

## GLOBAL CRISIS – AN ECOLONOMY APPROACH

Constantin Popescu,

PhD Professor- Academy of Economic Studies, Bucharest, Romania

Alexandru Taşnadi,

PhD Professor- Academy of Economic Studies, Bucharest, Romania

*Motto: At the beginning of the last decades of the 20th century, we are coping with a serious global crisis. It is a complex and multidimensional crisis, of which facets reach each aspect of our life – health and means of living, quality of environment and social relations, economy, technology and politics. It is also an intellectual, moral and spiritual crisis quite significant in the history of the world.*

Fritjof Capra – “The Moment of Truth”

**Abstract:** Considering the evolution of life of the whole living, "crisis is a natural manifestation, a form of the systemic wisdom homeostasis". Interpreted in terms of Hawa-yen philosophy, life of the "whole living" which includes economic and social life as well, crisis stands for excesses and deficits beyond the homeostasis "critical mass" that disturbs due to the dangers generated by the harmony of integrated integers.

As it encompasses both threats and opportunities that encourage creative destruction, crisis heightens awareness of a behavioural change for the sake of a new harmony. The current global crisis, in accordance with the holistic vision, is a systemic crisis a cultural, moral, spiritual and intellectual one that affects negatively all segments of life, such the natural, the economic, the social and their interactions, too.

As a science of man-made environmental health, **ecolonomy** interprets the global crisis construed as a deviation of human behaviour and institutional development from the requirements expressed by the harmony of "integrated integers", the nature of the tunes, coherence and resonance.

**Deficits** of love, authentic knowledge, faith in certainty of hope, wisdom, of education on the meaning of life and for life, compassion and selflessness, etc, as well as **excesses** of selfishness, greed, power, domination, poverty, ignorance, waste, freedom without responsibility, etc., engender through their actions human and social behaviours which threaten social life and cut through homeostasis.

The transformation of the dangers into opportunities- the backward evolution, is a process of which metanoia is occurring inside human being where the paradigms find "a nice nest" due to which we come to know, understand, we relate and act.

**Keywords:** the whole living, ecolonomy, awareness, education respiritualization, quantum transformation.

**Clasification JEL:** E30

### 1. We are “integrated integers”

Researches in the field of quantum physics, systemic biology, transpersonal psychology, holistic medicine, neuroneconomy, etc., emphasize the urgent need to interpret our world as a whole living together, where the natural and man-made environment must be in harmony<sup>1</sup>. (see Fig.1).



Fig.1 Components of the whole living

The essence of the new scientific visions, dating since the genesis, is consisted of by the principle: One in One, One in All, All in One, All in All <sup>2</sup>.

The nature of this principle that generates homeostasis<sup>3</sup> of the common whole living is explained by quantum physics under as a form of harmony defined by meaningful interactions of attributes: tune, coherence and resonance<sup>4</sup>.

The essence that we are different and unique, both in the natural and artificial environment, results into “systemic wisdom”, promoted by Bateson Robert<sup>5</sup> according to whom the functionality in harmony is the only option for the whole living synergy sense.

**Human being** is at the same time nature and society, **family** based by love is also nature and society, **human community** where the imperative of faith in the certainty of hope is nature and society, **business organization** where the imperative of labor is achieved is also nature- society relationship, **institutions**, as rules of homeostasis in society, are nature and society, all together forming the **man- made environment**<sup>6</sup>.

The purpose of the man-made environment is the expression of wisdom based by love, authentic knowledge and faith that put into light through people and for people, the potential of natural, cultural, spiritual and traditional potential after the win-win principle<sup>7</sup>.

As long as we exist and succeed each other as “integrated integers”, any individual, familial, organizational, communitarian, etc should not be the expression of energy loss for other subsystems in which we integrate. If we accept the antinomies: win-loss, rich-poor, success-failure, supra consumption –sub consumption, educated-illiterate, selfish-altruist, happy-unhappy, etc we can them as natural considering the limits of a natural “distance”<sup>8</sup> that support the development of the homeostasis process in the common evolution of the whole living.

In results that when economic life wins, the natural life should not lose considering the capacity of homeostasis of dynamic self-balance<sup>9</sup>.

Being different and unique, meaningfulness may be achieved only if, accepting the consequences of our behaviour, we could complying with the harmony necessary to the interaction between the man-made environment and the natural one, between the states and the regions of the world, communities and families, communities and human families, between people.

It implies that it is not common to have a higher GDP, to pollute, to have economically rich countries and economically poor countries, to record overconsumption out of control of any biological or moral laws which brings about harms threatening billions of people’s lives, to have waste of limited resources (inefficient use of resources) compounded with deficit of resources for vital needs, to endanger life itself through the very irresponsible use of people’s scientific knowledge, mind and hands <sup>10</sup>.

Interpretation of the current situation regarding the earth evolution from the perspective of the holistic scientific vision, of “the integrated integers” puts into light the fact that we have really moved ahead, but in the wrong direction **disproportionally** <sup>11</sup>. Naturally, we have kept on providing more and more advanced knowledge that helped man fight against limits and uncertainties and, at the same time, we paradoxically feel threaten by our own progress consequences.

Nowadays, we are facing up the effects of evolution which are the our civilization cyclity, even more dominated by the deficits of **love** and **kindness** as well as the excesses of **freedom without liability** and **greed** that Plato named “man decadence”.

It seems that, according to the philosophical and recent holistic researches, a human civilization **evolves** when peoples behaviours are justified by love, authentic knowledge and faith in the certainty of hope and **involves** when our choices are infested by excess of greed, deficit of wisdom, will to dominate and greed..

## 2. To become hope delivery.

Our knowledge and appreciation of the use of crisis for life evolution as integrated integers find its solution by answering the question: **why do we lose the meaning of life?**<sup>13</sup>

We could answer this question, as old as the world itself, while trying to approach the interpretation that scholars give to the **purpose of human life** in society<sup>14</sup>.

It seems that the common denominator of these philosophical, scientific and religious interpretations is hidden in the expression “**YES to life!**” although we are aware that we must die. Victor E. Frankl states that as long as the optimism of this expression is the result of the understanding of the tragic triad: suffering, guilt, death, crisis is the expression of some unavoidable circumstances generated by our choices that change the meaning of our life.

These deviations, consciously or unconsciously, may be interpreted using **the methodology of triads** <sup>15</sup>, as they result from the natural interactions we have with people around us, divinity, and the whole living of which part we are. Besides these natural interactions, basic for the “systemic wisdom”, life does not exist. How we are supposed to live without breathing, nourishing our mind, loving, working believing in the certainty for hope etc.

It is obvious that, from the perspective mentioned above, the meaning of life, no matter if it is about human life or the artificial one, stands for: a life as an interacting and interrelating integer supported by energies in a continuous transformation <sup>16</sup>.



naturally endowed with the pleasure of living. It is amazing the way in which the physician psychologist Alfred Adler<sup>20</sup> explains in “The Meaning of Life” that all organs, brain inclusively, after Daniel Goleman<sup>21</sup>, have both a biological and social function. From this perspective, people may find their happiness only if they long for and live as part of the whole living.

The love deficit mentioned above does not seem to be rooted in human biology. It is the product of the society born inside man, lack of education in family or anywhere else, a type of educational system that aims at turning people into production factors, an institutional environment where culture and morality of rules, as well as punishment threats also, are bad represented or even in heading for the wrong direction.

Consequently, we believe that in education and not only, starting with family, continuing with the institutional and the one produced through experience of life and labour, we can easily go to the correction and rebound in this fundamental need for meaning of life in society.

Such a process may start with what experts call “human psychology” as the true change come institutional and social is always produced only **inside of human being**. “Psychology of Awakening”<sup>23</sup> from the interior to the exterior of life is a complex process that prevails only if it starts in the first years of life. It implies a reconsideration of **the place and the role of human family** based by love in the future society, process that is organically linked to people’s relation with work, with themselves, the gradually diminishment of excessive dependence on work, the material and spiritual poverty, the even greater importance given to marriage regarding the consolidation of familial relations. It is exactly what Barack Obama used to say “Dare to hope” that the future of the American dream is rooted in the idea of family, but not any family, only the one that support the young and innocent human being who **learns to live while heightening the awareness of fundamental values** he/she acquires thanks to his/her parents’ behaviours and facts.

Due to the fact that life means 10% of what is going on and 90% of the way we react to what happens to us. What happens is actually the only thing on which we can act, the rest representing the unavoidable circumstances that we cannot control. There are two ways that influence human behaviour in this situation.

- A spontaneous, mechanical and almost exclusive reaction of a feedback determined by human biology;
- An answer ability that integrates in its substance a certain distance of a feedback based on the latest processes of learning, the latest experiences that can make work the best abilities that should put into light the highest values of the existent potential: physic, energetic, mental, spiritual, educational and religious etc. (see Fig.3).

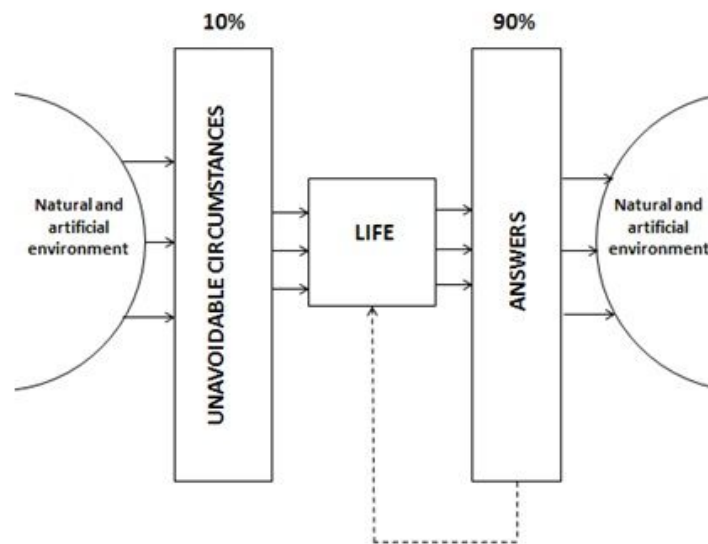


Fig.3 Life in between circumstances and answers

Both necessary and important, “awareness” as internal psychology process, that transform into change what we want to produce, is only the beginning of the major changes of “metanoia” that must be produced in the societal institutions, in regulations that guarantee these institutions, in education of the young generation who understand and sustain changes, in institutional behaviours of public organizations, in the democracy of human communities.

When these transformations that are produced inside the human beings as a result of external stimuli, as Covey said, their efficiency is low as it lacks internal wisdom, necessity awareness<sup>25</sup> generating fear, dependence

on exterior, efforts made to comply with regulations what may affect the quality of change and generate unexpected results.

While in the first variant, awakens is regarded as hope for something better which motivates positively the pro attitude, in the second case, the deficit of awareness does not have the necessary support to determine **individuals to dream about the impossible**<sup>26</sup>.

### 3. Towards a new way of life.

Finding solutions for the current global crisis must be rooted in the wisdom that human life achievement is organically linked to the consumption of beauty and knowledge<sup>27</sup>. While the first ones are engendered as “a nature gift” and as an expression of man’s efforts “to destroy creatively”, knowledge is the results of human beings’ efforts to approach and understand the laws of nature that oblige us.

To overpass this global crisis means to recover **the natural beauties or the ones created by authentic knowledge** so that the harmony of their use – such as experience, generates human and institutional behaviours, defined through: offer, coherence and resonance.

**Offer**, from the perspective of a new way of life that we also call economy, implies a permanent state of harmony with ourselves, our sameness and the whole living. It implies that between what we think, what we talk and what we achieve, there is a that isomorphism, that, after Mahatma GANDHI, is source of happiness. Premises of this Isomorphism are in formation of a healthy thinking from the perspective of understanding that we are part of a whole living (natural or created) and so, accomplishment/inconsistence of life strongly depends on the way we react to what is going on. Consequently, we need a healthy thinking, pro-active and participative that is based on the our future choices from the perspective of behaviours of “living saints” and not “real pigs”, as Mother Theresa interpret them<sup>28</sup>.

**Coherence** – as substance of the economic way of living – implies the existence of some links of the meaning that should contour the interrelations of the type “integrated integers” that the systemic wisdom express: family, community, organization, state etc, but also the **specific of interactions** where the subsystems correspond to the processes of composing the whole living created by man.

While the **deficit of offer** that can situate us outside of what “we are”, **the deficit of coherence** may produce disarticulations, interactions that engender negative externalities, such as :

- excessive dependence on labour regarding life and love;
- obtaining profit with the risk of pollution;
- obtaining nominal economic growth considering the external indebt excess etc.

**Resonance** from the perspective of a healthy way of living place offer and coherence in a unique “tune” that determine us not to live against our principles, not to be deviated from our choices along transition through life.

Let’s try to imagine what would happen if in an orchestra some musicians would play against some others and would not find any resonance in the legitimacy of “tune” defined by harmony sound. Or, in economy, for example, we almost always find ourselves producing and polluting the environment to get profit from hazardous activities, recording overconsumption, stirred by greed at several million people while other billions of people are fighting underconsumption putting into danger their survival.

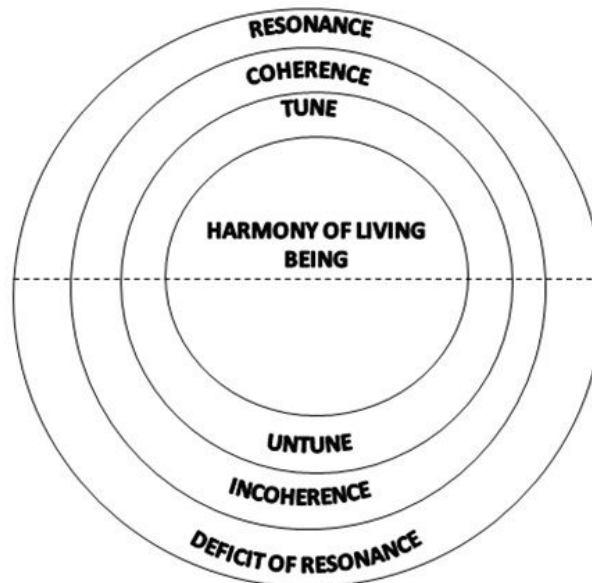


Fig.4 Harmony of the Whole Living

Our economic life has been led for a long time by a pathological individualism and incoherent selfishness, greed without end and a willingness that changes gradually into **the power to dominate and control the life of the others.**

These meaning evolutions developments are those which explain where to look for **causes hazards** contained by the current global crisis.. In these causes, interpreted considering the holistic vision, we can find not only interaction with the **dangers** but also interaction with **opportunities**. That's why we assert that it is in our behaviours that causes generate not only dangers as a result of breaking up requirements of the alive homeostasis, but also the the meaning of **awareness** as a support of the internal objective reality that may provide **solutions to solve the crisis**. It is exactly what physician Luule Wiilma claims, that people intuitively discover the causes of disease, but quite few become aware of it <sup>29</sup>.

Experiencing such an **inner transformation** such means to our identity, we change inside ourselves where there are hidden the spiritual, scientific and religious paradigms etc., through which we understand and interpret the outside world, we refer to it and we can embrace or not the change that we want to produce.

Under these considerations of a new way of living, overcoming the current global crisis, that we consider a new econonomic crisis, assumes to act by acts and deeds of thinking and behavior that should put into light the reappearance of harmony between what we think about, what we talk about and what create from the perspective of the health of whole living. (see fig.5).

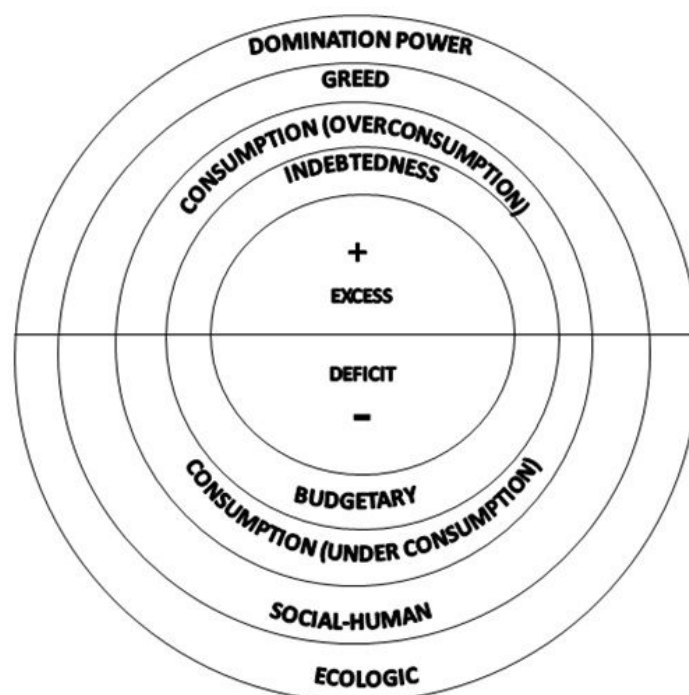


Fig.5 The econonomic nature of the crisis

#### 4. Spiritual needs .

Starting from the wisdom "Crisis is inside US ", in nature and society of man, in our in behaviours and taking into account the econonomic nature of the causes that generate **excesses** and **deficits** affecting the homeostasis of the whole living, setting up some **spiritual directions** that should take control and mitigate causes, represents the challenge of meaning during this period. These spiritual directions spiritual can be explained in the form of some imperatives that engender in their dynamic interaction and unity "**conscience novogom**".

**Firstly**, we organically need to respiritualize the education of the human being starting with the first years of life and going on with the other forms of education for the meaning of life and for the rest of life. Basically, we make reference to:

- placing human beings on **values** of meaning will expressed under the form of freedom through liability, freedom in solidarity, freedom in communion and freedom in compassion;
- integration in the educational process of genuine history, authentic about biological, social, community, ecological life to know and understand that it people cannot feel fulfilled unless they hope and build in respect and harmony with this segment of human type from where it come from
- the selection of all the information knowledge growing explosively, those forming the body of authentic knowledge in one area or another, avoiding to pour in the human mind **anything anyway**, because it is no longer "a bag without bottom" but still more of them are becoming unnecessary;

- use for Educational Curricula of a detailed report focused on important things, from the field of logic and history so that it can be outlined for any dominant science trend, the only one that matters for human wisdom;
- drawing up curricula with much more liability by rendering responsible all the stakeholders: individuals, family, community, business environment, state, natural environment;
- the choice considering “the love rule” of the people involved in education, so that so that in this fundamental field of social life, educators should be in the most part those who love what they do and do what they love;
- the opportunity to help in real terms any graduate in every step of education to know and to discover his/her own vocation which, later on, should be harmonized with the new contexts to be manifested through the imperative of work

**Secondly**, we are considering the creation of the institutional framework that rules the game life in harmony to ensure homeostasis for the proper functioning of "integrated integers" so that the negative externalities of this “visible hand” could be kept under the control of the economic democracy of human communities.

**Thirdly**, we refer to the acts and deeds of human and institutional behaviours and institutional generated by facing up the uncertainties evolution, limited resources, aging problems and injustice human flaws and that deviate more or less, depending on circumstances or the demands of social life homeostasis. From this perspective, **the threat with punishment** seems inevitable and represents a way to prevent and overcome crisis, because human react adequately, healthy, a proper motivation both from positive and negative perspective.

“If you work well, I pay you well and you live better”;

“ If you dare to live better while stealing or doing fraud, then you will be punished in the name of the whole living”.

It is known that the appearance of concrete needs that guide through awareness interests and human activities, is based on the harmony of three factors:

- **reason** and human will;
- setting up **productive objectives** by social entities: family, community, business organizations, state, international organizations etc;
- **threat with** human, institutional, social, cultural, religious **punishment** when individual who makes his/her own decision, deviates through his/her behaviours from the rules of social life homeostasis.

As for the **fourth reason**, becoming aware of the harmonization of the “ the invisible hand”, specific to different homeostasis, with the “ visible hand ” of human communities in different institutional forms so that we avoid as much as possible the **excess of freedom** as well as the **deficit of responsibilities** and freedom for liability become **rule**, not **exception** . Only “the right man in the right place” can guaranty the harmony of co-existing homeostasis.

In the **fifth place**, we make reference to the activation of feed-back regarding human activities so that the stakeholders may **correct** human and institutional behaviours by replacing the ones that deviated from the co-existing homeostasis harmony. In this way, a sort of “**reflected responsibility**” is created from the part of those who were chosen or named as well from the part of those who chose and named. In this way, the guilty feeling resulting from the reliability with which this feed-back of the economic democracy, such as “integrated integers”, is engendered.

**In the sixth place**, we consider that the control of risk resulting from the evolution of the natural and artificial environment under circumstances of uncertainty implies a new organization of the economic risk management starting with the individual himself and going on with the family, the community, the state and up to the international or global level.

We refer to the organic need to set up our national and international organizations according to the principle "integrated integers" , so that every subsystem may meet, through the allocation of resources, its main function of specific risk control and, at the same time, it may express proper feedback in terms of the vertical of institutional liability where capacity is exceeded by the situation itself.

For example, any community could assist the family, the state could also support community, state organizations, nations and peoples in order to find some solutions to stem the crisis situations that go beyond countries efforts etc.

In this respect, turning of the UN organization into The World Organization for the Risk Control (OMRC) on a global scale, would mark the beginning of this process from upwards to downwards with the appropriate level of divisions of continents and countries which should use common resources, such as human, financial, technological, information, etc., obtained by proportional contributions of member countries and peoples. Such a world organization should merge World Education Organization, the World Bank, IMF etc

The resources of any kind aggregated at various levels to control of the risks of common development, could be targeted in the direction of transposition in practice of the economic model of freedom in terms of responsibility, solidarity, communion and compassion.

Instead of using the resources to kill people in the so called democracies, we could redirect them so that we may control name the cosmic, social, economic, sanitary risks, natural disasters, epidemic etc..

**In the seventh place**, we promote change based on the transition from **competition between people to man competing with himself** (vertically) as form of meaning performance manifestation through human powers



harmony and not through fight, as it is happening on the competitive market between operators. **The advantage** of man’s competition with himself before the competition between people, is that the intelligent human self governing is organically linked to potential of each individual by avoiding any form of negative externality which might arise in the competition between the people when they make proof of what's worse about them and not what's better.

We refer, **in the eighth place**, to the need to incorporate into practice the principle above with the help of new rules to encourage people’s competition with themselves as an element of complete performance of meaning and control, even eliminate, the competition between the people generators of negative externalities for organizations, families, communities, state and natural environment. In this respect, adopting a new system of indicators of human type GDP, economic efficiency, healthy profit, economic costs, national happiness gross/net, etc., represents a decisive step forward for measuring institutional human competition with himself from the perspective whole living’s health .

Finally, **in the ninth place**, we condition the existence of these organic requirements to head for the **expectancy human revolution (ER)** the substance of which is formed by **conscience revolution (RC)**. Only if we should adjust the **means revolution (MR)** to the foundation of human expectancies, we could subordinate the performances in any activity as it results from the imperatives of human life regarding life, labour and love. A **revolution of conscience**, as awareness that drives the harmony between MR and CR need a “critic mass” that can be suddenly form as a consequence of some threats that can appear gradually as a result of socio-human interactions based on tune, coherence and resonance.



Fig.6 Awareness Novogon

Essentially, the nine principles (see Fig.6), founding the pro-active attitudes that manifest under the circumstances of the expectation revolution, are reciprocally assumed and excluded. They have to have the **centre everywhere**, from the perspective of “integrated integers” so that the rule win-win generating and distributing **economic value** to harmonize the stakeholders at all levels of the whole living.

Perceived in acts and facts by the human and institutional behaviour, the integration of these principles in real life creates the premises of controlling human communities of excesses and deficits that justify our choices. In this way, the harmonization of human, familial, communitarian, institutional, economic and social coexistent homeostasis from the perspective of the whole living, order the evolutions of meaning considering the rule win-win and not the one win-loss.

We always assert that the crisis premises are within US, as people, families, communities, states, etc, exactly as a consequence of the fact that excesses and deficits disorder the homeostasis of the natural or artificial whole living, unbalancing the interactions such as “integrated integers”. To conclude, we appreciate that understanding the current global crisis from the **economic perspective** may constitute a healthy premises to keep under control the negative causes-consequences relations within a human “distance” in acres, existing enough time to interfere and correcting avoiding durable deviations significantly.



**Notes and references**

1. Constantin Popescu, *Reason and Hope. Paradigm of the Whole Living*, Renaissance Publishing House, Bucharest, 2006, pg. 164-176.
2. Quoted from Stanislav Grof, *Above Reason. Birth, Death and Transcendence in Psychotherapy*, Curtea Veche Publishing House, Bucharest, 2009, pg 534.
3. In the visions of Walter Cannon, American physiologist, *homeostasis stands for “the range of coordinated physiological processes that assure the maintenance of the stability that governs the most part of the body”*, quoted from Hans Selye, *Science and life*, Politică Publishing House, Bucharest, 1984, pg. 310.
4. See Ervin Laszlo and Jude Carrivan, *Cosmos*, For You Publishing House, Bucharest, 2009, pg. 104.
5. Interpreted by Fritjof Capra, in *The Moment of Truth*, Tehnică Publishing House, Bucharest, 2004, pg. 331-387.
6. Constantin Popescu, Alexandru Taşnadi, *Respiritualization. Learn to be a human being. They about US*, reviewed edition, ASE Publishing House, Bucharest, 2011.
7. Stephen R. Covey, *Efficiency In Seven Steps. An ABC of Human Wisdom*, ALLFA Publishing House , Bucharest, 2002.
8. The role of the concept of “distance” in scientific knowledge is interpreted philosophically by OSHO, *The Book of Wisdom, Your Own Way to Freedom*, MAR Publishing House, Bucharest, 2006, (Translated by Văsii Dan).
9. Constantin Popescu, *Life as a Tragic Optimism. Ecolonomic Perspective*, ASE Publishing House , Bucharest, 2011.
10. Papa Ioan Paul al II-lea, *Encyclicals*, ARCB Publishing House, Bucharest, 2008, pg. 34.
11. Ibidem, pg. 36.
12. Karl R. Popper, *Open Society and Its Enemies*, vol.1, Humanitas Publishing House, Bucharest, 1993, pg. 93.
13. Victor E. Frankl, *Man in Search of the Meaning of Life*, Meteor Press Publishing House, Bucharest, 2008, pg.169.
14. Albert Szent Györgyi, *A plead for Life*, Politică Publishing House , Bucharest, 1981, pg. 204.
15. Constantin Popescu, Alexandru Taşnadi, *Using the “twin triads” in the interpretation of economic behaviour*, Business & Leadership, Craiova, 2010, pg. 7-29.
16. Fritjof Capra, *Op. cit.*, pg. 25.
17. Carmen Costea, C-tin Popescu, Al. Taşnadi (coordinators), *Crisis is inside US*, ASE Publishing House, Bucharest, 2010.
18. see OSHO, *works cited* pg.195.
19. Dan Puric, *Who are we?*, Platytera Publishing House , Bucharest, 2008, pg. 34-44.
20. Alfred Adler, *The Meaning of Life*, IRI Publishing House, Bucharest, 1995, pg. 201.
21. Daniel Goleman, *Social Intelligence*. Curtea Veche Publishing House, Bucharest, 2007, pg. 105.
22. Marshal B. Rosenberg, *Real education for an accomplished life*, Elena Francisc Publishing House, Bucureşti, 2003 (Translated by Silvia Sbârnă).
23. John Welwood, *Psychology of Awakening, Buhdism, psychotherapy and the way of personal and spiritual transformation*, Elena Francisc Publishing House , Bucharest, 2006 (Translated by Todor Raluca).
24. Barack Obama, *The Audacity of Hope*, RAO Publishing House , Bucharest, 2008, pg. 64.
25. Anthony de Mello, *Awareness. Traps and reality chances*, For You Publishing House, Bucharest, 2003.
26. Constantin Popescu, *works cited*, pg. 380.
27. Albert Szent Györgyi, *works cited*, pg. 204.
28. Franca Zambonini – Tereza de Calcutta, *God’s pencil*, Pauline Publishing House, Bucharest, 2003.
29. Luule Wiilma, *Light of Soul. Learn to forgive*, Dharana Publishing House, Bucharest, 2008.