

# Sustainability and Liberation from the Power of Words

A proposal of synergizing the phonetic and  
the pictographic language society in exploring sustainability

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## Abstract

This is a hypothesis proposal on a dilemma that peculiarly only one language, English, takes the role to explore and enhance global diversity in the current world.

Being a hypothesis proposal, this paper avoids using the contemporary research methodology to prove the hypothesis by regression analysis with field survey of some limited number of samples. Also this paper avoids assuming another contemporary academic common sense that it is possible to construct an innovative proposal with all past reference materials, and intends to ask readers if it is contradictory to intend to construct an innovative opinion only with all proved and agreed opinions in the past.

Therefore, the number of authors of the reference materials this paper substantially relied on is limited to be only three: Adam Smith, Peter Senge and Shizuka Shirakawa. Instead, this paper is to challenge whether its hypothesis proposal can be agreed or at least tested by all readers regardless of academic or not, as long as they have learning competency enabling them to face and recognize reality based on their own intelligence and common sense.

Currently we have two major categories of words or languages; one is phonetic and the other is pictographic. Hence when we ask for the power of words in English, we naturally seek for the answer only from the phonetic language sense as we are bound by the history and culture ruled by the phonetic. The same happens in the society and culture of the pictographic language, more specifically, Kanji-language, such as Chinese and Japanese.

The phonetic generally assumes to respect practicality and individualism while the pictographic assumes to respect spirituality and collectivism or social harmony. Here we face an ironic fact that the two critical requirements for human dignity, individual freedom and social harmony exist separately and respectively in the phonetic and in the pictographic and therefore that each of them alone is insufficient to realize human dignity.

If, however, we take sustainability as the supreme goal, we may find a possibility that the two can realize the synergy: the pursuit of individual freedom for the dedication to sustainability; sustainable innovations for the harmonious co-living with nature including human beings and their societies as its parts. Before starting a quest for sustainability, however, we have to recognize how we have been historically controlled by the power of words of the phonetic and the pictographic respectively. If we recognize the reality that words, in reverse, have controlled us, we can liberate ourselves from the power of words and move toward a new stage of human dignity in pursuing sustainability.

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## **1. A new frontier quest for recognizing the power of phonetic and pictographic words**

Currently, we, human beings have two major categories of words or languages; one is phonetic and the other is pictographic. While we ask for the power of words in English, however, we naturally seek for the answer only from the phonetic language sense and cannot escape from the historical and cultural bindings that rule the phonetic. The same happens in the society and culture of the pictographic language, more specifically, Kanji-language, such as Chinese and Japanese.

The phonetic generally respects practicality and individual freedom while the pictographic respects spirituality and collectivism or social harmony. While both apparently and commonly assume the most fundamental requirement for human beings' evolution, human dignity, either of individual freedom or social harmony alone has been proven to be insufficient for it. That would be apparent, if we face the current management results of global societies and corporations; long lasting turmoil in a global economy, inter-social and intra-social disparity, and even continuous threats of wars as long as we keep repeating the primitive engagements for those occasions in history.

Here we attempt exploring a possibility to solve the current global stagnation by synergizing the two contradicting and independent cultures and societies ruled by the phonetic and the pictographic language. Specifically by pointing out respectively the characteristics of the two languages hindering their societies' evolution, we propose a few assumptions that the phonetic and pictographic can realize a synergy in order to liberate themselves from their historical bindings.

But for that purpose, first of all, we need to raise a new goal for exploring diversities. It would be no longer maximizing the wealth of nations or corporations, their GDP, or globally consolidated corporate profits, but the sustainability of nations and corporations.

And if we define sustainability as sustainable evolution, the only way to realize it would be to utilize creative envisioning of people; citizens, employees and managements. Then, diversity would be no longer obligations to be enhanced but ever-lasting and blessed opportunities for realizing sustainability as long as human beings can utilize it as the stimulating source for creative envisioning.

How can we utilize diversity for creative envisioning? Theoretically the answer is simple and clear: We need a learning competency based on the mind of individual freedom and of dedication or serving societies. But realistically its implementation is not easy.

The learning competency based on dedication desire; envisioning what you can dedicate yourself to the environment, is one of the priority missions for leaders in Kanji language societies. However, in the Kanji societies, the other critical requirement for creative envisioning, the mind of individual independency and freedom, is not affluent.

On the other hand, in the phonetic language societies with affluent mind of individual independency and freedom, the learning competency is utilized mainly for maximizing wealth and not used for dedication to societies as the first priority.

Here we face an ironic fact that the two critical and contradicting requirements for human dignity, individual freedom and dedication to societies, exist separately and respectively in the phonetic language societies and in the pictographic societies. In other words, each society or language lacks one of the two critical requirements to utilize diversity for pursuing sustainability.

Therefore, we propose and explore an assumption that by recognizing how we have been historically constrained, controlled and even hindered from evolution by the power of words of the phonetic and the pictographic respectively, we can liberate ourselves and then move toward the new stage of human evolution; pursuit of human dignity for sustainability.

## 2. Learning from Adam Smith the power of a phonetic; English

(1) A historical review of the development of the typical phonetic language, English

Adam Smith's first work was *The Theory of Moral Sentiments* (1759), while he is rather known historically and globally as the author of *The Wealth of Nations* (1776). There was a 17 year time-lag between the two works. The latter seems to be realized to complete his original work on morality, or on the topics of a harmonious co-living of human beings through selfishness as well as empathy.

This fact of the sequence as well as of the relationship between the two works would be one of critical notes we have to take in analyzing his thought.

One more critical note we should keep in mind: While it has been well documented in many data bases, encyclopedias and Wikipedia that he was a rhetorician, one of his most representing devotion as a rhetorician, *Considerations Concerning the First Formation of Languages*, is assembled as a part of his morality research and thought in 1762-63.

This was also written 13 years before *The Wealth of Nations*. The rhetoric study was not only the base for his morality reflection but also for *The Wealth of Nations*.

In *Considerations Concerning the First Formation of Languages*, he explained the development of English, as a sequence of decompositions from the original phonetic, Greek, to Latin, and to French and Italian and to English as follows: (Note: The original expression of *Considerations Concerning the First Formation of Languages* is kept.)

i) First, on the origin of Greek:

*The Greek seems to be, in a great measure, a simple, uncompounded language, formed from the primitive jargon of those wandering savages, the ancient Hellenians and Pelasgians, from whom the Greek nation is said to have been descended. All the words in the Greek language are derived from about three hundred primitives, a plain evidence that Greeks formed their language almost entirely among themselves, and that when they had occasion for a new word, they were not accustomed, as we are, to borrow it from some foreign language, but to form it, either by composition, or derivation from some other word or words, in their own. The declensions and conjugations, therefore, of the Greek are much more complex than those of any other European language with which I am acquainted.*

ii) Then, on Latin, French and Italian:

*The Latin is a composition of the Greek and of the ancient Tuscan languages. Its declensions and conjugations accordingly are much less complex than those of the Greek; it has dropt the dual number in both. Its verbs have no optative mood distinguished by any peculiar termination. They have but one future. They have no aorist distinct from the preterit-perfect; they have no middle voice; and even many of their tenses in the passive voice are eked out, in the same manner as in the modern languages, by the*

*help of substantive verbs joined to the passive participle. In both the voices, the number of infinitives and participles is much smaller in the Latin than in the Greek.*

*The French and Italian languages are each of them compounded, the one of the Latin, and the language of the ancient Franks, the other of the same Latin, and the language of the ancient Lombards. As they are both of them, therefore, more complex in their composition than the Latin, so are they likewise more simple in their declensions and conjugations. With regard to their declensions, they have both of them lost their cases altogether; and with regard to their conjugations, they have both of them lost the whole of passive, and some part of the active voices and their verbs. The want of passive voice, they supply entirely by the substantive verb to the passive participle; and they make out part of the active, in the same manner, by the help of the possessive verb and the same passive participle.*

iii) Finally, on English:

*The English is compounded of the French and the ancient Saxon languages. The French was introduced into Britain by the Norman conquest, and continued, till the time of Edward III to be the sole language of the law as well as the principal language of the court. The English, which came to be spoken afterwards, and which continues to be spoken now, is a mixture of the ancient Saxon and this Norman French. As the English language, therefore, is more complex in its composition than either the French or the Italian, so is it likewise more simple in its declensions and conjugations. Those two languages retain, at least, a part of the distinction of genders, and their adjectives vary their termination according as they are applied to a masculine or to a feminine substantive. But there is no such distinction in the English language, whose adjectives admit of no variety of termination. The French and Italian languages have, both of them, the remains of a conjugation; and all those tenses of the active voice, which cannot be expressed by the possessive verb joined to the passive participle, as well as many of those which can, are, in those languages, marked by varying the termination of the principal verb. But almost all those other tenses are in the English eked out by other auxiliary verbs, so that there is in this language scarce even the remains of a conjugation. I love, I loved, loving, are all the varieties of termination which the greater part of English verbs admit of. All the different modifications of meaning, which cannot be expressed by any of those terminations, must be made out by different auxiliary verbs joined to some one or other of them. Two auxiliary verbs supply all the deficiencies of the French and Italian conjugations; it requires more than half a dozen to supply those of English, which besides the substantive and possessive verbs, makes use of do, did; will, would; shall, should; can, could; may, might.*

(2) Inferences on the influential power of the characteristics of the phonetic, English

i) Practicality

What Smith has indicated and repeated constantly on the development history of one of the currently most dominant phonetic languages, English, is that it was realized through repeated decompositions with help of various prepositions, auxiliary verbs, and the substantive and possessive verbs, from its origin, Greek. Why? He explains also as follows:

*But when two nations came to be mixed with one another, either by conquest or migration, the case would be very different. Each nation, in order to make itself intelligible to those with whom it was under*

*the necessity of conversing, would be obliged to learn the language of the other. The greater part of individuals too, learn the new language, not by art, and by what they commonly heard in conversation, would be perplexed by the intricacy of its declensions and conjugations. They would endeavour, therefore, to supply their ignorance of these, by whatever shift the language could afford them.*

Throughout the process of the shift; simplification or elimination of declensions and conjugations, we could observe that the language became a more practical communication tool. Smith, however, concluded in the last part of his lecture that English, the currently final product of the commoditization of the original phonetic, Greek, has resulted in three characteristics inherited in the current language: prolixity, constraint and monotony. So in other words, it has accepted those for the benefit of practicality.

Then, isn't the fact that the English language has been formed in the process of repeated decompositions for practicality enough to assume that the society using it has the same value and culture, seeking for practicality?

ii) Decomposing for commoditization with the desire for less prolixity

Here we may also observe an indication of his thought disclosed 13 years later in *The Wealth of Nations*, Division of Labor: He describes the nature of decomposing as follows:

*But this simplification of languages, though it arises, perhaps, from similar causes, has by no means similar effects with the corresponding simplification of machines. The simplification of machines renders them more and more perfect, but this simplification of rudiments renders them more and more imperfect, and less proper for many of the purposes of language: (Adam Smith continues to conclude that what has been resulted are the three characteristics of the current, at the time of Smith's, English, prolixness, constraint and monotony.)*

Here can it not be observed that the cause or origin for what Peter Senge pointed out in his book, *The Fifth Discipline*; the lack of systems thinking in the phonetic language society? Senge describes:

*From a very early age, we are taught to break apart problems, to fragment the world. This apparently makes complex tasks and subjects manageable, but we pay a hidden, enormous price. We can no longer see the consequences of our actions: we lose our intrinsic sense of connection to a large whole. When we then try to "see the big picture," we try to reassemble the fragments in our minds, to list and organize all the pieces. But, as physicist David Bohm says, the task is futile -similar to trying to reassemble the fragments of a broken mirror to see a true reflection. Thus, after a while we give up trying to see the whole altogether. (The Fifth Discipline)*

*Business and other human endeavors are also systems. They, too, are bound by invisible fabrics of interrelated actions, often takes years to fully play out their effects on each other. Since we are a part of that lace work ourselves, it's doubly hard to see the whole pattern of the change. Instead, we tend to focus on snapshots of isolated parts of the system, and wonder why our deepest problems never seem to get solved. (The Fifth Discipline)*

iii) Individualism and individual freedom

Then, can it not be assumed that the historical pursuit of repeated decomposition has come up to a strong support for individualism and individual freedom? While it has been believed that it is a natural

consequence of thought, or a historically realized common sense, to put a highest priority on individual freedom in order to pursue the ideal human society especially in the autocracy era, you may raise a question about that common sense, if you see the fact that under the same autocracy, an entirely different idea arose as the first priority for an ideal society: the excellence of leadership ruling the nation as we see in the history of a pictographic language development.

### 3. Learning from Shizuka Shirakawa the power of the pictographic; Kanji

(1) Shirakawa Shizuka (1910-2006) and his works:

*Shizuka Shirakawa, Professor (1954 - 1976), Ritsui/Mei/Kan University in Kyoto, is one of the leading authorities in the research of Kanji (Chinese letters in Japanese languages) history and of the ancient china society and culture.*

*He was a Chinese scholar, an etymologist of extreme utilization of bone inscriptions called 「甲骨文字」 'Kou/Kotsu/Mo/Ji' in Japanese pronunciation, 'Jia/Gu/Wen/Zi' in Chinese, the inscriptions on animal bones and tortoise carapaces. His discoveries on ancient Kanji (Chinese characters) usage and its historical development offer a completely new approach and interpretation of ancient Chinese writing and culture. (Wikipedia)*

*After the age of 74, Shirakawa published three books about Kanji based on his 50 years of research on ancient Chinese bone inscriptions, 甲骨文字, 'Kou/Kotsu/Mo/Ji', with the support of major ancient Chinese letter dictionaries. The three books are: Jito (字統) in 1984, a dictionary that explains how 7000 Kanji's are developed; Jikun (字訓) in 1994, a dictionary of old Japanese showing how ideograms from a different culture helped mold the Japanese language, and explain the relationship between Japanese understanding and its original ancient Chinese meaning of 1821 Kanji's; and Jitsu (字通) in 1996, a Japanese dictionary explaining the meaning of 9500 Kanji's and 220,000 idioms or combined Kanji words. (Amazon)*

(2) Major facts on the last pictographic letters; Kanji according to Shirakawa's works:

i) One Kanji letter is one word.

The historically largest Chinese letter dictionary, Chinese' word' dictionary, 康熙字典, ('Kou/Ki/Ji/Ten' in Japanese pronunciation and 'Kang xi Zi dian' in Chinese pronunciation) is compiled of 40,000 letters, and therefore, words, in the 18th century China. (Kanji, S. Shirakawa, 1970, Iwanami)

ii) Consisting of original pictographs (15%) and assembled pictographs (85%)

*Among 40,000 Kanji's, there are approximately 1,300 pure or original pictographs while the remaining are made up as a combination of those 1,300 original pictographs. (Kanji, S. Shirakawa, 1970, Iwanami)* In Japan, of the 2000 formally registered Kanji's after the WWII, roughly 300 are supposed to be pure pictographs and the others are all combined of those 300.

Some typical original pictographic letters such as shown below would demonstrate easily what the original pictographs are:

Mountain is '山' and River is '川'.

Horse is '馬', Dog is '犬', and Cow and Ox are both '牛'.



‘上’ means and is used as Upward (as proverb, adjective, and noun) and Go up (as verb).

‘下’ means and is used as Downward (as proverb, adjective and noun) and Go down (as verb).

iii) Recording mythology and king’s reign was the original mission of ancient Kanji

Around the 15th century BC in China, Kanji started to be used to record the king’s reign and governance in addition to the original mission to record mythology.

The most historical work for that purpose has been Confucianism or strictly speaking, The Discourses of Mencius, in which Mencius recorded the teaching of Confucius. And the source model of the teaching of Confucius is the record of Chou dynasty (BC 1046-256), which Confucius perceived of and appraised as an idealized reign and governance in the ancient Chinese history.

iv) Describing an abstract philosophy or concept in one Kanji letter

Confucianism describes and records the entire values believed to have been realized during the Chou dynasty with 5 words: ‘仁’ means unyielding Benevolence, ‘義’ means Justice, ‘礼’ means Self-Disciplinary and Self-Control, ‘智’ means Wisdom for realizing justice, and ‘信’ means Trustworthiness or Reliability.

In addition, Mencius added ‘誠’ meaning sincerity. It consists of two pictographs: ‘言’ meaning ‘Word’ and ‘成’ meaning ‘Accomplishment’. Also ‘the mind of dedication to public’ is described by ‘公’ as the antithesis to ‘私’ meaning ‘Selfish’. The letter ‘厶’ which means ‘Self’ and the letter ‘八’ which means ‘anti-’ together build the word ‘公’, the mind of dedication to public.

Those values are also inherited in Japan as described in Inazo Nitobe’s *Bushido* (1904). In *Bushido*, according to Nitobe’s observation, added also are not only for king but also for chivalry the other values such as ‘勇’ for Courage, ‘忠’ for Faithfulness, and ‘名誉’ for Honor.

If challenged to express the entire theme of The Theory of Moral Sentiments, it might be summarized in one word of Kanji, ‘共感’ meaning Sympathy in Smith’s original expression while currently the meaning may be Empathy.

v) Accreditation as a civilized nation in ancient China

Kanji usage was the priority condition to be accredited as a civilized nation in ancient China. All communications and recordings of king’s reign and governance, laws, court judgments, and intra-and inter-national negotiations were recorded in Kanji, then unified and standardized throughout all nations on continental China and the surrounding nations.

vi) Allowing differences in phonetic usages

Most probably by the intent of or the result of putting the highest priority on the enhancement of Kanji usage among various cultures, societies, and nations, only the meaning and definition of each Kanji was standardized, while allowing the phonetic usage, or pronunciation, of each Kanji to be different.

Taking the above 康熙字典, the dictionary compiling the largest number of Kanji’s, over 40,000, is called ‘Kou/Ki/Ji/Ten’ in Japanese but ‘Kang xi Zi dian’ in Chinese, which, from a phonetic sense,

would mean or sound like completely different words. Another example is the original pictographic word, ‘馬’ called ‘Ma’ in Chinese but ‘Ba or Uma’ in Japanese. These show the principles of the phonetic flexibility or no phonetic constraint and the possibility that they would be understood as different objects if only sensed phonetically.

vii) No declension and no conjugation

There is no declension, therefore, no plural, no case, no gender difference, and no conjugation in Kanji. Even the same letter (word) composition is used as noun, proverb, adjective, or verb.

Besides the phonetic usage differences, as the Kanji language system has no declensions or conjugations in letter or word composition, Kanji does not have plural declension, for an example, one letter word of ‘犬’ can mean in accordance with occasions, *a dog, dogs, the dog, a species of dog, abstract dog.*

Could it not be assumed then that the result of the abstraction of Kanji would have induced users and societies to respect spirituality or emotionality or ethical values more than practicality? In that society there seem to be the least possibility to have a philosophy as described in *The Wealth of Nations*. However, there also seem to be the sufficient possibility that a very concise form of *The Theory of Moral Sentiments* existed; while, not for all individuals but only for ruling leaders, almost 2000 years before Adam Smith.

viii) Stimulating the motivation for learning and intelligence development

Currently in Japan, after having mastered 50 Hirakana’s and 50 Katakana’s in the early stage of elementary school system, mastering of all of 2000 formally registered Kanji’s is completed at the age of 16 th in the standard education system. In other words, a strictly complete reading of Japanese language gets possible after the completion of Junior High School. Meantime, in the society of the phonetic, with the exception of specialized Latin or French words, the proficiency of English reading skills can be achieved in the early elementary school system.

Therefore, it could be well imagined that it was concerned that unless young generations are educated intensively and unless standard elementary school system is sufficient enough, a large disparity in intelligence would occur throughout the society.

This threat would be one of the reasons that since around 17th century urgency to have enough number of elementary and higher schools in Japan resulted in realizing the language literacy rate of 70% in the mid 18th century, with 10, 000 public elementary schools and 1000 public seminar school system called Shijuku. (‘Edo inheritance’ Tokugawa, T. and ‘Shijuku’ Rubinger, R.)

While the extent to what this unconscious threat will keep stimulating the motivation for elementary education in Japan seems increasingly ambiguous currently, it seems to have been successful historically. PIAAC: Program for the International Assessment of Adult Competencies, an OECD survey in 2000 and 2013 shows Japan to be ranked No.1 in terms of mother language literacy.

(3) Inferences on the influential power of the characteristics of the pictograph, Kanji

i) Higher priority on social harmony than individual freedom

From the origin of Kanji used to describe and record the idealistic reign and governance, it would be imaginable that Kanji language induces a higher priority on social harmony rather than on individual freedom. Then it would be also imaginable that the society ruled by Kanji would do so too.

ii) Higher priority on ethics and the dedication to society as leadership requirements

The fact of Kanji's role of recording idealistic management would also indicate the emphasis and priority on ethics and the dedication to society as requirements for leaders in the society. As it was not included in the five values of Confucianism, even the sense of cost and benefit or uncontrolled pursuit of prosperity was never the leadership requirement but perceived only incubating ethical problems.

iii) Less attention on diversity

As result of the characteristics of consolidation, the word and the society would tend to prioritize diversity less or even try to regulate it. For example, while only for leaders, Confucianism will not allow any other value than the five: '仁', unyielding Benevolence, '義', Justice, '礼', Self-Disciplinary and Self-Control, '智', Wisdom for realizing justice, and '信', Trustworthiness or Reliability.

As a result, not only greed but also selfishness is, excluded from the five or perceived to be contradictory to them, out of question, criticized extremely and defined as the proof of leadership disqualification. Of the two Adam Smith has celebrated; selfishness and empathy, only empathy is celebrated but the remaining half, selfishness, is denied and even prohibited in leadership. What Confucianism and the other ancient Chinese writings record and propose unanimously and continuously is the fact that any reign or nation with top management with selfishness, and further with greed, has been ruined for it without an exception.

iv) More possibility to be manipulated by power

The pictographic characteristics of expressing in a single word a philosophy for social harmony or good reign and governance would have a strong influence on people's perceptions and emotions to be easily integrated to a selectively consolidated set of values and virtues. People in Kanji society tend to have less resistance against the power forcing to be homogeneous under the name of harmony and social stability and then, as an extreme result, tend to become more fragile to disinformation.

v) More possibility to learn with systems thinking

However, in spite of the fragility in diversity enhancement and against power and disinformation, the pictographic language and the society have a compensating capability to explore a synthetic thinking with the pursuit of big pictures: systems thinking which Peter Senge indicates critical for enhancing the competency of organizational learning. On the other hand, the society of the phonetic tends to explore an analytic thinking with the pursuit of commoditization according to his 'The Fifth Discipline'.

#### **4. Exploring sustainability by synergizing the phonetic and the pictographic**

##### (1) On the phonetic: Succeeding Adam Smith's unrealized work

###### i) Why only administrating?

If the phonetic language society recognizes how it has been influenced historically by the power of words, by its language's characteristics of commoditization and linguistic simplification as indicated by Adam Smith's hypothesis on English language formation progress, then it becomes clear why there has been an excessive desire to the power of analytical and scientific rationalization and to the pursuit of efficiency, productivity and wealth consequentially in itself.

Specifically, the limit of the administrating competency can be recognized. The administrating competency that aims at controlling others scientifically and analytically for maximizing wealth with pursuit of productivity and cost & benefit based on gaining desires would not be any longer a complete leadership competency.

We may need another competency to complement it as long as we face the reality of the current global economic turmoil resulted from the administrating competency's destiny of self-consumption of its own organization for the purpose of maximizing productivity and gained values.

###### ii) Pursuit of a new frontier beyond individual freedom

Now, it is getting recognized that individual freedom alone is not the final goal of human beings. According to Adam Smith it is just a tollgate serving as the foundation for the progress to the next stage of harmonious co-living of all societies. The next stage called the exploration of sustainability is already appearing globally. Toward that stage, respecting individual freedom will provide the base for human beings to envision creatively with help of diversity exploration. But it is no longer the final goal or the monotony virtue to be forced globally.

###### iii) Pursuit of a new frontier beyond Capitalism

In order to take off the excessive commitment of a limitless productivity pursuit, it would be effective to face the original source, division of labor. It was proposed for the human beings further progress and evolution when Adam Smith faced the rising of the industrial revolution.

But from Adam Smith's research of the language formation, it may be recognized that even Smith himself was influenced by the power of the phonetic language, induction toward commoditization, simplification and productivity, all grown in association with the progress of a phonetic language.

If individual freedom is not the final goal itself, the remaining substance of Capitalism may be recognized. It may become apparent that Capitalism is just a rule to assign an exceptional power to money to breed itself over time while everything else on the globe is destined deterioration over time.

While it has worked excellently as a body clock for the society seeking for productivity and wealth throughout the 20th century, it is time that human beings are to be liberated from the bindings from the power of the phonetic language and further the power of money. Are human beings actually controlling money? Or are we being controlled by money as we have been controlled by the language instead of the belief that we do?

(2) On the pictographic: Succeeding Confucius's unrealized work

i) Taking off historical distortion of harmony

It is time for the pictographic society to be liberated from one of Kanji's ideological bindings: the distortion of the definition of harmony or harmony-ism, a belief that homogeneity is harmony. The harmonious co-living will not mean the homogeneity under the one philosophy or value but will mean to enhance differences limitlessly so that the extreme end of it, sustainability, sustainable innovations and evolutions for co-living of all on the globe, can be realized by endless creative envisioning stimulated by a limitlessly growing diversity.

ii) Reviving an objective of learning

If the pictographic society takes off the historical distortion on harmony-ism, it would also be able to find a new objective for learning. Learning is for dedication to society and for creative envisioning for its sustainable progress and evolution. Learning is not for just acquiring knowledge to be accredited as the person of intelligence or for acquiring leading positions in the homogeneously established society or for acquiring wealth of nations and individuals.

Such a society would find out that the new definition of learning is a reviving of what Confucius has left for his successors as the quest for leadership development and that the learning competency for dedication is to complement the administrating competency that the phonetic has developed.

iii) Pursuit of a new frontier beyond Harmony-ism

If the pictographic society is reminded of the original objective of learning, it would find out that Harmony-ism itself is not the final goal but that the sustainable exploration for harmonious co-living itself is. And it would discover that the pictographic language has retained a historical source, minds of dedication, enhancing learning for that exploration. It is going to be apparent that only the learning based on the mind of dedication to society enables creative envisioning as it recognizes globally diversified needs for sustainability, sustainable innovation and the evolution for the co-living of all on the globe, and challenges responding to them by nature.

(3) On the synergy of the phonetic and pictographic: Exploring leadership for sustainability

As we have learned from the progress of the phonetic and the pictographic languages, and from how we have been influenced by them, we should be able to realize what the past history has asked for us: leadership development for sustainability exploration. And then we understand that the exploration itself will realize the synergy from both the phonetic and the pictographic. As we have seen, synergizing is critical, since the phonetic or the pictographic alone is not sufficient for sustainability, because each has inherited separately what is necessary for sustainability, as a result of their contradicting characteristics. It is a historical blessing from the diversity of the power of words.

i) Exploring leadership for sustainability

First of all, the objective of developing leadership competency will be set for sustainability, not for power or wealth. Then it will be clear that the highest priority would be the learning competency based

on dedication minds for envisioning creative values, as well as the administrating competency based on acquiring minds for surviving competitions in the reality of the current world.

ii) Exploring creative envisioning for sustainability

On any creativity or idea, whether it can dedicate itself to sustainability, harmonious co-living for all of nations, societies, corporations and people, should be asked and tested again and again.

iii) Exploring diversity for creative envisioning for sustainability

And for that creative envisioning, the endless enhancement of diversity would play the critical role and the critical necessity. Any movement to diminish or deteriorate diversity, especially by the name of globalization, should be prevented by all means.

And then it seems to be clear that what we learn from the above thought experiment of synergizing the phonetic and the pictographic would be that it is in this exploring diversity for creative envisioning for sustainability and only in this exploration the human being's unattained hope, individual freedom with human dignity, can be realized and blessed endlessly and limitlessly.

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