



Modern Manipulated Happiness and Sustainable Development

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Abstract: *The present article, dealing with variously interpreted human happiness, attempts to bring into the open the modern manipulated/unsound happiness and offers an idea for a long-lasting personal happiness helpful to promote sustainable development. Delving into such unsound happiness, this article takes up, first, a discussion of the prevailing Market Value System (a simplified model of the “core motivational-and-behavioral synergism” of modern civilization, abbreviated as Modern Core Synergism). Such a value system under the neoclassical-neoliberal economics of market fundamentalism has extremely distorted human motivations, lifestyles and world views. It has driven peoples/societies worldwide to chase money and power recklessly and avariciously without thought of a viable human future. It has also encouraged material centrality, fanatical progressivism and aggressive competition, for a winner-rationale and self-seeking motivation, to destroy the most precious human properties – diverse society-specific Native Cultures - that encompass respective social value systems. In view of modern manipulated happiness, three major types are discussed in some detail: viz., “passing happiness” obtained (1) at the other’s cost; (2) from convenience orientation; and (3) from recurrent insatiable wants. Such mutually-interacted “manipulated types” of happiness may have been working to spoil/destroy human futures. For moderating such distorted “passing happiness” based mainly on the Market Value System (MVS), this article offers a “middle-path” balanced framework of Integral Harmony that corresponds to a reasonably sound Social Value System (SVS) as an important constraint to the on-going reckless-run of modern civilization. Also, Integral Harmony may help to induce “Personal Happiness” as an alternative to “manipulated” passing happiness. Moreover, this article warns those who adhere obsessively to their aggrandizement of wealth and power at all costs, as well as those who pretend nothing wrong is happening due to individual “self-centered” politico-economic motivations, lifestyles and worldviews.*

Keywords: *Manipulated happiness, sustainable development, native culture (NC), market value system (MVS), modern plutocracy-driven power structure (Big Market), social value system (SVS), modern core synergism, personal happiness, integral harmony*

1. INTRODUCTION

The term “happiness” may allude variously to emotional feelings of comfort, sufficiency, well-being, pleasure, winning, success, affluence, accomplishment, self-fulfillment, exultation, serenity and so on. As such, the meaning of happiness is diverse and different among persons, cultures, civilizations, religions, environments and so on. Further, happiness may differ depending on personal character, perspective, aspiration, age, and sex, etc. Furthermore, happiness may be felt and understood differently between the ruler and the ruled; the winner and the loser; the risk-taker and the risk-averter; the materialist and the spiritualist; the sadist and the masochist; the optimist and the pessimist; the healthy and the sick; the rich and the poor; the mature and the immature; to mention only important personal differences. Happiness as such, however, may not be complete in one person: i.e., one’s happiness seems to be variously related to other persons’ fortune and misfortune, success and failure, wellbeing and misery (among other things).

Recognizing so-called “happiness” as a highly elusive and slippery term, we may often assert it as a *positive feeling*, and yet it cannot be always representing a *sound state* of human emotion and motivation. Seeking habitually one’s own happiness may be *self-defeating* over time. In other words, the growing happiness-seekers in modern times may often follow a very long path to obtain “much less than desired” happiness, thus becoming disappointed repeatedly and ending up unhappy. Regarding such *habitual* happiness-seeking individuals, Psychotherapist Russ Harris, using the term “Happiness Trap”, explains that such happiness seeking ends up being miserable, by “driving the *epidemics* of stress, anxiety, and depression” [Harris, 2008].

In this respect, the present author suggests it better to aim at enriching long-lasting “general human amenities” (elaborated in Section 6) by consciously reducing such “self-seeking happiness”. This approach is more roundabout but, eventually, more rewarding and meaningful. Striving for the general human amenities, amounting to the mutually-reinforced personal, societal and global amenities, may bring to the people at large a long-lasting, comfortable, harmonious, joyful, sound and worthy way of life over time [Hiwaki, 2014]. Put differently, instead of *competing aggressively* for one’s own bread, collaboration-conscious endeavors for mutual wellbeing may help us *mature soundly and humanly* over time and bring us a long-lasting “Personal Happiness” (to be elaborated in Subsection 2.3 and Section 6).

Due to the above-mentioned ambiguous meanings and nuances, happiness cannot be easily generalized nor standardized to give one uniquely persuasive definition. Such ambiguity has offered a perfect opportunity to the modern plutocracy-driven power structure (“Big Market”) to manipulate people’s values, feelings, emotions, thoughts, motivations, perspectives, ideologies, lifestyles and worldviews, among other things. This very ambiguity also has facilitated Big Market to amass money and power by continually manipulating the people at large by means of economic policies, political stances, government measures, violent power, mass media, commercial advertisements, technological development, educational institutions (among others). Such interpretations of “manipulated happiness” in this article may not be farfetched, in view of the accelerated favorable distribution of income, wealth and power to Big Market in modern times, at the cost of the great majority of people

worldwide. By such manipulations through the core motivational-and-behavioral synergism of modern civilization (Modern Core Synergism), Big Market may have purposefully encouraged incessant aggressions, invasions, conflicts/wars, instability, uncertainty, insecurity of the socio-politico-economic conditions across the world, in order to shift wealth and power to Big Market from the world people at large as well as from the natural environment.

Closely related to the papers on “human happiness” previously published by the present author (Hiwaki, 2012, 2013, 2014, 2015, 2016), this article attempts to focus primarily on the three types of “manipulated/unsound happiness”, which have invited very deep, general and long-term “unhappiness” of humanity. They consist of “passing” types of “happiness” that self-seeking individuals may have enjoyed (1) *at the other’s cost*; (2) *from convenience orientation*; and (3) *from recurrent insatiable wants*. These mutually reinforced, short-run “happineses”, most likely, reflect the influence of highly individual motivations/aspirations manipulated on the basis of the excessively profit-biased industrial, technological and commercial activities of modern civilization, as well as on the basis of extremely skewed modern “income-wealth-power distribution” favoring the so-called “winners” (corresponding to Big Market).

These unsound types of happiness seem to be firmly connected to Big Market’s self-centered money-and-wealth accumulation under the mutually-reinforcing ideologies, such as “The winner takes all”; “Might makes right”; and “Money is the might that makes right”. For this power structure has been largely indifferent and/or ignorant to the complexity of personal, spiritual, moral, ethical, emotional and mutual value foundations of human life under the respective Native Cultures (NCs). One proof of such indifference and/or ignorance is the on-going reckless-run of modern civilization towards self-destruction as well as devastation of humanities and NCs, among other things. Put differently, Modern Core Synergism has been overlapped and merged with the Market Value System (MVS) that largely represents Anglo-American neoclassical-neoliberal economics with its market fundamentalism. This indicates that MVS, representing Modern Core Synergism, has come to consist of *antagonism* (encouraging individual self-seeking aggressive competition), *materialism* (encouraging material-centered lifestyles), *individualism* (encouraging illusional “sufficiency-and-autonomy” of individuals), *progressivism* (encouraging efficiency and incessant piecemeal innovations) and *egotism* (encouraging individual self-seeking greed).

In our increasingly uncertain, instable, insecure and stressful world, the working of worldly phenomena may have become a strong force to influence human happiness. To begin with, the present article discusses variously what “happiness” means to humans individually and/or collectively. Next follows a discussion of the three types of “manipulated happiness”. Further, this article offers a complex normative framework of “Integral Harmony”, corresponding to a sound Social Value System (SVS), which is amenable to diverse societies and capable of rectifying the prevailing extremely-lopsided Market Value System (MVS) for the sake of a viable human future. Furthermore, this article compares and contrasts “happiness” between MVS (relevant to modern civilization) and SVS (relevant to diverse Native Cultures). Moreover, this article presents a complex analogical framework of “general human amenities” and discusses a broad and sound foundation of mature

personal happiness of a long-lasting joy, comfort, delight, consolation and serenity (abbreviated as “Personal Happiness”).

2. SOME REPRESENTATIVE VIEWS OF HAPPINESS

Human happiness may refer to multi-faceted and multi-layered complex emotional feelings, either short-lived or long-lasting. Existence of happiness may often be imperceptible to some persons and very real to others. Even if asserted that one’s feeling of happiness is real, such a feeling may not continue for long nor can be communicated concretely, precisely and/or persuasively to other persons. For each person’s feeling and emotional expression may often be simple, moderate, distinctive, and/or complex, depending on many tangled things in life, such as given personal-and-societal conditions, historical-and-current backgrounds, long-standing customs, Native Cultures, prevailing civilization, and so on. In other words, such feeling and emotional expression may be often rooted in one’s own experiences and/or long-inherited complex memories. In the following, some ancient and modern views of happiness are discussed first to see how the issue has been variously dealt with. Secondly, a methodological approach to happiness is discussed for the purpose of understanding the subject matter more meaningfully. Thirdly, a long-lasting mature personal happiness (abbreviated as “Personal Happiness”) is to be taken up for a preliminary discussion in view of its deep-seated relation to intrinsic human ethos and complexity, as well as in view of a better alternative to the modern “manipulated happiness”. Finally, all these discussions are related to sustainable development and the unsustainable contemporary world.

2.1. Ancient and Modern Views of Happiness

Perhaps, the so-called “happiness” may have been variously important to humanity from ancient times, as the issue being considered in a variety of ways by different people. To begin with, a few examples of Greek and Christian views are taken up here as ancient ideas of happiness. According to Bertrand Russell’s *A History of Western Philosophy* [Russell, 1945], Aristotle (384~322 B.C.) referred to “happiness” as an activity of the irrational part of soul, asserting that virtues were means to an end—“happiness”, and held that perfect happiness lay in the best activity, which was contemplative. Also, according to Russell, the Stoic Chrysippus (280~207 B.C.) was supposed to have maintained that the good man was always happy and the bad man unhappy. If he meant the “good man” was a virtuous man, virtue had something to do with happiness.

As regards Christianity, Russell says, it taught that faith in Christ brings “happiness” (meaning “love and blessing”) and convinced believers of the importance of Christian virtues for such happiness. The virtue-emphatic blessing/happiness is seen in Matthew 5, in which Christ is depicted as saying, “Blessed are the poor in spirit,... Blessed are they who mourn,... Blessed are the meek,... Blessed are those who are hungry and thirsty for righteousness,... Blessed are the merciful,... Blessed are the peacemakers,... Blessed are those persecuted on account of righteousness,... Blessed are you when they slander and persecute you and falsely accuse you of every wrong because of Me.” Accordingly, Christian “happiness” may mean to gain access to the kingdom of heaven, to be comforted, to inherit the earth, to be satisfied, to obtain mercy, to be called God’s sons, and to be glad and supremely joyful [Russell, 1945].

Most pre-modern and modern European philosophers and thinkers have referred positively to the term “happiness”. Existence of personal or general happiness in modern times was often associated with other man-made concepts such as “pleasure”, “liberty” and “benevolence” [Russell, 1945]. For instance, John Locke (1632~1704) held that individual happiness had to be related to “pleasure” and “liberty”. Emmanuel Kant (1724~1804) held that a man’s benevolence (a “virtue”) led to a desire for general happiness. The conditional existence of general happiness was more clearly stated by Jeremy Bentham (1748~1832), who maintained that, for “the greatest happiness of the greatest number” a sort of “social harmony” was needed, guaranteed by “democratic laws” and “social institutions”. Asserting the “socialist ideology” for happiness, Karl Marx (1818~1883) held that socialism, once established, would serve human happiness more than either feudalism or capitalism. In short, these thinkers thought of human happiness as existing in association with “pleasure”, “liberty”, “benevolence” or “social harmony”. Perhaps, such modern views may have suggested that human happiness required certain mental, personal, societal and/or cultural conditioning.

During and after the Age of Discovery, a clever and powerful ruler in continually warring Europe could easily discovered an effective method of “killing two birds with one stone”, i.e., the ruler could enrich himself and make the unhappy mass “happy” with “material abundance”. Such “one stone” was a lucrative military raid into a poorly defended resource-rich society outside of Europe. Plundering and exploiting such a society with abundant precious metals and other material wealth could make the ruler and the people “happy”. In addition, such abundant wealth could also satisfy their “curiosity” about the remote society. Such conquests and enriching-prospects were also eagerly supported by European propagation-oriented evangelical religions. In other words, for obtaining material resources and wealth outside Europe, respective Western powers often adopted religious means of inculcation, pacification and subjugation of peoples, as well as having superior military power for conquering non-European societies.

Such combined military-and-religious conquests in the case of colonialism and imperialism, no doubt, brought to European peoples and societies much “material-oriented happiness” due to the sacrifice of victimized peoples/societies. Similar is the case of the on-going economic globalization, where powerful modern nations (often the former suzerains and vested interests) have won money and material wealth by force and/or “free market competition” designed to favor the established and aggressive “rich and strong”. As a result, modern nations have further devastated the victimized peoples/societies (often, the former colonies), leaving them much poorer and with underdeveloped conditions. Figuratively speaking, the “happy small minority” in modern times has been adorned gracefully in gorgeous dress heavily lined with “the general misery of the great majority”.

Accordingly, the modern search for “individual happiness” has required a mighty ideological inculcation of the people at large, in terms of politics, policies and institutions, as well as in terms of producer-and-consumer motivations (centering on aggressive/predatory “free market competition”). Such inculcation was to exploit mercilessly human and natural resources, both domestic and foreign, and to increase income, wealth and power for the “happiness” of highly favored individuals in modern powerful nations. Indeed, their politics, policies, institutions and market motivations have been

extremely destructive to long-accumulated *common properties*, in particular, the holistic society-specific cultures (Native Cultures) that encompassed the respective Social Value Systems (SVSs). The modern leading nations have devastated such *common properties* across the world, which were deemed by the modern plutocracy-driven power structure (Big Market) as obstacles to rapid economic growth and globalization and wealth-power accumulation.

In particular, an overarching modern ideology of *progressivism* has provided Big Market with continuous “source and excuse” for manipulation of “human happiness”. Thus, modern polities, policies, institutions and market motivations, all together, used as tools for Big Market’s self-justifying manipulations of the world people at large, have over time compelled the respective peoples/societies to destroy the long-endured, invaluable Native Cultures (NCs) and Social Value Systems (SVSs) *by their own hands*. For, such modern ideological tools against *common property* and *human heritage* have been continuously reinforced by power politics (“Might makes right”), military power (“The winner takes all”) and financial power (“Money is the might that makes right”) for hegemonic socio-politico-economic globalization. In other words, the extremely lopsided, fantastic and/or superficially attractive ideas/concepts, such as liberty, equality, democracy, rationality, efficiency, competition and progress, have been constantly emphasized, as if they were really working for the happiness of all people. The same can be said about the mutually-reinforcing lopsided ideologies that favor private property, material-centricity, economic expansion, individual self-interest, self-aggrandizement and profit-maximization (among other things).

The prevalent sweet catchphrases, such as “democracy”, “liberty”, “equality”, “economic growth”, “human progress”, “individual happiness”, and so on, have helped create *make-believe* “dreams and hopes” for the future, encouraging the people at large to cope with a hard reality of daily life under the new emphases on “self-help”, “efficiency”, “aggressiveness” and “predatory competition”. Also, all the sweet catchphrases that were manipulated to nurture the opportunistic, speculative, profit-oriented and self-seeking motivations have constituted a political rhetoric to encourage people to work and look for such “endless fantasies”. In other words, such fantasies have been made equivalent to sweet catchphrases, under politico-economic scheme and manipulation. Thus, it is not farfetched to say that the individual search for fanciful “happiness” has been largely a compelled motivation constantly inculcated by Big Market to manipulate people favoring accelerated wealth-and-power accumulation.

2.2. Alternative Approaches to Happiness

The humanly important idea of “happiness” or “unhappiness” was also suggested by Buddha (567 BC~488 BC). He taught in a variety of meaningful ways to avoid falling into troublesome earthly passions (“unhappiness”) [Imaeda, 2021]. The so-called “Buddha’s Zero” (or “Middle Path”), keeping his philosophical teaching in the concept of “Zero”, is a highly revealing approach to a variety of affairs and phenomena. Buddha’s Zero illuminates how to understand various views (propositions) about any things. According to the late Philosopher-Poet-Surgeon, Professor Debabrata Chatterjee, “Buddha’s Zero” reflected the most revered philosophical ideas going back to Vedas (5000 BC) in India and took shape over several centuries from Buddha to his philosophical successor - Nagarjuna

(approximately 150~250 AD) who is now considered to have founded the Mahayana Buddhist school of philosophy [Chatterjee, 2010].

Also, according to Chatterjee, Buddha’s Zero and mathematical zero are both called by the same name in Sanskrit and other Indian languages. Indian mathematical zero came in the 5th century AD, which was used by Bramhagupta an astronomer and mathematician in the 7th century AD as a number for “no quantity”. It came to Europe in the 17th century AD to be used by Descartes, Leibnitz and Newton to develop calculus [Chatterjee, 2014]. Further, a much deeper logic of Buddha’s Zero seemed to be rediscovered by contemporary Quantum Theory. In terms of Buddha’s Zero, Buddha taught that all views could be classified under the “four possible views”. With the present author’s request, Prof. Chatterjee kindly interpreted Buddha’s Zero in English to mean that all views could be classified under four possible views, viz., “Yes”, “No”, “Neither Yes nor No”, and “Both Yes and No” (based on Prof. Chatterjee’s notes on Buddha’s Zero [Chatterjee,2014]).

The present author, being a layman regarding Buddha’s profound philosophy, attempts boldly to re-interpret the “four possible views” into a simplified diagrammatic presentation. Well aware of the diagram being arbitrary and insufficient for a philosophical argument, the author believes that the simplified diagram may help the reader understand the gist of Buddha’s Zero. Now, the *shaded ovals* in the following diagram (Fig. 1) suggest the respective four views.

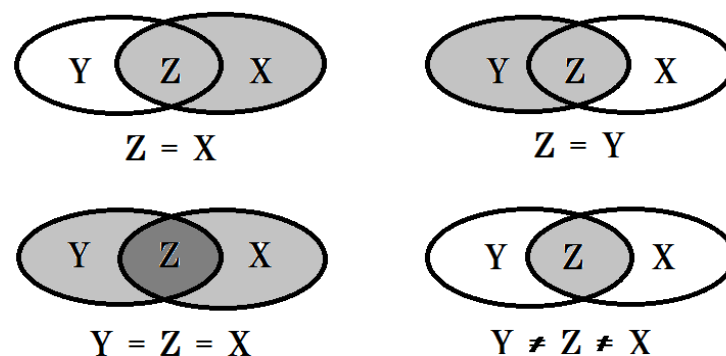


Fig1. A Simplified Interpretation of Buddha’s Zero

In view of Buddha’s Zero, the issue of “happiness” can be interpreted, as follows: -

“Yes” ($Z = X$: i.e., *Middle Path Z* is identical with *Positive X*) indicates one “*extreme view*”. (This can be interpreted as meaning that an exclusive assertion of *happiness* is an *extreme view*).

“No” ($Z = Y$: i.e., *Middle-Path Z* is identical with *Negative Y*) indicates another “*extreme view*”. (This can be interpreted as meaning that an exclusive negation of *happiness* is another *extreme view*).

“Neither Yes nor No” ($Y \neq Z \neq X$: i.e., *Middle-Path Z* is identical with neither *Positive X* nor *Negative Y*) indicates the “*heretical and nihilist view*”.(This can be interpreted as meaning that a negation of both *happiness* and *un-happiness* is a ridiculous/unreasonable view).

“Both Yes and No” ($Z = X + Y$ and $X = Z = Y$: i.e., *Middle-Path Z* is identical with both *Positive X*

and *Negative Y*) indicates Buddha's Zero: i.e., Middle Path exists in-between *Yes* and *No*. (This can be interpreted as meaning a balanced coexistence of *happiness* and *unhappiness* in Middle Path). According to Buddha, *Middle Path* is *sunya* ("Zero"), viz., "the home and identity of everything". This may suggest that a complex balance of "happiness" and "unhappiness" exists in Middle Path that is identical with Buddha's Zero (*sunya*).

In other words, Buddha's Zero may suggest that "happiness" exists together with "unhappiness". In a broad sense, such a balanced coexistence of "happiness" and "unhappiness" may suggest that "happiness" may generate a simultaneous "unhappiness", as well as a time-lagged *circle* of "happiness" and "unhappiness". A modern complex balance between "happiness" and "unhappiness" may be compounded with a "disparity-animosity spiral" with the encouragement of "aggressive/predatory competition". For the plutocracy-driven leadership (Big Market), chasing ever-growing wealth and power, has been leaning heavily toward the endless, maniacal, efficiency-and-profit-oriented competition, innovations and economic growth. Consequentially, most "individuals" may have had to face a continually deepened "unhappiness" that was exchanged for short-run satisfaction/happiness.

When we discuss "happiness", we may be uncertain of its exact meaning or its definite existence. Implying its existence "somewhere" is one well-known story by Maurice Maeterlinck. The story is about a girl called Mytyl with her brother Tytyl seeking "happiness" that is represented by "the Blue Bird" [Wikipedia, 2011]. The initial implication of the story is that happiness *exists* "somewhere". A subsequent implication is that happiness is *existing* "at home" all the time. The final implication of the story suggests that happiness is *existing* but *fleeting*. The view of "happiness *existing somewhere*" implies "*Yes*" ($Z=X$), but Mytyl and Tytyl left home to seek the Blue Bird ("happiness") and this may mean that they were "unhappy" at home, suggesting "*No*" ($Z = Y$). As a whole, however, the story suggests both "Yes and No" (hinting Buddha's Zero).

Among the prominent modern thinkers, Arthur Schopenhauer (1788~1860) was unique in modern times denying clearly the existence of human happiness. Schopenhauer differentiated "happiness" from "satiety" and negated the existence of so-called "happiness". According to Schopenhauer, *unfulfilled wishes* caused "pain" and *attainment* brought only "satiety" that is totally different from *happiness* [Russell, 1945]. It is important to add a note of caution here that Schopenhauer, perhaps, had his definition of "happiness" different from other representative modern thinkers. Schopenhauer seemed to suggest *one extreme view* ("*No*"), but, if his definition of "happiness" was different from other modern thinkers, it is questionable to assume him as an *extreme* thinker. Many European philosophical and religious views have offered various interpretations of "happiness" that might have included "satiety". With the overpowering Western Europe in modern times, the nuances of "happiness" across the world have been much influenced by the thinkers mainly of European origin. Such European nuances of "happiness", however, seemed to reflect largely the *winner-sided* view which scarcely included the coincided and lingering *loser's* general suffering and unhappiness. Perhaps, such a *winner-sided* view may hint an *extreme view* of "happiness".

The variously interpreted “happiness” in association with pleasure, liberty, benevolence, virtue, harmony and so on may also suggest that happiness reflected some *positive* aspects in life. Here, the *hidden* “unhappiness”, suggesting various *negative* aspects, such as conflicts, miseries, pains, agonies, disappointments and so on, may have been treated as *shadows* of various “happiness” enjoyed by the other. In a broad sense, therefore, the co-existence of happiness and unhappiness in a complex balance, can be discerned from various human emotions, sentiments, temperaments, sentience, rationality, empathy and antipathy (among other things) under different natural, cultural and religious conditions. This may also suggest Buddha’s Zero – “the home and identity of everything”.

As an interesting example, Economist Joonho Kim interpreted Hindu Philosophy in a mathematical formulation, suggesting that an *overarching scarcity of resources* is the cause of “unhappiness” [Kim, 2010]. According to his interpretation, “happiness” (H) is proportional to available resources (R) and inversely proportional to desire (D), or $H = R/D$. His interpretation indicates: “The more resources and/or the less desire we have, the happier we are.” Not limited to Hindi culture, our contemporary modern/modernized peoples may be largely “unhappy” with the prevalence of “unfulfilled desires” (or insatiable wants), given the “self-seeking motivations” deeply inculcated in modern times. Perhaps, such inculcated motivations may lead to *unfulfilled desires/insatiable wants* (suggesting a sort of “continuing unhappiness”), due mainly to the overarching scarcity of resources compared to the aggregate wants/desires.

As seen in the above discussions of human happiness, it is most likely that, from the time immemorial, humans anywhere have desired a sort of “happiness” referring to freedom, soundness, comfort, pleasure, enjoyment, harmony, integrity, fortune and so on, hinting at diverse meanings of happiness. Perhaps, such people have offered various monetary and material tributes to deities/divinities, for *realization* of their desires, as well as in *appreciation* of their fulfilled wishes. In other words, by making petitions to their revered deities/divinities and/or powerful leaders, they have made a variety of offerings in anticipation of, and in return to blessings/grants fulfilling their hopes and desires. It is quite *natural* that normal persons usually prefer happiness to unhappiness, soundness to illness, freedom to slavery, and richness to poverty. It is, however, abnormal and pathological to look obsessively for self-seeking, exclusive, individual happiness in *our common world* on Planet Earth. Such selfish and obsessive searches for happiness may, unfortunately, represent behaviors of many modern/modernized people, having been inculcated repeatedly with the importance of “individual self-interest”.

Emergence of rather generalized selfish and obsessive behaviors, including habitual searching for “self-seeking happiness”, may largely be the consequence of distorted modern inculcation (by means of the Market Value System) that has forced lopsided ideologies upon humanity. Perhaps, it is the extremely *misguiding* modern leadership that has driven modern/modernized peoples worldwide to mutilate and dismantle their long-accumulated, invaluable *common properties*, inter alia, diverse Native Cultures (NCs) and Social Value Systems (SVSs). Such leadership, no doubt, has endangered a viable human future by means of inculcating the people at large with an “extreme” view (proposition). Long-accumulated diverse NCs and SVSs, as well as awe and respect to “the delicate balance of

nature”, may represent very human evidence of honest wishes and earnest endeavors for well-balanced and comforting future lifestyles. Also, such wishes and endeavors for enriching the respective NCs, SVSs, human character and the natural environment may have nurtured general empathy, relational mutuality, harmony, peace, soundness and well-being, as well as compassion for others’ pains, anxieties, miseries and despairs. Deprived by Modern Core Synergism (corresponding to the Market Value System) of such long-term nurtured common human values of empathy and compassion (among other things), modern/modernized peoples may have been driven to chase mostly “manipulated passing happiness” (to be discussed in Section 3).

2.3. Personal Happiness and Sound Longevity

A long-lasting, well-balanced, mature, personal happiness (abbreviated here as “Personal Happiness”) may be a better and sound alternative to the “modern manipulated passing individual happiness”. Personal Happiness, to be explained in this Subsection (also in Section 6), may suggest a long-term happiness deeply related to a reasonably sound *society-specific* holistic culture (Native Culture, abbreviated as NC). In other words, Personal Happiness may be basically linked to the harmonious social foundation (corresponding to NC, embracing SVS) for a comfortable/comforting personal lifestyle. Such a lifestyle may, in turn, help promote and maintain Personal Happiness for social constituents in general. Thus, Personal Happiness may represent the *personal-societal* enjoyment of relational mutuality, affinity, empathy, tolerance, compassion, kindness, consideration, thoughtfulness, mutual recognition and respect (among other things).

For instance, Personal Happiness maintains a deep-seated relevance to *sound longevity* that, referring to important human ethos, implies *personally* sound, active, fruitful and harmonious longevity. Then, *sound longevity* may, in essence, represent a much-coveted happiness under a reasonably sound NC and SVS. As regards the term “longevity”, it is appropriate to warn in advance that “longevity” here means much more than “a long lifespan”. For old individuals may not necessarily be respected nor welcome in badly impoverished, war-torn, disaster-ridden, youth-centric and aggressively self-seeking societies. Such old individuals may, often, feel unhappy living a long life in modern times, suffering from short-sighted undue prejudice, poverty, disgrace, intolerance, misery, torment, pain and/or agony. As usually meant, “longevity” here implies something auspicious and desirable in reasonably self-sufficient, autonomous and peaceful societies/communities. Thus, the term “sound longevity” is an idealized expression suggesting one important example of “Personal Happiness” supported by the relevant *societal* and *global* amenities (to be discussed in Section 6).

Put differently, *sound longevity* that enables a person to enjoy a long “full life”, “good health” and “meaningful career” (broadly implying a variety of personally devoted lifework), may suggest an ideal of Personal Happiness depicted in the following diagram (Fig. 2). In addition to the appropriate supports of *societal* and *global* amenities, *sound longevity* may necessitate a strong “personal aspiration” for maturing and character-building pertinent to the own sound NC, which contributes to collaboration-conscious endeavors for a viable human future. Then, *sound longevity* may encourage persons to live a “full life” by carrying on personally-and-societally meaningful lifework blessed with

societal appreciations and recognitions. Also, *sound longevity* may represent a *common measure* of a mutually appreciated decent and enjoyable lifestyle, relevant to a viable human future and sustainable development. Personal Happiness pertinent to *sound longevity* may, therefore, require a variety of changes in the existing societal priorities in modern civilization.

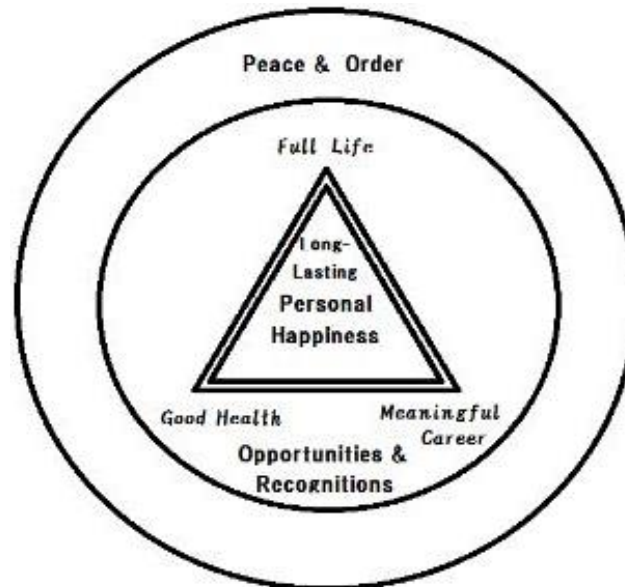


Fig2. Long-Lasting Personal Happiness

2.4. Sustainable Development and Unsustainable Contemporary World

For pursuing a long-lasting happiness (Personal Happiness), it is highly important to discuss sustainable development that can accommodate such happiness. In order to avoid an unnecessary *definitional* confusion, the term “sustainable development” here follows the original definition in *Our Common Future* authored by the World Commission on Environment and Development of the United Nations [WCED, 1987]. The definition goes: “Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. This highly abstract definition was adopted by the 1992 United Nations Conference on Environment and Development. The definition was broadened somewhat in the 2002 World Summit on Sustainable Development to emphasize “the three interdependent pillars – economic development, social development and environmental protection – established at local, national, regional and global levels” [World Summit, 2002; Hiwaki, 2015].

Unfortunately, the importance of diverse Native Cultures (NCs) and Social Value Systems (SVSs) for reinforcing *personal maturation* and *human character-building* necessary to augment appropriate human morals and ethics have been consistently absent in any UN Declarations relevant to sustainable development. Perhaps, this absence may represent the UN’s apprehension to go against the modern plutocracy-driven power structure (Big Market). The UN Organizations have been deeply aware that Big Market was behind modern market-centralism and devastated diverse NCs and SVSs by the Market Value System (corresponding to Modern Core Synergism). As such, it was crystal clear to the United Nations that, without all-out collaboration-conscious and tenacious endeavors across the

world, any UN-led international endeavors for sustainable development would be reduced to ashes or worse. For it cannot be emphasized too much that the prevailing human character and mindset heavily influenced by Modern Core Synergism do shape the contemporary human world, whether *sustainable* or not.

According to the present author's understanding, "sustainable development" may mean a perpetual, well-coordinated personal, spiritual and material development worldwide for a viable human future and wellbeing of whole humanity, based on well-balanced cultural-and-economic activities harmonious with the delicate balance of nature. Without appealing for the promotion of such "balance and harmony" and the modification of the prevailing human character, mindsets, motivations, lifestyles and worldviews corrupted by Modern Core Synergism, so-called "sustainable development" is nothing but rhetoric to mesmerize and/or deceive concerned people across the world.

In accordance with the implications of UN definitions of sustainable development, to begin with, the prevailing justification of overarching *individual self-interest* must change toward a stronger emphasis on *personal-and-societal common interests*, as well as to *mutual benefits-and-responsibilities*. Also, the prevailing emphasis on *material-centered* individual happiness must change to a broader, longer-term, material-spiritual balanced emphasis on *personal* enjoyment of life ("Personal Happiness"). Further, the prevailing ideology that a *society* consisting of *separate* (and/or autonomous) *individuals* needs to be altered toward a more reasonable and realistic idea that the prospective global community is *integrated* harmoniously with *diverse persons* attached respectively to their accustomed Native Cultures.

Still further, the ideology claiming that *progressivism* has promoted individual abilities and general satisfaction must now be modified to a more reasonable and long-lasting persuasive idea that *mutual respect and recognition* have been the basic and overarching foundation for the enhancement of personal-and-societal capacities and mutual satisfactions. Moreover, the prevailing *winner-favoring, aggressive* politico-economic ideology should give way to a more common understanding that mutually satisfying practices of cooperation, collaboration and enjoyment have helped *people* aspire and work for a viable human future.

It is arguable that Personal Happiness relies largely on NC-oriented personal lifestyles, encouraging the mutually reinforced long-term socio-economic *virtuous circle* of "full life", "good health" and "meaningful career", as suggested in the above diagram (Fig. 2). Such a *trilateral virtuous circle* must provide people with a variety of long-lasting comforts, serenity and happiness pertinent to continually enriched NC. The virtuous circle of trilateral interactions, by necessity, requires steadily expanding broad and meaningful employment opportunities for collaboration-conscious endeavors with timely societal recognitions/rewards of personal contributions that, in particular, enrich the NC-SVS for a viable human future. The entire process of mutually-reinforcing continuous interactions of collaboration-conscious personal endeavors with appropriate societal opportunities, recognitions and amenities may, no doubt, require a long-lasting peace and order worldwide.

Likewise, obstacles/limitations to Personal Happiness can be discerned from the above diagram (Fig. 2). One important precondition for Personal Happiness is undoubtedly “*peace and order*”, since its absence constitutes an obstacle to Personal Happiness. Modern times have witnessed incessant local, regional and/or global wars, involving so many people directly or indirectly, and disrupting not only their accustomed lifestyles, but also activities, endeavors and aspirations. No doubt, it was quite certain that the resulted miseries, agonies, pains and sorrows, as well as the losses of endeared lives, heritages, properties and Native Cultures (among other things) had, most likely, much exceeded all the winner’s material gains, celebrations of victories and enjoyment of momentary happiness.

Also discerned from the same diagram, “*opportunities and recognitions*” as the societal precondition for Personal Happiness may suggest another modern obstacle/limitation. Many opportunities seem to have existed in modern times for *individual* career development and recognition for *individual* contributions, but such opportunities and recognition have been much *skewed to* efforts for market expansion, economic growth, profit augmentation, ideological propagation and technological supremacy, which have, in turn, favored the plutocracy-driven power structure (Big Market). NC-enriching opportunities for personal endeavors, or socially recognized NC-oriented career development, seems to have hardly existed under the market-centric modern world.

Closely related to the above preconditions, a further modern obstacle/limitation to Personal Happiness is the manipulated modern/modernized mindset that emphasize mostly momentary *material-biased* individual happiness (or the “passing happiness”). As regards such happiness, one may often feel much betrayed, having had to reconcile with whatever “pleasure and convenience” or to fall into a vicious circle of insatiable wants. A more serious modern obstacle/limitation to Personal Happiness may be the modern deceptive inculcation of freedom, equality, human-right and democracy. The more one seeks “happiness” believing in such rhetorical concepts, the more “disappointed/unhappy” one may become. The so-called “law governing state” is often used as a synonym of “modern democratic state” with freedom, equality and human-right, but one may soon have found unhappily that *the haves* (money and/or might) were almost always treated better than *the have-nots* within the same “states.” Living under such realities, one became increasingly doubtful of what one has learned in educational institutions, suspicious of any government policies and distrustful of even those fellows who followed the leader obediently.

Ever since one came to see that freedom, equality, human-right and democracy were only politically manipulative human-made concepts and their meanings and nuances could easily be altered when necessary for the benefit of the reigning power structure (Big Market). Often, it took a long time before seeing that such “sweet” concepts had no intrinsic bases in nature. Even a longer time, perhaps, was required to learn that we could not believe in the *general availability* of such “blessing and luxury” implicated by the concepts, which never exist in *nature*. One began to understand further that democracy was an illusion or a deceptive concept manipulated by Big Market for the purpose of convenient and orderly governance. Furthermore, one could eventually learn the very inconsolable fact that, though death visits every one, there were many different sorts of death with different care and choices concerning death, mostly depending on the money and power possessed.

Even more serious and common modern obstacles to Personal Happiness, perhaps, are related to the modern lopsided ideologies encouraging “individual self-interest” and “free market competition”, as well as inculcating people with “Money is the might that makes right.” Encouraging for “individual self-interest” has given a “license” to those who were vicious, ambitious and aggressive to justify their exploitation of other individuals. Encouraging individuals for “free market competition” with vastly different individual capacities, means, resources and backgrounds has, over time, divided individuals between the small “select” minority of *winner*s and the large majority of *loser*s. Such division, most likely, is a result of the market-accelerated disparity concerning wealth and power, that has spread misery, prejudice, enmity and violence worldwide. *The winner’s* favorite ideologies of “Might makes right” and “Money is the might that makes right” have justified the faceless, merciless, greedy and arrogant Big Market becoming modern “ruler/tyrant” and destroying over time whatever harmony and order existed in the contemporary world by its reckless and endless search for profit-making opportunities.

Such lopsided modern thoughts/ideologies may have infected the people at large to *think* their endeavors for maturity, mutuality and harmony to live honestly, modestly, decently and discreetly are *meaningless*. In other words, such modern thoughts/ideologies may have rapidly distorted motivations and mindsets of the great majority of humanity towards pessimistic views about our human future. In particular, the ideology of overarching progressivism (encouraging efficiency, incessant piecemeal innovations and short-run growth of market economy) may have also revealed that the perpetually expanded individual wants could be met mostly at a decreasing rate, coinciding with an escalating profit-share of Big Market. The repeated fanfare for technological innovations for facilitating “general wellbeing” has turned into a fallacy. Now, people at large have begun to see the dark side of human world. All such compounded ill effects of modern thoughts/ideologies have made the great majority of people worldwide extremely “unhappy” with the merciless prospects of overall scarcity, inequity, insecurity and uncertainty about our human future.

3. MODERN MANIPULATED/UNSOUND HAPPINESS

It may not be farfetched to say that major types of contemporary “happiness” are manipulated mainly by Modern Core Synergism (corresponding to the Market Value System), through modern educational institutions, official reports, mass media, corporate advertisements and government measures (among other things). Such manipulations may have been directed by the modern plutocracy-driven power structure (Big Market), to expand aggressive market activities in favor of *the winner’s* rapid wealth-and-power accumulation. Three major types of modern manipulated/unsound “happiness” have been mutually overlapped and reinforced, probably entailing significant obstruction of sustainable development. They show “passing happiness” obtained (1) *at the other’s cost*; (2) *from convenience orientation*; and (3) *from recurrent insatiable wants*. These types of happiness, suggesting transient nature of pleasure, convenience and satisfaction, may require more than *deserving* human-and-material resources and energies.

Much worse, such manipulated types of “passing happiness” may, most likely, induce highly troublesome Social Costs by *damaging* the human character and the natural environment. For such “happiness” tends to result in adverse and dangerous “by-products” over time of unnecessary sufferings and miseries worldwide. Also, such “happiness” may impose awesome and long-accumulated Social Costs on the present and future generations of humanity, including serious pandemic and climatic consequences of the damaged balance of nature. The term “Social Cost” is defined, for instance, as “the total value of opportunities forgone because of the production and consumption of an item. It includes both private cost and external cost” [Bronfenbrenner, 1984]. Here, the “external cost” (as part of Social Cost) may mean the cost of a good or service affecting people other than the buyer and seller of the good and service. More broadly interpreted, such “external costs” include all the *roundabout* costs of troubles and disasters affecting people from the excessive production and consumption of goods and services, as a result of modern manipulated “happiness”.

3.1. Happiness at the Other’s Cost

The Era of Western Enlightenment was, no doubt, a turning point of thoughts, ideas and value systems, which introduced various concepts and ideologies, such as, rationality, progress, freedom, equality, democracy, education, science, economics and market (among other things). Along with such concepts and ideologies, the general feeling, thinking and understanding about “happiness” might have changed gradually from the types of religious/spiritual emphases to the types of money-material emphases. The money/material orientation may have become increasingly important during and after the Age of Discovery through modern times, reflecting the aggressive reality of the supremacy-oriented Western nations. Such Westerners’ violent, naked, merciless invasions and plunders mainly outside of the European region, as well as their self-complacent warfare over colonies, have been well-recorded in the history of inhuman atrocities [Davies, 1996; Kajihara, 2020].

The more violent and predatory the Westerners became, the more the means to pursue the avaricious and supremacy-seeking ventures were needed. Such ventures may have culminated in lucrative plundering and exploiting precious resources from the poorly defended societies outside of Europe. The plunder and exploitation became important to industrialize for mass production of superior weaponry, as well as for accumulation of wealth and power, to compete for holding hegemony over the world. For greater wealth and superior weapons were most important to compete military superiority with other hegemonic competitors. *The winner* of such competitions, of course, felt “very happy” and enjoyed the plundering of remote “savages” without the pangs of conscience for “*the spoils of war*”, claiming “*The winner takes all*”.

The people at large on *the winner’s side*, receiving at least some benefits or “trickle-down” of the plunder, might have felt “happy” about repeatedly winning battles, often indifferent to the consequence that the greatest misfortune befell to the colonized/victimized non-European people (the “real victims” in the true sense). Such *real victims*, though left often totally out of the competition, were tossed about and suffered from the consequential loss of freedom, pride, livelihood, wealth, land, community and Native Culture (among other things), in addition to their casualties and incurable

mental and physical sufferings. As far as the *real victims* were concerned, the ideology of “*The winner takes all*” indicated nothing but “*the robber’s logic*” of the brutal European invaders. After all, *the winner* treated the *real victims*, resources and lands (among other things) as part of the *spoils of war*, ignoring almost completely the *real victims’* unbearable losses and sufferings. The “scrambles for colonies”, therefore, brought “happiness and pleasure”, together with “wealth and power”, only to the Westerners at the sacrifice of the numerous *real victims* outside Europe. Such Western self-centered invasions, as well as high-handed exploitation and administration of colonies, have resulted in the long-lasting deprivation of the *real victims*, as well as their long-lasting unhappiness and ill-feelings.

Along with the continuous territorial, military, industrial and economic expansions of the Westerners, the material-induced “passing happiness” *at the other’s cost* (mainly the *real victims’* cost), without a proper sense of atonement and/or an adequate compensation to the *real victims*, naturally elongated their *unjustified* sufferings, miseries and agonies. The most benefitted countries (*the winners*), however, as arrogant as they were, have attempted to *justify* themselves and *control* the world, by spreading their self-justifying politico-economic thoughts and ideologies derived from the Enlightenment and modern civilization. Further, they have tightened the control by imposing *the winner’s* rules upon the people worldwide and replacing their Native Cultures (NCs) and Social Value Systems (SVSs) by the Market Value System (MVS) that corresponds to the core motivational synergism in modern civilization (“Modern Core Synergism”).

Indeed, such MVS has over time badly debased human character, motivations and behaviors across the world (including the people at large of both *the winners* and *the losers*). For such arrogant, one-sided enjoyment of the material-induced, self-centered “passing happiness” *at the other’s cost* has become a corrupt habit of the rich and the strong worldwide. In turn, such attitudes, behaviors and habits may have over time invited unending streams of human debasement and atrocity in terms of excessive aggressiveness, self-righteousness, discriminations and antagonism, as well as in terms of disturbances, conflicts, violence, terrors, civil wars and World Wars, as the world has witnessed over centuries.

The ideology of “*The winner takes all*” (*the robber’s logic*), however, is very much alive today, with some cosmetic disguises. Not limited to the vast international politico-economic affairs, such contemporary *disguised* ideology has been rampant under the *money-speak* MVS that encourages the ideology of predatory market competition (analogous to cruel fighting in battlefields) and the extremely skewed distribution of income, wealth and power. The disguised ideology of modern civilization can be easily observed in political, financial and business worlds (including the underworld), as well as in the mass media-adapted, fad-oriented, market-distorted and highly-commercialized worlds (including star athletes, reputed medical doctors and lawyers, well-skilled IT-AI professionals, highly popularized leading entertainers/performers, such as well-established actors/actresses, comedians, magicians, dancers, musicians/singers) and so on. With the ideology of “*The winner takes all*”, such heroes of modern civilization have enjoyed “money-speak indulgence,

pleasure and happiness” *at the cost* of the great majority (the people at large) as *the losers*. As usual, *the losers* have been compelled to pay “unhappily” (or often without awareness) the much *undeserved* share of modern taxes and Social Costs out of their dwindling incomes.

Therefore, modern “happiness” that is justified by the modern legacy of inhuman system and ideology, may indicate the growing “passing happiness” *at the other’s cost*. This means at the cost of the swelling *market losers*, as well as at the cost of many generations of descendants made *impoverished/powerless* after repeated merciless exploitations. Such manipulated “happiness” may speak for the gradual debasement of human character by means of the modern *compulsion* to take part in predatory competition, inhuman efficiency, servility, bullying, mercilessness, exclusion, aggressiveness, antagonism and so on. In other words, the on-going “passing happiness” *at the other’s cost* may reflect the debased character of modern/modernized *individuals* at large. Many individuals have now been accustomed to ignoring and, often, enjoying the miseries and sufferings of other individuals and peoples. Consequentially, such “happiness” may, most likely, endanger the future of humanity, for it contributes neither to a viable human future nor to sustainable development. In short, “passing happiness” *at the other’s cost* obstructs sustainable development.

3.2. Happiness from Convenience Orientation

According to neoclassical-neoliberal economics under market fundamentalism, individual “happiness” increases usually with the availability of new *convenience*. In the case of happiness of all people in the long term, however, such an argument may miss the point, for such new *convenience* needs to be impartial to all, as well as harmless to the delicate balance of nature. It is important to be aware that modern growing material-induced *convenience*, in particular, based on profit-seeking incessant piecemeal innovations, may accompany increasing *excessive* waste, growing *unpaid* Social Cost and consequential long-term inconvenience/unhappiness. The burden of such waste, Social Cost and long-term inconvenience/unhappiness may mostly be shifted onto *the losers* of the present and future generations, as increasing expense, tax, hardship, trouble and/or disaster.

Very often, a newly introduced *thing/matter* advertised as “more convenient”, for instance, Personal Computers, may very well cause a lingering *inconvenience* of frustrating learning, before the average users feel somewhat “convenient”. Very soon, some relatively advanced users may think of the initial software system unsatisfactory. In order to satisfy and win such advanced consumers in the competitive market, the producer may have to introduce a revised software system. Soon, the initially introduced hardware may become incapable to cope with the advancing software, requiring an upgraded computer or a model-change. Such model-change may now impose on the average users the replacement cost, the relevant re-learning cost and the *opportunity cost* (meaning the cost of the sacrificed time that is usually devoted to other uses).

When it comes to *advanced functions* of new hardware and software, however, these may be mostly *unused* by the average users who are accustomed only to a limited-routine utilization. The process of repeated mismatches between the users and the generally provided functions often goes on unrectified, demanding endless costs of production and consumption, as well as increasing wastes of

scarce material resources and unnecessary overuse of unaccountable human time and ability. Further, the repeated product replacements and user-product mismatches may continually compel the majority users to consume *much more time* (instead of *saving-time*), as well as to waste *unused facilities and functions*, spreading excessively increased user costs, greater Social Costs, inconvenience and unhappiness across the world. More often than not, such continual remodeling and replacement may shift income and wealth from the consumers to the producers/stockholders. Also, such remodeling and replacement may encourage the ill-minded hackers who take advantage of average users, causing a variety of unexpected expenditure, disruption and inconvenience, as well as wasting additional users' time and causing unnecessary fatigue, frustration and unhappiness. Thus, such incessant remodeling and replacement may, most likely, depend on the average users' repeated expenditure, frustration, inconvenience and unhappiness, as well as on the general public's unhappiness concerning being exposed to inconvenience, troubles and disasters arising, most likely, from the long-accumulated Social Cost.

Unfortunately, our discussion on "passing happiness" from convenience orientation does not end here. Once Smartphones or Computers are introduced and propagated by a national policy backed by Big Market, "individuals" in modern times may have to use them to survive, eventually relying on them too heavily or becoming "addicted" to them. Consequentially, such "addicted individuals", like most of drug addicts, may become unable to turn them off. Such "individuals", if cut off against their wishes, may feel lost, frustrated, despairing and extremely unhappy, particularly being short of money without reliable "persons" around. They may have to use them continually, even resorting to criminal acts to keep them. This argument may not hold to all "convenient things/matters", but most of such "things/matters" are connected to many other "convenient things/matters" nowadays.

This may mean that such complex connectedness of "convenient things/matters" now control the people's *lifestyle*, reducing their *freedom of choice*. For most "individuals" may, more or less, feel insecure, uncomfortable, frustrated and unhappy without Smartphones, PCs, SNSs, AI-assisted car navigation, and so on, to mention *only* communication-related "convenient things/matters". With such complex connectedness, modern individuals can be easily manipulated by the contemporary plutocracy-driven power structure (Big Market that includes the giant platformers) that control people's life politically, economically and socially for creating more convenient things. For such vested interests, it is their business for profit-making, as well as for controlling the people at large, to persuade them to be convenience-addicted, more machine-like and obedient to the overarching leader (Big Market here, or Big Brother in George Orwell's novel entitled "*1984*") [Orwell, 1961; Hiwaki, 1995, 2004, 2014, 2015].

Even a higher order of danger may be the present generation's eagerness or permissiveness for the "convenience-oriented" hasty development of wide-range functions of Artificial Intelligence (AI). This may soon be seriously regretted, for future generations would have to shoulder the consequential Social Cost with an unimaginable level of sacrifice that leads to unknown inconvenience and unhappiness, as well as to the destruction of human relations and the human world. It is very clear

now that all the developments involving AI are, like other drastic innovations in modern times, originally meant for the benefit of hegemony-seeking military supremacy and profit-seeking industrialization, *never* for the benefit of people in general. Before knowing the serious and dangerous consequences, people may be placed in a much worse situation predicted more than 70 years ago by George Orwell in his *Nineteen Eighty-four*.

The people across the world have already started facing the situation, where they cannot afford to have their own privacy and choice, being indoctrinated, addicted, monitored, spied and dehumanized continuously for the “convenience” of Big Market (“Big Brother” in the case of the Orwellian scenario). Almost all such scientific brain-washers, spokesmen and advertisers of the vested-interests (including leaders of governments and corporations) under the influence of Big Market are presently speaking carefully, deceptively and rhetorically that AI would be incorporated into various products and business operations for the *alleged* purpose of increasing “human satisfaction, convenience and happiness”.

All such vested-interests following the “direction” by Big Market are now replacing a variety of human workers by AI-incorporated machines, on one pretext or another, emphasizing that AI assists human workers in certain jobs of “inhuman”, “dangerous”, “degrading”, “difficult” and/or “unexpected” conditions. On a bright side, perhaps, AI may, sooner or later, become capable to offer such “convenient services” that excel human capacities to free firm-workers and government-men (including military-men) from the presently meaningless, frustrating, dangerous and/or unwanted jobs. Judging from what is *not* spoken, AI is going to be developed continually to save “labor” and save even most of “professional work”. Such services will be undoubtedly offered to replace/discharge the existing human labor and work. From the viewpoint of ambitious corporate leaders and greedy stockholders belonging to Big Market, it may mean a greater “convenience” to rule over the laborers/workers, as well as a possibly more attractive opportunity for “profit-making”.

When it comes to the incumbent laborers and professionals, such development may mean a strong threat to their current and future livelihood, meaning further insecurity, uncertainty and unhappiness. This may also implicate an unprecedented denial of “humanity” by the presently young, sharp, aggressive, daredevil AI-oriented professionals, for they may soon treat the existing long-and-hard-learned *human knowledge/skills* as *wasteful and “bad”*. Further, corporate intentions to increase investment in AI is not only for a quick replacement of bothersome/demanding human workers by AI-incorporated obedient machines. For AI development is now considered to offer expanding profit opportunities, facilitating “seemingly” greater speed, scale, accuracy, integrity (among other things), as well as facilitating a competitive edge in lucrative markets. Moreover, a much greater profit opportunity is expected from the prospect of massive production of AI-incorporated weaponry and defense-offense systems, in view of the presently escalating animosity among the hegemony-seeking global actors. It is not farfetched to say that the prospect of hasty/daredevil AI development may quickly diminish the importance of the *human dimension*, meaning that the human world would rapidly and certainly come to an end.

As seen from the discussions above, highly advertised and commercialized “*fashionable convenience*” may be able to provide the average consumers with only *short-lived* satiation, pleasure, elation and happiness, which will soon be transformed into a *long-lasting* inconvenience, inhumanity, insecurity and unhappiness. Much worse, a hasty development of AI technology and AI-incorporated products may induce unprecedented aggressive/predatory competition for advancing AI, most likely, resulting in rapid elimination of the remaining reason/justification for human existence. One obvious and intrinsic fact is that AI is not a “natural-being” nurtured by a long-endured human Native Culture, and that AI could/would not naturally/intrinsically share our human ethos, empathy and sentiments. When it comes to the future of AI’s “convenient” roles that would soon be combined with a rapidly developing “omnipotent cell” (referring to “iPS cell” or “induced Pluripotent Stem cell”), the humans currently living across the world may, most likely, face an extremely baffled, unstoppable and unhappy “evolution” of humanity.

Here, it is never too important to repeat that new types of short-sighted, profit-centric, fashionable, convenient products introduced with *great fanfare* tend to become increasingly inconvenient, burdensome, costly and/or harmful to humanity in the long term. Also, “convenience-induced happiness” that can rapidly spread over the world would soon turn out to be an incurable “convenience syndrome” of humanity. Such a *convenience syndrome* that may develop into unexpectedly heavy “dependence” eventually to impose on people at large in the world a long-neglected, escalated and unbearable Social Cost pregnant with inescapable disasters. Indeed, the *convenience syndrome*, offering great profit opportunities to the business world and scheming Big Market, may lead to the blossoming of opportunities for new types of criminal, terrorist and war-monger operations, with increasingly ill-intended lucrative activities. Further, the *convenience syndrome*, creating incurable dependence, may involve over time both *the winner* and *the loser*, the producer and the consumer, the public and the private and even the reigning Big Market, to be exposed to the continual escalation of deadly crimes and human-made catastrophes, as well as a likely rise of an overarching police state, quickening the end of hope for peace, order, comfort, happiness and a viable human future. In short, “passing happiness” fed from the incessant piecemeal innovations capped with daredevil AI development, most likely, leading to a *convenience syndrome* pregnant with a fatal disaster. Thus, such a future of “passing happiness” *from incessant innovations* may, no doubt, obstruct sustainable development for a viable human future.

3.3. Passing Happiness from Recurrent Insatiable Wants

The so-called “insatiable material wants” is one outstanding feature of modern market economy. When it comes to some “coveted goods”, it seems rather easy to persuade the consumer to crave for better quality, more satisfying and higher status products, especially when insatiable wants are encouraged by public policy and enticing advertisement. Individuals may develop a desire for upgraded goods available in the market, after getting hold of standard products. Such human inclination to newer, better and higher-status objects was long understood by merchants/businessmen dealing with various qualities of products. Taking advantage of such human inclinations, Adam Smith’s “moral science”, neoclassical “price theory”, Schumpeterian theory of “innovation”, Keynesian

emphasis on “aggregate demand”, and neoclassical-neoliberal economics with market fundamentalism, in a strong sense, have helped accelerate *economic growth*, largely on the basis of extremely biased Market Value System (MVS).

Most likely, such lopsided MVS, having been eagerly inculcated by the modern plutocratic power structure (“Big Market”), has contributed to fashioning individuals’ strong *self-seeking* motivation for greater income and better-quality consumption. A highly egotistic individual motivation has also offered a good excuse for and convenient justification of old tricks used by Big Market to grab resources and wealth easily and cheaply before rising as dominant power over the world. From such a *winners’* viewpoint, obtaining their coveted quality goods for consumption may imply a “well-justified” *reward* for short-run pleasure or “passing happiness”. Pursuing consumption of incessantly up-graded goods may also have a purpose of self-complacent “happiness” by showing off higher-status products, such as a superb residence, luxurious cars, sumptuous dresses, splendid jewels, and so on.

Such growing motivations for individual self-justification and self-complacency in pursuit of “passing happiness”, therefore, suites best to help justifying the endless accumulation of wealth and power by Big Market. In the meantime, all the *unpaid* Social Costs (neither paid by the producer nor by the consumer) resulting from the continual processes of innovation, production, consumption and showing-off of the relevant goods as vicious circle of insatiable wants may have irresponsibly accumulated and shifted to the present and future “powerless” people, as well as to the “voiceless” natural environment. Under the circumstances, all the resultant distributive distortions of income, wealth and power, the over-exploited precious and scarce resources, and the newly heaped garbage and waste, however, may soon discourage the hope of humanity for a viable human future.

Human capacity to feel/sense happiness that may largely mean enjoying convenience, satisfaction, fulfillment, accomplishment, comfort, pleasure (and so on) may be important mental/spiritual gifts. Such gifts of “feeling happy” may mean *spontaneous reactions* to something comfortable/enjoyable, as well as to *long-term mature appreciations* of peaceful, harmonious and empathetic life. To be sure, such *reactions and appreciations* may not be the same with all persons, nor at all times. As regards various kinds of “feeling happy”, perhaps, the most important thing to keep in mind is to avoid a self-seeking continual quest for “passing happiness” of insatiable material wants, wasting scarce materials and precious time-and-efforts of others in the process. For such chasing of “happiness” may turn into troublesome obsessions/addictions that end up, most likely, with *perpetual/pervasive* insatiable wants, *deep-seated* empty-feelings, *spiritual* impoverishment and *general* misery worldwide. This means that such disasters of humanity may befall not only to current “happiness chasers” but also to future human generations generally.

In contrast, feeling/sensing happiness at seemingly small points of common-everyday affairs may be something to do with personal and spiritual development, human maturation and character formation, all which are customarily nurtured by a reasonably sound society-specific holistic Native Culture (NC). Perhaps, such NC is by far the most important human property and environment (to be

elaborated in Sections 4, 5, and 6) which helps promote human sentiment and sentience, human development and maturation, and empathy-oriented human lifestyles. Such NC, however, has been very much damaged and/or destroyed by the core motivational synergism of modern civilization (Modern Core Synergism) that corresponds to the overarching value system of the winner-favoring neoclassical-neoliberal economics - the Market Value System (MVS) [Hiwaki, 2017, 2019]. MVS (representing Modern Core Synergism) may now represent largely the system of mutually reinforcing modern socio-politico-economic values/ideologies convenient to manipulation of human happiness by Big Market. Thus, the manipulated self-seeking chase after “passing happiness” derived from insatiable material wants may, most likely, obstruct sustainable development.

4. HAPPINESS: MARKET VALUE SYSTEM VERSUS INTEGRAL HARMONY

A variety of modern “manipulated happiness” induced by the Market Value System (MVS) under the pervasive plutocratic power structure (Big Market), would/could not lead the people to a long-lasting mutual comfort-and-empathy-oriented personal happiness (abbreviated here as “Personal Happiness”). Most likely, Personal Happiness is pertinent to a reasonably sound Native Culture (NC) and Social Value System (SVS). Thus, it cannot be too much emphasized that MVS compels incessantly the *people at large* to become busier and more insecure, as well as to help *the rich* get richer. Under the strong influence of MVS in modern times, the people at large may need to *give up* more long-lasting, mutually pleasant, comfortable, familial, harmonious lifestyles that enrich “Personal Happiness”. Upon the foundation of long-endured and constantly-enriched NC, however, *persons* in general may enrich and enjoy Personal Happiness, by sharing a reasonably sound SVS that corresponds to the normative framework of Integral Harmony. Such happiness may flourish under a continually enriched cultural-societal foundation (NC and SVS). Here, the term “*persons*” is characterized with recognition of “mutuality” that presupposes “reciprocity” and “responsibility” [Graham, 2017, 2018]).

4.1. MVS Corresponding to Modern Core Synergism

The Market Value System (MVS) represents mainly the *Anglo-American Economics* that has over time been developed, by necessity, to favor “*wealthy-powerful*” *vested interests* belonging to the modern plutocracy-driven power structure (Big Market). Such an economic discipline, as a matter of course, has compelled the people at large to compete aggressively among themselves, as well as with the already well-established wealthy individuals, in the same *arena* rhetorically called “free market competition”. Such unfair market competition has greatly favored rich individuals’ self-aggrandizement, supported with their power and assisted by the strong legal defense of private property. Also, with such unfair market competition, Big Market has eagerly and tenaciously guided the people at large to become accustomed to modern liberalism, self-help individualism, self-seeking egotism, modern-rational efficiency, profit-driven innovations, innovation-oriented economic growth, and so on.

In a sense, MVS has attempted to help individuals think of themselves as *heroes* fighting hard for the purpose of economic expansion and their well-being, by managing nature for human benefits, as well

as improvising *superficial* measures against natural disasters. Following MVS, however, one may very well be manipulated to “go off to win over the opposition and get won over yourself”. As already suggested above, MVS comprises modern major “socio-politico-economic” values of extreme lopsidedness, such as “Enmity” (*antagonistic-aggressive value*), “Material” (*material-centered value*), “Individual” (*value of presumed individualism*), “Self-interest” (*naked-egotistic value*) and “Progress” (*value of presumed progressivism*). All these values composing MVS are ones convenient to justify the past-and-present *winners* (Big Market), regardless of how to win.

As shown in the following simplified model (Fig. 3), MVS is represented by five modern extreme, pervasive and popularized *core values* (corresponding to Modern Core Synergism). Placed in the center of the diagram, exclusivity-oriented *Antagonism* implies the Western “violence-and-faith combined” *self-righteous value*, as well as the “aggressive competition-oriented” *supremacy-obsessed value*. This *central value* interacts continually and mutually-reinforcingly with four other modern core values. They are: *Materialism* representing the *value* of market-oriented, material-centered lifestyle; *Individualism* representing the *value* of misguided individual autonomy-and-independence; *Progressivism* representing the *value* of the winner-favoring, efficiency-profit-oriented economic growth; and *Egotism* representing the *value* of the self-seeking exclusive wealth-and-power aggrandizement.

In short, MVS consists of *Antagonism* meaning “self-righteous aggressive competition”; *Materialism* meaning “material-centered lifestyle”; *Individualism* meaning “self-complacent independence”; *Progressivism* meaning “short-run profit-seeking efficiency and innovations”; and *Egotism* meaning “individual selfish wealth-and-power accumulation”. Thus, Fig. 3 describes the *one-sided*, extremely biased socio-politico-economic value system (MVS). At this point, it is important to call the reader’s attention to all the right-hand *shaded ovals* in Fig. 4 (to be discussed in Subsection 4.2) that reveal the *one-sided feature* of MVS. No wonder, as it has emphasized the money/material-triggered “passing happiness” that largely lacks the important and long-lasting personal feelings of mutual comfort and harmony-oriented human happiness

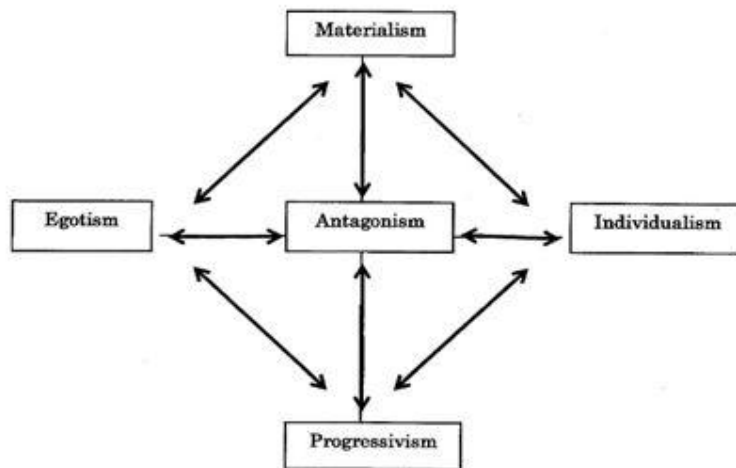


Fig3. One-Sided Market Value System

Here, one may be tempted to make a proposition that replaces such a value system of *extreme values* by the alternative values of the five binary oppositions (Fig. 4), consisting of “amity” (as against “enmity”), “spiritual” (as against “material”), “social” (as against “individual”), and “traditional” (as against “progressive”) “altruistic” (as against “self-interested”). Such a directly opposing proposition to the prevailing modern value system may only introduce *another extreme* (“revolutionary”) value system that seems to *deny everything* in the presently accustomed lifestyles. People worldwide, however, may easily understand and support the necessity of *reasonable* “middle-path” moderation of the *extreme* Market Value System (MVS), by aiming at a viable human future relevant to sustainable development.

It may not be too difficult over time for the people of the world to adjust gradually to a reasonably sound Social Value System (SVS) corresponding to the normative framework of Integral Harmony. This framework helps enhance/mature gradually people’s perceptions, perspectives, motivations and worldviews, as well as helps them move gradually toward more humane lifestyles. This gradually maturing process may enrich the long-accumulated broad-and-deep human ethos, humanities, empathy, sentience, emotion (and so on), all which do not agree with the simplistic thinking of binary oppositions, such as “yes or no”, “friend or enemy”, “good or bad”, “love or hate”, “social or individual”, “black or white” and “progress or regress”. For there are usually multi-faceted, multi-layered *complex* human *realities* as well as personal *mental-spiritual spheres* existing between such *artificially clear-cut* binary oppositions.

Such improvement of perceptions, perspectives, motivations, worldviews and lifestyles, pursuing the framework of Integral Harmony, may also contribute to increasing the *general human amenities* (to be elaborated in Section 6) that help promote Personal Happiness. Such contributions to Personal Happiness may be accomplished (though partially) by reducing the “MVS-induced” excessive Social Cost that has been shifted onto people at large (so-called “losers”) of both present-and-future generations. This may sound a *fantasy* or *magic* under the prevailing MVS, but it can become a reality over time, as an increasing number of people make it a habit to take one or more of the following “first-step actions” for their personal maturation toward new enlightenment: -

To go beyond *simplistic* thinking, such as “yes or no” (for improving personal perception, perspective and imagination of variously mixed feelings-and-meanings existing in-between “yes” and “no”, “good” and “bad”, “progressive” and “traditional, and so on);

To moderate *excessive* inter-personal aggressiveness (for improving personal, harmonious relationship);

To moderate *excessive* self-assertion (for improving mutual respect by recognizing other’s efforts/endeavors);

To moderate *excessive* self-seeking attitude/behavior (for improving understanding of other’s interests and annoyance);

To moderate *excessive* material-oriented lifestyle (for improving personal integrity, material-spiritual balance as well as for enhancing personal love of nature and respect for life); and

To moderate excessive inclination toward changes as well as toward anything new and fashionable (for a more thoughtful alternative use of scarce resources as well as a greater respect for good and creative wisdom of predecessors).

4.2. Normative Framework of Integral Harmony

In view of such moderations and considerations, the normative framework of Integral Harmony, corresponding to a reasonably sound society-specific Social Value System (SVS), is explained on the basis of reasonable “re-interpretations” of the five binary oppositions: viz., “Amity or Enmity”, “Spiritual or Material”, “Social or Individual”, “Traditional or Progressive” and “Altruistic or Self-interested”. For instance, the terms “Amity” and “Enmity” can be re-interpreted to symbolize the two extreme ends of one integral value entity composed of the relevant people’s various ways of thinking, sensing, feeling and deciding during their historical process. The five binary oppositions are shown in the following diagram (Fig. 4), suggesting a complex process of formulating a Social Value System (SVS) corresponding to the framework of Integral Harmony.

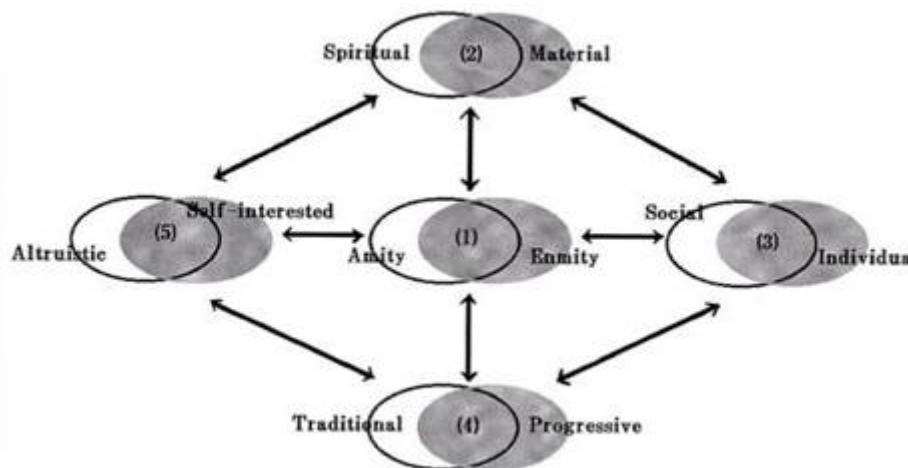


Fig4. Integral Harmony and Social Value Systems

One important feature here is an application of middle-path philosophy (Buddha’s Zero) to understanding the human complexity of perceptions and thought-frames, which influence the sublimation processes of social values and value systems. The five “middle-path” (sublimated) social values can be derived from the respective binary oppositions, by means of a gradual sublimation process in each “intersection area” formed with “two ovals” (one shaded and another unshaded).

The five depicted “intersections” with the respective “two ovals” are numbered from (1) to (5), in which the respective sublimation processes influence one another to produce the sublimated social value system. Such sublimated Social Value System (SVS) consists of the five sublimated social values, viz., (1) social harmony, (2) personal integrity, (3) social solidarity, (4) societal continuity, and (5) relational mutuality. The sublimated SVS can be devised with the help of Integral Harmony, based on people’s historically “recollected images” of sound Native Culture (devastated already in modern times). Now, the sublimation process of each social value is briefly explained in terms of the “interacting intersection area” or each middle-path Area from (1) to (5).

Area (1), accommodating the terms “Amity” and “Enmity” as the two extreme ends of *one* complex-value entity in human life, reflecting its variety and intensity, helps *sublimate* it into the complex “middle-path” value of *social harmony* (abbreviated as **Harmony**). Put differently, the societal-cultural process in this highly volatile **Area** of continuous *reconciliation* between opposing elements gives rise to the value of **Harmony** over time. This **Harmony** is respected and observed by social constituents for improving continually their personal character-building, maturation, empathy, cultural identity, amicable lifestyle and balanced socio-economic activities.

(In a sense, this *sublimation Area* promotes reconciliation between the variously intensive opposing elements in *one* complex social value that reflects personal feelings, mindsets, perspectives, motivations, worldviews and so on. This **Area** also works to produce a reasonably conformable *sublimated* social value in society. A similar reconciliation/sublimation process may take place in the following respective **Areas**).

Area (2), accommodating the terms “Spiritual” and “Material” as the two extreme ends of *one* complex-value entity in human life, reflecting its variety and intensity, helps *sublimate* it into the complex “middle-path” value of *personal integrity* (abbreviated as **Integrity**). Put differently, the societal-cultural process in this highly volatile **Area** of continuous *reconciliation* between opposing value elements gives rise to the *sublimated* social value of **Integrity** over time. This **Integrity** is respected and observed by social constituents for improving continually their honesty, decency, sincerity, prudence, discretion, and so on, in nurturing and maturing personality, spirituality and humanity.

Area (3), accommodating the terms “Social” and “Individual” as the two extreme ends of *one* complex-value entity in human life, reflecting its variety and intensity, helps *sublimate* it into the complex “middle-path” value of *social solidarity* (abbreviated as **Solidarity**). Put differently, the societal-cultural process in this highly volatile **Area** of continuous *reconciliation* between opposing value elements gives rise to the *sublimated* social value of **Solidarity** over time. This **Solidarity** is respected and observed by social constituents for improving continually their personal reliability, mutual respect, social credibility, empathetic relationship and collaborative consciousness.

Area (4), accommodating the terms “Traditional” and “Progressive” as the two extreme ends of *one* complex-value entity in human life, reflecting its variety and intensity, helps *sublimate* it into the complex “middle-path” social value of *societal continuity* (abbreviated as **Continuity**). Put differently, the societal-cultural process in this highly volatile **Area** of continuous *reconciliation* between opposing value elements gives rise to the *sublimated* social value of **Continuity** over time. This **Continuity** is respected and observed by social constituents for improving continually their personal flexibility, personal-societal entelechy, sound motivations/behaviors, long-term broad perspectives, inter-generational relations and collaboration-conscious endeavors for a viable human future.

Area (5), accommodating the terms “Altruistic” and “Self-interested” as the two extreme ends of *one* complex-value entity in human life, reflecting its variety and intensity, helps *sublimate* it into the

“middle-path” value of *relational mutuality*(abbreviated as **Mutuality**). Put differently, the societal-cultural process in this highly volatile **Area** of continuous *reconciliation* between opposing value elements gives rise to the *sublimated* social value of **Mutuality** over time. This **Mutuality** is respected and observed by social constituents for improving continually their mutual benefit-based responsibility, empathetic-and-considerate relationship, collaboration-conscious mutual endeavors and fair-distribution of societal amenities.

The interactions in **Areas**(1) to (5) in Fig. 4, corresponding to the respective *sublimation* processes of the five binary oppositions, give rise to the respective sound “middle-path” social values. They are: **Harmony** (*social harmony*), **Integrity** (*personal integrity*), **Solidarity** (*social solidarity*), **Continuity** (*societal continuity*) and **Mutuality** (*relational mutuality*). These *sublimated* middle-path social values are now depicted in the following simplified diagram (Fig. 5) to emphasize their mutually-reinforcing interactions (shown by the “two-way” arrows) for improving and maintaining the reasonably sound Social Value System (SVS), corresponding to Integral Harmony. Such systemic interactions of all the *sublimated* social values influence one another over time to maintain the systemic balance of the five core social values pertinent to the continually enriched Native Culture (NC).

As suggested by the various “two-way” arrows in Fig. 5, the reasonably sound Social Value System (SVS) is continually improved over time with the mutual reinforcement of all the five *sublimated* social values that indicate, as follows: -

- **Harmony** (*social harmony*) operates continually to help reconcile and *sublimate* people’s “friendly and hostile inclinations” into a *firmer social harmony* and, at the same time, helps offer an incessant *harmonizing* impetus to all the other sublimated social values.
- **Integrity** (*personal integrity*) operates continually to help reconcile and *sublimate* people’s “mental and physical inclinations” into a *firmer personal integrity* and, at the same time, helps offer an incessant *integrating* impetus directly to the three adjoining social values (Harmony, Mutuality, Solidarity) and indirectly to the remaining value (Continuity).
- **Solidarity** (*social solidarity*) operates continually to help reconcile and *sublimate* people’s “social and individual inclinations” into a *firmer social solidarity* and, at the same time, helps offer an incessant *solidifying* impetus directly to the three adjoining social values (Harmony, Integrity, Continuity) and indirectly to the remaining value (Mutuality).
- **Continuity** (*societal continuity*) operates continually to help reconcile and *sublimate* people’s “traditional and progressive inclinations” into a *firmer societal continuity* and, at the same time, helps offer an incessant *continuing* impetus directly to the three adjoining social values (Harmony, Solidarity, Mutuality) and indirectly to the remaining value (Integrity).
- **Mutuality** (*relational mutuality*) operates continuously to help reconcile and *sublimate* people’s “altruistic and self-interested inclinations” into a *firmer relational mutuality* and, at the same time, helps offer an incessant *mutualizing* impetus directly to the three adjoining social values (Harmony, Continuity, Integrity) and indirectly to the remaining value (Solidarity).

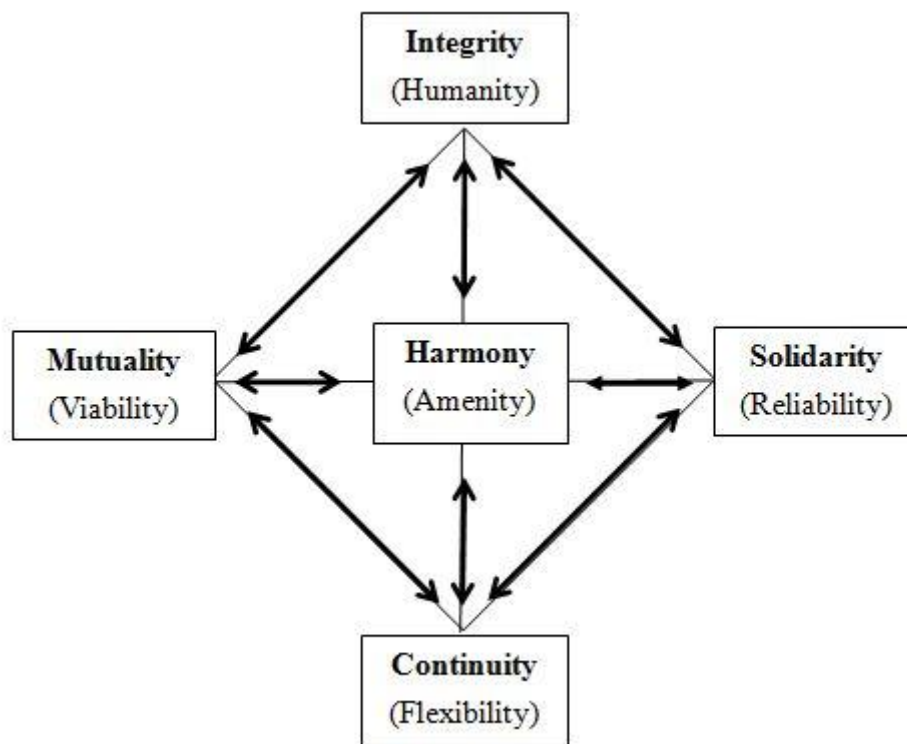


Fig5. Sound Social Value System

4.3. Middle-Path SVS versus One-Sided MVS

The above *middle-path* Social Value System (SVS) depicted in Fig. 5, consisting of Harmony, Integrity, Solidarity, Continuity and Mutuality, is now compared/contrasted with the prevailing *one-sided* Market Value System (MVS) depicted in Fig. 3, consisting of Antagonism, Materialism, Individualism, Progressivism and Egotism. For comparison and contrast, the present reader is requested to *visualize the clearly separated* “two ovals” (in Fig. 4) referring to the respective binary oppositions, when it comes to the Market Value System, since the same Fig. 4 is used for our comparison/contrast here. Put more directly, *no intersection/interaction* is assumed to exist between the respective “two-ovals” in the case of MVS.

A reasonably sound Social Value System (SVS) in Fig. 5 is assumed here to maintain a constant self-adjusting function to a reasonably sound Native Culture (NC). As explained above, such SVS may keep the five *sublimated* “middle-path” social values reinforced mutually for continual improvement. The continually-reinforced SVS may help the social constituents mature steadily and help cultivate their personal character fit well with the reasonably sound NC. This may indicate that SVS helps the people maintain the “past-present-future” lifestyle reasonably consistent and fitting with the NC, helps them endeavor to enrich the NC continually, and also helps them improve the prospect of a viable human future.

In contrast, the *one-sided* Market Value System (MVS), depicted in Fig. 3, implies continual distortion of individual motivations, behaviors, lifestyles and worldviews, through synergistic interactions of the five *extremely lopsided* socio-politico-economic values/ideologies, consisting of

secularized Antagonism, Materialism, Individualism, Progressivism and Egotism. Such a value system, no doubt, continually degrades people's characters, devastates the long-endured Native Culture (NC) and compels people toward reckless, aggressive and destructive activities against humanity and nature. Such character-degrading/distorting MVSs may eventually destroy meaningful human existence on the Earth.

The importance of reasonably sound Native Culture (NC) cannot be too much emphasized here, since it is the most important foundation for a sound Social Value System, as well as the most important common/mutual property of the relevant people as a whole. Within a few centuries of modern civilization, however, almost all Native Cultures (NCs) across the world have been slighted, ignored, devastated and intentionally destroyed as major hinderances to profit-seeking market activities, as well as to rapid economic globalization and hegemonical pursuits. Thus, it is rather difficult to find now a surviving example of a sound NC. Nevertheless, good and decent memories of the respective NCs may still be alive in the minds and customs of the respective peoples. Based on such memories and newly acquired appropriate ideals for the future, each people/society can work for the resuscitation of reasonably sound society-specific holistic culture (NC), supporting the gradual formation of a reasonably sound Social Value System (SVS) with the help of the above-mentioned normative framework of Integral Harmony.

Each reasonably sound SVS on the basis of the "imaged" sound NC can now be formulated to fit appropriately each people and society on the example of Integral Harmony. Perhaps, it is important for the people of the world to strive collaboration-consciously for enriching diverse NCs and SVSs worldwide for the well-being of humanity and survival of human communities. Such worldwide endeavors may go hand-in-hand with reinforcement of Personal Happiness and augmentation of "general human amenities" (to be elaborated in Section 6). Now, an alternative diagrammatic expression of reasonably sound SVS depicted below in Fig. 6, corresponding to Fig. 5 above, it may be helpful for the present reader to understand the complex image of reasonably sound SVSs. The alternatively designed image may suggest a variety of mutual and multi-layered interactions among the five major social values for the betterment of humanity and human communities as well as for a viable human future.

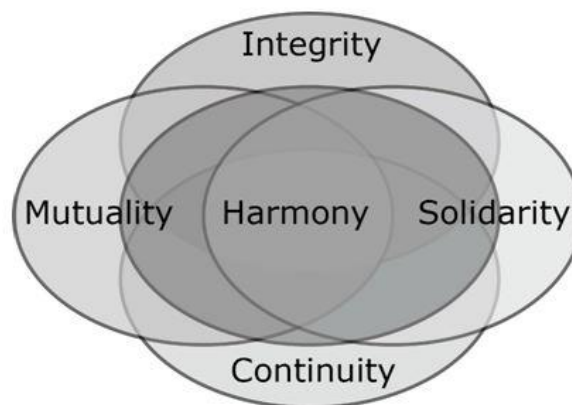


Fig6. Framework for Integral Harmony

5. HAPPINESS: NATIVE CULTURE VERSUS MODERN CIVILIZATION

As seen above, various kinds of human happiness seem to have been closely related to each Native Culture (NC), as well as to the mixed characteristics of Native Cultures (NCs) and Modern Civilization (Civilization). In this section, such relations are briefly and, often, simplistically discussed with some speculation (due to many unknowns), as regards different sources and characteristics of happiness relevant to various Native Cultures (NCs) and Civilizations. For such discussions/speculations, both NCs and Civilization are highly abstracted, generalized and simplified, to characterize and categorize the different forms of human happiness.

5.1. Broad Views of Culture and Civilization

Broadly speaking from the viewpoint of human history (and/or prehistory), most of the respective Native Cultures (NCs) may have emerged rather naturally with the characteristics of intrinsically and necessarily group-oriented humanity. Taking risks of trials and errors over the lengthy period of time needed for the process of formation, establishment and enrichment of NCs, the respective peoples/societies might have made continuous endeavors to accumulate knowledge, skills, tools and wisdom, for their most important purposes of long-term survival and well-being. For such purposes, gradually enriched NCs may have helped improve the respective lifestyles by adjusting them symbiotically to the existing natural environment that changed slowly as well as abruptly. The respective NCs and lifestyles have depended largely on different geological features, geographical locations and climatic influences, in which varying endemic flora and fauna have flourished in such different natural conditions.

In other words, each group of people, to begin with, might have initiated the formation of their own Native Culture (NC), largely aiming at their survival and well-being. As an NC became somewhat enriched and the people started living more comfortably, they might have ventured, when possible, to exchange their knowledge, skills and tools with the neighboring peoples for enriching their respective NCs, preparing mutually better ways to survive and prosper in the future. Then, such a NC, having been established and enriched with the people's hard-working and risk-taking over a lengthy period of time, became regarded as the people's *most important common property* that also became the foundation of a reasonably sound and mutually agreeable livelihood and lifestyle.

In contrast, Civilization might have, most likely, emerged as a result of "power/violence-oriented *forward mutation*" of a Native Culture that came to face, perhaps, a compelling impasse with, for example, a wide-spread plague and/or a lingering unavoidable warfare with neighboring nations. Such a society with an ambitious and aggressive leadership might have risen, most likely, ignoring even their accustomed social value system for the sake of resorting to whatever they could use to terminate the impasse. Such leadership, perhaps, introduced a revolutionary ideology and advanced superior weaponry to conquer other societies known to be rich in natural resources and precious metals, as well as poor in defense weapons. A Civilization that emerged in such way might have tended eagerly to adopt knowledge, tools, tricks, violence, technologies, institutions, faiths/religions, ideologies and/or government measures, to use them with revolutionary intensity for colonial control and/or hegemonic expansion.

Such adopted methods, technologies, revolutionary ideas and measures may have been caught up in various new interests and rights to establish an ever-growing group of vested-interests, which formed the power structure with the initial leadership. The growing vested-interests may have often justified, maintained and defended stubbornly the means for spreading Civilization. Such reinforced Civilization may have involved a variety of causes for inviting repeated impasses over time, largely due to the power structure's greed, arrogance, obsession, ignorance, tyranny and/or hegemonism. Such a Civilization may have tended to ignore and destroy long-endured Native Cultures worldwide, as obstacles to its hegemonic expansion, easier control and other purposes of the power structure (the "aggregate" vested-interests). In other words, the emergence and diffusion of any Civilization was, most likely, initiated by the accumulated vested interests as a power structure for aggrandizing exclusively its wealth-and-power, instead of the well-being of its masses and of other societies. Though this is a much simplified discussion of NC and Civilization, perhaps, it may suggest a few interesting differences between NC and Civilization, which go along the following lines.

5.2. Comparison of Characteristics: Culture and Civilization

In this Subsection, a reasonably sound Native Culture (abbreviated as "*Culture*") and the prevailing Modern Civilization (abbreviated as "*Civilization*") are compared and contrasted to derive some of their respective characteristics and narrow the target for the present discussion of human happiness. *Culture* may have, most likely, aimed at offering a reasonably secure, convenient and comfortable life for the social constituents, sharing foods, housing areas, hunting grounds and farming lands, as well as sharing tools, knowledge, skills, ideas and wisdom. As the social constituents grow in number steadily, *Culture* may have been enriched with a variety of conventions, customs and institutions appropriate for working, living and socializing harmoniously. In contrast, *Civilization* may have, most likely, aimed at changing the people's motivation, behavior, perspective, livelihood and lifestyle for expanding wealth, power and territory, in favor of the state and power structure. For such purposes, *Civilization* may have, introduced new and revolutionary ideas, thoughts, ideologies, methodologies, institutions, technologies, armaments (and so on).

Also, *Culture* may have, most likely, aimed at "*humanity-oriented*" enrichment of itself on the basis of continually improving inherited tools, knowledge, skills, wisdom, livelihood, lifestyle (and so on) as well as of conserving the given natural environment. This may have involved a well-coordinated activity of enriching, deepening and refining *Culture* for the improvement of livelihood, lifestyle and societal amenities of the social constituents. Thus, such an approach can be termed as a "comprehensive-human approach", for it may have necessitated a highly mature leadership for harmonious integration of the existing various tools, skills, knowledge, wisdom, personalities, dispositions, inclinations, aspirations, (among other things). In contrast, *Civilization* may have aimed at a "*competition-oriented*" expansion of itself, meaning a "winner-favoring approach" to encourage efficiency, supremacy, aggressiveness and competitiveness, by forcefully standardizing language, education, rationale, weights, measures and ideologies.

Further, *Culture* may have encouraged “*group-oriented*” human activities, meaning a “harmonious approach” to favor cooperation/collaboration for survival and well-being of the people. In contrast, *Civilization* may have encouraged a “*differentiation-oriented*” division of the people, education, discipline, matter, thing and so on, for easier control, measuring and valuing. This can be called a “simplifying/reductionist approach” to categorize people, for example, into “friends”, “enemies” “winners” and “losers”; to categorize education into “primary”, “middle”, “undergraduate”, “higher”; and reduce molecule into atoms, particles, elementary particles; and so on.

Still further, *Culture* may have guided the people to a “*process-oriented*” human development, meaning a “broad-educational approach” to encourage and improve mutuality, maturity, empathy, personal capabilities, creative interests, sustainable development, collaboration-consciousness enhancement of livelihood-and-lifestyle, among other things. In contrast, *Civilization* may have become “*result-oriented*”, meaning a “power-rational approach” to reward the people based on the quantity and/or the quality of contributions to production and technological development, as well as of contribution to organization, the state and the power structure.

Worthy of special mention here is that the *simplifying-dividing approach* of *Civilization* may largely be interested in and enthused by a *rapid short-run* economic growth. Such *short-run reckless approach* has incessantly accumulated over time with an incalculable bias, imbalance and danger to the long-term future of humanity, as well as to the delicate balance of nature (by means of continually accumulated *unpaid Social Cost*). In other words, the “reductionist” process of *simplification, division and rapidity* for lopsided appreciation of growing *short-run* “quantitative values” may have continually accumulated the *damaging* force against *humanity and nature*. In the process, “qualitative values” existing in any *complexity/intricacy* may have been *irreversibly* lost. Moreover, the highly biased *artificially selected* values that favor the power structure (Big Market) may have seriously damaged the *delicate balance of nature*, endangering a viable human future. In comparison, *Culture*, having adopted a *comprehensive-integral approach*, may contribute to the enhancement of long-term *all-inclusive values* for conserving natural balance as the long-lasting benefit of the people/society (meaning a well-balanced socio-economic development).

5.3. Emphatic Features: Culture and Civilization

The above comparisons/contrasts of *Culture* and *Civilization* indicates their respective characteristics in terms of values, perceptions, motivations, behaviors, lifestyles and worldviews. In other words, *Culture* and *Civilization* seem to emphasize their respective characteristics, as boldly summarized in the following. The expressions “short-term” and “long-term”* here (customarily used by the present author after his theoretical formulation of “long-term framework for socioeconomic development”, or a broad framework for sustainable development) indicates, respectively, the time-spans relevant to “absence” and “presence” of a significant change in the Social Value System (SVS). This terminology is sharply different from the popular economic expressions of “short-run”** and “long-run”, indicating the time-spans relevant to “absence” and “presence” of change in Capital Stock [Hiwaki, 2004, 2011].

Culture emphasizes: -

- a) Natural blessings and societal benefits to be fairly shared among all people (here, “people” meaning a group of “persons” [Graham, 2017, 2018], not a group of “individuals” as in *Civilization*);
- b) The *natural environment* being often thought in terms of awesome *divine forces* giving rise to natural blessings (rewards) and disasters (punishments).
- c) Importance of *mutuality-based* long-term* *personal* relationships and lifestyles, as well as of solid inter-generational linkage and intra-generational affinity;
- d) Collaboration-conscious enhancement of *personal gifts/abilities* as mutual responsibility for personal-societal vitality, stability and security;
- e) Mutuality-oriented appreciation of *personal* contributions/responsibilities and collaboration-conscious accomplishments;
- f) Long-term*, mutual, integral, *flow-and-stock* oriented *socio-economic activities* for long-lasting benefits of the social constituents;
- g) Collaboration-conscious accumulation, utilization, maintenance of the societal *common properties* (Native Culture, Social Value System, air, fresh water, roads, ponds, rivers, forests, mountains, harbors, scenery, fishing grounds, and so on);
- h) The *principle of social harmony* with fair sharing of products, incomes and natural blessings for future long-lasting cooperation, empathy, livelihood and lifestyle;
- i) Common understanding of important *social values and affairs* among *persons* for avoiding unnecessary conflicts of interests; and
- j) Importance of avoiding intra-national and inter-national conflicts, struggles and wars, *as much as possible*.

Civilization emphasizes: -

- a) Individual self-interested short-run** orientation to income, benefits, profits and fortunes (modern civilization preferring terminology of “*individual* and *individuals*” to “*person* and *persons*”);
- b) The *natural environment* offering exploitable and useful resources for individual enrichment, economic growth and national aggrandizement;
- c) Largely money/material-based “*individual-social*” relations and lifestyles;
- d) The so-called “free market competition” being appreciated by the people as strengthening “*individual*” driving forces and aspiration for profits, wealth and convenience, as well as contributing to national vitality;
- e) Aggressive self-assertion and outward-announcement of individual achievements;

- f) Short-run** flow-based (income-and-profit based) pursuance of wealth accumulation;
- g) Adherence to ideological *private property*, as well as to profit-based privatization of *common properties*;
- h) Obsessed by the ideologies, such as “*The winner takes all*” and “*Might makes right*”, for wealth-and-power accumulation;
- i) Practices of power-based *peace and order*, as well as of rhetoric-based *freedom and democracy*; and
- j) Popular acceptance of *hegemonic control* of the world with superior technology, weaponry and economy.

5.4. Happiness Based on Culture and Civilization

The boldly differentiated characteristics and emphases of *Culture* and *Civilization* in the above may help decipher differences of respective happiness. A caution, however, is in order here, when it comes to interpretation of real-life differences of happiness. Any clear-cut characterization of happiness between *Culture* and *Civilization* may be extremely difficult, owing to the complex nature of humanity, as well as to the influence on happiness of the highly mixed concepts *Culture* and *Civilization*. Contemporary people may, most likely, feel very mixed varieties of happiness and behave accordingly. Thus, only apparent examples are presented in the following.

For example, a public honoring of “outstanding achievement” is usually *individually-focused* in *Civilization* to induce the *individual’s* self-complacency (“happiness”) and, often, to encourage his/her further aspiration. In contrast, such a *single-handed* public honor may be somewhat awkward for a *person* thinking of their place and value in their *Culture*. For almost all cases, outstanding achievements may be indebted to various collaborators, supporting organizations and some others. Thus, an *honored person* may accept the award congenially with a note of acknowledgement, often saying, “This award is for all my *collaborators and supporters*”. Such acknowledgement may indicate consideration of future relations with the collaborators and supporters. In *Culture*, it is sometimes important to include special deities/divinities (representing *nature*) as major collaborators, for festivities and celebrations are highly important opportunities for showing the public appreciation to all collaborated persons as well as to *nature* (deities/divinities).

For a second example, winning a major athletic game in *Civilization*, the *individual* athlete may often show a highly “*elated attitude*” in triumph and happiness. In contrast, consider, a mixed *Culture* and *Civilization* for example someone who wins a prize for the best play in a theater festival. Such a winner seems to assume usually a more modest attitude over the victory, in consideration of the loser’s feelings (*disappointment, vexation, and unhappiness*), as well as an appreciation of indebtedness to devoted theater personnel who organized the festival, audience members who may have voted for the play, actors in the play, and on the personal level parents, other family members, friends, supporters and others.

For a third example, two “lucky” *individuals* getting married after competing against respective rivals in *Civilization* may often show their somewhat excessive “*happiness*” to the invited guests. The lucky

winners may often be expected to rejoice exuberantly and triumphantly, showing their *happiness* openly. In contrast, a more cautious consideration is given to a marriage in *Culture*. A marriage is considered a “socially happy occasion” for the two respective families, relatives, friends, neighbors and other concerned persons to celebrate both *personally* and socially. This is for the purpose of making many a *person* feel happy and comfortable with the married couple in the long term. Thus, it is customary for the newly married to conduct themselves in a way that fits the occasion, often, as modest as possible.

For a final example, an *individual* experiencing a rapid and continuous promotion in an influential organization or office may be considered a *winner* in *Civilization*. Such an *individual* usually thinking mainly of his/her own efforts/endeavors may expect the “*deserving happiness*” in terms of higher income and position. Such “*happiness*” as part of the reward in the *individual’s* view, is considered as a result of his/her efforts/endeavors, often forgetting about a variety of supports being provided over time by the parents, friends, colleagues and superiors. In contrast, a sincere and thankful recollection and recognition of a variety of favors offered to the *person* over a lengthy period may be considered most important and appropriated in *Culture*.

As seen from the above bold and speculative discussions, all such typical “*happiness*” in *Civilization* seems closely related to the major modern emphases and characteristics, as well as to the socio-politico-economic value system (MVS corresponding to Modern Core Synergism). This may also speak of manipulation of “*happiness*” in *Civilization*. Further, modern happiness manipulation may have been *more general* than the three typical “unsound” modern happinesses taken up in Section 3: (1) “passing happiness” obtained *at the other’s cost*; (2) obtained *from convenience orientation*; and (3) obtained *from recurrent insatiable wants*. Such happiness manipulations over many generations of modern/modernized people have, no doubt, damaged and distorted human characters, motivations, mindsets, perspectives, thought-frames, lifestyles, worldviews, and so on. Perhaps, the damage and distortion may have amounted to the “*biggest tragedy*” of humanity, entailing serious paradox, dilemma and the reckless-run of *Civilization* towards self-destruction and human downfall.

Many admirers and supporters of *Civilization* may still assert that it has definitely advanced human well-being many fold. As far as “material-centric” human well-being is concerned, the assertion may be well taken by most historical and politico-economic observers of the Western world. Cautious Westerners and outside observers, however, may suspect that such assertions about *Civilization* has favored only “winners”, “invaders”, “plunderers”, “the lucky” and “the rich”, at the incalculable Social Cost of human-and-environmental abuses across the world. Such incalculable sacrifices have apparently been skewed to the peoples/societies left with devastated/destroyed *Cultures*. This tendency has induced *Civilization*, perhaps, to get carried away and end up, most likely, destroying empathetic-and-discreet personal characters, mutuality-oriented human communities, diversity of *Cultures* and the balance of nature.

Moreover, the devastation and distortion brought-about worldwide by the reckless-run of *Civilization* have severely hindered human empathy, mutuality, ethics, tolerance and communal life, as well as

impeding mental preparation for sustainable development. Perhaps, the general-and-tenacious inculcation by Big Market to become “*aggressive competitors*” has brought into force a habit of *comparing* oneself with others in almost all matters and affairs. Such modern tendencies have, most likely, made almost all individuals disappointed, miserable, frustrated and unhappy regularly. For one can almost always find a *better competitor than oneself*, viz., more handsome, beautiful, refined, clever, intelligent, congenial, well-known, popular and powerful, as well as greater, smarter, wiser, faster, stronger, richer, luckier, and so on. In other words, the firmly settled “competing and comparing” habit in daily life may have given rise to harmful effects on individual feelings in almost all daily affairs. Even a rhetorical “free market competition” has turned into an *invincible binding spell* put on most of modern *individuals* once enchanted by “freedom and democracy”.

6. PERSONAL HAPPINESS AND GENERAL HUMAN AMENITIES

The present section takes up the feature of long-lasting harmony-oriented personal happiness (abbreviated as “Personal Happiness”) that requires a reasonably sound Social Value System (SVS) corresponding to the normative framework of Integral Harmony (discussed in Section 4). In addition to such SVS, Personal Happiness may require the support of systemically interacting *personal*, *societal* and *global* amenities. This indicates Personal Happiness being mutually reinforced by Socioeconomic Fairness (representing *societal amenities*) and Global Harmony (representing *global amenities*). In other words, “Cross-Triangle Interactions” (Fig. 8 in Subsection 6.1) may play an important role to amplify Personal Happiness. The Cross-Triangle Interactions (C-TI) may work for a systemic reinforcement of “general human amenities” (GHA), which amounts to the growing sum total of the respective *personal*, *societal* and *global* amenities and the increments derived from their mutual reinforcements. Put differently, GHA may grow by means of continuing mutual interactions among the *personal* trilateral virtuous circle (Personal Triangle), the *societal* trilateral virtuous circle (Societal Triangle) and the *global* trilateral virtuous circle (Global Triangle). Thus, their continuous systemic interactions (meaning C-TI) may enhance Personal Happiness with the support both of Socioeconomic Fairness and Global Harmony.

Personal Happiness can be considered as a rather quiet, deeply-settled, comfortable, meaningful, long-lasting feeling of peace/harmony-oriented personal-life enjoyment, derived from a continually enlarged circle of the empathetic human world. Also, it is derived from the collaboration-conscious meaningful endeavors for enhancing *personal*, *societal* and *global* amenities, all which together culminate in world peace, social harmony and a viable human future. Accordingly, Personal Happiness may somewhat transcend the seeming clear-cut difference between “happiness” and “unhappiness”. For people in the peaceful and highly empathetic atmosphere may mature steadily in *personal* character, sentiments and perspectives. As such, they may feel a greater sense of fulfilment in helping one another, sharing benefits and responsibilities, joys and sorrows, soundness and sickness, and so on, for enhancing long-lasting comfort and serenity for a viable human future.

Thus, Personal Happiness may always encourage the deep-seated personal, societal and cultural purposes for a viable human future, upholding strong interests in continuing personal-societal

development, as well as cultural enrichment. Such purposes and interests may continually encourage personal inclination towards continuous enrichment of Native Cultures and Social Value Systems. Also, Personal Happiness may reflect a hope, direction and purpose for the promotion of sustainable development. Living with a hope for more reasonable, decent, better and viable future, people at large may wish to survive and go beyond the extremely lopsided modern conditions and compounded disasters of human-making. Pursuing such Personal Happiness, the people may, most likely, find the way to a viable and better human future by shedding steadily distorted modern motivations and mindsets.

6.1. Three-Layered Trilateral Virtuous Circles of Happiness

As already seen in the triangular diagram of Personal Happiness (Fig. 2, Subsection 2.3), presuming the importance of sound Social Value System (SVS) embraced by a sound Native Culture, the present subsection explains Personal Happiness in close relation with Socioeconomic Fairness (representing *societal amenities*) and Global Harmony (representing *global amenities*). To begin with, Personal Happiness, Socioeconomic Fairness and Global Harmony are respectively defined, as follows: -

- **Personal Happiness**, representing overall *personal amenities*, indicates a long-lasting personal happiness enhanced continuously by means of the *personal* trilateral virtuous circle (Personal Triangle) that encourages a mutual reinforcement of *full life* (FL), *good health* (GH) and *meaningful career* (MC).
- **Socioeconomic Fairness**, representing overall *societal amenities*, indicates a long-lasting amicable societal condition enhanced continuously by means of the *societal* trilateral virtuous circle (Societal Triangle) that encourages a mutual reinforcement of *holistic culture enrichment* (HCE), *comprehensive human development* (CHD) and *balanced socio-economic development* (BSD).
- **Global Harmony**, representing overall *global amenities*, indicates a long-lasting harmonious global condition enhanced continuously by means of the *global* trilateral virtuous circle (Global Triangle) that encourages a mutual reinforcement of *culture of peace* (CoP), *sustainable development* (SD) and *global humanity* (GHu).

As depicted in the closely related “three-layered” triangles in the following diagram (Fig. 8) are mutually reinforced by their Cross-Triangle (Personal-Societal-Global) Interactions (C-TI) over time. By means of these multi-layered interactions, the sum total of mutually-reinforced *personal-societal-global amenities* (*the general human amenities*) may be much greater than the simple sum of respective amenities of three virtuous circles, represented by Personal, Societal and Global Triangles. This means that the three-layered triangles, driven by the Cross-Triangle Interactions (C-TI), lead to a continuous amplification of *general human amenities* (GHA). It is important to emphasize that such GHA amplification may be firmly linked to the enrichment of society-specific Native Cultures (NCs) and Social Value Systems (SVSs) worldwide. Such enrichment of the respective NCs that may diversify NCs and SVSs may, in turn, offer better opportunities for personally and socially meaningful contributions to the respective peoples and worldwide population, as well as offer greater Personal Happiness worldwide and a viable and better human future.

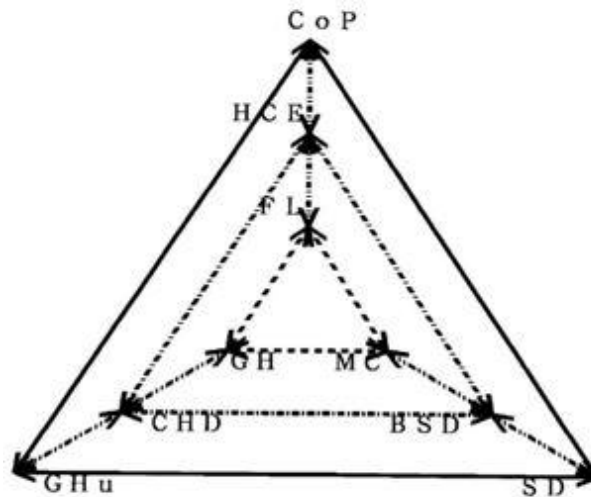


Fig8. *Mutually-Reinforcing Personal-Societal-Global Triangles*

Also, the enriched diverse NCs and SVSs worldwide may encourage the mutual respect of diverse world peoples, which may lead to inter-cultural and inter-national harmonious relations. Such international and inter-cultural harmonious relations may, most likely, improve the world people’s broad-and-deep perspectives, long-term future orientation, mutual tolerance, and common societal-and-global wealth, among other things. Further, the three-layered mutually-reinforcing *virtuous circles* may contribute to enriched diversity of NCs and SVSs as well as to help the human world survive better. Furthermore, the continually reinforced Personal Happiness, Socioeconomic Fairness and Global Harmony, by mutually supporting and reinforcing one another, may accelerate the expansion of *general human amenities* (GHA). In other words, as indicated above, the respective *personal*, *societal* and *global amenities* may be mutually augmented and synchronized by the C-TI to amplify the GHA.

6.2. Cross-Triangle Interactions of Amenities

As seen from the above diagrams (Fig. 8), various “two-way arrows” connect the “inner-most triangle” (Personal Triangle), the “middle triangle” (Societal Triangle) and the “outer triangle” (Global Triangle) for the following C-TI: -

- FL (*full life*) at the Personal Triangle reinforces mutually with HCE (*holistic culture enrichment*) at the Societal Triangle, as well as with CoP (*culture of peace*) at the Global Triangle;
- GH (*good health*) at the Personal Triangle reinforces mutually with CHD (*comprehensive human development*) at the Societal Triangle, as well as with GHu (*global humanity*) at the Global Triangle; and
- MC (*meaningful career*: “lifework” in broad sense) at the Personal Triangle reinforces mutually with BSD (*balanced socio-economic development*) at the Societal Triangle, as well as SD (*sustainable development*) at the Global Triangle.

The above three-layered mutual reinforcements, all together, may encourage *personal, societal* and *global* endeavors for a long-term amicable human relationship, as well as for orderly, peaceful and sustainable lifestyles with the improvement of moral-ethical-empathetic human nature. Such Cross-Triangle Interactions (C-TI) may also encourage moderation of aggressive attitudes and behaviors across the world with enrichment of the Native Cultures (NCs) and Social Value System (SVSs). The improvement of NCs and SVSs worldwide may enhance their harmonious diversity to safeguard human survival for a viable human future. Further, the mutually reinforcing C-TI may encourage a sound and well-balanced *mental-physical* development for responsible *personal-and-societal* economic activities, as well as for empathetic and collaboration-conscious endeavors for a long-lasting global peace. Still further, such C-TI may encourage continuous *personal, societal* and *global* endeavors for resuscitation and enrichment of NCs worldwide, for promotion of “resource-treasuring” *inter-national* and *inter-generational* cooperation, for discrete-and-decent uses of human capacities and natural resources in both production and consumption, and for well-balanced steady employment of human capacities in cultural enrichment and economic development. Moreover, all such encouragements may promote Personal Happiness across the world.

It is ideal to promote simultaneously the three-layered mutual interactions and reinforcements. It is, however, more realistic and easier to start the Cross-Triangle Interactions (C-TI) between Personal and Societal Triangles. *First*, the continuous interaction and mutual reinforcement between FL (*full life*) and HCE (*holistic culture enrichment*) may, no doubt, encourage personal amicable and empathetic relationships, as well as enrichment of the Native Culture (NC) and Social Value System (SVS), for enhancing sound *society-general* long-term orientation to the future. The mutually reinforcing FL-HCE interactions may encourage long-term *personal-societal* endeavors for improving personal potentials in cultural, aesthetic, artistic and other aspects for enjoyment of personal life, as well as for enrichment of the Native Culture. Such encouragement may enhance the *personal-societal* thought-frames (scopes of time-space perspectives) to promote collaboration-conscious *personal-societal* endeavors for promoting Personal Happiness.

Secondly, the continuous C-TI between GH (*good health*) and CHD (*comprehensive human development*) may encourage collaboration-conscious *personal-societal* endeavors for development of sound and long-term future-oriented and empathetic social environments. Such environments may stimulate the social constituents to promote building *sound-and-balanced* human character that fits well for enriching Native Culture (NC) and Social Value Systems (SVS). The sound stimulation may, in turn, encourage *personal-societal* cooperation for continuous enhancement of decent/discreet perspectives, motivations and lifestyles, as well as for continuous development of sound future-oriented *personal-societal* capacities for a viable societal future. All such endeavors, stimulation and encouragement may lead to a brightened social atmosphere for Personal Happiness.

Thirdly, the continuous C-TI between MC (*meaningful career: a variety of lifework*) and BSD (*balanced socio-economic development*) may promote versatile, comfortable, forward-looking and satisfying careers and the relevant employment opportunities. The mutually reinforcing MC-BSD interactions may encourage, in particular, a greater support for NC-oriented *lifework* development and

employment. Such career development under a meaningful *work environment* may, in turn, promote sustainable lifestyles and a viable societal future. Moreover, a continual development of versatile knowledge/skills for meaningful and enjoyable lifework may encourage greater personal aspirations for the future to promote Personal Happiness.

6.3. Necessary Supports for Personal Happiness

It is not farfetched to assert that the *three-layered* Cross-Triangle Interactions (C-TI), together with the reasonably sound Social Value Systems (SVSs) based on the respectively “imaged” sound NCs, may offer firm supports and basic foundations for the augmentation of Personal Happiness across the world. In addition, well-balanced long-term socio-economic activities worldwide may back up Personal Happiness, as suggested by “the comprehensive framework of balanced socio-economic development” in the present author’s *Culture and Economics in the Global Community: A Framework for Socioeconomic Development* [Hiwaki, 2011].

As indicated already, Personal Happiness, Socioeconomic Fairness and Global Harmony respectively may represent mutually-reinforced *personal*, *societal* and *global* amenities that comprise *general human amenities* (GHA). The continually reinforced GHA by means of the Cross-Triangle Interactions (C-TI) may suggest rapidly growing favorable conditions and opportunities for Personal Happiness worldwide. As already indicated above (Subsection 6.1), such happiness requires the supports of continually augmented Socioeconomic Fairness and Global Harmony by means of C-TI. As also suggested already, Personal Happiness may come quietly, softly and warmly welled-up from deep-inside without necessitating a “loud/spectacular” expression. It may consist of amicable, comfortable and heartwarming feelings, as if smiles incessantly fill the house; as if spring sunlight is spilled into the room; as if one savors joy of pursuing and accomplishing life-long endeavors, and so on.

This means that a long-lasting Personal Happiness requires the continuous support of a reasonably sound Social Value System (SVS) similar to the one *sublimated* with our normative framework of Integral Harmony. Such SVSs may provide the people of the world with the human-faced, empathetic social atmosphere that constantly promote *social harmony*, *personal integrity*, *social solidarity*, *societal continuity and relational mutuality*. Also, such social atmosphere fermented by SVSs may gradually eliminate the prevailing excessive influences of the Market Value System (MVS), by conducting to well-balanced socio-economic activities and lifestyles. Further, such social atmosphere also encourages diverse peoples in the world for maturing steadily, as well as for building personal character appropriate for enjoying Personal Happiness.

Moreover, the multifaceted and continuous mutual-reinforcements between/among the sublimated *middle-path* social values may reinforce mutually with; -

- The respective enrichment of Native Culture;
- The three-layered virtuous circles for the promotion of *general human amenities*;
- Gradual elimination of the excesses encouraged by the Market Value System;

- The brought-about empathetic and harmonious social atmosphere worldwide;
- Promotion of well-balanced socio-economic activities and lifestyles; and
- Steady maturing and character-building by means of collaboration-conscious endeavors of peoples across the world.

These mutual reinforcements may, no doubt, promote Personal Happiness as a better alternative to the “modern manipulated passing happiness”. Such long-term happiness could be soon enjoyed by the world people at large, if they start working earnestly for their steady maturation and sound character-formation to promote sustainable development and a viable human future.

7. FURTHER DISCUSSIONS ON RELEVANT ISSUES

Recently, a specious and massive politico-economic campaign/propaganda has been boisterously mounted for investment in the so-called “Carbon-Neutral” (or “Carbon-Free” energy), in relation with SDGs (UN Sustainable Development Goals) and ESG (Environment, Society, Corporate Governance) [NIKKEI, 2021]. The present superficial arguments for Carbon-Free Energy tend to glory the investment for the future life with “Carbon-Neutral”, in spite of the campaign and pledges being mostly “a make-believe” to allure the people at large to “dreaming a happy future”, as well as to attract a broad variety of investors to a revolutionary “big profit” opportunity. When related to an argument for gradual reduction of the present heavy reliance on carbon-based energy, it is highly justifiable and eagerly supportable. Even in this case, however, the leaders belonging to the modern plutocracy-driven power structure (Big Market) should reflect sincerely on their past recurrent-lopsided behaviors based on the “profit-centered” ideology. Such reflection should also be accompanied with the immediate actions to rectify their “overarching progress” orientation. As far as observed so far, they have chosen to justify the past mistakes of abusing human intelligence and the global environment for accumulating their wealth and power, and now attempt to venture into a more reckless and shameless profit-making direction.

It may so happen that the people at large would have to face a harder life, when a “happier time” has been *trumpeted* by government leaders, trend-making corporations, advertising media and other vested interests (all belong to Big Market). Most likely, what follows may be more severe working/employment conditions, greater overall tax burdens, higher general costs (including escalated accumulation of *unpaid* Social Cost), as well as more unwanted changes of accustomed livelihoods and lifestyles. Further, such unwanted changes would be accompanied with additional instability, uncertainty, insecurity and violence, entailing much greater human sufferings, as well as much deeper-settled “unhappiness” of the great majority of the people of the world. Such a hasty “Carbon-Neutral” campaign for a *make-believe* “happy future” may invite a drastic change in world order, as well as a human-made disaster unknown and unprepared by the people at large.

Hidden behind the utter inaction for the most important, fundamental and indispensable requirement to achieve sustainable development is, indeed, the long-pending *rectification* of “human-made root cause” of the serious and recurrent contemporary predicaments. Such “root cause” has been often

revealed by the modern debased/distorted motivations, aspirations, perspectives, lifestyles and worldviews shared between the modern world leaders and peoples, both *spell-bound* with the Market Value System (MVS). Perhaps, such hasty and reckless campaign for Carbon Neutral may clearly indicate the strong vested-interests of Big Market in MVS, as well as its determined self-justification for endless search of “profit opportunity” even at the risk of involving great human disasters. Setting the campaign for *make-believe* “happy future” without showing a solid counter plan to rectify the abuses of MVS, one could plainly discern Big Market’s selfish plan and intention for the future.

The self-reinforcing systemic/structural framework of MVS (shown in Fig. 3), has long instigated/inculcated the people of the world for extremely lopsided motivations, behaviors and lifestyles, mostly designed for the benefit of *the modern winner* (Big Market). Such an MVS, though extremely distorted, represents the fundamental principle of *market mechanism* which has influenced a universal prevalence and incarnation of the historically irreversible Western Civilization with the powerful backing of both Pax Britannica and Pax Americana. Though the Civilization cannot to be reversed, the extremely lopsided and powerful MVS should be modified and rectified, before destroying the human world not only by debasing/distorting human character, but also by damaging the balance of nature. For the *root cause* of the historically accelerated human predicaments, presently symbolized by *global warming* (as part of human-caused *imbalance of nature*), may not fade nor go away, unless an effort is made to encourage fully-fledged, long-term, all-human, tenacious collaboration-conscious endeavors to rectify the severely distorted modern motivations, mindsets and lifestyles.

As if not understanding the necessity of such important redirection worldwide, there are a showy rhetorical competition of *hardly realizable pledges* by EU, US, Japan, China and other nations, superficially jumping on the bandwagon of allegedly rapid reduction in the use of “carbon-based” energy. The long-slighted “environmental disasters” of human-making, after having minded only their own individual “business” and “national interest”, the hegemonic and powerful nations pretend suddenly to be serious and sincere to do something in the face of this serious impasse. They, however, do not seem to rectify the *root cause* represented by the extremely-lopsided Market Value System. Before repeating such *ad hoc* pledges and cheap tricks for postponing *the inevitable*, they, if serious enough, should immediately move to act on unavoidable measures to rectify the *root causes* of their long making. The on-going superficial and half-hearted approaches may, most likely, become inextricably involved with a greater catastrophe by imposing much more serious damage to the balance of nature. In this respect, one should not ask a “scheming question” about the “sufficient numerical data/evidence” that are never *available* regarding future disasters, for such data/evidence, if any, could only be obtained *too late*.

In view of the ever-deepening “human predicament and unhappiness” under the accelerated insecurity and uncertainty related to *global warming*, Modern Core Synergism (represented by MVS) has been damaging the most important life foundation – the balance of nature – by means of reckless economic globalization. Such globalization has also escalated the speed of damaging the natural environment

and exhausting natural resources, necessitating an incessant patching up with short-sighted piecemeal innovations further escalating natural damage. Globalization has also destroyed diverse Native Cultures (NCs) and Social Value Systems (SVSs), debasing human character, motivations and lifestyles worldwide. Perhaps, Modern Core Synergism has already imposed on the present and future human generations too much “unpaid Social Cost” to cope with.

Still further, by having pursued “endless” minute specializations and “incessant” piecemeal innovations for short-run profits and economic growth, Modern Core Synergism has accelerated highly lopsided and uncertain ways of life, compelling people at large to cope with acquiring incessantly new knowledge/skills that soon end up fruitless, and meaningless waste of effort. Such modern pursuit of specializations and innovations have led the people at large “blind-folded” toward unknown, uncertain, insecure destiny, farther-and-farther away from the intrinsically holistic, real and natural environment. Also, such modern “liberal/reckless” profit-seeking endeavors may have proceeded with most people utterly unaware of the meaning of their continuous training and striving with rapidly changing knowledge, tools and technics, all which contribute only to the “reckless run” of modern civilization. Consequentially, the people of the world, in general, have become more-and-more anxious about their prospective future, unaware of own justification for existence and almost always tending toward “*deeper, heavier feelings of unhappiness*”.

Furthermore, by standardizing the socio-politico-economic values worldwide to an *inhuman* extent, Modern Core Synergism has eliminated most important social, human, personal and empathetic foundations. Such elimination of important human needs has robbed the people at large the chance of forming human character and endeavoring for personal maturation to build and become part of their respective communities that have been also devastated in the modern standardization process. This may have seriously upset the conditions of the “individualized” people at large, by losing one after another almost all close and mutually reliable connections/relations (such as, families, friends, relatives, protectors, helpers, shelters, among others). This means that the people at large have lost their local contacts and relations, often feeling rootless, helpless, insecure, battered, lonely and “*deeply unhappy*”.

Moreover, defending stubbornly private property and upholding secretly or openly ideologies of “The winner takes all”, “Might makes right”, and “Money is the might that makes right”, the Big Market-driven Modern Core Synergism has given rise to extremely wide-and-deep divisions among individuals, especially in terms of wealth and power. Such separating and dividing processes may have destroyed almost all hopes for reasonably comfortable, decent, integral and meaningful lifestyles of the people at large, as well as almost all chances for human-based harmony, peace and order across the world. Consequentially, so-called “*losers*” (or the people at large) have been severely and repeatedly battered only to face continuous threats of insecurity, isolation and loneliness, as well as multi-faceted paradoxes and dilemmas, compelling them to live-and-cope along with *deepening unhappiness*.

It is rather obvious that *happiness* and *unhappiness* have been systemically linked to each other, as well as influenced by the respective and combined characteristics of diverse Native Cultures and Modern Civilization. Accordingly, the systemically linked *happiness* and *unhappiness* in our complex human world may keep also *inside itself* a variety of important, profound, meaningful wisdom, sentiments and thoughts, all of which comprise a wide expanse of “grey zone” which has been ignored by Big Market. Generally speaking, under the strong influence today of the extremely-lopsided Modern Core Synergism, the mental center of gravity may be rapidly moving toward *loneliness and unhappiness*, as far as the people at large are concerned. Thus, a reliable, viable and satisfying human future may depend on the awakening of the people at large to the extremely distorted “democracy and freedom” under the heavily “manipulated features” of human motivations, aspirations, livelihoods, lifestyles and worldviews. Such “illusions of democracy and freedom” and “manipulated features” have been tenaciously incorporated into the modern/modernized mindsets and perspectives by means of Modern Core Synergism. It is necessary to awaken the people of the world at large to their share of responsibilities about the on-going serious and pervasive human-made predicaments. At the same time, it is urgently necessary for Big Market to *moderate* excessive obsessions and *live and let live* more symbiotically with people and nature, by respecting-and-fearing “the power of the powerless [Abe, 2020]” and “the strong rebalancing power of voiceless nature”.

In view of the spreading disasters worldwide, it is a *must* to stop the accelerated *global warming* that is, revealing part of the *natural rebalancing*, by an all-out “collaboration-conscious endeavor” across the world. The hasty on-going campaign for Carbon Neutral, SDGs and ESG may suggest a massive redirection into newly “fabricated” profit opportunities by and for Big Market, which would, most likely, compound people’s sufferings as well as natural damage. For such a highly manipulated campaign, no doubt, has been designed to hide and ignore the inevitable correction of extremely distorted and dangerous modern motivations. It is about time for Big Market to be awakened to its responsibility for *more important* long-term leadership to coordinate *thoughtful* investments, combined with *careful elimination* of dangerous long-term effects. Such long-term leadership for sustainable development would, most likely, reduce much of the environment risks as well as burdens on the present and future generations. Likewise, Big Market’s strong leadership for steady rectification of Modern Core Synergism (represented by the Market Value System) would multiply the good effects on sustainable development and a viable human future.

When Big Market would accept such leadership as a *new profile* other than the prevailing *greedy faceless exploiter*, Modern Core Synergism could be moderated steadily with the spread of a “society-specific” sound *middle-path* Social Value System (SVS) that, to begin with, can *mediate* among the *natural, societal and cultural* environments of each people/society. This would be a far better choice for Big Market than a tragic ending of the human world not very far into the future. For further escalation of human collective mistakes may, most likely, invite an unstoppable “reckless-run” of modern civilization toward destruction of the natural balance as well as of the human world. Important also is for the people of the world at large to start striving for more mature, empathetic and discreet human relations all over the world. A potentially brighter and viable human future may

steadily enrich spiritually-materially balanced, long-lasting Personal Happiness, on the basis of reasonably sound Social Value Systems subsumed with the mutually reinforcing “harmony-oriented” perspectives, motivations, lifestyles and worldviews [Hiwaki, 2019].

8. CONCLUDING NOTES

As repeatedly emphasized in the above, the core motivational synergism of modern civilization (Modern Core Synergism) that represents *the winner's* extremely-biased ideological value system, consisting of *antagonism, materialism, progressivism, individualism* and *egotism*. Undoubtedly, the Market Value System (representing Modern Core Synergism) has given rise to multi-faceted deadly dilemmas that devastate the human world and natural balance. The Market Value System (MVS), by instigating endless inordinate expansion of production and consumption (among other things), has escalated human greed, arrogance, population explosion and the exploitation of nature to exceed the probable allowance/tolerance of the natural environment. Such MVS, by propagandizing a mechanistic view of humanity, incessant piecemeal innovations and a human avaricious lust for progress and economic growth, has badly distorted/debased human morality, ethics, character, empathy, personality, spirituality, sentience, intellectuality, discretion, decency, integrity, dignity (among other things). Such human mental-and-behavioral degradation, along with the shameless self-justification of the modern *winners'* excessive “greed and bloodshed”, have made modern “happiness” utterly *hollow-sounding* with a long-lasting *bitter aftertaste*. Perhaps, a typical modern “manipulated happiness” can be expressed as: “*Going on a spree toward a lonely morning after*”.

It may not be far-fetched to say that, under a normal and decent way of human life, a maturing *virtuous circle* of humans with Native Cultures and the natural environment might have evolved a reasonably sound, society-specific, harmony-oriented Native Culture (NC). Such a NC, together with the relevant Social Value System (SVS), might have encouraged decent/discreet “middle path” lifestyles to help promote and maintain *sound and viable* Personal Happiness. With the badly devastated NC, SVS and Personal Happiness nowadays, however, only courageous and determined collaboration-conscious human endeavors for a viable future could help *emancipate* the modern-and-modernized people *spell-bound* by the extremely biased and hazardous Market Value System (MVS).

Quite easy may it be to address “sustainable development”, but it is extremely difficult now to work appropriately to rescue humanity and the human world in time from unconscious self-destruction. In other words, earnestly pursuing sustainable development goes directly against the modern economic and technological trends backed by *the winner's* vested interests, as well as by similar vested interests of *modern/modernized* peoples across the world. As seen from the prevailing cheap tricks for the Carbon Neutral campaign by Big Market, corporations, mass media (and so on), the powerful vested interests of *modern winners* and *modern/modernized peoples* may, most likely, quicken the end of human world. Any success for saving humanity and human world *in time* may undoubtedly require *all-out commitment* of the great human majority to the collaboration-conscious, tireless endeavors needed for sustainable development. For this profound/meaningful purpose, it is a *must* for all people of the world *as the interested party* to work together for a human-faced, reasonably sound Social Value System as *an indispensable foothold* to achieve a viable human future.

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