



From Growing to Maturing: Integral Harmony and Global Integrity

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Abstract: The present article proposes a two-tiered normative-theoretical approach as methodology for helping make a breakthrough in the impasse of modern civilization, by offering theoretical, practical and intuitive solutions to a broad variety of serious human predicaments. The first approach aims at a normative framework of sound social value system (“Integral Harmony”) to build a common moral-ethical-spiritual foundation largely amenable to all people, societies and cultures. The second approach aims at a general theory for “Global Integrity” that encompass the urgent global issues such as sustainable development, culture of peace and global humanity (among other things). Integral Harmony that support and promote Global Integrity is considered fundamental for solutions of constantly growing serious problems largely propagated by the extremely lopsided “Market Value System” that correspond to the core motivational synergism of modern civilization (“modern core synergism”). Closely interacting and mutually reinforcing with Integral Harmony, Global Integrity requires three important factors: i.e., diverse and sound world cultures (“Native Cultures”), people’s own invisible hands (“Own Hands”) and pertinent worldwide movement (“New Enlightenment”). As an important supplementary framework that reinforce mutually with the above two theoretical approaches is a mutually reinforcing three-layered “trilateral virtuous circles” among personal amenities (“Personal Happiness”), societal amenities (“Socioeconomic Fairness”) and global amenities (“Global Harmony”). Finally, the concluding notes explicate the intended meanings of the present discussion.

Keywords: Integral harmony (IH), global integrity (GI), native culture (NC), social value system (SVS), market value system (MVS), balanced socio-economic development (BSD)

1. INTRODUCTION

It goes without saying that human life is not totally made up of rationality, efficiency, productivity, progressivism, economic growth and so on. Sound human life, in particular, may require much more than market competition, material satisfaction and individualist lifestyle. The core motivational synergism of modern civilization (“modern core synergism”, to be explained later), however, may tenaciously encourage individual self-interest and self-fulfillment by means of self-seeking free market competition. The so-called “free market competition”, when recommended by Adam Smith [1], was supposed to benefit all people. “Winners in the market”, however, have come to aimed at taking all the prizes, given the later idea of “profit-maximization” as well as the warrior’s logic of “the winner takes all”.

Indeed, the so-called “market” in economics resembles a “battlefield” where the number of “bullets” (firearms) resembles the expendable “money” (or the size of wealth-and-power). The greater the number of bullets (and soldiers), the greater is the chance of winning battles, gaining all the spoils and the absolute power over the loser. Winning one battle after another, the winner can accumulate more wealth and power, with which the winner can acquire “more/better” firearms and employ “more/stronger” fighters, and so goes on to aggrandize the wealth and power, at the cost of the loser.

With such wealth and power, over time, the winner can inculcate, train and control an increasing population (including the winner’s own people) to follow the winner’s rules, worldviews and value systems, all which are based on the winner’s self-justifications of the past cruel and merciless battles. Such rules, worldviews and value systems no doubt, suit the winner best in order to continue

accumulation of wealth and power. Also, when they settled firmly and deeply in the minds of such increasing modern-and-modernized people, they form the core motivational synergism of modern civilization (“the modern core synergism” that correspond to the extremely lopsided Market Value System (MVS)).

Over time, MVS may have reinforced the winner’s obsession for growth-and-progress as well as wealth-and-power, justifying the control and manipulation of people worldwide by the winner’s plutocracy-driven modern power structure (“Big Market”) [2]. Such modern power structure now represents a highly condensed small group of the extremely rich and powerful selected during the last three centuries. This sort of modern politico-economic development, however, has helped escalate thriving wickedness and prevailing miseries by expanding the gap between rich and poor, incessantly producing a variety of human-made conflicts, terrors, wars and disasters, as well as devastation of nature.

The present author recognizes many sincere endeavors by conscientious individuals, the United Nations and many other organizations worldwide for promotion of sustainable development that include a great variety of important human issues, by means of the Sustainable Development Goals (SDGs)[3] and the increasingly popular ESG (representing the emphasis on Environment, Social, Governance). Both the approaches of SDGs and ESG, however, lack the crucially important *moral-ethical foundation* for accomplishing a viable human future, though it is quite understandable in view of the lack of money, power and ability of such organizations as against the reigning Big Market.

The present author is much uneasy about *long-term ill-and-devastating effects* of the prevailing “old trick of divide-and-rule”, “the winner takes all”, “reductionist” methodology, “oversimplified piecemeal” approaches and “exclusive” to clinical treatments, which have been encouraged and manipulated by Big Market. Due largely to Big Market’s tenacious inculcation of modern/modernized people, such ideological inclinations have definitely exaggerated the *ill-and-devastating effects* of modern civilization to human character, motivations and lifestyles. Even if any seeming “good results” are so-to-speak “scientifically observed” as regards the earnest endeavors for SDGs and ESG, such results may speak no more than superficial, empty and short-lived illusions.

Modern piecemeal and superficial approaches without the *people’s established moral-and-ethical foundation* cannot contribute to a viable human future, given the long-accumulated, indecent, inhuman and highly complex global predicaments. For our contemporary global predicaments are, most likely, the consequences of the Western “supremacy-seeking”, “aggressive/predatory”, “heavy-handed”, “market-centric”, “plutocracy-driven” politico-economic policies that have continuously divided the world people by favoring mostly “the strong”, “the winner”, “the wealthy” and “the powerful” across the world [4, 5]. Also, such complex predicaments may have been the results of all and variously mixed modern excesses of individual-and-national aggressive competition, self-centered and self-justifying systems, and distrust-rooted conflicts/warfare worldwide.

Because of the prevailing Big Market’s self-seeking heavy-handed/back-handed guidance and intimidation often through powerful political leadership, the United Nations Security Council and Economic and Social Council, UNESCO and other international agencies have not been able to initiate effective actions, even if they wanted to eliminate/modify modern fundamental problems (related closely to the modern people’s moral-ethical degradation with MVS) in fear of drastic financial/budgetary retaliations. Such fear has made the international organizations to pursue only the *superficial aspects* of existing problems, as well as of inviting/credible issues, leaving the most important and urgent problems untouched. In the meantime, urgent fundamental problems have been amplified, leaving them endlessly overgrown. Under the given situation, the prevailing urgent issues may continue to grow too much entangled and intractable to the UN organizations and any other organizations.

All contemporary people are responsible to collaborate consciously for the important endeavor to relay *sound human character and life* into the future, being keenly aware of such fundamental human factors indispensable for sound and pertinent solutions of the imminent problems. Therefore, the idea to be proposed here delves into the *very bottom* of human-made modern predicaments/catastrophes that are, most likely, rooted in the extremely lopsided/distorted *modern human mindsets and motivations* that have been eagerly encouraged, inculcated, implanted and manipulated by Big Market through the modern core synergism [5, 6]. Such distorted/debased human character and mentalities

have, in turn, justified the modern politico-economic value system, largely represented by the Market Value System (MVS) relevant to the classical, Marxian, neoclassical and Keynesian economics, coupled with market fundamentalism (Market) [2, 5, 6, 7].

The Market Value System (MVS) consists of extremely biased “one-sided” values/ideologies, such as short-sighted and mutually-reinforcing *antagonism, materialism, individualism, progressivism* and *egotism* (to be explained later). Indeed, MVS (corresponding to the core motivational synergism of modern civilization) [5] has influenced and brainwashed almost all humans across the world over the last few centuries during and after the so-called “Enlightenment”. Such MVS as a highly condensed modern core synergism might have made a “paradigm shift” in thoughts, ideologies and socio-economic values to emphasize excessively and recklessly the modern views of rationality, efficiency, liberty, progressivism, materialism, reductionism, scientism and market-centrism.

It is exactly when the COVID-19 pandemic is presenting an important warning against relying on modern civilization (or any *world-standardizing* civilizations) as a survival strategy of humanity and human well-being. The pandemic has not only thrown the world population into confusions and miseries, but also escalated income-wealth polarization against the poor, voiceless and powerless people who have been suffering from the incomparable death toll and inhumanity. For such pandemic, a worldwide diversity of sound Native Cultures (NCs) with sound Social Value Systems (SVSs) may offer the most effective strategies for a viable human future. This point is particularly important, for modern civilization has increasingly and grossly distorted the income-wealth distribution, as well as badly debased the people’s motivational features.

Despite the overly applauded modern civilization by the Western political leaders in particular, the self-complimenting and self-justifying views/rhetoric have propagated a “new faith” in the Western supremacy-seeking science, aggressive mindset and self-seeking insatiable motivation. Such “new faith or *new spell*” has been inculcated by the same leadership (Big Market) that propagandize the idea: “Money is might that makes right”. It may not be farfetched to suspect the motivation that have aimed at the destruction of diverse Native Cultures (NCs) and Social Value Systems (SVSs) worldwide, as well as aimed at their replacement, respectively, by modern civilization and the Market Value System (MVS). In the meantime, human lifestyles, mentalities and behaviors, in general, have largely become excessively aggressive, predatory and money/material-oriented. Such debasement of human character has made the modern/modernized people utterly self-seeking and self-fulfilling, as well as justifying and emulating the debased mentalities and conducts characteristic of Big Market.

Given such extremely distorted politico-economic value system (corresponding to MVS), the last possible resort today, perhaps, is to inform and cultivate in the world people the essence of Integral Harmony (the normative framework for a simplified sound Social Value System) amenable to each “imagined” sound Native Culture (NC). Integral Harmony (IH) embraces the indispensable and sublimated socio-politico-economic value system, centering on the value of *social harmony* that work continually with the mutually-reinforcing values of *personal integrity, social solidarity, societal continuity* and *relational mutuality* (to be elaborated later) [5, 7, 8].

IH is also assumed to reinvigorate the personal and societal *moral-ethical-spiritual foundation*, as well as to augment the potential power of the “enduring/surviving” Native Cultures (NCs) for helping promote Global Integrity (GI). For GI is assumed here to consist of important and urgent contemporary issues, such as Sustainable Development, Culture of Peace and Global Humanity (among other things) [9]. Further, Integral Harmony (IH), by helping each people and society *enrich* own Native Culture (NC), may most likely enhance *personal-societal maturing* that is, perhaps, the most important factor for the promotion of GI. Put differently, IH may help the social constituents *awakened* to indispensability of their own sound NC for collaborative, meaningful and harmonious thinking, working and living, steadily enhancing personal and societal maturing.

Moreover, IH may provide people with a strong motivation and incentive to promote GI, by mutually augmenting with “Own Hands” that indicate people’s own *invisible hands* representing mainly their *long-term future orientation, broad perspectives* and *mature/decent personal character* [10, 11]. Likewise, IH may help give rise to a “New Enlightenment” that promotes a collaborative-conscious worldwide movement for resuscitating and enriching diverse Native Cultures (NCs) to *liberate* peoples and societies from the *modern shackles* of extremely lopsided politico-economic values, dogmas and ideologies, as well as of extremely distorted Big Market’s leadership. For a meaningful

contribution to future humanity, IH is now introduced by contrasting with the prevalent MVS that corresponds to the core motivational synergism of modern civilization, which is driving continually the civilization's reckless run [2].

2. INTEGRAL HARMONY AS RECTIFIER OF THE MARKET VALUE SYSTEM

Integral Harmony (IH) based on the pertinently “imagined” sound Native Culture (NC) is the normative framework of sound Social Value System (SVS). IH is introduced here and explained as a rectifier/modifier of the extremely distorted core motivational synergism of modern civilization (the modern core synergism) that correspond to the Market Value System (MVS). To make clear such distortion, the expression of “five binary oppositions” (five mutually opposing sets of major social values) are taken up to explain the apparently extreme MVS that represent the politico-economic value system throughout the pre-modern and modern development of Western societies. The concept of binary opposition is a convenient tool to explain derivation of both the extremely distorted MVS and a sublimated/balanced middle-path/middle-ground SVS corresponding to IH. Also, it is convenient to contrast clearly both such different value systems, as well as to suggest a remedy for the extremely lopsided MVS. The importance of IH for a viable human future is further explained in terms of its close relationship with a society-specific holistic culture (“Native Culture”), people's own invisible hands (“Own Hands”) and new emancipation of the world people from modern excesses (“New Enlightenment”).

2.1. Market Value System as Modern Core Synergism

It may not be farfetched to say that modern civilization was largely built on the idea of world hegemonic “military supremacy” that had been nurtured with the incessant, antagonistic, violent struggles among European countries over the 15th-18th Centuries [12, 13]. Military power of the West grew through such violent struggles that the-then Western monarchs could venture out to conquer and subjugate large areas of the non-European territories and gave rise to the power-based colonial exploitation over centuries. An overwhelming military/weaponry superiority was a *must* for exploiting continually human and natural resources in vast and remote areas outside of Europe. For that purpose, predatory competition with a rapid growth of superior weaponry became indispensable to thwart potential rivals waiting for their chances. Thus, the military-industrial superiority to compete successfully against rivals became the most important politico-economic values. No wonder, modern civilization has adopted “aggressive and predatory competition” (or supremacy-seeking “antagonism”) as its overarching value.

Thus emerged Western Powers considered themselves into “nation states” recruiting many young self-seeking ambitious individuals as soldiers, civil servants, traders, scientists, missionaries, adventurers, inventors, innovators, and so on, for successfully maintaining their military-industrial superiorities and governing/exploiting their forcefully occupied vast colonial territories. What the Western Powers sought most in their colonies was the abundant supply of precious and industrial materials. Such material resources helped accomplish their promotion of industry for rapid and large-scale wealth accumulation, as well as military-power augmentation, to solidify the material and financial foundation of modern civilization for a long-lasting Western hegemony. At the same time, bent on the worldwide exploitation of materials for maintenance of supremacy/superiorities, modern civilization has continually reinforced material-biased lifestyles (or reinforcement of “materialism”).

Furthermore, modern civilization, necessitating as much inputs as possible of individual talents and efforts for military, industrial, trading and scientific advancements, has come to justify the “self-seeking” and “self-centered” individual motivations, thus reinforcing “egotism” and “individualism”. Moreover, the maintenance of military-industrial-scientific superiorities has required the state involvement in the constant academic and educational encouragement for augmenting creativity, innovations, knowledge and skills, thus continually reinforcing “progressivism”.

All such *antagonism, materialism, egotism, individualism* and *progressivism*, reinforcing one another, have settled firmly over time as the fundamental socio-politico-economic values, ideologies and props of modern civilization. Such fundamental values, ideologies and modern dogmas have now let themselves interact with mutual reinforcement, in order to subjugate and exploit nature, materials and peoples worldwide for eventual and successful concentration of wealth and power in the hands of modern plutocracy-driven power structure (Big Market). In the meantime, such fundamental values have *converged* into MVS that largely *coincided* with the modern core synergism.

Accordingly, MVS centered on *antagonism* (“aggressive and predatory competition”) as a legacy of the superiority-seeking competitions among Western absolute monarchs and politico-economic tycoons in worldwide exploitation of precious metals and resources, as well as in scrambles for colonies. Indeed, MVS was forcefully spread almost all over the world, prescribing the mandatory politico-economic principles for taking part in the benefits of modern civilization. In other words, both the modern core synergism and MVS, synchronizing with each other, settled together firmly in modern mentalities that succeeded the “rationality-spearheaded” Enlightenment. Such mentalities also became augmented along with the continual reinforcement of the Western military superiorities, as well as with the expanded market-centered activities for the wealth-and-power accumulation.

Such Western willful ventures opened the modern era that built up the modern power structure (Big Market) bent on military supremacy, market-centered economy and consolidated wealth-and-power for controlling worldwide economic activities and political affairs. According to the present author’s perception, modern civilization’s extremely lopsided core synergism and MVS have *overlapped each other* in their values/ideologies, consisting mainly of *antagonism*, *materialism*, *individualism*, *progressivism* and *egotism* as shown in the following diagram (Fig. 1).

As shown with the various “two-way” arrows in the diagram, *antagonism* (representing aggressiveness, predatory competition, supremacy seeking and exclusiveness) is the central synergistic pillar that is mutually reinforced with the other supportive pillars for a perpetual complex synergy effect [6]. The supportive pillars are: *materialism* (representing the material-biased lifestyle and material-oriented view of human happiness); *individualism* (representing the self-centered individual independence and puffed-up individuals’ social apathy); *progressivism* (representing the endless resource-wasteful “creative destruction”, profit-oriented innovation and efficiency-based progress/economic growth); and *egotism* (representing individual-and-national self-contentment and self-seeking wealth-and-power accumulation). By interacting with one another for the complex synergy effect, all the synergistic pillars have turned into the major socioeconomic values comprising the *basically short-run* Market Value System (MVS) that, corresponding to the modern core synergism, drive endlessly greedy/predatory aggressiveness.

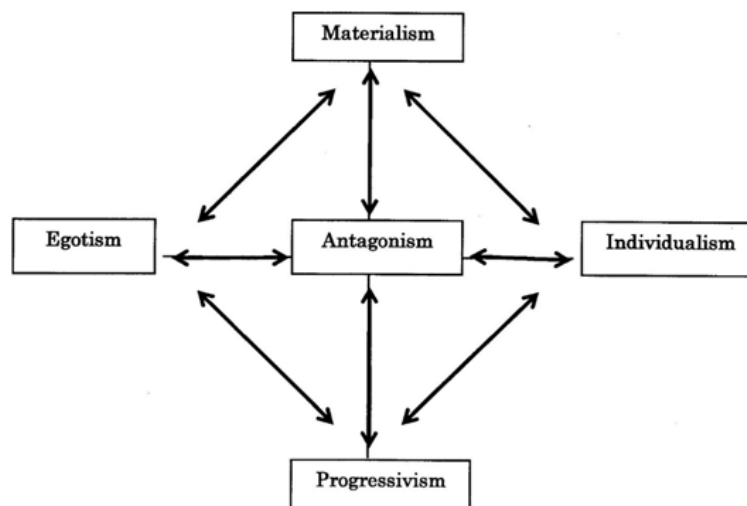


Fig1. Modern Core Synergism

Thus, MVS, without any effective *stoppers or modifiers* within, has driven the civilization recklessly towards its own destruction, as well as towards a greater frequency and expansion of human-made catastrophes, following the *impetuous* “self-blinding” *rationality and liberty* of Enlightenment. Also, MVS has encouraged people to pursue the extremely lopsided, self-centered and self-justified dogmas, values, logics, methodologies, thoughts and ideologies (among other things). With such long-term ill-vicious effect of MVS, modern civilization has come to endanger not only itself but also the balance of nature and our human future, by excessively exploiting and abusing natural and human resources worldwide, as well as by rapidly debasing human character and mechanizing/robotizing humanity. Figuratively speaking, modern civilization has been rushing recklessly towards self-extermination with a hyper-power engine and a high-speed accelerator with no brakes, involving the fate of humanity and the other life on earth.

2.2. One-Sided Market Value System of Binary Oppositions

The core motivational synergism operating in modern civilization (corresponding to MVS) might have been the product of complex interactions among the *rationality-spearheaded* Enlightenment, the *hostile inter-relations* among the European nations, the modern *self-centered individualist* thoughts and ideologies, the *heavily-biased reductionist* scientific methodologies, the *profit-maximization* licensed by market fundamentalism, and the *leadership of the plutocracy-driven* power structure (Big Market). Also, such complex interactions over centuries might have eliminated more *humanly balanced* socio-politico-economic value systems not only in the modern region but almost in the total world.

The modern core synergism may have also produced *excessively* antagonist, rationalist, individualist and egotist mindsets/motivations to eliminate any *checks and balances* of its own biases and shortcomings. This may suggest that the constantly self-reinforced willful modern core synergism, representing the *unsound* modern civilization, has been blocking the path towards a decent and viable human future. In pursuit of supremacy over the world, the politico-economic values/ideologies comprising the modern core synergism represent the *modern rationale* of both *capitalists* and *socialists* for rapid economic growth, predatory competition, military-based innovations and imbedded power domination, eliminating the diverse sound Native Cultures (NCs).

More boldly stated, the modern core synergism has attempted to eradicate the persisting/lingering “good nature” socio-politico-economic values, such as “the friendly”, “the spiritual”, “the social”, “the traditional” and “the altruistic”, in order to accumulate and polarize both wealth and power more rapidly by means of the power-driven military-industrial-economic expansion. In a sense, the modern core synergism has largely accomplished a paradigm shift from the “good nature” *personalist* lifestyle to the “ill nature” *individualist* lifestyle, by debasing the existing human character continuously to the level prevailing within the modern power structure (Big Market). Such *lethal nature* of the modern core synergism is revealed as the extremely lopsided MVS that have accelerated the rise of digitalized oligopoly of GAFA (Google, Apple, Facebook and Amazon), as well as the gross maldistribution of wealth-and-power and the mechanization/robotization of human population.

When it comes to contrasting the two vastly different value systems, i.e., the prevailing Market Value System (MVS) and the normatively sublimated Social Value System (IH or SVS), the expression of *binary oppositions* may tell indispensable, meaningful stories as suggested in the following diagram (Fig. 2). Such opposite values may mean often *differently* to different people and change *variously* in different situations in human world. Each binary opposition, on the one hand, may indicate clearly and literally *separate* values *opposite* to each other. On the other hand, it may suggest one continuous entity with the two extreme values with nothing in-between.

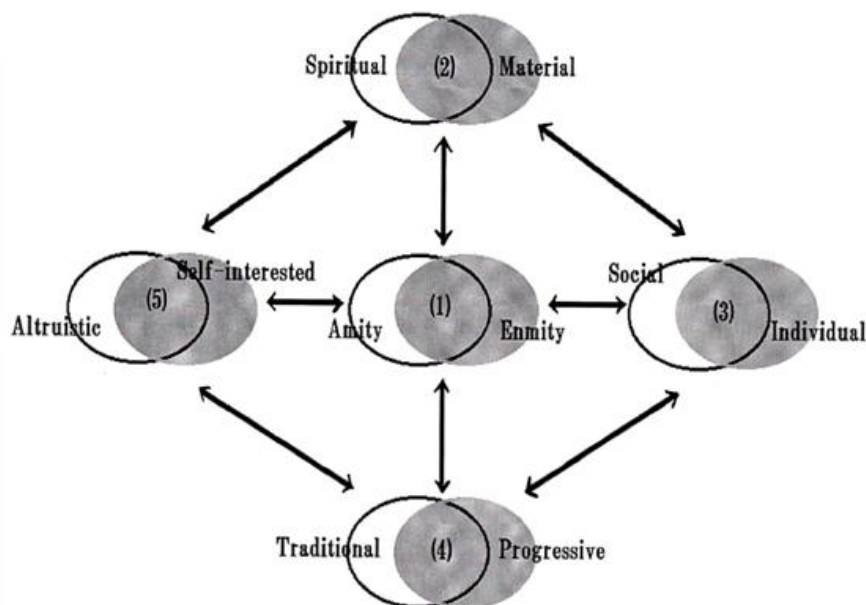


Fig2. Binary Oppositions of Major Social Values

According to the present author's perception and perspective, MVS may represent strictly "convenient" values for the Western strategy in view of the prevailing aggressive and predatory geopolitics, as well as of highly "enticing" values for the ambitious nations and individuals in view of the quickest possible wealth-and-power aggrandizement. Then, MVS consists only of the "convenient-and-enticing" values, as well as the self-justifying values in view of the Western past deeds, which consequentially characterize the extremely-biased value system. It can be also said that MVS may reflect the high-handed *self-complacent* values of Big Market.

Brought up under the continuous and forceful inculcation of the heavily-biased Western thoughts/ideologies, modern people in general might have been made accustomed to the *simplistic choice* of the "shaded" values (in Fig.2), perceiving them "clearly separate" from the "unshaded" ones. The expression of "binary opposition" itself implies the simplistic and artificial *separation* of one "intrinsically continuous value"(to be explained later). The clearly *separate* values, such as "yes or no", "friend or enemy", "winner or loser", "rich or poor", "black or white" and so on, indeed, do not seem to include the widely stretched respective "unidentified middle zones" in their setting.

This expression of *extremeness* reminds the present author the philosophical teaching of "middle path" by Buddha (often referred to "Buddha's Zero") [14]. According to the philosophy of Buddha's Zero, all views can be classified under four possible views: i.e., "Yes" (positive), "No" (negative), "Neither Yes or No" (neither positive or negative), and "Yes and No" (both positive and negative). The philosophy of "middle path" indicates: "Yes" is one extreme view; "No" is another extreme view; "neither Yes or No" is the heretical and nihilist view. Finally, it says: "Yes and No" refers to the *middle path* which is in the middle of "Yes and No". This middle is Zero and is the home and identity of everything. This philosophy suggests that the "fusion-and-continuity" may occupy Zero. From this "Zero" the modern mathematical zero "0" is said to be derived.

It is most likely that the only values *favoring and justifying* Big Market, meaning the "convenient and enticing" values, might have been recognized as MVS (corresponding to the modern core synergism). Such values are shown as the shaded values in Fig. 2: i.e., "enmity", "material", "individual", "progressive", and "self-interested". In other words, the other values of *social/cultural importance* in Fig. 2, such as "amity", "spiritual", "social", "traditional" and "altruistic", might have been largely (if not "totally") eliminated or ignored in modern civilization. Consequentially, the values popularized in modern thoughts and ideologies, as well as the values catering to Big Market, tend to comprise MVS that correspond to the core motivational synergism of modern civilization [15].

A simplified complex design of such MVS previously depicted in Fig. 1 consists of only the *right-hand-side values* of the five binary oppositions, shown as the "shaded" ovals in Fig. 2. It seems quite self-explanatory that such a grossly/extremely lopsided value system, no doubt, has devastated both human character and Mother Nature in modern times. The long-endured close relationships between peoples and their respective Native Cultures (NCs) have normally helped generate the natural-and-human interactions, relevant to complex and complicated elements including history, climate, geological vegetation, geopolitics and so on. Thus, all the respective differences have been deeply linked to socio-politico-economic values of the respective peoples/societies. It is not farfetched to say that MVS, reflecting the Western historical and other conditionings, has had to favor only "the winner" that now comprise the almost invincible Big Market. This created an extreme "*winner-favoritism*" that have not only made human character badly debased but also made conditions to drag world peoples into the inhuman, insatiable, unhappy, lonely and hopeless abyss.

2.3. Integral Harmony: Normative Framework For Sound Social Value System

It is quite likely that the people blessed and embraced by their sound Native Culture (NC) have largely carried on everyday life, conducting themselves more or less appropriately without consciousness. The attitude and outlook of such people may be naturally different from the people who have been accustomed to MVS that reflect the modern core synergism. Also, the former may have lived unconsciously influenced by their dynamic, complex, sound Social Value System (SVS) that reflect Integral Harmony (IH). Put differently, such people may have perceived the seeming "mutually opposite" social values in a binary opposition as on a continuum. Also, such "separated" values have been presumed *soluble* and *amenable* to reason, tolerance and persuasion of the Native Culture (NC). This implies that a simplified complex design of sound SVS may be constantly *renewed/sublimated* as a result of the people's continuous interactions with the dynamic and sound NC.

Such sound SVS or IH must be highly important in a society, for it is most likely to exert a strong influence on the dynamic formation of *personal character*, *personal morality* and *social ethics*, among other things. It is also important to point out that the people at large who have lived under a sound NC behave normally unconscious of their sound SVS. Explicit teachings or explanations are not usually necessitated, as regards their social values, whether such values are systemic and how they function. It is rather normal for the people to conduct themselves properly without consciousness of such details. Being embraced continually by their sound NC, the people might have usually learned how to behave, how to relate to one another, when to collaborate together, and so on, based on such NC that includes long-enduring common knowledge, wisdom, empathy, mores, traditions, customs, linguistic-and-aesthetic expressions, and so on.

In addition to the constant inter-relation with their domestic fellows, such people may incessantly interact with other peoples and societies to have the NC continually enriched, as well as to make the SVS adjust continually to NC. In a rapidly changing world like today, the sound SVS, being relatively more flexible, may influence the future course of the less flexible NC. The steadily enriched NC might have augmented the *personal and societal entelechy* to carry on the spiritual-and-physical vitality and potency of the people to relay sound human character and life into the future, by accommodating and managing uncertain political, economic and social conditions.

Thus, continuous enhancement of sound NC and SVS is considered *vital* for having the social constituents *mature* continually and appropriately, keeping their steady *inter-generational linkage* and their positive yet cautious attitudes towards the future and the influences of other societies. The framework of sound SVS may encompass all the *five pairs of values*, shown as the “intersecting ovals” in Fig. 2. For its continuous and sound maintenance, by necessity, SVS requires constant enrichment of NC by the people and society. Having been exposed to changing historical, societal, political and economic trends, as well as to changing fashion, technology, geopolitics and climate (among others), the people and society must strive for keeping the sound SVS and NC mutually adjusted to each other.

As in the diagram, the five binary oppositions are respectively shown with “two ovals” that *intersect mutually* for the respective *amalgamation/sublimation* of “opposite values.” All such binary oppositions may usually offer a *simplistic view* of two entities of opposite nature, respectively. Here, as suggested by the *intersection* between the two ovals, each binary opposition is *re-interpreted as one continuous entity* with the two extreme ends/meanings, as well as a variety of important mixed meanings between the two extremes. With this explanatory note, “intersections” numbered (1) ~ (5) in Fig. 2 are now assumed to produce respectively *indispensable sublimated values*. The intersected “two ovals” (of each pair) suggest a various dynamic inter-relation of the extreme opposite values as *one* intimately interacted, connected and mixed value. The people in general may maintain their diverse orientations to each *amalgamated/sublimated social value*. Such “re-interpreted images” are explained in terms of the “*mutually and flexibly intersected areas*” (“Areas” in short) numbered from (1) to (5).

- Area (1), accommodating “Amity and Enmity” as one mixed and continuous value helps *balance and sublimate* it towards an appropriate “middle-path” social value, viz., *social harmony* (Harmony). Continuous enhancement of and adjustment to this *sublimated* value may suggest a *growing orientation* of the people towards social harmony and amenity. Such growing orientation may also reflect the people’s growing propensity to cultural identity, balanced socioeconomic development and peaceful life.
- Area (2), accommodating “Spiritual and Material” as one mixed and continuous value, helps *balance and sublimate* it towards an appropriate “middle-path” social value, viz., *personal integrity* (Integrity). Continuous enhancement of and adjustment to this *sublimated* value may suggest a *growing orientation* of the people towards personal integrity and humanity. Such growing orientation may also reflect the people’s growing propensity to decent life, personal-and-societal maturing and well-coordinated “mind-and-body”.
- Area (3), accommodating “Social and Individual” as one mixed and continuous value, helps *balance and sublimate* it towards an appropriate “middle-path” social value, viz., *social solidarity* (Solidarity). Continuous enhancement of and adjustment to this *sublimated* value may suggest a *growing orientation* of the people towards mutual attraction and reliability. Such growing

orientation may also reflect the people's growing propensity to mutual respect, social credibility and collaborative consciousness.

- Area (4), accommodating “Traditional and Progressive” as one mixed and continuous value, helps *balance and sublimate* it towards an appropriate “middle-path” social value, viz., *societal continuity* (Continuity). Continuous enhancement of and adjustment to this *sublimated* value may suggest a *growing orientation* of the people towards societal flexibility and sound continuity of human life. Such growing orientation may also reflect the people's growing propensity to personal-societal entelechy, strong inter-generational linkage and a viable human future.
- Area (5), accommodating “Altruistic and Self-interested” as one mixed and continuous value, helps *balance and sublimate* it towards an appropriate “middle-path” social value, viz., *relational mutuality* (Mutuality). Continuous enhancement of and adjustment to this *sublimated* value may suggest a *growing orientation* of the people towards common/mutual responsibility and societal viability. The growing orientation may also reflect the people's growing propensity to empathy, mutual enrichment and shared common benefits-and-responsibilities.

The above-mentioned five Areas correspond to the respective spaces (Areas) of *amalgamation and sublimation processes* to form continuously the five sound “middle-path” social values, viz., *social harmony* (Harmony, Amenity), *personal integrity* (Integrity, Humanity), *social solidarity* (Solidarity, Reliability), *societal continuity* (Continuity, Flexibility) and *relational mutuality* (Mutuality, Viability), as shown in the following simplified diagram (Fig. 3). Put differently, under the dynamic processes of Integral Harmony (IH) for systemic and mutual reinforcements,

- *social harmony* operates continuously for helping *harmonize* the people's “friendly and hostile inclinations”;
- *personal integrity* operates continuously for helping *coordinate* the people's “mental and physical balance”;
- *social solidarity* operates continuously for helping *balance* the people's “social and individual inclinations”;
- *societal continuity* operates continuously for helping *promote* the people's strong “inter-generational relationship”; and
- *relational mutuality* operates continuously for helping *distribute fairly* the people's “socioeconomic benefits and responsibilities”.

As seen from the various “two-way arrows” of the above simplified diagram (Fig. 3), all these *amalgamated and sublimated* social values comprise the sound-and-dynamic SVS (corresponding to Integral Harmony) that may incessantly promote mutual reinforcements among the *sublimated social values* to augment personal-and-societal maturing appropriate to the sound Native Culture (NC). Such sound-and-dynamic SVS coordinates the interactions of continuously *sublimated social values* for mutual adjustment and reinforcement: i.e.,

- *social harmony* (Harmony) that provide an incessant *harmonizing impetus* directly to all the other sublimated social values;
- *personal integrity* (Integrity) that provide an incessant *integrating impetus* directly to the three adjoining social values (Harmony, Mutuality, Solidarity) and indirectly to the remaining value (Continuity);
- *social solidarity* (Solidarity) that provide an incessant *solidifying impetus* to the three adjoining social values directly (Harmony, Integrity, Continuity) and indirectly to the remaining value (Mutuality);
- *societal continuity* (Continuity) that provide an incessant *continuing impetus* to the three adjoining social values (Harmony, Solidarity, Mutuality) and indirectly to the remaining value (Integrity); and
- *relational mutuality* (Mutuality) that provide an incessant *empathizing impetus* to the three adjoining social values (Harmony, Continuity, Integrity) and indirectly to the remaining value (Solidarity).

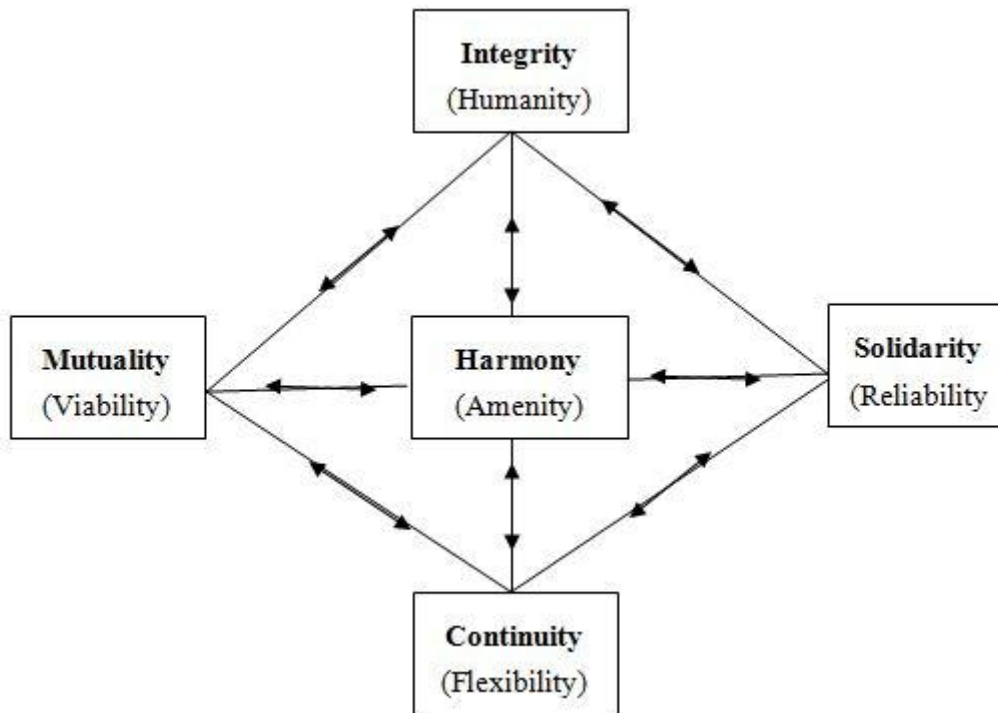


Fig 3: Framework of Sound Social Value System

In the processes of amalgamation/sublimation and sound maintenance of SVS (shown in Fig. 2 & 3), the people in general are, by necessity, assumed to embrace their indomitable spirits and untiring endeavors, for example:

- by going beyond the simplistic thinking of “yes or no”, recognizing a wide variety of potentially mixed thinking between “yes” (positive) and “no” (negative);
- by modifying excessive inter-personal aggressiveness to harmonize relationships in general;
- by moderating excessive material-centric lifestyles for material-spiritual balance;
- by modifying excessive self-assertion for mutual respect and recognition;
- by moderating excessive individual self-seeking attitude/behavior for mature consideration of the others’ interests;
- by moderating excessive progress-orientation (such as continuous "creative destruction") and excessive fashion-orientation for considerate use of scarce resources.

Moreover, such *self-balancing* and *self-improving* SVS, when adapted to a sound Native Culture (NC), can offer an appropriate *middle-path guideline* to serve the people/society for designing a “balanced education” more pertinent to personal-and-societal maturing as well as personal-character building; a “balanced legal structure” better fitted to each NC; a “balanced governance system” for people to pursue fairness, harmony and peace more effectively; and so on. Such SVS can also function to reduce the baneful influence of the Market Value System (MVS) upon personal character, morality, social ethics and lifestyles [5, 9].

Firmly based on each sound NC, its sound SVS may help reinforce the people’s collaborative-conscious endeavors, help diversify NCs worldwide and even help restrain Big Market’s self-justifying, self-flaunting and self-aggrandizing politico-economic maneuvers across the world. Also, such SVS may help create a more mature and decent human world intimately embraced by Mother Nature, as well as help remove the shackle of our lopsided contemporary values, dogmas, ideologies, rationality-spearheaded methodology and predatory competition. Thus, the sound SVS that correspond to Integral Harmony may encourage a *paradigm shift* towards Global Integrity (GI) and a viable human future.

3. SOUND NATIVE CULTURE, OWN HANDS AND NEW ENLIGHTENMENT

3.1. Sound Native Culture

It is pertinently assumed here that Integral Harmony (corresponding to a sound SVS) mutually reinforces with the relevant sound Native Culture (NC), People's Own Invisible Hands (Own Hands) and New Enlightenment. The importance of worldwide diversity of Native Cultures (NCs) cannot be too much emphasized, when it comes to long-term approach to Global Integrity (GI). For each sound NC as *a holistic system* embraces personal ethos and empathy, which are largely oriented towards social harmony, mutual benefit, common identity, collaborative consciousness, relational mutuality and cultural-and-societal continuity.

Such sound NC includes a long-accumulated whole of personal and societal experiences, knowledge, skills, wisdom, sentience, ethos, empathy, pathos, mores, customs, traditions, linguistic and other means of communication (among other things), which are highly constructive in general, as far as the people and society are concerned. Put differently, each sound NC is, perhaps, the most important and basic *common property* of the people in general, which has been enriched continually through numerous generations of the people and by their various interactions over time with other peoples, societies, cultures and civilizations.

Also, such NC has evolved with the relevant society's socio-politico-economic activities, climatic features, geographical locations, geological vegetation and geopolitical environments (among other things). In other words, each sound NC has been closely intertwined with the broad and dynamic *global environment* ("Environment") that is assumed here to consist of natural, cultural, social, human and technological environments. Further, each sound NC has maintained a *long-term general purpose* of *helping* the people *secure* sustenance, well-being, integrity and harmony, as well as of *helping* them *manage* security and peace.

Still further, such NC provides *a centripetal force* for the society and nurtures *general trust and reliability* among the social constituents. Furthermore, each sound NC *helps* the society become unique with tangible-intangible, visible-invisible, explicable-inexplicable features. Each sound NC as such has been the result of the people's perpetual enrichment endeavors in numerous generations to weave together the enduring spiritual, intellectual, material, social and environmental fabrics. Moreover, such NC *provides* the people with an *appropriate* foundation for a sound Social Value System (SVS) that correspond to the normative framework of Integral Harmony (IH).

In other words, each sound NC provides the people with an important *cultural identity*, helps them cultivate versatile capacities, encourages them to nurture mutual trust and reliability, and contributes to their smooth and harmonious communication and interactions. Also, such NC facilitates a strong *intra-generational* coordination, *inter-generational* solidarity and *symbiotic* person-society-Environment synergy in the process of comprehensive human development and balanced socioeconomic development. Thus, each sound NC *helps shape* the commonly shared characteristics of the people, as well as their distinctive features among all peoples.

The long-accumulated knowledge, wisdom, sentience and empathy (among other things), all inherent in each sound NC, *help* the current generation of people *link* smoothly with the past as well as with the future for a long-lasting meaningful societal continuation. Figuratively speaking, each sound NC provides the people with a "backbone of identity" for trust-worthy mutual fellowship, "glue and lubricant" for enduring harmonious/collaborative endeavors, and the "societal immune system" for pertinent selections and adoption of unfamiliar external influences for the societal longevity.

3.2. Own Hands

As the most important property commonly shared by the people, each NC (embracing its own SVS) may *help* the people *develop* their own invisible hands ("Own Hands") that encourage continuous augmentation of the people's *long-term* future orientation, *broad* perspectives and *sound* personal character based on the continuous enrichment of NC. Such Own Hands, being reinforced continually by personal-and-spiritual development (based on NC and SVS), may induce over time "*strong personal and societal wills*" to accomplish balanced socio-economic development domestically, as well as encouraging Global Integrity (GI) by promoting *synchronously* sustainable development, culture of peace and global humanity. Further, the continually reinforced Own Hands may *help*

mitigate the broadly defined market failure and “short-run” oriented policy failure to reduce the short-term and long-term *social costs*.

Furthermore, such Own Hands may *help elongate* the time-span of the “short-run” market function, and *work for* satisfaction of the people’s complex short-term and long-term needs and *work against* excessive polarization of income and wealth, preventing unnecessary strife and conflict. The continuous reinforcement of Own Hands may augment well-thought-out *long-term* aggregate “demand and supply” by means of *long-term well-balanced* aggregate “saving and investment”.

Also, such Own Hands may *contribute* to the people’s growing collaborative consciousness and their expanding personal-and-societal thought-frames to become keenly aware of the crucial relationship between *well-balanced nature* and *human welfare*. Most likely, such Own Hands may *help encourage* a steady evolution of people’s capacity to work for mitigating and preventing the serious human predicaments. This may imply that Own Hands accelerate a synergistic interaction between the enhanced human thought-frames and the empowered human capacities to enrich continually the diverse NCs and SVSs for promoting Global Integrity (GI).

3.3. New Enlightenment

The present term “New Enlightenment” is clearly differentiated from the Enlightenment of the 17th-18th centuries in Western Europe, which attempted to *emancipate* the subjugated, irrational and uncritical human consciousness prepossessed with *feudal authority*, *religious dogmas* and *social prejudice* [12, 13]. New Enlightenment, here, aims at promoting GI (encompassing sustainable development, culture of peace and global humanity) by continually enriching NCs worldwide [11].

Thus, New Enlightenment *helps emancipate* the contemporary individuals, peoples and societies across the world, at least, from the *shackles* of the heavily lopsided Market Value System (MVS) corresponding to the modern core synergism, as well as from the manipulation by the plutocracy-driven modern power structure (Big Market). This Big Market also maintains the characteristics of self-justifying and self-aggrandizing small modern group of the so-called “winners” that have strived for monopolizing wealth and power across the world. Catering to such Big Market, the heavily lopsided MVS has encouraged excessively *individual* self-interest, *short-run* approach, *inviolability* of private property, strict *material* orientation and *rationality-based* conventions/lifestyles.

Also, New Enlightenment *favors* diverse NCs, sound SVSs, sound educational-and-scientific development, and collaborative-conscious endeavors for GI. In other words, New Enlightenment is to encourage world peoples to promote the diversity of sound NCs, GI and a viable human future. Also, New Enlightenment encourages world peoples to *cultivate* continuously more versatile-empathetic human capacities, inter-national collaborations, intra-generational solidarity and inter-generational affinity based on sound and diverse NCs across the world.

Further, New Enlightenment is expected to encourage steady personal-and-societal maturing through continuous reinforcement of personal empathy and personal-societal-cultural ethos that favor sound-active-fruitful longevity and well-balanced comprehensive personal-spiritual-intellectual maturation. Moreover, New Enlightenment is expected to promote personal-societal-global environments that favor non-exclusive human well-being, as well as usher in the new age encouraging worldwide collaborative-conscious endeavors for promotion of Global Integrity (GI).

4. GLOBAL INTEGRITY AND IMPENDING GLOBAL ISSUES

4.1. Sustainable Development

As already indicated, the term “Global Integrity” refers largely to a collective resolution of the important and impending global issues such as sustainable development, culture of peace and global humanity. One of the most popularly known issues currently, though much mistakenly, is *Sustainable Development* initially defined in the report entitled *Our Common Future* [16] by Brundtland’s Commission: -

“Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

The Commission complemented the definition by an explanatory sentence: -

“It is not a fixed state of harmony but rather a process of changes in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs” [16].

The definition was broadened by the renewed determination of the 2002 World Summit on Sustainable Development (WSSD) held in Johannesburg, South Africa. Johannesburg Declaration on Sustainable Development now reads: -

“... we assume a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of Sustainable Development -economic development, social development and environmental protection- at the local, national, regional and global levels [17].

Largely embracing the meanings of the above definitions, explanatory sentence and renewed determination, the present author offers here a working definition: i.e., “Sustainable development is a well-balanced global socio-economic development harmonious with the global environment, which aims at providing all people with the changing basic mental-physical needs in pursuit of a viable human future.”

4.2. Culture of Peace

The movement for *Culture of Peace* initiated by Dr. Federico Mayor, the-then Director General of UNESCO [18], refers to a creation of desirable social/cultural conditions for peace both in national and global contexts. In contrast to the prevailing “Culture of War”, he coined the concept “Culture of Peace” [19], describing, as follows: -

“A culture of peace consists of values, attitudes and behaviors that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence, endeavor to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society”.

Peace has been always threatened by the “*logic of the strong/the winner*” and/or the ideology of “Money is might that makes right”, which justifies and favors the modern plutocracy-driven power structure (“Big Market”). The present author tentatively interprets “Culture of Peace” to imply an essential *worldwide cultural foundation* favoring peaceful and empathetic human relations, rectifying the grossly distorted modern socio-politico-economic value system, and encouraging dialogue and negotiation for all personal, societal, national and global peace-making and peace-keeping endeavors.

4.3. Global Humanity

The term *Global Humanity*, introduced by the present author, refers to a future global community-oriented integral, humane and empathetic globalism. It also refers to a long-term “preventative” global principle that seeks a fair, sound, peaceful, decent and empathetic human world capable of *preventing* and *minimizing* miseries and desolations, due to human-made disorders, wars and catastrophes. Further, Global Humanity emphasizes the importance and soundness of diverse Native Cultures and Social Value Systems across the world to reinforce culture-pertinent fundamental education, human character formation, empathetic human relations and personal/human past-present-future linkage (among other things). Still further, it emphasizes the importance of taking into consideration the global diversity of climatic conditions, different geographic characteristics, various geological peculiarities, and changing geopolitical environments (among other things).

Furthermore, Global Humanity, emphasizing the *preventative principle*, encourages worldwide collaborative endeavors for securing and providing complex and changing “basic human needs” for the *general well-being* of all people. Such basic human needs encompass sufficient sustenance, good health, pertinent primary-secondary education and improving socio-economic-cultural amenities. More directly, the *preventative principle* encourages the long-term *prevention* of unnecessary human sufferings, social disruptions and international conflicts. Thus, Global Humanity requires an indomitable, sincere and collaborative-conscious participation of world people, their governments, international agencies and private firms (among others), supported by sound Native Cultures (NCs), Integral Harmony (IH), Own Hands and New Enlightenment.

4.4. A Diagrammatic Image of Global Integrity

Under the given global conditions, perhaps, the most hopeful step for promoting Global Integrity (GI) can be a rapid and steady enhancement of sound Social Value System (SVS) based on the “imagined”

sound Native Culture (NC) in each society. Such Social Value System (corresponding to Integral Harmony), once the importance is widely recognized, may augment itself by mutual reinforcements of its continually sublimated social values, viz., *social harmony*, *personal integrity*, *social solidarity*, *societal continuity* and *relational mutuality*. Also, continuous worldwide augmentation of Integral Harmony (IH) may mutually and synchronously reinforce diverse Native Cultures, Own Hands and New Enlightenment, all promoting Global Integrity (GI) that encompass the impending issues of sustainable development, culture of peace and global humanity.

Such complex and mutually reinforcing interactions of important issues/factors are depicted by the following simplified diagram (Fig. 4). Though hopeful it may seem, just to get started a worldwide collaboration for promoting Global Integrity may require continuously reinforced “collaborative consciousness” of the steadily maturing world peoples and societies. Most importantly, continuous personal-and-societal maturing requires the mental-spiritual reinforcement based on the sound diversity of Integral Harmony (IH) and Native Cultures (NCs) for pursuing such an unprecedented global endeavor.



Fig4. Global Integrity and Contributing Factors

To prepare the mental-spiritual foundation worldwide, it is a *must* for the world people at large to start *suspecting* the wily stratagem behind the modern dogmas, creeds and ideologies to *marginalize and/or purge* them away. Such modern stratagem includes mainly the *reckless* progressivism, the *deceptive* reductionism, the *motivational* core synergism (corresponding to MVS), the lingering logic of “*the winner takes all*”, and the power structure’s ideology represented by “*Money is might that makes right*” (among other things).

All such dogmas, creeds and ideologies reflect the strictly *inhuman* and *undemocratic* “make-believe” ideas that have favored and justified the “sly winners” in modern civilization, the plutocracy-driven world leaders (Big Market), and “market fundamentalists” and so on. For their own aggrandizement of wealth-and-power, these small group of the world population have taken advantage of the remaining people. Besides, such long-term *make-believe*, *intoxicating*, *dehumanizing*, *fatal* dogmas/creeds/ideologies have been driving peoples worldwide recklessly towards risking *their survival*, as well as endangering *the balance of nature*. Thus, we cannot stand idly as outsiders, pretending nothing wrong is happening.

5. A GENERAL THORETICAL FRAMEWORK

The purpose of this section is to introduce a theoretical framework for Global Integrity (GI) in a nutshell as a broad guideline of coordinated effective actions based on Integral Harmony (IH) as the fundamental framework in support of GI. Being initially designed for sustainable development [5, 15, 20, 21], the present revised framework is presumed to offer better application for promotion of GI. To begin with, the GI framework based on IH may work for replacing the prevailing and highly erratic and power-subservient line of neoclassical-Keynesian economics, as well as for helping rectify the extremely lopsided Market Value System (MVS) that correspond to the core motivational synergism

of modern civilization. Such MVS instigates the short-run, debased individual self-centered/self-seeking motivations by negating diverse and sound Native Cultures (NCs) worldwide that comprise the most important *common property* of whole humanity.

Also, the framework of GI, together with IH, may work for a worldwide resuscitation and enrichment of society-specific sound Native Cultures (NCs), as well as for reinforcement of the initially intended “moral science” or the political economy of Adam Smith. Furthermore, the long-term nature of IH and GI frameworks offers “a bird’s-eye view” of our serious contemporary problems, suggests an idea of pertinent priorities for effective actions, and emphasizes the importance of a paradigm shift towards discrete, decent and mature lifestyles (see: Subsection 5.1).

Moreover, the theoretical IH and GI frameworks provide a unique variety of relevant value premises, assumptions and features, which are itemized and briefly explained in the following (see: Subsection 5.2). They are, by and large, different from the classical, Marxian, neo-classical and Keynesian features (among others). After such preliminary discussions, the basic theoretical construct is taken up to explain briefly the meanings of the long-term variables, as well as the meanings of unique-and-balanced interactions of the Value Aspect (mental/spiritual) and the Real Aspect (material/physical) of socio-economic activities in each equation. Such integrated formula not only indicate the mutually reinforcing Value-Real interactions but also offer four diagrammatic explanations of the “*balanced*” socio-economic development (relevant to GI) from different respective angles (see: Subsection 5.3).

5.1. A Paradigm Shift Towards “Decent and Mature” Lifestyles

To be candid about what has been going on in the modern and contemporary contexts, it is surmised by an irony of fate that the modern political-economic-academic strivings for ideas, ingenuities and government policies seem largely to have aimed at *defending, justifying* and *propagating* the modern/contemporary power structure’s *aggressive, selfish* and *ignorant long-term pursuits* for rapid accumulation of wealth and power. Both such accumulation of wealth and power seem to be closely related to the modern creed of “inviolable private property” based on the modern legal system, as well as on the Scottish Enlightenment [22].

Such “enshrining” of *private property* (and/or “*privatization* of property”) has justified and encouraged the empowerment of the plutocracy-driven tyrannical modern power structure (Big Market) that, in turn, has inculcated/engrained the modern people to seek selfish, relentless, efficient, self-rationalized acquisitions of income and wealth, taking advantage of the *rhetorical* “free market competition” (applicable only for the rich-and-strong in reality) and also taking *mean advantage* of “loopholes” in the legal system (available only for the winner and the powerful) at the cost of honest tax-payers and the voiceless.

The self-justifying rich chasing relentlessly after private property (and resorting to the “modern enclosure”, meaning privatization of common property) may have revealed nothing but a *horrendous waste* of overall human efforts and material resources over time at the sacrifice of the global environment (Environment), as well as at the sacrifice of honest, decent, hardworking fellows without strong voice and power, who have had to bear most of the accelerated social cost. Given the growing severe constraints on the Environment and resources, such wasteful catering to the long-term *extravaganza* of the rich-and-insatiable minority may only lead to man-made fiascos, catastrophes and demise, all which deny a viable human future.

Such a process, once started, may not stop easily before a sudden collapse. The ever-escalating forcible process with the grossly lopsided value system (MVS) largely consisting of the mutually reinforcing antagonism, materialism, individualism, progressivism and egotism (all comprising the modern core synergism). Such extremely warped process or the reckless run of modern civilization towards a sudden collapse has also been supported by the scheme rooted in the highly power-servile neoclassical-Keynesian economics, market fundamentalism (Market) and neo-liberalism, all which together have accelerated the emancipation and encouragement of irreversible human insatiable wants resulting mostly in utter waste in the long term.

In order to attempt for Global Integrity (GI), solving the urgent issues of sustainable development, culture of peace and global humanity (among other things), we must reexamine critically the modern-and-contemporary line of thoughts, ideas, ingenuities, legal systems and government policies, in particular the *unquestioned progress-orientation and overarching rationality*. At the same time, we

must question openly and reexamine the advisability of the self-centered financial-industrial profit-seeking operations, in particular, “money-makes-money” operation and/or the continuous rise of overall stock prices inexplicable by the real economic growth worldwide.

Also, we must question and reexamine the mass media’s *excessive “craze/fashion”-oriented* campaign and manipulation of people’s opinions. Furthermore, we must question openly the appropriate meaning of *democracy* in terms of the diversity of Native Cultures (NCs) and the prospective global community. Put differently, we need to evaluate the importance of “*borderless democracy*” (under the condition of “*integrity in diversity*”, not the prevailing “*unity in diversity*”).

Also, we need to have a clear-cut image of a pertinent *paradigm shift* in order to pursue GI. Contemplating a *new paradigm*, perhaps, we must ask ourselves intrinsic questions about the commonly shared basic values of humanity and human community, which may largely correspond to Integral Harmony (IH-SVS). In the process of a *paradigm shift* that can be promoted by IH, together with a broad theoretical framework (such as the one to be proposed in the following) for the long-term “balanced socioeconomic development”, it is highly important to reconnect the “present” firmly with past and future, by making a clean break with excessively reductionist, materialist, individualist and egotist pursuits that have thrived only to cause much unnecessary miseries in modern civilization.

Likewise, Integral Harmony (IH) and the broad theoretical framework, together, can help moderate the on-going rapid and incessant development of new technology, hindering people and societies to have sufficient time for examining the advertised benefits in view of eliminating the long-term potential ill effects. Moreover, they together can help modify or stop the on-going acceleration of “progress-driven” profit-seeking innovations, as well as of ill-willed innovations that develop potentially into great threats to the survival of decent *humanitarian* lifestyles, diverse Native Cultures (NCs) and a viable human future. For such dangerous innovations often prohibit necessary and appropriate *human time* for careful examinations and reconsiderations.

In particular, the escalated “nonchalant” and/or “manipulated” development of IT and AI technologies and their continuous innovations may prohibit a further GI promotion. Put differently, potential long-term benefits of such technologies and innovations, most likely, come to be overtaken by the growing long-term social costs to be incurred by ill-willed criminal organizations that may give rise potentially to human-made catastrophes and miseries. Such criminality may very well be created and nested parasitically in the extremely specialized and complicated technologies unknown to people at large. The long-term social costs that almost always grow much bigger than the benefits, as have often been sensed/witnessed/experienced in terms of advancing technologies and innovations. Such over flown social costs have usually been manipulated by the rich-and-powerful to be shifted to the poor and voiceless to result in escalated human miseries eventually to prohibits promotion of Global Integrity (GI).

Integral Harmony (IH) that is based on each sound society-specific culture (NC) can relate the past, present and future of the relevant people and society. The diverse and sound Native Cultures worldwide (NCs) have facilitated the continuity of life and living for innumerable generations of the respective peoples, by providing them with rich respective foundations for enhancing personal character, knowledge, wisdom, sentience, morality, empathy, linguistic-and-aesthetic communication, and so on. Our idea of *new paradigm* places utmost importance on the continuous enrichment of each NC, as well as on the global diversity of NCs.

A steadily reinforced cultural enrichment, together with the pertinent enhancement of SVS-IH, may most likely be related to steady promotion of Global Integrity (GI). The reinforced NCs and SVSs across the world may support and encourage each and all peoples’ augmentation of decent-and-mature personal-character development. Such human development may, in turn, help the respective persons and people inspire for cultivation within themselves a firm and unbending will, a globe-scale public spirit and untiring strong motivation for balanced socio-economic development harmonious with the Environment for a viable human future. For this purpose, keen awareness of impending predicaments is indispensable, together with appropriate long-term perspectives based on steadily enriched diverse and sound NCs accompanied with sound SVS-IH, as well as with a pertinent theoretical framework of GI.

5.2. Value Premises, Assumptions And Features

As seen in the above, a *paradigm shift* towards Global Integrity (GI) requires sound NCs and SVSs worldwide, together with a general theory of GI. The theoretical framework of GI introduced in this

section has the following unique variety of value premises, assumptions and features. The present theory largely discards, replaces or modifies the classical, Marxian, neo-classical and Keynesian theoretical characteristics, as follows: -

- (1)**New definition of “human nature”**: Emancipated from the shackle of the modern dogmas, creeds and ideologies, *human nature* is assumed to regain steadily its normalcy of *balancing* self-interest with common/mutual interests, as well as of *enriching* own NC and SVS.
- (2) **New “temporal” definitions**: The expression “long term” indicates the long enough duration of time for a significant change in SVS, while the “short term” refers to the duration without such change.
- (3)**Comprehensive “human development”**: Pivotal for the promotion of GI is a comprehensive human development with steady personal maturation, sound character formation, collaborative consciousness and keen awareness of relational mutuality, based on continuous enrichment of own NC and SVS.
- (4)**Long-term “balanced” approach to development**: The theoretical framework for continuous promotion of GI guides the people to pursue the long-term integral approach to mind and matter that satisfy basic material and spiritual needs of all people in harmony with the balance of nature, and the balanced socio-economic development that rectify excesses of modern civilization.
- (5)**Well-balanced employment of knowledge and skills**: The theoretical framework requires well-balanced employment of knowledge and skills important to the own cultural system and the worldwide market system, for promotion of GI that encompass sustainable development, culture of peace and global humanity.
- (6) **The third course of idea**: A well-balanced long-term aggregate “demand and supply” synchronized with a well-balanced long-term aggregate “investment and saving”, induce the long-term balanced socio-economic development.
- (7)**The long-term “equilibrium conditions” for the balanced development**: The equilibrium conditions are two folds: i.e.(1) $S = I = R$ that mean the long-term aggregated saving is equivalent to the relevant investment, as well as to the relevant capital income; and(2) $C = W$ that mean the long-term aggregate consumption is equivalent to the relevant wage income.
- (8) **The “necessary and sufficient conditions” of the balanced development**: The *necessary condition* requires a continuous rise of long-term *living standard* of the people in general (representing the “*material/physical*” requirement), while the *sufficient condition* is a continuous rise of long-term *society-general* future orientation (representing the “*mental/spiritual*” requirement).
- (9)**Optimal Development Path**: The normative socio-economic path (Optimal Development Path - ODP) is derived theoretically from the “imagined” long-term changes of the Basic Ratio (the ratio of rising *society-general* and *economy-specific* future orientations) that explain Growth Process and Maturation Process.
- (10) **Lead-lag assumption**: Rising *society-general* future orientation leads a coherently rising *economy-specific* future orientation in the long-term balanced socio-economic development.
- (11)**All-encompassing value-added**: The long-term aggregate value-added includes all the long-term GI-promoting productive activities, whether paid in the market or not.
- (12)**New politico-legal principle**: The prevailing principle of “unity in diversity” for the “*closed democracy*” (“*democracy*” within the respective national borders) is assumed replaced by the new principle of “*integrity in diversity*” for the “*open democracy*” (borderless “*democracy*”), where the term “*integrity*” emphasizes the importance of differences and diversities among peoples and NCs worldwide.

5.3. A General Theory of Global Integrity

Our *general theory* of Global Integrity (GI) encompasses the important and urgent issues of culture of peace, global humanity and sustainable development, firmly based on the respective sound Native

Culture (NC) and sound Social Value System (SVS). The *general theory* includes five equations (*approximations* to be exact), as follows:

$$T/r = C/V \quad (1)$$

$$T/r = 1 - (S/V) \quad (2)$$

$$T/r = 1 - (I/V) \quad (3)$$

$$T/r = W/V \quad (4)$$

$$T/r = 1 - (R/V) \quad (5).$$

(For smoothness and simplification of discussion, mathematical derivation of the theoretical framework of GI is relegated to **Appendix 1** at the end of this article. Also, **Appendix 2** is added to explain mathematically the *necessary condition* (material/physical requirement) and *sufficient condition* (mental/spiritual requirement) of the balanced socio-economic development appropriate for promotion of GI).

All the above equations/approximations indicate the respective “Value-Real” (mental-material) interactions for the long-term “balanced” socioeconomic development. The Value Aspect T/r , often referred to as the “Basic Ratio” of the theoretical framework, is the combined expression of two quasi-psychological (or mental/spiritual) variables, viz., Trend Preference Rate (T) and Trend Interest Rate (r). The former represents the long-term society-general orientation to the “present” time (“*society-general present orientation*”), while the latter represents the long-term economy-specific orientation to the “present” time (“*economy-specific present orientation*”). Embracing the continual interaction between T and r , the Value Aspect (*mental/spiritual*) is assumed to initiate interactions with the Real Aspect (*material/physical*) that include the *long-term aggregate variables*: i.e., value-added (V), consumption (C), saving (S), investment (I), labor income (W) and capital income (R).

Variable V here means the long-term aggregate value-added and refers to all the positive/productive activities that promote Global Integrity (GI), whether paid in market or not. Such positive/productive activities encompass all market transactions, barter, voluntary activities, all household productions of family sustenance and cares, enrichment of Native Culture (NC), enhancement of Social Value System (SVS), all preventative endeavors for a viable human future, maintenance of peace and harmony, global collaborative-conscious endeavors, among other things. This aggregate value-added is assumed to be *approximated* by “fair market price”, “shadow price” and/or “psychic/emotional value”.

Variable C represents the long-term aggregate consumption that include all long-term consumer expenditures that exclude the expenditure on the “effective” human-capital formation (such as investment in higher education for managerial, engineering and professional knowledge/skills) over and above the standard minimum knowledge/skills that can be acquired usually with a compulsory education or without any formal education.

Variable W , related closely to Variable C , represents the income accruing only to the “simple” labor, which may be usually different among societies and cultures. Such “simple labor” is meant here to embody only the standard-minimum knowledge/skills of reading, writing and calculating as well as the standard minimum knowledge/skills relevant to own Native Culture (NC). The “simple” labor income is assumed to cover the long-term consumer expenditures on basic human needs including reasonable physical, spiritual, social and cultural needs.

In contrast, the “effective” human-capital formation as part of the long-term investment I (which represents mainly the expenditures on higher/specialized education, long-term continuous trainings and personal studies/researches, as well as augmentation of own NC and SVS) refers to a wide variety of human capability enhancement over and above the standard minimum skills and cultural knowledge. Such “effective” human capital represents specialized and professional skills/knowledge and own NC-SVS-oriented profound leadership quality, which may imply a high level of intelligence, ingenuity, creativity, imagination, insights, foresight, long-term broad perspectives, self-control, courage, communicational skills (among other things).

Thus, the long-term aggregate investment (Variable I) that include a broad category of “effective” human-capital formation, as well as all the investment in plant-and-equipment, energy sources,

agricultural land, social infrastructure, residential facilities, educational system, health insurance, NC enrichment and SVS enhancement (among other things). Such total long-term investment embodies a dynamic function to transform long-term aggregate/gross saving S into material, financial, “effective” human capitals, NC enrichment (among others), all which relate to the long-term “balanced” socio-economic activities for promotion of Global Integrity (GI).

Variable S refers to all the long-term aggregate saving that include the household, firm and government savings, as well as the paid insurance fees that include life, health, accident, fire insurances, and so on. A long-term accelerated growth of saving S , reflecting the growing *society-general* “future” orientation (declining T), may signal the people’s strong will and motivation for promotion of lasting and balanced socioeconomic development. Variable R means the long-term gross capital income (including psychic/emotional income) accruing to all capitals, viz., “effective” human capital, material capital, financial capital, social infrastructure and so on. It is assumed that most (if not all) capital income R is used for re-investment to improve own NC, SVS, personal-and-societal maturation, social infrastructure, and natural environment, among other things.

6. THE GENERAL THEORY: DIAGRAMMATIC EXPLANATIONS

In order to explain the broad theoretical framework of Global Integrity (GI), four different diagrammatic expressions are presented to easily visualize some theoretical angles and extensions of the “balanced socioeconomic development” necessary for promotion of GI. A first diagrammatic expression is a *direct* expression using all the long-term variables that comprise the theoretical framework. A second is an indirect expression that explain the background of personal and societal development for the “balanced socio-economic development”. A third diagrammatic expression delves into the long-term changes in the Basic Ratio (T/r) to explain the “growth process” and “maturation process”. A fourth expression focuses on the long-term dynamic aspect of the theoretical framework that give rise to a continuous “trilateral virtuous circle” of the mutually reinforcing “holistic culture enrichment”, “comprehensive human development” and “balanced socio-economic development”.

6.1. Balanced Development (1): Sliding “Square-form Figure”

The first diagrammatic expression of the “balanced socio-economic development” is a direct reflection of the theoretical framework that explain the “balanced” development both in the *demand* and *supply* sides which together utilize all the variables of the framework. To avoid redundancy, only the *demand-side* diagram is taken up here for explanation, as depicted in Fig. 5 [6], which is a straightforward expression of the “balanced” demand-side development. The diagram consists of four quadrants, where the Basic Ratio T/r is placed on the “upper” vertical axis, and the investment share I/V on the “lower” vertical axis. The consumption share C/V and the saving share S/V are placed, respectively, on the “right-hand-side” and the “left-hand-side” of the horizontal axes.

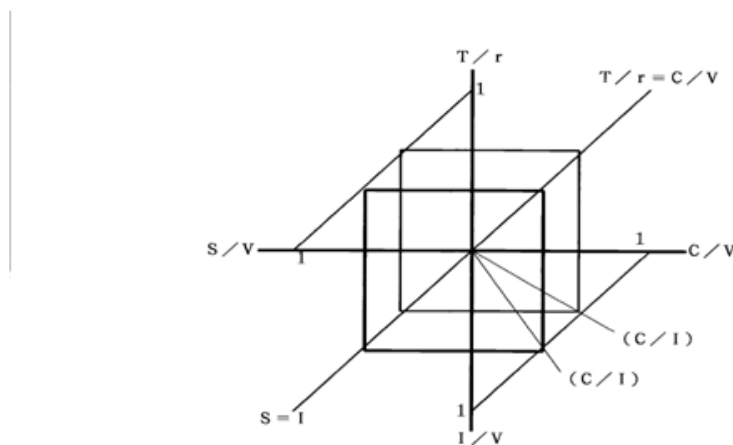


Fig5. A Balanced Socio-economic Development

The “45-degree Ray” (showing $T/r = C/V$) that is rising diagonally from the Origin in the 1st quadrant (at the intersection between the vertical and horizontal axes), on the one hand, indicates the parity of the Basic Ratio T/r with the consumption share C/V at all points on the Ray. On the other hand, the “Ray showing ($S = I$)” in the 3rd quadrant from the same Origin shows the parity of the saving share

S/V (on the left-hand-side horizontal axis) with the investment share I/V (on the “lower” vertical axis) at all points on the Ray.

These Rays in the 1st and 3rd quadrants, being connected at the Origin, indicates the straight 45-degree diagonal line called “diagonal shaft”. Parallel to the “diagonal shaft”, there are two other diagonal lines shown in the diagram: i.e., one connecting the Basic Ratio T/r at unity and the saving share S/V at unity in the 2nd quadrant, and the other connecting the consumption share C/V at unity and the investment share I/V at unity in the 4th quadrant. Upon these 3 straight lines, a *square-form figure* slides diagonally downward in the process of “balanced” socio-economic development.

Such socio-economic development begins when Trend Preference Rate T (representing the *society-general* “present” orientation) starts *declining* (meaning the *society-general* “future” orientation *rising*). With “a time lag”, the decline of Trend Preference Rate T is followed by a coherent decline of the Trend Interest Rate r to result in a reduced T/r that now initiate newly balanced socio-economic activities. Now, the gradual decline of the Basic Ratio T/r is simultaneously reflected on the equivalent decline in the consumption share C/V , keeping $T/r = C/V$ along the *diagonal shaft* in the 1st quadrant.

This means that the Basic Ratio T/r and the consumption share C/V move downward together on the *diagonal shaft* in the 1st quadrant, and, simultaneously, both the saving share S/V and the investment share I/V move along the *diagonal shaft* in the 3rd quadrant. Such changes in C/V , S/V and I/V , triggered by the decline of T/r , are depicted as the *square-form figure* sliding downward on the three diagonal lines to indicate the continuous process of “balanced” socio-economic development. This diagrammatic explanation refers to the “balanced” *demand-side* socio-economic development. A similar explanation is omitted here as regards the *supply-side* “balanced” socio-economic development, which is equivalent to the *demand-side* movement. In the *supply-side* diagram, the consumption share C/V is replaced by the labor-income share W/V , and the saving share S/V by the capital-income share R/V on the horizontal axes.

6.2. Balanced Development (2): Personal and Societal Development

The present diagrammatic expression (Fig. 6) explains the background of personal-societal endeavors that relate and support the theory of “balanced socio-economic development.” The diagram consists of different four quadrants. The four axes of the diagram indicate, as follows: -

- **Axis Ft**, the “right-hand-side” horizontal axis, shows changes in the “average planning range” of the social constituents, which reflects the changes in *society-general* future orientation.
- **Axis Lt**, the “left-hand-side” horizontal axis, shows changes in the “average active-life expectation” of the social constituents.
- **Axis Ih**, the “upper” vertical axis, shows changes in “human-capital formation.”
- **Axis Is**, the “lower” vertical axis, shows changes in “socioeconomic-infrastructure investment.”

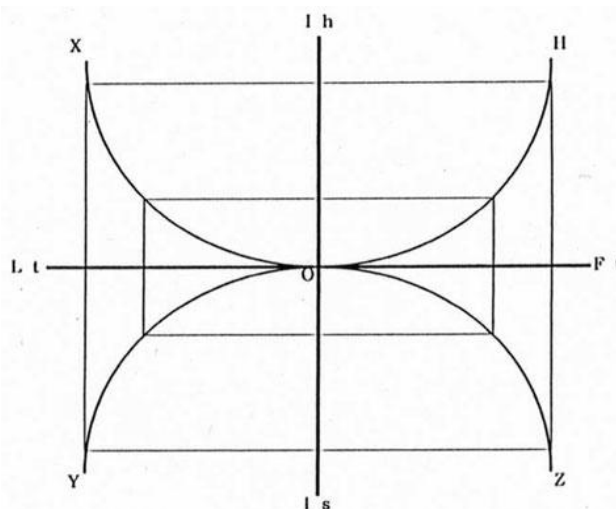


Fig6. Balanced Personal and Societal Development

The horizontal **Axis Ft** and **Axis Lt** suggest, respectively, the mutually reinforcing personal-and-societal “mental-time dimension” and “physical-time dimension”. The “planning range” (on **Axis Ft**) and the “active-life expectation” (on **Axis Lt**) are assumed to be reasonably coherent to each other in the long term. The vertical **Axis Ih** and **Axis Is** also suggest, respectively, the mutually reinforcing personal-and-societal “mental-space dimension” and “physical-space dimension”, which are assumed to be the “long-term policy amenable” *soft-and-hard* dimensions. The former (**Axis Ih**) indicates the relevant personal-and-societal human-capital formation and the latter (**Axis Is**) the relevant personal-and-societal investment in all the *soft-and-hard* socio-economic infrastructure (including educational system, transportation system, social value system, political-legal system, welfare system, among other things).

In this diagrammatic framework, the “mental-physical *space* dimensions” of policy amenable vertical axes, interacting for mutual reinforcement with the “mental-physical *time* dimensions” (not policy amenable horizontal axes), promote comprehensive human development, balanced socio-economic development, holistic culture enrichment and sound social value system (among other things).

Such interactions of *four axes* are now related to the *four curves* that are shown, respectively, in the relevant quadrants between the horizontal and vertical axes. In the 1st quadrant, Curve **H** indicates the personal-and-societal “*thought-frame*” *enhancement* (i.e., the expansion of “space-time” in the integrated thoughts and perspectives). The shape of rising Curve **H** shows the enhancement process of *society-general* future orientation (reflected on Axis **Ft**) that reinforce mutually with the personally “balanced” increase of human values (reflected on Axis **Ih**). Accordingly, Curve **H** indicates the enhancement of “intellectual and planning values”, as well as the improvement of “personal development” (such as “long-term perspective”).

In the 2nd quadrant, Curve **X** shows the personal and societal “*human-value*” *enhancement* (i.e., the improvement of overall human values), as implied by “personal-and-spiritual” enhancement (reflected on Axis **Ih**) that reinforce mutually with the growing span of “average active-life expectation” (reflected on Axis **Lt**). Accordingly, Curve **X** indicates both the enhancement of “personal-spiritual values” and the increasing “human-personal development” (such as “personal character”).

In the 3rd quadrant, Curve **Y** shows the personal-and-societal “*lifestyle*” *enhancement* (i.e., the improvement of the Native Culture and Social Value System) as implied by the growing span of “average active-life expectation” (reflected on Axis **Lt**) that reinforce mutually with the “investment in soft-and-hard socio-economic infrastructure (reflected on Axis **Is**). Accordingly, Curve **Y** indicates both the enhancement of “life-and-health values” and the increasing “human-personal development” (such as “sound and aesthetic living”).

In the 4th quadrant, Curve **Z** shows the personal-and-societal “*common-goal*” *enhancement* (i.e., the improvement of personal and societal mental-physical vitality) as implied by the growing investment in “soft-and-hard socio-economic infrastructure” (reflected on Axis **Is**) that reinforce mutually with the growing “*society-general* future orientation” (reflected on Axis **Ft**). Accordingly, Curve **Z** indicates both the enhancement of “long-term social and common values” and the growing “human-personal development” (such as “long-term mutual concerns,” “collaborative consciousness” and “relational mutuality”).

Finally, all the processes of “*thought-frame*” *enhancement* (on Curve **H**), “*human-value*” *enhancement* (on Curve **X**), “*life-style*” *enhancement* (on Curve **Y**) and “*common-goal*” *enhancement* (on Curve **Z**), together, indicate an *Integral Grand Process* of “balanced personal and societal development.” This *Integral Grand Process* shows the on-going long-term *eight-way* expansions from the initially “balanced rectangle” that now link all the four axes and four curves to form a greater “balanced rectangle”, and so goes on. In other words, such growing *integrated long-term rectangle* suggests the on-going simultaneous and synchronous movement away from the origin (O), continuously linking the respective/relevant points on the four axes and four curves. The *Integral Grand Process* helps promote the “trilateral virtuous circle” of comprehensive human development, balanced socio-economic development and holistic culture enrichment.

Also, the *Integral Grand Process* reinforces continuously “personal and societal vitality”, by continuously reinforcing the Native Culture (NC) and Social Value System (SVS). For the enrichment of NC augments inevitably personal-societal vitality, mutual concerns of the social constituents, centripetal force of the society, societal harmony, socioeconomic amenity, and continuous symbiosis

of NC with the people. Moreover, the *Integral Grand Process*, through continuous interactions with that of other societies worldwide, promotes the mutually reinforcing “trilateral virtuous circle” of personal amenities (Personal Happiness), societal amenities (Socioeconomic Fairness) and global amenities (Global Harmony) for promotion of Global Integrity (see: Section 7: Global Integrity and General Human Amenities).

6.3. Balanced Development (3): Optimal Development Path

The Basic Ratio T/r is assumed here not only as the *pivotal* concept of the present long-term theory of “balanced” development but also as the most important socioeconomic variable that comprise the present theoretical framework of Global Integrity (GI). The variable T/r , representing the mental/spiritual activities of co-existing Native Culture (NC) and modern civilization (MC), indicates the societal “Value Aspect” in a broad sense. The Value Aspect inspires and leads all the socio-economic activities of the “Real Aspect” that consist of C/V , W/V , S/V , I/V and R/V , as part of the summary variables A/V or $I - B/V$. The mental/spiritual activities of the Value Aspect help direct activities of the Real Aspect to suit NC and SVS.

The continuous interaction of two factors in the Basic Ratio, viz., “Trend Preference Rate” (T) and “Trend Interest Rate” (r), may broadly accommodate the *mutually reconcilable* mental/spiritual characteristics of NC and MC. Thus, the Basic Ratio T/r indicates the constant mental/spiritual *initiative* for balancing the continuously changing socio-economic activities that contribute to the empowerment of NC in relation with the prevailing MC. More *broadly*, the continual and mutual adjustments between T and r in the prospective “*integral global community*” (that recognize, accommodate and respect the diversity of humanity and NCs) may work to moderate and ameliorate whatever conflict between NC and MC, by rectifying the extremely lopsided Market Value System (MVS).

To speak briefly of the conflict between NC and MC, the former tends to inspire the people a “common awe-and-respect” for Mother Nature and encourage them to be “conservation-oriented”, while the latter tends to encourage the people to exploit Mother Nature for expanding private wealth-and-power and inculcate the people to grow accustomed to “material-centered” lifestyles. Also, NC tends to “enrich/deepen” itself over time, by helping the people mature and become mutually “generous and tolerant”, while MC tends to expand and prevail in the world, by inculcating the people to become “aggressive and competitive”, “growth-and-change oriented” and “money and material craving”, as well as favoring the “already rich-and-powerful”.

Further, the highly diverse NCs tend to facilitate the respective peoples with the mutuality-oriented upbringing as well as with NC-pertinent educational, character-building and career development. MC, however, encourages the people to pursue MC-pertinent self-seeking way of life, as well as self-centered educational orientation and career development. Furthermore, the diversity of sound NCs, together with the sound balance of nature, is most likely indispensable to help the world people relay sound life into the future, particularly in case of pandemics, natural catastrophes and worldwide warfare. The prevailing MC, however, is inclined to devastate humanity, the Environment and a viable human future, by encouraging endlessly progress-driven market activities without any effective stoppers. Moreover, NCs tend to nurture respectively altruistic, risk-averse, mutually-responsible, benefit-sharing and empathetic mentalities for maintaining “harmonious societies”, while MC tends to inculcates self-assertive, risk-taking, aggressive and exclusive mentalities for building antagonistic/predatory “progress-driven societies”.

Now, the Basic Ratio T/r , meaning the continuous interaction between Trend Preference Rate T and Trend Interest Rate r , facilitates *balanced* socio-economic activities that primarily reflect the mental/spiritual initiative based on the NC and SVS. In other words, the Basic Ratio T/r represents the people’s mental/spiritual initiative for a *balanced socio-economic development* on the Optimal Development Path (ODP) that represent a reasonably *realistic* long-term development under the co-existence of NC and MC. Such a balanced development is *amenable* to the enrichment of NC (with sound SVS) that may help MC rectify itself to have a socioeconomic soft landing. The reasonably realistic development path (ODP), derived from the “imagined” extra-long-term changes of the Basic Ratio, can explain both the *positive and negative* socio-economic development, as depicted in the following diagrammatic presentation (Fig. 7) [5, 6]. Also, ODP indicates constant and flexible adjustments between T and r , representing respectively the dynamic forces of NC and MC.

The diagram shows Trend Preference Rate T on the vertical axis and Trend Interest Rate r on the horizontal axis, where the “ideal steady balance” between Variable T (indicating the *society-general* “present-time” preference) and Variable r (indicating the *economy-specific* “present-time” preference) is shown by Ray $O-F$ (or the 45-degree straight line connecting Origin O and Point F). Ray $O-F$ indicates the two extreme points, implying that no socio-economic activities can take place at Point O and beyond Point F .

In the long-term dynamic process, a *decline* of Trend Preference Rate T (an *equivalent rise* of the *society-general* “future” orientation) initiates a *decline* of Trend Interest Rate r (an *equivalent rise* of *economy-specific* “future” orientation). Put differently, by our “lead-lag” assumption, a growing *society-general* “future” orientation (declining T) leads the coherently growing *economy-specific* “future” orientation (declining r). This means that such a decline of T leads the decline of r to form the “bow-like curve” (Curve $F-D-O$) that stretches from Point F to Point O via Point D . This “bow-like curve” is the “combined *NC-MC dynamic balance*” indicated by the “Optimal Development Path” (ODP) that is theoretically derived from the assumed continuous changes of the Basic Ratio (T/r).

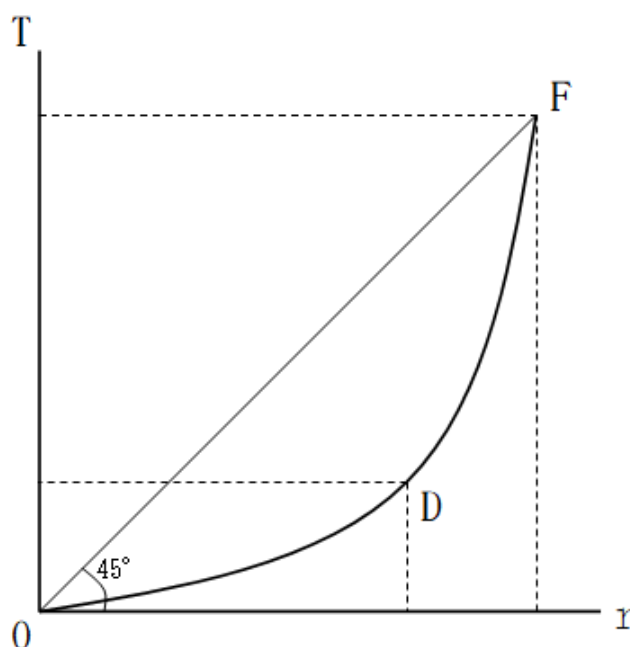


Fig7. Basic Ratio and Optimal Development Path

Such socioeconomic dynamism induced by the people’s mental/spiritual initiative may result in certain risks and frictions in the balance of nature and/or human lifestyles, which can be considered an additional *long-term social cost* of more rapidly increasing socioeconomic activities. In other words, such *combined NC-MC dynamic balance* (on Curve $F-D-O$) departs from the *ideal steady balance* (Ray $O-F$) to increase long-term *social cost* of “balanced” socioeconomic development.

Each point on the ODP shows the *combined NC-MC dynamic balance* that represent the adjustment process of the different and often contradicting *society-general* and *economy-specific* reactions of the relevant people to the interaction between the “social-harmony emphatic” NC and the “individual-aspiration emphatic” MC. Each point of *combined NC-MC dynamic balance*, therefore, means a reasonably realistic balance to the relevant society under the influence of both NC and MC. Any society’s ODP differs somewhat from other societies’ ODPs (their “slopes”, for instance), largely owing to the differences of *cost/risk factors* existing among different societies.

Curve $F-D$ (one part of Curve $F-D-O$) on ODP indicates the Growth Process of long-term socioeconomic activities, while Curve $D-O$ (another part of Curve $F-D-O$) on the same ODP indicates the Maturation Process. Point D on ODP is the *turning point* between the Growth Process and Maturation Process, where the slope of ODP is just equal to that of Ray $O-F$. The Growth Process is characterized by the expanding horizontal “gap” between the *society-general* “future” orientation (declining T) and the *economy-specific* “future” orientation (declining r). This “gap” indicates the long-term *social cost* by the horizontal distance between the given point on Curve $F-D$ and the corresponding point on Ray $O-F$.

Thus, the Growth Process, at any given point between Point F and Point D, indicates rapidly increasing *social cost* under the influence of combined NC and MC. For “a viable human future-oriented” NC is characterized by a growing *society-general “future” orientation* faster than a growing *economy-specific “future” orientation* of the “present-emphatic” MC. The faster growing *society-general “future” orientation* with the people’s enthusiasm and aspirations for a viable future, reflects their growing motivation for a long-term survival and betterment of socioeconomic conditions. Such long-term survival and betterment must be firmly and largely based on the on-going enrichment of the own NC (with sound SVS).

In contrast, the Maturation Process shown on Curve D-O on ODP is characterized by a steadily closing “gap” between the *society-general “future” orientation* and the *economy-specific “future” orientation*. This process represents the steadily maturing people that favor re-adjustment of *r* to catch up with *T* in the socioeconomic activities. In other words, the declining *r* proceeds in a larger stride to catch up with the declining *T*. The increasing re-adjustment of *r* to *T* suggests more willing, matured and constructive attitudes of the social constituents at large, as well as indicating a steady “society-economy” harmonization for a continuous promotion of the “balanced” socioeconomic activities.

The Maturation Process need to be accompanied with accelerated personal and societal endeavors for comprehensive human development to *balance* the growing socioeconomic activities appropriately. The Maturation Process, therefore, may largely rely on the enhancement of the people’s own invisible hands (Own Hands) that indicates steady improvement of personal character, as well as of long-term perspectives, reflecting the on-going personal-and-spiritual development on the basis of continuous enrichment of Native Culture (NC) with sound Social Value System (SVS).

6.4. Balanced Development (4): Value-Real Interactions

The simple and broad construct of theoretical framework with five equations, representing the *general theory* of Global Integrity (GI), can be expressed by two interchangeable summary equations. They are $T/r = A/V$ and $T/r = 1 - (B/V)$, where T/r represents the Value Aspect and A/V or $1 - (B/V)$ the Real Aspect. In other words, the two summary equations, respectively, relate the Value Aspect T/r to the Real Aspect A/V or $1 - (B/V)$ [5, 6, 21, 23].

Variable *A* here represents the long-term aggregate consumption *C* and the long-term aggregate labor income *W*, while Variable *B* represents the long-term aggregate saving *S*, investment *I* and capital income *R*. Thus, A/V refers to C/V (consumption share) and W/V (labor-income share), where the numerical value of the ratios, by definition, can be expressed as $A/V = C/V = W/V$. Likewise, B/V refers to S/V (saving share), I/V (investment share) or R/V (capital-income share), where the numerical value of the ratios, by definition, can be expressed as $B/V = S/V = I/V = R/V$.

A *paradigm shift* for promotion of Global Integrity (GI), most importantly, may require continuous and accelerated enrichment of society-specific and worldwide Native Cultures (NCs). The society-specific NC (with sound Social Value System) is incorporated largely into the people, as human character, maturity, knowledge, wisdom, creativity, empathy, intellectuality, spirituality, aesthetics, thought frame, and so on. The continuously enriched NC stimulates initially the Value Aspect T/r that, in turn, relate to the Real Aspect $1 - (B/V)$ to encourage a continuous *virtuous circle* among holistic culture enrichment, comprehensive human development and balanced socio-economic development, maintaining the *long-term balance* between the Value Aspect and the Real Aspect.

Such a virtuous circle, by reinforcing the *personal-spiritual* maturing as well as the *society-general “future” orientation*, may help the people enrich and solidify the cultural-and-societal foundation for venturing continuously into the unknown future with reinforced enthusiasm and discretion. The *virtuous circle* in terms of the “Value-Real interactions” is depicted in the following diagram (Fig. 8) that utilize the summary equation, $T/r = 1 - (B/V)$.

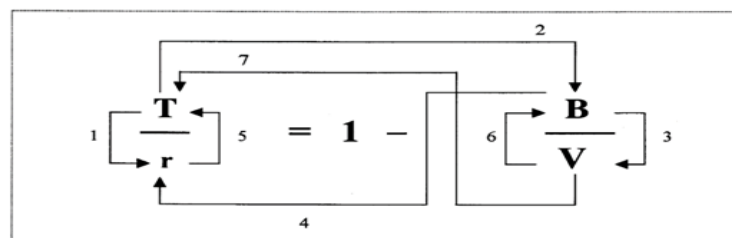


Fig 8: Value-Real Interactions

An untiring endeavor of the people for enrichment of NC (with sound SVS), to begin with, reduces the *society-general* “*present*” orientation (meaning a rise of the *society-general* “*future*” orientation). This indicates a decline of Trend Preference Rate T which, as implied by **Arrow 1**, encourages the people’s motivation for economic well-being through a coherent decline (with a certain “*time-lag*”) of Trend Interest Rate r , meaning a rise of the *economy-specific* “*future*” orientation, as well as meaning the relative increase of r ’s value to T ’s value.

Thus, the decline of T and the subsequent decline of r reduce the numerical value of T/r over time to stimulate the increase of Variable B (meaning the subsequent increases of the long-term saving S , investment I and capital income R), as suggested by **Arrow 2**. Such increases may encourage a *trilateral virtuous circle* among comprehensive human development, balanced socio-economic development and holistic culture enrichment in the long term, resulting in the on-going expansion of long-term aggregate value-added V (implied by **Arrow 3**).

The growing saving S that increase equivalently the investment I (implied by the increasing B) may enlarge the stock of capital and *capital income* over time to reinforce the *economy-specific* “*future*” orientation (shown as declining r) implied by **Arrow 4**. This growing capital stock and capital income, in turn, reinforces the *society-general* “*future*” orientation (declining T) implied by **Arrow 5**. In the meantime, the investment-led expansion of aggregate value-added V may provide a feedback to Variable B to increase further the long-term aggregate saving S , investment I and capital income R , as implied by **Arrow 6**. All such increases now reduce the numerical value of T/r .

Furthermore, the expanding aggregate value-added V that entail the reinforcement of “balanced” socio-economic development, comprehensive human development and holistic culture enrichment, may directly augment the *society-general* “*future*” orientation (declining T) implied by **Arrow 7** to start a *new virtuous circle*. In this complex and continuous interactions between the Value Aspect T/r and the Real Aspect $I-(B/V)$, the *society-general* “*future*” orientation and, with a *time-lag*, the *economy-specific* “*future*” orientation may be continuously strengthened to reduce the numerical value of T/r and help the people mature continuously to generate self-preserving, self-organizing and self-evolving motivation and capacity for promotion of Global Integrity (GI).

Continuously driven by such Value-Real interactions for “balancing” the Value Aspect and the Real Aspect (maintaining $T/r = I - (B/V)$), the *trilateral virtuous circle* among holistic culture enrichment, comprehensive human development and balanced socio-economic development become the cause and result of enhancing the societal amenities (to be explained in Section 7). Such *trilateral virtuous circle* can be also encouraged and promoted by New Enlightenment worldwide that may help world people to be emancipated steadily from the core motivational synergism of modern civilization (corresponding to the Market Value System), modern distorted human mindset, market fundamentalism (Market), “the winner-takes-all” logic and the “might-makes-right” leadership of the modern plutocracy-driven power structure (Big Market).

The “trilateral virtuous circle” in each society, together with New Enlightenment worldwide, may also accelerate the *paradigm shift* continually promoting GI. This implies that the *paradigm shift* may acquire over time the force and drive of its own by the support of worldwide collaborative endeavors. Once this happens, the *paradigm shift* may accelerate the speed and magnitude of global collaborations for helping realize GI and a viable human future.

7. GLOBAL INTEGRITY AND GENERAL HUMAN AMENITIES

The above mentioned “trilateral virtuous circle” among the society’s holistic culture enrichment, comprehensive human development and balanced socio-economic development suggests the augmentation of *societal amenities* simplified as Socioeconomic Fairness (SF). The *societal* virtuous circle is now related to the *personal* as well as the *global* trilateral virtuous circles. The former refers to the virtuous circle among the *personal* full life, good health and meaningful career, suggesting the augmentation of *personal amenities* simplified as Personal Happiness (PH). The latter refers to the virtuous circle among the *global* culture of peace, global humanity and sustainable development, suggesting the augmentation of *global amenities* simplified as Global Harmony (GH). These three “trilateral virtuous circles” may provide the idea of inter-related and mutually-augmented *personal*, *societal* and *global* amenities to help accelerate the promotion of Global Integrity (GI). Such mutually-reinforced dynamic interactions are explained in the following.

7.1. Mutually-Reinforced Personal, Societal and Global Amenities

Put differently, GI can be promoted, in a broad sense, by the mutually-reinforced *personal, societal and global amenities*. In support of such dynamic and mutually-reinforced interactions, the present discussion offers an “intuitive/normative framework” of the respective “trilateral virtuous circles”, as well as their *cross-triangle interactions* [24]. The framework can be summarized, as follows: -

- (1) The *personal* “trilateral virtuous circle” is a continuous mutual reinforcement of the *personal* full life (FL), good health (GH) and meaningful career (MC) to augment the *personal amenities* (or Personal Happiness).
- (2) The *societal* “trilateral virtuous circle” is a continuous mutual reinforcement of the *societal* holistic culture enrichment (HCE), comprehensive human development (CHD) and balanced socio-economic development (BSF) to augment the *societal amenities* (or Socioeconomic Fairness).
- (3) The *global* “trilateral virtuous circle” is a continuous mutual reinforcement of the *global* culture of peace (CoP), sustainable development (SD) and global humanity (GHu) to augment the *global amenities* (or Global Harmony).

Also, such “three-layered” trilateral virtuous circles are mutually reinforced by their “*cross-triangle interactions*”: i.e., the continuous interactions of the *personal*, the *societal* and the *global* virtuous circles reinforce one another over time. By means of the *cross-triangle interactions*, the amplified total amenities (“*general human amenities*”) can normally become much greater than the simply added sum of the respective personal, societal and global amenities. Then, the “three-layered” *trilateral virtuous circles*, coupled with the *cross-triangle interactions*, lead to a continuous amplification of the *general human amenities* (GHA) to help accelerate the promotion of Global Integrity (GI).

It is important to emphasize that such amplification of GHA is closely related to enrichment of society-specific sound Native Culture (NC), as well as to enrichment of the diverse sound Native Cultures (NCs) worldwide. The continuously enriched sound NCs, respectively and collectively, may also provide a “variety of opportunities” for, and “ready recognitions” of meaningful long-term contributions to peoples, societies and the Environment. Also, such diverse sound NCs worldwide may encourage mutual respect for one another, leading to *harmonious* inter-cultural and inter-national relations. Such harmonious relations may improve the world people’s perspectives, future orientation and mutual tolerance for the empowerment of Own Hands. Further, the three-layered mutually-reinforced “trilateral virtuous circles” may contribute to the enhancement of each and global Social Value Systems (corresponding to Integral Harmony). Furthermore, the continuously improved Personal Happiness, Socioeconomic Fairness and Global Harmony, by mutually supporting and reinforcing one another, may accelerate the speed of accomplishing Global Integrity (GI).

7.2. Complex Trilateral Virtuous Circles and Interactions

The above discussion is now shown in the three-layered diagrammatic framework (Fig. 8), where the *personal, societal and global amenities* correspond respectively to Personal Happiness, Socioeconomic Fairness and Global Harmony [6, 24]. As indicated above, such amenities are mutually augmented and synchronized by the *cross-triangle interactions* to amount to the *general human amenities* (GHA). The three trilateral virtuous circles in relation to the three-layered diagrammatic framework are summarized as follows:-

- The *personal* trilateral virtuous circle at the *inner triangle* shows FL (full life), GH (good health) and MC (meaningful career), augmenting the long-term Personal Happiness (*personal amenities*);
- The *societal* trilateral virtuous circle at the *middle triangle* shows HCE (holistic culture enrichment), CHD (comprehensive human development) and BSD (balanced socio-economic development), augmenting the long-term Socioeconomic Fairness (*societal amenities*); and
- The *global* trilateral virtuous circle at the *outer triangle* shows CoP (culture of peace), GHu (global humanity) and SD (sustainable development), augmenting the long-term Global Harmony (*global amenities*).

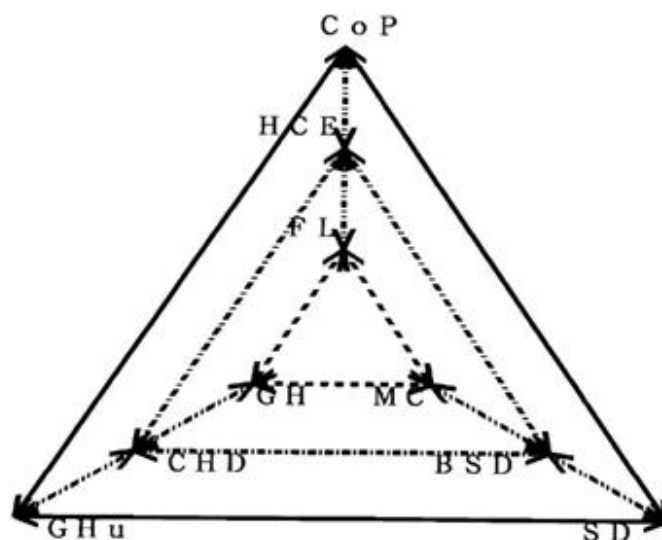


Fig 8: Complex Trilateral Virtuous Circles and Their Interactions

As seen from the above diagram (Fig. 8), various “*two-way arrows*” connect the “*inner triangle*”, “*middle triangle*” and “*outer triangle*” for the *cross-triangle interactions*, as follows:

- FL (full life) at the *inner triangle* interacts with HCE (holistic culture enrichment) at the *middle triangle* and CoP (culture of peace) at the *outer triangle*;
- GH (good health) at the *inner triangle* interacts with CHD (comprehensive human development) at the *middle triangle* and GHu (global humanity) at the *outer triangle*; and
- MC (meaningful career) at the *inner triangle* interacts with BSD (balanced socio-economic development) at the *middle triangle* and SD (sustainable development) at the *outer triangle*.

The continuous “cross-triangle interactions” among FL (full life), HCE (holistic culture enrichment) and CoP (culture of peace) may encourage personal, societal and global endeavors for a long-term *amicable human environment*. Such interactions may, no doubt, encourage *orderly, peaceful and sustainable lifestyles* with the morality of moderation and sound Social Value System (SVS). Also, such interactions may promote the continuous enrichment of Native Culture (NC) with the lifestyle stimulating the long-term *society-general future orientation*.

Also, the process of mutually reinforcing interactions between the augmented HCE (holistic culture enrichment) and CoP (culture of peace) may encourage the *long-term personal-societal endeavors* for a full-blossoming of personal potentials in mental, moral, social, political, economic, academic, aesthetic, artistic and other aspects for enjoyment of personal life, as well as for personal contribution to the society, NC and global community. Further, such encouragement may enhance the *personal-societal “thought-frames”* (scopes of time-and-space in perspectives), conducting to continuous personal, societal and global endeavors for CoP (culture of peace).

The continuous “cross-triangle interactions” among GH (good health), CHD (comprehensive human development) and GHu (global humanity) may encourage personal, societal and global endeavors for a lasting *empathetic human environment*. Such human environment may encourage a *sound mental-physical development* for responsible personal activities in societies, as well as for *collaboration-conscious* global endeavors.

Also, the process of mutually reinforcing interactions between the enhancement of CHD (comprehensive human development) and the augmentation of GHu (global humanity) may stimulate the people and society to endeavor for building *sound-and-balanced human character*. Further, such stimulation may enrich diverse NCs across the world by means of personal-societal endeavors, together with a coordinated global movement of New Enlightenment. Based on the enrichment of diverse NCs, the continuous personal, societal and global endeavors for sound-and-balanced human character may contribute to continuous enhancement of decent lifestyles, sound SVSs and strong motivation for Global Integrity (GI).

The continuous “cross-triangle interactions” among MC (meaningful career), BSD (balanced socio-economic development) and SD (sustainable development) may encourage continuous personal, societal and global endeavors for a continuous *resource-treasuring human environment* as well as for a discrete-and-effective use of human capacities and material resources.

Also, the process of mutually reinforcing interactions between BSD (balanced socio-economic development) and SD (sustainable development) may support *NC-oriented career development* and long-term steady-and-flexible employment. In other words, such societal-global supports may encourage a constant development of NC-integrated versatile knowledge/skills for meaningful and enjoyable work, as well as a sustainable use of human-and-material resources for *a viable and meaningful human future*. Further, such societal-global interactions may encourage personal, societal and global endeavors for improvement of personal careers appropriate with steadily growing NC-based socio-economic activities and amenities. Such career improvement may, in turn, encourage sustainable lifestyles in the global community for promotion of GI, on the bases of constantly enriched diverse sound NCs across the world, as well as on the basis of constantly augmented skills/knowledge and aspirations under *the meaningful work environment*.

The above “cross-triangle interactions” and synchronizations of the important socio-economic factors indicate many important aspects of the highly complex and multi-faceted human environment. Such interactions and synchronizations also conduce to the resonance and amplification of the closely inter-related personal, societal and global amenities, since the factors in each triangle, by necessity, interact among themselves. In other words, the respective factors must be interacting for mutual reinforcement in the respective personal, societal and global spheres, prior to the “cross-triangle interactions”.

In short, such interactions *within the respective* personal, societal and global spheres, together with the “cross-triangle interactions”, are assumed here as continuous processes for the amplification of personal, societal and global amenities. By emphasizing the continuing mutual relations, interactions and reinforcements, the above diagrammatic expression indicates *a normative framework* for the amplification of *general human amenities* (GHA). It also indicates *an intuitive framework* for continuous reduction of overall *social costs* that arise from unnecessary and excessive inconsistencies, frictions, frustrations, and so on, as well as arise from modern civilization of highly excessive *material, rational, aggressive, antagonistic, progressive, individualistic* inculcation and orientation.

8. CONCLUDING NOTES

In our contemporary world, the influence of the Market Value System (MVS that correspond to the core motivational synergism of modern civilization) has seemed irresistibly powerful, enchanting and persuasive to modern/modernized people. It has appealed to most people with the concreteness of modern achievements, in particular, the advance of convenience and the growth of material abundance. Many people continuously and some others newly have seemed enjoying the self-fulfillment with growing income and wealth.

Also, many people have had the opportunities to study in schools, and some have obtained professional and managerial status/prestige that offer seemingly comfortable income and living. Further, for many people, it has become fashionable to seek self-achievement, self-fulfillment and self-actualization, whatever they might have entailed. In a sense, the MVS has helped them fancy the “progressing” world which many scheming political leaders with mass media have been boasting about. Taking their propaganda literally, the naïve and/or the innocent have gradually begun to question such “progress ideology”, wondering why their life being more hollow, stressful, unhappy and lonesome, as well as why their future becoming increasingly uncertain, insecure and gloomy.

The present article is intended to propose a rectification approach to the reckless-run of modern civilization with MVS, as well as a hopeful approach to the promotion of Global Integrity (GI) for a viable human future. It also attempts a brief sketch of the theoretical framework of GI that encompass the important and urgent issues of sustainable development, culture of peace and global humanity (among others). Further, the present theoretical sketch raises serious questions (with some hints of solutions) as regards the ideas, thoughts and politico-economic propaganda of modern civilization.

Such ideas, thoughts and propaganda may include the “self-justified exploitation of Mother Nature”, “the democracy of, for and by *the strong*”, “the free market competition only for the strong”, “the logic of the winner-takes-all”, “the strictly self-interested human nature”, “the ideology of money-is-

might-that-makes-right”, “the inviolability of private property”, “American dreams”, and so on. All these ideas, thoughts and propaganda entertain the ideology of human *greed/ambition* transcending the deep-seated human mutual empathy as well as human affinity to nature. They also support Big Market’s self-centered justification of aggressive, violent, predatory endeavors for rapid accumulation of wealth-and-power. Moreover, they reveal the *limited* knowledge, perspective and perception regarding human complexity and sensitivity.

Due to the short historical range and limited imagination, perhaps, the self-evaluation/self-justification of the “Western accomplishment” have been excessively boasted about, while grossly underestimating the “Western menace-and-damage” to humanity, human character, Native Cultures and Mother Nature. Also due to the history-and-imagination of the Western region, the *common human legacy* of diverse Native Cultures, social value systems, decent-and-empathetic lifestyles (among other things) across the world have been largely destroyed, leaving behind the more-or-less badly debased and self-seeking humans that desperately look for individual self-benefit and self-aggrandizement, emulating the precedents of Big Market. Such *negative* accomplishment has been brought about by the tendentious inculcation and influence of the core motivational synergism of modern civilization (corresponding to MVS), as well as the high-handed Big Market’s self-glorification of aggressive, violent and predatory accomplishment for obtaining wealth-and-power.

Moreover, the Western supremacy-seeking inhumanity of so many ugly and miserable wars (including the scramble for colonies, the two World Wars, and many incessant violent rivalries that followed) have had to be fought mostly at the cost of the poor and the voiceless, as well as for the benefit mostly to greedy/inhuman leaders belonging to Big Market. Worse still, the Western *self-convenient* behaviors and ideologies have invited so many *vicious emulators* worldwide to destabilize human life-and-environment that, no doubt, have been quickening the destruction of human world. As being witnessed in these days, the powerful/influential leaders of major nations have been too much self-indulged and self-focused to collaborate sincerely with other nations and leaders, faced with the on-going spread of the much unknown serious pandemic of COVID-19, as well as of threatening violence, riots, terrorism and warfare all over the world.

It is about the time for all people to be keenly aware of the rapidly worsening *human-made* miseries, predicaments and catastrophes, due mainly to the *modern neglect* of Mother Nature, Native Cultures (NCs) and Social Value Systems (SVSs) worldwide. For example, the escalation of climatic hazards can be directly attributed to the devastation worldwide of Mother Nature, NCs and SVSs. Also, the accelerated politico-economic-military rivalries, conflicts, predatory competition and warfare are, most likely, attributable the prevailing “Culture of War” that included the supremacy-seeking antagonism and belittling humanity/human life (as a consequence of neglecting Mother Nature, NCs and SVSs).

Further, the rapidly growing income/wealth disparity is discernable as a consequence of the free market-centered ideology, the winner-takes-all logic and the morally-ethically distorted idea of “money-is-might-that-makes-right”. Still further, the threats of rapidly worsening diversified terrorism can be detected to be brought about as a consequence of the worldwide destruction of “mutual trust, empathy and tolerance”, as well as of the high-handed, inhuman Western domination, both which are closely related to the modern disrespect and neglect particularly of NCs and SVSs.

Moreover, the unchecked scientism with characteristically modern materialist /individualist /reductionist methodologies that have emphasized excessively visible, rational, progressive and piecemeal approaches can be seen as consequences of Big Market’s self-seeking ideas biased to “supremacy”, “progress”, “economic growth” and “mechanization of humanity”, without serious concerns about long-term vicious effects on humanity, NCs and Mother Nature. Historically speaking, “Modern Civilization” (or “Modernity”) may be only a *short-lived craze/fashion*, but such *craze/fashion* can destroy human world, encouraged by the extremely distorted/lopsided MVS, as well as by the ever powerful “self-complacent/self-justifying” Big Market. All such human-made disasters would, most likely, put an end to humanity by an unexpected and sudden *chain-reaction* or by *neglect* of the prevailing human miseries, predicaments and catastrophes.

Because of such urgency, it is no use only “crying over spilt milk”. For our long-term survival and well-being, we may still have chance to *redirect* our nonchalant, routine, self-conceited worldviews and lifestyles, as well as our unquestioned, ignorant, naive self-seeking motivations. An appropriate

redirection of such worldviews, lifestyles and motivations can be accomplished by *our own determined endeavors* for broadening, deepening and elongating our perspectives (or reinforcing “Own Hands”). With the personal and societal endeavors for our self-maturation, we may naturally come to be keenly aware of the urgent necessity of well-coordinated and collaborative-conscious endeavors for promotion both of Integral Harmony (IH) and Global Humanity (GI).

Somewhat “encouraging and/or reconciling voices”, perhaps, in favor of a *partial redirection* (?) are now emerging from the side of extremely rich stockholders, as against the on-going extreme polarization of income-and-wealth. Such voices are now emphasizing the necessity of greater concerted investment in the development of effective vaccine relevant to COVID-19 [25] and the investment called “green recovery” [26], as well as the necessity of higher taxes on the rich (in fear of imminent retaliation by the masses) [27].

Put differently, some of the extremely rich have started fearing their future prospects in the face of (repeated and/or varietal waves of COVID-19 pandemic); global warming (that accompany fierce heat and torrential rainfall) as risks of economic globalization; abnormal and continual stock-price rise (despite the contraction of economic activities worldwide); and surging danger of worldwide riots and revolts (against the swelling rich). Also, some of the big institutional stockholders, bondholders and insurance companies seem to have started expecting great long-term losses by neglect of imminent human predicaments.

It is not farfetched to expect that the prevailing neglect of human fundamentals (diverse NCs and SVSs) goes directly against a future wellbeing of humanity and a viable human future. According to the present author’s “big picture” perspective and perception, modern civilization has helped economy “marketized” to guide the *insatiable* humans relying on “market” to be “enslaved” by market. Simultaneously, modern civilization has helped the economic production “mechanized” to make the *insatiable* people relying on the “mechanization” to be “enslaved” by machine. The simultaneous modern “marketization” and “mechanization” processes have come over time to *weaken* general human vitality for an increased production of wealth and power, both Information Technology (IT) and Artificial Intelligence (AI) have started offering a partial vitality. Though IT and AI being human creation to be useful for humanity, AI may create sooner or later a fatal human predicament. The very fact is that AI is intrinsically different from humanity and human nature. When the time comes for AI to control “machine”, “humanity” and “IT” profoundly, our human era will, most likely, come to an end.

Before that happening, the fundamental *redirection* that empower Own Hands may bring us to a new hope for *reasonably* harmonious, discrete, decent, steady and happy life for people at large. For it is quite obvious that *without rectifying* the Market Value System (MVS), representing the deep-seated modern individualist *self-seeking* motivations, worldviews and lifestyles, all the sincere endeavors for a viable human future may come to nothing, if not negative. Without the fundamental *redirection*, whatever well-thought, determined and tenacious actions are taken for resolving the imminent human predicaments, they may be quickly caught up by more than “offsetting” *individual and national self-centered insatiable wants*.

The present two-tiered theoretical approach combines the normative framework for “moral-ethical-spiritual” foundation (Integral Harmony) with the general “big-picture” framework for long-term “balanced” socio-economic development (Global Integrity). If the two-tiered theoretical approach is seen by the reader of this article as a good example for an essential approach to the imminent and complex human predicaments, it will be an unexpected joy for the present author.

Acknowledgement: *The present author owes to his close friend and colleague, Prof. Hugh Gash, Dublin City University, Ireland, who kindly read an early manuscript to improve its English. It goes without saying, however, that all responsibilities belong to this author for the ideas, concepts, theories, thoughts and opinions expressed and/or reflected in this article.*

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Appendix 1: Mathematical Derivation of Theoretical Construct

The basic construct of our framework owes much to F. Ramsey's mathematical formulation [28, 29] containing Fisher's concept of *time preference rate* [30], as seen in the following:

$$S/Y = e^{-(i-t)/i}$$

This equation indicates that a saving ratio (S/Y) is a function of an interest rate (i) and a time-preference rate (t), where the reciprocal of the constant (e) is the elasticity of marginal utility. Our basic equations are derived by using a similar premise as the one adopted by Ramsey. In the following derivation process, however, Ramsey's steps are modified for our *long-term, demand-and-supply* and *socio-economic* applications [31, 32].

The long-term *demand-side equation (approximation)* to be derived first is, as follows:

$$T/r = C/V$$

where T , r , C , and V stand for the Trend Preference Rate, the Trend Interest Rate, the long-term real aggregate consumption and the long-term real aggregate value-added, respectively. The above equation is first derived by letting $U = U(c)$, where U stands for utility and c for real consumption.

The marginal utility is expressed as:

$$M = dU/dc$$

and the law of diminishing utility can be stated as:

$$dM/dc = (d/dc)(dU/dc) < 0$$

Now, let $e = -(dc/c)/(dM/M)$, where $1/e$ is the elasticity of marginal utility. For simplicity, an average household is assumed reasonably rational about consumption in the long term (or e being *approximate* unity) to rearrange the equation, as follows:

$$(cI-c0)/c0 = -(M1-M0)/M0 \quad (1d)$$

The law of equal marginal utility asserts that $M0(I+t0) = M1(I+i0)$, where t is the long-term time-preference rate and i is the corresponding long-term interest rate. By substituting this equation into Equation (1d), the following is obtained:

$$(cI-c0)/c0 = (i0-t0)/(I+i0) \quad (2d)$$

Next, assuming a constant growth rate of income and a constant saving ratio, the above equation becomes equivalent to the following:

$$(vI-v0)/v0 = (i0-t0)/(I+i0) \quad (3d)$$

Now, vI is defined as; $vI = i0s0 + v0$, where v and s stand for long-term household income and saving, respectively. By substituting $i0s0 + v0$ for vI in Equation (3d), an equation for long-run saving ratio is obtained as; $s0/v0 = (i0-t0)/(i0+i0^2)$. Since $i0^2$ amounts to a trifle that is abstracted from the equation to derive the following simple equation (*approximation*):

$$t0/i0 = 1 - (s0/v0) \quad (4d)$$

Equation (4d) is now generalized for an average household, as follows:

$$t/i = 1 - (s/v)$$

where s/v represents the long-term saving ratio. Then, the generalized equation is modified for a long-term socioeconomic relation, as follows:

$$T/r = 1 - (S/V)$$

where T , r , S and V now stand for the Trend Time-Preference Rate, the Trend Interest Rate, the long-term real aggregate saving and the long-term real aggregate value-added of the relevant society. S/V denotes the long-term saving-value-added ratio.

Assuming $S = I$ in the long term, the above equation can be expressed alternatively, as follows:

$$T/r = 1 - (I/V)$$

where I is the long-term real aggregate investment and I/V is the long-term propensity to invest.

Assuming also that $I = I/V + C/V$, the following equation is now arrived at:

$$T/r = C/V$$

where the Basic Ratio (or ratio of the Trend Preference Rate to the Trend Interest Rate) is set equal to the long-term consumption-value-added ratio. This is exactly the same equation (*approximation*) as stated in the outset.

The long-term supply-side equation (*approximation*) to be derived next is the following:

$$T/r = W/V$$

where W stands for the aggregate long-run income of 'simple labor' in real term (the income of 'effective' human capital excluded). Now, the Basic Ratio is set equal to the long-term share of 'simple labor' income (W/V). The derivation of this equation (*approximation*) is similar to that of the demand-side counterpart.

A household utility function of real 'simple labor' income, namely, $U = U(w)$ is now used to replace the consumption utility function in the above. The marginal utility of labor income is now expressed as:

$$M = dU/dw$$

and the law of diminishing utility can be stated as:

$$dM/dw = (d/dw)(dU/dw) < 0$$

Let $e = -(dw/w)/(dM/M)$, where $1/e$ is the elasticity of marginal utility. For simplicity, an average household is assumed reasonably rational about real labor income in the long term (or e being *approximate* unity) and rearrange this equation, as follows:

$$(wI - w_0)/w_0 = -(M_1 - M_0)/M_0 \quad (1s)$$

Next, the law of marginal utility, namely, $M_0(1+t_0) = M_1(1+r_0)$, is substituted into Equation (1s), to obtain the following:

$$(wI - w_0)/w_0 = (i_0 - t_0)/(1+i_0) \quad (2s)$$

Assuming a constant growth rate for income and a constant share of capital income, the above equation can be restated, as follows:

$$(vI - v_0)/v_0 = (i_0 - t_0)/(1+i_0) \quad (3s)$$

which is equivalent to Equation (3d). Now, vI is defined as; $vI = i_0p_0 + v_0$, where p stands for the capital income (the income of human capital included) accruing to the capital stock owned by the average household. Here, we assume that the capital income is set entirely aside for reinvestment. Skipping the derivation step leading to the equation (*approximation*) corresponding to Equation (4d), only the result is now stated, as follows:

$$t_0/i_0 = 1 - (p_0/v_0) \quad (4s)$$

Now, Equation (4s) is generalized as:

$$t/i = 1 - (p/v)$$

where p/v stands for the long-term share of capital income of an average household. The generalized equation (*approximation*) for a long-term socioeconomic relation is now shown, as follows:

$$T/r = 1 - (R/V)$$

where R stands for the long-term real capital income and R/V for the long-term share of capital income. This equation can be alternatively stated as; $T/r = 1 - (I/V)$, to indicate $I = R = S$ which is the long-term equilibrium condition for a Balanced Socioeconomic Development.

By letting $1 = R/V + W/V$, the following equation is now arrived at:

$$T/r = W/V$$

This formula equates the Basic Ratio to the long-term share of labor income. This equation is exactly the same as stated in the outset.

To sum up, the basic construct of our long-term socioeconomic framework consists of the following equations (*approximations*) that imply balanced socio-economic activities based on the interactions of **Value Aspect** (T/r) and **Real Aspect** ($C/V, W/V, I - S/V, I - I/V, I - R/V$).

$$T/r = C/V \quad (1)$$

$$T/r = I - (S/V) \quad (2)$$

$$T/r = I - (I/V) \quad (3)$$

$$T/r = W/V \quad (4)$$

$$T/r = I - (R/V) \quad (5)$$

Appendix 2: NECESSARY AND SUFFICIENT CONDITIONS

Based on the above-mentioned theoretical expressions, the Balanced Socioeconomic Development can be explained by two fundamental conditions, viz., the Necessary and the Sufficient Conditions. Such conditions can be derived from Equation (1): $T/r = C/V$. Now, the equation is changed into the following expression after dividing thorough by the left-hand term (T/r):

$$I = (C/V) \cdot I / (T/r).$$

The term $I / (T/r)$, being equal to $I / (C/V)$ by definition, can be interpreted here as the “long-term multiplier” for the determination of the long-term aggregate value-added (V). For simplicity, Q is now used to replace the term $I / (T/r)$ in the above expression, namely, $I = (C/V) \cdot Q$. Multiplying both sides of this expression by V , the following equation is obtained now to determine the long-term aggregate value-added:

$$V = C \cdot Q.$$

This expression can also be translated into the following identity that shows the *percentage changes* in all the variables. The variable V indicates the rate of the Balanced Socioeconomic Development:

$$V = C + Q.$$

Similarly, by manipulating Equation (2) or $T/r = W/V$, the following identity of *percentage changes* is now obtained:

$$V = W + Q.$$

Now, assuming a population change over time, it is more appropriate to express the rate of the Balanced Socioeconomic Development in terms of the *per-capita rate*. In this case both of the equations ($V = C \cdot Q$ and $V = W \cdot Q$) have to be divided through by the population (N), as follows, in which $V/N, C/N$ and W/N mean respectively per-capita value-added, per-capita consumption and per-capita wage income:

$$V/N = (C/N) \cdot Q$$

$$V/N = (W/N) \cdot Q.$$

The respective equations can be expressed as $v = c \cdot Q$ and $v = w \cdot Q$ (for per-capita value-added) in the respective short-hand forms. Now the generalized identities of *percentage change* can be stated, respectively, as follows:

$$v = c + Q$$

$$v = w + Q.$$

The above two identities of *percentage change* indicate the per-capita rate of the Balanced Socioeconomic Development. In other words, the socioeconomic development per capita can be explained by either the sum of the “per-capita consumption growth rate” and the growth rate of the “long-term multiplier,” or the sum of the “per-capita wage growth rate” and the growth rate of the “long-term multiplier”.

Also, the *Italicized* identities can be used to explain both the Necessary and the Sufficient conditions for the Balanced Socioeconomic Development. The terms c and w , referring to the respective increases in the per-capita consumption (c) and the per-capita labor income (w), indicate the **Necessary Condition**. For, the Necessary Condition represents the long-term improvement of the people’s living standard.

The term Q , referring to a change in the “long-term multiplier,” indicates the **Sufficient Condition** for

the Balanced Socioeconomic Development. For, the Sufficient Condition represents the long-term enhancement of the *society-general future orientation* (decline in T). As indicated above, the term Q is the abbreviation of the term $I/(T/r)$. Since the Trend Preference Rate (T) must decline ahead of the Trend Interest Rate (r), in accordance with our *lead-lag assumption*, Q must gradually increase along with the Balanced Socioeconomic Development.

It is important to note that the Sufficient Condition for Balanced Socioeconomic Development represents the dynamics of the Value Aspect (mental/spiritual aspect). The Sufficient Condition also prescribes the nature of the Necessary Condition in such a way as the growth in consumption being characterized by a continuous shift from (1) the *short-term* focus to the *short-and-long-term* balance, from (2) the *quantity* bias to the *quality* orientation, and from (3) the *material* centeredness to the *personal-spiritual-intellectual* (or Cultural) emphasis in the process of achieving Balanced Socioeconomic Development.

Likewise, the long-term growth in “simple” labor income is prescribed by the Sufficient Condition. For, such income may reflect the on-going improvement in personality, spirituality, intellectuality and productivity of the people in general. Hence, the Sufficient Condition may also reflect the on-going improvement of the standard minimum knowledge/skills and the standard minimum Cultural incorporation into “simple” labor. In this manner, the Sufficient Condition may reflect the general improvement of living standard as well as the Native Cultural enrichment over time. Then, the Necessary and the Sufficient Conditions, together, imply the long-term *trilateral virtuous circle* among the Balanced Socioeconomic Development, the Comprehensive Human Development and the Holistic Culture Enrichment.

To sum up, the long-term theoretical framework requires both a continuous rise in the *living standard* (**Necessary Condition**) and a continuous reinforcement in the long-term *society-general future orientation* (**Sufficient Condition**) for Balanced Socioeconomic Development. A constant satisfaction of both the Necessary and Sufficient Conditions of the Balanced Socioeconomic Development may, therefore, suggest the importance of an accelerated increase in human-capital formation as well as of a continuous endeavor for personal-character formation, spiritual development and human-capacity improvement on the basis of a growing long-term orientation to the future. Such acceleration and continuity of multi-faceted human development pertinent to the people at large must be based, by necessity, on the sound enrichment of Native Culture. In other words, the Necessary and Sufficient Conditions may suggest that Balanced Socioeconomic Development depends primarily on a Comprehensive Human Development that is constantly encouraged by Holistic Culture Enrichment.

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Citation: Kensei Hiwaki. "From Growing to Maturing: Integral Harmony and Global Integrity" *International Journal of Humanities Social Sciences and Education (IJHSSE)*, vol 8, no. 2, 2021, pp. 70-104. doi: <https://doi.org/10.20431/2349-0381.0801008>.

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