



WHITE PAPER



METAWISDOM ECONOMICS

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FOUNDING DECLARATION OF THE DOCTRINE

*This White Paper presents, for the first time, the doctrine of **Metawisdom Economics**, founded by Tran The Cong in 2025.*

All concepts, philosophies, models, and systemic structures presented in this White Paper are to be regarded as a unified intellectual whole, constituting intellectual property owned by the author and protected under copyright, moral rights, and exploitation rights in accordance with applicable intellectual property law and regulations.

This doctrine is part of the System of Seven Civilizational Doctrines, publicly announced by the author through seven White Papers: Unified Science, Metawisdom Economics, Metawisdom Civilization, The Metawisdom Group, Athera – The Metawisdom Companion AI, Genesisia – The Metawisdom Nexus, and Horizon Grid – The Worldwide Solar Energy Network. The seven doctrines constitute a unified whole that serves as the guiding axis for a civilizational transformation. Any reception, research, application, or practical implementation must adhere to the spirit of this system, following the principle of understanding the whole before implementing any part.

Any restructuring, reinterpretation, translation, dissemination, integration into policies, operational models, or educational programs may only be undertaken only if the system's integrity, coherence, and ultimate purpose – as defined by the entire doctrinal system – are preserved.

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PREFACE

Since the dawn of humanity's understanding of value creation through labor, production, and exchange, the economy has taken shape as a vital current nourishing the life and development of all humankind.

However, over the centuries, as material knowledge advanced dramatically, humanity has gradually fallen into the misconception that the economy is about material growth – rather than recognizing it as the expansion of our inherent capacities: cognitive capacity, operational capacity, and creative capacity to act upon matter itself.

Today, we inhabit a world abundant in concrete material forms yet impoverished in joy and holistic fulfillment, a world in which productivity escalates relentlessly while life's meaning diminishes. Despite unprecedented technical sophistication, the global economy continues to confront ethical crises, ecological crises, and crises of purpose.

Metawisdom Economics emerges to address this crisis – not to introduce a new doctrine, but to establish a new cognitive axis. It does not repudiate the achievements of conventional economics; rather, it repositions them upon the foundation of Metawisdom – humanity's innate capacities for cognition, coordination, and value creation.

If Unified Science establishes a common cognitive axis for all disciplines, then Metawisdom Economics represents the first step in operationalizing that axis within lived reality – constituting Metawisdom as a central economic resource, and reconstituting the human being as the comprehensive Subject of a new economy.



I. DEFINITION

Metawisdom Economics is a unified framework of vision, thought, philosophy, value system, economic models, and operational principles, built upon the foundation of Unified Science. This doctrine positions the human being as the Metawisdom Subject – an entity possessing inherent capacities for cognition, operation, and value creation.

Unlike conventional economic schools that rely on the exploitation of finite resources, Metawisdom Economics unleashes and structures humanity's Metawisdom values as a central economic resource. Through this approach, the doctrine generates new spaces of value, paving the way for an economy capable of growth in both scale and depth without dependence on the consumption of material resources.

The doctrine is constructed as an open theoretical framework, integrating knowledge from multiple domains – philosophy, cognitive science, education, governance, technology, and sustainable development – toward establishing an economic foundation for a Metawisdom civilizational paradigm, wherein the development of each individual and community is guided by Integrative Wisdom, ontological self-awareness, and the capacity to create value in harmony with community, society, and nature.

In the spirit of this doctrine, a sustainable and continuously developing economy cannot rest solely on material accumulation but must be grounded in Metawisdom within the human being – the distinctive capacity that constitutes humanity as the Subject of cognition, operation, and value creation. Upon this foundation, Metawisdom Economics delivers and affirms the core value order of the new era: equity – sustainability – humanity – liberation.

It is **equitable** because it ensures a harmonious distribution of opportunities for development and for the enjoyment of value.

It is **sustainable** because it aligns with the long-term interests of individuals, generations, society, and the natural environment.

It is **humane** because it positions human value at the center of all models of development.

And it is **liberating** because it opens proper and accessible pathways for the accumulation and ongoing development of humanistic values.



II. CREATIVE STRUCTURE AND IMPLEMENTATION FRAMEWORK

An economic doctrine possesses true vitality only when it transcends philosophical abstraction to establish a clear theoretical structure capable of expansion, implementation, and empirical validation. The creative structure of Metawisdom Economics is organized into three unified tiers: the **Cognitive Foundation**, the **System of Standard Models**, and the **Four Implementation Pillars**.

The cognitive foundation of this doctrine is Unified Science.

Unlike conventional economic schools that separate the Subject from economic processes, Metawisdom Economics positions the human being as the Metawisdom Subject – the center of all processes of cognition, operation, and value creation. This foundation establishes a unifying axis for the entire system, and places Metawisdom within human beings as the central economic resource. It constructs an integrated framework of cognition – operation – creation. Simultaneously, it allows for interdisciplinary knowledge integration without loss of doctrinal identity, and opens infinite possibilities for deep development while maintaining core logical structure.

Building upon this foundation, Metawisdom Economics establishes the **Model of 7 Foundational Concepts** as its creative theoretical axis. This conceptual system encompasses new definitions and models of Economy, Asset, Labor, Entrepreneur, Enterprise, Ecosystem, and Commerce. These concepts are profoundly redefined, breaking free from traditional frameworks, and organically interconnected into a system that reflects the processes of formation, transformation, crystallization, and diffusion of value within the Metawisdom economy. This theoretical axis constitutes the invariant component – the foundational reference point for all future programs, models, or applications derived from Metawisdom Economics.

In addition to the **Model of 7 Foundational Concepts**, the **Standard Model System** also includes the **Model of 7 Asset Levels**, the **Model of 7 Enterprise Functions**, and the **Model of 7 Labor Levels**. These models enhance qualitative, quantitative, and positional dimensions of the foundational concepts while advancing the practicality, feasibility, and applicability of the foundational conceptual system.

For practical application, the entire Standard Model System is implemented through the **Four Implementation Pillars**: Metawisdom Labor Training Programs, Metawisdom Entrepreneur Training Programs, Metawisdom Enterprise Training Programs, and Metawisdom Economic Ecosystem Training Programs.

These four pillars operate in mutual reinforcement, transforming Metawisdom Economics from an abstract system of concepts and models into a concrete infrastructure for organizing, operating, and developing the entire Metawisdom economy.



III. THE MODEL OF 7 FOUNDATIONAL CONCEPTS

The Model of 7 Foundational Concepts serves as the central conceptual axis forming the foundation for all processes of thinking, modeling, and practical application within Metawisdom Economics. It redefines the language of economics based on the foundation of Unified Science.

This conceptual system does not operate as a discrete enumeration but as **an integrated conceptual network possessing both developmental and unifying properties**, wherein each concept represents a developmental tier of Metawisdom Economics and simultaneously serves as a nexus between theory and reality, philosophy and application, human beings and the world they co-create.

The operation of this conceptual network enables Metawisdom Economics to maintain internal coherence while possessing infinite capacity for expansion across the breadth of society and the depth of cognition.

1. Economy and Metawisdom Economy

Economy is the prioritized process of caring for, nurturing, developing, cultivating, and owning values or assets that are significant, sustainable, and of higher humanistic value.

Metawisdom Economy is an economic paradigm that takes Metawisdom as the core medium for determining value or assets, while simultaneously regarding Metawisdom itself as the core asset requiring prioritized care, nurturing, development, cultivation, and ownership.

2. Asset and Metawisdom Asset

Asset is the total set of elements or objects that an individual has the right and capacity to operate and to utilise throughout their entire space-time continuum of existence, in order to generate benefit for themselves and for that to which they belong.

Metawisdom Asset is the form of Asset that achieves unity of perceiving-and-knowing capacity, existential capacity, and operational capacity.

3. Labor and Metawisdom Labor

Labor is the operation of intrinsic assets, through intermediate assets, to proactively generate or increase the use-value of various forms or levels of assets.

Metawisdom Labor is the form of labor characterised by the proactive participation and coordination of Metawisdom Assets, defined by the capacity to autonomously generate or increase assets inherent to the Metabeing.

- **Lemma:** Intrinsic assets comprise Metawisdom, Integrative Wisdom, Self-Determinative Power, and Virtue. Intermediate assets comprise knowledge, skills, health, status, influence, and tools and instruments supporting labor.

4. Entrepreneur and Metawisdom Entrepreneur

An Entrepreneur is one characterised by economic activity at broad and deep scales, through planning, managing, coordinating, organising, and transforming multiple people and assets in order to increase benefits for all participants and enhance the use-value of all those assets.

A Metawisdom Entrepreneur represents the highest developmental stature of the Entrepreneur – one who adopts Metawisdom Economics as the cognitive standard of reference and treats Metawisdom as the asset standard for accumulation in their essential economic activities.

5. Enterprise and Metawisdom Enterprise

An Enterprise is a structure that interconnects the Karma of multiple individuals, aimed at transforming Karma into forms of assets with higher use-value for the very owners of Karma who have participated in it.

- **Lemma:** Karma refers to integrated asset forms that an individual has not yet fully recognised, effectively operated or managed, or transformed into refined and sustainable assets.

A Metawisdom Enterprise is an Enterprise managed, operated, and directed by Metawisdom Entrepreneurs – those who adopt Metawisdom Economics as their cognitive standard and treat Metawisdom as their asset standard for accumulation.

6. Economic Ecosystem and Metawisdom Economic Ecosystem

An Economic Ecosystem is an economic structure designed, organised, and operated to generate, develop, increase, and maximize one or more specific forms of assets for all individuals or organizations participating in it.

A Metawisdom Economic Ecosystem is an Economic Ecosystem whose objective is to generate, develop, increase, and maximize Metawisdom assets for all laborers, Entrepreneurs, or Enterprises participating in it.

7. Commerce and Metawisdom Commerce

Commerce is a fundamental form of Economy wherein individuals increase the use-value of conventional assets through the redistribution of ownership rights and usage rights in a manner that is equitable, voluntary, and serves the collective interests of all participating parties.

Metawisdom Commerce is an advanced form of Commerce wherein the value of assets is characterized by their Metawisdom qualities, Metawisdom quantification, or Metawisdom orientation.

- **Lemma:**

- Qualitative Metawisdom Assets are assets valued within the Metawisdom Ecosystem.
- Quantitative Metawisdom Assets are assets that contain a measurable degree of Metawisdom Labor in their formation.
- Metawisdom-Oriented Assets are assets that support individuals in activating or cultivating Metawisdom during their usage.



IV. THE MODEL OF 7 ASSET FUNCTIONS

Axiom: There are seven, only seven levels of assets that a human being can possess. They are: Conventional Asset, Karmic Asset, Relational Asset, Self-Determinative Power, Virtue, Integrative Wisdom, and Metawisdom.

1. Conventional Asset

Conventional Asset is a peripheral form of assets that possesses no subjectivity, is not inherently bound to any particular individual, and can be easily transferred between persons without losing their value or utility. Individuals can only possess these assets through appropriation or exchange, and can only hold formal ownership through mutual convention. Typical examples: land, housing, money, vehicles, livestock, collectible items, etc.

2. Karmic Asset

Karmic Asset is a form of asset inherently tied to an individual, arising and manifesting its value through that person's consciousness, emotions, habits, thoughts, physical body, personal identity, circumstances or social position.

This is a composite, intermixed mode of existence comprising multiple asset components that remain unrefined because the individual has not yet fully recognised, understood, operated, utilised, or mastered these assets effectively, nor transformed or crystallised them into the refined, more sustainable and more clearly asset levels.

3. Relational Asset

Relational Asset is a form of asset tied to each individual, arising and manifesting its value within specific relationships between one person and another, or with other subjects. This is a semi-autonomous form of asset, wherein an individual can shape it through the autonomous operation of their intrinsic assets, but so can others or other subjects.

4. Self-Determinative Power

Self-Determinative Power is an intrinsic form of asset belonging to each individual, arising and manifesting its value through the capacity of consciousness, cognition, or behavior to autonomously determine itself in the face of conditioning forces coming from lower asset levels. Its defining characteristic is its ability to nurture and strengthen, or to weaken and dissolve, specific relational and karmic formations.

5. Virtue

Virtue is an intrinsic form of asset belonging to each individual, arising and manifesting its value through the capacity to accumulate, preserve, nurture, and protect lower-level assets without causing harm to other assets. Its defining characteristic is the ability to foster internal cohesion and harmony, or to weaken and dissolve internal contradictions and obstacles.

6. Integrative Wisdom

Integrative Wisdom is an intrinsic form of asset belonging to each individual, arising and manifesting its value through the capacity to luminous recognition and directly increases and expands the use-value of each form or level of lower assets at the very moment Integrative Wisdom operates. Its defining characteristic is generating authenticity for life experience – the quality of life for each individual.

7. Metawisdom

Metawisdom is an intrinsic form of asset belonging to each individual, arising and manifesting value through the assimilation and unification of all three preceding intrinsic asset forms. Its defining characteristic is the capacity to shape a sustainable internal space capable of self-perceiving and knowing, self-governance, self-nourishment, and self-creation and transformation.

Lemmas:

Lemma 1: A state of cognition that lacks the capacity to recognise, distinguish, or differentiate the seven asset levels – that is, cannot discern the nature and order of asset forms from conventional to Metawisdom – precisely manifests the asset level of Karmic Asset. In other words, obscurity and confusion in the recognition of asset nature is both a manifestation and evidence of remaining governed by Karmic Asset.

Lemma 2: Only those who possess higher-level assets can truly recognise and comprehend the nature, value, and the force of governing and influence of those assets exert over lower-level assets.

Theorems:

Theorem 1: Higher-level assets can easily generate, develop, or increase lower-level assets without being diminished or depleted, or with difficulty being diminished or depleted.

Theorem 2: Higher-level assets can be increased by absorbing and transforming lower-level assets into themselves.

Theorem 3: Metawisdom, Integrative Wisdom, Virtue, and Self-Determinative Power are intrinsic, sustainable asset levels that cannot degrade over time and cannot be taken away by external forces. These assets are called Assets of Metabeing.

Theorem 4: Metawisdom Assets possess the capacity for infinite growth, and therefore can enable infinite growth in the use-value of other Intrinsic Assets.



V. THE MODEL OF 7 KARMIC FUNCTIONS

Axiom: Every enterprise model affects the karma of individuals participating in it according to different karmic functions. There can be, and can only be, seven karmic functions: Obstructive Karma, Attachment Karma, Belief Karma, Determinative Karma, Virtue Karma, Integrative Wisdom Karma, and Right Karma.

1. Obstructive Karma

Obstructive Karma is the phenomenon in which implicit conflict or subtle opposition directly participates in an enterprise's karmic functions, affecting each individual's karma by making it more rigid, burdensome, and difficult to transform.

An enterprise exhibits an Obstructive Karma function when it:

- Creates or maintains an antagonistic environment, whether actively or passively.
- Generates internal relationships characterized by rivalry, obstruction, or sabotage.
- Reinforces decision-making habits based on defensiveness, self-protection, or fear.

Obstructive Karma (in an enterprise) generates feelings of frustration and obstruction in sharing, collaborating, working, learning, or simply being present together both in the workplace and in other areas of life.

2. Attachment Karma

Attachment Karma is the phenomenon in which craving, desire, or possessiveness directly participates in an enterprise's karmic functions, affecting the personal karma of individuals by increasing dependence, weakness, loss of autonomy, and mutual binding.

An enterprise exhibits an Attachment Karma function when it:

- Creates or maintains an environment where individuals become emotionally or volitionally dependent on each other.
- Creates or intensifies dependence on external or peripheral values.
- Encourages decision-making habits based on narrow, localized, or self-centered interests or experiences.

Attachment Karma (in an enterprise) generates feelings of dimness, fragility, and hesitation in developing, expanding, sharing, or affirming the common values of the enterprise, community, society, or humanity.

3. Belief Karma

Belief Karma is the phenomenon in which cognitive obstruction or limitation directly participates in an enterprise's karmic functions affecting each individual's karma toward cognitive laziness, a lack of understanding, and reliance on beliefs established by the majority.

An enterprise exhibits a Belief Karma function when it:

- Creates, maintains, or imposes a specific belief as a mandatory standard.
- Encourages consensus in perception and viewpoints rather than respecting and fostering self-cognition.
- Prioritizes compliance with management, leadership, or processes over self-cognition, self-understanding, and self-consensus.

In an enterprise, Belief Karma generates a sense of artificial safety, stability, and harmony, causing individuals to misidentify or cling to inauthentic assets – both their own and those of the enterprise.

4. Determinative Karma

Determinative Karma is the state in which the governance models, operational structures, or cultural characteristics of an enterprise foster Self-Determinative Power within individuals, while encouraging that force to engage directly in specific forms of labor within the enterprise.

In other words, an enterprise has a Determinative Karma function when it becomes an environment that trains the capacity for self-mastery through labor, in which behaviors, processes, and values are structured to enhance each individual's capacity for mastery, stability, and clarity in their work.

An enterprise has a Determinative Karma function when it:

- Possesses clearly defined governance, operations, and value-measurement structures, ensuring that all participants understand and consent to that structure. Consensus arises not from compulsion, but from recognizing their inherent correctness and fairness.
- Has mechanisms or methods to encourage and foster autonomy and responsibility, helping each member voluntarily master the work they undertake.
- Each participant in the enterprise feels increasingly confident, stable, and clear through recognizing their own value, their contribution value, and the value they received from the enterprise.

5. Virtue Karma

Virtue Karma is the state in which the value models or cultural characteristics of an enterprise develop Virtue within individuals, while fostering Virtue to engage directly in specific forms of labor within the enterprise.

In other words, an enterprise has a Virtue Karma function when it becomes an environment for cultivating humanistic qualities in individuals through labor, in which behaviors, models, and values are all self-aware, self-propelled, self-refined, and self-perfected by the intrinsic motivation of those participating in that enterprise.

An enterprise has a Virtue Karma function when it:

- Possesses a clear humanistic value system and cultural structure, ensuring that all participants understand and consent to that structure or values. Consensus comes from sensing its intrinsic correctness and beauty.
- Possesses mechanism or methods to nurture and encourage voluntariness, sincerity, and joy in labor helping each member enjoy working as a journey of developing value for themselves, by themselves.
- Users of products or services perceive value exceeding what the enterprise commits. Because they receive not only goods, but also perceive the spiritual quality transmitted within – dedication, kindness, and sincerity.

6. Integrative Wisdom Karma

Integrative Wisdom Karma is the state in which the value models, governance structures, and cultural characteristics of an enterprise cultivate Integrative Wisdom within participants, while fostering their Integrative Wisdom to engage directly in specific forms of labor within the enterprise.

In other words, an enterprise has a Integrative Wisdom Karma function when it becomes an environment for awakening and operating cognitive capacity through labor, where all values, choices, and actions of each participating individual are self-observed, self-understood, and accurately positioned to ensure correctness, effectiveness, and harmony both within the enterprise and between the enterprise and the environment in which that enterprise exists.

An enterprise has a Integrative Wisdom Karma function when it:

- Has clear, strong, effective, and liberating personnel training programs, while ensuring fairness in the rights and responsibilities of those participating in the training. Ensure that learning and growth are inherent to labor rather than administrative obligations.
- Has correct, accurate, and effective mechanisms or methods to nurture and encourage intellectual contributions across all enterprise activities, from all individuals participating in the enterprise.

- Has correct, accurate, and effective mechanisms or methods to position the stature, role, value, and identity of each individual within the enterprise, as well as the enterprise within the overall market in which the enterprise participates.

7. Right Karma

Right Karma is the state in which the value models, governance structures, and cultural characteristics of an enterprise function to inspire, encourage, and catalyze the development and crystallization of Metawisdom within individuals, while fostering Metawisdom to participate in transforming other karmic structures or functions within the Enterprise.

In other words, an enterprise has a Right Karma function when it becomes an environment of self-enlightenment and enlightenment, wherein all activities, decisions, and relationships are illuminated, adjusted, perfected, and unified by Metawisdom.

An enterprise has a Right Karma function when it:

- Positions and orients individuals to become Metawisdom Subjects, meaning that the enterprise regards the awakening, Metabeing maturation, and growth of Metawisdom assets in individuals as the primary objective of all enterprise activities.

- Has directions, methods, and means to promote the development and crystallization of Metawisdom in individuals through labor and through training within labor. meaning that working, learning, and developing one's career are all methods for awakening and developing Metawisdom.

- Provides products or services with Metawisdom qualification, quantification, and orientation.

Summary: The seven karmic functions of an enterprise are seven elements that can coexist, be co-present in any living enterprise or organization. Every enterprise contains Obstructive, Attachment, Belief, Determinative, Virtue, Wisdom, and Right Karma – differing only in proportion, intensity, and functional emphasis

The Model of 7 Karmic Functions in Enterprise is not used to position an enterprise as "high" or "low," but rather to enable each enterprise to understand more deeply its own karmic structure, thereby learning how to harmonize, restructure, and optimize its values, as well as the values of those participating within it.



VI. THE MODEL OF 7 LABOR LEVELS

Labor is the central activity within every economic system. However, in most traditional theories, it is often treated merely as an act of producing goods or generating use-value, rather than as a process of self-development of the human being.

Metawisdom Economics redefines Labor as a tiered operational process reflecting the maturation of cognition and the capacity for autonomous creativity in human beings. From this perspective, Labor is not merely a means of producing material wealth but also a manifestation of Metawisdom – a method through which individuals self-recognize, self-awaken, self-develop, and naturally harmonize themselves with the common movement of the whole.

The Model of 7 Labor Levels describes this process as a developmental sequence from the unconsciousness to Metawisdom, and from Metawisdom to Metabeing, reflecting the entire evolutionary journey of creative capacity in human beings. Each level does not exclude others, but coexists and interacts throughout personal life as well as in society's operational structure.

This model enables us to observe labor not merely as an economic behavior but as an equation of existential development, wherein the true value of labor is measured by the degree of awakening, autonomy, and creativity it generates for the laborer and for the surrounding community.

1. Inanimate: It is the mode of movement at the most fundamental level of existence of Universal Metabeing, expressed through natural laws. Its primary function is to transform the Metabeing's substance into capable and manifest forms of existence. Examples include the movement of matter and the fundamental energy that constitutes the richness of the physical world.

2. Sentience: It is the mode of movement found in lower organisms, in which survival instinct and evolution are the primary drives. It may possess rudimentary perception but lacks autonomous capacity. Its function is to transform basic materials into forms carrying higher attributes of life. Examples include metabolism, photosynthesis, movement of single-celled organisms, plants, animals without central nervous systems.

3. Primary Cognition: It is instinctive, experience-based labor found in certain animal species and in human beings whose intellectual capacities have not yet been liberated. Labor at this level relies on habit, training, or repeated experience to produce useful outcomes for the individual or kind. Examples include birds building nests, beavers constructing dams, or humans performing manual labor, farming, or rudimentary crafting.

4. Higher-order Cognition: It is the form of labor characterized by clear intellectual capacity and autonomy, based on the ability to collect, process, and crystallize information. Its aim is to produce outcomes with high knowledge content and strong functional efficiency. Examples: teachers, engineers, journalists, artists, scientists, technologists, etc.

5. Primary Metawisdom: It is the cognitive form of labor that begins to exhibit reflexive capacity – the ability to create new method of cognition or labor. However, this reflexivity is not yet strong enough to be autonomous; it still depends on external ideals or conceptual frameworks. This form of labor is typically found among those working in education, human development, social movements, or reform initiatives.

6. Metawisdom: It is the form of labor containing the awakening and assimilation of cognition – autonomy – creation. Laborers at this level self-shape their personality, value system, and state of existence, while simultaneously orienting and enlightening civilizational values for the community. Such labor is often embodied by emancipators, spiritual leaders, philosophers, thinkers, cultural figures, and major reformers of humanity.

7. Metabeing: It is the advanced form of Metawisdom Labor, in which the individual and the Whole are partially assimilated, and all creative actions emerge as natural expressions of the Universal Metabeing. The function of Metabeing Labor is to liberate and guide the universal cultural and spiritual values of civilization. It is often imperceptible through visible manifestation and can only be sensed through the order, influence, and subtle energy of one's presence.

Summary: The Model of 7 Levels of Labor is constructed not for, and should not be used for assigning rankings to specific individuals or social roles. Instead, it is a model to help each individual self-observe, self-reflect, self-orient, and self-upgrade the forms of labor within themselves, aimed at bringing profound, sustainable development to themselves, to society, or to Metabeing.

VII. THE FOUR IMPLEMENTATION PILLARS

The Standard Models are designed as tools for cognition and reflection, helping each individual, enterprise, or ecosystem to self-evaluate their position along the journey of pursuing and developing profound, sustainable forms of value or assets.

These models do not aim to compete, nor are they intended to replace the contemporary frameworks that shape socio-economic life. Instead, they operate through a mechanism of natural gravitation. As each element or component of older models reaches a certain maturity of cognition, it is naturally drawn toward and assimilated into the value structures of the Standard Models.

This process unfolds quietly and without opposition, yet carries profound transformative power. The elements of the old models are gradually refined, repositioned, and reorganised within the new structure, becoming natural constituents of the Standard Models.

Through this process, Metawisdom Entrepreneurs, Metawisdom Laborers, Metawisdom Enterprises, and Metawisdom Economic Ecosystems will naturally emerge. This process occurs does not occur through slogans or coercion, but through the voluntary participation and cognitive consensus of the individuals, organizations, and ecosystems currently operating under the old models.

A comprehensive system of training programs has been designed by the author of this White Paper, consisting of:

- Metawisdom Entrepreneur Training Programs.
- Metawisdom Enterprise Training Programs.
- Metawisdom Labor Training Programs.
- Metawisdom Economic Ecosystem Training Programs.

These four programs serve as the four implementation pillars that ignite the Metawisdom Economy, enabling Metawisdom Economics to be applied in a proactive, guided, systematic, and mutually reinforcing manner.

These training programs are developed from the content of the four Standard Models, aimed at equipping individuals and organizations with the vision, knowledge, experience, insights, and operational capabilities corresponding to each element within these Standard Models.

Metawisdom Entrepreneur Training Program: This program equips entrepreneurs in particular and people in general with the capabilities of a Metawisdom Subject. Through this training, individuals become originators, operators, and leaders of value, helping them proactively create vision and organize an Metawisdom Economic Value System for themselves and participants.

Metawisdom Labor Training Program: This program helps each person recognize their internal capacity for value growth, unleashing the economic motivation and creative energy latent within themselves. Under the Metawisdom Labor Model, human beings are no longer passive units of production or consumption, but become co-creators of value alongside enterprises, communities, and society.

Metawisdom Enterprise Training Program: This program positions the enterprise as an organizational pillar in which the values and assets of human beings are restructured, shared, and amplified. Such an enterprise not only optimises material benefits but also optimises lived experience, meaning, and the shared value generated for every participant within it.

Metawisdom Economic Ecosystem Training Program: This program guides the design, organization, and construction of a network capable of nurturing and disseminating Metawisdom values. It shapes an environment in which entrepreneurs, enterprises, laborers, and value systems are interconnected into a harmonious and sustainable developmental space.



VIII. PRINCIPLES OF EXPANSION, PROTECTION AND DEVELOPMENT

Metawisdom Economics is constructed as an open system, capable of evolving, integrating, and adapting to reality over time without losing its identity or core values.

New concepts, models, tools, standard systems, or training programs may be created in the future, provided that they remain consistent with the original theoretical axis, the Standard Models, and the four Implementation Pillars of the doctrine.

All extensions, whether developed by the author or by the academic community, must reference this foundational structure. Through this principle, the doctrine preserves its long-term core integrity while maintaining the ability to spread and adapt in many contexts of human development.



IX. SYSTEMIC VISION AND MECHANISMS OF DIFFUSION

The Metawisdom Economics doctrine is developed and disseminated through the Institute for Research and Development of Metawisdom Economics – a subsidiary institute of the Institute for Research and Development of Unified Science.

The Institute functions to:

- Conduct research, development, and refinement of the philosophy, models, and practical applications of Metawisdom Economics.
- Collaborate in research with a community network of scholars, entrepreneurs, educators, and policymakers to co-create a shared knowledge space for Metawisdom Economics.
- Partner with networks of enterprises and economic organizations to jointly apply and propagate the values of Metawisdom Economics within the global economy.

Beyond academic research, Metawisdom Economics is also implemented experimentally through the Metawisdom Enterprise Ecosystem initiated by the author, aimed at demonstrating the doctrine's effectiveness, superiority, and scalability in real socio-economic contexts.

The parallel deployment of the doctrine in both academic research and practical economic environments ensures that Metawisdom Economics is not merely a theoretical construct, but a civilizational foundation capable of self-verification and self-diffusion.



X. RESEARCH AND APPLICATION ORIENTATIONS

Metawisdom Economics opens a new interdisciplinary research direction, integrating knowledge from cognitive science, sociology, economics, and practical philosophy. The primary research orientations include:

- **Metawisdom Economics – Cognition and Behavior:** Constructing and developing reference frameworks and measurement systems (metrics) to identify and quantify Metawisdom economic properties within human cognition, decision-making, and behavior.

- **Metawisdom Economics – Society:** Constructing reference frameworks, indices, and empirical models to evaluate Metawisdom Economic characteristics across culture, education, community, and social organizations.

- **Metawisdom Enterprise Governance:** Designing and innovating governance models that ensure harmonious and mutually supportive growth between material economic interests and Metawisdom economic interests, while creating environments that nurture Metawisdom Labor and Metawisdom Entrepreneurs.

- **Standardization of Metawisdom Measurement Standards:** Researching, developing, and unifying standards, measurement methods, and evaluation models for Metawisdom Assets, Metawisdom Labor, Metawisdom Entrepreneurs, Metawisdom Enterprises, and the Metawisdom Growth Index at the macroeconomic level.

- **Metawisdom Law and Policy:** Researching and developing legal and policy principles and structures aimed at integrating Metawisdom into the fields of law, economics, commerce, and social governance, toward establishing a policy system founded on enlightened cognition and sustainable development.

All of the above research orientations aim toward a single overarching goal: establishing a Metawisdom Economy capable of self-recognition, self-coordination, and self-development, wherein all economic activities become natural expressions of a mature civilization.



XI. CONCLUSION

Metawisdom Economics is not merely a new economic doctrine; it is an axis of thought and an illuminating methodology for the entire developmental process of humankind. It opens the possibility of unifying benefits and ethics, productivity and dignity, material wealth and spiritual values – elements that have remained separated in previous economic models.

Founded on Unified Science, this doctrine repositions human being as Metawisdom Subject – entity capable of self-perceiving-and-knowing, self-coordination, and self-creation of value. From this foundation, the economy is no longer a flow of commodities and profits, but becomes a flow of Metabeing development, where all activities of production, exchange, and consumption contribute to the collective cognitive evolution of humanity.

When human beings adopt Metawisdom as the standard for perceiving-and-knowing, operating, and creating value, the entire economy will gradually shift from a competitive model to a resonant model; from focusing on material accumulation to focusing on quality accumulation; from concentrating on exploiting external resources to unlocking internal ones. This marks the turning point that transforms economics from a science of markets to a science of cognition and development of humanistic values.

The profound objective of Metawisdom Economics is not to replace old doctrines, but to complete humanity's cognitive order regarding economics – repositioning it to its rightful place in the evolutionary structure of civilization. Through this, the economy becomes a faithful mirror of human quality and maturity, not only in how they use assets, but in how they create, share, and preserve life values.

Metawisdom Economics therefore signifies the maturation of human civilization: a stage in which humanity knows how to generate wealth without losing conscience, develop technology without abandoning ethics, and employ its creative capacity as an act of service to universal life values.

Metawisdom Economics is therefore the Humanistic Economy, and also the Economy of the Future.

