs boson still comes in the shape of a dot. (In passing, it should be noted that, in September 2014, Stephen Hawking said the Higgs boson particle could lead to a “catastrophic vacuum decay,” destroying our universe.) On March 10, 2013, for the first time I read the following words written in the October 1623 book, *The Assayer*, by Galileo Galilei: “Philosophy [i.e. physics] is written in this grand book—I mean the universe—which stands continually open to our gaze, but it cannot be understood unless one first learns to comprehend the language and interpret the characters in which it is written. It is written in the language of mathematics, and its characters are triangles, circles, and other geometrical figures, without which it is humanly impossible to understand a single word of it; without these, one is wandering around in a dark labyrinth.” In short, what the Italian physicist and astronomer was talking about is that each geometrical figure, including our universe, multiverse (which is a set of universes) or universes in parallel, is but a dot. In late 2014, I noticed that the Big Bang theory was first developed in April 1927 by Monseigneur Georges Henri

Joseph Édouard Lemaître, who was a Belgian priest, astronomer, and professor of physics. As I told my students, when they have something that others do not have, they have to be ready to be intellectually challenged, if not clobbered to death, by all quarters. The harsh reality in the academic community is: either “publish or perish” or “both publish and perish.”

In summer 2011, the idea of writing a book on maritime affairs flashed through my mind. This is because I felt that, teaching at a graduate school of marine affairs, I should have something solid. Before that, I had already published some 30 journal articles and book chapters on marine and maritime affairs. This book does make a little bit of contribution to the literature, as Wang Hongying and Erik French in January 2013 observed the internal and external reasons for Beijing’s low level of participation in international governance. I also believe that this book can demonstrate that the Chinese nation’s position is stronger than other South China Sea (SCS) (dormant) claimants, as the term, other sea areas, mentioned in article 2 of the December 1999 Marine Environment Protection Law of the People’s Republic of China (PRC) and substantiated by the September 2014 historical archives exhibition on the SCS in Taipei Municipal City. In this connection, in October 2012, Feng Da Hsuan, who is the senior vice president at National Tsing Hua University in the Republic of China (ROC) made a presentation, *Knowledge Publications in the Modern World*, to the academic board members of a well-known publisher, Elsevier B. V. (New York). He reminded us that social science publishing to Elsevier, if not others, is facing a dilemma in the twenty-first century, emphasizing that the nineteenth century publications were absolutely dominated by Europe and in the mid-twentieth century publications were dominated by North Americans and less so by Europeans. That is to say, the twenty-first century world is “completely different,” because South Asian and Pacific Asian publications are on the rise. I am really glad that my *One-Dot Theory* book can offer an Asian in general and a Chinese in particular perspective. Following James N. Rosenau’s footsteps, we should encourage, if not push, students of international and global governance to think outside of their own boxes. Thus, when we look at Rosenau’s term, fragmentation, which refers to the concurrent interaction of the forces of fragmentation and integration, we could be talking about dialectical thinking.

In this book, I would like to thank *Ocean Development and International Law*, a Social Science Citation Index (SSCI)—registered academic journal, for permitting me, without having to pay a single cent to Taylor and Francis, which is a trading name of Informa U.K., Ltd, to include, update, and slightly revise my previous research and writing in this book. The chapter on the application of the Chinese ideogram was first presented at the May 2013 international conference held at ZheJiang University. Six other points should be noted.

First, in late September 2014, I again received a book publication grant from the East Asia Research Institute (USA), which was founded by Wu Yuan-li and several others in the late 1990s. Once more, I would like to thank John F. Copper, Francis C. Tuan, and others for supporting my application. Second, in October 2014, Taipei-based Win Join Book Company’s Ms. Lin-Cai MingZhu awarded this book. I am sincerely grateful to her continued support of my One-Dot Theory Center. Third, I

would also like to remind readers that, in August 2012 for the first time, my one-dot theory has been shored up by Chang Chun-li, who applied the mathematical formulas. To some people, mathematical formulas can more readily convince them. In July 2013, he again reminded me that dialectics embrace induction, deduction, and analogy. If interested, please read the first chapter of my edited, 2011 book in English, *International (Corporate) Governance*:¹ *A One-Dot Theory Interpretation*. Fourth, in November 2013, Chang alerted me of the following fascinating link, which is prepared by ROC-based Heresy Cheng-wei Ku: <http://www.youtube.com/watch?v=k-AHVpz2MKE#t=30>, in which you can see *Yin* and *Yang*, the Judith Joo/Zhu HuiCi diagram, etc., which can be applied to both natural and social sciences. I asked Ku a follow-up tough question, “Can your video apply to the Moon, Mars, our universe, and even multiverse?” His reply in January 2014 was, “The link is a hand-made video, which takes a lot of images and data-processing,” adding it is hard to “apply” to other scientific and technical data. Anyway, he has done us a great visual service. One should also read Stefan Jaeger’s *A Geomedical Approach to Chinese Medicine: The Origin of the Yin-Yang Symbol*, in which the following words were written on page 32: “The Yin-Yang symbol is tightly connected with the annual cycle of the earth around the sun, and the four seasons resulting from it. To investigate this cycle, the ancient Chinese used a pole that they put up orthogonally to the ground...” Fifth, in September 2013, according to Zhang Kening, former senior legal officer at the International Seabed Authority (ISA), which is charged by the USA as flawed or unnecessary, both Ni ZhengYu and Wang TieYa translated the term, international regimes, from English to Chinese, as *GuoJiZhiDu*, which is a mistake, because we have to embrace the following terms together, treating the first one as an independent variable, so as to have a complete picture: international regimes, mechanism(s), and measure(s). In other words, we use the latter two to shore up the first very abstract term. To be sure, Asians in general and the Chinese in particular do not really understand the term, international regimes. Hopefully, this book can help them to understand the very abstract term. Last but not least, in October 2013, I realized that Victor-Yves Ghebali could be the first academic in the world to coin the term, confidence-building measures (CBMs), in his 1989 book, *Confidence-building Measures within the CSCE Process: Paragraph-by-Paragraph Analysis of Helsinki and Stockholm Regimes*. Again, many academics and experts on both sides of the Taiwan Strait have mistakenly used the term, *LiangAnJunShi-HuXinJiZhi*, to refer to CBMs. Under international regimes, there is no such thing as Chinese characteristics. This is very unfortunate. It should be also noted that it is a mistake to use the term, non-traditional security, because international regimes already existed since the time when at least two human beings were living on earth, if not elsewhere.

The author, February 28, 2015
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¹ I coined this new term, embracing the following: international governance and international corporate governance.

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