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ECONOMIC RELATIONSHIP AMONG SELF, SOCIETY AND NATION

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ABSTRACT

A scientific, economic relationship among self, society and nation is still not clearly known in philosophy, sociology and economics because of lack of concrete historical human data that would enable to substantiate it. Humanity experienced many conflicting economic and political systems. Consequently, philosophers, sociologists and economists have been investigating to study the economic relationship among self, society and nation that may lead to a desirable 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 socio-economic systems: Ringmar’s “surviving capitalism”, Marx’s communism, Acemoglu and Robinson’s economic and political theory, teachings related to economics in Confucianism and Islam, Yunus’s “social business” of micro-credit and “creating shared value” of Porter and Kramer. 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, teachings related to economics in Confucianism and Islam, Yunus’s social business theory or “creating shared value” of Porter and Kramer. The “communal freedom democracy” seems to be a desirable economic and political institution that would contribute to achieve individual and social prosperity, and further harmony and peace in the society and nation.

Keywords: Self, Social science, Nation, Communal freedom democracy, Capitalism, Marx’s communism, Microcredit, Confucianism, Islam, Shared value, Korean war, Precognitive dream, Probacent model.

INTRODUCTION

A scientific, economic relationship among self, society and nation is still not clearly known in philosophy, sociology and economics because of lack of concrete historical human data that would enable 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; autocracy, democracy, totalitarianism, imperialism; information technology revolution (IT) etc. (Smith, 1776; Marx, 1867; Polany, 2001; Ringmar, 2005; Acemoglu and Robinson, 2012). 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, 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 (Chung, 2009) (Gruenberg, 1959). I observed since political, social and economic changes in many countries of the world during a period of 1945- 2012. The author proposed a theory of the science of self, mind and body (Chung, 2012b) on the basis of his experiences and review of recent research results brought by psychologists, psychiatrists and neuroscientists. The theory is outlined below.

The Science of Self, Mind and Body

- (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 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 (Greene *et al.*, 2001; Miller and Cohen, 2001; Sapolsky, 2004).

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:

The Science of Self, Society and Nation

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, selfishness. If the behavior is excessive beyond social rules and law, then it would become evil or even criminal (Chung, 2009; Chung, 2012b) (Baumeister, 2011) 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.

- (1) There seems to be a considerable agreement between characteristic aspects of the “communal freedom democracy” based on the author’s perspective of the science of self, mind and body (Chung, 2012b) and the Ringmar’s “*surviving capitalism*” (Ringmar, 2005).
- (2) Individuals of leaders and workers or citizens (self) shall perform their work to their full capacity with responsibility and obey social rules and law.
- (3) 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.
- (4) 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, harmony and peace in societies and nations.

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.

Table-1. Comparison of characteristic aspects of the inner self as the leader and the self as the leader and the physical self/body as the worker applied to the "communal freedom democracy".

Characteristic aspects	The inner self as the leader	The physical self /body as the worker
Productivity	yes (increase)	yes (increase)
Labor	()*	yes
Supervision	yes	no
Cooperation	yes	yes
Profit	fair	fair
R and D**	yes	()***
Prosperity	yes	yes

()*: The inner self as leader works for supervision and development.

R and D**: Represents research and development.

()***: The physical self/body as worker labors but his own inner self of worker can make innovations in technology for improvement of productivity.

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. 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.

Communal Freedom Democracy

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), 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 well-being, innovation and economic growth if needed. Outstanding and gifted entrepreneurs will work together with a hard working labor force, mutually helping and sustaining each other with brotherly love, and unprecedented, admirable, constructive cooperation; and without exploitation between them (Porter and Kramer, 2011; 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. All citizens are entitled to have sufficient food, clothes, housing and medical health insurance, best basic education as their birthrights, and to pursue, happiness, quality life, and prosperity (Ringmar, 2005; Chung, 2009; 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, 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 Willis *et al.* (2000), 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; Chung, 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, 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 philosophy, sociology and economics 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, Acemoglu and Robinson's economic and political theory, teachings related to economics in Confucianism and Islam and so forth. In the 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.

MATERIALS AND METHODS

Ringmar (2005) published in his book, *Surviving Capitalism* his discovery that capitalism is inevitable but it is also inhuman since for what it does to human beings and societies, undermining human values that cannot be measured by prices. However, humanity has remained human by developing "protective arrangements" of families, associations and states in order to protect people from inhuman effects of capitalism; and so that capitalism has survived.

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 (2013) and the "surviving capitalism" of (Ringmar, 2005). In addition, the "communal freedom democracy" is compared with Marx's communism, Acemoglu and Robinson's economic and political theory, Yunus's small business of micro-credit, teachings related to economics in Confucianism and Islam, and "creating shared value" of Porter and Kramer (2011) from the author's perspectives of the science of self, mind and body as well as the science of self, society and nation (Chung, 2012b; Chung, 2013).

RESULTS

Marx's Communism

Table 2 shows comparison of characteristic aspects of the “communal freedom democracy of (Chung, 2009; Chung, 2013) and Marx’s communism.

In a communism-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; Cho, 2013).

Marx’s communism upholds materialism and suppresses religion. Marx discussed morality and ridiculed it as a bourgeois illusion of prejudices (Lukes, 1985; Sandkühler, 2012). Marx and Engels (1848) predicted that the capitalism would end up to 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).

Table-2. Comparison of characteristic aspects of the “communal freedom democracy” of Chung (2009, 2013) and Marx’s communism.

Characteristic	Communal freedom	Marx’s
aspectsdemocracy		communism
Economic system	Free market	Controlled
Personal property	Yes	No

Labor	Yes	Yes
Supervision	Yes	Yes
Profit	Fair	()*
Monopoly	No	Yes*
Prosperity	Yes	()**
Political system	Democracy	Autocracy*
Freedom of speech	Yes	No
Freedom of media	Yes	No
Human rights	Yes	No
Industrialization	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 market economy in the modern China.

Autocracy*: Totalitarianism and dictatorship are included.

()***: Marx discussed morality 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.

“Surviving Capitalism” of Ringmar (2005)

Table 3 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.

Table-3. Comparison of characteristic aspects of the "communal freedom democracy" of Chung (2009); Chung (2013) and the "surviving capitalism" of Ringmar (2005).

Characteristic aspects	Communal freedom democracy	Survivng capitalism
Free market	+	+
Supervision and labor	+	+
Productivity	+	+
Reseach and development	+	+
Cooperation	+	+
Competition	+	+

Government intrusion	-	-
Workers' solidarity	+	+
Protective arrangements	+	+
Monopoly	-	-
Profit	Fair	Fair
Prosperity	+	+
Social security	+	+
Social rules	+	+
Democracy	+	+
Welfare	+	+
Unemployment compensation	+	+
Surviving capitalism	+	+
National defense	+	+
Education	Free*	Free*
National health insurance	+	+
Friendship	+	+
Religion	+	+
Morality	+	+
Freedom of speech and media	+	+
Human rights	+	+
Harmony and peace	+	+
Love and compassion	+	()*
Share in economy	+	()*
Confucianism	+	()*
Self-realization	+	()*
Ideal society	+	()*
Philosophy of "self"***	+	()*

Ringmar (2005), Professor of International Relations at Shanghai Jiao tong 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 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 is 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. The communal freedom democracy of Chung seems to be a desirable economic institution in view of the perspective of the Ringmar's "surviving capitalism".

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.

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 (Dan, 2006; Bell, 2008; Chan, 2012).

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

(1) 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) Allowed private ownership of personal property and goods. 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, 2012).
- (17) Harmony and order in the society and the nation mean more than individual rights (Junning, 2011)
- (18) Constraints on political power and the protection of individual rights belong to all (Junning, 2012)
- (19) Confucius taught the “middle way” 中庸 (Chung Yon) as the human virtue (Chung, 2009) (Chung, 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; Chung, 2010; Chung, 2012b; Chung, 2013).

It seems obvious that “the ideological paradigm change from class warfare, Marxism to the Confucian economic liberalism has enabled the excellent economic performance in modern China. Since the economic transition, Chinese people have been allowed to learn Confucian ethics” (Chen, 2012).

Teachings in Islam related to Economy

Prophet Muhammad taught in Islam (the Holy Quran and Hadith), “Do you love your God? Love your fellow being first. No man is a true believer unless he desires for his brother what he desires for himself. Be good to your parents, to relatives, to orphans, to the needy, to neighbors near and far, to travelers in need, and yourselves. Feed the hungry and visit the sick, free the captive if he is unjustly confined, and assist the oppressed. God does not change the condition of people until they change their own condition (13:11). Do not monopolize. Give the laborer his wages before his

perspiration dries. The trustful and trustworthy merchant is associated with prophets, martyrs, and the upright. The world is green and beautiful, and God has appointed you his stewards over it (Sardar, 2007), Okon (2013) wrote in his article, Islamic jurisprudence and the primacy of shariah that all citizens are equal before the law, “rights in Islam go with responsibilities, and “society cannot achieve peace and prosperity without some form of social control”, and that Muslim countries would incorporate international human rights and humanitarian law, and update their laws in line with international best practice. There seems to the author to be a remarkable agreement between the communal freedom democracy and the teachings related to economics in Islam in terms of the fundamental economic principles.

Yunus’s Small Business of Microcredit

Muhammad Yunus, economics Professor at Chittagong University and managing director of the Grameen Bank, the author of his books, *Banker to the Poor* and *Creating a World Without Poverty* (Yunus, 1999; Yunus, 2007) founded the Grameen Bank of micro-lending without requiring collateral to the poor in Bangladesh in 1983 with his dream of total eradication of world poverty. His practical economic aim has been applied to today’s most serious problems: feeding the poor, housing the homeless, healing the sick and protecting the planet. Micro-lending (microcredit) that began with a small loan of US\$27 has grown to billion dollar loans of banking enterprise in Bangladesh, helping millions of the poorest people, especially women escape poverty and have better lives with self-reliant small business. One unusual feature of the Grameen Bank is that it is owned by the poor borrowers with their own saving accounts of the bank (94%), most of whom are women; the remaining 6% is owned by the Government (Wikipedia., 2012). The microcredit banking based on trust without legal written contracts has now expanded to almost every country worldwide, helping millions of the poor (Yunus, 2007; Um, 2012; Wikipedia., 2012). The Yunus’s new economic model of microcredit, the “Social Business” has its goal that is not profit maximization of capitalism (Smith, 1776) but is optimization of social benefits to poor people. The “Social Business” of microcredit is not a charity because investments (small loans) are returned to the investor bank. These loans are given to entrepreneurs too poor to qualify for traditional bank loans. If operating costs of banks are reduced in order to minimize the interest rate of microloans, microcredit would have an enormous potential in poverty alleviation in developing countries. Grameen believes that charity is not the answer to poverty” but loans offer people the opportunity to initiate self-reliant small business. “Grameen regards all human beings, including the poorest, as endowed with endless potential, and that unleashing the creativity in each individual should be the answer to poverty. The poor can be self-employed entrepreneurs and create jobs for others” (Yunus, 2007; Wikipedia., 2012). Humans have an instinctive, natural desires to make life better for their fellow humans if they can (Yunus, 2007; Chung, 2009). The social business of Yunus is cause-driven rather than profit-driven with the social-benefit principle, and a non-loss, non-dividend business.

The Yunus’ economic model, the “social business” seems to be a specific form of surviving capitalism that protects non-market values of humanity, social justice, health, education etc. in

communities. The workers of the poor and the leaders of entrepreneurs of banking system work to their full capacity with responsibilities, cooperate and support each other. There seems to the author to be a considerable agreement between the “social business” of Yunus and the “communal freedom democracy” in their fundamental economic principles.

“Creating Shared Value” of Porter and Kramer

Porter and Kramer (2011) proposed “creating shared value” (CSV) as a new paradigm in economy, a new way to achieve economic success in current global economic depression and difficulties. “Creating shared value” has the power to unleash the next wave of global economic growth. Shared value is defined as simultaneous benefits to both social needs and companies’ growth in the communities. The purpose of the corporation shall be redefined as creating shared value, not just profit per se.

Examples of societal needs in “shared value” are employee’s health, worker’s safety, employee’s skill, minimized environmental damage, energy use, water use etc. When those societal needs are successfully achieved, their feedback to companies’ growth with a virtuous cycle will result in increased productivity, better product quality, lower supply cost, lower product price, consumer’s satisfaction in their needs, increased sale, innovation, increased income and profits, new markets, companies’ growth, jobs and wealth opportunities to citizen and community prosperity. Advanced IT and technology brought by the R and D of the companies will contribute to achieve creating shared value. GE, IBM, Johnson & Johnson and some other companies have begun to focus on creating shared value in their business. Creating shared value presumes compliance with the law and ethical standards and will be one of the most powerful force driving growth in the global economy.

“Creating shared value” of Porter and Kramer seems to be fundamentally in agreement with the communal freedom democracy, “surviving capitalism” of Ringmar (2005), Acemoglu and Robinson’s economic and political theory, and teachings of Confucianism and Islam in terms of economic ethical principles.

DISCUSSION

Table 1 reveals a good correlation between characteristic aspects of the inner self as an economic leader and the physical self/body as a worker when the theory of the science of self, mind and body (Chung, 2012b) is applied to the economic system of the “communal freedom democracy” (Chung, 2009; Chung, 2012b; Chung, 2013).

The comparison of characteristic aspects of the “communal freedom democracy” and Marx’s communism shown in Table 2 reveals that the “communal freedom democracy” seems to be preferable to Marx’s communism as substantially demonstrated by the social, economic and

political history in 65 years (1948-2012) of South and North Korea (Acemoglu and Robinson, 2012; Cho, 2012), (Oberdorfer, 2001).

Table 3 shows a remarkable good correlation or agreement between the “communal freedom democracy” based on the perspective of the science of self, society and nation (Chung, 2013) and the “surviving capitalism” of Ringmar (2005) in terms of characteristic aspects.

Dan (2006), Professor of Arts and Media at Beijing Normal University, China published her book, *Confucius from the Heart*. She unveiled the wisdom of *The Analects* of Confucius. Confucianism teaches peace and harmony as the utmost goal of the economical and political society. Spiritual values of morality and harmony in the society and the nation are emphasized in addition to the social wellbeing of the people. Confucianism has been reviving in the post-Mao modern China. Yu Dan often appeared on television to lecture the benefits of Confucian values for everyday life.

A considerable number of social events and issues that are thought to be major reasons for the revival of Confucianism in China (Bell, 2008; Junning, 2011). The Chinese Communist Party has no longer emphasized class struggle, hatred of the rich and opposition to private property. The Confucian Institutes have opened in 140 campuses in thirty-six countries promote Confucian teachings and Chinese culture abroad (as of mid-2007).

There is a need for a moral foundation for political rule in China, not from Karl Marx but from Confucianism, China’s most venerable political tradition.

South Korea, a democratic and successfully developed country, is perhaps the Most Confucianized society in East Asia (Bell, 2008; Franklin, 2012).

Chan (2012), Senior Lecturer in Chinese Study at Macquarie University, Australia published her article, *Equilibrium in classical Confucian ‘Economy’*. “In the modern economy, equilibrium means that supply and demand of the goods and services are equal. The economy is most efficient at the balanced market equilibrium. In the Confucian economy, the Confucian ultimate equilibrium may provide an approach to social welfare and economic prosperity, creating harmony and better living for humans. Social welfare is the fulfillment of the people’s need to be fed, clothed, sheltered and to have a prosperous life. Widows, widowers, orphans and the old and childless as well as sick and disabled who have no sustaining help and are unable to work would be well taken care of by the government.”

“Natural resources generated by Heaven and Earth are not for the exclusive use of any particular individual or a group of people, but for the benefit of as many people as possible. In the Confucian ideology, equilibrium is not simply a matter of equalizing the share of goods and services but rather of creating peace and harmony through cultivating and maintaining civil culture and virtue, thus the integrity of moral cultivation in the people, and individual and social economic prosperity.”

Right, appropriate human relationships, propriety禮(li) and justice義(yi) help people regulate their conducts and abide the moral and ethical standards, and willingly participate in economy, balancing individual desires and social harmony.

“The government is responsible to guide and help the people observe social ethics and have individual and social wellbeing, security and satisfaction in a Confucian ideal society. It seeks an equilibrium, balance between private and public interests for human communities, and between individual needs and economic development through education and regulations” (Chan, 2012).

The author had two unusual precognitive dreams during the World War II and the Korean War. The author wishes to describe his two dreams in order to share with readers because of their rarity and possibly important philosophical implications, and further since they involved wars and politics of nations (Chung, 2009; Chung, 2012b).

A Precognitive Dream in Prison during the World War II

In 1944, Korea was under the suppressive, militaristic colonial Japanese government when I was a medical student. I joined an underground organization for Korea’s independence movement. The movement was detected by the police in December 1944. I was imprisoned after interrogation and inhumane torture in Seodaemun Prison in Seoul in January 1945. One night in June, I had an unusual dream in which an old man showed up and answered my question about when I would be released from prison. He said, “The date is the thirty first.” I woke up and believed that the dream was precognitive. About one month later, I was unexpectedly released from prison on the exactly predicted date, July 31, 1945. Korea was then liberated by the Allied Forces from 35-years of Japanese militaristic imperialism on August 15, 1945.

A Precognitive Dream in North Korea during the Korean War

In 1950, when North Korea invaded South Korea (Gruenberg, 1959), I was one of hundreds of South Korean physicians who were forcefully transported to North Korea by North Korean communist agents. My group of six South Korean physicians was sent to Hamhung, North Korea and ordered to treat patients at Hamhung Provincial Hospital. Patients included general civilian outpatients and inpatients, and military inpatients. The war was daily getting fierce. One night in September 1950, I had an unusual dream. I saw a wall calendar with a black printed number of the date in the middle of the white paper. The number was a crystal-clear **13**. That seemed to indicate that the date of the coming thirteenth day of October would be an especially important and critical day. The calendar then disappeared, and I saw a night scene of landscape. In the darkness of night, I was walking toward one direction with other people in a line.

I looked around both sides of the road. There was a flowing river on the left side, and a mountain on the right side. I said to a nearby nurse, “If we pass the thirteenth day tonight, we will survive and have good days ahead. Let’s be patient. We have hope.” The nurse appeared glad to hear me say it. After talking to the nurse, I woke up. I felt that the thirteenth day would be the coming

October 13. I believed that if I passed October 13 without any difficult events, I would have good days thereafter. I told my special dream to the other South Korean physician colleagues.

The precognitive dream of the date, night scenery and acts of people including me came true exactly in reality; our group of six South Korean physicians followed the dream with faith and could return from North Korea, an autocratic communist country to South Korea, a free democratic country, passing the frontline of the war (Chung, 2009; Chung, 2012b). South Korea's democracy is based on free election, the rule of law and spiritual morality (Acemoglu and Robinson, 2012; Franklin, 2012; Cho, 2013; Okon, 2013).

After coming back to South Korea, the author had special opportunities to initiate a medical research and continue the research in the same field in the United States during the period of 1962 through 2012. The goal of my research has been to construct a general mathematical model of "probacent"-probability equation that would enable to calculate the probability of safe survival in humans and other living organisms exposed to harmful or adverse circumstances, overcoming the risk (Chung, 1960; Chung, 1986; Chung, 2011; Chung, 2012a). The "probacent" model is internationally used (Mehta and Joshi, 2004).

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.

Current countless social difficulties and problems would be hopefully resolved by individual and governmental well-planned economic practices such as global economic growth, creative knowledge and discoveries in science and technology in 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. IT revolution would advance globalization of business by direct contacts between companies and consumers, and freely available expert knowledge regarding businesses and latest technology through Internet for not only the rich but also the poor (Yunus, 2007). Shared prosperity and shared welfare would be accomplished as done by millions of unknown and known philanthropic people, entrepreneurs and workers of the world through their taxes and donations, including the world-known Bill Gates and Warren Buffett of the United States (Lupo, 2008) as well as governments of prosperous nations (Feroz, 2012).

The social business of microcredit of Yunus shall be fully supported, together with implementation of measures and policies suggested by the communal freedom democracy in order to achieve alleviation and/or eradication of the above described economic and social problematic difficulties,

economic balance and equilibrium between supply and demand, and between individual welfare and economic growth, further to achieve harmony and peace in the society and nation of the world.

It seems to the author that the society of the “communal freedom democracy” based on the science of self, society and nation is explicitly demonstrated in Table 3. In the society of the communal freedom democracy, there would be eradication of poverty, dream and hope for future, industrialization and democratization in business with advanced scientific and technological discoveries and knowledge (R and D), and mutually beneficial and supportive, win-win, constructive cooperation among large-, middle- and small-scaled enterprises, that is, “joint growth” (shared growth) proposed as a new paradigm in economy by Yu (2013); and “creating shared value” of Porter and Kramer. Governmental blueprints of people’s happiness would help the poor have self-reliant jobs, leaving no one behind in enjoying their happy lives.

An Ideal Society in the Future

In the society of the “communal freedom democracy”, workers would work hard under economic leaders with admirable mutual constructive cooperation and be guaranteed for shared prosperity and wellbeing (Porter and Kramer, 2011; Obisi *et al.*, 2013). Individual and social prosperity would lead to a family-like world under the heaven with harmony and peace.

Science and technology would advance and accomplish unimaginable discoveries for human needs and convenience (Kaku, 2008; Franklin, 2012). In the human evolution, current societies would evolve to an inconceivable, ideal society, the kingdom of God (*theHolyBible*, *JeongYeok*正易). Kim (1885) was the author of *the Book of Right Change*, *JeongYeok*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 often-thousand generations. Both of Confucius (*the I Ching*) and Kim Hang (*JeongYeok*正易) predicted the coming kingdom of heaven and a year of 360 days without leap years (Chung, 2009; Chung, 2012b; Chung, 2013). Current theory in the human evolution holds that the modern human, *Homo sapiens* migrated from Africa to the Middle East about 120,000 years ago (The National Geography Society, 2007). According to *the Book of Right Change*, *JeongYeok*, the year of 1884 A. D. was 118,643 year (Chung, 2010). It is suggested that the East and the West would unite and there would be boundless goodness in the kingdom of God. Kim Hang wrote that right human relationships of three thousands of propriety 禮 (li) and one righteousness 義 (yi); and beautiful music 樂 (yuè) will prevail in the coming world and bring peace and harmony (Chung, 2010). Kim Hang said that he wrote what Heaven and Earth, the Creator said to him, and that it was time and order. Kim Hang is said to have completed Confucianism teachings, *the I Ching*, the oldest Chinese philosophy.

Christianity teaches the doctrine of trinity of Holy Father, Holy Son and Holy Spirit. In Confucianism, there is a doctrine of three origins of ‘10 and 5 and 1 Word’. 10 represents the Non-Ultimate (无極 Wu Chi), Creator; 5 the Ultimate Emperor (皇極, Huang Chi), Saint; and 1 the Great

Ultimate (太極, Tai Chi), Power of Creator. There seems to be an agreement between Christianity and Confucianism (Chung, 2009; Chung, 2010; Chung, 2012b; Chung, 2013). The author wishes to share the above described story of Confucius and Kim Hang with readers because of its important philosophical implications. The theory of the “communal freedom democracy” not only meets and satisfies the theory of the “inclusive economic and political institutions with political centralization for law and order” of Acemoglu and Robinson (2012) and “creating shared value” of Porter and Kramer (2011) but also seems to be supported by Confucianism (Chan, 2012; Chen, 2012) and Islam (Sardar, 2007; Okon, 2013).

Confucianism represented by Confucius and Kim Hang upholds moral and religious values as the supreme goal in human lives as other major religions, Christianity, Buddhism, Islam, Judaism and Hinduism teach. The theory of the communal freedom democracy is based on the author’s philosophical and social scientific studies of economic, social and political human histories; and relevant literatures as well as religions, so it would need further research for its verification and/or improvement.

CONCLUSION

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

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 philosophers, sociologists and economists, and Confucian and Islamic economic teachings, including the review of the “social business” of microcredit developed by Yunus and “creating shared value” of Porter and Kramer:

(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, 2013) and “the “surviving capitalism” of Ringmar (2005), Acemoglu and Robinson’s economic and political institution theory (2012), Yunus’s “social business” of micro-credit (2007) or “creating shared value” of Porter and Kramer (2011).

(2) A considerable agreement seems to be present between fundamental principles of the “communal freedom democracy” and Confucian or Islamic teachings related to economics (Sardar, 2007; Chan, 2012; Chen, 2012; Okon, 2013).

(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 as well as “creating shared value” (Porter and Kramer)) 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 and “shared value” (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 sector.

(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 welfare; and with responsibility; and shall obey social and state rules (the constitution and law) and serve other people as well as themselves with morality and propriety 禮(li).

(6) The “communal freedom democracy” based on the perspective of the science of self, society and nation seems to be a desirable economic and political institution for prosperity, harmony and peace of societies and nations of the world.

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