IBREA REPORT

Korea-U.S. Earth Management Roundtable

Exploring a New Academic Paradigm for Coexistence

Volume 18 | December 2025

* IBREA Report Vol. 18 presents the English edition of IBREA Report Vol. 17, originally published in Korean in September 2025.

IBREA
International Brain Education Association

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IBREA understands that the science and technology of today came from the human brain and believes that the key to solving the crisis we face today also lies in the human brain. Based on this understanding, IBREA was established with the purpose of creating a better future for the humankind by sharing the philosophy, and principles of Brain Education.

IBREA is a Non-governmental Organization associated with the United Nations Department of Public Information, and has participated in the UN Global Compact since 2009.

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I. Overview

On September 25, 2025, the Korea–U.S. Earth Management Roundtable—jointly hosted by the International Brain Education Association (IBREA), the University of Brain Education, Global Cyber University, and the Institute of Brain Education Graduate School (the "IBE Graduate School")—was convened as a public forum to advance the scholarly development of Earth Management and to broaden public understanding and engagement with the field, which originated in Korea. The roundtable served as a platform to build consensus on the academic rationale of Earth Management, while also exploring its theoretical foundations and future directions within a collaborative international context.

In his welcoming remarks, President Byeong-Young Gong (Global Cyber University; University of Brain Education) emphasized that, amid the uncertainties posed by war, ecological crises, and rapid technological transformation in the AI era, the significance of Earth Management is becoming increasingly evident. He underscored the responsibility of universities to cultivate responsible global citizens and introduced Global Cyber University's efforts to move toward a future-oriented, practice-driven educational model. He concluded by expressing his hope that the forum would generate shared insight and actionable direction, serving as a starting point for meaningful contributions to the planet.

In additional welcoming remarks, Director Joung Han Lee (IBE Graduate School) articulated a conceptual distinction between Brain Education and Earth Management, noting that while Brain Education focuses primarily on individual agency, Earth Management extends this perspective to decision-making and development at organizational, societal, and national levels. Emphasizing that all human choices arise from the functional architecture of the brain, he framed Earth Management as an academic effort to apply this understanding of human consciousness to social and global domains, providing a conceptual foundation for the discussions and curriculum initiatives presented in the forum.

The forum program was structured around three interconnected components: theoretical inquiry, curriculum design, and practice-based exploration. Two thematic presentations examined paradigm-level questions concerning humanity, society, and the planet, followed by curriculum introductions that demonstrated how Earth Management is being institutionalized within higher education. In particular, the inclusion of student case presentations highlighted how Earth Management is translated from academic discourse into lived educational practice.

Earth Management entered the academic arena in 2016 with the establishment of the Department of Earth Management at the University of Brain Education. Since then, degree programs and educational initiatives have expanded across institutions in Korea and the United States. This roundtable consolidated these developments and marked a transition from institution-centered growth toward a more explicit engagement with global academic discourse.

In this context, the Korea–U.S. Earth Management Roundtable is positioned to evolve into a cooperative network that integrates education, research, and practice through ongoing collaboration. It is thus conceived not as a one-time academic event, but as a sustained working forum designed to facilitate continuous dialogue, joint research, and educational experimentation.

II. Paradigm Shift: Expanding Beyond Individual Nutrition to Planetary Nutrition

Ho Chan Seo
(Chair, Department of Earth Management, University of Brain Education)

Background

Contemporary dietary practices exert influence far beyond individual health, shaping ecological systems and the long-term sustainability of the planet. While conventional nutrition science has contributed significantly to maintaining physical well-being through calorie and nutrient management, its scope remains limited when addressing global-scale challenges such as climate change, ecosystem degradation, and food inequality. These limitations point to the need for a paradigm shift from an individual-centered model of nutrition toward a planetary perspective.

This presentation introduces the concept of *Earth Nutrition* as an integrative framework that examines the interconnected relationship between human dietary habits, ecological balance, and planetary sustainability. The framework is grounded in three core principles—*Coexistence*, *Water Up-Fire Down*, and *Hongik Ingan*—and is further explored through the *Planetary Health Diet* as a representative model for practical application.

Discussion

2.1 Expanding the Function of Food: From Primary to Quaternary

Traditionally, food has been understood to serve three functions:

(1) supplying energy and essential nutrients,
(2) enhancing palatability through taste, aroma, and visual appeal, and
(3) supporting immune function and disease prevention.

Building on this framework, the *Earth Nutrition* perspective introduces a fourth, quaternary function of food: sustainability. This expanded function emphasizes food's role in preserving ecological systems and safeguarding the well-being of future generations. As individual dietary choices directly influence climate stability, resource use, and ecosystem health, nutrition can no longer be regarded solely as a matter of personal preference or individual health management.

2.2 Core Principles of the *Earth Nutrition* Paradigm

(1) Sensitivity to Coexistence

Coexistence reflects a fundamental principle of nature, in which all forms of life exist through mutual interdependence. Sensitivity to coexistence refers to the awareness that environmental impacts transcend geographic boundaries, such that ecological disruption in one region can generate consequences elsewhere. Within the *Earth Nutrition* paradigm, cultivating this sensitivity is understood as a prerequisite for recognizing how everyday dietary choices are directly linked to planetary health.

(2) *Water Up-Fire Down* and the Expansion of Consciousness

The principle of *Water Up-Fire Down* describes a state of balanced circulation of energy within the human body, conceptualized as a microcosm of natural harmony. When balance between body and mind is maintained, sensory awareness deepens and consciousness expands beyond immediate self-interest. In this framework, balanced dietary habits and mindful physical practices are understood to support an outward extension of awareness—from the individual level to social and global dimensions.

(3) The Spirit of *Hongik Ingan*

The spirit of *Hongik Ingan*—understood as "widely benefiting the humanity"—is presented not as an external moral injunction, but as an innate capacity rooted in the human brain. When sensitivity to coexistence and internal balance mature, the orientation toward benefiting others and the Earth emerges organically. This orientation evolves into what may be described as *Earth Citizen* consciousness, in which personal identity expands to encompass responsibility for planetary stewardship.

2.3 *Planetary Health Diet* as a Practical Model

The *Planetary Health Diet* offers a concrete framework for operationalizing the principles of *Earth Nutrition*. It recommends a daily intake centered on vegetables, fruits, whole grains, legumes, and nuts, while limiting red meat consumption and minimizing added sugars and highly refined foods. At the individual level, this dietary pattern contributes to the prevention of obesity, diabetes, and cardiovascular disease. At the planetary level, it supports reduced carbon emissions, improved water efficiency, and biodiversity conservation, thereby aligning human health with ecological sustainability.

2.4 Implementation Through Everyday Practice

The *Earth Nutrition* paradigm is realized through routine yet intentional practices embedded in daily life. Conscious eating, reduction of food waste, preference for local and seasonal ingredients, and the selection of organic or environmentally responsible products function as practical mechanisms through which personal health choices align with planetary sustainability. Through such practices, eating becomes not merely a biological activity, but a form of ongoing participation in ecological responsibility.

Conclusion

The *Earth Nutrition* paradigm calls for an expanded understanding of nutrition that integrates individual well-being with planetary stewardship. Grounded in sensitivity to coexistence, internal balance, and the spirit of *Hongik Ingan*, this framework reframes dietary practice as a site where personal health, ethical responsibility, and ecological sustainability intersect.

By linking everyday eating habits with broader systems of environmental impact, *Earth Nutrition* articulates a practical philosophy that extends beyond individual health optimization. In doing so, it contributes to the emerging discourse of Earth Management, offering a concrete entry point through which awareness of planetary interdependence can be translated into daily practice and sustained behavioral change.

III. Socioeconomic Inequality and *Hongik Ingan*

The Starting Point of Political Philosophy for Earth Management

Ji-In Kim
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The Internal Limits of Liberal Democracy and the Need for a New Paradigm

The twenty-first century has experienced unprecedented economic growth under the combined system of liberal democracy and capitalism. At the same time, this system has generated widening socioeconomic inequality, revealing a structural contradiction embedded within liberal democracy itself. This paradox cannot be adequately explained as a temporary policy failure, but rather reflects inherent limitations within the prevailing political framework.

This presentation identifies three interrelated limitations. First, liberal democracy tends to absolutize individual freedom in the form of private property rights and the pursuit of self-interest. Second, political processes increasingly lose their public character as political influence becomes subordinated to economic power. Third, meritocratic ideology legitimizes unequal outcomes by framing structural inequality as the result of individual effort or failure.

Taken together, these limitations indicate the necessity of a new political philosophy—one capable of addressing structural inequality while reorienting political life toward coexistence among humanity and with the Earth. Against this backdrop, the presentation examines how Earth Management Studies, as an extension of Brain Education, conceptualizes social transformation, and revisits the political thought of Cho So-ang and An Jae-hong, who reinterpreted *Hongik Ingan* within modern political philosophy during the mid-twentieth century.

Brain Education and Earth Management: Social Transformation from Inner Agency

Brain Education understands the human brain not merely as a biological organ, but as a conscious information-processing system capable of integrating internal awareness and external stimuli. Its educational aim is to cultivate self-directed agents who consciously utilize their cognitive and emotional capacities to embody the philosophy of *Hongik Ingan*, understood as living for the benefit of all.

Central to this approach is the *Brain Operating System 5 Steps*, a structured methodology demonstrating that self-regulation and autonomy can be developed regardless of social background or

prior education. Through this process, individuals recognize themselves as agents of choice, capable of reshaping both their inner dispositions and their external environments.

Within this framework, Earth Management Studies may be defined as an academic field that explores models of governance and social transformation emerging from such awakened individuals. Rather than centering analysis on institutional mechanisms alone, it emphasizes civilizational change grounded in inner maturity, civic responsibility, and conscious participation, extending individual transformation toward collective and planetary dimensions.

Reinterpreting *Hongik Ingan* in Modern Political Philosophy: Cho So-ang and An Jae-hong as Complementary Thinkers

While liberal democracy has played a decisive role in institutionalizing individual rights and freedoms, its structural configuration has also contributed to the persistence and deepening of socioeconomic inequality. Addressing this tension requires not only policy-level adjustments, but a reconsideration of the philosophical foundations that define freedom, equality, and the purpose of political life. In this context, the question is not whether democracy should be rejected, but how its underlying values may be reoriented toward coexistence and shared responsibility.

The political thought of Cho So-ang and An Jae-hong offers important resources for this reorientation. Rather than presenting opposing theories, both thinkers sought to creatively reinterpret *Hongik Ingan*—the principle of "benefiting all"—within the framework of modern political philosophy. Their work represents early attempts to translate an indigenous ethical worldview into concepts capable of addressing the challenges of modern governance, equality, and collective life.

Cho So-ang systematized the founding ideology of the Provisional Government of the Republic of Korea through his *Doctrine of Three Equalities*, which articulated equality in politics, economy, and education. His reinterpretation of *Hongik Ingan* aimed to express the principle of benefiting all through a modern language of substantive equality. Instead of treating freedom and equality as competing values, Cho sought to reconcile individual ability with social distribution, proposing a democratic vision that moved beyond the formal equality of liberal democracy while avoiding the rigid uniformity associated with socialist models.

An Jae-hong, likewise, reinterpreted *Hongik Ingan* through his modernization of the *Dasari* ideal rooted in ancient Dangun Joseon traditions. He emphasized democracy as the collective voice (萬民總言) and coexistence of all people (萬民共生), understanding politics not as a competitive arena driven by private interests, but as a cooperative space grounded in shared responsibility. By framing political life as a process of participatory deliberation and mutual recognition, An's thought provides a philosophical foundation for contemporary discussions of participatory democracy and collective intelligence.

Together, Cho So-ang and An Jae-hong demonstrate how *Hongik Ingan* can be reconstructed as a coherent modern political philosophy. Their complementary approaches—one emphasizing institutional equality, the other civic coexistence—form an integrated philosophical basis for Earth

Management. In this sense, *Hongik Ingan* functions not merely as a historical ideal, but as a normative framework linking inner ethical orientation with social institutions, democratic practice, and planetary governance.

Contemporary Implications: Socioeconomic Inequality and *Universal Basic Income*

In the contemporary era, rapid technological innovation and automation are transforming both the value of human labor and the structure of economic distribution. As productivity increasingly derives from capital, data, and technological systems rather than individual labor alone, existing models of income distribution reveal structural limitations. Against this backdrop, *Universal Basic Income (UBI)* has emerged as a potential framework for a renewed social contract.

From the perspective of Earth Management, UBI should be understood not merely as a welfare policy, but as a philosophical mechanism for establishing a baseline of equality. By guaranteeing minimum conditions for survival and enabling autonomous life choices, UBI provides the material foundation upon which civic agency and social participation can be exercised. In this sense, equality functions not as an outcome of competition, but as a precondition for meaningful freedom.

Furthermore, the logic of redistribution must evolve beyond the taxation of individual labor and production. Increasingly, economic value is generated through collectively produced resources—such as land, data, infrastructure, and ecological systems—that are shared by humanity as a whole. This shift reflects a contemporary understanding of the *commons* as shared wealth arising from cumulative human and environmental activity rather than individual contribution alone.

Within this framework, institutional mechanisms such as land value taxation, data dividends, and carbon taxation may be interpreted as concrete expressions of Earth Management philosophy. These systems operationalize a broadened concept of public responsibility, extending justice beyond human society to include ecological and informational commons at the planetary level.

Toward a Political Philosophy of Earth Management Grounded in *Hongik Ingan*

The political philosophy of Earth Management lies in the reinterpretation of core modern values. Liberty is reframed from an individualistic notion of freedom toward a relational understanding grounded in coexistence and shared responsibility. Equality is restored not as formal sameness, but as a foundational condition for addressing structural socioeconomic inequality. Politics, in turn, is redefined as a field of participatory governance in which conscious and responsible citizens collectively pursue the common good.

The spirit of *Hongik Ingan* provides the fundamental ideological foundation for this reorientation. In particular, the *Dasari* ideal—emphasizing shared political authority and harmony rather than confrontation—offers a normative model of civic coexistence that resonates with the aims of Earth Management. Rather than privileging competition or domination, it affirms governance as a

cooperative process rooted in ethical consciousness.

Ultimately, Earth Management Studies must develop as an interdisciplinary framework that connects brain-based inner transformation with social, institutional, and ecological change. By integrating personal agency with collective governance and planetary responsibility, it envisions a civilizational model in which individuals, societies, nations, and the Earth coexist in mutual harmony and shared stewardship.

IV. [Curriculum Introduction 1] IBE Graduate School Curriculum

An Academic Model for Cultivating Brain Education–Based Global Leaders

Hyeran Ihm
(Chief Academic Officer, Institute of Brain Education Graduate School)

An Academic Arena for Brain Education and Earth Management

The Institute of Brain Education (IBE) Graduate School was established as an academic platform dedicated to advancing *Brain Education* and *Earth Management* as interdisciplinary fields of study. Its founding purpose is to articulate a higher education model that systematically links inner consciousness development with sustainable transformation at social and planetary levels.

Since its official launch in September 2023, IBE Graduate School has offered fully online master's programs designed to be accessible to learners worldwide, particularly in the United States. Through this global learning environment, the institution functions not only as a degree-granting body but also as an experimental space for cultivating leadership grounded in brain-based awareness and global responsibility.

At its core, the graduate school seeks to educate conscious global leaders capable of integrating personal transformation with collective and planetary sustainability, thereby embodying the philosophical continuity between *Brain Education* and *Earth Management*.

Mission and Vision

The mission of IBE Graduate School is "to educate graduate students and lifelong learners through brain-based curricula." Its core values—holistic well-being, leadership, and sustainability—reflect a commitment to fostering human and planetary flourishing within an integrated educational framework.

Rather than emphasizing knowledge transmission alone, IBE's educational philosophy centers on transformative learning. It envisions an educational process in which inner growth and self-awareness extend outward into social innovation through self-directed learning, creativity, and conscious leadership practice.

This vision is operationalized through three strategic directions:

1. cultivating leaders who embody the philosophies of Brain Education and Earth Management;
2. establishing an academic foundation for research on the effectiveness of Brain Education and initiatives related to global citizenship; and
3. expanding as a practice-oriented institution through student-led experiential learning and community engagement.

Master of Science (M.S.) in *Regenerative Earth Management*

The Master of Science in *Regenerative Earth Management* systematizes the theoretical foundations and practical applications of Brain Education and Earth Management within an interdisciplinary curriculum integrating philosophy, science, and practice.

The program is structured around three common core courses—*Principles of Brain Education*, *Principles of Earth Management*, and *Leadership for Global Changes*—which provide a shared conceptual foundation. These are complemented by specialized core and elective courses addressing sustainability, health, and leadership from a global perspective.

Students engage with topics such as environmental challenges and sustainability solutions, public health risks, and organizational change, developing competencies for addressing complex global problems. Elective offerings—including the *evolution of the global economy*, *carbon footprints of human civilization*, *equity and inclusion*, *conflict resolution*, and *grant and report writing*—allow learners to deepen expertise in areas aligned with their professional interests.

The curriculum ultimately aims to cultivate integrated well-being across individual, societal, and planetary dimensions by connecting brain-based consciousness with sustainable governance systems. Through a *Capstone Project*, students translate theoretical learning into applied projects, strengthening their capacities in communication, organizational management, and global leadership.

Master of Arts (M.A.) in *Integrative Brain Education*

The Master of Arts in *Integrative Brain Education* focuses on holistic self-understanding, interpersonal empathy, and social transformation through the study and application of the human brain. The program provides both academic grounding and experiential learning opportunities for applying Brain Education principles in diverse real-world contexts.

Core courses—including *Brain Education and Empathy*, *Brain Education and Cognitive Processes*, *Teaching Methods of Brain Education*, and *Application of Brain Education*—guide students in integrating neuroscience, education, and practice. These courses establish a conceptual bridge between inner awareness and external educational or social interventions.

Elective subjects such as *Brain Education and Counseling*, *coaching practices*, and *mental health foundations* equip students to apply brain-based approaches in fields including education, health, and

community development. Additional electives addressing equity, inclusion, and conflict resolution prepare learners to engage constructively with global challenges related to justice and coexistence.

Each student completes a *Capstone Project* that synthesizes theory and practice, developing project design and implementation skills while examining how Brain Education can contribute to sustainable human and social development.

Cultivating Practice-Oriented Global Leaders

Integration of theory and practice constitutes a defining feature of the IBE Graduate School's academic model. Faculty members combine extensive Brain Education teaching experience with disciplinary expertise spanning neuroscience, education, sustainability, leadership, and organizational development.

As emphasized by Dr. Hyeran Ihm, the institution positions itself not merely as a site of theoretical instruction, but as a learning community that cultivates leaders capable of practicing healthy change for humanity and the Earth. Students engage in projects that align personal development with social responsibility, embodying the convergence of Brain Education and Earth Management.

With participants currently completing Capstone Projects across multiple countries, IBE Graduate School continues to function as an international educational platform dedicated to developing conscious global leaders who integrate knowledge, empathy, and action in pursuit of a sustainable planetary future.

V. [Curriculum Introduction 2] Earth Management Convergence Major

Integrating Global Mindset, Korean Values, and *Inner Capacity*

Rae Hyuk Chang
(Head of Brain Education Department, Global Cyber University / Lead Professor, Earth Management Convergence Major)

The University's Vision: Contributing to the Earth

Departing from the traditional knowledge-first paradigm, Global Cyber University is evolving into a practice-centered global university guided by its institutional vision of becoming a "University Contributing to the Earth." This vision reflects a broader transformation in higher education—from universities as repositories of knowledge to academic communities of practice that actively contribute to the sustainable future of humanity and the planet.

As emphasized by Professor Rae Hyuk Chang, this transition represents not merely a strategic adjustment in university management, but a paradigmatic shift in higher education grounded in the integration of Brain Education and Earth Management. Within this framework, education is redefined as a process of cultivating conscious action rather than accumulating information.

Educational Philosophy: Global Mindset, Korean Values, and Human *Inner Capacity*

Global Cyber University was founded with the purpose of cultivating "global Hongik talents," positioning K-Culture and the human brain as its two foundational pillars. Its educational mission centers on advancing the spirit of *Hongik Ingan*—living for the benefit of humanity—through culture- and brain-based education.

Brain Education provides a scientific and experiential framework for understanding and enhancing human potential, offering an educational paradigm focused on inner transformation rather than external achievement alone. Over time, this philosophy has evolved from a liberal arts orientation toward a practice-based educational approach that integrates personal growth with social contribution.

Through this evolution, Global Cyber University has established a dual identity: as a leading institution of the Korean Wave *(Hallyu)* and as a specialized university advancing Brain Education. This foundation enables the university to articulate a distinctive educational model that unites global perspective, Korean philosophical values, and the cultivation of human *inner capacity*.

Future Education in the AI Era: Restoring Innate Human Capacities

As articulated in the OECD's *Future of Education and Skills 2030* framework, contemporary education is increasingly shifting from knowledge transmission toward self-directed transformation. In the context of rapid AI development, this shift highlights the growing importance of human capacities that cannot be replicated by technology.

Within this paradigm, education must prioritize the restoration and development of essential human qualities—self-awareness, emotion, empathy, and meaning-making. From this perspective, Global Cyber University's Project-Based Learning (PBL) approach functions as an experiential educational model that cultivates these uniquely human capacities through lived practice rather than abstract instruction.

By engaging learners in real-world projects and reflective processes, PBL enables students to directly experience and develop forms of awareness and relational competence that remain beyond the reach of artificial intelligence. In this sense, education becomes a process of reclaiming humanity's intrinsic capacities in the AI era.

Academic Significance and Curriculum Design of the *Earth Management Convergence Major*

Established in 2024, the *Earth Management Convergence Major* represents the first undergraduate implementation of Earth Management Studies grounded in Brain Education. Rather than a simple departmental reorganization, the major is designed as a practice-oriented multidisciplinary program that addresses the interdependence of humanity, the Earth, and civilization by integrating academic inquiry, experiential practice, and civic engagement beyond conventional disciplinary boundaries.

The curriculum is structured around three integrative pillars—Global Mindset, Korean Values, and Human *Inner Capacity*. Through a convergence-based approach that transcends disciplinary boundaries, the major functions as an educational laboratory for cultivating integrative thinking and practical competencies required in a rapidly changing global society.

This program responds to the long-standing gap between knowledge and action in higher education by emphasizing the translation of awareness into practice. By grounding academic learning in the experiential methodologies of *Brain Education*, the major positions itself as a pioneering model of integrative and practice-based higher education oriented toward global sustainability.

A flagship course, *An Invitation to Earth Management*, serves as a required liberal arts subject for first-year students. The course provides a structured introduction to the philosophy and practice of Earth Management, guiding students through an integrated exploration of the UN Sustainable Development Goals (SDGs), global citizenship education, and Korean philosophical, cultural, and meditative traditions. Through this process, students cultivate brain-based global leadership that harmonizes self-awareness with planetary responsibility.

Practice-Based Expansion and Future Prospects: New Zealand *Earth Management Leadership Project*

The New Zealand *Earth Management Leadership Project* exemplifies how the educational philosophy of the *Earth Management Convergence Major* is implemented in real-world contexts. Conducted within New Zealand's rich ecological environment and multicultural learning community, the project provides an experiential platform where students translate the principles of Brain Education into self-awareness, empathy, and behavioral change.

This initiative moves beyond conventional overseas programs by integrating project-based learning with inner transformation. Participants develop leadership capacities oriented toward managing both the self and the Earth, gaining tangible experiences that connect personal growth with *Earth Citizenship* awareness.

Building on such initiatives, the program illustrates how higher education grounded in Brain Education can evolve into *Earth Citizenship Education*—an educational model that unites inner transformation with planetary responsibility. In this framework, the university is redefined not merely as a site of academic instruction, but as a platform for cultivating practice-based Earth Management leaders who contribute to the sustainability of humanity and the planet through conscious action. Ultimately, this approach proposes a new educational paradigm in which the younger generation grows into leaders who integrate inner growth, empathy, and ecological responsibility in shaping a sustainable and conscious human future.

VI. Summary and Concluding Discussion

The Earth Management Roundtable demonstrated that Earth Management Studies is evolving not as an idealistic discourse, but as a practice-oriented academic field addressing contemporary challenges facing human societies. Across diverse presentations on philosophy, education, technology, leadership, and implementation, a shared premise consistently emerged: the maturation of human consciousness constitutes the primary point of departure for responding to global challenges in the contemporary era.

President Joung Han Lee characterized the core of Earth Management Studies as the integration of human consciousness evolution and social transformation. He proposed that Earth Management offers a civilizational philosophy capable of transcending the structural limitations of liberal democracy by reframing social change as an extension of inner transformation. Drawing on Korea's indigenous traditions—*Sundo* (仙道) and the *Cheonbugyeong* (天符經), which expresses the unity of heaven, earth, and humanity—he emphasized a philosophical openness that does not prescribe fixed methods. In this view, social harmony and progress are ultimately contingent upon the transformation of human consciousness itself.

Building on this perspective, Steve Kim addressed the challenge of value alignment in the age of artificial intelligence. He argued that technology is not an autonomous force, but a reflection of the values embedded in human consciousness. Introducing the concept of *Mindful Technology*, he emphasized that the ethical direction of AI is determined by the quality of human awareness operating it. From this standpoint, technological systems function as mirrors of collective consciousness, underscoring the necessity of cultivating inner responsibility as the foundation of planetary stewardship.

Gap-Seong Lee, Representative of ECO Korea, interpreted the roundtable itself as an expression of collective intelligence. He highlighted that pathways toward sustainable futures emerge only when political, economic, cultural, and educational issues are approached holistically rather than in isolation. From this angle, Earth Management Studies was positioned as a central integrative axis capable of guiding interdisciplinary—and transdisciplinary—dialogue and cooperation.

Professor Dae-han Kwon emphasized that for Earth Management Studies to mature as a practical discipline, it must be supported by international research networks and grounded case studies. Referencing global frameworks such as ESG and the Sustainable Development Goals (SDGs), he argued that Earth Management possesses significant potential for institutional expansion. Nevertheless, he concluded that its essential foundation remains the transformation of human consciousness, without which structural reforms risk remaining superficial.

Dr. Hyeran Ihm introduced the curriculum of the IBE Graduate School and its two master's degree

programs: *Integrative Brain Education* and *Regenerative Earth Management*. She explained that these programs are designed to link the study of human consciousness with practical applications in education and sustainability. Emphasizing the philosophy of *Hongik Ingan*, she noted that Earth Management is not approached as an abstract theory, but as an educational framework that encourages learners to connect inner awareness with everyday practice and social responsibility.

Professor Ho Chan Seo observed that the forum's discussions converged around four interrelated concepts—People, *Hongik Ingan*, Practice, and Earth Management. He emphasized that education and research in Earth Management must continue to deepen this philosophical grounding while expanding its applicability through concrete practices.

Professor Rae Hyuk Chang highlighted the role of the younger generation as emerging agents of Earth Management. Citing the *Earth Management Leadership Project* in New Zealand, he demonstrated how experiential learning enables young participants to cultivate both self-awareness and planetary responsibility. He further suggested that as increasing numbers of young people and AI users embody *Earth Citizenship* consciousness, the trajectory of technological civilization may increasingly align with values of coexistence and mutual benefit.

In concluding the roundtable, Dr. Ji-In Kim emphasized that Earth Management Studies must evolve beyond academic inquiry into a practical intellectual forum capable of generating real-world impact. He expressed the expectation that future roundtables would continue to function as open spaces for intergenerational dialogue, with particular emphasis on engaging youth as co-creators of a sustainable planetary future.

Taken together, the concluding discussion reaffirmed that Earth Management Studies is consolidating itself as a practical philosophy that integrates inner human development with social, technological, and ecological responsibility. As humanity advances deeper into an era of technological civilization, the urgency of restoring and refining human consciousness becomes increasingly evident. Responding to this challenge requires an integrated approach uniting education, research, and policy. Moving forward, the Earth Management Roundtable is positioned to continue evolving as an intellectual platform that bridges theory and practice, generations and regions, in pursuit of the symbiotic transformation of human civilization.

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