

The Third Course of Mankind and New Vision of Friendship Society (Friendship Socialism)

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An impact of revolutions in East Europe and Soviet Union in recent years, the Ending of the Cold War, and the outbreak of the Gulf War describe that we are in the world of a chaos and in an age of convulsions. It may be said that we stand now at a turning point of our civilization. Ideologies of the present and the past have become at odds with today's situation, and a vision toward new creation in our human history has been demanded. Now I suggest a vision distincted from Ideologies of the past. That is expressed, to be brief, as systematic reform in both respects of economy and politics.

(A) The Vision of The Third Course

(I) Reformation of economy

Reform of economy systems is required in various aspects, and to find out how it should be is a global concern. Although Eastern perestroika results in showing off advantages of market economy system, it does not mean "the end of history" or "victory of capitalism" directly. Because various imitations have been exposed also in Western economic system nowadays.

Marx intended to revise market economy into planned economy and to replace the private property institution with centralism and communism. There, in the present level of developing of moral standard of global mankind, centralization and rapid revision into communist society meant, in a sense inevitably, society to be thrown into danger of bureaucratism and inefficiency in many states. We think the reform should be begun in micro-economic level and carried out on the basis of market economy. This is a fundamental proposition.

(i) In market economy, Adam Smith described the aim of enterprise activities as the pursuit of material self-interest on commodity economy basis, and Unhappily Profit maximization has been believed as a very natural aim ever since. The significance of enterprise activities has two sides, (a) is to supply use value (utility) for people and society and, (b) acquisition of money and exchange value. Smith chose (b), by mistake, that is the market system which shows homo-economics image of enterprises and mankind. The same choice has been generally made, in theories and practices of modern economy and politics. But nowadays a trend has been getting larger, that makes much of social responsibility of enterprises and that demands social return from them. This trend is thought to be principal spirit and philosophy of market economy of the coming age, therefore business management should content a key concept of pursuing the value of serving for society and helping one another, besides to pursuing self-material interest. The essential nature of economic activities is not originally egoistic “self love”, “reciprocity” was originally the key notion of economy. The new kind of business should be an action of helping one another, and keeping identity and solidarity. Economic activities should be

reformed from this point of view. In concrete, effort to switch the aim of the activity of firm should be gone ahead with the acknowledgement of the importance of supplying good products at low prices to serve consumers of society. According this way we can reach a true socio economic system full of macro and micro balance and harmony.

It should be deeply understood that enterprises and the other various organizations themselves, are the place of social lives of people through helping and cooperating each other. In almost all areas of the present world, workers have to make their living by selling not only labor or labor force but also thier personality and heart.

Since it is essential for them to possess their own individual ' self and mind ' and spirit, they should not be treated simply as a kind of resources, that is a kind of raw materials or an element of cost of production. As a matter of fact, enterprises in which helping and cooperating one another frames a principal idea, in which capital labor relations shoud bear fruitful results in their business.

(ii) In short, we should change the very definition of economic activities. Objectives of them are not only to acquire more goods and services, but also to create communication throughout all members of society. The above understanding of economic activities has not been hitherto general in capitalism, socialism, and communism, I feel. The reformation from the old objective to the new principle is the very task that we, human civilization, should solve in future to reform and purify the present economic systems, in which dominant strict materialism is still alive. The reformation into the new system in which to grant others benefit will be to make a benefit for him or herself ; 'circultion of love' will come into existence through friendly

division of rare or limited materials. We have been strangely grasped by the false impression that market economy or commodity society is the system to pursue material self-interest for these three or four hundred years. Egoistic one's own profit pursuit does not lead to the wealth of society or macro economic balance of our world, different from what Adam Smith with perversion taught. That Illusion has been condensed and that shaped capitalist world economy and then it led to the miserable contamination of philosophy of man-kind, society and the earth caused with all kinds of egoistic and unmoralistic greed. Reformation of society and world should aim at "Friendship Society", in which the very true value of spirit being perhaps widely spread all over the earth and cosmos is sincerely respected. The "New World" should be established, through endeavoring to improve capitalism in micro-level at first.

(II) Reformation of politics

It will be a task to reform and purify states as an art of practicing the art of the public, in relationship with their nations. The general image is a "small government", and almost every kind of reform, improvement and modernization is required to achieve it.

(i) Government offices, for instance, should be revised more into the self-supporting accounting system. If people conclude that government's service is useful, they pay the charge to let it continue. Therefore government offices can be profitable only when they supply good services to citizens. They should not exhaust national budget each year, as they do in the present system. From another point of view, astonishingly we have still remained with ancient forms of national budget in which they have followed

the same pattern of behavior since states had appeared in ancient times.

Introducing the independent profit system to government offices, and replacing them by the ones alike private enterprises will result in more efficient and refined organization and more improved services. Present situation, such as no careful examination how to spend budget revenue, depending on taxes imposed to the people by the nation, and frequent one-sided coercion to them, should be improved.

(ii) As for finance which supports states, a drastic switch of thought of public finance or tax policy is necessary ; for instance, possibility of a no-tax-state (mentioned by Konosuke Matsushita, the founder of Panasonic) or a half-tax-state. The idea that taxes from people should fill national finance and the government will lead to spending all its budget following old-fashioned and wasteful systems is an old concept. The government should exercise more ingenuity, if not, the nation suffer a great loss. Firm and family finance, as is generally known, has made great efforts to save up and increase their assets for a long time. They count on revenue from their assets to some extent, so that they need not depend wholly on all their incomes of each year. To do have their own assets is insurance for the coming age, too. The government, following the above example, may increase public property or fund and use them more practically. It may be a good way to build up toll roads, hospitals, or art museums in order to complete social overhead capital and increase its revenue. This must be profitable to bring down income taxes and corporation taxes, and to prepare for an aging society in the future.

(iii) To make matters better, national policy should be reformed to be the art of the public, or a center of friendly natural demand and supply or

redivision, and ethics and virtue should be respected. It must not be simply remained as a place to make a deal about power and wealth (that is the substance of policy). Besides, we should be aware that majority rule can not always assure true justice in spite of our precious democracy.

(iv) Let me mention about globalization and international relations next. The trend of globalization has been made a remarkable trend in economy, technology, politics and culture. International and diplomatic relations which appears on TV and newspaper or other media everyday, go hand in hand with that trend. We should understand and realize what will be the consequence on these tendency, in order not to lose sight of our right road.

The consequence will be the formation of “the World Federation”. Although big power’s alliances seem to vertically rule the world now. This global system is a mistaken one. But, the real democratic horizontal World Federation should come into existence for about a few hundred years. The world in future will be a home as Golbachov suggested. It does not mean there will be no state but all states will make up one global state. Each state on the earth now will be a constituent like a state in the U. S. ; no boundary will exist ; federal assemblies will be held. Such a situation will easily settle the trouble which mankind have ever had⁶; e. g. international friction, cold diplomtic relations, or terrible wars. With deep understanding of what the above implies, we would realize that international peace and security would never be brought in by force. Diplomatic problems and disputes in existence also are not settled by forces. The other ways like international friendly cooperation should be the right path to be taken. Human history, through families, tribes, tribe nations, ancient nations, medieval nations to present-day states, reveals that it is true. Social ideologies which we have had so far,

do not seem to recognize the natural course of history toward “the peaceful World Federation”. According to Marx states would disappear. instead, they will bear fruit of the glorious world federation with peace and equality, and co-existence of mankind and awful universe or cosmos.

(B) Lastly I'd like to mention the limits of ideologies ever existing, and the constructive meaning of the above new vision for a coming new age.

(I) The limits of capitalism

We can see that (a) there exist north-south problems in center-periphery relations and global imbalance, that (b) Keynesianism has no way of settling it, inflation and stagflation expose its limit, and that (c) sooner or later capitalism will face “the limits of growth” as K. E. Boulding indicated. Coexistence of the earth and mankind will soon be difficult to maintain. It is needless to say that destruction of global ecosystem will be more serious. There are the limits of human civilization as such, handling human conscience and personality as commodities or resources, repeating destruction of humanity, a cultural fall and moral decay, connected with those on the earth. These have basically been caused by the construction and also by the huge destruction which the endless pursuit of (materialistic) self-interest of mankind has provoked for recent about these three hundred years, not ever seen proceeding for the millions of years, in human history.

(II) The limit of communism and the vision of friendship society

Communism, as is typically seen in Marxism, has neglected the truth or

substance of humanity, lied on hardly provable propositions being over-inclined to materialism, and the theory of decision by the social super structure which is asserted in historical materialism, and proposed the vision for social revolution being 'visionary'. The idea to regard a nation as a tool of the ruling class has also brought in self-contradiction in the reformation movement, in which people thought, the ideal society will be realized through violent struggles towards power of nations. Instead, mankind is able to move towards the ideal society, only by trials for the reformation in harmony based on cultivation of humanity, ethics, friendship, and improvement of spirit of mankind. society and groups should only proceed the social formation and reformation, in relation to the respect of freedom and reciprocity, according to the principles of helping each other. So-called social democracy tends to be influenced by Marxist communism and generally aiming at collectiveness, central economic plannings, nation-ization, a big government, and an ideology only for laborers and the public. It could not become a more reliable vision exceeding the regulated capitalism. Principls of Friendship society alone is the new vision to remake and to improve capitalism and communism, for the relief of mankind and construction of new human civilization.

(This Paper being mainly translated from Japanese into English by
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My theory of New Economics (Friendship Economics) and the Ideology of the Third Course for the New Age Civilization (Towards Building the

friendship-society) was addressed at various places of Japan, at many kinds of Academic Meetings, Meetings of Tama Mentalbusiness Institute and many other meetings). And My theory was also addressed at the International Symposium at Beijin held by Chinese Academy of social Sciences (at Beijin), International Symposium held by Institute of Social Sciences at HOCHI MINH City (Hochi Minh City Viet Nam)(at Hochi Minh City). International Symposium held by Hong-Kong University (at Hong Kong). International Symposium held by Taiwan University (at Taipei), These Conferences were also supported by FUTURE GENERATIONS ALLIANCE FOUNDATION and some other organizations.