

Sustainable Development with Steadily Maturing Humanity: A Guideline for the Prospective Global Community

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ABSTRACT

The purpose of this article is to prepare a complex, reasonably sound, socioeconomic framework of Sustainable Development for the prospective Global Community, along with fading the tenacious modern hegemonic control over the world. To begin with, the present article proposes “rectification of the outrageous hegemonic excesses”, “encouragement of steady human maturation” and “promotion of a viable human future”. According to the present author’s understanding, the hegemonic excesses over centuries have forced the world people at large to suffer from serious insecurity, instability, uncertainty, restlessness and frustration, as well as to emulate aggressiveness, progressiveness and self-righteousness of the hegemonic mentality. Thus, such modern excesses necessary to be rectified by steady maturation of humanity may at least include: “greed-oriented plutocratic, technological and militaristic manipulations”, “aggressive/predatory warfare and market competition”, “self-seeking individual-and-national interests”, “short-run biased irresponsible innovations”. In other words, the present article offers a combination of long-term theoretical, normative, practical frameworks for Sustainable Development that requires a long-term serious support of steadily maturing humanity. Such combined frameworks consist of a hypothetical framework for newly devised theory of “Human Evolution”, a normative framework of “Integral Harmony” – a general social value system amenable to diverse Native Cultures, a general framework of “Long-term Balanced Socioeconomic Development” compatible with Sustainable Development, and a practical/flexible long-term framework of “Integral Lifelong Education”. These mutually-reinforcing frameworks are primarily intended to assist lifelong steady maturation of humanity to rectify the modern hegemonical excesses, as well as to act more effectively for Sustainable Development in the Global Community.

Keywords: Sustainable development, SDGs, balance paradigm, native culture, social value system, market value system, long-run Social Cost, human evolution, integral harmony, balanced development, sound lifestyle, integral lifelong education.

INTRODUCTION

The United Nations published in 2015 the highly courageous, ambitious and comprehensive Agenda, entitled *Transforming Our World: the 2030 Agenda for Sustainable Development* [UN, 2015]. It includes as many as 17 “comprehensive” Sustainable Development Goals (SDGs) and 169 “specific” Targets. This publication may have, no doubt, attempted to awaken the nonchalant and optimistic people in general to the seriously aggravated human predicament, as well as to encourage further the work of conscientious people in the world. The latter may have long been *wishing, aspiring, working* for more peaceful, meaningful and comfortable world that humanity deserves. This UN initiative should be applauded as a *great feat*, regardless of its persuasion would become successful or not. It is, indeed, an awesome

challenge to break-through the ever-gathering mental and physical barriers of deeply-inculcated modern/contemporary values and ideologies that justify the on-going plutocracy-driven power structure with insincere governance of high-handed power politics. Such contemporary power structure is called here “Big Market” that refers primarily to the powerful, complex, hegemonical leadership in the contemporary world.

The governance as such may rely heavily on *aggressive competition* and *incessant changes* as a means of Big Market’s self-justifying ideologies, including “Might makes right”, “The winner takes all”, “free market competition” and “creative destruction” (among other things). For example, the commonly used economic term, “free market competition” is a rhetorical phrase fabricated with a “good ring” to it. This phrase

may have almost always *forced* the poor and the weak into *extremely unfair* aggressive/predatory market competition. Another frequently used phrase, “creative destruction”, encourages *incessant changes* by introducing *the fashionable* to replace *the traditional* (including the own holistic Native Culture). Such incessant introduction of *the fashionable* may be “more profitable” for certain people *in the short run* but may destroy the “comfortable life” of almost all *in the long run*. For reasonably “comfortable lifestyle” of humanity, as well as for the *long-term oriented* Sustainable Development, it is highly important to maintain a reasonably “balanced” co-existence of “the progressive” (*new*) and “the traditional” (*old*).

A rapid process of “creative destruction” (meaning “profit-motivated incessant piecemeal innovation”) may have tacitly hidden the *motivation* of self-enriching and self-empowering Big Market (the contemporary faceless hegemonical power structure). Such short-run incessant and piecemeal innovation for expansion of profit may go directly against the long-term human comfort and Sustainable Development. Such motivation for self-enrichment and self-empowerment may imply the desire that Big Market maintain the global supremacy in market, politics and military preparedness. This selfish motivation inevitably requires incessant and aggressive technological innovations at the cost of both humanity and nature in the long run. Thus, such “hidden motivation” of Big Market may suggest the “hidden disregards” to the well-being of the world people in general as well as to the soundness of the natural environment.

Under the hegemonical governance and manipulation by Big Market, the inevitably biased and reckless activities of Modern Civilization may include “aggressive/antagonistic daily human lifestyles”, “money/material-based inhuman activities”, “short-run oriented, self-seeking and market-controlled human motivations”, “ill-advised/manipulated individualism”, “scientific reductionism for standardization”, “growth-maniacal endless progressivism” (among other things). No doubt, such severe-excessive biases may have imposed on humanity *unreasonable* burdens, sufferings and miseries. Thus, it is indispensable for the world people in general to *question* seriously the on-going manipulated lifestyles that ignore the *long-run* consequences of the *short-run* biased economic activities. In view of the aggravated

human predicament, it is important to understand some historical backgrounds for the conceptualized term “Sustainable Development”.

In a sense, the proposition of “Sustainable Development” may require the world general public to understand it as “*the final proposition – an ultimatum*” for a reasonably sound survival of humanity. For supporting such proposition, the general public may be encouraged to endeavor earnestly for their *personal-and-spiritual maturing*, in terms of moral, ethical, cultural, political, intellectual and socioeconomic dimensions. Also, a critical-mind development may be highly important for *human maturation* to reexamine *courageously* the on-going social, political, economic and scientific trends, in view of a viable and sound human future. Further, an appropriate global collaboration for such human maturation may require restoration and enrichment of diverse society-specific holistic cultures (abbreviated as “Native Cultures”), together with the respectively sound moral-ethical value systems (abbreviated as “Social Value Systems”). Such respective Social Value Systems in the prospective Global Community must *go beyond* complementing the *hegemonically imposed* modern legal systems that cannot understand the highly complex humans worldwide, and *help rectify* the time-lagged *vicious circle* between newly immersing criminality and penalty.

For reasonably sound Native Cultures (NCs) and Social Value Systems (SVSs) may reflect some mental-physical complexity of the native residents surrounded by *unique* geographical-climatic features, *local* ecosystems, *peculiar* geopolitics and *different* varieties of risk factors (among other things). Such NCs and SVSs, suggesting rather than cut-and-dry judgements, may offer variously differentiated recognitions of relational mutuality, empathetic humanity, broad-and-deep perspectives, long-run potentiality and mutuality-emphatic lifestyles (among other things). In short, Sustainable Development and the prospective Global Community, requiring long-term, complex and global-local collaborative endeavors, cannot get along with the prevailing combination of hegemonical self-justifying legal system and highly aggressive market value system [Hiwaki, 2022a, 2023].

No doubt, it is a *must* to have a breakthrough in the hegemonic *winner-favoring* ruling and aggressively self-justifying *greed-oriented*

market competition. Also, in view of the growing environmental hazards worldwide of the reckless Modern Civilization, the *short-run aimed* profit maximization, in particular, with the *customarily ignored/unpaid long-run* Social Cost have to be closely examined and urgently rectified in pursuance of Sustainable Development [Hiwaki, 2022b]. For such breakthrough and rectification, it requires the world general public to *see through* the on-going *winner-favoring* deceptive policies, suasions and enforcements of the modern and modernized Governments.

Most likely, such governmental policies and deceptively enticing business advertisements for SDGs, may have undeservingly empowered the *plutocratic, profit-driven* contemporary power structure (Big Market). All such measures may have enhanced the hegemonical self-justifying one-sided, arrogant, aggressive, extreme views for quick accumulation of wealth-and-power, at the same time, neglecting the consequential *long-run* local-global Social Cost. Thus, it is indispensable for the world general public to have *courage* with indomitable determination and effective actions for pursuing Sustainable Development, despite the obstacle of deep-seated core motivational synergism of Modern Civilization (abbreviated as “Modern Core Synergism”), which corresponds to the Market Value System.

The prevailing encouragement of SDGs and Targets by leading governments, multi-national corporations and advertising agencies may mostly lack a *holistic* viewpoint and *long-run* framework of the proposed UN Agenda. Such governmental and corporate approaches to the so-called “Sustainable Development” may only to distort and aggravate the human predicament that is already coming to the very limit. In other words, such approaches may distort human lifestyles and endanger life in general, by postponing appropriate and effective actions for the intrinsically *globe-wide* Sustainable Development.

Thus, in the following discussions, some important historical accounts of Sustainable Development will be taken up first. Secondly, the UN Agenda relevant to Sustainable Development Goals (SDGs) and Targets will be briefly introduced. Then, the prevailing modern barriers/obstacles to Sustainable Development will be discussed to emphasize the awesome task of “Transforming Our World”. Thereafter,

the present article offers ideas and frameworks, such as Alternative Human Evolution, Integral Harmony, Balanced Socioeconomic Development, and Integral Lifelong Education. Finally, some remarks will be offered to round-up the present discussions. All these discussions for promoting Sustainable Development may clarify the necessity of rectifying contemporary excesses relevant to the reckless Modern Civilization, including aggressive/predatory market competition, short-run-biased economic activities, convenience-chasing lifestyle, insatiable-greed orientation, and on-going marginalization of diverse Native Cultures and Social Value Systems. Such complex discussions will emphasize the utmost importance of *human steady maturing* in pursuance of Sustainable Development.

SUSTAINABLE DEVELOPMENT AND SDGs

In a broad and intrinsic sense, Sustainable Development means an *antithesis* to the long prevailing “reckless-run” of Modern Civilization. Such antithesis may indicate a softly-placed, unquantifiable “blanket bill”, demanding the *long-overdue payment* of “ignored/neglected *modern debts*” to nature and humanity (or, so-called “long-run global Social Cost”). Such “debts” accumulated over modern times may be largely due to the *modern* hegemonic warfare and *short-run* market activities, which have compelled the superficial/deceptive “*now-orientated*” modern thought and conduct. More concretely, the “antithesis” may reveal the *long-term* “unpaid” *globalized Social Cost* under the modern *supremacy-seeking aggressive* technological innovations, industrialization, marketization for inducing and winning the aggressive conflicts and warfare in the process of concentrating wealth and power for the modern hegemonies [Hiwaki, 2022b].

A Brief Background of the Concept “Sustainable Development”

As the furious competition of innovation, industrialization and marketization, in particular, becoming escalated during 1950s-1960s worldwide by the Western industrially advanced nations, many conflicting issues surfaced as regards the on-going industrial development that inflicted visible and tangible damages to the human environment and human health. At that time, the environmental pollution such as water-land-air contamination became visible as well as

human sufferings tangible, many concerned scientists, specialists and researchers began to voice opinions in various academic and business forums. An outstanding international forum was repeatedly offered by the Club of Rome for discussing solution of the pollution issues among conscientious scientists, researchers, politicians and businessmen. The Club of Rome primarily aimed at contributing to solving “the predicament of mankind” that included environmental pollution, nuclear-capacity escalation, population explosion, natural-resource depletion, destruction of traditional values, polarization of income and rapid urbanization, among other things.

In 1972, a well-researched report, *The Limits to Growth* [Meadows et al., 1972], was published from the Club of Rome to awaken people across the world to the serious and complex human predicament. This publication made the Club of Rome well-known and highly esteemed worldwide. In the same year, the United Nations Conference on Human Environment was organized in Stockholm, Sweden, resulting in the *Stockholm Declaration* [UNCHE, 1972]. The *Declaration*, however, placed blame largely on the poor-and-weak: i.e., “In the developing countries most of the environmental problems are caused by under-development” (Item 4). This statement went against the-then widely shared common knowledge that the Western led furious industrialization, modernization and economic globalization at the cost of the developing countries were responsible for most of the environmental and developmental problems of the whole world. Thus, the *Stockholm Declaration* was unpopular among conscientious and well-learned people across the world, as well as scientists and researchers at large.

In 1982, the 2nd UN Conference was held in Nairobi, Kenya, commemorating the 10th anniversary of the 1972 UN Conference in Stockholm, and the *Nairobi Declaration* [UNCHE, 1982] indicated a new recognition of human problems as “the intimate complex interrelationship between environment, development, population and resources” and emphasized that a comprehensive approach to this interrelationship would lead to “environmentally sound and sustainable socio-economic development” (Item 3). As such, the *Nairobi Declaration* sounded generally a fair and balanced statement.

The *Declaration’s* “Item 9”, however, may have much irritated and angered the Western power structure, for it demanded: “All enterprises, including multinational corporations, should take account of their environmental responsibilities when adopting industrial production methods of technologies, or when exporting to other countries”. In retrospect, the *Nairobi Conference and Declaration* have never been referred to in the following UN Declarations, as if neither of them existed. This may suggest that both the conference and declaration had a low profile or “politically incorrect”, to put it mildly. Perhaps, the UN learned bitterly its powerlessness in relation to the Western power structure and industrial vested-interests.

In December 1983, the-then Secretary General of the United Nations, Jim Mac-Neill, called upon Dr. Gro Harlem Brundtland, the previous Prime Minister of Norway, perhaps, due to the unpopular previous two UN Conferences and Declarations for different reasons and, also, because of her outstanding fame and achievements in the field. He asked her to establish and chair a “special independent Commission” (later called “The World Commission on Environment and Development”, “WCED” and/or “Brundtland Commission”). Accepting the extremely challenging task of “*a global agenda for change*”, despite her already busy schedules, she put together, with furious energy, a highly qualified political and scientific team for a truly independent Commission (consisting of widely different backgrounds of members and a clear majority of members from developing countries).

According to Dr. Brundtland, the Commission was designed to formulate an interdisciplinary, integrated approach to global concerns for common human future. Spending three busy years, working together with the Commission members, travelling, listening, and discussing, *Brundtland Commission* completed its highly reputed report, *Our Common Future* [WCED, 1987] that defined formally the concept of “Sustainable Development” and called for a common endeavor and new norms of behavior at all levels in the interests of all people.

The Commission’s *Our Common Future* with the concept of Sustainable Development served well for the success of the 1992 UN Conference on Environment and Development (abbreviated

“UNCED” or “Rio Earth Summit”) held in Rio de Janeiro, Brazil, and offered a principal foundation for the ensuing UN Conferences relevant to Sustainable Development in every ten years, as well as more specific UN Meetings, such as “the 1997 Kyoto Protocol”, “the 2015 Paris Agreement”, and so on. Especially, the profound studies and discussions in the Commission’s *Our Common Future* and the *Rio Declaration* practically offered almost all the philosophical and moral supports for the UN Agenda of *Transforming Our World* [UN, 2015].

Changing Definitions of Sustainable Development

The term “Sustainable Development” addresses, no doubt, to a *long-run, complex, worldwide, collaborative* socio-politico-economic endeavor that is, unfortunately, highly difficult for the world people in general to aspire for under the contemporary short-run, market-centered, excessively-lenient political stance for economic activities of well-established multinational enterprises. In the prevailing *short-run motivated market interpretation* of Sustainable Development, there may exist not much difference in the meaning between “*economic growth*” (*short-run*) and “*economic development*” (*long-run*). This point is highly important, not only in understanding Sustainable Development but also in planning effective actions for Sustainable Development.

According to H. W. Arndt in his book, *Economic Development: The History of an Idea* [Arndt, 1987], the term “development” indicates much more than “growth”. For one thing, he refers to the Stockholm Meeting in September 1969 with Gunnar Myrdal (1974 Nobel Prize recipient in Economics) as chairman, Benjamin Higgins as vice-chairman, and H.W. Singer as rapporteur. The purpose of the Meeting was “to clarify further the role of social factors in development”. Higgins explained the concept “development”, as follows [Hiwaki, 1998]: -

“When ‘development’ comes to mean all elements of human life that contribute to human welfare, including nutrition, health, shelter, employment, the physical environment, the socio-cultural environment or quality of life, and such matters as participation in decision-making process, a sense of human dignity, of belonging, etc., standard neoclassical and neo-Keynesian economics has only a limited contribution to

make to development policy and planning”.

Gunnar Myrdal, when he received the 1974 Nobel Prize in Economics, was a Visiting Professor of the Ph.D. Program in Sociology, the City University of New York (CUNY). At his Nobel Prize Commemoration Speech to the CUNY audience, he answered simply to the question asked the meaning of “economic development”: *It is a continuous upward shift of all elements of human life*. This complex definition was directly heard by the present author (the-then a Ph.D. candidate in economics) as part of the audience. Although many economic students and researchers in 1940s and 1950s were known to use “economic growth” and “economic development” interchangeably, such complex meaning of “economic development”, like the one quoted above, however, became a standard understanding of economic profession toward the end of 1960s and thereafter. Perhaps, such meaning of “economic development” owes very much to Myrdal’s well-learned definition.

In accordance with such complex meaning, the Brundtland Commission offered its *original definition* of Sustainable Development, as follows [WCED, 1987]: “Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs (p. 8)”. This definition was supplemented by an important explanatory statement of the Commission: “It (Sustainable Development) is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientations of technological development, and the institutional changes are made consistent with future as well as present needs (p. 9)”. Regarding the *strategy* for Sustainable Development, the Commission explained: “In its broadest sense, the strategy for sustainable development aims to promote harmony among human beings and between humanity and nature (p. 65)”.

In 2002, an *additional clarification* was offered to the meaning of Sustainable Development at the World Summit on Sustainable Development (WSSD), organized by the UN and held in Johannesburg, South Africa. The *Johannesburg Declaration* indicated a collective responsibility of the “three-pillar” simultaneous pursuance at local, national, regional and global levels for Sustainable Development [WSSD, 2002] : -

“...We assume a collective responsibility to

advance and strengthen the interdependent and mutually reinforcing pillars of Sustainable Development – economic development, social development and environmental protection – at the local, national, regional and global levels (Article 5)”.

More concretely, the UN published *Transforming Our World: the 2030 Agenda for Sustainable Development*, briefly specifying the 17 Sustainable Development Goals (SDGs) [UN, 2015]. Captions of such SDGs are listed for the reader’s convenient reference, as follows: -

- Goal 1. End poverty in all its forms everywhere
- Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- Goal 3. Ensure healthy lives and promote well-being for all at all ages
- Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Goal 5. Achieve gender equality and empower all women and girls
- Goal 6. Ensure availability and sustainable management of water and sanitation for all
- Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
- Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- Goal 10. Reduce inequality within and among countries
- Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable
- Goal 12. Ensure sustainable consumption and production patterns
- Goal 13. Take urgent action to combat climate change and its impacts
- Goal 14. Conserve and sustainable use of the oceans, seas and marine resources for sustainable development
- Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land

degradation and halt biodiversity loss

- Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
- Goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development.

CONTEMPORARY OBSTACLES TO SUSTAINABLE DEVELOPMENT

It may not be farfetched to say that the late pre-modern and early modern conditions within the West European region represented the vortex of hegemony-seeking violence with aggressive behaviors of monarchies, religious organizations, and endlessly expanding greed of adventurous-and-violent merchants. For the region started experiencing the furious socio-politico-economic changes, along with the partially-overlapped, complex processes of Renaissance, Reformation, Enlightenment and Industrial Revolution. The highly volatile, strained and warring relations in the region were compounded with the hegemonic rivalry among the-then powerful nations within the region. Also, such nations were, perhaps, strongly enticed and stimulated by learning availability outside the region of resource-rich territories without strong military capacity. In order to escape the “blind alley” in Europe, some Western Powers, driven by their hegemonic ambition, started looking beyond Europe for obtaining precious metals, natural resources and colonies for their rapid industrialization. Perhaps, such industrialization was considered the way to mass-produce superior weapons, capital goods and export products, all which could contribute to winning the hegemonic competition.

Modern One-Sided Aggressive Ideologies

The then on-going socio-politico-economic instabilities, representing the geopolitical reality of Western Europe, gave rise to mutual distrust, animosity, aggressiveness, violence and warfare. In the meantime, as the recurrent aggressive struggles and violent warfare became more-or-less deadlocked, the Western military violence was redirected to the resource-rich and poorly-defended non-European societies/countries. Now, by conquering, plundering, colonizing and exploiting them, as quickly and cheaply as possible, the aggressive Western nations were

amply rewarded over time to reinforce their hegemony-seeking industrialization with the increased supply of abundant natural resources from their acquired colonies.

Along with such self-seeking, violent and aggressive exploitation of rich human-and-material resources after acquisition of expansive territories and colonies, the hegemony-seeking nations attempted tenaciously and thoroughly to destroy the native cultures, values, beliefs and prides of the respectively defeated peoples and societies. Further, the hegemony-seeking nations started imposing their own rules, beliefs and ideologies to compel them to emulate such highly aggressive, cruel and self-righteous Modern Civilization and lifestyles. As a consequence, the human world has become inundated with growing, long-lasting, bottomless, uncontrollable and antagonistic energies that had arisen from bitterness, sadness, misery, rancor, fury, indignation and resentment of the peoples and societies trampled and oppressed.

Most likely, modern ideologies were closely related to *motivation-arousing aggressive ideas*, such as “free market competition”, “efficient production”, “priority of private property”, “short-run profit maximization”, “division-oriented reductionism”, “individual self-interest” and “national self-interest” (among other things). All these ideas could encourage aggressive/predatory competition for **short-run** economic growth to amass wealth and power **quickly** for the purpose of pursuing hegemonic power, without conscience and concern of the **long-run** accumulation of Social Cost worldwide. (Here, one should not lose sight of the overwhelming **silence** over the **long-run neglected problems**, to be discussed in the following Subsection). All such modern ideas/ideologies, mostly favoring the Western industrially advanced nations, have been inculcated tenaciously, popularized worldwide and, often, compelled other societies/peoples to adopt.

In a sense, the book entitled, *The Wealth of Nations* written by Adam Smith [Smith, 1937/1776], was more than a blessing to the self-justifying modern/contemporary power structures (“Pax Britannica”, “Pax Americana” and “Big Market”). Smith and his followers (so-called “classical economists” heavily influenced by the Enlightenment) emphasized the theoretical concepts, in particular, “*laissez-*

faire”, “*individual self-interest*”, “*invisible hand*” and “*division of labor*”. Before delving further into such theoretical concepts, the present author thinks of a precaution necessary in defense of Adam Smith, a keen-and-broad observer of peoples and societies. For he suggested a special influence “of the own Native Culture” on important economic decision-making. The relevant statement in *The Wealth of Nations* is, as follows: -

“Every individual is continuously exerting himself to find out the most advantageous employment for whatever capital he can command. It is his own advantage, indeed, and not that of the society, which he has in view. But the study of his own advantage naturally, or rather necessarily leads him to prefer that employment which is most advantageous to the society (p. 241)”.

Once the common property and identity (or, own Native Culture) suffers a severe damage, however, the “Culture-bound mutual trust and centripetal force” may fade away. Then, many individuals may detach themselves from the “Cultural influence” and begin to assume selfish, defensive and/or disorderly attitudes seldom known before. Such attitudes may reflect their “disrespectfulness” to the society and own government. Also, such attitudes may condition the society to suffer from a serious lethargy that entails the individuals’ moral, spiritual and intellectual downfall. In our contemporary world, where diverse Native Cultures have been marginalized or ignored, the above classical concepts (“*laissez-faire*”, “*individual self-interest*”, “*invisible hand*” and “*division of labor*”), can be intentionally and wrongly reinterpreted, disguised, camouflaged and broadened in meanings with the use of sophistry and rhetoric for the self-justification of modern power structures and accomplice (or, “modern vested-interests”).

The classical concept of “*laissez-faire*”, to begin with, may have originally meant to “discourage unproductive governmental restrictions and controls” of private economic activities. Such initial meaning may have been expanded to imply “strong encouragement of self-seeking liberty and freedom”, such as “free market competition” (for favoring the rich and strong, in particular) to speed up “technological changes and economic growth”, to force “a quick replacement of the old with the new” and even to marginalize silently “the poor and

weak". Also, "free trade", perhaps, has been pursued for expansion of wealth-and-power in favor of the modern *advanced* enterprises, peoples and societies. Moreover, "no governmental intervention" may justify a stronger motivation of "faceless" Big Market to ruling the world.

Second, the classical concept of "*individual self-interest*" may have originally meant to encourage the people at large to emancipate themselves from the various shackles of religious-and-secular instructions, bans and loyal practices, as well as to behave *a little more* for the sake of their respective interests and desires. Over time, the concept may have been reinterpreted, more or less, to encourage "individual selfishness and/or greed". For such self-interestedness may reinforce economic growth to aggrandize the national wealth and power, as well as to enrich Big Market.

Thirdly, the classical concept of "*invisible hand*" may have originally meant to suggest a "theoretically wonderful *market function*" for equilibrating the aggregate demand and supply of various items ("goods and services" and "industrial resources") without "intentional" management by the market participants. Such abstract concept of "*theoretical-virtual market*" (not a well-accustomed "market place" in town) was newly introduced by the "classical economics" for the sake of theoretical power of persuasion. The concept, however, may *now* be used as a *tool* of encouraging *aggressive/predatory* "free market competition" that conduces to short-run economic growth, maximization of profits and rapid accumulation of *the winner's* wealth-and-power.

Finally, the classical concept of "*division of labor*" may have originally implied "*specialized collaboration of workers*" to produce each and all items for increasing quantity and enhancing quality of output. Such concept may have now come to suggest a sort of reductionism, meaning "*reducing* specialized work to "standardized units of cheap-labor" for short-run profit-maximization. Such "division of labor" may simply encourage modern "dry" scientific *reductionism* to a "lifeless" elementally particle. Furthermore, contemporary "division of labor" has also encouraged "*global division of labor*", even suggesting "*global division of humanity*", by means of prioritizing the world "cheapest possible labor" for maximization of profit.

An important common feature underling such

disseminated ideas/ideologies may be *self-justification* of "*the winner*" ("Big Market", collectively), amassing wealth and power mostly at the sacrifice of "*the loser-and-weak*" in the world, as well as at the cost of "*the voiceless-provider*" of natural resources (or, devastating "the global environment"). *The winner's* self-justification was obviously inlaid in sophistry and rhetoric, as well as in modern logics, rationales, perspectives, motives and worldviews (among other things). No doubt, it has been important for Big Market to encourage the world people to *emulate* "*the winner*" for "*short-run*" profit maximization.

Indeed, other common features of importance may include the modern ideologies, such as "endless search for efficiency", "convenience orientation" and "insatiable wants", which were relevant to another ideology of aggressive/predatory "free market competition" (likened to "fighting in a battle-field"), conducing to rapid accumulation of wealth-and-power for hegemonic preoccupation, at the *cost* of the future human generations. Such hastiness was *symbolized* by the "short-run efficient winning" in battle fields with "superior military force", *modelled* after the conquests and plunders outside of Europe. The ideologies of "convenience orientation" and "insatiable wants" may have strong relevance to "incessant *piecemeal* innovations" as well as to "continual *short-run* economic growth", both of which lead to "rapid profit making" for "wealth-and-power accumulation". It is important to add here that reasonable improvement of *efficiency* and *convenience* should be *profoundly* appreciated, when resulting from the *steady maturation of humanity*, as well as when offering *long-run comfort and wellbeing* to the world people in general.

The present argument against the contemporary ideologies, such as *excessive* "short-run efficiency", "convenience orientation" and "insatiable wants", is to warn the reader to be keenly aware that Big Market has long compelled peoples and countries across the world to be involved *too much* in "economic efficiency", "profit maximization", "fashion orientation", "convenience chasing", "insatiable wants" and "economic growth", as well as endless "piecemeal innovations" and "incessant model changes". More generally, such "modern ideological indoctrination" has compelled the world people in general to follow and emulate almost blindly the lifestyle, motivation,

perspective and worldview of the modern/contemporary power structure.

Such hegemonic phenomenon of contemporary “methodological ideologies” has been, no doubt, destroying the global diversity of Native Cultures, Social Value Systems and decent human lifestyles, which are most necessary for reasonably sound human survival. Thus, hegemonical encouragement of excessively-biased ideological phenomena, as we have already seen, have ironically created both the *necessity* of Sustainable Development and the *prohibitive barrier* of Big Market to such important endeavor. Since the excesses have grossly enlarged the *long-run unpaid* Social Cost (to be explained in the next Subsection), compelling all societies and peoples in the world to suffer increasingly and unbearably.

Short-run Approach and Long-run Unpaid Social Cost

Social Cost: Private Cost and External Cost

The term “Social Cost” is an important economic concept that has been known and discussed by economic profession. For example, Social Cost is defined clearly in the book, entitled *Microeconomics* (and also *Macroeconomics*) by Martin Bronfenbrenner, et al.: “Social Cost is the *total value* of opportunities foregone because of the production and consumption of an item. The total value includes both private cost and external cost” [Bronfenbrenner, et al. 1984]. The “private cost” is often interpreted as indicating mostly *short-run cost* paid directly by the buyer and seller of the item. The “external cost”, basically-and-largely *long-run cost*, usually ignored in the “short-run orientation” of production and consumption, and its due payment largely postponed forever (meaning “accumulated endlessly as *unpaid* long-run Social Cost”).

More often than not, Social Cost is only dealt with as *short-run phenomenon* to confine its analysis at a conceptual level of Microeconomics, on the assumption-and-excuse that “long-run Social Cost” is difficult to assess. This is to *pretend or presume* conveniently that the “external long-run cost” has not arisen, although nobody can *deny/nullify* something that actually happened. Such pretension and/or presumption may not only reflect the difficulty of calculating and assorting between *paid* and *unpaid* Social Cost, but also reflect the

unwillingness of the parties concerned to think of and/or pay such cost (in view of profit-and-utility maximization). In a sense, such treatment suggests that the producers and consumers concerned have *nonchalantly* assumed that Mother Nature kindly took care of the unpaid Social Cost, or *irresponsibly* pretended/presumed no such long-run Social Cost existed. This kind of treatment may reflect the *nonchalant-optimistic* unthinking and irresponsible attitude of humans and human organizations involved.

Such pretension, treatment and irresponsibility, however may have so far implicitly *encouraged* to *exempt* or *overlook* the payment of long-run Social Cost that arose especially from drastic innovative activities, for example, the “testing-and-creating” indiscriminate mass-murder weaponry, not to mention underground businesses, terrorist campaigns, violent conflicts and warfare (among other things). No doubt, such *extremely aggressive* politico-economic activities in modern times may have produced an extremely heavy short-and-long-run “globe-wide Social Cost” (or “Unaccountable External Cost”) and *buried it* irresponsibly as the *usual practice* of the “modern hegemonic force of habit with high-handed power politics” [Hiwaki, 2023]. Such hegemonic force of habit in modern times was *initiated* by Pax Britannica, *solidified* by Pax Americana and *reinforced* by the “faceless” contemporary power structure - Big Market. All such Hegemonic Powers have relied heavily/excessively on plutocracy, technology and military force for manipulating the world people and augmenting the hegemonic wealth-and-power recklessly to give rise to the incalculable/unfathomable External Cost (or, unpaid long-term global Social Cost).

Further, such ideological crimes of pretension and irresponsibility also suggest that almost all the people (producers and consumers in modern times) may have deemed no such “long-run Social Cost” to arise. The presumption behind their producing and consuming attitudes may have suggested that all new *innovations and modern new fashion-oriented products* could be *exempted from* long-run Social Cost, owing to *the prevailing winner’s* ideology, “Might makes right”. This sort of presumption may call to mind the famous (or notorious) saying, often attributed to the prominent British Economist, John Maynard Keynes: “In the long-run, everybody is dead”.

Pursuing Sustainable Development, however, it is highly important to discourage/prohibit all seemingly *irresponsible/hazardous innovations* in the short and long runs. Also, it is equally important to find an appropriate method, as soon as possible, to *reveal* the **unpaid** Social Cost for repayment/compensation by the major parties responsible, in order to *reduce and avoid* future damages to humanity and nature. It is highly probable that our modern/contemporary **short-run** approach to Social Cost may have largely reflected the *aggressive* military ideology, “The winner takes all”, as well as the *short-run oriented, aggressive* business mentality, aiming at “profit-maximization/cost-minimization” and “creative-destruction” is, based on *excessive* “efficiency-orientated cheap-labor” for the quick grasp of wealth and power”.

The self-seeking *short-run* business mentality may also suggest a deep-seated **mean mentality** of “take money and run”, to *avoid/escape* uncertain long-run costs, risks and/or blames. The self-seeking mentality may further reflect largely the motive to self-justify by adhering to the “**short-run stance**” relevant to incessant and piecemeal *innovations* which may often mean nothing but model-changes, *quickly hiding* dysfunctions and/or ill-effects of the previously produced items based on the *hasty* innovative activities. In other words, the self-justifying “short-run business stance” may have reinforced the “**short-run**” self-seeking business activities to induce ironically the deepening vicious circle of environmental devastation and self-degeneration of humanity in the long run.

Practically speaking, such **unattended** long-run External Cost in modern and contemporary times may imply the *excessive reliance* on the capacity of Mother Nature and/or the *willful neglect* of endlessly stacking-up complex, hazardous, social and natural environmental damages worldwide. In a sense, due to the difficulty of grasping the accumulated widespread damages to nature, humanity and human societies, Big Market and the accomplice (many modern/contemporary economic advisers, perhaps, lacking both the “long-run” perspective and the “big-picture” imagination) might have *willfully ignored* such complex unpaid long-run Social Cost. Undoubtedly, the hugely accumulated unpaid long-run Social Cost may have, directly or indirectly, exerted damages to almost all the modern/contemporary Native Cultures, Social Value Systems, humanities and natural environment. Therefore,

it may have been assumed much safer for Big Market to be *silent* about the complex long-run problems and blames, by emphasizing the importance of **short-run** “economic growth” as well as by feigning total ignorance about long-run Social Cost.

Also, many mainstream neo-classical economists, perhaps, have not wished to reveal the weakness of their academic discipline and/or their scientific inability of dealing persuasively with the long-run, complex, unpaid Social Cost. Or, they have been unwilling to expose their poor knowledge how to cope with theoretical inconsistency between Microeconomics and Macroeconomics. Further, some of them may have wanted to keep pretend nothing serious happening as a result of such long-run unpaid Social Cost, in the hope of getting along with the *adamantly short-run inclined* Big Market, without rocking the boat. For it is most likely that, knowing such profound weakness of mainstream economics and economists, Big Market may have kept its stance, by loudly insisting on “short-run efficiency”, “incessant innovations”, “growing convenience”, “fashion emphasis”, “profit maximization” and “continuous short-run economic growth”. Most likely, Big Market may have taken advantage of the modern materialistic *rationality* and reductionistic *methodology*, which insist on “perfect proof”. It is, perhaps, almost impossible to discuss long-run future events and non-material researches, strictly following the idea of the “perfect proof” or the “perfect counter-proof”. The contemporary recent development of quantum theory, however, is *wisely-or-unwisely* suggesting: “*Nothing happens in the universe unless some observer become conscious of it*” [Hiwaki-Hassard, 2019].

Nevertheless, the long-run unpaid Social Cost may have already been accumulated almost *beyond* the possible repayment/compensation after rampant-and-continuous “*short-run oriented*” human willful activities worldwide. Most likely, a result of such willfulness is now scorning such human nonchalant neglects for the sake of profit, convenience and insatiable wants. Now, the world people are facing, perhaps, the phenomena called “Boomerang Effects”. Such phenomena may correspond to today’s escalated man-made disasters, due to the human egotistic industrial, economic and military activities for greed and hegemony.

The phenomena “Boomerang effects” in the

present analogy may have, most likely, reflected the contemporary “*invisible hand*” of the “short-run biased” global market system. In a sense, our *extremely unfair* “free market competition” has decided almost everything *for or against* the people at large by such “invisible hand” (or, “balancing power”) [Hiwaki, 2023]. In other words, the contemporary “invisible hand” has invited serious “Boomerang Effects” as a result of our “short-run” oriented, distorted, aggressive, irresponsible, unthinking, immature and, often, brutal human activities worldwide. In other words, such “Boomerang Effects” may consist of disastrous climatic changes, rampant pandemic, increasing means of terrorist activities, politico-economically cornered Russia’s military aggression into Ukraine, the excessive Israel’s indiscriminate retaliation on Hamas in Gaza and, possibly, more serious phenomena to arise.

Examples of Unpaid Long-run Social Cost

For the purpose of helping ourselves mature, for example, we can undertake a *mental exercise* by means of the “well-known” economic terms, “goods” and “services”, and the less-known opposite terms, “bads” and “mal-services”. Goods and services (to be expressed in the following as “G”) are treated as “value-added” when produced newly. They are also recorded as part of the yearly total value-added (called GDP) of the relevant economy/country. The latter terms, “bads” and “mal-services” (to be expressed in the following as “B”), implying *negative* values (maybe called “value-deducted”), however, are usually *not* deducted from the relevant GDP. Thus, only G may be considered worthy to mention, because of its *positive* values in market.

Now, a question is in order: “Do all G offer *positive* values as recorded in the GDP?” The answer is *emphatically* “No”. For example, guns when *legally* produced and sold in market were recorded as “*positive* value-added”, even though they were used/abused for crimes in the same country during the same fiscal year. The criminal use of guns results in a “*negative* value B”, but the GDP remain unchanged. In this example, such “*negative* values B” may accumulate over time as part of *unpaid* long-run Social Cost.

A much more awesome example may be represented by “aggressive warfare”. For the weaponry produced as G in the past and present times by the presently warring nations may be

used against each other to inflict not only physical damages, enormous fatalities of soldiers and other citizens, and lingering serious mental sufferings, as well as devastation of properties and human environment. *In view of the global standpoint*, all such used G should be recorded as “*negative values B*”, accompanied with all the other uncompensated human sufferings, material damages and environmental devastation (B). Strictly speaking, all such B should be, at least, *approximated* as the *unpaid* long-run global Social Cost, for the sake of assessing the totality of “opportunity cost” (B) inflicted by such warfare. More important, the world general public should know that any warfare is nothing but *extremely* futile and miserable, as far as the people at large are concerned.

All such damages, losses, mental sufferings and miseries (B) have naturally spread beyond the borders of initial two warring countries, especially when many other countries are drawn into the warfare (such as, WW I and WW II). In order to avoid the recurrence in the future of world war, the world general public, perhaps, need to be *emancipated* from the *aggressiveness* based on modern ideologies, as well as from the modern hegemonic force of habit. Also, the world general public need to be awakened to the importance of more natural, humanly *steady maturation*. A rapidly growing number of matured people in the world will, no doubt, go *against* warfare *more strongly* and *acquire* a stronger power of persuasion to influence the world leadership away from running into warfare. For steadily matured/discrete people know warfare as the *most evil, vicious and barbarous* human act that *robs and destroys* everything precious from the present and future humanity.

A primary importance for *discouraging* the production of “*negative values B*” worldwide is to *encourage* steady moderation of the today’s excessive exploitations and uses of natural resources for the seemingly wasteful and reckless contemporary lifestyles. Most likely, such wasteful and reckless lifestyles are closely related to “profit-motivated and supremacy-driven incessant technological innovations”, “aggressive/predatory market competition”, “convenience-chasing insatiable wants”, “excessively extravagant consumption”, “underground illegal businesses”, “a variety of terrorist activities”, “violent conflicts” and “aggressive warfare”. So far, the unaccounted

“*negative values B*” may have grossly increased worldwide, without reasonable grasp of neither governments nor international agencies. By an escalated accumulation of the *unknown* and *unpaid* long-run global Social Cost, we are already undergoing unexpected and ever serious “Boomerang Effects” that may, sooner or later, hold havoc on the world people in general.

The *short-run view and approach* adopted/practiced “authentically” by the contemporary hegemonic leadership (Big Market) may clearly reflect *the winner’s* ideology: i.e., “*Might makes right*”. Thus, such *willful* modern/contemporary view and approach may have favored *the winner* at the cost of *the loser*, often, *regardless* of the former’s means and tricks used for “winning” in warfare and market. No wonder, such *aggressive winners* may have, often, made a display of “*Might makes right*” and “*The winner takes all*”. Nevertheless, continually accumulated *unpaid* global Social Cost *will not just fade away*. Importantly, such huge “unaccounted and unpaid” *human debts*, if not checked *soonest possible*, would be “transformed”, sooner or later, into deadly “Boomerang Effects”, such as unexpected complex *natural* disasters as well as a fatal warfare of human making.

Summary Discussion on Long-run Social Cost

More generally speaking, items produced and consumed in *market* as well as in *warfare* are largely dual-character items, representing both **G** and **B**. Even an item made exclusively for “*positive value G*” may eventually turn into “waste or garbage (**B**)”. Also, almost all *positive values G*, including energy-oriented resources and products (for example), when consumed, may be transformed into *negative value B*, depending on the *hidden intention* of producers, consumers and governments.

Although the terms “bads and mal-services (**B**)” suggest largely “ill-intended/illegal items, waste and garbage”, even a yearly increment of “**B**” may cause both short-run and long-run damages to human moral energy, mental-physical health, human integrity, national governance and/or human environments. Such damages may, over time, accumulate more rapidly as unpaid long-run Social Cost of each society and the world, with the spread of anti-social activities, such as a variety of crimes, domestic-international terrorism, mental-and-physical violences and civil-and-international wars, in which victims are mostly uncompensated. When the world is

very much disordered by such anti-social activities, the yearly production of “**B**” worldwide may exceed vastly the total yearly value of “**G**”. Such important data may not be produced at all, leaving the unknown sum total of long-run unpaid Social Cost, as long as the modern hegemonical force of habit dominates over the world.

If we stick to only the annual accounting of “*positive value-added*” (GDP) without accounting “*negative value-added*” (Social Cost), it may continually and grossly distort the relationship between “**G**” and “**B**”, as well as between humanity and nature. It is well-known that economic calculations and data may often mislead the people at large. For all the “market-accounted” production and consumption are usually recorded as “**G**” (*positive value-added*), without referring to “**B**” under the contemporary *market-centered* “positivist” accounting.

At the same time, most of the “non-market” production and consumption are *willfully* ignored, even though they are humanly and economically important activities. Such activities, including “household-confined” tasks/chores and “non-market” give-and-take, are almost totally ignored in the economic data, as if they were non-existent and valueless. From these examples, we may *correctly* conjecture that almost all government-produced economic data have been intended for political manipulation of the people at large, by deceptively emphasizing the importance of market system.

Delving further into data manipulation in modern times, most of the superiority-oriented industrial and technological activities have been encouraged, undoubtedly, for production of profit opportunities, wealth-and-power accumulation and self-justification of the “winner-favoring” Big Market. Likewise, data collections of such activities may tell the story that the complex, unpaid, long-run Social Cost has been willfully ignored, overlooked and neglected almost entirely. Perhaps, all such phenomena have been, due to the modern general public *deeply* inculcated (or “brain-washed”) and *overwhelmingly* misled by means of the *short-run market norm* (corresponding to the “Market Value System”), encouraging *excessively* short-run oriented, change/progress-oriented, aggressive, individualistic, self-seeking and materialistic activities (among other things). For most people might have felt

“nothing wrong” by obtaining “as cheap as possible” the natural resources, goods-and-services and human capital (or mental-intellectual-physical resources). This modern human-inclination may suggest that most people have not been much conscious of their probable exploitations of other human beings (in particular, poor-powerless persons worldwide), as well as of the silent Mother Nature.

Modern Core Synergism with Short-run Market Norm

Modern Core Synergism and Market Value System

It may not be farfetched to say that modern and modernized people at large have long undergone the inculcation and brainwashing by means of the self-justifying norm and obsession of the modern/contemporary aggressive power structure (“Big Market”) that heavily relies on plutocracy, technology and militarism. Prominent among such mutually-reinforcing norm and obsession may include a variety of *modern/contemporary excesses*. As already referred to in the above, they are: short-run orientation, free market competition, insatiable wants, accumulation of wealth-and-power, supremacy-oriented technological development, endless search for efficiency, privatization of property, promotion of short-run convenience, encouragement of aggressive spirits, individualized self-seeking activities, market-based profit maximization, hegemony-oriented violence, and disdainfulness of the loser/victim (among other things).

Based on such representative examples, the core motivational synergism in Modern Civilization - “Modern Core Synergism” (the present author’s conceptual term referring to modern dogmas) is taken up in this section as a major obstruction to Sustainable Development. Also, the Modern Core Synergism (MCS) has given rise to the “Market Value System (implying a framework of mutually-reinforcing modern “methodological ideologies”). The greater part of MCS was based largely on the pre-modern adventurous, chaotic, massive, reckless and revolutionary re-organizations of the Western sphere of Europe, which resulted in the partially overlapped Renaissance, Reformation, Enlightenment and Industrial Revolution. Such re-organizations and revolutionary vortices, variously referring to changes in political philosophy, religious reformation, trade relations and academic fractionation, which

entailed furious military violence for hegemonical competition.

Such hegemonical competition may have encouraged one-sided military aggressions, missionary work on the so-called “pagans”, exploitation of resources outside Europe, forceful international-trade expansion, imposition of Western rationality, methodologies, ideologies and values on the other. Industrial Revolution, in particular, expanded Western economic activities with the Enclosure Acts and the introduction of “market economics” across the world. All such variety of pre-modern to early modern aggressive/forceful “political, religious and market activities”, in particular, were successfully engineered to aggrandize the wealth and power of the Western vested-interests. Consequentially, Great Britain/United Kingdom emerged as the first “modern-world” hegemony to be later referred to as “Pax Britannica”, which was followed by the similar vested-interests: “Pax Americana” (which developed and used first the indiscriminate mass-murder nuclear weaponry) and “Big Market” (“a god-sent child of Anglo-American hegemonies).

Indeed, all these Western-based hegemonical leaderships resorted to self-seeking aggressive warfare for conquering, plundering, colonizing and/or exploiting many countries across the world, on the way to acquiring their respective hegemonic worlds. On the basis of their *underlying* common-aggressive backgrounds, they have been similarly eager to self-justify and self-empower to maintain and reinforce their respective leaderships, by means of technologically superior military forces and abundant financial resources. For self-justification, most likely, they worked hard continuously by forcing, encouraging, inculcating and/or brainwashing the world people at large for *the importance* of “aggressive mentality”, as well as of “self-favoring market system”, “free market competition” and “liberalization of international trade”. Such self-justification of the hegemonic leaderships has served, as a matter of course, for their self-enrichment and self-empowerment.

The “hegemonic force of habit”, following such hegemonical self-oriented/self-seeking aggressive practices, might have led to *opening* the “Modern Pandora’s Box” and *emancipated* the *variously interpretable* ideas/ideologies, including “freedom”, “equality”, “progress”,

“efficiency”, “convenience”, “private property”, “human rights” (among other things). Also *emancipated* were extremely vicious *monsters*, such as “aggressively self-seeking aweless swellheads”, “reckless and consuming ambitions”, “insatiable greed-and-lust” and “indiscriminate mass-murder weaponry”, as well as “excessively liberty-oriented individual motivations, attitudes and behaviors” (among other things). Worse still, some *disguised* “hopes” (*freedom, convenience and human rights*, as well as *digitalized communication, generative AI, hydrogen energy*, and so on) have been found *emancipated* from the Modern Pandora’s Box. All the *emancipated* have been trumpeted for the amplification by the leadership of “vested interests” in market, politics, media, schools and research institutes.

All the *emancipated ideologies* and *aggressiveness*, put together, might have contributed to the *repeated short-run economic growth* for accumulation of hegemonic wealth and power in Modern Civilization, based intentionally on the *short-run* approach. Such short-run approach could allow to *ignore* most of the external costs (meaning the long-run global Social Cost). Also, they might have helped form the Modern Core Synergism that corresponds to the Market Value System (the present author’s conceptual term). In short, the Market Value System (MVS) consists of the mutually-reinforcing methodological ideologies, including antagonism, materialism, individualism, progressivism and egotism. Such mutually reinforcing ideologies might have served as a highly effective political/psychological tool to inculcate or persuade the people across the world to participate in the propagated “lucrative market activities”, hiding behind most of the *unpaid* Social Cost.

It cannot be too much emphasized here that the Modern Core Synergism has compelled continually the people at large to become *busier, lonelier, more frustrated and more insecure*, as well as to help the rich-and-strong get *richer and stronger*. Under the growing influence of the Modern Core Synergism, the people at large might have come to *give up* or forgot more long-lasting, more mutually considerate, more comfortable and more harmonious *lifestyles*, as well as more cooperative, more empathetic, more amicably-oriented *personal characteristics*. In the meantime, Big Market – “a godsent child of the Anglo-American hegemonical plutocracy – and the Market Value

System (MVS) emerged and spread worldwide along with the classical-virtual “market” by the continuous endeavor under Pax Britannica and Pax Americana.

The Market Value System (MVS) may have characterized the modern economic activities as an increasingly-biased ones which, in turn, may have inculcated and forced the world people at large to compete “aggressively” among themselves, as well as to play mostly the “losing-battle” with the already well-established, wealthy and powerful Western people and business organizations. Such *unfair* “market competition” has become rhetorically referred to “*free* market competition”. Thus, such competition may have greatly favored the individuals, families and business establishments, possessing the already accumulated wealth-and-power well protected by the modern legal defense of private property (regardless of the used methods and tricks for the accumulation in the remote past and recent past).

As a matter of course, Big Market has eagerly and tenaciously inculcated and compelled the world people at large to become accustomed to “modern unchecked liberalism”, “modern *extreme biases* to short-run changes”, “self-help individualism”, “self-seeking egotism”, “endless efficiency for profit-making”, “profit-driven incessant innovations”, “economic encouragement of speculation”, “short-run economic growth”, “continuous neglect of long-run Social Cost”, and so on. In a strong sense, the Modern Core Synergism has come to correspond very well to the Market Value System (MVS) that has helped the young people “individualized” to think only of themselves as “aggressive challengers/soldiers”, fighting hard in “market/battlefield for their own well-being and the national strength.

Market Value System as Mutually-Reinforcing Ideologies

The Market Value System (MVS) may have come to consist of the mutually-reinforcing methodological ideologies, including Antagonism, Materialism, Individualism, Progressivism and Egotism. To begin with, Antagonism (“Enmity”) may have come to represent the *central market value* of the “money, technology and violence combined” aggressive-predatory competition for profit maximization and accumulation of wealth-and-power. Materialism (“Material”) may have come

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to represent the *market ideology* of the “money, material and energy combined” market-centered lifestyles, marginalizing non-market activities, such as household chores and mutual barter of goods and services.

Individualism (“Individual”) may have come to represent the *market ideology* of “isolated individuals”, marginalizing “empathetic persons”. One major purpose of this ideology is to separate humanity from their intimate natural-and-traditional ties, by deceptively guiding as if he/she were “individual with autonomy and independence”. For modern employers, it is more convenient and easier to deal with each “individual” employee who does not have complex relations with other humans lingering from the pre-modern traditional times, such as “mutually helping and reciprocating persons”, maintaining closely-related families, relatives, friends and local communities.

Progressivism (“Progress”) may have come to represent the *market ideology* of repeating short-run economic growth based on profit-and-progress-oriented, incessant, piecemeal innovations, as well as based on changing fashions and insatiable wants. Thus, Modern Civilization’s “reckless-run” may have come to encourage “progress-likened” *repeatable* short-run economic growth, “profit-driven” piecemeal innovations, “superiority-seeking” technological competition for goods-and-weaponry, and “convenience-chasing” insatiable wants. Finally, Egotism (“Self-interest”) may have come to represent the *market ideology* of “exclusive, self-seeking, wealth-power accumulation and privatization of property”, on the belief that “Money is might that makes right”. This *market ideology* has, in a sense, opened the “Modern Pandora’s Box”, emancipating the extremely vicious modern monsters.

Such MVS can be easily inferred from the expanded and popularized market theories and practices in modern/contemporary times. Having inherited the modern hegemonic force of habit from Pax Britannica and Pax Americana, the faceless contemporary power structure (Big Market) has become capable to influence international-trade regulations, fiscal-and-monetary policies of other nations, deceptive SDGs-related global-policy coordination, future directions of energy-and-technology development, and so on. Also, Big Market has been able to take advantages of the ideologies, such as “The winner takes all”, “Might makes right” and “Money is might that makes right”. Unfortunate to the world people in the long run, such hegemony-oriented ideologies may have helped accelerate the accumulation of the above-mentioned “long-run *unpaid* global Social Cost”.

In a diagrammatic expression (Fig. 1), the Market Value System (MVS) shows by the two-way arrows the mutually reinforcing interactions, of the five modern values/ideologies, including Antagonism, Materialism, Individualism, Progressivism and Egotism. Placed in the center of the diagram, Antagonism represents the *market value* of highly aggressive and antagonistic politico-economic way of life. This central value reinforces mutually with four other core values (Materialism, Individualism, Progressivism and Egotism). Materialism represents the *market value* of excessively biased to material-oriented lifestyle. Individualism represents the *market value* of *illusional* autonomy and self-sufficiency of individuals. Progressivism represents the *market value* of “profit-seeking” innovation and economic growth. Egotism represents the *market value* of “self-seeking exclusive” accumulation of wealth-and-power.

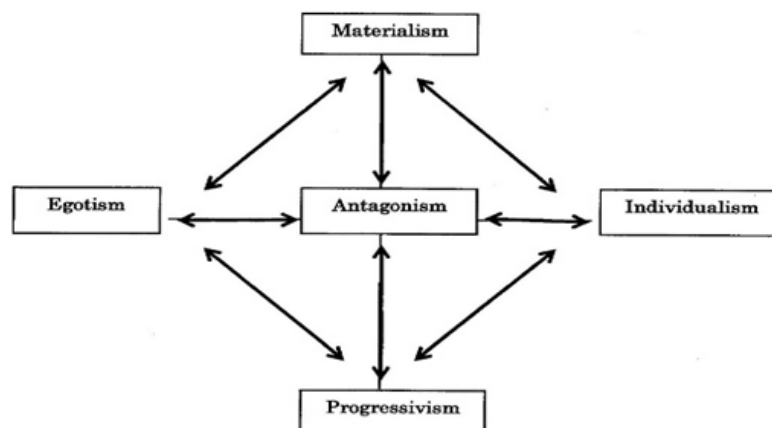


Fig1. The Market Value Systems (MVS)

Alternatively put, Fig. 1 indicates the *self-augmenting* MVS of continually-mutually reinforcing the winner's *short-run biased, one-sided* market values. Thus, MVS is emphatic on the short-run, aggressive, market-centric, growth-oriented and self-seeking values. All such values, however, seem to *lack* the “long-run” and “big-picture” perspectives. Also, MVS may be the collective representation of modern ideologies popularized by the “faceless” Big Market that, unfortunately, seems to have been eagerly marginalize the highly important human qualities, such as mutual empathy, personal morality, social ethics, capacity for steady maturation, and long-run collaborative consciousness. All these human qualities may be considered most necessary for Sustainable Development.

SUSTAINABLE HUMAN EVOLUTION

As suggested above, Sustainable Development cannot be pursued by an extension of the *excessively aggressive, short-run, profit-oriented* market approach of Modern Civilization, which has given rise to *the winner-favoring*, pervasive, contemporary capitalism. For such capitalism has the features of profit motivation and aggressive short-run market activities, marginalizing most of the non-profit, non-market activities. Also, it may have incessantly distorted the *self-evolution* of humanity. This statement, by no means, recommend the socialistic *strong power* of the state. Very different in the ideology of governance, however, both capitalism and socialism have emerged from the same foundation of Modern Civilization. Thus, both have shared very similar inclinations towards “hegemony-seeking military-superiority”, “heavy reliance on natural-material sciences”, “endless search for efficiency”, “incessant technological innovations”, “ideological standardization of human mindset” and “marginalization of diverse Native Cultures” (among other things).

Also, there are some significant differences between capitalism and socialism, as far as the respective populations at large are concerned. Generally speaking, such differences can be expressed, as follows: The capitalist leadership has emphasized the importance of “private property” and “market competition”, while the socialist leadership has emphasized the

importance of “common property” and “nationalistic collaboration”. A highly important similarity between the ideologically-divided hegemonical competitions before, during and after WWII, both capitalism and socialism have *severely* exploited the under-developed and/or traditional societies, hardworking poor peoples, and natural-and-human environments, as “*stepping-stones*” for pursuing supremacy.

In a sense, such ideologically-divided rivalry between the hegemonic leaderships of two camps after WWII, in particular, came to escalate violent conflicts and wars by proxy, arms race and proliferation, including development of atomic bombs to hydrogen bombs, short distance-missiles to intercontinental ballistic-missiles (ICBM), space rockets of weather satellites to spy satellites and to attack satellites, and AI-facilitated killer robots, among other things. Rapidly escalating respective “opportunity costs” of both the rival camps not only have accumulated the long-run *unpaid* global Social Cost, but also have threaten lives of all people in the world (not to mention all the living things on the earth).

Now, disposal and/or compensation of such unpaid Social Cost, even if the leaderships wanted, have become extremely difficult, if not impossible. This may tell the story of encouraging human consuming/inordinate ambition, insatiable greed and ridiculously accumulated almost unmanageable “worldwide burdens” as mentioned above, the reckless-run of Modern Civilization under *the modern hegemonical force of habit* has, no doubt, come to endanger a viable human future. Given such dangerous contemporary conditions and situations, it is not farfetched to say that humans have *derailed the trajectory of normal self-evolution* in modern/contemporary times. Now, only chance/choice left for humanity, perhaps, is to grapple *most seriously* and *collaborative-consciously* with Sustainable Development to return to the *appropriate* self-evolutionary trajectory soonest possible.

An Alternative Framework of Human Evolution

After the publication of *On the Origin of Species* by Charles Darwin [Darwin, 1859], it has become increasingly clear that human evolution is not totally biological. Also, it has become evident that human evolution is positively influenced by the complex spiritual-moral-intellectual human factor. In other words,

such human factor has created diverse Native Cultures, which, in turn, influenced human evolution. Against Darwin's simplistic human evolution, Biologist Richard Dawkins in his book, *The Selfish Gene* [Dawkins, 1976] proposed the concept of "Meme" defined as a self-reproducing pseudo-genetic code which he considered to be an important factor in human evolution. His aim was to interpret "Meme" in terms of a "unit of culture" and a "unit of imitation", which he conceived in relation to the English meaning of "memory", relating to culture and imitation.

Dawkins characterized Meme in terms of a "cultural" counterpart to the "biological" Gene. From this basis, he proposed that any change in human culture was necessarily evolutionary and attributable to "Meme". After describing both Meme and Gene as *selfish*, Dawkins also offered an insight into "human peculiarity" or the human gift of "deliberate foresights" – a natural anticipatory quality which neither Gene nor Meme in and of itself possesses. In other words, the concept of Meme on its own is insufficient for addressing the complexity of humanness, personhood, intellectual advancement and spiritual development.

In view of this, we (Kensei Hiwaki and Frank Hassard) believe it necessary to incorporate a *third factor* ("Civie") which is no less fundamental to complex human evolution. In order to embark on our new hypothesis, it may be necessary to give advance notice to the reader that the present Section draws heavily on our previous article "Pursuing Integral Harmony in Sustainable Human Evolution" [Hiwaki-Hassard, 2019]. Our article refers to a wide range of literature and experimental evidence deriving from philosophy, quantum physics, neuroscience, evolutionary psychology, evolutionary biology and epigenetics (among others) to present a more comprehensive understanding of what we mean by "sustainable human evolution".

The *third factor* (Civie), in question, describes broadly the "self-civilizing feature" and/or "civility and discretion of humanity" commonly associated with well-functioning diverse holistic Native Cultures. Now, the term "Native Culture" as used in this article refers to a reasonably sound native *society-specific holistic way of life* which collectively encompasses the long-accumulated totality of personal and societal learnings/ experiences including

knowledge-skills, wisdom, values, beliefs, insight, foresights, ways/mores, customs, traditions, linguistic and other means of communication, and knowledge relevant to past-and-present civilizations (among other things). Conceived as such, a Native Culture provides the link between the past, the present and the future, as well as the meta-contextual foundation for human judgment and action.

Here, it is important to contrast Dawkins' Meme with our Civie. Dawkins' concept of Meme specifies "unit of culture" and/or "unit of imitation" (perhaps, in line with the "proof-oriented modern scientific methodology"), and thus essentially refers to very limited *particularistic-reductionistic effects*. Our concept of Civie refers more broadly to *complex-holistic factors* inclusive of diverse holistic Native Cultures, which interact mutually and systemically with each respective people, society and natural environment. Such *complex-holistic factors* may *capture* not only their mutual relationship with each people, society and nature, but also *capture* their *mutual enrichment-and-development* of diverse peoples and societies worldwide, as well as of the global environment over time. Most likely, such important *factors* have often been completely ignored in modern times to mislead humanity, for they are tended *too complex* to be captured by the modern "proof-oriented" scientific methodology nor by contemporary data processing.

We, however, uphold that a constantly enriched, reasonably sound Native Culture is most important for generating a sound Social Value System (SVS) which helps create, integrate, enrich and sustain a variety of natural human-evolutionary qualities and capacities. Thus, we argue for restoration and enrichment of diverse Native Cultures across the world as a means to modify, rectify and/or overcome the modern *mental-physical derailment* toward barbarianism as well as toward the dangerously "imbalanced nature", caused by the reckless-run of Modern Civilization. At the same time, a collaborative conscious human endeavors to restore and enrich diverse Native Cultures may provide a means by which humanity might return to a *more normal, steadily-maturing and sustainable evolutionary trajectory*.

Building on this, the present Section offers a new theoretical model which asserts that Civie, Meme and Gene are "*essentially collaborative*"

with one another, *not* “selfish” as asserted by Dawkins about “Meme” with the biological “Gene”. The trilateral, *mutually-reinforcing* interaction of Civie, Meme and Gene could provide a framework for “sustainable human evolution” with the help of the normative framework of “Integral Harmony” to be elaborated in the following section. In this section, we further discuss our futuristic view of human evolution by arguing for the potentiality of Civie as Native Culture “creating, integrating and enriching human factor” which, we propose, influences the future direction of sustainable human evolution.

Civie is characterized by a self-reproducing, self-proliferating, self-organizing and self-enlightening purposeful human factor, as well as by an empathizing, collaborating, communicating and problem-solving future-oriented human factor. In this way, Civie is constantly stimulating and/or stimulated by the prevailing and changing human mental and physical activities relevant to the diverse Native-Culture enrichment for steady human maturing, *far beyond* “imitation” and “memory” attributed to Meme by Dawkins. Such human activities refer to the enhancement of creativity, intelligence, awareness, cognition, sentience, insight, foresights, empathy, morality, social ethics, linguistic capacity, future orientation, complex perspectives, and so on.

In our opinion, *not* the “Gene soup” of Dawkins, it was Civie that has come to provide the human brain and related complex-systemic sensorial organs with increasingly diverse Cultural and intellectual stimulations to enhance constantly overall mental-physical *human capacity*. Such on-going diverse stimulations provided by Civie are *central to our hypothesis* of Native Culture-enriching, anticipatory, open-ended human maturing evolution which projects to the future. In view of this, we contend that Civie, Meme and Gene have worked *collaboratively* (not *selfishly*) for constant mutual reinforcements, as well as for human survival, well-being and sustainable self-evolution.

In the process of creating and enriching diverse Native Cultures, Civie may have collectively interacted with Meme for mutual reinforcements conducive to a human future orientation-and-direction, steady human maturing and harmony-seeking inclination. We further suggest that both Civie and Meme may have constantly interacted *collaboratively* with Gene for the expansion and enhancement of human brain capacity in terms

of memory, imitation, linguistic communication, aesthetic enrichment and human maturing (among other things), where Civie most likely has influenced Meme which, in turn, influenced Gene, with different time-lags, respectively. In the meantime, Gene has fed back constantly with its improvement to Meme which, in turn, has constantly supported Civie for furthering human self-evolution.

In addition, Civie may have continually augmented the complex and Native Culture-enriching human capacities conducive to creativity, intelligence, awareness, cognition, sentience, empathy, wisdom, insight, morality, languages, future orientation, complex perspectives, foresights, and so on. From this basis, we propose that such long-term *mutual/collaborative interactions* between and among Civie, Meme and Gene may have resulted in the respective enrichment of diverse Native Cultures across the world. While, in the meantime, human beings, within the nurturing context of their respective Native Cultures, have come to accept Culture-oriented greater and broader social commitments, responsibilities and versatile activities for their continued survival, well-being, maturing and sustainable self-evolution.

In accordance with such features, Civie may have provided Culturally and socially important wisdom, long-term orientation to the future and complex human dispositions, deliberate-purposeful-anticipatory foresights, together with stimulating the human inclination towards mutuality-and-solidarity, inducing collaborative consciousness, empathy, compassion, tolerance, moderation, and so on. Through all these special human attributes, Civie may have worked constantly for Native Culture-enriching and ethnicity-proliferating human capacities by expanding a “morality circle” [NHK Special Crew, 2012] or “empathy circle” to shape and inform ever larger human societies towards the Global Community. It may also have worked constantly for natural-Cultural strategies of symbiotic well-being and harmony between humans and other living beings.

An Image of “Civie-Meme-Gené” Collaborative Interactions

Being always difficult to express an “invisible thing” in a diagram, we draw here, in our own way of imagination and simplification, a framework for mutually interacting-reinforcing factors of human evolution - Civie, Meme and

Gene - as “spheres” (simplified as “circles”) with differently condensed *time-spans* of the respective factors. In terms of time scale, Gene is the longest contributor to human evolution, while Meme is in-between Gene and Civie. However, this does not necessarily mean the *order* of importance for human evolution, in which, we believe, Civie is most special for contributing to the evolution of unique human characteristics among other lives on the earth.

Among many other things, Civie is a purposefully complex *self-reproducing*, *self-*

proliferating, *self-organizing*, *self-enlightening* and *self-evolving* human factor, as well as a complex long-term future-oriented and mutuality-oriented. As such, Civie contributes largely to harmony-oriented *empathizing*, *collaborating*, *communicating*, and *common-problem solving* human features. With such versatile contributions to the highly complex human features, Civie is now depicted with Meme and Gene to indicate a continuous mutual-reinforcement of trilateral-interactions in a diagrammatic image (Fig. 2), as follows: -

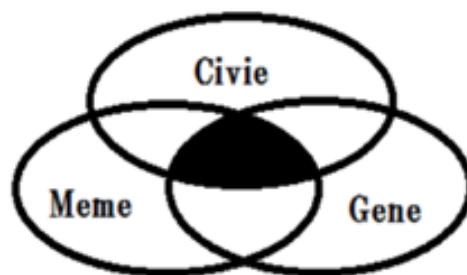


Fig2. *Interacting Civie-Meme-Gene for Human Evolution*

The above diagram shows a trilaterally intersected/overlapped *black area* (“Area B”) of the mutually interacting and reinforcing factors - Civie, Meme and Gene – in human evolution. This may reflect our realistic assumption that the respective factors change at much different speeds. Thus, Area B may imply a variety of shifting/changing/transfiguring combinations for mutual reinforcements in the process of trilaterally interacting Civie, Meme and Gene. Also, Area B, representing “all things and all changes” in humanity, can be regarded as a microcosm of the Universe with the known-and-unknown dynamics of mass energies, with their little-known effects on the change of the microcosm.

Such little-known complex and mysterious phenomena may involve processes of adaptation and mutation through *human conscious selection* as well as *natural selection* in human evolution. It surely seems reasonable to suggest that the on-going trilateral interactions and mutual reinforcements among Civie, Meme and Gene may have helped shape diverse human societies, encompassing *diverse* Native Cultures, economies, beliefs, arts, technologies, and so on, broadly commensurate with the respective natural, climatic, geographical, geological and geopolitical environments. The way of Civie working as such, together with Meme and Gene, may further suggest *normal* collaborative-conscious human endeavors in

each society as well as varying enrichment of diverse Native Cultures across the world (or the Global Community).

The trilateral interactions and mutual reinforcement of Civie, Meme and Gene may also reflect a perpetual integration of human value aspect (“time-and-mental” dimension) with human real aspect (“space-and-material dimension) for a trilateral virtuous circle/spiral of each society’s holistic Native Culture enrichment [Hiwaki, 2011, 2014a, 2015a]. Similarly, such trilateral and mutual reinforcements may also suggest an idea of *constant* interactions and mutations between/among human beings, giving rise to an appropriate model of social value system. Such a model may accommodate differences of social, natural, climatic and other environments, as well as commensurate with social harmony, personal integrity, social solidarity, societal continuity and relational mutuality, all which are to be discussed in the following section.

In view of our present hypothesis, as the most important factor contributing to *human characteristics* (“humanities”) – Civie - must have helped over time the *emergence* of respective human societies with Native Cultures (NCs) and Social Value Systems (SVSs), continually enriched by the social constituents over time. Such NCs and SVSs in the respective societies must have worked for helping humans

mature personally and socially to collaborate for their survival and well-being (Sustainable Development), given the respective climatic peculiarities, geographical locations, geological features, geopolitical settings (among other things).

Having been severely distorted, over modern-centuries, by the increasingly and overwhelmingly empowered “modern hegemonical force of habit”, Civie may have had to compel the human self-evolution severely *derailed* from a *more normal evolutionary trajectory*. The reigns of the mutually well-connected Pax Britannica, Pax Americana and the contemporary “faceless” Big Market have reinforced incessantly the *positivist-biased, short-run, irresponsible, aggressive, reckless* features of Modern Civilization. The contemporary reign of Big Market, in particular, has *compelled* humanity worldwide face *incessantly* “**win-or-die competitions**”, by means of political, military, technological, financial and market forces. It is *not impossible*, however, that the people at large could be awakened to their *unworthy modern sufferings*, in due course of time. Such “sufferings” may have resulted from continuous imposition of frustration, insecurity, uncertainty, illness, disasters, due to the short-run positivist unfair/predatory free market competition as well as due to the repeated violent conflicts and disastrous warfare, with the development of atomic and hydrogen bombs, ICBMs, huge number of satellites, among many other things. In a strong sense, the short-run and aggressive escalation of reckless Modern Civilization has necessitated such *unworthy modern sufferings* for the sake of Big Market.

For bringing back the human evolution onto the *normal evolutionary trajectory*, the people worldwide must work together to overcome the prevailing hegemonical inhumanity, by restoring and reinforcing the reasonably sound, respective Native Cultures (NCs) and Social Value Systems (SVSs). This means that such reinvigorated NCs and SVSs must help restore the reasonably sound natural-human environments, based on the world people’s collaborative-conscious endeavors for Sustainable Development. Also, the world people must collaborate seriously to rectify the *modern extreme values/ideologies* that have forced the human evolution widely *derailed* from the *normal* evolutionary trajectory. Such collaborative endeavors worldwide may greatly encourage human steady

maturing for restoring Civie’s sound function. Hopefully, the human evolution back onto the normal trajectory will take place before too late. In the following section, a philosophical-normative discussion is offered to emphasize the necessity of *human steady maturing* for Sustainable Development.

MATURING HUMANITY FOR SUSTAINABLE DEVELOPMENT

It is, indeed, near impossible for any ideas to provide all the world people with a viable, peaceful, mutual comfort-oriented way of life, so long as the *extremely-biased* modern value system (represented by the Market Value System) prevails. Figuratively speaking, the Market Value System (MVS) may have constantly inculcated and compelled all people spending all time *competing one another*. In other words, MVS may have incessantly driven the world people at large into a *dead-end* lifestyle. Such is the modern “manipulated lifestyle” to chase the *shifting convenience* with *insatiable wants*, by almost always making aggressive competitions. Such lifestyle can be characterized with a *short-run-oriented, individualized* aggressive way of life that may constantly accelerate an insecure, uncertain, unstable, stressful, workaholic, unpleasant, atomistic, isolated, powerless and lonely life of *individuals*. This sort of manipulated lifestyle cannot be justified any longer by the societies that take pride in the idea of Modern Democracy, in particular. In this section, therefore, an alternative and reasonable Social Value System (SVS) is taken up to emphasize the importance of human steady maturation as a solid support for the sake of more meaningful-worthwhile lifestyles in pursuance of Sustainable Development.

A Middle-Path Framework of Social Value System

Social Binary Oppositions and Buddha’s Zero

As suggested above, Civie constantly influences Native Cultures and Social Value Systems worldwide and *vice versa*, the modern *extreme* value system - Market Value System (MVS), consisting of Antagonism (Enmity), Materialism (Material), Individualism (Individual), Progressivism (Progress) and Egotism (Self-interested), need to be marginalized soonest possible for the sake of a viable human future (Sustainable Development). In other words, MVS is extremely lopsided, consisting of only

the “right-hand side” of *five social binary-oppositions* as shown in the following Fig. 3, viz., “Amity and Enmity”, “Spiritual and

Material”, “Social and Individual”, “Traditional and Progressive” and “Altruistic and Self-interested”.

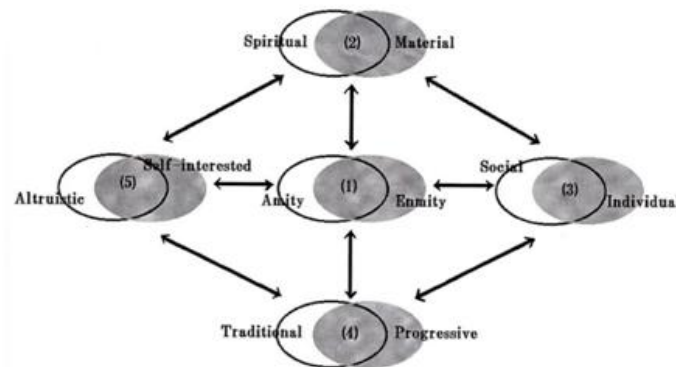


Fig3. Framework of Social Binary Oppositions

The well-known Indian “Middle-Path” philosophy may reveal that the concept of “binary opposition” may grossly underestimate the mental capacity and complexity of humanity. The idea called “Buddha’s Zero” in a “re-interpreted version” by the present author indicates that a Middle-Path Social Value System can be derived from the above binary oppositions by regarding the two opposing elements in a binary opposition as the *two extreme ends of one value entity*. Such *re-interpretation* of “binary-opposition” suggests the usually existing “personally-different” perceptions, feelings, ideas, thoughts, decisions of any things and matters. In other words, a variety of indefinite/ambiguous personal-social mentality for choice may exist in *each value entity* (in-between each binary-opposition), rather than a one-sided clear-cut, definite and simplistic choice. Such *alternative* “collective-

choice” is shown in Fig. 3, by each *numbered area/intersection* (or, “Middle-Path Area”) *in-between* “Amity and Enmity”, “Spiritual and Material”, “Social and Individual”, “Traditional and Progressive” and “Altruistic and Self-interested”.

The above re-interpreted binary oppositions are derived from a teaching of Indian Philosopher Buddha (567 BC-488 BC). According to the philosophical teaching called “Buddha’s Zero”, all views could be classified into “four possible views”, viz., “Yes”; “No”; “Neither Yes nor No”; and “Both Yes and No” [Chatterjee, 2010, 2014]. The present author attempts boldly to re-interpret the “four possible views” by means of a highly abstract image in the following diagram (Fig. 4). In this diagram, the intersected area **Z** of each two ovals (Positive **X** and Negative **Y**), indicates “four possible views”.

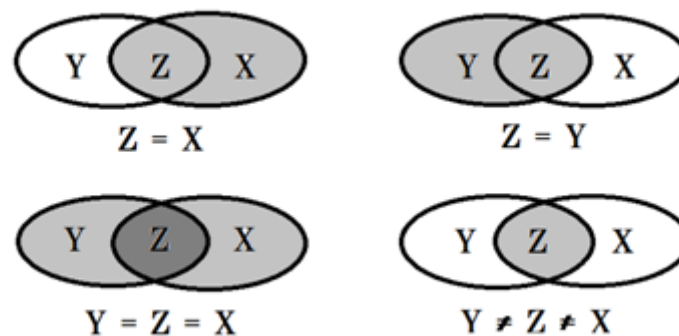


Fig4. Re-interpretation of Buddha’s Zero

- “Yes” ($Z = X$): Area **Z** viewed as only representing Positive **X** is one *extreme view*. This means that “Yes” (“positive”) is a *one-sided extreme view*.
- “No” ($Z = Y$): Area **Z** viewed as only

representing Negative **Y** is another *extreme view*. This means that “**No**” (“negative”) is another *one-sided extreme view*.

- “**Neither Yes nor No**” ($Y \neq Z \neq X$): Area **Z** viewed as representing *neither* Positive **X** nor Negative **Y** is a *heretical-and-nihilist view*. This means that Area **Z** viewed as *neither X nor Y* is ridiculous and unreasonable.
- “**Both Yes and No**” ($Z = X + Y$): Area **Z** viewed as representing *both* Positive **X** and Negative **Y** is called “Buddha’s Zero”. This means that Area **Z** is *viewed most appropriately* as representing the “Middle Path”.

According to Buddha, Area **Z** viewed as “Middle Path” means “*sunya*” (Zero) that is *the home and identity of everything*. Buddha’s philosophical teaching about “Zero” (Middle Path) has persuaded the present author to the effect that a “binary opposition” should be regarded as “*one*” value *entity* with “*two*” *extreme ends*. For example, a binary opposition “Amity and Enmity” indicates *one value entity* that has one *extreme-end* (Amity), on the one hand, and another *extreme-end* (Enmity), on the other hand.

Derivation of Middle-Path Social Value System

On the basis of the above “*Middle-Path view*” (“Buddha’s Zero”), we now go back to the diagram (Fig. 3: Framework of Social Binary Oppositions), with the five intersected Areas which indicate the respective *middle-path* social values (also called “*sublimated social values*” here). It is assumed here that each Area indicates a *socially balanced* important value *being sublimated* from a binary opposition. Such “*sublimated*” social values are derived from the intersected **Areas** numbered from (1) to (5), each of which is shown as the intersection between the “two ovals” (one *shaded* and another *unshaded*). Such “*sublimated*” system of social values (“Integral Harmony”), corresponding to our simplified “Social Value System” (SVS), consists of (1) Social Harmony, (2) Personal Integrity, (3) Social Solidarity, (4) Societal Continuity and (5) Relational Mutuality. Now, each *sublimated* social value is briefly explained, as follows: -

(1) **Social Harmony** (abbreviated as “**Harmony**”) is a first reasonably-balanced social value *sublimated* from the *broadly-ranging value entity* between “Amity and

Enmity”. This sublimation is crucial to encourage *tolerance* and *friendliness* of the social constituents for restoration and maintenance of a *relational-and-harmonious* human society (or, the “prospective” Global Community). Such **Harmony** accommodates both “Amity” and “Enmity” as the *two* opposite ends of *one value entity*. Such *sublimation* is a result of continuous process of “reconciliation/harmonization” within the binary opposition to achieve a socially reasonable balance of “Amity versus Enmity”. Over time, the social constituents may be increasingly accustomed to **Harmony** as important social value of the increasingly enriched own Native Culture, by *improving* their personality, mutual empathy, cultural identity, social amenity, socio-economic balance (among other things) for a viable future. Thus, **Harmony** may offer an incessant *harmonizing impetus* to all the other *sublimated social values* (viz., Integrity, Solidarity, Continuity and Mutuality).

(2) **Personal Integrity** (abbreviated as “**Integrity**”) is a second reasonably-balanced social value *being sublimated* from the *broadly-ranging value entity* between “Spiritual and Material”. This sublimation is crucial to encourage *maturation* and *discretion* of the social constituents for restoration and maintenance of a *morally-and-ethically sound* human society (or, the “prospective” Global Community). Such **Integrity** accommodates both “Spiritual” and “Material” as the *two* opposite ends of *one value entity*. Such *sublimation* is a result of continuous process of “reconciliation/harmonization” within the binary opposition to achieve a socially reasonable balance of “Spiritual versus Material”. Over time, the social constituents may be increasingly accustomed to **Integrity** as important social value of the increasingly enriched own Native Culture, by *improving* their personal characters, including honesty, decency, sincerity, prudence and discretion (among other things). Thus, **Integrity** may offer an incessant *integrating impetus* to all the other *sublimated social values* (viz., Harmony, Solidarity, Continuity and Mutuality).

(3) **Social Solidarity** (abbreviated as “**Solidarity**”) is a third reasonably-balanced social value *being sublimated* from the *broadly-ranging value entity* between “Social and Individual”. This sublimation is crucial to encourage *reliability* and *reciprocity* of the social constituents for restoration and

maintenance of an *empathetic-and-helpful* human society (or, the “prospective” Global Community). Such **Solidarity** accommodates both “Social” and “Individual” as the *two* opposite ends of *one value entity*. Such *sublimation* is a result of the continuous process of “reconciliation/harmonization” within the binary opposition to achieve a socially reasonable balance of “Social versus Individual”. Over time, the social constituents may be increasingly accustomed to **Solidarity** as important social value of the increasingly enriched own Native Culture, by *improving* their mutual respect, personal reliability, social credibility, empathetic relationship, collaborative consciousness (among other things). Thus, **Solidarity** may offer an incessant *solidifying impetus* to all the other *sublimated social values* (viz., Harmony, Integrity, Continuity, Mutuality).

(4) **Societal Continuity** (abbreviated as “**Continuity**”) is a fourth reasonably-balanced social value *being sublimated* from the broadly-ranging *value entity* between “Traditional and Progressive”. This *sublimation* is crucial to encourage *mutual flexibility* and *personal-and-societal resilience* of the social constituents for restoration and maintenance of *Native Culture-enriching* human society (or, the “prospective” Global Community). Such **Continuity** accommodates both “Traditional” and “Progressive” as the *two* opposite ends of *one value entity*. Such *sublimation* is a result of the continuous “reconciliation/harmonization” within the binary opposition to achieve a socially reasonable balance of “Traditional versus Progressive”. Over time, the social constituents may be increasingly accustomed to **Continuity** as important social value of the increasingly enriched own Native Culture, by *improving* their collaboration-conscious endeavors, personal-social entelechy-and-resilience, personal-societal flexibility, sound personal motivations, long-term oriented perspectives, close inter-generational relations (among other things) for a viable future. Thus, **Continuity** may offer an incessant *continuing impetus* to all the other *sublimated social values* (viz., Harmony, Solidarity, Mutuality and Integrity).

(5) **Relational Mutuality** (abbreviated as “**Mutuality**”) is a fifth reasonably-balanced social value *being sublimated* from the broadly-ranging *value entity* between “Altruistic and Self-interested”. This *sublimation* is crucial to

encourage *mutual collaboration* and *personal self-control* of the social constituents for restoration and maintenance of a *life-treasuring and symbiotic* human society (or, the “prospective” Global Community). Such **Mutuality** accommodates both “Altruistic” and “Self-interested” as *two* opposite ends of *one value entity*. Such *sublimation* is a result of continuous “reconciliation/harmonization” within the binary opposition to achieve a socially reasonable *balance* of “Altruistic versus Self-interested”. Over time, the social constituents may be increasingly accustomed to **Mutuality** as important social value of the increasingly enriched own Native Culture, by *improving* their mutual benefits, reciprocal personal behaviors, mutual responsibility, empathetic mutual relations, collaborative consciousness, mutual prosperity (among other things) for a viable future. Thus, **Mutuality** may offer an incessant *mutualizing impetus* to all the other *sublimated social values* (viz., Harmony, Continuity, Integrity and Solidarity).

The most important feature of the Social Value System (SVS) here is the allusion to the “*Middle-Path*” philosophy (Buddha’s Zero) as well as to the *complexity* of human perceptions, thought-frames, motivations and worldviews, which may constantly influence the *sublimation process* of social values [Hiwaki, 2022]. The five *middle-path* social values may be derived from the respective binary oppositions by means of a gradual *sublimation process* in each Area (interacting-intersecting area of “two ovals”), on the basis of steady human maturation/evolution. Such *sublimated* five social values (*social harmony, personal integrity, social solidarity, societal continuity* and *relational mutuality*) comprise our framework of “Integral Harmony”. The framework of Integral Harmony is discussed in the following Sub-section (5.2.), assuming it a more generalized framework that corresponds to our simplified and *sublimated* SVS.

Integral Harmony for Human Maturation

As suggested in the above, Integral Harmony is our broadened, globalized and generalized framework that corresponds to the respective Social Value System(s) under different Native Cultures. Each Social Value System (SVS) under the Native Culture may encourage the social constituents to *understand* the importance of *social harmony and mutuality*, by *steadily maturing* in humanity, personality, identity and

morality (among other things). Integral Harmony may encourage the world people in general to *understand* the importance of *relational mutuality* (all sharing the Planet Earth), which in turn encourage them to take part in an earnest global collaboration for Sustainable Development. Further, Integral Harmony may promote a continuous broadening of human *empathetic circle* worldwide for a viable and harmonious human future. Moreover, Integral Harmony encourages the world people in general to aspire for *steady maturation* by creating or emulating “more humanly-and-naturally appropriate” Social Value Systems.

In spite of the existing social/cultural differences, Integral Harmony (broadly corresponding to the society-specific SVSs) can be simply expressed in the following Fig. 5. As suggested in the figure, **Harmony** (*social*

harmony) may broadly represent the Native Culture-oriented “societal amenities”. Likewise, **Integrity** (*personal integrity*) represents broadly “humanity and humanities”. **Solidarity** (*social solidarity*) represents broadly “mutual reliability”; **Continuity** (*societal continuity*) represents broadly “mental-physical flexibility”; and **Mutuality** (*relational mutuality*) represents broadly “collaborative viability”. In short, Harmony, Integrity, Solidarity, Continuity and Mutuality, respectively and collectively, reinforce the *sublimated social values* to enhance Integral Harmony and the society-specific Social Value Systems. In other words, Integral Harmony (*global*) may be mutually reinforced with the Social Value Systems (*local*), for the sake of *steadily maturing humanity*.

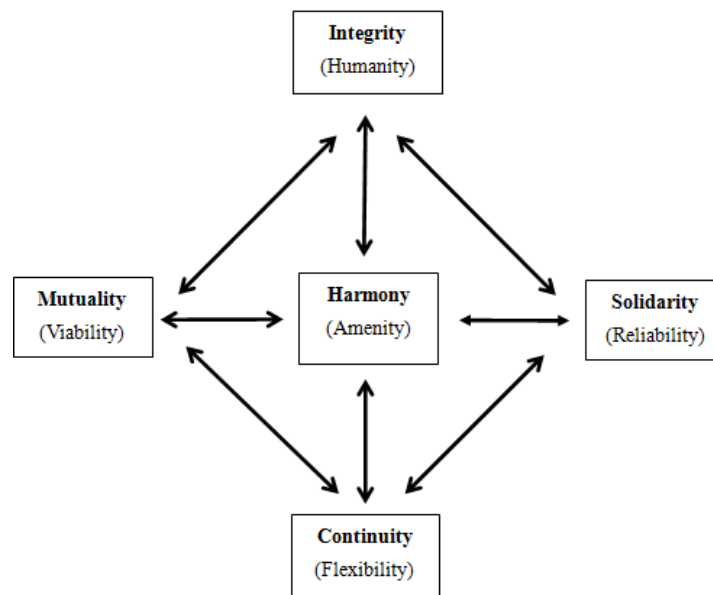


Fig5. Framework of Integral Harmony

It goes without saying that both Integral Harmony (*global*) and the Social Value Systems (*local*) indicate the value systems of long-term nature. Here, the expression “*long-term*” implies much different from that of “*long run*”. The former, as a *temporal* expression of the present author, implies “the time period long enough” to accommodate “a significant change in the society-specific Social Value System”, while the latter is a usual term in Economics to imply “the time period long enough” to accommodate “a significant change in the economy-specific capital stock”. As explained above, the Social Value System (SVS) may maintain and improve the five “*middle-path*” *social values* by reinforcing each other, as well as by adjusting

them to the increasingly enriched Native Culture (NC). The continually improved SVS may help the people “*mature steadily*”, by encouraging them to cultivate their personal characters fitting well to the increasingly enriched NC.

This may suggest that SVS helps the people maintain the “past-present-future linkage” for reasonably consistent lifestyles, by encouraging them to endeavor for enrichment of the society-specific NC continually, as well as to improve the prospect of Sustainable Development for a viable human future. As the most important *global long-term value foundation*, Integral Harmony may serve broadly to improve the society-specific Social Value Systems as well as to support continually Sustainable Development.

Sustainable Development with Steadily Maturing Humanity: A Guideline for the Prospective Global Community

For Integral Humanity may help encourage the world people at large to go through their *maturing* process of *balancing and harmonizing* complex-and-diverse personal mentality towards mutual recognitions, understanding and respects. Also, Integral Harmony may fully complement each other with our long-term theoretical framework of balanced

socioeconomic development (corresponding to Sustainable Development) to be discussed in the following section.

For better understanding of the above figure of Integral Harmony (Fig. 5), the following diagram (Fig. 6) may also depict the five sublimated social values as *continuous spheric interactions*.

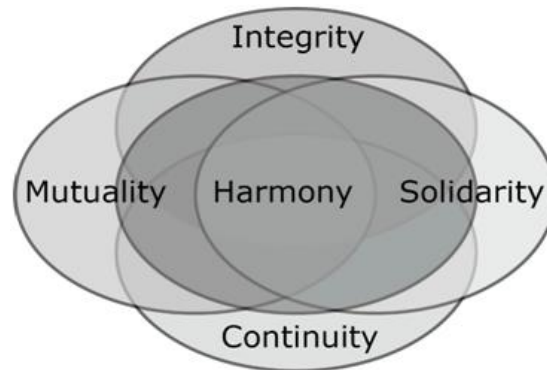


Fig6. An Alternative Image of Integral Harmony

LONG-TERM BALANCED SOCIOECONOMIC DEVELOPMENT

For any worthy long-term project, it is highly important to have a simplified *theoretical* framework as a general guideline for its long-term logic and process towards the probable accomplishment. Sustainable Development of the prospective Global Community may be considered the worthiest global project which cannot be left for a “*trial-and-error*” approach. By all means, it is important to construct a *long-term-oriented theoretical* guideline for the possible survival of humanity. Therefore, such simplified theoretical framework for Sustainable Development is presented and outlined in this section, since an equally important *practical* guideline has been provided by the United Nations with the 17 SDGs. For our theoretical framework, the present author draws heavily on his book and article, respectively, entitled, *Culture and Economics in the Global Community: A Framework for Socioeconomic Development* [Hiwaki, 2011] and “A Balance Paradigm for Post-Plutocracy: Toward Sustainable Development with Integral Harmony” [Hiwaki, 2017]. Since the concept of “Balance Paradigm” is crucially important in the theoretical framework, this section starts dealing with “Balance Paradigm”.

Balance Paradigm for the Global Community

For Sustainable Development, a steady *paradigm shift*, perhaps, is a *must* from the on-

going “Explosion Paradigm” toward our *middle-path oriented* “Balance Paradigm”. Here, the “Explosion Paradigm” represents the extremely dangerous “short-run oriented” *reckless* Modern Civilization, with its “incessant creation of violent conflicts/warfare”, “lingering poisonous pollutions” and “increasing climatic disasters worldwide”, as well as “instable, insecure, stressful, uncertain lifestyles of estranged and unsoundly-conditioned *individuals*”. Such modern reckless creation of dangerous world and insecure human lifestyles may have been largely based on the Modern Core Synergism (or “the modern hegemonic force of habit”) corresponding to the Market Value System (MVS), dictated by the hegemonical, plutocracy-driven contemporary power structure (Big Market). The alternative “Balance Paradigm” represents the *gradually increasing* long-term *freedom of choices* as regards the “reasonably balanced *socioeconomic* activities and empathetic *personal* lifestyles”, based on Integral Harmony largely corresponding to the respective Social Value Systems (SVSs) coherent with the increasingly enriched diverse Native Cultures (NCs).

Here, the term “balance” implies a reasonably “broad and flexible balance” in the long term, reflecting a certain *balancing-power* of nature, which normally works for human mind and body and in-between them. Thus, such “balance” refers to reasonable balance between the physical and the spiritual, between work and

leisure, between freedom and duty, between benefits and responsibilities, between stress and relaxation, between urban life and country life, and so on. Also, it refers to enjoying *reasonably sound* health, comfort, empathy, family-life, friendship, longevity, amusements, aesthetics, sports, hobbies, studies and researches (among other things).

Such a shift to “Balance Paradigm” from “Explosion Paradigm”, most likely, is realizable, by continually restoring, enriching, invigorating and empowering the reasonably sound, diverse society-specific holistic native cultures (abbreviated as “Native Cultures” – NCs) across the world for, most importantly, ushering into the Global Community. This may suggest that the world people in general to endeavor collaboration-consciously for a new age of balanced, integrated and harmonized socioeconomic systems worldwide with the help of the most important human legacy/property – diverse Native Cultures (NCs). Generally speaking, each Native Culture (NC) has been deeply interwoven with its Social Value System, belief system, natural-societal-political environments and long-term experience-based knowledge and wisdom.

Almost all over the world, such NCs, however, have been mostly devastated by the modern *lopsided* market fundamentalism (abbreviated as “Market”), idea of which has been created to favor the contemporary hegemonic plutocracy-driven power structure (“Big Market”) and the so-called “winners”. In order to seek Sustainable Development for a viable human future, by endeavoring for successful shift to the world of “Balance Paradigm”, the diverse NCs need to be restored, enriched and empowered *properly* for the Age of Sustainable Development and the Global Community. Most likely, such global project requires all-out, long-term collaboration-conscious endeavors of the world people in general, for we cannot rely on the existing dangerous lines of modern short-run, aggressive, hegemonical habit, thought, theory and practice.

Unfortunately, such modern lines have *divided and reduced* almost everything into *fractional* parts of data, information, knowledge and disciplines on the basis of materialism, reductionism and the utterly dubious idea of humans “being likened to machines” composed of various inorganic parts. Perhaps, it is most important now to reexamine, recover and re-

integrate appropriately human gifts, features, motivations, and means, pertinent to sensitivity, sentience, perspectives, knowledge, wisdom and analogical-and-analytical thinking, as well as pertinent to empathy, relational-mutuality and capacity for collaboration-conscious endeavors. All such “mind-related” activities were integrated largely by the diverse, reasonably sound, holistic Native Cultures for solving difficult and important human problems. Such re-integration of human gifts, features, motivations and means may be helpful for restoration and maturation of humanity in pursuit of Sustainable Development.

As seen already, reasonably sound Native Cultures (NCs) across the world are considered most important when contemplating a shift to “Balance Paradigm” from “Explosion Paradigm”. Here, the use of the term “Paradigm” indicates a distinction of “ethos”. For “Balance Paradigm” represents the “Ethos of Native Culture”, indicating the long-term accumulative/integrative inclination of NCs, providing the respective peoples worldwide with identities, amenities and harmonious/symbiotic lifestyles, as well as with the continuous linkage of past, present and future. In contrast, “Explosion Paradigm” represents the “Ethos of Civilization”, “Ethos of Market” and “Ethos of Supremacy, all which have been imposed on Modern Civilization, to provide the world people with rapidly changing material-centered stressful lifestyles, violent conflicts/aggressive warfare, and endless efficiency-oriented working conditions, all which entailed instability, insecurity and uncertainty.

The “Ethos of Civilization”, in particular, has disposed of the long-standing rich-and-complex skills and wisdom irresponsibly, thoughtlessly and/or intentionally by means of modern wastefully short-sighted reductionism and narrowly divided specializations. Perhaps, *escalated* simplification, standardization, division-of-labor and other brainwash campaigns in Modern Civilization may have extremely distorted human versatile qualities, mentalities and perspectives to drive the people at large toward *excessively self-seeking, short-run reckless and irresponsible* activities under “Explosion Paradigm”, such as: -

- *merciless and endless* power-struggles for supremacy;

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- *endless* escalation of inhuman “efficiency drive” for profit maximization;
- *short-run, reckless, inhuman* way of technological innovation;
- *rapid “short-run”* recovery of direct investment;
- *aggressive-predatory* “free” competition with *inhuman* detachment to “*the loser*”;
- “*now-oriented*” escalated convenience and insatiable wants;
- *irresponsible/wasteful/hazardous* “throw-away” lifestyle; and
- *scarce attention* to the long-run “unpaid” global Social Cost (or, “Boomerang Effects”).

In the process of shifting from “Explosion Paradigm” to “Balance Paradigm”, many steady long-run changes are going to be required for future lifestyle in the Global Community. For “Balance Paradigm” calls for *naturally-culturally-personally harmonized, reasonable balances* for Sustainable Development, such as, between nature and human lifestyle, between Civilization and Native Cultures, between social values and economic values, between spiritual and material emphases, between short-term and long-term orientation, between microscopic and macroscopic viewpoints, between market and non-market activities, between individual and mutual responsibilities, and between work and leisure orientations, and so on.

Our “Balance Paradigm” for development of the prospective Global Community may require, to begin with, reasonably sound Social Value Systems (SVSs) worldwide that are assumed capable to modify the *one-sided* Market Value System (MVS). Each society-specific SVS must consist of *reasonably balanced and sublimated* social values, for example, from five respective binary oppositions. As already explained above in details each society-specific SVS, at least, consists of: -

- Social Harmony (*balanced and sublimated* from “Amity & Enmity”);
- Personal Integrity (*balanced and sublimated* from “Spiritual & Material”);
- Social Solidarity (*balanced and sublimated* from “Social & Individual”);
- Societal Continuity (*balanced and sublimated* from “Traditional & Progressive”); and

- Relational Mutuality (*balanced and sublimated* from “Altruistic & Self-interested”).

In other words, “Balance Paradigm”, most importantly, aims at *a steady maturation of human-beings* to cope with a variety of serious “short-term and long-term” problems that have been left by the reckless “Explosion Paradigm” of Modern Civilization. For this purpose, such SVS may help prepare and facilitate fundamentally for *human maturation* that has long been neglected, obstructed and/or distorted by Big Market with the extremely lopsided Market Value System (corresponding to the *excessively* “short-run oriented” Modern Core Synergism as well as to “Explosion Paradigm”). Sustainable Development (“*long-term oriented, reasonably sound* local and global socioeconomic development”) may require a *steady human maturation* to *carefully/discretely guide* the complex theoretical-and-practical process, on the basis of rich knowledge, profound wisdom and long-term broad perspectives accumulated in the diverse and respective Native Cultures across the world. For the contemporarily prevailing technological innovations may have been mostly encouraged and financed by Big Market’s short-run, profit-oriented, wealth-and-power accumulation for self-aggrandizement and hegemonical supremacy, *not* for humanity’s long-term comfort, security and well-being.

A Theoretical Framework of Sustainable Development

In addition to the most important “*steady maturation* of humanity in general”, Sustainable Development may require *a broad theoretical framework* of “long-term, peace-and-harmony oriented” *guideline* for the “long-term process” of *collaboration-conscious endeavor* of the general public worldwide [Hiwaki, 1995a, 1998, 2011, 2017]. Our present theoretical framework, therefore, is an *antithesis* to the *aggressive/antagonistic competition-oriented* neo-classical main-stream Economics. Such theoretical framework needs to be coherent largely with the *practical guideline* for Sustainable Development Goals (SDGs) [UN, 2015]. The present theoretical framework encompasses many new premises and assumptions in terms of Sustainable Development as complex global long-term project. Such premises and assumptions are elaborated in the three articles by the present author, entitled (1) “Alternative Economics and

Sustainable Future” [Hiwaki, 2015a], (2) “A Balance Paradigm for Post-Plutocracy: Toward Sustainable Development with Integral Harmony” [Hiwaki, 2017], and (3) “From Growing to Maturing: Integral Harmony and Global Integrity” [Hiwaki, 2021]. In the following Subsection, only *major premises and assumptions* are explained briefly.

Major Premises and Assumptions

A *first major premise* of our “Balance Paradigm” framework refers to the crucial importance of *diverse society-specific Native Cultures (NCs)* and the coherent *Social Value Systems (SVSs)* (in view of the prospective Global Community). This premise is, perhaps, most important for promoting *steady human maturation* for the pursuance of Sustainable Development.

A *second major premise* emphasizes the cultivation of reasonable *human character* relevant to our “Balance Paradigm”. This may suggest such *human character* to reflect reasonably the *balanced and sublimated social values*, such as, social harmony, personal integrity, social solidarity, societal continuity and relational mutuality). In other words, such *human character* tends to *mature steadily encompassing* empathy, mutuality, morality, ethicality, symbiosis and harmony, in coherence to the long-endured-and-enriched, respective and diverse Native Cultures worldwide.

A *third major premise* opts for an *open/borderless democracy* in the Global Community. Such democracy is intrinsically different from the prevailing “nation-specific closed democracy” in which, the hegemonic power can claim its own “national interest”, at the cost of the less powerful ones (which have been continually subordinated to and marginalized by the former’s high-handed power politics).

A *fourth major premise* is a *new temporal definition*. The “short term” and “long term” of our Balance Paradigm refer, respectively, to “short of” and “long enough” time-span for a significant change of the society-specific Social Value System (SVS). This temporal definition is quite different from the prevailing *economic definition* of “short run” and “long run”, which largely mean, respectively, “absence” and “presence” of a significant change in capital stock.

A *fifth major premise* emphasizes the *influence*

of “Own Hands”. The “Own Hands” is a shorthand expression of “the people’s own invisible hands” that corresponds to a “*long-term society-general orientation to the future*” that decides the nature and speed of socioeconomic development. Such “orientation to the future” helps *balance* the “supply side” and the “demand side” of the socioeconomic activities over time by exerting the overarching effects on the “aggregate saving and investment”. Most likely, such “future orientation” may also help the people *mature steadily*.

A *sixth major premise* emphasizes the importance of the “*long-term*” *socioeconomic development* (or, Sustainable Development), which helps replace the contemporary emphasis on the “*short-run*” *economic growth*. For the *short-run economic growth* tends to ignore largely the *long-term accumulated* “unpaid Social Cost” that has intensified a variety of serious illness, disaster and violence.

A *final major premise* refers to the *important variables* in terms of “*ratios*”, including **T/r**, **C/V**, **S/V**, **I/V** and **R/V** are considered much more important in view of the prospective complex “inter-cultural/inter-societal” Global Community, than the respective variables of *absolute figures* (**T**, **r**, **V**, **C**, **S**, **I** and **R**).

Mathematical Construct and Concept of “Time Preference”

Based on the above major premises, our “Balance Paradigm” framework of socioeconomic development (corresponding to the *global* theoretical framework of Sustainable Development) can be expressed in the following basic mathematical construct consisting of *five approximated equations* “ (refer to: [Hiwaki, 2011], for the mathematical derivation)”: -

- (1) $T/r = C/V$
- (2) $T/r = W/V$
- (3) $T/r = 1 - (S/V)$
- (4) $T/r = 1 - (I/V)$
- (5) $T/r = 1 - (R/V)$

The left-hand term (**T/r**) of each equation in the above is called here “Basic Ratio” that is the *pivotal ratio* in the theoretical construct, consisting of the people’s psychological/mental “*long-term ratio of time-preferences*”. They are defined into two different categories, “the society-general” and “the economy-specific”.

Here, the term “*time preference*” indicates the “*present-time preference*” on the assumption that “the present-time” is normally *preferred to* “the future-time”. More concretely, the “*present-time preference*” suggests that the people in general tend to **prefer** “today (present-time)” to a less certain “tomorrow (future-time)”, for the less certain “future-time” being *riskier* than the “present time”. The term “*society-general*” here refers to “the whole people” and the term “*economy-specific*” refers to *the specific part* among the whole people, viz., “highly business-oriented and profit-seeking social constituents”.

Such “Basic Ratio” (T/r) includes Numerator (T), indicating the “long-term trend of *society-general* “time-preference” (abbreviated as “Trend Preference Rate”), and Denominator (r) the “long-term trend of *economy-specific* “time-preference” (abbreviated as “Trend Interest Rate”). Here, a *declining* Numerator (T) *takes initiative* for a long-term *balanced* socioeconomic development, and Denominator (r) *follows suit* with a significant “time lag”. This means that “*the economy-specific*” constituents, highly interested in “*making profit*”, may want to take advantage of the *declining* Trend Preference Rate (T). The declining “ T ”, indicating the “*rising society-general* future orientation”, may suggest more *profit-making* opportunities to the *economy-specific* social constituents, inviting increasing Investment “ T ”.

Very important to repeat, Numerator (T) of Basic Ratio (T/r) takes initiative in a *long-term balanced* socioeconomic development. The *steadily maturing* people in general (suggesting “*the maturing society-general*”) tend to **augment** the *society-general* long-term future orientation with a **decline** of the *present-time preference* “ T ”. This **decline** of “ T ” suggests “**growing** profit opportunities”, and *the economy-specific* social constituents **reduce** *coherently* the present-time preference “ r ”. This process indicates a *time-lag adjustment* of the *economy-specific* present-time preference “ r ” to the declining *society-general* present-time preference “ T ”. This “adjustment” may indicate a “time-lag” **decline** of Basic Ratio (T/r), as a whole, which may, in turn, raise the level of *long-term balanced* socioeconomic development.

The above “time-lag adjustment” of the *economy-specific* social constituents indicates

our *re-interpretation* of the “idealized risk-taking entrepreneurs” in Economics. Modern individuals with strong motivation for making money/profit, such as merchants, firm owners, corporate managers, financiers and investors, among others, have often been likened, in Economics, to such “*entrepreneurs*” of “*courageous-honorable risk-takers*” as well as “*initiators*” of the “highly coveted” economic growth. Our concept of “*economy-specific*” social constituents, however, are more realistic and rational, tending towards “risk-averse”. For our *economy-specific* constituents are not only “interested” in *making profit* in the “long-term” but also “prudent” to be concerned of highly probable *long-term relationship* between risks (costs) and returns (gains), where “costs” include “*long-term Social Cost*” and “gains” includes not only “long-term profits” but also “*long-lasting* trust and good reputations”. With this re-interpretation, our “Balance Paradigm” framework now presents the idea of “Optimal Development Path” in the following.

Basic Ratio and Optimal Development Path

As the “Mental-Aspect” of our theoretical construct, Basic Ratio (T/r), consisting of Trend Preference Rate (T) and Trend Interest Rate (r), respectively, placed on the vertical axis and the horizontal axis in the following **Fig. 7**. In this diagram, the “*ideal-theoretical*” path of the “perfectly balanced” long-term socioeconomic development is shown by the 45-degree straight/diagonal line from Point F downward to Origin O (the Path F-O). There, the straight/diagonal line indicates that the declining Variable “ T ” and Variable “ r ” trace, together, the Path F-O (*ideal* development path). Put differently, the 45-degree line indicates the “theoretical” image that the “*present-time preference rates*” of both the “*society-general* T ” and the “*economy-specific* r ” move constantly, together. This image of a long-term balanced development, however, is only theoretical without any practical implication.

Our Optimal Development Path (ODP) is represented by Path F-D-O, a “concave-upward” curve that traces *a more reasonable and practical path* from Point F to Point D and to Origin O. This path is a *practical-realistic image* of ODP based on the assumption that the declining Variable “ T ” takes initiative and the declining Variable “ r ” follows with some time-lag, forming a “*reasonably-balanced*” curve - Path F-D-O (*practical-realistic* path) - of long-

term socioeconomic development. Here, Point **F** is the theoretical starting point of both the declining Variable “**T**” and Variable “**r**”, and Origin **O** is the theoretical converging point of both Variable “**T**” and Variable “**r**”. Also, as

seen from the diagram, the “horizontal distance” between Path F-O (the 45-degree diagonal line) and Path F-D-O (**ODP**) expands initially and contract after passing Point **D**.

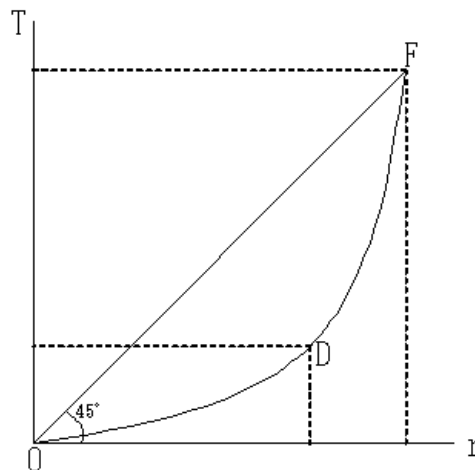


Fig7. Optimal Development Path (ODP)

In view of the optimal socioeconomic process depicted by Path F-D-O (viz., **ODP**), the “expanding horizontal distances” between the two paths from Point **F** to Point **D** implies the “Growth Process”, while the “contracting horizontal distances” on the way from Point **D** toward Origin **O** imply the “Maturation Process”. In an early period of the Growth Process, the short-run view in economic activities may overwhelm that of the long run and, gradually, the long-run view to gain strength along with *steady maturation* of the people, and eventually the long-run view may prevail at the end of the Growth Process. When the Maturation Process begins at “Point **D**” of Path F-D-O (**ODP**), the long-run view of economic activities may become the *standard* of a reasonably sound socioeconomic development. This means that the long-run Social Cost would be well-attended, along with the greatly diminishing aggressive and violent conflicts/warfare. This may also mean that Sustainable Development takes root itself, when the Global Community comes to be blessed with Maturation Process.

In short, the *society general* “present-time preference rate **T**” declines faster than the *economy-specific* “present-time preference rate **r**” during the Growth Process. Variable “**T**” declining faster than Variable “**r**” means that the *society-general* “future orientation” is augmented faster than the *economy-specific* “future orientation”. These different temporal

phenomena, being called “time-lag” here, are assumed to provide an “accelerated future profit-opportunity” to the highly “business and profit-oriented” social constituents. Under such favorable condition for the *economy-specific* sector, rapidly increasing investment is encouraged to take advantage of the profit opportunities (accruing from the augmented “*society-general*” future orientation), leading to an accelerated socioeconomic development.

In contrast, the *society-general* “present-time preference rate **T**” declines slower than the *economy-specific* “present-time preference rate **r**” during the Maturation Process. This phenomenon (“**T**” declining slower than “**r**”) means that the *society-general* “future orientation” is augmented slower than the *economy-specific* “future orientation”. In other words, the *economy-specific* sector is becoming less “profit-oriented” and more “social-collaboration/harmony-oriented” to adjust to a more balanced, comfortable and harmonious social life for attaining a greater spiritual comfort and enlightenment. Also, the *economy-specific* sector is becoming a more long-term future-oriented as well as a greater collaboration-conscious. This suggests that a steadier development of harmonious social life with growing social/societal amenities would be emphasized during the Maturation Process.

Delving deeper into the “Mental-Aspect” (represented by Basic Ratio “**T/r**”) during the “Growth Process”, the people *in general* tend to

be increasingly involved in a rapid socioeconomic development by significantly shifting Variable “**T**” (the *society-general* “present-time preference rate”) continually downward, at the same time, encouraging the *economy-specific* sector to hold in check the long-run Social Cost that arises mainly from social conflicts of rapid socioeconomic changes. The *economy-specific* sector, on the other hand, by shifting Variable “**r**” (the *economy-specific* “present-time preference rate”) downward coherently with “**T**”, takes advantage of the general public’s “long-term future-oriented lifestyle”. For this purpose, the *economy-specific* sector would step up investment for the expected demand growth, with an increasing concern of long-term Social Cost that entails greater future risks.

When it comes to the Maturation Process, the people *in general*, on the one hand, tend to be *more eagerly* concerned of “*balanced, sound, integral and holistic*” socioeconomic development, now shifting the “present-time preference rate **T**” further downward to encourage diverse and comprehensive *human maturation*. Such encouragement includes greater humanistic, cultural, personal, aesthetic, moral, ethical, empathetic capacities, as well as complex inter-cultural relational capacities, in addition to intellectual, administrative, technological capacities. The *economy-specific* sector, on the other hand, by shifting the “**r**” downward more rapidly than “**T**”, collaborates more consciously with the people *in general* for such diverse and versatile human capacity developments. The *economy-specific sector* also thinks it important to accelerate *human maturation* and reduce the long-run global Social Cost (“environmental risks”, in particular) for a steadier enjoyment of reasonable profit opportunity.

Summarily stated, Numerator “**T**” of Basic Ratio (**T/r**) declines faster than Denominator “**r**” during the Growth Process. At the Growth-Maturation Turning Point **D** on Path F-D-O (**ODP**), Numerator’s declining speed is just *matched with* that of Denominator. During the Maturation Process, the decline of Denominator “**r**” becomes faster than that of Numerator “**T**”, to narrow gradually the gap between the *theoretical-ideal* Path F-O and the *practical-optimal* Path F-D-O, as the people in general *mature* steadily.

Balancing Mental Aspect and Real Aspect

The Basic Ratio (**T/r**) as the “Mental Aspect”, representing the “*personal, spiritual, moral, psychological, temporal and intellectual spheres* of socioeconomic activities, is now examined as it relates closely with the “Real Aspect”, representing the “*material/physical, spatial and monetary spheres*” of socioeconomic activities. The latter aspect consists of Consumption-Income Ratio (**C/V**), Wage-Income Ratio (**W/V**), Saving-Income Ratio (**S/V**), Investment-Income Ratio (**I/V**) and Rent-Income Ratio (**R/V**) in our theoretical construct. The Mental Aspect (or, the Basic Ratio) initiates and induces “well-balanced” coherent changes to all the ratios in the Real Aspect, by means of the declining *society-general* “present-time preference rate **T**” and the declining *economy-specific* “present-time preference rate **r**” with a significant time-lag, as described in the previous Sub-section. Thus, such changes in the Real Aspect indicate the *coherent-concrete* reactions to the changing Mental Aspect for the sake of a long-term “balanced” socioeconomic development. For example, Equation (**T/r = C/V**) suggests that the changing Real Aspect (**C/V**) becomes *equivalent with* the changing Mental Aspect (**T/r**).

The right-hand side variables of our theoretical construct include the “single aggregate variables”, viz., Income/Value-added (**V**), Consumption (**C**), Wage (**W**), Saving (**S**), Investment (**I**) and Rent (**R**), *in addition to* the “proportional aggregate variables”, viz., Consumption-Income Ratio (**C/V**), Wage-Income Ratio (**W/V**), Saving-Income Ratio (**S/V**), Investment-Income Ratio (**I/V**) and Rent-Income Ratio (**R/V**). Now, the “single” Real-Aspect variable” (**V**), as well as all the “Real-Aspect proportional variables”, are explained, as follows: -

Income (V), here, means the *long-term aggregate* Income (or the *long-term* total value-added). For the present purpose, this variable includes *approximately* all the society’s socioeconomic productive activities “*paid and unpaid* in market”. All such productive activities in the *long term* may be calculated *monetarily* by “market price”, “shadow price” (reasonably based on market price), and “psychic price” (meaning, tentatively, the “socially reasonable mental-and-emotional price”). Put differently, such aggregate Income (**V**) refers to the *monetarily* aggregated all of “market”,

“shadow” and “psychic” incomes, which accrued to the *long-term* productive activities, which may be diversely different among societies. In short, the aggregate Income (**V**) indicates the society’s all-inclusive incomes/value-added in the *long term*. As a matter of course, this includes, among other things, all the *unpaid* productive and training activities within the respective households, such as cooking, cleaning, washing, fixing and other diverse household chores.

Consumption-Income Ratio (C/V) means the *long-term ratio* of the aggregate Consumption (**C**) to the aggregate Income (**V**). Aggregate Consumption (**C**) includes the “*unpaid*” *long-term* household consumption of the own household outputs, in addition to all *long-term* consumption of *market* products. Such aggregate Consumption (**C**) here includes *approximately* all the *long-term* Consumption, other than household expenditures on “*effective human-capital formation*” which are accounted as part of the *long-term* aggregate Investment (**I**). Such *effective* human-capital formation may include “household expenditures” on high school-and-advanced education, professional training for career-advancement and also on mental-physical healthcare.

Wage-Income Ratio (W/V) means the *long-term ratio* of the aggregate Wage (**W**) to the aggregate Income (**V**), or “Labor-Share of Income”. **W/V** is assumed *approximately* equivalent in size to Consumption-Income Ratio (**C/V**) in the long term. Such aggregate Wage (**W**) here indicates the income accruing *only* to the “simple labor”. The so-called “simple labor wage (**W**)” here is assumed to include the payment only the standard minimum skills of reading, writing and calculating, as well as only the standard minimum nurture/knowledge of the own Native Culture on customs, manners and morality. Such labor-income is the minimum accessible/obtainable by all the workers of the society as part of the aggregate Income (**V**).

Saving-Income Ratio (S/V) means the *long-term ratio* of the aggregate Saving (**S**) to the aggregate Income (**V**). The **S/V** is pivotal to the maintenance of *long-term balance* with Investment-Income Ratio (**I/V**). The aggregate Saving (**S**) here consists of the total household, corporate and government savings, which include amount of future-oriented general surplus resources for maintenance of the own Native Culture and social infrastructure, as well

as for reasonable provision against future contingencies, such as pandemic, famine, climatic change (among other things). Thus, the aggregate Saving (**S**) implies a socioeconomic readiness to maintain the people’s minimum sustenance, reasonable peace of mind and future orientation.

Investment-Income Ratio (I/V) means the *long-term ratio* of the aggregate Investment (**I**) to the aggregate Income (**V**). In turn, the (**I/V**) is assumed *approximately* equivalent to the Rent-Income Ratio (**R/V**) in the *long term*. The aggregate Investment (**I**) here includes the broad category of human-capital formation, financial-capital formation, new enrichment of own Native Culture and other investments in plant and equipment, agricultural land, socioeconomic infrastructure and residential facilities, to mention only the major items. Such aggregate Investment (**I**) embodies the dynamic functions to transform the aggregate Saving (**S**) into human, material, financial and own Native-Cultural capitals to *continue* the on-going socioeconomic activities to the future. Also, the aggregate Investment (**I**) provides for continuing *appropriate balance* with the aggregate Saving (**S**), which is pivotal for the long-term *balance between Demand and Supply* of the on-going socioeconomic activities.

Rent-Income Ratio (R/V) means the *long-term ratio* of the aggregate Rent (**R**) to the aggregate Income (**V**), or *approximately* the *long-term* “Capital-Share of Income”. The aggregate Rent (**R**) here is assumed to be *approximately* equivalent in the *long term* both to the aggregate Saving (**S**) and the aggregate Investment (**I**). In other words, the aggregate Rent (**R**) is assumed to be “saved” and “invested” in the *long term*. Such aggregate Rent (**R**) or the total long-term income accruing to the capital stock which includes the physical, material, financial and “effective human” capitals, among other things. The stock of “*effective human capital*” consists of a variety of complex human skills, abilities and qualifications, which are supported by reasonably sound mental-and-physical health. Accordingly, such stock may encompass intelligence, wisdom, knowledge, ingenuity, creativity, imagination, insights, foresight, communicational skills and Native Culture-oriented skills, as well as the sound temperament, empathy, compassion, tolerance, benevolence, courage, public spirit, morality, self-control, and so on. The stock of “*effective human capital*”, in particular, is essential for

sound-steady human *development/maturation* for Sustainable Development. For it is also “effective” to both the long-term balanced socioeconomic development and the enrichment of the respective Native Cultures.

Necessary and Sufficient Conditions for Balanced Development

Now, the long-term “balanced” complex relationship between the **Mental Aspect (T/r)** and the **Real Aspect (C/V, W/V, S/V, I/V and R/V)** is explained in the following diagram (**Fig. 8**), where the Mental Aspect leads the Real Aspect for the global “long-term balanced” socioeconomic development (or Sustainable Development). The starting action is that Numerator “T” of the Mental Aspect declines to invite Denominator “r” to follow with some time-lag. Such initial action reduces (T/r) to decline, and the coherent changes of (C/V), (S/V) and (I/V) of the Real Aspect follow suit. As qualified in the above Subsection, the *special*

meanings of our variables are also important and necessary to explain the “big-picture” long-term theory of “balanced” global socioeconomic development.

The “long-term balance” between aggregate “demand” and “supply” suggested in the diagram is indicated by grouping the five equations into the “demand side” (“expenditure side”), including (1) $T/r = C/V$, (3) $T/r = 1 - (S/V)$ and (4) $T/r = 1 - (I/V)$, and the “supply side” (“distribution side”) including (2) $T/r = W/V$, (4) $T/r = (I/V)$, and (5) $T/r = 1 - (R/V)$. Here, Investment Ratio “I/V”, acting as the *linkage variable* in the long-term socioeconomic development, functions as a *bridge* between the “demand side” and the “supply side”. Total Investment (I) in the long term facilitates to transform Total Saving (S) into a “capital stock” for the sake of $I = S = R$, where Variable R indicates the total capital income (Rent).

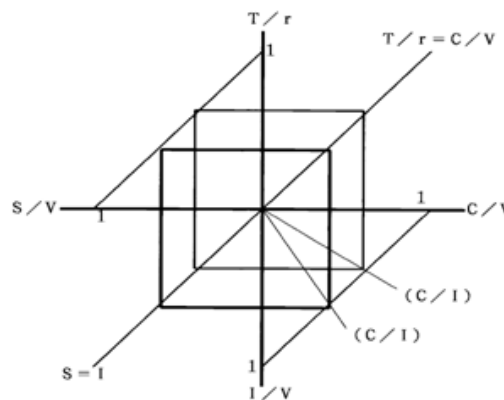


Fig8. Long-term Balanced Socioeconomic Development

As shown in the “four-quadrant” diagram in the above, the **Mental Aspect (T/r)** on the upper vertical axis leads the **Real Aspect (Consumption Ratio C/V)** on the right-hand side horizontal axis, by maintaining constantly the “equivalent” relationship with each other, as shown in the 1st quadrant. This constant relationship corresponds to the Saving-Investment equality ($S = I$) in the 3rd quadrant, where the constant equivalent relationship is depicted between Saving Ratio (S/V) and Investment Ratio (I/V).

Also, the changing relationship between the **Mental Aspect (T/r)** on the upper vertical axis and the **Real Aspect (Saving Ratio S/V)** on the left-hand side horizontal axis is shown in the 2nd quadrant. Such “inversely proportional” relationship corresponds to the relationship

between Consumption Ratio (C/V) and Investment Ratio (I/V) in the 4th quadrant. The four quadrants are now connected into the two **square forms** (two random samples of diagonally *higher square form* and diagonally *lower square form*), both of which indicates the respectively “balanced” socioeconomic development. Each “square form” indicates the interactions between (T/r) and (C/V) in the 1st quadrant; between (T/r) and (S/V) in the 2nd quadrant; between (S/V) and (I/V) in the 3rd quadrant; and between (I/V) and (C/V) in the 4th quadrant. An earlier “balanced” socioeconomic development is shown by the diagonally *higher square form* and a later “balanced” development shown by the diagonally *lower square form*.

Such a diagonal-downward shift may continue,

as long as the balanced global socioeconomic development is maintained.

The present diagram (**Fig. 8**) indicates an enhancing socioeconomic development viewed from the “demand side” (“expenditure side”). The same diagram can accommodate the “supply side” (“distribution side”) viewpoint, by simply replacing (C/V) by Wage Ratio (W/V) on the right-hand side horizontal axis and (S/V) by Rent Ratio (R/V) on the left-hand side horizontal axis. Such “demand side” and “supply side” together, the long-term “balanced” socioeconomic development continues through Growth Process and Maturation Process (meaning throughout **ODP**).

The diagram of the long-term theoretical construct emphasizes the *balance* between the **Mental Aspect** and the **Real Aspect** (for example $T/r = C/V$), where the former leads the socioeconomic development and the latter follows, in principle. It is important to note that **Fig. 8** captures such Mental-Real *balance* with the *lead-lag relationship*. As explained already **Fig. 7** emphasized the *lead-lag relation within* the **Mental Aspect** (T/r) between the *society-general* “present-preference rate T” and the *economy-specific* “present-preference rate r”. Also emphasized there is the difference between Growth Process and Maturation Process as regards the long-term *cost factor* and *profit motivation*.

It is also important to note that, from the same equation ($T/r = C/V$), both the **Necessary Condition** and the **Sufficient Condition** for the long-term balanced socioeconomic development can be derived mathematically [Hiwaki, 2011]. In words, the Necessary Condition requires the long-term continual increase of per-capita consumption (equivalent to per-capita wage). This means that the Necessary Condition represents the long-term steady *improvement of the people’s living standard*. While, the Sufficient Condition requires the long-term continuous *enhancement of the society-general orientation to the future* (meaning the continuous decline of the *society-general* “present-reference rate T”). The Sufficient Condition, requiring a continual enhancement of the *society-general* future orientation, prescribes the nature of the Necessary Condition. On the one hand, Consumption “C” must be characterized by a continual shift (1) from the *short-run* emphasis to the *short-long run* balance, (2) from the *quantity bias* to the *quality*

orientation and (3) from the *material centeredness* to the *personal-spiritual-intellectual-cultural* emphasis. On the other hand, Wage “W” must be characterized by a continual shift (1) from the *low income* of the short-run instable labor to the *growing income* over time with more stable work and improving abilities and (2) from the income based on material-centered piecework to the gradually growing income that reflects *spiritual and cultural* oriented work, as well as work experiences and aspirations.

A long-term growth of Wage “W” is guaranteed by the Sufficient Condition, for such growth may be necessitated by guiding the “simple labor” toward “long-term involved work” with mutual, spiritual, intellectual and cultural enrichment. The Sufficient Condition may also *shift upward* the standard minimum knowledge/skills as well as the standard minimum incorporation of own Native-Cultural knowledge/skills for the gradual improvement of living standard, comfort and harmony of the people in general. These effects of the Sufficient Condition may contribute greatly to the people’s aspirations and incomes over time.

INTEGRAL LIFELONG EDUCATION

Here, “**Integral Lifelong Education**” (ILE) is defined as “lifelong formal, informal, continuing education” for all people to improve morality, personality, spirituality, intellectuality, humanities, sciences, relational mutuality and global mutual concerns. Thus, ILE aims at enhancing their steady maturation with continual enrichment of long-term broad perspectives and aspirations for a viable human future, based primarily on their respective Native Cultures and Social Value Systems. Also, ILE is expected to integrate the diverse educational/academic dimensions, facets and functions of home-school-community-virtual-higher educational varieties. Further, ILE is expected to augment human empathy, vitality, resilience and viability. Such ILE may mean a paramount importance to pursue Sustainable Development for a viable human future.

A practical approach to ILE that facilitates acquisition of motives and capacities for the implied importance of friendly personal-social relationship, may demand a framework of personal-and-societal maturation that broadly entails, as follows [Hiwaki, 2012, 2014a]: -

- Greater human capacity for *mutual respect*

with *well-balanced* mutual understanding;

- Clearer awareness of the *mutual contributions* for human past, present and future;
- Keener insights into *complex* human nature and *diverse* human needs;
- Greater ability to *accumulate, integrate and understand* a complex human knowledge and wisdom;
- Long-term, broader personal *concerns* of, and *perspectives* for human future;
- Greater motivation for enriching *own* Native Culture as well as helping enrich *diverse* Native Cultures for *a viable human future*; and
- Greater aspiration and endeavor for a *peaceful and sustainable* human future.

Integral Lifelong Education: A Guideline

For the prospective Global Community, perhaps, we will need education very different from modern education. The Integral Lifelong Education (ILE) may offer a guideline for such education that aims at cultivating as much potential as possible of respective persons and peoples for expanding their frameworks of thoughts (“thought-frames”) [Hiwaki, 2012].

First, ILE encourages to avoid bureaucratic manual-oriented operations primarily based on the “established” habits, facts, precedents, formalism and methodology.

Secondly, ILE encourages to place the utmost emphasis on a systemic-and-holistic grasp of complex human past, present and future, rather than justifying only the modern history, knowledge, paradigm, values, worldviews and perspectives.

Thirdly, ILE encourages to have the long-term purpose of serving all people, by contributing to their purposes of well-balanced and comprehensive human development for sound, active and fruitful longevity.

Fourthly, ILE encourages always to remain open and flexible, as well as discretionary and critical about *newly emerging knowledge and technology*.

Fifthly, ILE encourages always to remain respectful to the *long-endured wisdom* of diverse Native Cultures and Social Value Systems.

Sixthly, ILE encourages to recognize an important responsibility for *enriching* the own Native Culture, in view of mutually respectful-beneficial interactions with other Native Cultures across the world.

Seventhly, ILE encourages to expand each *personal thought-frame* for respecting personal, spiritual, social and cultural values that represent the inherited unique risk factors, perspectives, motives, concerns and thoughts on the basis of climatic, geographical, geological, geopolitical differences.

Eighthly, ILE encourages to marginalize and counteract the prevailing *excessive* “individual self-interest”, “national interest” and “world-standardizing interest” of the contemporary power structure (Big Market).

Ninthly, ILE encourages to promote Sustainable Development, by triggering a *trilateral virtuous circle* of comprehensive human development/maturation, balanced socioeconomic development and holistic Native-Culture enrichment.

Tenthly, last but not least, ILE encourages to avoid promoting *any specific/special interests*, including ones of financiers, industrialists, stock-holders, corporate-leaders, aristocrats, religionists, militarists, bureaucrats, government-leaders and Big Market.

Frameworks for Integral Lifelong Education

Theoretical Evolution of “High Concern”

A theoretical evolution of the people’s “*High Concern*” (or, the people’s mental enrichment, maturation and empowerment), by means of sound and balanced human-capital formation, must coincide with a *long-term balanced* socioeconomic development (or Sustainable Development). This theoretical evolution is to emphasize the importance of human mental/spiritual empowerment for enhancing sound human character, personality, intellectuality, spirituality, empathy, nature-orientation, among other things, with due respects to sound material-oriented development. Promotion of such mental empowerment for pursuing a viable human future may heavily rely on *Integral Lifelong Education* (ILE) that refers largely to expansion and enhancement of complex personal-and-societal thought-frames. Thus, such *Evolution of High Concern* has a direct relation to our theoretical framework of the **Mentally-led** long-

term balanced socioeconomic development [Hiwaki, 1995b].

A diagrammatic approach to the derivation of **Curve H**, showing the *Evolution of High Concern* (or, “thought-frame enhancement”), reflects the *image* of Optimal Development Path (ODP) in Fig 7, which is shown in the 1st quadrant of the following diagram, Fig. 9. This 1st quadrant indicates the relationship between the *society-general* “present-preference rate **T**” and the *economy-specific* “present-preference

rate **r**”, representing the curve **ODP** (the bow-shaped curve) as explained in the above. In other words, the 1st quadrant portrays a schedule of our Basic Ratio (**T/r**) or the “Mental Aspect”, implying synergistic interactions of “**T**” with “**r**”. As suggested already, the Mental Aspect (Value Aspect) leads the Real Aspect, in principle, to enhance a long-term course of balanced socioeconomic development (or, Sustainable Development).

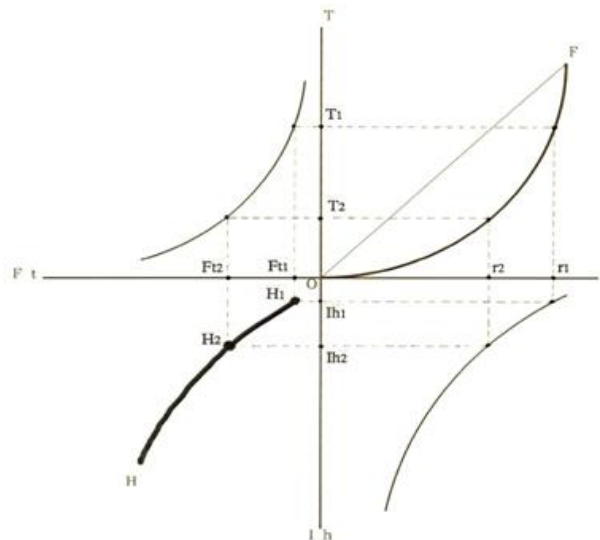


Fig9. Derivation of Curve H - “Evolution of High Concern”

The 2nd quadrant depicts a downward sloping curve (convex to the origin **O**), which represents synergistic interactions between the *society-general* “present-time preference” (on the “upper” vertical axis **T**) and the “future-time horizon” (on the “left-hand side horizontal axis **Ft**”). A decline of “**T**” (meaning a rise in the *society-general* future orientation) indicates that the society places a higher value on the “future time”. Thus, the “shift” from **T1** to **T2** on the vertical axis **T** coincides with an expansion of “future-time horizon” (from **Ft1** to **Ft2**) on the horizontal axis **Ft**. In other words, the rising *society-general* “future” orientation expands the society’s “future-time horizon” throughout such synergistic interactions.

A similar relation is depicted in the 4th quadrant, where the declining *economy-specific* “present-time preference” (on the *right-hand side* horizontal axis **r**) interacts with “human-capital formation” (the “lower” vertical axis **Ih**). As a decline of “**r**” from **r1** to **r2** (meaning a rise in the *economy-specific* future orientation) encourages an increase in human-capital formation (from **Ih1** to **Ih2**). In other words, the

4th quadrant also depicts a downward sloping curve (convex to the origin **O**).

The synergistic interactions of the respective variables in the 2nd and the 4th quadrants, together, lead to further synergistic interactions in the 3rd quadrant that portrays the *Evolution of High Concern* (**Curve H**). This curve reflects/represents largely the Optimal Development Path (**ODP**) in the 1st quadrant, which augments over time the gradual mental enrichment toward *maturation* of the social constituents in general. Accordingly, the 3rd quadrant traces the change on **ODP** largely by depicting the synergistic interactions between the “future time-horizon **Ft**” (reflecting a growing *society-general* future orientation) and “human-capital formation **Ih**” (also reflecting a growing future orientation).

Thus, Fig. 9 serves to derive **Curve H** (“evolution of high concern” or “thought-frame enhancement”) which is now explained *step by step*. In the 1st quadrant, the *society-general* “present-preference rate **T1**” placed on the *upper* vertical axis (**T**) interacts synergistically with the *economy-specific* “present-preference

rate $r1$ ” on the *right-hand side* horizontal axis (r). The corresponding “future time-horizon $Ft1$ ” of the people in general is shown on the *left-hand side* horizontal axis (Ft). The amount of “human-capital formation $Ih1$ ” at the given “*economy-specific* $r1$ ” is shown on the *lower* vertical axis (Ih). Then, $Ih1$ and $Ft1$ relate each other at Point $H1$ on “**Curve H**” in the 3rd quadrant. Next, a second $T2$ on the *upper* vertical axis (T) interacts with a second $r2$ on the *right-hand side* horizontal axis (r) in the 1st quadrant. Now, the corresponding “future-time horizon $Ft2$ is shown on the horizontal axis (Ft). Then, the second $r2$ interacts with the second $Ih2$ in the 4th quadrant. This interaction between $Ih2$ and $Ft2$ relate each other at Point $H2$ on “**Curve H**”. Such Point $H1$, Point $H2$ and other relevant points, together, form eventually the whole **Curve H** (“*Evolution of High Concern*”) in the 3rd quadrant [Hiwaki, 2000, 2001].

A Framework of Balanced Human Maturation

The *Evolution of High Concern (Curve H)* derived in **Fig. 9**, contributing to the long-term balanced socioeconomic development, as well as for enhancing *human steady maturing*, is now placed in the 1st quadrant of new four-quadrant diagram (**Fig. 10**), as follows. This figure is to indicate a framework of balanced/sound personal-and-societal *maturation* that accelerates versatile human development and maturation to enrich diverse Native Cultures worldwide as well as to promote Sustainable Development of the Global Community. The four axes of the diagram include **Axis Ft** (*right-hand side* horizontal axis), **Axis Lt** (*left-hand side* horizontal axis), **Axis Ih** (*upper* vertical axis) and **Axis Is** (*lower* vertical axis) [Hiwaki, 2002, 2003, 2012, 2021].

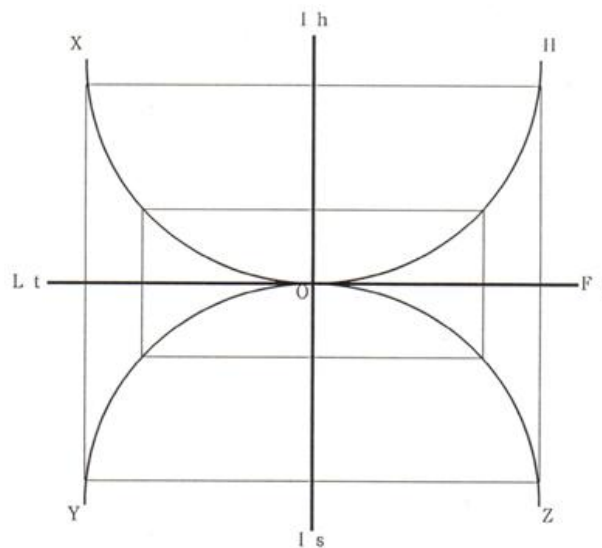


Fig10. Sound & Balanced Personal and Societal Maturation

Axis Ft shows the “average planning range” of the social constituents, which reflects the changes over time of the *society-general* orientation to “the present vis-à-vis the future” (or, the *society-general* “planning-time dimension”). The “planning-time dimension” reinforces mutually with the *society-general* “living-time dimension” shown on **Axis Lt**, indicating the average “active-life expectation. Thus, such “active-life expectation on **Axis Lt** is assumed to be reasonably correspond to the society’s “planning range on **Axis Ft** in the long term.

Axis Ih, as the *upper* vertical axis, shows changes in the society’s investment in “human capital” (or, “human-capital formation”), while

Axis Is as the *lower* vertical axis, shows changes in the society’s investment in “socio-economic infrastructure”. Roughly speaking, **Axis Ih** (“mental”) and **Axis Is** (“material”), together, suggest the “mutual reinforcement” of *human-and-material* capital foundations that include the Native Culture, educational system, social value system, political-legal system, transportation system, utility system, water supply system, national safety system (among other things).

In this diagrammatic framework, the *policy-amenable* investments relevant to “*mental-and-material space*” are represented by the vertical axes (**Ih** and **Is**). Such *policy-amenable* investments interact for “mutual reinforcement”

with the *less-amenable* investments relevant to “*mental-and-material times*” (“planning time” and “life span”) represented by the horizontal axes (**Ft** and **Lt**). This diagrammatic framework aims at the promotion of comprehensive human development, balanced socio-economic development and holistic Native-Culture enrichment, for *sound-and-steady maturing of humanity*. For the same purpose, the *synergistically* interacting **four axes** reinforce mutually with the *synergistically* interacting **four curves** in the four quadrants.

To begin with, **Curve H** in the 1st quadrant indicates the *Evolution of High Concern* (or, “thought-frame enhancement”) that refers to the growing motivation to enrich the own Native Culture and enhance human mental-and-physical *maturing* for a viable human future. Thus, **Curve H** depicts the “personal-societal” *thought-frame enhancement* through continual integration of growing perspective, time-span, perception, awareness, sentience, knowledge, wisdom, empathy, compassion, morality and responsibility (among other things). In other words, **Curve H**, in the growing “*mental space-time*”, suggests to accommodate continual changes in the people’s thoughts, feelings and perspectives for augmenting human *steady mental maturing*. Thus, the “up-ward” sloping **Curve H** in the 1st quadrant shows the enhancing *society-general* “future orientation” (reflected on **Axis Ft**), that reinforces mutually with the growing “human-capital formation” (reflected on **Axis Ih**).

In the 2nd quadrant, **Curve X** indicates the personal-societal enhancement of over-all *human value* or, *value of humanities*) as implied by continuously “up-dating” human-capital formation for steady *personal-spiritual maturing* (reflected on **Axis Ih**) that reinforces mutually with the *elongated time-span* of “active-life expectation” (reflected on **Axis Lt**). In other words, **Curve X** indicates the simultaneous enhancement of “value of humanities”, “Native Culture”, “social value system” and “personal-spiritual maturing”.

In the 3rd quadrant, **Curve Y** indicates the personal-societal *lifestyle enhancement* by means of the incessantly enriched Native Culture and Social Value System. This is implied by the *elongated time-span* of “active-life expectation” (reflected on **Axis Lt**) that reinforces mutually with the “investment in *soft-and-hard* socio-economic infrastructure”

(reflected on **Axis Is**). In other word, **Curve Y** indicates the enhancement of “life-and-health values”, as well as the enrichment of “Native Culture” and “sound and meaningful lifestyle”.

In the 4th quadrant, **Curve Z** indicates the personal-societal “*common goal*” *enhancement* (as a result of the improving *mental-physical vitality, mutual trust* and *empathetic lifestyle*). This is implied by the growing investment in *soft-and-hard* socio-economic infrastructure (reflected on **Axis Is**) that reinforces mutually with the rising *society-general* “future orientation” (reflected on **Axis Ft**). In other words, **Curve Z** indicates both the enhancement of long-term *common values* and *personal-societal maturation* (such as mutual concerns, collaboration consciousness and relational mutuality).

Finally, all the processes of *thought-frame enhancement* (**Curve H**) in the 1st quadrant, *human-value enhancement* (**Curve X**) in the 2nd quadrant, *life-style enhancement* (**Curve Y**) in the 3rd quadrant and *common-goal enhancement* (**Curve Z**) in the 4th quadrant, put together, indicate the Grand Integral Process (GIP) of long-term “balanced” *personal-and-societal maturation*. The complex theoretical framework – GIP - shows the long-term continual “corresponding eight-way” (4 axes and 4 curves) expansions from an initially *balanced rectangle* to a “stepped-up” rectangle. In other words, GIP may also help stimulate the *trilateral virtuous circle* of comprehensive human development/maturation, balanced socioeconomic development/maturation and the enrichment of society-specific holistic Native Culture.

Further, GIP may reinforce continuously *personal-societal vitality* by enriching the Native Culture and Social Value System. Moreover, GIP may give rise to continuous friendly interactions with other societies in the Global Community and promote the mutually-reinforcing *trilateral virtuous circle* of personal amenities (implying Personal Happiness), societal amenities (implying Socioeconomic Fairness) and global amenities (implying Global Harmony).

Thus, the “incessantly expanding rectangle” derived from GIP may suggests a possible simultaneous, synchronous and theoretical direction toward Sustainable Development. Such is a present *theoretical image* of the evolving Global Community on the basis of

universal Integral Lifelong Education (ILE). Most important, such “Mental” initiation of the “Real” collaborative action worldwide may suggest a hope for Sustainable Development.

The Grand Integral Process (GIP) that offers a *complex, systemic, synergistic and integral* methodology for lifelong education of the world people in general, may entail the long-term incessant *improvement* of human thought-frames, life-and-health values, meaningful lifestyles, societal common goals and relational mutuality of all humanity in the Global Community. Put differently, this methodological framework may give rise to a more comfortable way of personal-lifestyle, socioeconomic fairness and global harmony. Such complex framework for human lifelong education, corresponding very well to *steady human maturing*, as well as to *comfortable-meaningful-productive way of life*, may be considered highly important motive for pursuing Sustainable Development.

Potential Innovations for Integral Lifelong Education

In this Subsection, major educational dimensions and facets of potential innovations for Integral Lifelong Education (ILE) are now listed below, in view of Sustainable Development for a viable human future [Hiwaki, 2012].

A First potential innovation to be sought must develop new approaches and methodologies useful for the prospective Global Community that follows the modern world of *aggressively competing* individuals, societies and nations under “the modern hegemonic force of habit”. Such innovation must encourage *the learner* to find versatile knowledge and wisdom produced by diverse society-specific holistic Native Cultures under different geographical locations, climatic characteristics, geological features and so on. Such innovation must stimulate/motivate *the learner* to find a variety of ideas to deal with natural disasters in *similar* and/or *different* conditions/situations, as well as a variety of ideas for avoiding violent conflicts and warfare. Further, such innovation must help *the learner* dispense of simplistic ideas popular in modern times, such as “biological evolution of humanity”, “linear historical progression” and “humanity being likened to machine”.

A Second potential innovation closely related to a *first potential innovation* must help *the learner*

understand and appreciate clearly the importance of “personal empathy”, “cultural ethos” and “relational mutuality” in the Global Community. Also, such educational innovation must *encourage the learner* the importance of compassionate, empathetic, generous and tolerant “human mutual relations”, as well as of serious concerns about the intrinsic, complex and basic “human needs”. Further, it must cultivate *the learner* for greater awareness of the presently *devastated* diverse Native Cultures, under the prevailing *excessively biased* modern ideologies and lifestyles.

A Third potential innovation to be sought must cultivate *the learner* for broader and longer-term perspectives for a viable future. Such innovation must nurture a *more enlightened* perspectives, as well as a *stronger* long-term orientation to the future. Also, it must encourage *broader, deeper and richer* knowledges and experiences for viewing a variety of phenomena both local and global, as well as for understanding them from longer-term, worldwide and symbiotic-and-cyclical perspectives. Further, it must encourage serious concerns of *our future generations’ well-being*, as well as of *sound and effective actions* for “balancing” economic development and human environment. Still further, it must aim at developing *the learner’s* ability to imagine, not only the *immediate consequences* of modern biased ideologies, individual behaviors, business practices and government policies, but also their *long-term, worldwide and natural consequences*.

A Fourth potential innovation to be sought must develop a new “methodology/curriculum” to help *the learner* expand a variety of literacy, vision, insight and imagination. Such educational innovation must help *the learner see through* deceitful words and expressions in political rhetoric, diplomatic language, advertising technique and fraudulent practices, as well as help the learner, more generally, cope with dubious ideas, logics and explanations. For such purposes, the educational innovation must provide *the learner* with a reasonable framework and guideline for connecting, respectively, “short-run and long-run perspectives”, “microscopic and macroscopic perspectives”, “insider and outsider perspectives”, “leader and follower perspectives” and so on, to decipher a variety of mental, physical, linguistic, digital, cybernetic and other manipulations.

A Fifth potential innovation to be sought must provide *the learner* with various ways of understanding historical events/occurrences, based on short-run, long-run, synergistic, systemic viewpoints, as well as based on a variety of combined viewpoints. Such educational innovation must be useful to examine *the winner-biased* modern explanations of historical events, for example, with a view to “long-term synergistic” consequences to human thoughts, behaviors and lifestyles. Also, the educational innovation must encourage *the learner* broader and deeper understanding of *the winner-biased* inculcation/education from different standpoints. Further, it must help *the learner* challenge the “established” historical explanations by new approaches and methodologies based on inter-disciplinary and trans-disciplinary studies.

A Sixth potential innovation to be sought concerns a methodological coordination for studies of “the modern hegemonical force of habit” and its long-run consequences. Such educational innovation must emphasize the importance of developing “alternative ideas/views” for the sake of a viable, meaningful and harmonious human future. Also, such educational innovation must encourage *the learner* to recognize that the prevailing ideas and views have a “strong undercurrent” of *the winner-justifying* high-handed opinions, such as “Might makes right” and “The winner takes all”, as well as of *the winner-cherished* human characters, such as “aggressive”, “violent” and “exclusive”. Further, it must help *the learner* see through the prevailing power politics that has the strong inclination to impose compelling ideas on the world people in general, such as “market economy, free competition and free trade”, together with “profit maximization”, “privatization of property” and “Money is might that makes right”. Furthermore, such educational innovation must help *the learner* understand that such high-handed opinions, viewpoints, ideas and values have imposed a strong worldwide influence “incompatible with” *alternative viewpoints and perspectives* that encourage a long-run steady restoration of diverse Native Cultures, human steady maturation, sound motivations and comfortable lifestyles for a viable human future (Sustainable Development).

A Seventh potential innovation to be sought concerns cultivation of *the learner* to be keenly

aware that the long-endured knowledge and wisdom may have a highly synergistic relationship. Such innovation must help *the learner* awaken to the importance of synthesizing and integrating knowledge-and-wisdom of the own Native Culture, by enhancing *the learner's capability and maturity* for more meaningful learning. This awakening must motivate *the learner* to be engaged in inter-disciplinary, trans-disciplinary and holistic approaches to discover unexpected synergistic effects for *broadening and deepening the scope* of thought and understanding. Such innovation must, at the same time, help *the learner* see “not only the *trees but also the wood*” (the important complex mutual relations among the soil, fungi, insects, birds, animals, tree-root interactions, water storage and the *wood-induced* weather and so on), as well as see “much broader phenomenon in the world”, for example, political, economic, social, psychological, physical and cultural phenomenon complexly related one another.

An Eighth potential innovation to be sought concerns cultivation of *the learner* for *inter-cultural* respectfulness and *mutual* understanding. Such educational innovation must encourage *affinity* to the own Native Culture and *respect* for the other Native Cultures with historical, climatic, geographical, geological, geopolitical and environmental differences. This is to encourage *the learner* to understand the *important meanings* of long endured/accumulated *society-specific* holistic Native Cultures to the respective peoples and societies as well as to the Global Community. In other words, such educational innovation must help *the learner* to think about the importance of Native-Cultural identity for mental health and spiritual-physical integral balance, as well as of Cultural foundation for comfortable/harmonious private and public lifestyles. Also, such educational innovation must encourage *the learner* to examine and enhance the *Native Culture-bound environments* for human relations, manners, languages, festivities, religious services and sound socioeconomic activities. Further, such innovation must help cultivate *the learner* to appreciate and respect the diverse Native Cultures for a meaningful, fruitful and viable human future. Still further, such educational innovation, by relating with all the above potential innovations, must aim at a well-balanced comprehensive human development in personal, spiritual, moral,

intellectual, aesthetic and physical aspects, by enhancing overall personal-societal thought frames in the space-time and natural life for pursuing Sustainable Development.

CONCLUSION

With cruel warfare, rampant terrorism, prolonged pandemic, climatic disasters (among other human-invited predicaments), the on-going aggressive and fierce market competition worldwide, on the one hand, and the exercise of strong power of the states based on “respective political systems”, on the other, have made the contemporary people feel increasingly insecure, restless, frustrated, dejected and uncertain about life in the future. Almost all the resulting sufferings and losses may have been *uncompensated* as far as the people at large are concerned, despite the fact that all such miserable-cruel conditions and occurrences have been incessantly created by the faceless contemporary power structure (Big Market), as well as by the nonchalant unthinking-unquestioning human beings in general. Most such sufferings and losses of *the poor-and-weak* across the world may have very well been caused by the “*hidden, unpaid long-run global Social Cost*”. Despite being “politically incorrect”, it is a *must* now to discuss openly the extreme danger of *short-run oriented irresponsible* world governance.

For their further empowerment, Big Market and its global accomplice (or, almost all modern/contemporary leaders) have now been campaigning “under the pressure of necessity” for a *new revolutionary scheme* of “Carbon-Neutral”, “Zero Carbon”, “Hydrogen Energy”, “Electric Vehicle (EV)”, “Paper-less Office Work”, “Digital Transformation (DX)”, “Artificial Intelligence (AI)”, “Generative AI”, and so on. In such campaign, many businesses have already jumped on the “fashionable bandwagon”, *deceptively referring to* the UN Sustainable Development Goals (SDGs). The massive campaigning for such *revolutionary shift* of the global politico-economic activities, without explaining their *modern lingering* mistakes, nor referring to the expected imposition of *unbearably heavy cost* on the poor-and-weak, in particular, may be intended to *deceive once again* the general public worldwide, as if everything were going to be solved by the initiation of Big Market (a “god-sent child” of Pax Britannica-and-Pax Americana). Similar “fanfare” was *trumpeted*

often in the past, *only to worsen* the existing “unfair living conditions”, as well as “human predicament” and “natural imbalance”, by engineering people’s appetite, interests, aspirations and greed.

Such modern/contemporary global leaderships have been almost always silent about their imposition of extremely heavy cost and burden on workers, consumers and producers at large by *switching to* a new line of fashionable products from the currently accustomed ones. Also, such leaderships may have frequently hoisted high the “progress-promotion flag” for “*creative destruction*”, as if it were “the flag of public good”, without extending *appropriate-adequate assistance and compensation* to the persons-and-firms who would have to suffer and/or bear potentially the *enormous/prohibitive* time, monetary and spiritual costs for such revolution that may entail extremely heavy long-run global Social Cost. It is not simple and easy to acquire new competitive knowledge/skills to pay the *replacement cost* of the currently used products and capital goods, and to acquire sufficient funds to be put into the new human-and-physical capital formation. Further, such leadership may have *no ideas/no concerns* of the workers’ hard living after losing current job-and-income that had required long-run endeavors for acquiring/mastering relevant skills.

Furthermore, such leaderships, as usual, favoring the well-established rich and large multi-national enterprises may ignore all the *excruciating burdens* for survival of the “fund-poor” small firms. Moreover, such global leaderships may have *cunningly* plotted to offer “the same bed, but different dreams”, by manipulating modern mutually-reinforcing market ideologies of antagonism, materialism, individualism, progressivism and egotism. These mutually-reinforcing ideologies (as shown in **Fig. 1**: Market Value System) may have generally encouraged/forced people worldwide to work harder and compete more aggressively for achieving their *individual better life*. At the same time, however, the global hegemonic leaders may have been engineering to enrich-and-empower themselves, at the sacrifice of harder efforts of individuals for “better life”.

Viewed from the standpoint of Big Market, “antagonism” may indicate *a continuing support* for the idea “Might-makes-right”, as well as for

the inducement of “aggressive-predatory rivalry” in the world. Likewise, “materialism” may indicate *a continuing support* for aggrandizement of monetary/material wealth, as well as for accumulation of superior weapons and military facilities. “Individualism” may indicate *convenience* of the tactic “divide-and-rule”, as well as *marginalization* of the empathy-oriented personality. “Progressivism” may indicate encouragement of *technological advancement*, as well as of *military supremacy*. “Egotism” may indicate *a continuing support* for the idea “The-winner-takes-all”, as well as for the hegemonical self-justification and self-empowerment.

At this juncture, it is important for us humans to be keenly aware of the fact that the widely-spread *ad hoc* modern-contemporary tactics/manipulations/policies (or “modern politico-economic *aggressive-and-reckless* methods) for *short-run profit-oriented* innovations and economic growth do not have any reasonable and appropriate *long-term theoretical or moral backing*. Such modern politico-economic methodology has been only *ad hoc* and reckless promotion of profit maximization, economic growth, technological superiority and Big Market’s hegemonic power. Our Optimal Development Path (ODP) is *never meant* to provide any support for such *ad hoc* short-run politico-economic activities which have encouraged an “endless, inordinate-and-inhuman efficiency”, “short-run profit maximization”, “short-run piece-meal innovations” and “supremacy of massive inhuman-indiscriminatory weaponry”.

Also, such reckless and *ad hoc* politico-economic tactics have functioned well mostly for *the winner’s* rapid accumulation of wealth and power, at the cost of the poor-and-weak worldwide and the natural environment. Further, such *ad hoc* tactics have been used for manipulation of *raising* stock prices for the very rich *at the cost of* interest-income for the hard-saving endeavor by the low-and-middle income households, as well as *at the cost of* marginalizing the latter’s human-capital value and income. Moreover, such reckless and *ad hoc* methods have functioned to create incessantly and dangerously the individualized and globalized aggressive/predatory competitions and severe conflicts, resulting in escalation of the already swollen hostility worldwide. Most likely, such methodology may have led the world people toward a human-made atrocious

violence, warfare and, eventually, towards collapse of human world.

Further, such *lopsided aim* of the methods has inescapably accelerated an inordinate accumulation of the *unpaid, long-run, globalized* Social Cost, leading toward *moral-ethical degeneration* of humanity. Accordingly, such aim also has invited the global environmental devastation and worldwide disasters, which may, sooner or later, work havoc upon the world people in general. Therefore, such reckless and *ad hoc* politico-economic methodology may aggravate the *impasse* of serious human predicament, suggesting *a dead-end* human world. Most likely, such methodology may have worked directly against the long-and-hard endeavors of conscientious people for a viable human future, as well as the organizational endeavors of the United Nations for Sustainable Development. Thus, such *ad hoc*, short-run, material-biased, aggressive/ predatory, market-centric contemporary politico-economic methods and manipulations, supporting only the continuation of *the winner’s* domination of all global human activities, may offer no hope for a viable human future and/or Sustainable Development.

It goes without saying that *aggressive* market competition and *cruel* warfare, as representative modern/contemporary politico-economic activities, can *never be considered compatible with* Sustainable Development. For such *aggressive-cruel activities* usually invite *monetarily unaccountable* human sufferings and casualties, as well as personal mental-physical disunity, social disharmony and international enmity, all which, put together, may, most likely, amount to *much more* than all sorts of human benefits derived from Modern Civilization. In a sense, the modern/contemporary hegemonies, over modern centuries, have taken advantage of “*Dead men tell no tales*”, as well as of the *voiceless* natural environment. Thus, such modern/contemporary politico-economic methods and activities can never find “a place” in our *long-term balanced* theoretical-practical framework and guideline, nor in our long-term collaboration-conscious endeavor for Sustainable Development. For Sustainable Development requires “peace and order”, as well as personal mental-physical soundness, social harmony and international amity.

As discussed above, the swelling *unpaid* long-run Social Cost has escalated the damage to *the*

loser (including the world conscientious, the poor and the weak, as well as the voiceless natural environment), by the aggressive, predatory, cruel, reckless activities of Modern Civilization under the so-called “Modern Democracy”. Such frightful *unpaid* global Social Cost, as being extremely difficult to calculate even roughly, cannot be easily presented to the public as the “*negative value-added*” of “aggressive/cruel market-competition and warfare”. Nobody, however, can nullify something that actually happened. An accumulated long-run *unpaid* global Social Cost, representing an approximate total of *globally lost/destroyed alternative opportunities* over time, may suggest a prohibitive-and-unpayable amount. Viewed in this manner, can we just say “Let bygones be bygones?” Such a simple way of disposal of the matter, though “convenient” for Big Market, can only worsen the human predicament and natural environment, entailing a serious havoc sooner or later on the world people in general.

The above-mentioned *philosophical, theoretical and practical* frameworks and arguments for Sustainable Development and SDGs may not have any strong impact in the short-run on the betterment of global socio-politico-economic activities. Such frameworks and arguments, however, may help encourage a more and faster *human maturation* over the long term to promote Sustainable Development. Present author sincerely hopes that, *before too late*, such frameworks and arguments will help guide an increasing number of the world people over time to sweep away their *nonchalant and/or optimistic views* of human future, as well as to enhance their *steady maturation* for governance of the future world. Also, he seriously hopes that such guidance may work steadily so that an increasing number of people *rethink* the long inculcated “*the winner’s bright-side views*” of Modern Civilization” [Hiwaki, 2023].

As far as the present author is concerned, one of the most important things for the world public to see is that the on-going reckless-run of Modern Civilization has been continually *degenerating* our perspectives, worldviews, morals, values, attitudes and behaviors, as well as *devastating* human and natural environments. Another important thing to recognize is that we have been *inculcated* to enjoy “now”, with our *naïve, carefree, unthinking, irresponsible, immature* lifestyles. Such lifestyles have made our world increasingly devastated and dangerous, no

doubt, to invite the unbearable future full of fears and miseries. As “social and reciprocal *persons*” [Graham, 2015, 2016], however, we humans are *capable* to hope and work for a “well-deserving life”, by endeavoring “collaboration-consciously” and aspiring, together, for Sustainable Development.

The concept/hypothesis of “Sustainable Development” that presumes a *very long-lasting human world*, indeed, is a courageously proposed *antithesis* to the on-going *reckless short-run* orientation of the *winner-favoring and conflict-inducing* Modern Civilization. Perhaps, the world people at large, have been long “mesmerized” by the modern/contemporary hegemonies to believe in the “*short-run oriented fictional world*”, so as to ignore “*other than short-run cost*” unthinkingly, immaturely and/or irresponsibly. In the meantime, the *unpaid long-run global Social Cost* has rapidly accumulated under the *short-run oriented reckless* Civilization.

In other words, the *short-run, reckless and highly biased free-hand* politico-economic administration and governance of the world by the modern/contemporary power structures *must fade away* soonest possible, for the sake of a viable human future. No doubt, a complete *fading* may have to wait for the future prevalence of *steadily maturing* world people in general. In his book, *The Future as History* [1960], Robert L. Heilbroner quoted the words of Ignazio Silone: “Political regimes come and go; bad habits remain” (*Voices of Dissent, New York, 1958, p.325*). It may be highly difficult to wipe out “the modern hegemonic force of habit” soon, but it is highly probable when the world people *mature steadily* over the long term. The *steadily maturing* world people, with all possible collaboration for Sustainable Development, need to work harder to *rectify*, to begin with, the own socio-economically *irresponsible* neglect as well as *carefree/nonchalant* inaction. It would be a *fatal human failure*, if the hard-worked ideal of Sustainable Development -*an ultimatum* - for a viable human future ended up only as a “*fashionable/fantastic fable*”.

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