

The cycles of the dilemma

“Society does worse in manipulating its myths
than myths do in manipulating society.”

Edgar Morin

From a principled point of view it is hard to establish the cause of the present economical crisis. And this not just because it is a global crisis. The analyses, from the scholarly to the emotional, blame everything on an excess of the human nature: greed. Searching for facts is a way of avoiding the possibility of looking for the root of the causes.

The dilemmatic part in the identification of the cause cannot be hidden. In fact, it is a double dilemma: should the cause be searched for in the murkiness of human nature or in the excrescences of human behavior? If we're attracted by emotional explanations, with a moralizing finality, we lose ourselves in the meanders of the first dilemmatic territory. If we strive to keep contact with the rational then we venture on the intricate paths of the second dilemmatic realm.

Either way, the explicative turbulences are unavoidable due to the diversity of the propensities. It makes no difference whether these are being stimulated, interested or lacking in self-consciousness. What is left behind is just the risk of not learning anything or of supporting a cyclical amnesia which is in counter-step with the economical cycles. When we benefit from the cyclical advantage, we forget that this will end, and when the energy of the economical cycle is spent our memory is belatedly restored.

The drama is in the impossibility of conciliating the ideality of human nature with the imaginative of human nature. The ideal which structures human nature should be touched by the creative imagination specific to human nature. Wanting for the better is realized as an act by wanting to me more.

In the economic perspective, power - as a motif of human nature - is attained through a value of the human condition: wealth. Which means that a method is replaced by an instrument, a vision by a phenomenon. The spirit is covered by matter.

The ideality, as a functioning form of the absolute, does not differentiate or

discriminate. It is, essentially, the state of equilibrium reached only in the founding utopias. Mother nature does not calculate proportions. By nature, we are all equal. In exchange, the human condition - centered on wealth after the first modernity - obeys the centrifugal force - of a Paretian type - with regard to property, for instance. Postmodern society exhibits the law of "20 versus 80" and generalizes the Brzezinski method of the tittytainment.

A serene state such as human nature cannot constitute the placenta of a cause for an economical crisis. No matter how much Pavlovian stimulation of the greed for spending through credits is done, the root of the crisis does not lie in the will for the better held by humanity. The will for more, trained on the principle of power legitimized by wealth, triggers the aggression of the human condition over human nature.

The present crisis is the decline of human nature by the human condition, motivated by wealth-at-any-cost. The root of causes resides in forcing the principles, the methods and the instruments through which wealth-at-any-cost substitutes power-at-any-cost. The human condition as an universe of differentiation dislodges human nature as the initiator of the identifying with the proportions.

The global crisis brings to light a crossroads of human experience. A path opened by the mechanic and quantitative Enlightenment, got bogged down into its own residues and so, another path - that of the second modernity, with its sensible proportions between the human condition and human nature - gets woven into the universal conscience. The more it is insisted on going forward on the first path the crisis becomes more violent, the more the option is hurried on the other path, the crisis will be one of renewal - which makes it worth taking. All in all, economic cycles mirror the seasons: after the slumber and cold of winter the chores of spring follow together with nature awakening to exuberance.

Marin Dinu