THE PRESENT GLOBAL ECONOMIC AND FINANCIAL CRISIS A MASK FOR A MORE PROFOUND EXISTENTIAL, MORAL ONE?

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Abstract: Issues related to financial, economical crises are a constant preoccupation for specialists in economics and in other areas of expertise but also for common people that have to face crises in the same way companies and enterprises do. Each crisis is unique in its own way and the effects crises have on economy, politics, environment, and people in general are sometimes ravishing. There is no recipe to predict crises or the way they will manifest and there are no two crises alike, but the latest researches in the area relate crises with the value scale human-beings have, scale that has completely deteriorated during the last century. Human-beings and their needs have to become the centre of research and interest and economy must function for people and in their good interest. The current economic and financial crises is in fact a moral crises caused by dehumanization and loss of interest in others, by focusing on our own goals no matter what sacrifices are made around us to achieve them, or the costs that others have to pay for the welfare of those interested.

Key-Words: economic and financial crisis, spiritualization, dehumanization, science, religion.

We live in a world comprised of a general crisis, complex, affecting all aspects of our life, health, livelihood, environment, social relations, economy, politics, technology.

As obvious manifestations of this crisis we have high inflation, unemployment, energy crisis, education, medical system, pollution, environmental disasters, physical violence, and verbal aggression to crime.

We face a contrasting and shocking picture, on the one hand the excessive investment in nuclear weapons and arming in general, from a record number of countries, majority Third World countries, and on the other hand, millions of people, mostly children, die annually of hunger or malnutrition.

Another impressive number of people have no access to drinking water. A sizeable proportion of the world's population lacks access to care / medical services or education.

The paradox is that the same countries that die or suffer from the above mentioned causes spend three times more money on weapons than to solve the problems identified.

If we add to all these mentioned the fact that half of the researchers and engineers of the world work in the production of weapons technology, I think that we have a complete picture.

More and more powerful weapons do not equal more safety, but equal a higher risk. Nuclear energy, presented in the past as a source of safe, clean and cheap energy turns out to be a major threat to mankind. Latest events in Japan prove it without any doubt. But if we analyze deeper we will find that intellectual, moral and spiritual are covered by this crisis.

We think that we do not exaggerate at all, if we identify the present crises with a deep emotional, existential crisis.

In fact, whether we talk about inflation, unemployment, about malnutrition, disease, energy, pollution, crime, we talk about facets of the same crisis. A profound moral crisis, caused by dehumanization and loss of interest in others, by focusing on our own goals no matter what sacrifices are made around us to achieve them, or the costs that others have to pay for the welfare of those interested.

On the other hand can we evolve spiritually, if we do not pass through deep crisis that shaken us and relocate our moral values?

Economists and psychologists have realized this century that one of the fundamental transformations we go through is one of vision. Science tends to oppose spirituality, considered as non-proven, since it was based on subjective perception that cannot be measured. So it was that spiritual experience, mystical, old as humanity who was excluded from the equation. But in the meantime, scientists began to discover that spirituality creates the universe, literally.

Unfortunately the world created has the attributes of classic, mechanical science. It's a cold, calculated, tough world, governed by narrower "laws", where people are considered objects in a universe of objects and therefore they feel lonely and isolated.

We have created a world in which any higher principle was excluded. We are alone and fear is the consequence of this situation.

According to Safran, 2005, we are living in a world characterised by an anti-scientifically religion and an anti-religious science, two entities that came in conflict in crises periods.
According to Popescu and Tasnadi, 2009, today the relationship between science and religion is characterised by a secular rift, rift that explains why scientific discoveries have been used in favour but also against human beings. The same authors appreciate that for our century this rift equals dramatic consequences on our evolution as humanity. Humanity needs according to Popescu and Tasnadi, 2005, pg 345 , „a creative and alive unity in diversity, between the spiritual, social, religious, economical and political functions of human communities, [...]" in order to evolve towards a sound communitarian organism”.

We compensate fear in front of this huge and empty universe, by a compulsive consumption, by having, doing, and we create a world that responds to this way of looking at things. We treat the planet as we treat ourselves and others: as something to be subjected, defeated, exploited, controlled and even killed if necessary, to meet the "needs".

Capra, 2004, considers that the crisis humanity is facing, is an interior crisis and thus a psychological and spiritual one, but it generated an exterior crisis so severe that it endangers our existence as a species. In order to have a future a reconciliation of science and human spirit is needed.

Trans-disciplinary nature studies of a holistic nature highlight the fact that the level and meaning of competitiveness in the private and public business world have their source in the harmony that is created from three factors: Love, Authentic Knowledge and the Belief in the Certainty of Hope.

The deficit of faith, and of knowledge, Einstein said, are particularly dangerous to humans, and that is why in the century we have entered Pope John Paul II proposed the harmony between science and faith, as independent but organic sides of the human spirit.

We have already mentioned that the past century formed human behaviours developing an anti-religious science and a scientific anti-religion.

It explains how, say humanistic scholars as the Nobel Prize Laureate in Physiology Albert Szent-Gyorgi, that the use of scientific knowledge is today dominant against natural-human life. If the said circumstances cannot be exchanged, the misfortunes that are happening on a global scale are not falling from the sky, are not the result of the will of the Lord, in the words of George Miller, but are the result of human behaviours that are on contravene.

We need today re-spiritualization of education at a universal scale, in the way J.K. Galbraith spoke, namely to place the most important social process, education, at the basis of training of new human behaviours capable of providing self-government human being, and to develop spiritual capacities for seeking happiness.

Whereas man is a social being by his nature, eyes, hands, mouth, feet, ears, etc., etc., not having only biological functions but also functions of integration in this context, the training and development of new institutional and human behaviours is the realm of education and only education.

It is, however, in the development of genuine economic and social life, the most price full effect for the fulfilment of the human being, and at the same time it produces the values and skills necessary for the changes that occur to be in tune with the "health of all living " (Popescu and Tasnadi, 2009).

It is important that the choices we make to help us not to live against us, not to work against us, not to love against us.

It turns out, say the experts that sense of life to which must human behaviours be headed towards is love and only love.

If we love natural surroundings, we do not pollute it. If we love people we don't slaughter them in wars. If we love life we do not produce weapons to kill it

This does not mean to give up selfishness, because it is impossible. It defines human nature; but it means to transform selflessness through education, placing at the basis for the development and prosperity, freedom in responsibility, freedom in solidarity and freedom in social communion.

Nouriel Roubini, who was able to foresee in 2006, the greatest economic crisis that began in 2008, says in "Economy Crisis-A Flash Course on the Future of Finances" that the current macroeconomic theories have shown their limits and this is why new guidelines and paradigms in terms of macroeconomic policy are needed.

Popescu and Tasnadi, 2009, pg 123 state that:” Now, in the beginning of the century, work organizations by their global length and strengths, affects economic, political and social forces, influences culture and traditions, being able to produce „socio-quakes” that, if not being held under control, transforms us from a world without frontiers in a world without hope.”

Richard Barnet and Rolland Muller, 1974, state the acknowledged power of multinational corporations and of a „new wake up” that is possible through the re-spiritualization of their intellectual capital, by the help of creativity through responsibility.

Corporations have a very important role in our century which must be played in a positive and constructive manner. The strategy they must have as goal is a „win-win strategy” , placing in the centre of their preoccupations the man, and his well-being.

Thus, they will be the creators of a new, healthy economy, which will accomplish man as a human being.

For Popescu and Tasnadi, 2009, economy represents the spinal-bone for the XXIst century business and it ensures, if people, society and the environment matter, the accomplishment of the human being as creative responsibility and personality.
This new paradigm comes with a new and completely different role for corporations, that of being a global help with responsibilities towards human-beings, society, organizations, and the environment.

The economy is positively or negatively influenced by the institutions that make the rules of change.

The only conclusion we can draw is that economies, as well as people, communities, organizations can be healed only if they change their way of thinking, as a practical solution of eliminating interior causes that lead to sufferance. We should cease to look the causes for what is happening to us, outside us, but try to look for them inside. We must enlarge our spiritual and mental horizons.

Conclusions

The identified problem is that the majority of modern economic theories and also the majority of specialists in macro-economics and finance fail in integrating in their theories psychological and moral elements which are, in fact, the true source of crisis.

By omitting the influence of these elements economic crises are not foreseen and not fully understood, and as a result they cannot be treated with suitable solutions.

The macro-economic theory in the past 30 years has tried to become more scientific, and has imposed disciplinary and research structures, which take into account human behavior as having exclusively economic motivations and being perfectly rational. Unfortunately, in practice this is not so. Although the standard economic science proclaims that we are all rational, as we have all the relevant motivations for our decisions, and that nothing prevents us to calculate the value of the various options that appear in front of us and that nothing prevents us at a cognitive level to weigh the possible consequences of every possible election we make (Dan Ariely, Irrational in mod previzibil-Fortele ascunse care ne influenteaza deciziile, Ed. Publica, 2010, p. 295), we are less in decision-making than standard economic theory claims.

Irrational behaviors are systematic and predictable, and people are making the same mistakes because of our brains circuits.

The conclusion is that standard economic theory should be changed, and that we should rely on economic explanations of how people actually behave, and not on how they should behave and also we must use „win-win strategies” and change the value scale by placing human-being in the centre of our preoccupations.

Crossing economic crisis is always a race with obstacles, for which we seem not to be fully prepared nor psychologically nor conceptually."

"... we are pawns in a game played by some strengths that we do not manage to understand at all. Usually, we believe that we are the ones at the helm and that we have the last word to say on decisions that we take and on the direction our lives are heading; but unfortunately, this perception has more contact with our desires— with the way we want to see ourselves— than with reality. ... Although irrationality exists everywhere, that does not necessarily mean that we have to get used to this idea. Once we understood where it is possible to take wrong decisions, we could try to pay attention, to make the effort to think otherwise at these decisions or to call to technology to overcome the inherent drawbacks. Here also business leaders, and those of political affairs may review their way of thinking and seeing how they would be able to conceive products and policies.” (Ariely Dan, Irrational in mod previzibil-Fortele ascunse care ne influenteaza deciziile, Ed. Publica, 2010, pg. 299-300)

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