

IAED USA Webinar: IAED Report on Ethics and the Economy

Roger Wetherall
August 15, 2026



Dear,

Please find below, a report on our recent conference along with a link to the video recording. We are planning future conferences and would like to hear from anyone who has ideas related to our series, especially if you have a topic that you would like to present. Our next event will be on September 25/26. Please watch for further announcements regarding this topic.

[Watch Webinar Recording](#)

Webinar Summary

Voices from all sides of the political and economic spectrum are raising concerns with the direction of the economy and its effect on social cohesion. From the concentration of economic wealth and power of global corporations, the un-accountability of large bureaucratic institutions to the feelings of many that the system is rigged against them, there is a need to find clarity on central issues and consensus on an upward path toward a better world of mutual prosperity and peace.

About 70 participants from Europe and the US participated in this program, the first in a series on Building an Integral Economy. Using the lens of the Headwing paradigm, this presentation offers clarity on the complementary roles of personal ethics and ethical frameworks for the impersonal institutions that govern our economy. How can we reform and improve our society if we don't understand the root causes and where to begin?

Dr Gordon Anderson, author of the soon to be published book, *Integral Economy* described how the Headwing framework is an integration of left and right social elements centered on an integral consciousness. On the right, responsible and free individuals are the foundation of economic productivity and service to society. On the left, rational and impersonal institutions provide an ethical framework that pursues economic justice, enabling all individuals to

participate fully in the economy as owners of both their labor and capital within an economic framework that broadly distributes, rather than concentrates, capital ownership.

You can download a copy of his [PowerPoint here](#)

Michael Greaney of the Center for Economic Justice spoke on the topic, Building an Integral Economy: The Just Third Way.

Individually, the meaning and purpose of life is to become virtuous. Socially, it is to be a good citizen. There are, however, two problems. One, traditionally people were considered powerless to change society and provide the institutional environment to become individually virtuous. This is because, it was believed the common good could not be directly accessed. Two, most people lacked access to the means to own capital and thereby lacked the economic power to become good citizens.

Two breakthroughs have the potential to solve these problems. One, Pope Pius XI's precise definition of the act of social justice as effecting changes in the institutions of the common good. Two, Louis Kelso's formulation of the principles of economic justice and their application in a program of expanded capital ownership. In combination, as the *Just Third Way of Economic Personalism*, the principles of economic and social justice have the potential to restructure the social order to make the individually and socially virtuous life possible for all.

You can download a copy of his [PowerPoint on Economic Personalism here](#)

Patrick Hickey, a former member of the Nevada state legislature and current Vice Chair of The Kenny Guinn Center for Policy Priorities, provided some insightful commentary on both presentations from his practical experience developing laws and policies.

We look forward to having you join us in our next program

You can download our framework document at the link below.

Headwing Economics Framework



**International Association for Peace
and Economic Development**

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



REDEFINING ECONOMICS: THE ROLE OF

HEADWING ECONOMICS: PERSONAL ETHICS AND INSTITUTIONAL FRAMEWORKS IN BUILDING AN INTEGRAL ECONOMY

Gordon L. Anderson
IAED, August 1, 2026

HEADWING THOUGHT

The term “headwing” was used by UPF’s Founder as the Soviet Union was collapsing:

True unity is only possible by establishing a true center where left and right can meet and unite. The philosophy of our Unification Movement is not left-wing or right-wing, but headwing. Only if there is a head can the left and right unite. The head is God.¹

The concept of two wings and a head is a metaphor for a bird. I will present an integral view of society where the left-wing focus is the State and the right-wing focus is the Individual.

1. Rev. Sun Myung Moon, “The Tribal Messiah,” Chong Padong Church, Seoul Korea, February 5, 1989.
<http://www.unification.net/1989/890205.html>. Accessed Jan. 28, 2012.

INTEGRAL HEADWING SOCIETY: A HEAD, A BODY, AND TWO WINGS

THE HEAD

INTEGRAL SOCIAL CONSCIOUSNESS
(God Consciousness)

LEFT WING

IMPERSONAL SOCIAL
INSTITUTIONS

**State, Money, Corporations,
Universities**

Rational and Social Frameworks.
Provide a Level and Ethical
Playing Field, Transparent,
Impartial Referees, for Individuals
and Personal Institutions.

THE BODY

HUMAN RELATIONSHIPS AND ACTIVITIES

Actions by and between Individuals

Subjective, responsible, and productive
moral agents who care for themselves and
promote truth, beauty, goodness, and
happiness for themselves and the larger
society.

RIGHT WING

PERSONAL SOCIAL INSTITUTIONS

**Family, Church. School,
Community, Local Businesses**

Develop responsible, productive,
and ethical individuals who care
for themselves, others, and the
larger society.

INTEGRAL HEADWING SOCIETY: A HEAD, A BODY, AND TWO WINGS

THE HEAD

INTEGRAL SOCIAL CONSCIOUSNESS
(God Consciousness)

LEFT WING

IMPERSONAL SOCIAL
INSTITUTIONS

**State, Money, Corporations,
Universities**

250-year history of modern institutions. Little development of ethical principles. Institutional hijacking today is like the savage behavior before personal ethics.

THE BODY

HUMAN RELATIONSHIPS AND ACTIVITIES

Actions by and between Individuals

Subjective, responsible, and productive moral agents creating truth, beauty, goodness, and happiness for themselves and the larger society.

RIGHT WING

PERSONAL SOCIAL INSTITUTIONS

**Family, Church. School,
Community, Local Businesses**

5,000-year history of social evolution of personal moral agency. Ten Commandments and other traditional norms.

THE LEFT WING: AN INFANT WITHOUT ETHICAL NORMS

1. Traditional norms relate to the right wing: personal ethics and responsibilities.
2. The “head” was traditionally “right-wing”: personal ethics and responsibilities.
3. In feudal society, institutions were appendages of individuals: kings, popes, feudal lords, and business leaders. They created and controlled institutions.
4. The Renaissance and Reformation freed individuals from the fiefdoms of lords, allowing them to collectively create rational, impersonal, and bureaucratic institutions.
5. Social contract theory has the institutional leader working for the members under the rules they adopt. Hobbes popularized this first with the state, but the principle also applies to cultural and economic institutions.
6. These impersonal institutions represent great wealth and power and are in their infancy (250 years) without firmly established norms.
7. This cultural vacuum (no left-wing norms) has led to personal, ideological, and economic takeovers of impersonal institutions (left-wing) and attempts to destroy personal (right-wing) institutions.

THE RIGHT-LEFT FIGHT OVER THE HEAD

1. G.W.F. Hegel described the rational state as an objective framework to provide freedom for the activities of subjective and responsible individuals.
2. Karl Marx, an atheist, argued that the state could be seized to fight capitalist injustice and create the ideal communist society (left-wing ideological hijacking). The state is the head.
3. The Communist Party declares itself the “head” of society, rejecting the right-wing institutions and evolved norms. Individuals are laborers to be molded by the state.
4. Søren Kierkegaard, the Danish Philosopher/Theologian, represents the traditional rejection of the left, arguing that, by his own theory, Hegel needs to see the state as an objective human institution, not the Absolute. Tradition is the head.

THE HEAD: INTEGRATION OF RIGHT AND LEFT

1. A Headwing, Integral, approach to society understands that impersonal institutions are *objective frameworks* that have a legitimate social function. Left and right relate to impersonal and personal norms.
2. Neither the right wing nor the left wing controls the head of society. This is like an individual with only half a brain. The head contains an objective consciousness that guides both right- and left-wing institutions to perform their proper roles: cultivating responsible individuals and serving as ethical social frameworks.
3. The Head, in addition to having traditional norms for subjective individual behavior, needs to have ethical norms for objective institutional frameworks.

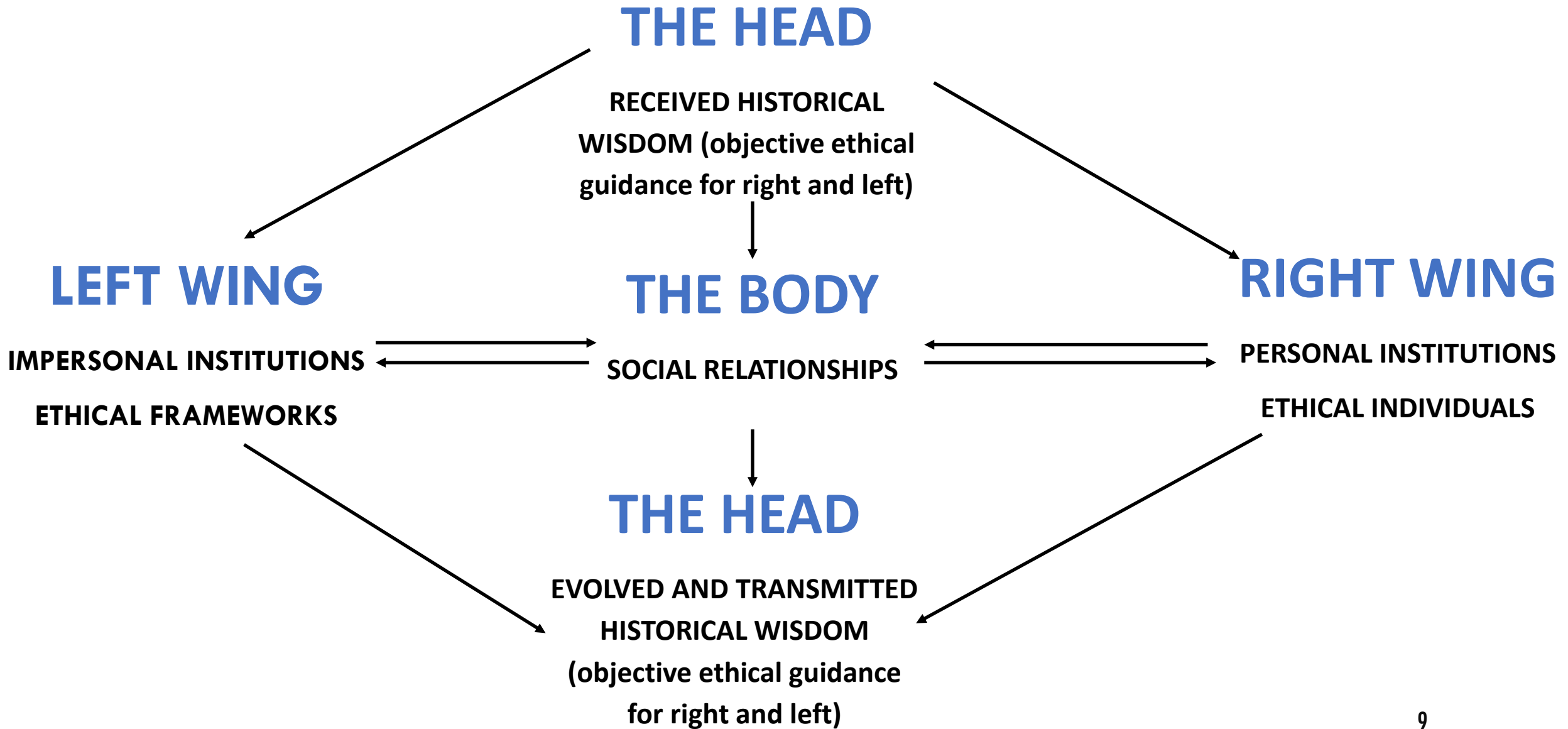
SOCIAL INSTITUTIONS ARE OBJECTIVE FRAMEWORKS

Institutions are tools, human creations with an institutional purpose, rules, and processes. This is their Objective Spirit.

Once institutions are established, they create the framework (playing field) for social relations among individuals.

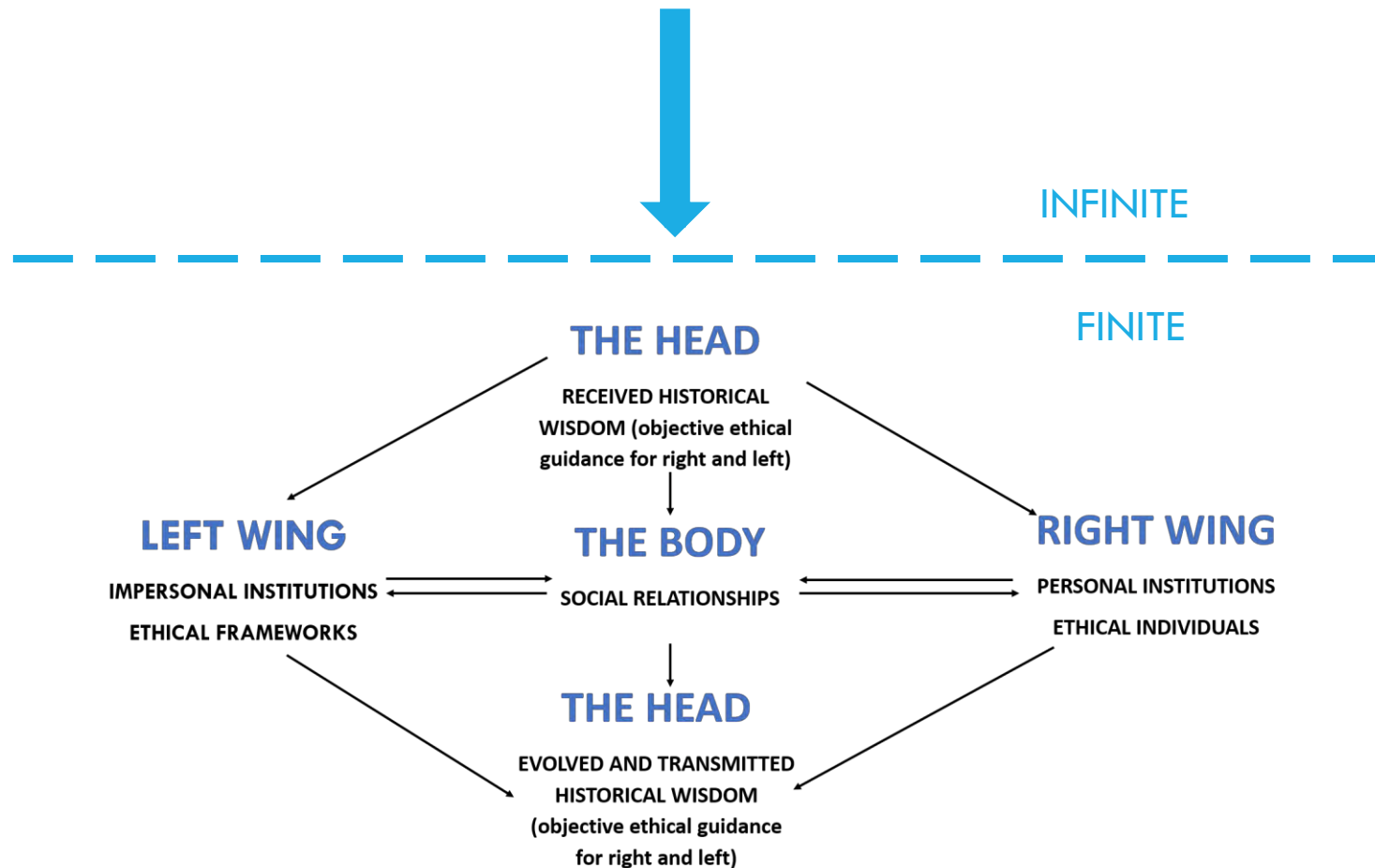
Hegel said the structures of family, civil society, and state are the *objective* realization of the ethical life—*Sittlichkeit*—and insisted that individual moral agency is only fully intelligible within these institutional forms.

THE EVOLUTION OF ETHICAL NORMS IN SOCIETY



GOD IS A TRANSCENDENT HEAD OF SOCIETY

God, the Absolute, the Ideal, Truth, Beauty, Goodness



Human beings and society are finite. Therefore, the objective consciousness in the “head” of society is not God or the Absolute in itself, but a human effort to aim at, describe, and illustrate God in philosophy, art, and other activities.

This means that human norms for both the right-wing and left-wing can aim at ever higher forms of perfection, but no human individual, institution, or body of human knowledge (the head) can be God.

THE DEVELOPMENT OF SOCIAL CONSCIOUSNESS

Human beings can reach Integral Consciousness, which means the “head,” while not God consciousness, can achieve a level necessary for peace, happiness, and prosperity. We could call integral “maturity.”

THE HEAD

LEVEL OF CONSCIOUSNESS

INFINITE

FINITE

MATURITY - INTEGRAL

Right Wing
Consciousness
close to
maturity, still
dysfunctional

Left Wing
Consciousness
Poorly
developed,
highly
dysfunctional

US Founders
Integral
Consciousness
Functional
Society

God Consciousness
(Omniscient)

FUNCTIONAL SOCIETY
**LEVELS OF PEACE,
PROSPERITY, AND JUSTICE**

**LEVELS OF SOCIAL
DYSFUNCTION AND
INJUSTICE**

THE RIGHT WING FOCUSES ON SUBJECTIVE AGENCY: MAKING INDIVIDUALS GOOD AND PRODUCTIVE

1. Traditionally, we associate the political right wing with freedom: political freedom, economic freedom, and freedom of religion.
2. However, this does not mean absolute freedom to do anything.
3. An individual should use freedom to produce an ethical life. The right-wing social institutions—families, communities, and schools—should shape individuals to be good.

EIGHT STAGES OF PSYCHOSOCIAL DEVELOPMENT*

Stage	Age Range	Psychosocial Crisis	Basic Virtue	Description
1	Birth to 18 months	Trust vs. Mistrust	Hope	Infants learn to trust caregivers for consistent care; failure leads to fear and mistrust of the world.
2	18 months to 3 years	Autonomy vs. Shame & Doubt	Will	Toddlers develop independence (e.g. toilet training exploration); success builds self-control failure leads to shame.
3	3 to 5 years	Initiative vs. Guilt	Purpose	Children take initiative in play and activities; success fosters purpose excessive guilt can inhibit exploration.
4	6 to 11 years	Industry vs. Inferiority	Competence	School-age children focus on skill-building and productivity; success builds competence
5	12 to 18 years	Identity vs. Role Confusion	Fidelity	Adolescents explore who they are and their beliefs/values; success leads to a coherent identity
6	18 to 40 years	Intimacy vs. Isolation	Love	Young adults form close; success brings intimacy
7	40 to 65 years	Generativity vs. Stagnation	Care	Middle-aged adults contribute to society and guide the next generation (e.g. parenting mentoring); success fosters care
8	65 years and older	Integrity vs. Despair	Wisdom	Older adults reflect on life; success brings acceptance and wisdom; failure results in regret and despair.

*Erik Erickson, (1950). *Childhood and Society*. New York: W. W. Norton.

THE LEFT WING ALSO FOCUSES ON SUBJECTIVE AGENCY: A FRAMEWORK OF FREEDOM AND OPPORTUNITY

1. Traditionally, we associate the political left wing with freedom and justice.
2. However, this does not mean equity but justice in the traditional sense of equal opportunity and just desert.
3. The state should support, not control, subjective individuals and right-wing institutions.
4. The left should provide a level playing field and act as an impartial referee.

SOME IMPLICATIONS FOR THE ECONOMY (1)

1. Control of the economy should rest with individuals, who are the subjective ethical agents: the players.
2. Ethical economic institutions serve individuals' economic agency as facilitators and referees. They do not speculate with clients' assets.
3. Government should be an economic referee, not a player. It is a player only insofar as it is a rational facilitator.
4. Economic institutions should not be controlled by other institutions. That concentrates capital income.

SOME IMPLICATIONS FOR THE ECONOMY (2)

5. Citizens own the money and the wealth, not the state. The core economic metric should be MIW (median individual wealth, not GNP (gross national product)).
6. There should be no central bank with reserves that can buy treasuries. All banking is done by independent banks.
7. Central banks should be transformed into national money agencies, maintaining a ledger system with the banks.
8. When right-wing personal institutions fail to create productive and ethical individuals, the left-wing impersonal institutions can create safety nets that foster independence, not dependence.

THE BINARY ECONOMY (1)

1. Economic Production is BINARY. On the left wing are impersonal corporations that produce goods and generate income with concentrated capital. On the right wing are individual workers and businesses that generate income from labor.
2. All individuals have a right to earn an income from both their capital and labor on a fair playing field.
3. Corporations should be required to pay dividends from profits to shareholders. The government should not tax corporations, but individuals after they receive dividends (at the same rate as their labor income).

THE BINARY ECONOMY (2)

4. Laws that currently serve the centralized ownership of capital should be reformed to favor its wide distribution.
5. Everyone, including the disadvantaged, should have access to jobs and capital income from industry. Social institutions should prepare all individuals to become productive workers or business owners, and investors in productive corporations.
6. My book, *Integral Economy*, offers one program for each, a civil service program and trust funds accounts, that provide a head start for college, home ownership, and an investment income stream.

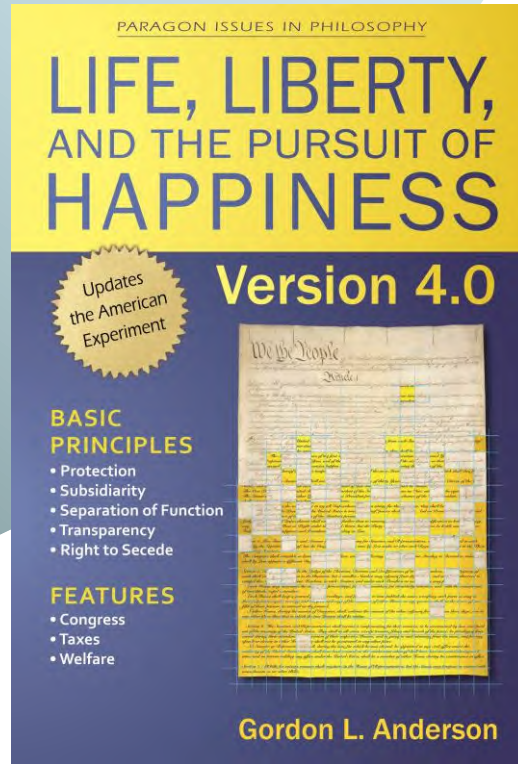
CONCLUSIONS

1. Society is not integral or harmonious if one level, sphere, wing, or organ in the body tries to control others or the entire society.
2. We have described a “headwing society” in which a head and two wings are like the three legs of a stool that (when ethical) enable society to promote peace and happiness.
3. The (objective) consciousness of the head has a left and right half, like the human brain, that provides norms for ethical individuals and ethical frameworks.
4. The head contains the accumulated (objective) consciousness of society evolving with each generation.
5. Integral consciousness is the floor of an ethical, sustainable society, but higher levels of consciousness approach divine consciousness.

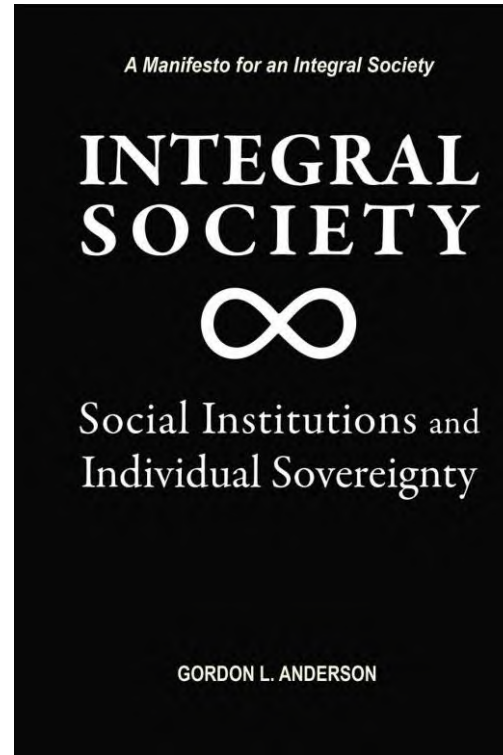
CONCLUSIONS

1. Historically, over 5,000 years, rules for ethical behavior in subjective individuals and personal relationships have developed.
2. However, we don't have parallel rules for ethical frameworks: institutions, bureaucracy.
3. The left is still an infant. On the left wing of society, ideologies aimed at hijacking the state developed first, like a caveman with a club on the right wing.
4. We need rules that make left-wing institutions ethical: referees and facilitators rather than controllers and central planners.

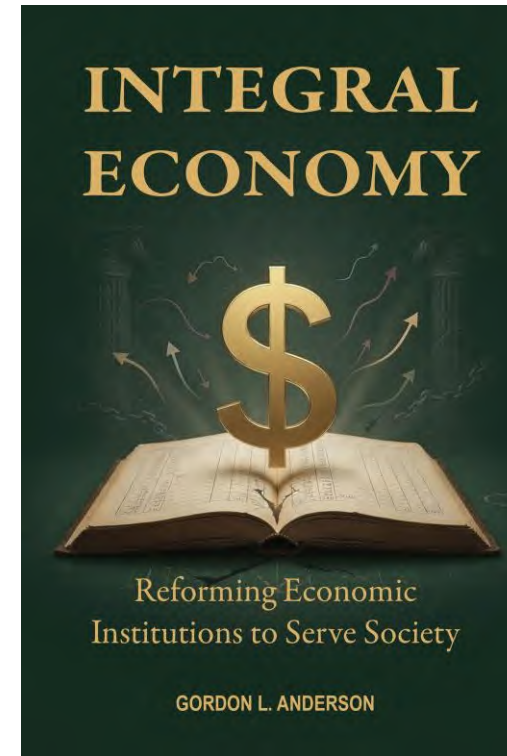
INTEGRAL SOCIETY AND ECONOMY



(2009)



(2023)



(September 15, 2026
Forthcoming)

I have developed additional ethical principles, policies, and recommendations for the evolutionary transformation of society in these three books from Paragon House.

SLIDES — Headwing Economics

Economic Personalism

Catholic Social Teaching and the Just Third Way



The Moral Basis of the Just Third Way



**The Dignity and Empowerment
of Each Human Person**

Economic Personalism:

**An economic system
centered on human
dignity, empowerment,
and universal capital
ownership**

Part I:

Individual Virtue

A Basis in Human Dignity

Every Human Being is:

- **Special**
- **Equal**
- **Of Permanent Worth**
- **As Human as Every Other Human**

Human Dignity Means Respect for Natural Rights of:

- **Life**
- **Liberty**
- **Private Property**
- **Pursuit of Happiness**

Becoming Virtuous Means:

- **The Habit of Doing Good**
- **Becoming More Fully Human**
- **Pursuing Happiness**



The Meaning and Purpose of Life is to Become Virtuous



People Become Virtuous by Exercising Rights

Part II:

Social Virtue



**“Man is by Nature
a ‘Political Animal’ ”**

What is the “Common Good”?

Institutions:

- **Are Social Habits**
- **Should Encourage Virtue**
- **Should Discourage Vice**

Social Justice:

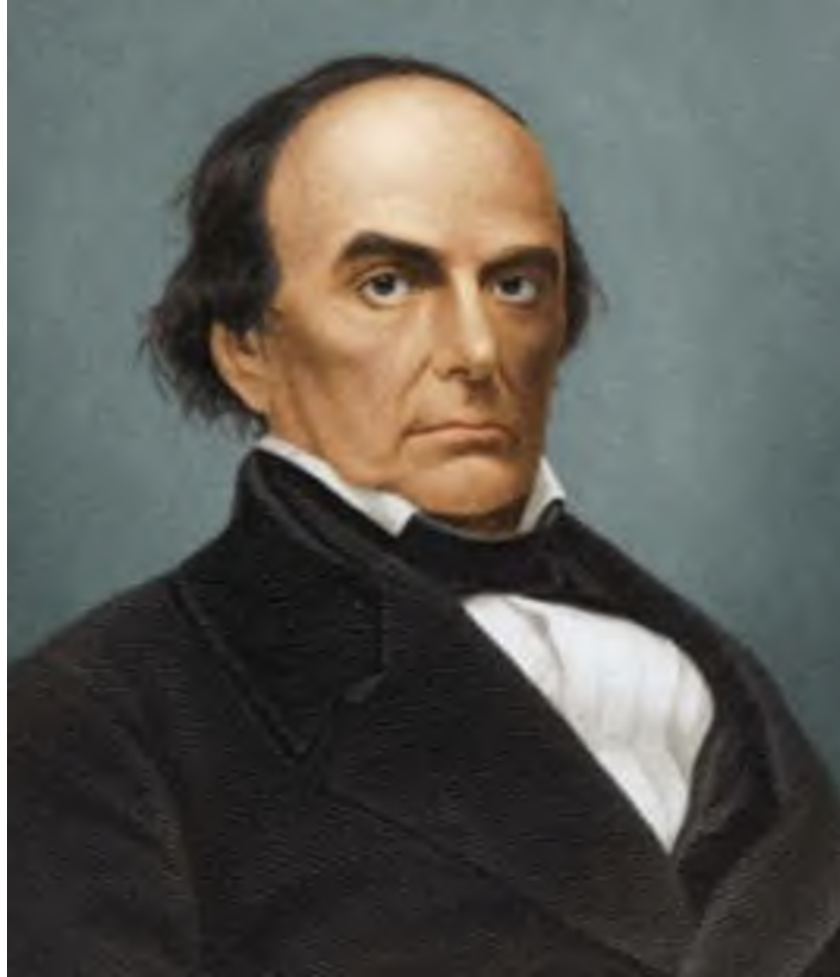
- **Directed to the Common Good**
- **Does Not Replace Individual Virtue**
- **Enables Individual Virtue**

**Building Individual
or Social Habits**

Requires Power

“Power” Means:

Ability for Doing



**“Power Naturally and
Necessarily Follows Property”**

“Because the ownership of external things is the sign of freedom, the [Catholic] Church has made the wide distribution of private property the cornerstone of her social program.”



Part III:

Economic Personalism
(Economic Virtue)

Problem:

How Do People Ethically Gain Ownership?

Three Principles of Economic Justice:

- **Participatory Justice**
- **Distributive Justice**
- **Social Justice**

Four Pillars of an Economically Just Society:

- **Limited Economic Role for the State**
- **Free and Open Markets**
- **Restoration of the Rights of Private Property**
- **Expanded Capital Ownership**

Louis Kelso's Solution:

- **Redistribute Opportunity, Not Wealth**
- **Understand Money**
- **Finance With Future Savings**
- **Use the Banking System Correctly**

Kelso's Solution Requires:

**Acts of Social Justice to
Reform Institutions
Especially Money and
Credit to Allow Individuals
Economic Opportunity and
Access to the Means**



OWN or Be Owned.