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## DESIRABLE COMMUNAL FREEDOM DEMOCRACY BASED ON COMPARISON OF CAPITALISM, SOCIALISM AND COMMUNISM: A VIEW OF THE ULTRON-LOGOTRON THEORY

**Sung Jang Chung\***

\*Address: Dr. Sung J. Chung, 3909 Vailwood Dr. Nashville, TN 37215, USA

**\*Corresponding Author:-**

Email: [sung.chung@comcast.net](mailto:sung.chung@comcast.net)

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### **Abstract:-**

*A scientific, economic relationship among self, society and nation is still not clearly known in sociology, economics and philosophy because of lack of concrete historical human data that would enable us to substantiate it. Humanity experienced many conflicting economic and political systems. Consequently, sociologists, economists and philosophers have been investigating to study the economic relationship among self, society and nation that may lead to a desirable political and economic system for individual and social prosperity. The author presented a desirable ideology of "communal freedom democracy" based on his theory of the science of self, society and nation that is derived from the perspective of his theory of the science of self, mind and body. In this study, the ideology of "communal freedom democracy" is compared with other theories related to socio-economic systems: Ringmar's "surviving capitalism", Marx's communism, socialism, Acemoglu and Robinson's economic and political theory, Thaler's behavioral economics, and teachings related to economics in Confucianism. There is a considerable agreement between the ideology of "communal freedom democracy" and Ringmar's "surviving capitalism", Acemoglu and Robinson's economic and political theory, or teachings related to economics in Confucianism. The "communal freedom democracy" seems to be a desirable economic and political system that would contribute to achieve individual and social prosperity, and further harmony and peace in the society and nation.*

**Keywords:-** Communal Freedom Democracy, Capitalism, Socialism, Communism, Behavioral Economics, Confucianism, Jeong Yeok, Ultron-Logotron Theory.

## 1. INTRODUCTION

A scientific, economic relationship among self, society and nation is still not clearly known in sociology, economics and philosophy because of lack of concrete historical human data that would enable us to substantiate it (Ringmar, 2005; Acemoglu and Robinson, 2012).

In the history of human social evolution, humanity experienced conflicting socio-economic and political systems, and countless wars: feudalism, industrial revolution, capitalism, communism, socialism, autocracy, democracy, totalitarianism, imperialism, information technology revolution (IT) etc. (Smith, 1776; Marx, 1867; Polany, 2001; Ringmar, 2005; Acemoglu and Robiesinson, 2012; Thaler, 1981). There has been recently the new wave of nationalization of some privately owned companies and banks in capitalism by governments of the United States and some European countries in order to prevent companies' economic failures resulting in large-scale labor layoffs, and to keep means of generating wealth income in public control (Wikipedia, 2012). In addition, rise of radical left socialism is currently causing global unrest.

Moreover, there have been major different religions: Christianity, Buddhism, Islam, Hinduism, Judaism, Confucianism and Taoism prevailing in societies and nations of the world with histories of religious conflicts and wars (Ringmar, 2005; Chung, 2009; Acemoglu and Robinson, 2012). Consequently, philosophers, sociologists, economists and other researchers have been investigating to study the economic relationship among self, society and nation that may lead to a desirable, ideal human society and nation for individual and social prosperity, and further harmony and peace in societies and nations (Ringmar, 2005; Acemoglu and Robinson, 2012).

In 1944, Korea was under Japanese suppressive, militaristic colonial government when I was a medical student. The author joined an underground organization for Korea's independence movement in 1944-5 before the Republic of Korea was founded after Japan's unconditional surrender to the Allies on August 15, 1945 in the World War II. I went through the Korean War in 1950-53 (Gruenberg, 1959; Chung, 2009). I observed since political, social and economic changes in many countries of the world during a period of 1945- 2019.

In this study, an attempt is made to propose a more practical, detailed theory of an economic relationship among self, society and nation on the basis of the perspective of the science of self, society and nation, and the ideology of "communal freedom democracy" that may help people achieve individual and social prosperity, and harmony and peace in societies and nations.

## 2. The Science of Self, Mind and Body (Chung, 2012, 2013a, 2017, Palmer, 2015)

The author proposed a theory of the science of self, mind and body (Chung 2012) on the basis of his experiences and review results of recent researches brought by psychologists, psychiatrists and neuroscientists. The theory is outlined below.

- [1]. A human individual is composed of the inner self (soul) and the physical self/body that seem to correspond to the "I Will" self and "I Want" self-named by McGonigal (2012) who discovered that a human individual has two minds, "I Will" and "I Want" selves.
- [2]. The inner self does self-control with conscience, reason, willpower, morality, creative power, emotion regulation; and guide behavior, supervising the physical self/body that senses through the sensory organ, and responds to the external world, and impulsive, behaving for pleasure-desire and instinct for living.
- [3]. The inner self (soul) is the true and real self; the physical self/body is the false self that would fade and disappear at death.
- [4]. The inner self controls the physical self/body by interacting with the prefrontal cortex (PFC) of the human brain (Sapolsky, 2004; Miller and Cohen, 2001; Greene et al., 2001).

Individual activities are consisted of internal and external actions that involve in general the self, mind and body; and the self, society and nation, respectively. Major external actions of human individuals are associated with economic activities, involving his/her work or job as a member of family, society and nation and further of the world.

## 3. The Science of Self, Society and Nation (Chung, 2012, 2013c, 2017, 2018)

The human self is composed of two selves, the inner self (soul) and the physical self/body coexisting in oneness. Characteristic aspects of the inner self are self-control, reason, conscience morality, willpower, wisdom, responsibility, goal, plan for future, creative work, good nature, mathematical reasoning, upholding social rules and law, sacrifice, love and compassion, free will, faith and precognitive dream. Characteristic aspects of the physical self-lack the above-described aspects of the inner self but include desire of pleasure for instant gratification and instinct for living, impulsive behavior and selfishness. If the behavior is excessive beyond social rules and law, then it would become evil or even criminal (Baumeister, 2011; Chung, 2009, 2012b) since the physical self has no cognitive control and does not differentiate right from wrong.

The inner self does self-control and supervises the physical self/body with responsibility for ethics, morality, justice, and social rules and law. Consequently, the inner selves of people in organizations, societies and governments of nations establish rules and regulations, and the constitution and law in order to prevent the physical selves/bodies of people from immoral, evil acts as well as illegal, criminal acts; and keep law and order, and further harmony and peace in the society and nation.

The inner self has love and compassion. Therefore, the government likewise is responsible to establish and implement best economic and political policies for individual and social prosperity, provision of expenses for elderly population, welfare and assistance to people who are unable to work due to incurable illness or unemployment.

Characteristic aspects of the inner self as the leader and the physical self/body as the worker are compared in case of their application to the “communal freedom democracy” based on the perspective of the science of self, mind and body. Compared characteristic aspects are illustrated in Table 1.

The inner self representing the economic leader (or entrepreneur) accomplishes innovations of technology and scientific discoveries through research and development (R and D) that can bring improvements of productivity and a great economic success.

The physical self/body representing the worker labors but his/her own inner self of the worker can also make innovations in technology for improvements of productivity.

The leader represented by the inner self and the worker represented by the physical self/body produce goods and services through utmost mutual cooperation, bringing individual and social prosperity, physical wellbeing, economic equilibrium and harmony, and spiritual growth and happiness, so enjoying freedom and democracy in communities.

The author applied the above theory to the social scientific relationship among self, society and nation. He presented a theory of the science of self, society and nation that is summarized as follows:

- [1]. Individuals of leaders and workers or citizens (self) shall perform their work to their full capacity with responsibility and obey social rules and law.
- [2]. Governments of societies and nations shall perform their duties with responsibility, guide and govern activities of individuals and societies in order to achieve individual and social prosperity, and protect their human rights and freedom.
- [3]. The “communal freedom democracy” based on the perspective of the science of self, mind and body seems to be a desirable economic and political institution for prosperity, and harmony and peace in societies and nations.

The author proposed a socio-economic and political theory of “communal freedom democracy”, an ideology related to economic and political institutions on the basis of the science of self, society and nation (Chung, 2013). The theory is outlined in this study and reexamined.

#### **4. Communal Freedom Democracy (Chung, 2013a, 2013c)**

The constitution written on the basis of the fundamental principle that guarantees human rights and freedom will be protected throughout the society and nation. The constitution has just and fair representations of all citizens, and all citizens are created equal before the law (Okon, 2013). The economy is allowed to be built on a free-market principle (*laissez-faire* policies) that produces most wealth for people, not on an exclusively controlled, planned economy but shall have well-planned economic modifications to the free-market economy for non-market values, individual and social wellbeing, innovation and economic growth if needed. "Capitalism is inevitable since there is no other system that produces comparable levels of economic prosperity" (Ringmar, 2005).

Outstanding and gifted entrepreneurs will work together with a hardworking labor force, mutually helping and sustaining each other with brotherly love, and unprecedented, admirable, constructive cooperation; and without exploitation between them, and in addition, mutually supportive shared economic cooperation and joint growth (Chung, 2019) in small-, middle- and large-scale companies associated with any major enterprises for increased productivity and customer satisfaction with lowered prices (Yu, 2013; Obisi et al., 2013). Free trade is potentially beneficial to all people, provided with appropriate social and international rules.

Each person in the nation will work to his/her full capacity. The reward to each person for the work shall be guaranteed and reasonably provided according to their time and work value. All citizens are entitled to have sufficient food, clothes, housing, medical health insurance, and best basic education as their birthrights, and to pursue, happiness, quality life, and prosperity (Ringmar, 2005; Chung, 2009, 2012b; Nikkhah, 2012).

Personal property is legally recognized and protected.

The government shall make its utmost decisive and efficient efforts to establish the best policies to promote economic growth and create jobs. The government shall not be intrusive and will not unreasonably interfere in personal and business affairs. The central bank shall be independent so that money will be properly supplied and circulate for good economic growth and prosperity as good blood circulation for good health (Lee, 2012).

The government shall endeavor to its fullest capacity to provide people basic wellbeing and to establish policies to provide expenses to the elderly population and people who are unable to work according to their needs, and to render assistances to unemployment.

The government shall implement the most appropriate financial and economic policies, allocate the revenue from the best and most appropriate tax code system, and provide funds for national education, medical health insurance, strong national defense, governmental expenses, scientific and technological research, construction of infrastructure for social prosperity and so forth. The government should attempt to control deficit spending and avoid over-taxation, provide tax cuts whenever possible, and keep a balanced budget, and it is obliged to implement the most appropriate financial and economic policies.

The national education is principally free within the range that the budget allows. The government shall give opportunities for learning to all citizens. The education is the gate to individual and social success. Young students can receive the highest education and professional skills in their field of study as long as they have sufficiently qualifying talents, capabilities and will. Teachers shall have the highest standards at each level of education. Geniuses in any areas of culture, science, engineering, technology, economy, music, art, education, and so forth shall receive encouragement and financial aid from the government and/or private sectors so that they will be able to fully develop their gifted talents

and abilities, and would benefit all people. The roll of parents is very important in educating children about morality and right, appropriate human relationships of propriety 禮 (li) (Chung, 2009; 2010)

The national defense force must be maintained and strengthened with a holy mission to protect the sovereignty of the free democratic nation and human rights from foreign enemy invasions and terrorisms (Chung, 2009; Cho, 2012).

Extreme and selfish uninhibited capitalism, socialism, racism, nationalism and Marx's communism would be abandoned (Polany, 2001; Ringmar, 2005, Chung, 2009; Acemoglu and Robinson, 2012).

Many countries of the world have been suffering economic depression, recession or crisis. People of those countries are worried about their financial insecurity and currently seeking better lives of happiness.

To my knowledge, there seem to be no scientific articles in the literature of sociology, economics and philosophy that clearly and practically explain the economic relationship among self, society and nation (Ringmar, 2005; Bell, 2008; Acemoglu and Robinson, 2012).

In this study, the author's previous theories are reexamined with further expanding to more practical aspects of social, economic and political realms of societies and nations, and comparing with other economic and political theories: Ringmar's "surviving capitalism", Marx's communism, socialism, Acemoglu and Robinson's economic and political theory, and teachings related to economics in Confucianism

## 5. Surviving Capitalism of Ringmar (2005)

Ringmar (2005), Professor of International Relations at Shanghai Jiaotong University, China, published his discovery in his book, *Surviving Capitalism* that capitalism is inevitable, but it is also inhuman. His discovery is based on his comprehensive research of the human history of economic and political changes in Europe, Africa, Americas and the East, particularly, China, Japan and Thai. He investigated feudalism, industrial revolution, capitalism, communism, autocracy, totalitarianism and democracy and so on. "Capitalism is inevitable and unsurpassed in the ability to bring economic prosperity to individuals and societies since there is no other system that produces comparable levels of economic prosperity, but it is inhuman for what it does to human beings and to the societies in which we live, eroding non-market values, causing commodification and alienation of people. It has to be controlled. So people have devised various protective arrangements: families, associations and state governments to protect people from inhuman market force, negative effects of capitalism. All successful societies have survived capitalism, remaining human" ( Ringmar, 2005; Lee, 2012).

Economy-related issues against non-market values in capitalism include:

- [1]. Commodification of human values and activities: To commodify something means to turn it into an object that can be sold in a market at a price. Human values and activities are measured by prices.
- [2]. Alienation of humans: people move to other cities where individuals are indifferent to others, leaving their families at home and friends in communities.
- [3]. Breakup of their families, social relations and communities of friendships.
- [4]. Widening income gap between rich and poor.
- [5]. No job security for people in corporations, no predictable career paths, and unfair dismissals.
- [6]. Dictation of economic and political policies by markets
- [7]. Aiming lower costs and higher profits in handling occupational safety standards, working hours and vacations.
- [8]. Unfair distribution of profits.
- [9]. Unequal treatment of women in corporations.
- [10]. Undermining individual wishes, needs and morality.
- [11]. Recession in capitalistic economy reducing birth rates and raising divorce rates.

The globalization of markets is intensifying competition and putting pressure on the above negative issues against non-market values. Non-market values require a new capitalism (Ringmar, 2005) or capitalism with modifying well-planned economy.

Stern (2011), former President of the Service Employees International Union proposed that the free-market oriented capitalism in the United States should have modifications with planned economy for growth and innovation by the government as a partner with the private sector. In this study, the author did comparison of characteristic aspects of the "communal freedom democracy" based on the science of self, society and nation of Chung (2013a) and the "surviving capitalism" of Ringmar (2005). In addition, the "communal freedom democracy" is compared with Marx's communism, socialism, Acemoglu and Robinson's economic and political theory, and teachings related to economics in Confucianism from the author's perspectives of the science of self, mind and body as well as the science of self, society and nation (Chung, 2012, 2013a).

Table 1 shows a comparison of characteristic aspects of the "communal freedom democracy" based on the science of self, society and nation of Chung (2013) and the "surviving capitalism" of Ringmar(2005), and reveals a remarkable correlation or agreement between them.

The communal freedom democracy of Chung seems to be a desirable economic system in view of the perspective of the Ringmar's "surviving capitalism".

| Table 1. Comparison of characteristic aspects of the "communal freedom democracy" of Chung (2013a) and the "surviving capitalism" of Ringmar (2005). |  |                            |                      |  |
|--|--|----------------------------|----------------------|--|
| Characteristic aspects   |  | Communal freedom democracy | Surviving capitalism |  |
| Free market  |  | Yes                        | Yes                  |  |
| Supervision and labor  |  | Yes                        | Yes                  |  |
| Productivity   |  | Yes                        | Yes                  |  |
| Research and development   |  | Yes                        | Yes                  |  |
| Cooperation  |  | Yes                        | Yes                  |  |
| Competition  |  | Yes                        | Yes                  |  |
| Government intrusion   |  | No                         | No                   |  |
| Worker's solidarity  |  | Yes                        | Yes                  |  |
| Protective arrangements  |  | Yes                        | Yes                  |  |
| Monopoly   |  | No                         | No                   |  |
| Profit   |  | Fair                       | Fair                 |  |
| Prosperity   |  | Yes                        | Yes                  |  |
| Social rules   |  | Yes                        | Yes                  |  |
| Democracy  |  | Yes                        | Yes                  |  |
| Free election  |  | Yes                        | Yes                  |  |
| Social security  |  | Yes                        | Yes                  |  |
| Unemployment compensation  |  | yes                        | Yes                  |  |
| National defense   |  | Yes                        | Yes                  |  |
| Education  |  | Free*                      | Free*                |  |
| National health insurance  |  | Yes                        | Yes                  |  |
| Welfare  |  | Yes                        | Yes                  |  |
| Religion   |  | Yes                        | Yes                  |  |
| Morality   |  | Yes                        | Yes                  |  |
| Freedom of speech and media  |  | Yes                        | Yes                  |  |
| Human rights   |  | Yes                        | Yes                  |  |
| Harmony and peace  |  | Yes                        | Yes                  |  |
| Shared economy and joint growth  |  | Yes                        | No                   |  |
| Confucian economics*   |  | Yes                        | No                   |  |
| Philosophy of self*  |  | Yes                        | No                   |  |
| The kingdom of heaven  |  | Yes                        | No                   |  |
| Free*: from basic education to college within the national budget allowed.   |  |                            |                      |  |
| Confucian economics*: Confucianism related to economics described in Section 7 of the current article.   |  |                            |                      |  |
| Philosophy of self*: it is described in the author's articles (Chung, 2012, 2013a 2017).   |  |                            |                      |  |

## 6. Economic and Political Institutions of Acemoglu and Robinson

Acemoglu, Professor of Economics at MIT and Robinson, Professor of Government at Harvard University (2012) proposed their theory related to economics and politics in their book, *Why Nations Fail*. The theory is based on their extensive research of human social, economic and political histories of many nations of Europe, Africa, Americas, Asia and Australia.

The theory seems to be possibly summarized as follows:

There are inclusive and extractive economic institutions in economy. Similarly, inclusive and extractive political institutions exist in politics in nations.

Inclusive economic institutions such as those in South Korea or in the United States, allow and encourage participation by the great mass, any individuals of people in economic activities that make best use of their talents and skills; and enable individuals to make the choices they wish. There must be private property rights, incentives for economic activities, an unbiased law, public services in which people can exchange and contract; and free choices of new businesses and careers allowed. Profits are distributed to all people involved in the economic activities.

In extractive economic institutions, a few elites in political power extract income from others and enrich themselves to sustain their political dominance at the expense of the rest of society as seen in some autocratic countries.

Inclusive political institutions are seen in democratic countries in which the political power is broadly distributed to citizens. If political power is distributed to one or a few elites (autocracy or dictatorship), extracting power from the mass,

the political institution is extractive. Extractive political institutions are usually associated with extractive economic institutions.

Acemoglu and Robinson discovered an important finding in their research that nations with inclusive economic and political institutions, together with political centralization for law and order will prosper. To the contrary, nations with extractive economic and political institutions will fail. The theory of Acemoglu and Robinson explicitly explains remarkable differences between the economic “miracle” prosperity of South Korea and the disastrous economic failure of North Korea (Acemoglu and Robinson, 2012; Franklin, 2012).

It seems reasonable to say accordingly that the communal freedom democracy based on the science of self, society and nation would prosper with inclusive economic and political institutions with political centralization for law and order.

## 7. Confucianism Related to Economics

Bell (2008), Professor of Philosophy at Tsinghua University, Beijing, China, wrote in his book, *China's New Confucianism: Politics and Everyday Life in a Changing Society* that communists have lost their capacity to inspire the Chinese. The Chinese government has moved to an official embrace of Confucianism. The Chinese government has been promoting Confucianism via the Confucian Institutes abroad. Confucianism could offer progressive and human path to social and political reform in China. Confucianism idea is that a good life lies in social relations, starting with family, extending to friends and to communities in the country and further to the whole world. Confucian highest idea is harmony in the society (Confucius, 1979; Bell, 2008, Dan, 2006, Chan, 2012, 2018).

Teachings related to economics and politics of Confucius (551-479 B.C.) and Mencius (372-289 B.C.) in Confucianism (Chen, 2012; Chan, 2012; Bell, 2008) are outlined:

- [1]. The economy is built on free market that is competitive market with liberal governance. Free market is based on law and rules which apply to everybody equally. Confucian morality is upheld as universal laws.
- [2]. Monopoly is condemned because it is against competition in the free market.
- [3]. Private ownership of personal property and goods is allowed. People who have personal property and self-reliant job and/or income source for livelihood will have permanent, unchanging mind.
- [4]. Fair distribution of income from work. Confucius opposed egalitarianism in profit distribution.
- [5]. Low tax rate.
- [6]. Humanitarian governmental policies.
- [7]. Division of labor for improvement of production efficacy.
- [8]. Provision of good tools for workers who want to achieve good performance.
- [9]. Opposition to fraud in trade.
- [10]. Standards of weights and measures which played an important role in stabilizing the market economy.
- [11]. Active participation in business and social activities, and promotion of production.
- [12]. People's basic need of food should be first fulfilled.
- [13]. Mutual responsibility of members to each other in the society and the government.
- [14]. Every human is born with good nature. The government is for the people (democracy). A tyrant (an evil dictator) is condemned.
- [15]. Each person in the society does his duty with responsibility that is the fundament of harmony of the society.
- [16]. The basic principle of global governance is harmony of the community which begins with a good self-education of every member: when everyone has got a good self-education, the family will be in harmony, and when every family is in harmony the state will be also in harmony and perform good governance. And when every state has performed good governance, the global community will be in peace and harmony (Chen, 2010).
- [17]. Harmony and order in the society and the nation mean more than individual rights (Junning, 2012)
- [18]. Constraints on political power and the protection of individual rights belong to all (Junning, 2012)
- [19]. Confucius taught the “middle way (Chung yon) as the human virtue (Chung, 2009, 2010).
- [20]. Confucius's ultimate goal of equilibrium is social welfare and economic growth.
- [21]. In the Confucius's ideal society, there will be democratic election of highly virtuous and capable persons for the leaders of governments, mutual trust among friends of communities, no unemployment because of available jobs; no poverty, government's support of unable aged and disabled people, and the sick; morality and justice, love and compassion (仁 (rèn) in societies; and perfect security. People can leave outer doors of houses open at day and night. All people of societies will have happy and peaceful lives. A great harmony will be in nations and in the world. Confucius believed in the Creator God and was truly religious but did not publicly mention or teach his faith to his disciples. Faith without saying is the Confucius's way. He foresaw the coming new world, the “later heaven”, the kingdom of God as Jesus did (the Holy Bible). He wrote about the new world in his commentaries to the *I Ching* (Wilhelm, 1967; Yi, 1992; Chung, 2009, 2010, 2012; 2013a).

It seems obvious that “the ideological paradigm change from class warfare of Marxism to the Confucian economic liberalism and shift from communism to free-market capitalism have brought the excellent economic performance in modern China. Since the economic transition, Chinese people have been allowed to learn Confucian ethics” (Chen, 2012).

## 8. Comparison of Behavioral Economics and Economics Based on the Ultron-Logotron Theory

Economists have been developing various theories and models of human behavior and interactions in markets and other economic settings. Those theories are proposed to explain people's behavior in spending, saving and other household

behavior. Richard Thaler, Nobel Laureate in Economic Science in 2017, found bounded rationality and limited self-control in people's decision-making in behavior (Thaler, 1981).

In human behavior, there can be significant differences in cognition, self-control, willpower and motivations among individuals. Thaler introduced behavioral economics by incorporating insight from human psychology into economic analysis. He documented how economic designs are influenced by the aspects of human psychology: cognitive limitedness, self-control problems, and social preferences (Akademien, 2017).

The author postulates that there could be Gaussian normal distribution in degrees of cognition, self-control or social preference in humans as observed in many other biomedical phenomena (Chung, 1960, 1986, 2013b).

### **8. 1. Self-Control Model**

Thaler and Shefrin (1981) proposed a self-control model with a two-self economic man, a two-self model, in economic decision-making with limitedness. The conflict between short-run and longrun preferences is introduced by viewing the individual as an organization. At any point of time the organization consists of a planner and a doer. The willpower of the planner suppresses and controls people's behavior of the doer. There are different degrees of self-control in different people (Akademien, 2017).

In the ultron-logotron theory (ULT), human consciousness is occupied by the inner self and the physical self. The inner self supervises and controls the physical self/body. This can explain the limitedness of self-control in human behavior. There seems to be a virtual complete agreement between the behavioral economics and the economics based on the ULT regarding self-control.

### **8. 2. Planner-Doer Model**

Thaler and Shefrin (1981) proposed the planner-doer model in decision-making by people. A person has two selves, a short-sighted, myopic doer and a far-sighted planner. The planner is concerned with life-times utility, while the doer wants to do only one period and is completely selfish or myopic. The planner is concerned of the maximization of lifetime utility, while the doer cares only current utility and unconcerned of future. There are conflicts between two selves, the far-sighted planner and the near-sighted myopic doer (Akademien, 2017; Thaler and Sunstein, 2008; Shefrin and Thaler, 1988).

In the ULT, the inner and the physical selves coexist in an individual. The inner self makes the future plan and goals, and behaves, following the plan and for the goals. The physical self/body behaves for pleasure-desire without consideration of future plan. There seems to be a virtual, complete agreement between behavioral economics and economics based on the ULT. The behavioral economics seems to be explained by the ULT.

### **8. 3. Neuroscientific View Model**

Shefrin and Thaler (1988) noted the planner located in the prefrontal cortex (PFC) of the human brain and the doer located in the limbic system. In this neuroscientific view, the PFC is functionally the executive of the brain and the limbic system involves in pleasure-desire and emotion (McLure et al, 2004). McLure and his collaborators demonstrated that the dopaminergic limbic system is activated by decision involving immediate available rewards. In contrast, the prefrontal cortex is associated with subject's preferred choice. Higher cognitive function located in the PFC. In the ULT, the inner self interacts with the prefrontal cortex and controls the physical self/body by suppressing the limbic system in a competition between the inner self and the physical self. There seems to be a remarkable agreement between the neuroscientific view model and the ultron-logotron theory regarding neuroscientific propositions.

### **8. 4. Impulsiveness Model**

Ainslie (1974, 1975) proposed an impulsiveness model in decision-making as observed in his pigeon experiments. "Pigeons were given a small, immediate food reinforcement for pecking a key, and a large delayed food reinforcement for not pecking the key. Most pigeons pecked more than 95 % of trials." They failed to make a choice of not pecking the key for the delayed, large food.

Choice is a function of mind. In the ULT, the physical self/body behaves with impulsiveness for immediate gratification of pleasure-desire and instinct for living. The inner self of human beings has the conscious mind with willpower and free choice. Animals have consciousness but lack mind (Chung, 2017). People who have poor cognition and self-control, and weak willpower impulsively behave for pleasure-desire and are unconcerned with the future. The pigeons' instinctive acts seem to be explainable by the ultron-logotron theory.

### **8. 5. Default Decision, Automatic Enrollment and Libertarian Paternalism**

Default decision, automatic enrollment and libertarian paternalism in applications of the behavioral economics are inferred to be explainable as follows: in these economic applications, minimal invasion policy, liberal decision and option of discontinuation of policy, and far-sighted planned policy are presented to people, resulting in better decision-making and happy consequences with better data (Benartzi and Thaler, 2013; Thaler and Sunstein, 2008; Akademien, 2017). In these practices, the physical self's decision making is suppressed, and the inner self's self-control is lessened and

alleviated and/or replaced by other external policy-makers' plans and policies in organizations, a government or companies. By these policies, "the policy-makers, a government or companies are acting as an external self-control device (Thaler and Sunstein, 2008; Strotz, 1975). It seems to the author to possibly explain from the standpoint of the ULT that the physical self's decision-making is suppressed, and the inner self's self-control is lessened, alleviated and/or replaced with plans and policies of other external policy-maker, a government or social planner of companies, a nation or organizations.

### **8. 6. The Summary of Comparison of Both Economics**

A remarkable agreement is present between the behavioral economics and the economics based on the ultron-logotron theory. The behavioral economics seems to be explainable by the ultronlogotron theory. The behavioral economics provide empirical and possible experimental evidence of existence of the inner self and the physical self/body coexisting in individual humans. The results of this study further reveal the scientific, economic relationship among self, society and nation. There seems to be, to my knowledge, no articles in the literature of economics that describe the inner self (the true self) and the physical self (the false self) coexisting in an individual human that would determine the human behavior in decision-making in various economic circumstances. (Thaler, 1981; Thaler and Shefrin, 1981; Shefrin and Thaler, 1988; Ainslie, 1975; Thaler and Sunstein, 2008; Benartzi and Thaler, 2013; Akademien, 2017; Sugden, 2013).

Applications of the truth discovered by Thaler and his collaborators in the behavioral economics seem to have greatly contributed to people, societies and nations for improving health, wealth and happiness (Thaler and Sunstein, 2008).

### **9. Marx's Communism**

Table 2 shows comparison of characteristic aspects of the "communal freedom democracy of Chung (2009, 2013c) and Marx's communism.

In a communist-ruled society, there exists heteronomous political and economic control by a minority power-holding class that does not represent the whole citizens, actually a small number of central communist elite members. Marx's communism prohibits free speech and media, and religion. It does not legally recognize and prohibits personal property that is the foundation of human economic actions as a driving force. In addition, it emphasizes unreasonable equality in the economic structural force for hegemony and control, and unfair equality in distribution of profits, which indicates indiscriminate exploitation of the talented and more productive labor or management people and entrepreneurs by inconsiderate, selfish people and/or controlling powerful communist elites with resentment and hatred of personal wealth, rather than free market competition by means of upgrading efficiency and productivity. People have no incentive for economic activities. The above-described factors eventually seem to lead to worrisome economic collapse of the social economy.

The state nationalizes and monopolies all means of production (factories and lands etc.); communication and transport systems, and banks; and exclusively controls and plans economic and political policies. Class struggle is agitated and causes social split and unrest among people (Ringmar, 2005; Chung, 2009; Cho, 2012, 2013).

Marx's communism upholds materialism and suppresses religion. Marx discussed morality and ridiculed it as a bourgeois illusion of prejudices (Sandkühler, 2012; Lukes, 1985). Marx and Engels (1848) predicted that the capitalism would end up communism. Their ultimate goal of proletariat revolution has been further used as justification that the end justifies the mean for revolution such as violence, agitation, riot, fraud, terrorism and other inhuman atrocious crimes. However, this means-ends relation of Marxism is not only unlawful but also really inhuman, being obviously immoral against major world religions. Therefore, Marxism seems to be undesirable because of the above described negative flaws

| Table 2. Comparison of characteristic aspects of the "communal freedom democracy of Chung (2013a) and Marx's communism.  |                            |                  |  |
|--|----------------------------|------------------|--|
| Characteristic aspects   | Communal freedom democracy | Marx's communism |  |
| Economic system  | Free market                | controlled       |  |
| Personal property  | Yes                        | No               |  |
| Labor  | Yes                        | Yes              |  |
| Supervision  | Yes                        | Yes              |  |
| Profit   | Fair                       | ( )*             |  |
| Industrialization  | Yes                        | No               |  |
| Prosperity   | Yes                        | ( )**            |  |
| Monopoly   | No                         | Yes*             |  |
| Free election  | Yes                        | No               |  |
| Freedom of speech  | Yes                        | No               |  |
| Freedom of media   | Yes                        | No               |  |
| Political system   | Democracy                  | Autocracy*       |  |
| Human rights   | Yes                        | No               |  |
| Religion   | Yes                        | Suppress         |  |
| Morality   | Yes                        | ( )***           |  |
| Surviving capitalism   | Yes                        | No               |  |
| Harmony and peace  | Yes                        | No*              |  |
| Confucianism   | Yes                        | No               |  |
| ( )*: unreasonable flat equality and exploitation of entrepreneurs.  |                            |                  |  |
| Yes*: state monopolies all factories and lands.  |                            |                  |  |
| ( )**: no prosperity. Soviet Union collapsed, The Chinese Communist Party shifted to free-market capitalism economy in the modern China.   |                            |                  |  |
| Autocracy*: totalitarianism and dictatorship are included.   |                            |                  |  |
| ( )***: Marx discussed but the ultimate goal of proletariat revolution of Marx and Engels has been used as justification that the end justifies the mean for revolution such as violence, agitation, riot, fraud, terrorism and other inhuman atrocious crimes (see text). |                            |                  |  |
| No*: class struggle for proletariat revolution is the ultimate goal, causing split among people. The Chinese Communist Party has no longer emphasized class struggle.  |                            |                  |  |

## 10. Socialism

Socialism is an economic and political system where the way of living such as factories, companies, organizations, banks etc. are owned by a society or a state as a whole, not by common private people. The wealth or income made belongs to the society or the state, not to the private common individuals. There is no private ownership in any enterprises. People who agree with this type of system are socialists.

Currently, capitalism and socialism are practically only two political concepts for the people all over the world. "In the capitalistic system, the government should not be involved in any personal goals such as an economic, ideological, scientific, religious or any other activity; personal freedom in particular - protection of private property, freedom of enterprises and freedom of expression - are essential" (Kowalczyk, 2019).

Socialists who oppose the capitalistic system, take actions in order to grab political power, empowering bureaucracy rather than empowering the common man, and to implement government-control in the above described personal activities with abuse of power (Edwards, 2019). Socialists are unconcerned of freedom of the common man. The government should be involved in any people's activities such as economic interests, ideological, scientific, religious activities (Kowalczyk, 2019). Radical left socialists tend to cause split among people with false promise and fake news if needed, resulting in conflict and fight that lead people to a wrong direction against freedom and democracy, potentially to illegal violent acts. Socialist countries seem to end up economic and political failure and eventually collapse as seen in the history of the humanity. However, socialists who promote equality in the society give false promise: free education, free healthcare and free retirement and so on. The wealth and income that socialists wish to freely spend are actually produced by hardworking capitalists. Table 3 shows comparison of characteristic aspects of the communal freedom democracy and socialism.

| Table 3. comparison of characteristic aspects of the "communal freedom democracy" of Chung (2013a) and socialism.                                      |                            |                  |  |
|--|----------------------------|------------------|--|
| Characteristic aspects   | Communal freedom democracy | Socialism        |  |
| Economic system  | Free market                | Controlled       |  |
| Labor  | Yes                        | Yes              |  |
| Supervision  | Yes                        | Yes              |  |
| Profit   | Fair                       | ( )*             |  |
| Monopoly   | No                         | Yes*             |  |
| Prosperity   | Yes                        | ( )**            |  |
| Political system   | Democracy                  | Totalitarianism* |  |
| Free election  | Yes                        | ( )***           |  |
| Freedom of speech  | Yes                        | ( )***           |  |
| Freedom of media   | Yes                        | ( )***           |  |
| Human rights   | Yes                        | ( )***           |  |
| Religion   | Yes                        | ( )***           |  |
| Morality   | Yes                        | ( )****          |  |
| Industrialization  | Yes                        | ( )****          |  |
| Surviving capitalism   | Yes                        | No               |  |
| Harmony and peace  | Yes                        | No*              |  |
| Confucianism   | Yes                        | No               |  |
| Desirable society  | Yes                        | Yes**            |  |
| Philosophy of "self"   | Yes***                     | No**             |  |
| ( )*: profit of income and wealth made belong to a society and a state, not to common people.  |                            |                  |  |
| ( )**: economy of socialist countries eventually fail. There is no prosperity.   |                            |                  |  |
| ( )***: free election, freedom of speech and media, human rights and religion are suppressed.  |                            |                  |  |
| ( )****: industrialization is unconcerned. Morality is misinterpreted so that people are misguided to a wrong direction against freedom and democracy. |                            |                  |  |
| Yes*: factories, companies, organizations, banks etc. are owned by a society and a state, not by common people.  |                            |                  |  |
| Yes**: socialist countries eventually fail and collapse, so they are not desirable.  |                            |                  |  |
| No*: radical socialists cause split among people.  |                            |                  |  |
| No**: no description in socialism.   |                            |                  |  |
| Yes***: description is presented in the author's articles (Chung, 2012, 2013a, 2017).  |                            |                  |  |
| Totalitarianism*: autocracy and dictatorship are included.   |                            |                  |  |

### 11. A Desirable Society of Communal Freedom Democracy

Each person (self) of people, workers and leaders who are able to work in the society and nation shall do his/her best in carrying out his/her duty with responsibility and mutually beneficial, supporting cooperation in order to overcome any difficulties. Economic and political institutions based on ignorance, greed and falsehood could be abandoned and those institutions based on wisdom, compassion and truth shall be upheld. Communal freedom democracy not only meets and satisfies the surviving capitalism of Ringmar (2005) and the theory of inclusive economic and political institutions with political centralization for law and order of Acemoglu and Robinson (2012) but also is supported by Confucian economic teaching (Chan, 2012). Confucian teaching includes four principles (Chung, 2013b, 2017):

- [1]. To cultivate one's own self first,
- [2]. To well manage one's family second,
- [3]. To ideally govern his/her country if elected by people to do,
- [4]. To contribute to peace and harmony of the world finally.

Current countless social difficulties and problems would be hopefully resolved by individual and governmental well-planned economic practices such as mutually supportive shared economy and joint growth (Chung, 2019), global economic growth, creative knowledge and unimaginable discoveries in science and technology, IT, clean energy and biotechnology; job creation as a number-one governmental policy, environmental protection; appropriate implementation of austerity measure, financial compact and growth stimulus policy; investment in human resources, compliance with law and order; openness in international trade, and open, transparent market access (WTO, FTA) (Kenen, 1994) and so forth.

In the human evolution, current societies would evolve to an inconceivable, ideal society, the kingdom of heaven (*the Holy Bible, Jeong Yeok 正易*). Kim Hang (1885) was the author of *the Book of Right Change, Jeong Yeok 正易* and a great Korean scholar and a master of Confucianism, Buddhism and Taoism. He saw extraordinary symbols of the coming new world in his vision after eighteen years of hard study and meditation. He admired and respected Confucius, calling him an eternal teacher of ten-thousand generations. Both of Confucius (*the I Ching*) and Kim Hang (*Jeong Yeok 正易*) predicted the coming kingdom of heaven and a year of 360 days without leap years (Chung, 2009; 2010; 2012; 2013a). It is suggested that the East and West would unite and there would be boundless goodness in the kingdom of God.

There seem to be proofs for the truth of the above described issues:

Soviet Union failed and collapsed. The People's Republic of China shifted from communism to free-market capitalism that has brought excellent economic prosperity. Economy of North Korea and Venezuela failed.

Socialism seeks political power and government-control, potentially leading to totalitarianism. Socialist countries seem to eventually fail and collapse (Edwards, 2019; Trump, 2019).

"Totalitarians claim a monopoly on the truth. Anyone who challenges them must be destroyed. In 1939, it was the Nazi and the fascist. From 1948 to 1989, it was the communists. Today, it is the jihadists and all those who wish to destroy us in the name of their ideology" (Gorka, 2018). Pope Francis and the Great Imam of Al-Azhar signed the historic

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in the United Arab Emirates on February 4, 2019 which calls for Christian and Islamic believers to refrain from using the name of God to justify all forms of religious violence, condemning jihad (Bois, 2019).

Free-market capitalism seems to be solely a desirable economic system that produces wealth, and individual and social prosperity.

The meaning of the communal freedom democracy is

- [1]. Communal: Harmony and order of the community are more desirable than individual rights.
- [2]. Freedom: Freedom is the most precious value for individuals and societies.
- [3]. Democracy: Democracy is the best principle for the political and economic system.

The system of "communal freedom democracy" seems to be a desirable political and economic system for a society and a nation.

### **12. Conclusion**

Results of recent researches by sociologists, economists and philosophers are reviewed from the author's perspective of the "communal freedom democracy" based on the science of self, society and nation of Chung (2012, 2013a).

A following theory is proposed in this study on the basis of the author's previous researches and review of relevant recent discoveries brought by sociologists, economists and philosophers, Confucian economic teaching, and the current comparative study of capitalism, socialism and communism:

- [1]. There seems to be a considerable agreement in general between characteristic aspects of the "communal freedom democracy" based on the science of self, society and nation (Chung, 2013a) and "the "surviving capitalism" of Ringmar (2005) or Acemoglu and Robinson's economic and political institution theory (2012).
- [2]. A considerable agreement seems to be present between fundamental principles of the "communal freedom democracy" and Confucian teaching related to economics (Chan, 2012; Chen, 2012).
- [3]. Capitalism based on free-market principle (with modifications of well-planned economy if needed for non-market values, individual and social well-being, innovation and economic growth) is a fundamental economic system that will bring individual and social prosperity.
- [4]. The governments of the state, districts and communities shall perform their duties with responsibilities, promote, guide, monitor and govern effectively and decisively economic activities of individuals and societies in order to achieve individual and social prosperity as well as to sustain and preserve non-market values (physical wellbeing, morality, spiritual happiness, freedom, democracy, human rights as well as social needs and companies' growth, environmental protection etc. that may require modifications with planned economy and political centralization for law and order) with a partner of the government and private sectors.
- [5]. Each person (self) of workers and leaders shall work to his or her full capacity with admirable cooperation and mutual support for individual and social shared prosperity and joint growth, and welfare; and with responsibility; and shall obey social and state rules (the constitution and law).
- [6]. Free-market capitalism produces wealth and is successful in economy and brings individual and social prosperity.
- [7]. Socialists care to grab political power and government control, resulting in denial of common people's freedom. Socialist countries seem to end up economic and political failure, and eventually collapse.
- [8]. Freedom shall be accompanied by responsibility. This applies to individuals and the government.
- [9]. The "communal freedom democracy" based on the perspective of the science of self, society and nation (Chung, 2013a) seems to be a desirable economic and political system for individual and social prosperity, and further harmony and peace of nations of the world. Further research would be needed for verification of the above proposed conclusion.

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