

Roger Wetherall
September 21, 2025



IAED Headwing Economics Summit

Supporting the UN International Day of Peace



Dear,

Our Vision is a world where freedom, peace, unity and happiness will flourish as economic development aligns with a spiritual and ethical purpose. This conference is a declaration that only as we move forward as a human family to embrace unifying universal values will then an economy be built producing a sustainable and harmonious society.

IAED, an offspring of the Universal Peace Federation, is committed to leading this conversation, finding like-minded business and economic thought leaders to help further the development of a framework for a values-based justice-driven economy. Together we can build a good and beautiful world worthy of God’s original ideal and love.

This meeting will be held online over two days to accommodate different time zones. There will be time for questions to the panelists and discussion on the issues raised. You must register for each session separately.

[Download a PDF of program](#)

Session I:

[Click here for your Timezone](#)

Friday, Sept 26, 7:00 pm – 9:00 pm EST

Saturday, Sept 27, 9:00 am – 11:00 am AEST

Saturday, Sept 27, 8:00 am - 10:00 am Seoul

Register For Session 1



Gordon Anderson

Integral Society and Economic Sustainability: Body, Wings, Spheres and Levels

Gordon L. Anderson has a Ph.D. in Philosophy of Religion, with a minor in Peace Studies, from Claremont Graduate University. As the Secretary General of Professors World Peace Academy, he organized comprehensive academic conferences on world social systems with the late Professor Morton A. Kaplan at the University of Chicago. He is author of [Integral Society: Social Institutions and Individual Sovereignty](#).

Headwing economics, as a subset of Headwing thought, emphasizes the roles of individuals as moral agents (the right wing) and social institutions as tools (the left wing) serving society's well-being. In this model, left-wing thought ensures fair distribution through institutions, while right-wing thought fosters individual responsibility and moral growth.



Bruce Wong

My Journey in Business for Mutual Prosperity

Bruce Wong is a prominent Australian entrepreneur and philanthropist who is the Managing Director of [Foot Solutions Australia](#). He is also the founder of The [Bruce Wong Foundation](#), a not-for-profit organization dedicated to fostering a more inclusive Australia by addressing barriers to opportunity for multicultural communities.

Mr. Wong will share his personal testimony and story of his business journey and how he sees business leading to mutual prosperity.



Fouad Sobbi

What Business Has Taught Me

Fouad Sobbi is President of the Mandaean World Congress, Advisor to Rishema Salah Chohili, Founder of the Sabean Mandaeans in Australia.

He is an Ambassador for Peace with the Universal Peace Federation (UPF) and is a Special Advisor to UPF in Oceania. He is a businessman and CEO of Al-Fouad Jewelry.

Mr. Sobbi will share his personal testimony as both a spiritual and business leader and how he has been impacted by the ideals of the Universal Peace Federation.



James Rogers

How I See the World Today and What I am Doing About It

Jim Rogers is a renowned investor and financial commentator, living in Singapore.

He is the Co-founder of the Quantum Fund and author of several books on investment strategy and global markets.

Mr. Rogers will share what he believes needs to be done to further a world economy of Interdependence and Mutual Prosperity and what he is doing about it.

Session II:

[Click here for your Timezone](#)

Saturday, September 27, 11:00 am – 1:00 pm EST

Saturday, September 27, 5:00 – 7:00 pm CET - Europe and Africa

Register For Session 2



Thomas Ward

Adam Smith's Life and *The Theory of Moral Sentiments*: A Reflection on their Role in the Formulation of his Economic Worldview

Thomas J. Ward serves as Professor of Peace and Development Studies at HJ International. Immediately prior to his current role, he served for three years as the President of HJI, and previously eighteen years as Dean of the University of Bridgeport's College of Public and International Affairs where he taught graduate courses on Culture and Development, Peace and Conflict Studies, and Political and Economic Integration. Dr. Ward has lived and worked in the United States, Europe, Latin America and East Asia.

This presentation examines the life and writings of Adam Smith, lending particular attention to how his earliest work *The Theory of Moral Sentiments* (1759) impacted on his Political and Economic Worldview.



Dawn Brohawn

The Genius of Louis Kelso: A New Paradigm for Financing a Just Free Market System

Dawn K. Brohawn a co-founder, and Director of Communications of the Center for Economic and Social Justice (CESJ). Ms. Brohawn has co-authored two books (*Economic Personalism*, 2020; and *The Greater Reset*, 2022). She was the editor of the ESOP Association's *Journey to an Ownership Culture* (1997), a collection of essays from model employee-owned companies. She leads the mission at CESJ to advance a new paradigm of economic democracy and the Just Third Way.

This presentation will introduce the case for Louis Kelso's revolutionary insights and why we need to change the way we finance economic growth through a sound money system that universalizes citizen access to ownership of new productive capital.



William Eimicke

Cross Sector Partnerships Among Government and Civic Institutions are the Best Way to Make our World Safer, Healthier and More Just.

William B. Eimicke is the founding director of the Picker Center and serves as Professor in Practice at the School of Public and International Affairs, Columbia University. He teaches courses in management, cross sector partnerships, applied policy analysis, and innovation. Dr. Eimicke is co-author of [Social Value Investing—A Management Framework for Effective Partnerships](#)

Similar to the aftermath of World War II, today actors in the private and social sectors are emerging to rebuild Ukraine, perhaps Gaza and other war-worn economies in Africa, and are working to solve the overwhelmed Emergency Medical Response systems in NYC and other big cities around the world. Social Value Investing (SVI) provides a framework and checklist to help guide these efforts.



Joseph Busha

Globalization and Trade: Africa's Future in the Global Economy: How Pan-African Collaboration and Investment Can Lead to Mutual Prosperity

Founder and Managing Director of [JM BUSH](#)
[Investment Group](#), Economist and investment specialist, Advocate for sustainable economic development in Africa

As an Economist and advocate for sustainable economic development in Africa, Mr. Busha will share his insights into the important role that Pan-African collaboration will play in global trade and a future economy of mutual prosperity



Pablo Sanz

Global Trade in the Multi-polar Era: Towards a New North-South Cooperation Contract Based on the Principles of Headwing Economics

Professor of Commercial Law at the Faculty of Law of the National University of Distance Education (UNED) based in Madrid, Spain. His current research focuses on financial regulation and international trade, as well as the study and analysis of European legislative policy, primarily in the technology sector. Between 2014 and 2016, he completed research stays at the University of Cambridge and the Max Planck Institute for Private International Law in Hamburg; the China University of Political Science and Law (CUPL); and the Universities of Melbourne and Sydney (Australia).

This presentation will analyze the reconfiguration of global trade in the emerging multi-polar era, characterized by the strategic struggle between the G7-led bloc and the rising Global South represented by the BRICS countries. Based on the principles of Headwing Economics—interdependence, mutual prosperity, and ethical governance—it will argue that current fragmentation is not inevitable and propose a concrete framework for cooperation that transcends zero-sum logic.

We look forward to your participation and engagement in this event.

If you would like to read our paper:

[Click Here](#) to download the [Headwing Economics Framework](#)

Thank you,

Roger Wetherall

IAED-USA Coordinator

IAED@us.upf.org



International Association for Peace and Economic Development - USA

We affirm our belief that business leaders have the opportunity and responsibility to work in collaboration with other sectors of society to make the world a better place, addressing its most significant challenges, and promoting world peace, long-term mutual prosperity and truly sustainable development

INTERNATIONAL ASSOCIATION FOR
PEACE AND ECONOMIC DEVELOPMENT

SEPT 26 & 27

TOWARD A HEADWING ECONOMY OF FREEDOM, PEACE AND SHARED PROSPERITY

Session I



Tageldin Hamad

Chairman of UPF
International



Gordon L. Anderson

Author - Integral Society: Social
Institutions & Individual Sovereignty
President, Paragon House



Bruce Wong

Managing Director, Foot Solutions
Australia Pty Ltd
Founder, The Bruce Wong
Foundation



Fouad Sobbi

President of the Mandaean
World Congress, Advisor to
Rishema Salah Chohili



Jim Rogers

Renowned Investor & Financial
Commentator
Co-founder of the Quantum Fund

Session II



Thomas Ward

Chair of the Peace Studies
Program and Professor of Peace
and Development Studies at HJI
Graduate School



Dawn Brohawn

Co-founder & Director of
Communications, Center for Economic
& Social Justice;
Author - Economic Personalism and
The Greater Reset



William Eimicke

Professor in the Practice of
International Affairs SIPA at
Columbia University.
Author - Social Value Investing



Joseph Busha

Founder & Managing Director of
JM BUSHUA Investment Group
Economist & investment
specialist



Pablo Sanz

Professor of Commercial Law at
the Faculty of Law of the National
University of Distance Education
(UNED)



In support of the
UN International
Day of Peace
"ACT NOW FOR A
PEACEFUL WORLD"

Session I

Friday, Sept 26, 7:00 pm – 9:00 pm EST;
Saturday, Sept 27,
9:00 am – 11:00 am, AEST & Singapore;
8:00 am – 10:00 am Seoul

[FIND MY TIMEZONE](#)

Session II

Saturday, September 27, 11:00 am – 1:00 pm EST;
5:00 – 7:00 pm CET - Europe and Africa

[FIND MY TIMEZONE](#)

Zoom Links



[Session 1](#)

[Session 2](#)



IAED Headwing Economics Conference - Session 1

Date & Time Sep 26, 2025 05:00 PM in [Mountain Time \(US and Canada\)](#)

Description No economy or economic order is built in a vacuum, but on foundational values of the culture. No just or sustainable economy will be realized by the top-down political will of rulers, global technocratic elites or even best-intended democratic politics.



This conference is a declaration that only as we move forward as a human family to embrace unifying universal values rooted in spiritual and ethical principles will an economy be built producing a sustainable and harmonious society. Any utopian dreams devoid of alignment with spiritual and moral principles will be fruitless endeavors and likely create human catastrophe.

IAED is committed to leading this conversation, finding like-minded business and economic thought leaders to help further the development of a framework for a values-based justice-driven economy.



Meeting Registration

First Name*

This field is required.

Last Name*

This field is required.

Email Address*

This field is required.

Country/Region*

Organization

Job Title

Information you provide when registering will be shared with the [account owner](#) and host and can be used and shared by them in accordance with their Terms and Privacy Policy.

Register





INTERNATIONAL ASSOCIATION FOR PEACE AND ECONOMIC DEVELOPMENT

TOWARD A HEADWING ECONOMY OF FREEDOM, PEACE AND SHARED PROSPERITY

Session II



Thomas Ward
Executive and Professor of
Peace & Development
University of the International



Dawn Brohawn
Executive & President
of World Council
of Churches



William Eimicke
Professor in the Division of
International Affairs, State
University of New York



Joseph Busha
Executive & Managing Director
of Global Development
Innovation & Entrepreneurship
Program



Pablo Sanz
Professor of Economics
University of the Pacific
University of the Pacific



IAED Headwing Economics Conference - Session 2

Date & Time Sep 27, 2025 09:00 AM in
Mountain Time (US and Canada)

Description No economy or economic order is built in a vacuum, but on foundational values of the culture. No just or sustainable economy will be realized by the top-down political will of rulers, global technocratic elites or even best-intended democratic politics.



This conference is a declaration that only as we move forward as a human family to embrace unifying universal values rooted in spiritual and ethical principles will an economy be built producing a sustainable and harmonious society. Any utopian dreams devoid of alignment with spiritual and moral principles will be fruitless endeavors and likely create human catastrophe.

IAED is committed to leading this conversation, finding like-minded business and economic thought leaders to help further the development of a framework for a values-based justice-driven economy.



Meeting Registration

First Name*

First Name

This field is required.

Last Name*

Last Name

This field is required.

Email Address*

join@company.com

This field is required.

Country/Region*

Select country/region

This field is required.

Organization

Your organization

Job Title

Your job title

Information you provide when registering will be shared with the [account owner](#) and host and can be used and shared by them in accordance with their Terms and Privacy Policy.

Register





Headwing Economics: A New Framework for Sustainable Growth and Shared Prosperity

IAED Collaboration Team:

Abdoulay Wone (Africa)

Dr. John Bellavance (Australia)

Roger Wetherall (USA)

Alan Jessen (USA)

Revised: Saturday, March 2, 2025

1. Introduction	3
2. About IAED	3
IAED's Vision	4
3. The Current Economic Landscape	5
a. Concentration of Wealth and Inequality	6
b. Access to Capital Ownership	6
c. Environmental Degradation	7
4. What Would be the Purpose of Headwing Economics?	8
5. Philosophical Underpinnings of Headwing Economics	8
a. Headwing Framework	8
b. The Sovereignty of Man	10
c. Private Property	10
d. Cooperation, Not Conflict	11
e. Capital, Money, and Profit	11
6. Core Components of Headwing Economics	11
a. The Human Body: Model of an Ideal Economic System	11
b. Sovereignty, Empowerment, and Ownership	12
c. Family-Centric Economic Governance	12
d. Ethical Ownership and Development of Conscience	12
e. Free Market System with Ethical Oversight	13
f. Ethical Governance and the Role of the State	13
g. Broader Access to Credit and Capital	13
h. Harmonizing Self-Interest with Social Interest	14
i. Strengthening Social Safety Nets	14
7. Possible Applications of Headwing Economics	14
a. Assessment and Analysis	14
b. Sustainable Growth Initiatives	14
c. Inclusive Governance and Community Engagement	15
d. Participatory Economic Models	15
8. Conclusion	15
9. Join the Movement	16
10. Bibliography	17

1. Introduction

In a world increasingly marked by uncertainty, rapid technological advancements, and widening inequality, there is an urgent need for new economic paradigms that promote sustainable growth, inclusivity, and shared prosperity without succumbing to repressive government controls. Marxist economic theories have failed across the globe, and even Communist China's economic success is largely attributed to Deng Xiaoping's pivotal 1978 decision to return to a market economy, embracing private initiative and ownership of production enterprises. This was significant because it was not only for Chinese citizens but also for foreign capital, which had previously been criticized as a source of exploitation.

Meanwhile, traditional models of capitalism and social democracy, while successful in many contexts, are proving inadequate to address the multifaceted challenges of the 21st century. Issues such as the rapid rise of Artificial Intelligence, environmental degradation, wealth concentration, and exclusionary financial systems are pressing global concerns that demand fresh solutions.

It is within this context that the International Association for Peace and Economic Development (IAED) introduces an innovative framework called "Headwing Economics." This framework aims to transcend traditional left-wing and right-wing ideologies by bringing together people from diverse ideological, political, and cultural backgrounds, offering a higher, unifying perspective rooted in spiritual and moral principles.

IAED promotes a fresh approach to harmonizing values and guiding economic systems towards more equitable and sustainable outcomes. It advocates for a model that blends the dynamism of free markets with ethical governance and widespread ownership, enabling individuals to thrive within a justice-driven economy. Economic and social justice does not require the forcible redistribution of wealth through coercive governmental policies. Instead, it consists of organizing and working with others to reform economic and social institutions by making it possible for everyone to participate in them fully and realize the just benefits due from their contributions to the economic process (Ferree, 1998)

The intention of this booklet is to stimulate dialogue and cooperation among all stakeholders, allowing us to unite around a vision of a more just and sustainable economic system. It explores the principles of Headwing Economics and outlines the path toward its successful implementation for the benefit of future generations. The attempt here is not to present a definitive framework for a values-based justice driven economy, but to invite a conversation with others who aspire and work for this goal to realize a world of true interdependence and peace.

2. About IAED

The International Association for Peace and Economic Development (IAED) is a global association that brings together business leaders, government officials, thought leaders, and key economic stakeholders, including trade unions and consumer representatives, to address today's most pressing economic challenges. IAED is one of eight associations under the Universal Peace Federation (UPF), a 501(c)(3) organization with General Consultative Status at the United Nations

under the Economic and Social Council (ECOSOC). IAED collaborates with diverse partners to promote a new vision for economic development based on ethical governance, sustainability, and shared prosperity.

IAED's Vision

As an association of UPF, IAED is founded on the belief that economic development must align with ethical and spiritual values guided by the three pillars of the Universal Peace Federation for the realization of a sustainable global society.

Those Three Pillars are:

i. Interdependence

Interdependence refers to the mutual reliance and interconnectedness of nations, communities, individuals, and our natural environment. It stresses the importance of collaboration, cooperation, and shared responsibility among individuals and nations. Humanity can reach its full potential only through mutual support and collective effort. In a healthy family, interdependence fosters cooperation, trust, and shared responsibility (Kumi, 2014).

Headwing Economics relies on certain moral values and attitudes such as our sense of interdependence and mutuality as a human race. To fully embrace interdependence, there must be a profound shift in mindset, recognizing that one's well-being is intrinsically tied to the well-being of others. As Martin Luther King Jr. articulated, "All life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny."

Approaches:

- **Good Governance and Collaboration:** Since de-globalizing ecology, scientific development, and the economy is impossible, our only option is to globalize good governance, collaboration, and shared responsibility with the understanding that global prosperity is achieved through cooperation. By leveraging a network of current and former heads of state, parliamentarians, academicians, and religious leaders, IAED seeks to promote global citizenship rooted in interdependence and mutual respect.
- **Leadership and Education:** IAED seeks to provide access to cutting-edge thought leadership and educational programs that empower business leaders and entrepreneurs to build successful enterprises that positively impact society.

ii. Mutual Prosperity

Mutual prosperity refers to shared economic growth that benefits all participants in the global economy. It advocates for an inclusive approach to development where economic systems are designed to allow everyone the opportunity to participate fully and reap the rewards of collective success.

Genuine prosperity can only be realized when we prioritize fairness over individual gain and work to diminish greed. Despite efforts by many leaders to alleviate suffering and establish lasting peace and stability, the world is still filled with hollow promises. Both democratic

capitalism and communist socialism have failed to address global issues, allowing materialism to diminish the value of human life. - Rev. Dr. Moon

Approaches:

- **Economic Development:** IAED seeks to support businesses and entrepreneurs by fostering innovation, job creation, and sustainable practices that can thrive in a microeconomic business and entrepreneurial culture. In the area of macroeconomics, IAED collaborates with economic thought leaders to highlight the best ideas and policies to advance justice-driven economic systems and reforms.
- **Tangible Programs and Partnerships:** IAED seeks to expand its impact by developing partnerships with local and international organizations and nonprofits.
- **Banking and Credit Institutions:** To achieve true economic justice, it is essential to ensure that banking and credit institutions are designed to facilitate broad participation, creating a framework where all citizens can access the resources necessary for their family well-being and entrepreneurial pursuits.

iii. Righteousness (Universally Shared Values)

IAED's commitment to universally shared values fosters an ethical approach to economic governance, ensuring that economies serve individuals and society. Righteousness is the application of universal ethical values, such as respect, justice, equality, and compassion. It refers to the commitment to do what is right. In a global economy, righteousness ensures that actions and policies are aligned with these values, safeguarding the common good.

Approaches:

- **Promoting Ethical Principles and Rooting Out Corruption:** IAED advocates for a global framework built on shared ethical values. IAED aims to eliminate corruption and establish systems that prioritize accountability, transparency, and fairness within corporate governance structures to ensure that business success benefits all stakeholders and supports the common good.
- **Leadership Development for Good Governance:** Working with its UPF partner associations, IAED offers programs and workshops focused on cultivating leaders who embody righteousness in their actions and make decisions that serve the individual and collective goods.

3. The Current Economic Landscape

Free trade has had a beneficial effect on a global level by bringing millions out of poverty. The underlying structure of the market-based capitalist system is the self-interest of the individual coupled with freedom of opportunity, which has resulted in unleashing individual effort, entrepreneurial activity, and innovation. Policies manifested through private property rights, free markets, and trade liberalization have created great wealth, forging closer geo-political relations through trade agreements and stronger political ties. Free-market systems outlined above are important for both individual and mutual prosperity. However, some of the principles and applications of free market capitalism have their shortcomings and create obstacles to mutual

prosperity. For example, the growth principle that maximizes shareholders' value and profit is driven by narrow self-interest and must be re-examined.

Today's global economy faces unprecedented challenges that demand a fundamental rethinking of how economies are structured and operated. From rising inequality to environmental crises, the current economic models need to be revised in order to address these complex, interrelated problems. Below, we outline several of the most pressing economic challenges:

If developed nations cannot have a noble thought greater than the pursuit of profit, they will end up declining, no matter how hard they try to prosper. How can we be at peace when our neighbor is dying because of hunger, disease, and ignorance? - Rev. Dr. Moon

a. Concentration of Wealth and Inequality

It is important to discuss how the increasing concentration of wealth presents a significant barrier to achieving a world of mutual prosperity. Recent economic data has underscored a growing imbalance in the distribution of Gross Domestic Product (GDP) between capital and wages. Over the past few decades, the share of GDP allocated to capital has risen substantially while the portion directed toward salaries has stagnated. This trend reflects a deeper shift toward the concentration of wealth among owners of productive capital with far-reaching consequences for income inequality and societal well-being. According to the World Inequality Report 2022, the richest 1% of the global population now owns more than 45% of the world's wealth, while the bottom 50% collectively controls less than 2%. Other research suggests that in rich countries, the top 5% of people hold as much wealth as the bottom 95% (Richardson, 2023), while the lower half of the global population collectively own less than 1% of global wealth.

This stark disparity is not merely a reflection of individual success or failure but is shaped by systemic factors that amplify inequality. Tax policies often favor the wealthy through lower rates on capital gains and inheritance, while globalization has enabled multinational corporations and their shareholders to benefit disproportionately at the expense of local labor markets. Technological advancements, such as automation, have further widened the gap by rewarding capital owners over workers, and monopolistic market practices have concentrated economic power in the hands of a small number of dominant corporations. These factors collectively exacerbate wealth inequality, undermining efforts to create a more equitable and prosperous global economy.

b. Access to Capital Ownership

One of the fundamental structural concerns with the current economic system is the widespread lack of access to capital ownership. When ownership of capital becomes overly concentrated, it perpetuates inequality, limiting social and economic mobility. This imbalance is further exacerbated in modern economies, where technology-driven productivity disproportionately benefits owners of capital while wages stagnate, leaving the labor force further behind. Current Keynesian and neoliberal economic theories fail to adequately address the causes of this disparity, allowing for wealth and economic power to concentrate further.

A study by the Center for Urban Entrepreneurship and Economic Development at Rutgers University highlights how disparities in ownership often precede broader wealth gaps, pointing to the concentrated ownership of commercial real estate (CRE) in urban areas by non-local investors. This limited access to capital not only exacerbates economic inequality but also hinders the growth and valuation of CRE markets (Richardson, 2023).

One analysis that deserves further study is the work of Louis Kelso. Together with American philosopher Mortimer Adler, Kelso authored the book *Capitalist Manifesto* in 1958. His background and experience as a corporate finance lawyer enabled him to identify why ownership of productive capital tends to concentrate to those who already have access to credit. Kelso's work led to the USA Federal ERISA legislation in 1975 that created in law the Employee Stock Ownership Plans (ESOP's) where workers were able to buy-out the owners of companies and become equity owners in the businesses. The Center for Economic and Social Justice carries on this work and is advocating for "The Economic Democracy Act" which promotes monetary and tax reforms that would expand the ESOP model of democratizing capital ownership to all citizens (Kelso, 1958).

Another competing approach is the World Economic Forum's (WEF) vision "Stakeholder Capitalism" which shifts focus from maximizing shareholder profits to creating value for all stakeholders, including employees, communities, and the environment. This approach does not directly expand access to capital credit and ownership but seeks to balance profit-making with social and environmental responsibilities, promoting fair wages, human capital investment, and sustainable practices (Schwab, 2021)

c. Environmental Degradation

Human economic activities have had a devastating impact on the planet's ecosystems. Climate change, pollution, and deforestation threaten the sustainability of future economic growth. Despite the urgent need for a transition to green energy and sustainable practices, many businesses continue operating with short-term profit motives, prioritizing economic gain over environmental stewardship.

Additionally, another systemic problem is the disconnect between our desire for infinite GDP growth, that current economic logic demands, with the finite resources of planet Earth.

d. The Global Economic System Challenge

Another economic problem that the free-market system faces is the greed and corruption in the global economic system. Since the end of the Cold War, the world has transitioned from a system built around walls to a system increasingly built around networks, which have created many opportunities. However, the globalized world is both a source of progress for some and a source of vulnerabilities for many. Since the 1990s, academics, economists, and politicians have been challenged to cope with the impact of global and regional interdependence. Developed countries should be ready to make sacrifices for the sake of underdeveloped countries. This approach will not bring about the decline of rich countries; the opposite will happen: prosperity will increase (Moon H. J., 2020).

4. What Would be the Purpose of Headwing Economics?

Headwing Economics seeks to harmonize the strengths of both free-market economics and capitalist social democracy while proposing some approaches to overcome their inherent weaknesses. Although free market systems have created unprecedented levels of innovation and wealth, they have also led to growing inequality and environmental degradation. Social democracy, on the other hand, has historically prioritized collective welfare, but often at the expense of individual freedom and economic efficiency.

Headwing proposes that both left-wing and right-wing ideologies are incomplete on their own. By placing ethical leadership at the center of economic decision-making (the "head"), Headwing Economics seeks to balance the productive forces of individual enterprise (democratic right-wing) and social responsibility of the state (democratic left-wing), ensuring a more just and prosperous future for everyone. (Moon S. M.)

Headwing Economics seeks to synthesize the best of both systems and encourages the development of a framework of ideas to help advance that synthesis.

5. Philosophical Underpinnings of Headwing Economics

a. Headwing Framework

Headwing seeks to harmonize shared values, truth-seeking, and good governance in politics and economics with the spirit and principles of faith traditions. Coined by Dr. Moon in 2002, this ideology integrates the spiritual, ethical, and material dimensions of human life, providing a comprehensive framework for addressing societal challenges.

Dr. Moon emphasized the limitations of materialistic humanism, stating: *"Humanism based on materialism is not enough. How wonderful would it be if God can be above it."* This vision reflects the core of Headwing thought, which transcends purely material concerns by embedding universal moral principles into political and economic systems (Moon S. M.).

As a unifying ideology, Headwing thought connects human ethics with religious ethics, creating a shared foundation across diverse faiths and cultures. It addresses both spiritual needs by fostering a connection to divine principles, and material needs by promoting equitable and sustainable governance. Headwing especially focuses on the political and economic sectors, bridging the gap between the sacred and the secular, ensuring that justice, truth, and compassion guide human progress.

Central to this thought is the belief that God, humanity, and the material world must be united through love. This unity is expressed not only in personal values but also in practical systems of governance and economics that prioritize the well-being of all. By harmonizing these dimensions, Headwing provides a universal approach to creating societies that reflect both spiritual and material prosperity.

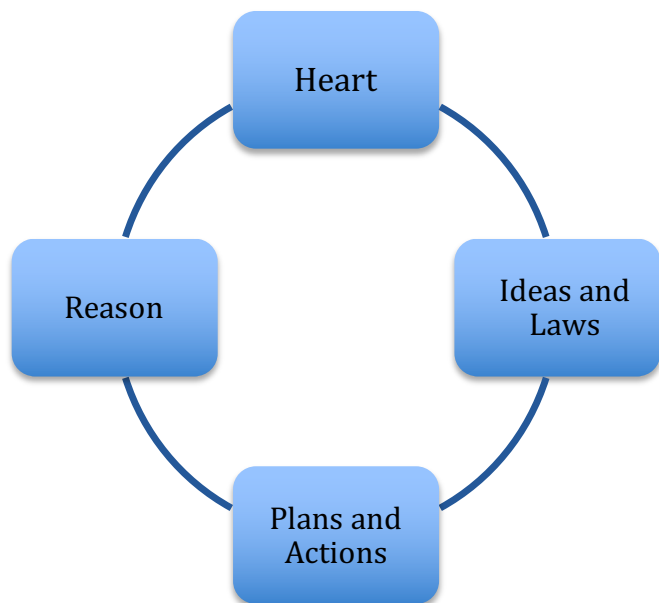
The first important value consideration of Headwing is that it advocates for a third way which integrates the positive aspects of both the left and right wings, aiming to create a balanced and harmonious society based on universal values such as truth, love, and justice. In practice, Headwing emphasizes the importance of designing social and economic institutions that are centered on family values, moral integrity, and the pursuit of peace through freedom and justice.

Dr. Lee, the author of an initial formulation of Unification Thought based on Dr. Moon's Unification Principles, calls a good civilization a "Moderate Harmonious Civilization". Such a society harmonizes the various elements of human civilization (moral/spiritual, political, economic, and social institutions) to act as one for the benefit of humanity and the natural environment based on a standard of value (Lee, 1981) (Kumi, 2014).

Dr. Gordon Anderson maintains that a Headwing civilization is an integral society where social consciousness (moral and spiritual values) and social institutions (family, religion, and education) are harmonized with the social body (politics and economics). An integral society is created by a social consciousness rooted in a view that both the needs of the whole of society (the social contract) and the needs of the individual must be met (Unification Thought Institute, 2006).

Heart Sets the Standard of Value

In Unification Thought (UT), reason guides our moral decisions and behaviors, but it is *Heart* and love that is the driving fundamental motivation to consider the needs of others. Therefore, reason alone is not enough to motivate moral actions (Lee, 1981).



How does *Heart* apply in daily life? With *Heart* as the motivation, reason enters into giving-and-receiving action with ideas, morals, and laws. Plans are produced and actions are taken based on these plans (see Figure 1). Since *Heart* (the desire to love and be loved) is the motivation, this sets the purpose and direction. Hence, love sets the direction for plans and actions which leads to goodness (the benefit of the whole) (Lee, 1981).

The Role of the Cultural Sphere

Anderson maintains that the cultural sphere must take the leading role in guiding the political and economic spheres because it shapes human consciousness by transmitting values, goals, and knowledge that enable individuals to pursue relationships, economic necessities, and a good

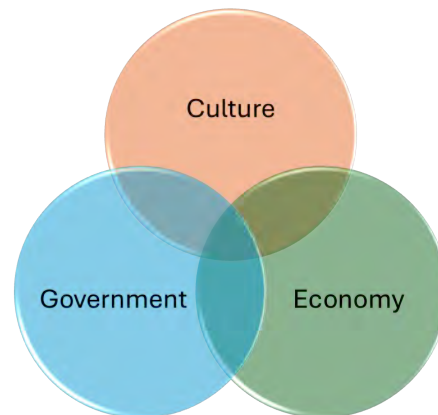
life. Higher values and social consciousness are required for the proper development of cultural, political and economic institutions (Anderson, 2012) (Unification Thought Institute, 2006)

b. The Sovereignty of Man

The second important value consideration is that the human person is distinct from other beings in the creation. This is foundational to understanding economic activity. A person is not merely a materialistic manifestation of the universe, but is a divine being, blessed with the directive to be the owner, caretaker and co-creator of the rest of the created world.

We propose that there are five essential characteristics of a person:

- **Divine Character:** The human person is a special creation, differing both in degree and kind from every other creature: sentient, animate, or inanimate.
- **Unique Value and Human Dignity:** Every person is worthy of being honored and esteemed.
- **Determinable, Instead of a Determinate Nature:** Our destinies are not controlled by fate, but we can mold ourselves according to our creative and intellectual decisions.
- **Self-Determination:** All people have free will and responsibility for their actions.
- **Freedom of Thought and Association:** People can create new ideas and associate together within a consciously structured social order, being both individuals and members of society (Greaney, The Greater Reset; Reclaiming Personal Sovereignty Under Natural Law., 2022).



c. Private Property

The third important value consideration is that every person has the right to life, liberty, and private property. Whether carrying out individual or social acts of virtue, the means of empowering individuals as members of groups is private property in capital. Recognizing private property as a universal human right is a crucial difference between economic personalism¹ (which prioritizes the individual at the center of economic activity) and both capitalism and socialism. Marxist economics in particular are incompatible with these ideas as they are based on the belief that the human being is nothing more than a material being that labors, and ownership of property should be vested in the “state collective.” (Greaney, The Greater Reset; Reclaiming Personal

¹ *Economic Personalism* posits that there are universal moral values and principled yet effective means for reforming human institutions to liberate and empower every human person... The idea of *Economic Personalism* as a “Just Third Way” above and beyond Capitalism and Socialism has the potential to bring about a new era of justice, ownership, freedom and peace for all people throughout the world.

Sovereignty Under Natural Law., 2022) (Greaney & Brohawn, Economic Personalism: Property, Power and Justice for Every Person, 2020)

d. Cooperation, Not Conflict

Unification Thought maintains that it is the cooperative, symbiotic process that occurs in the give and take between complementary parties that creates the growth and transformation needed for higher forms of a society or economy to develop. This is the fourth important value consideration. There is a need for healthy competition to provide incentives for change and new ideas to develop, but competition is secondary to the growth that happens within a company or between companies or individuals when cooperation and mutually beneficial agreements are realized.

e. Capital, Money, and Profit

The fifth important value consideration is the need for better financial literacy by the general public. An example would be how we understand capital, money, and profit. Real capital is the “stuff” that is needed to produce something, such as land, factories, offices, equipment, infrastructure, etc. that a person, business, government, or social organization needs in order to produce something of value. Typically, the value of this capital is expressed in terms of a monetary amount. It is within the free exchange of goods in a fair market that the prices of goods and services are set. The amount of money available in a society must be tied to the productivity of the society to avoid the pitfalls of excessive inflation or deflation.

Profit represents the additional value that the seller has been able to realize through the investment of their capital, labor, and creativity into the production of the good or service.

Capital, money, and profit are not good or evil in themselves. They are the mechanics by which the economies of the world operate, and it is important to understand their usefulness in this context. There are competing theories on how an economy should be run by the supply and demand signals of the market or managed by government authorities. These theories have a tremendous impact—for good or bad—on the welfare of the citizens of a nation due to the realities of global trade and competition in our interconnected world.

6. Core Components of Headwing Economics

Following are the core principles at the heart of Headwing Economics to guide future discussion and its implementation by like-minded stakeholders.

a. The Human Body: Model of an Ideal Economic System

Headwing Economics can be seen as operating like the human body with a harmonious balance between individual freedom (cells) and central coordination (body systems). The “head” represents ethical governance and leadership, ensuring that moral values and principles guide the economy. The “left” and “right” wings represent social responsibility and individual initiative respectively, necessary for the economy to function effectively. Just as the body cannot function without balance, Headwing Economics promotes a balance between the interests of individuals and society. The more we examine in detail the functioning of the body, the more we see a remarkable

balance between central coordination and individual autonomy and decision-making. The body is a God-given model of a proper economic system.

b. Sovereignty, Empowerment, and Ownership

Headwing Economics recognizes the sovereignty of everyone, treating every person as an empowered agent capable of contributing to society. It promotes economic systems that value creativity, initiative, and personal accountability.

This emphasis on sovereignty also supports the right to private property, ensuring that individuals can own and control their assets, but are responsible for using those assets ethically. In this way, Headwing Economics empowers individuals to pursue their goals while contributing to the broader good. Aside from individual property ownership, other business models such as Employee Stock Ownership Plans (ESOPs), Cooperatives, and various structures of mutuality can exist in a Headwing economy, advancing both personal and collective prosperity.

Ownership in Headwing Economics, therefore, is not limited to a wealthy elite, but is distributed across society through innovative business models like ESOPs, Cooperatives, Public Benefit Corporations, and community-owned enterprises. In an economy with the intention to broaden capital ownership, workers and communities would have a real stake in the economy, aligning their interests with the success of businesses. These diverse ownership structures foster innovation, create resilient local economies, and promote a more inclusive form of capitalism that builds a sustainable and equitable economy benefiting a broader segment of the population. Additionally, a culture of shared responsibility and accountability emerges, where employees are motivated to contribute to the organization's success.

On an even broader scale, through enlightened reforms to central banks and the banking systems at large, Headwing Economics envisions a system of democratizing access to capital where more people are participating and benefiting directly from economic growth, reducing wealth concentration and promoting social stability.

This approach may realize a form of “economic democracy” where wealth creation is broadly and naturally shared, giving more people a stake in the economy and potentially limiting the need for government intervention and extreme income redistribution. When individuals and communities are directly invested in the success of businesses and industries, they are more likely to contribute to their growth and sustainability, resulting in a higher level of social stability. Mortimer Adler wrote in the preface to *The Capitalist Manifesto* that for political democracy to survive, it would require a counterpart system of economic democracy to evolve (Kelso, 1958)

c. Family-Centric Economic Governance

Families are the building blocks of society, and Headwing Economics emphasizes the importance of robust and stable family structures in creating a prosperous and just economy. Economic policies under this model are designed to support families through tax incentives, flexible work policies, and/or social safety nets that provide for children, the elderly, and those unable to work.

d. Ethical Ownership and Development of Conscience

Ownership in Headwing Economics is about more than just financial gain. It emphasizes ethical ownership guided by the conscience, where individuals are expected to use their wealth responsibly and in ways that benefit society. Those who own assets are encouraged to act as stewards of those resources, using them for the greater good.

e. Free Market System with Ethical Oversight

Headwing Economics supports a free market system, recognizing that markets efficiently allocate resources and meet consumer needs. The underlying structure of the market-based capitalist system is the self-interest of the individual coupled with freedom of opportunity, which results in unleashing individual effort, entrepreneurial activity, and innovation. Those who innovate, work hard, and invest in themselves through education and savings receive relatively more rewards than those who make other choices. Policies manifested through private property rights, free markets, and trade liberalization have created great wealth, forging closer geo-political relations through trade agreements and stronger political ties.

However, it also acknowledges that greed, monopolistic practices, and a lack of ethical oversight can distort markets. As such, it advocates for a regulated free market, where the government plays a referee role in maintaining fairness and ensuring that all participants are treated justly. This system allows for innovation, competition, and economic dynamism while preventing the adverse effects of unregulated capitalism, such as exploitation, environmental degradation, and inequality. By balancing freedom with accountability, Headwing Economics ensures that markets work for the benefit of all. Only a free-market system provides economic agents with reliable liberties, free creativity, and respect for private property.

f. Ethical Governance and the Role of the State

Headwing Economics envisions the state's limited but crucial role in regulating the economy. The government's primary responsibilities include: ensuring social safety nets for the vulnerable, promoting good governance, upholding laws to protect private property rights, and consumer safety, among others. It can also play a role in curbing excessive concentrations of wealth and power through anti-monopoly laws.

The tax system under Headwing Economics is designed to promote the goals of mutual prosperity. Progressive taxation ensures that the wealthy contribute their fair share while avoiding over-taxation that stifles entrepreneurship. The state also has the responsibility to advance a well-managed public sector—such as education, infrastructure, and healthcare—that enables the private sector of individuals and businesses to flourish.

Good governance is central to this effort. Headwing Economics calls for governments to be transparent, accountable, and free from corruption. Legal frameworks must be in place to protect property and consumer rights, enforce contracts, and ensure that the economy operates under the rule of law. By promoting good governance, Headwing Economics fosters a fair and predictable business environment where innovation and entrepreneurship can thrive, free from excessive market interference.

g. Broader Access to Credit and Capital

Broader access to capital and credit, ensures that entrepreneurs, small businesses, and marginalized communities can fully participate in the economy. Headwing Economics seeks to promote this practice which helps to level the playing field, reducing inequality by allowing more people to build wealth and contribute to economic growth.

Innovative financial models such as community investment funds and social finance are encouraged. These models align with the principles of Headwing Economics by promoting fairness, inclusion, and shared prosperity.

h. Harmonizing Self-Interest with Social Interest

Humans are inherently motivated by both self-interest and a concern for the collective good. Headwing Economics seeks to balance these forces by promoting an economic system that encourages personal success while ensuring that the benefits of that success are shared with others. A market system is not morally validated because it is productive, but because it is built upon the liberty of its participants and the common good. This is in line with the Unification Thought perspective, which maintains that no individual purpose exists apart from the purpose of the whole.

i. Strengthening Social Safety Nets

Notwithstanding the inevitable inequalities generated by the capitalist system, the growth in wealth through the latter half of the 20th century brought some critical economic, social, and health benefits for many citizens. Businesses prospered, labor unions secured higher wages and benefits for workers, and governments created new social programs (nets) to support those in need. However, the intention is not to undermine personal responsibility wherein governments become like “Big Brother.”

7. Possible Applications of Headwing Economics

For Headwing Economics to be realized, effective strategic planning and coordinated action will be needed at multiple levels including businesses, governments, and civil society. The following framework outlines the necessary steps to bring this vision to life and ensure a more equitable and sustainable economic system for the future.

a. Assessment and Analysis

The first crucial step in implementing Headwing Economics is to conduct an in-depth and comprehensive assessment of the economic landscape. This involves meticulously identifying and analyzing the key challenges and opportunities within the current economic system. It is imperative for governments and businesses to engage in a systematic and ongoing evaluation of economic conditions. Simultaneously, it is essential to recognize and explore opportunities for growth, such as tapping into emerging markets, embracing green technologies, and leveraging social finance innovations.

b. Sustainable Growth Initiatives

To see the emergence of a Shared Prosperity economy, businesses and governments need to prioritize long-term sustainable growth over short-term profits. Some examples would be:

- **Developing Sustainable Business Models:** Firms should adopt business models that prioritize the sustainable use of resources. For instance, moving toward circular economies—where products are designed to be reused, repaired, and recycled—can reduce environmental degradation while generating economic value.
- **Corporate Social Responsibility (CSR):** Headwing Economics emphasizes ethical governance, including a commitment to corporate social responsibility. By investing in their communities, companies can build stronger relationships with their stakeholders and contribute to social and environmental well-being.

c. Inclusive Governance and Community Engagement

For Headwing Economics to be successfully implemented, it must involve the active participation of all stakeholders including businesses, governments, and civil society. Inclusive governance means that all individuals—regardless of their socioeconomic background—are involved in decision-making processes that affect their lives and communities.

d. Participatory Economic Models

Governments should promote models that empower citizens to participate in decision-making processes, such as participatory budgeting or local community development funds. This approach ensures that economic policies reflect the interests and values of the broader population, fostering greater inclusivity and equity.

When considering the existing “Excellence” models in various regions worldwide (Japan, USA, Europe), it's worth noting that models like EFQM (European Foundation for Quality Management) are remarkably adaptable. These models, which align with the Headwing economic principles, assess enterprises based on economic profit and factors such as consumer satisfaction, employee well-being, and social impact. They take a participative and holistic approach to evaluate leadership, strategies, human resource utilization, efficient use of resources, and ongoing efforts to enhance procedures and products. The European Commission has even adapted this model for public administration, creating the Common Assessment Framework (CAF), which closely resembles the EFQM model. (EFQM, 2025)

8. Conclusion

Headwing Economics is a new approach to creating an economy of shared prosperity by accepting the premise that the cultural sphere must take the leading role in guiding developments in the political and economic spheres. Solidly centered on universal values such as the sovereign dignity of each person, righteousness, justice, and love, a Headwing Economy can be built upon the renewal of social institutions that integrate and lift up existing economic systems, creating a harmonious balance between economic growth, freedom, and social responsibility. It will be what some have called an Integral Society of Interdependence and Mutual Prosperity.

9. Join the Movement

The International Association for Peace and Economic Development (IAED) is thrilled to warmly invite business leaders, policymakers, and economic thought leaders worldwide to join us in a conversation about how Headwing Economics can move forward. Through collaboration and collective effort, we can make a meaningful impact and pave the way for a prosperous future.

Let us unite our efforts, share our knowledge, and work together to forge a brighter future for all.

IAED Contacts and Contributing Writers:

United States	Alan Jessen Roger Wetherall	ajessen@us.upf.org rwetherall@us.upf.org
Canada / Africa	Abdoulay Wone	abewone@outlook.com
Australia	Dr. John Bellavance	bellavanceja@gmail.com

10. Bibliography

- Anderson, G. (2012). Toward a Headwing Society: The Harmony of Three Social Spheres. *13*, 73-112.
- EFQM. (2025). *European Foundation for Quality Management*. Retrieved Mar 1, 2025, from EQFM: <https://efqm.org/the-efqm-model/>
- Ferree, R. W. (1998). *Introduction to Social Justice*. Arlington, VA: Re-published by The Center for Economic and Social Justice.
- Greaney, M. D. (2022). *The Greater Reset; Reclaiming Personal Sovereignty Under Natural Law*. Gastonia, NC, USA: TAN Books.
- Greaney, M. D., & Brohawn, D. (2020). Economic Personalism: Property, Power and Justice for Every Person.
- Kelso, L. O. (1958). <https://www.kelsoinstitute.org/pdf/cm-entire.pdf>. Retrieved 01 25, 2025, from Kelso Institute: <https://www.cesj.org/>
- Kumi, E. e. (2014). Can post-2015 sustainable development goals survive neoliberalism? A critical examination of the sustainable development–neoliberalism nexus in developing countries. *Environment, Development and Sustainability*, *16*(3), 539-554.
- Lee, S. H. (1981). *Explaining Unification Thought*. New York, NY, USA: Unification Thought Institute.
- Moon, H. J. (2020). *Mother of Peace*. Washington, DC, USA: The Washington Times Global Media Group.
- Moon, S. M. (n.d.). *Way of Unification Volume 2, Part 1* (Vol. 2). New York, NY: Family Federation for World Peace and Unification.
- Richardson, L. (2023, Nov 9). *Thought Leadership: Introducing the Buy Back the Block Lab*. Retrieved Jan 2025, from Rutgers Business School: <https://www.business.rutgers.edu/business-insights/thought-leadership-introducing-buy-back-block-lab>
- Schwab, K. (2021). *Stakeholder Capitalism: A Global Economy That Works for Progress, People and Planet*.
- Unification Thought Institute. (2006). *Exploring Unification Thought: A New Paradigm for Thinking*. Unification Thought Institute.