



The Unconscious of Economics

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doi: 10.22545/2012/00025

Economical debates should begin by elucidating what the human being is, according to a theandric principle that unites man and his Creator, principle known by the Founders. Unfortunately, economy has been drifted away from its natural evolution, thus resulting into a nothingness of meaning. The philosophical and religious roots have been lost, the founding myths, forgotten, or a science that forgets its roots cannot but wander aimlessly, exposed to every misfit. The present study is a new attempt to heal, at least partly, the great social disruption (Fukuyama), but also the inner tearing, centered on the economical being, including his unconscious, the emergence of the feminine principle and the necessary psychologisation of the economy.

Keywords: myths, archetypes, unconsciousness, feminisation, erotization, psychologisation

1 The Return of the Goddess?

Everything in the Universe exists and evolves together as an endless and living hierarchy. Our role, here, is to sublimate matter and adorn the world. This is the meaning of our current existence: to impress the seal of the spirit on matter. The spirit and the world co-build the spirit and the world. But do we, really, do this? Or do we do precisely the opposite? Yet we expect only good things to befall us... I hereby inform you that we are in a free fall; modernity, a *hybris*, has done nothing but accelerate it, by "freeing" man from under the Father's tutelage, and the desert of faith extends everywhere

around us.

We have to return to myths, to archetypes, to the site where the magic of the world abides and from where it overspreads. We have to return to unity, to the dyad, the triad etc., to the night-time dreamt story of creation... No era and no man could ever drop off the shirt of myth or could ever escape his own shadow. Nor could he ever shed current predicaments, such as globalization. The history of globalization is mined by the globalization of history. Globalization is an almost chimeric project, to accomplish the "Great Round Figure", *ouroboros*, of an undifferentiated world and of a horizontal history. Otherwise, it is not an absolute novelty, if we take into account the archetypal perspective of myth. Maybe the first form of globalization occurred immediately after Genesis ("Be fruitful and increase in number. Fill the earth and subdue it"), with man's setting into history.

In the aftermath of Genesis, man started to "know," as well as to lose in terms of consciousness, which became insufficient and incapable to stand up to conflicts (on the contrary), to their global spread and to the massification of death. We are now dealing with a nightmarish globalization of evil, with the triumphant advancement of the profane, to which scientific rationality is also circumscribed, a secularization haunted by all sorts of illusions and a quasi-permanent conflict (historians argue that during the past 5,000 years of patriarchy, there have been 27,450 wars, i.e., on average, one war every other month).

In the European consciousness, historians have

dreamt of themselves as descendants of the prophets. However, they have separated themselves from theological doctrines and from the mystery of the divine, and they have chosen the so-called scientific de-mystification, in a process that has led to the loss of significations. Hence the remarkable series ofgnoseological failures of positivism. Historians' day-time consciousness has led them to crystal-ball futurological prognoses that are totally disconnected from authentic prophecies, for the latter cannot occur in the absence of a mystical experience, nor without the opening of heavens outside and inside our selves. Without this experience, we can only grope, with the help of technological gaps, for the chiaroscuro in the thicket of various hypotheses and we are left with the so-called fatalities. Without this experience, historical truth remains still mystified, opaque and deviated.

It is possible to recover historical consciousness and myth with the help of faith, in a sort of "psychologization" of historical analysis. History is not just the product of community or individual will or interest, but also of a non-will of the collective unconscious (Jung) which governs, from the shadow, with pure objectiveness, the nicely flowing archetypes, the alternation, the metamorphosis and their intertwinings. This is Braudel's *histoire longue durée*, or the Indian perspective, the Manvantara cycles with their ubiquity-filled eras called Yuga.

The essence of anything political remains the falsification of truth. The historical moment, the event, is translated, not only in a figurative understanding. This is called propaganda. Archives remain with the victors. Beyond commensurable causalities, quantifiable effects, economic, social, or ethical perspectives, lies endure, both in their struggle with the guerrillas of democracy and with the shadows of the "Great Rulers" in dictatorial societies, or with the ascending community-type archetype. Yet, in time, from this underground of history, ascending currents bring forth the truth to the light. In the supreme instances, in akashic chronicles, it is known anyway, and recorded for eternity. This is what we have to appeal to in order to rid ourselves, quickly, from lies.

Contemporary history is marked by the Dionysian, by the immanent, by secondary principles. A flat landscape (see Th. Friedman), always in reconstruction, a crisis of heroes and models, conflicts between generations, anarchy, fragility. Some believe that the

return of the Goddess, of the Great Mother—the invisible instance of democracy—is expected, and there are Yoga variants that are working for this purpose. The very waterfall-like collapse of dictatorships would be the result of the ascension of matro-centric values, of the New Feminist Canon which is eliminating the last patriarchal sequelae, totemic figures of the Great Father. Yet, I believe that this would be nothing but a new immanent religion, a new heresy introduced on the political agenda, a la Dan Brown. Or, as I was arguing earlier, what we need is transcendence, authenticity, and truth.

1.1 The Rehabilitation of Myth

History emerged from and it will end in the whimsical idyll between *mythos* and *logos*. These are the only life-giving entities in the cemetery of profane events. They bind man to his unknown side, which the Greek rationalism has never managed to do. Our religious, economic, cultural and political imaginary is haunted by all sorts of more or less camouflaged myths. I find this natural since, after all, history must have a soul too, one with many secret nooks, indeed, some of which have never been seen.

Myths are handed down more frequently along feminine transmission lines; they belong to the feminine canon; they are tempting, wise and cunning like the snake and just like the snake, they also change their skin from time to time, so as to be born again and offer, maybe, another meaning, another interpretation of subconscious events. Thus, each time they surprise the level of reason and of the unconscious consciousness.

Aristotle argued that man is defined by his soul, therefore man's history cannot be defined otherwise. The latter is gathered in symbolic, irrational archetypes, which deposit essences, images and identities, as our folk stories do. Now, myth has returned, throwing into crisis the modern objectivism and the Cartesian rationalism and making our supernatural familial again. Baudelaire considered that myth has the highest degree of scientificity, because only it could understand universal analogy (the *analogon* supports the hermetic principle that what is above is beneath as well, and what is in something large is in something small as well) and thus it converts the undefined numinous at a mundane, defined level.

Myth is inexhaustible, as a thousand-sided crystal, each reflecting a story. A myth can be born out of nothing and be perfectly functional and persis-

tent. It coincides with man's first expression when meeting God, the unknown, and it persists precisely because the meeting with the God is not over yet. Its hermeneutics can only be creative, as Eliade said. Myth cannot be conceptualized; it is redundant, a-logical, and its relations with geometry are among the poorest. For some (Levi-Strauss, Taylor, Frazer, Harrison), myth attempts to give a religious explanation to the world; for others (Eliade Jonas, Jung, Campbell), myth is compatible with science and it cannot be suppressed. For Campbell, religion perverts myths, trying to interpret them. Myths retell a sacred history, such as the creation of the world by gods, in a forgotten, primordial time. Whereas archaic myths were religious, myths camouflaged in modernity are touched by secularization.

Myths allow the return to a time of origins, which can have therapeutic purposes, because life can be lived from the beginning again, and man can be symbolically born again. Then, myths allow one to encounter divinity and the afterlife; they justify death. Retelling myths has regenerating virtues because it sends back, at ritual level, to the source of life. For Levi-Strauss, myths take the image of primitive science; for Eliade, the entire science is a myth of modernity; for Jonas, myths describe a being's place in the world. Since even Communist atheism needed myths, just like the entire modernity in fact, this means that they have a bright future ahead.

Sacred texts teem with myths; Jung and modern psychology consider them "original revelations of the pre-consciousness...involuntary manifestations of unconscious psychic events", be they individual or collective, by interiorizing them. Freud thought the same, that the past lives in us and that psychological analysis is, ultimately, nothing but an archeological site opened in the Daedalic underground of the unconscious, from where the most valuable elements of culture, of shared individual and collective patrimony, and of history are extracted.

1.2 Psychologization and Feminization

Lately, there has occurred an intense psychologization of history. More recently, the latter has also been subjected to a change of sex, in the sense of its feminization: history has become the mirror in which Venus has been venerating itself..., "the vague spirit of the valley", as Lao Tze would say, where mythology has been ceaselessly whispering. Plato's

mythical vision, as well as Spengler's Faustian vision, are currently undergoing a new vital impetus. We shall also mention here Toynbee's enigmatic "x factor". Also, even more recently, drawing on *The Republic*, Fukuyama considers that no theory or history led by economic will can be complete without a spiritual component, which is indispensable in the shaping of man and in the construction of the *polis*. "Myth's vital lies" (Gilbert Durand) are presented to us as indispensable during the most archeolatrous time of history, where they substitute historicism's "objective truths" and become acts of faith in a yet unborn science, or acts of global, non-differentiated knowledge.

Antonio Tabucchi, the Italian writer, thinks that "history is what explains the spirit of peoples"; my belief, however, is situated precisely at the opposite pole, in the sense that it is the spirit of peoples that explains their history and not the other way round. As Jean Favier said, "what perfects man is his horizon: the one of waves and of heights, the one that can be seen and the one that can only be guessed, the material one and that of dreams. The horizon shows everyone the hierarchy and the limits of his or her needs and possibilities. There is the horizon that one accepts and the horizon that one distances himself or herself from. The former is sterile, and it exists. The latter is only an idea and it is fecund. Both have the relative character of the spirit and of the moment. Delimitating them, they define humans and things, resources and partners"¹

2 The Unconscious of Economics (II)

All instruments of anthropology and psychology must lie on the economist's desk. In fact, all sciences of the man are, in turn, each other's auxiliaries. Economics borrows the shade and the color of the ideas of its time, and sometimes it determines them, as is the case with globalization. As far as method is concerned, it must not be separated from the laws of history, nor from the laws of nature, although we can notice how scientific objectivity is substituted, slowly but definitely, by an entire literature of non-verified and non-verifiable truths. A new economic science is being configured through the works of Graham

¹(from History of Money. The Emergence of the Businessman during the Middle Ages, Bucharest, Artemis, 2012, p. 9).

Wallas (*Human Nature in Politics*) and R. H. Tawney (*Religion and the Rise of Capitalism*)—both Weber’s successors, and through the works signed by M.I. Ostrogorski, Robert Michel, or Charles A. Beard.

Two thirds of the population of India, i.e. 800 million inhabitants, live on less than two dollars/day, yet all estimates converge towards the idea that within a generation, India will equal the United States in terms of GDP. Economy undergoes a process of self-revolutionizing, whose main engine of growth is demographics, in obvious contrast with Malthus’ theories. History is made by simple consumers. If history has a meaning, this meaning is now consumption. The latter could eliminate war and achieve universalist utopia. Called upon by the project of a global economy, economists descend in the analysis of peripheries, of the behavior of the masses and of marginal groups, by accepting the first suggestions of cultural anthropology, by accepting to research what pertains to the invisible as well: energies, the imaginary, behaviors, mentalities, the psyche, sensibilities, representations and so on, vague terms based more on the unconscious latch and on the functions of the unconscious.

Holistic *patterns* are imposed in the study of the economy, and even symbols, in which the question and the answer, the path and the goal, the search and the finding are presented as embracing each other, just like in Daoism. As Jung argued, symbol is the best description, or formula, of a fact. As I signaled on another occasion, it is necessary to have a new gnosis; nothing occurs by chance. Economics approaches this so-far “mined field” rather timidly, but definitely. It probably feels that irrationality is looking for the code to de-mine and decipher the respective field. Thus, economics becomes a sort of psycho-economics, whose main active agent is, probably, the collective unconscious. Considered in context, economic spaces become some characters who perform in a planetary play, and social preoccupations decrease in importance, while the relevance of symbolic and cultural concerns increases. Or, as Nietzsche argued, “any culture is a network of myths”. The imaginary perceived by Le Goff will allow our access to much more satisfying realities, thanks to changes that were made possible at the level of mentalities. The history that we live is derived from myth, but it can also become its drifting apart, a “fantastic transcendental” form (Durandin).

Beyond any shade of meaning, latest evolutions

indicate the confusion of positivism and its porosity to the unseen. By perceiving time as present continuous (Eckart Tolle), we can capture the unconscious structure of each institution. Behind the busy history of the economy, of governments, crises, markets, famine, one can see apparently immobile histories, for they are histories which repeat themselves cyclically. There is a subconscious history, which endures in time—what Braudel was about to notice by analyzing long terms, but he missed it. Moments of rupture, such as revolutions, are cases of psychic delirium. As Emmanuel Todd argued, their progress generates regress. The dawn of modernity is marked by psychic phenomena par excellence. Economics must accept the huge role of the collective unconscious, its functions, as well as the role of the imaginary, of mentalities, of energies. Great economic events are the result of archetypal disputes, of canonic fault-lines, following “lines of meaning”, of which ideas and images give a more precise account than the events themselves. The unleashing of the revolutionary spirit cannot have rational explanations.

The orientation of economics towards the Psyche is not disconnected from the explosion of the irrational, which accompanies great ruptures, though it is not always an orientation towards *fides* as well. This is the only way to break the code of modernity, which makes it possible to identify its causes and evolution. The exploration of the human psyche, the study of behaviors, of sensibilities and representations, can only bring benefits to economy. No will and no consciousness, irrespective of how vane it might be, can pretend to control the true meaning of *homo oeconomicus*’ behaviors, choices, decisions and deeds, performed together with his emotional, codified avatar. Meaning is always younger than the event (see Jean Mary Vaysse, *The Unconscious of the Moderns*, Bucharest, Ed. Trei, 2004).

History itself challenges us to reopen the classified files of economics for the later has “bitten” from the human species. Through mentalities, behaviors and ideas, man continues to be a gatherer, a cultivator, a tamer, a hunter, a warrior, a conqueror, a magician, a priest, a nomad, a sedentary and, especially, an interlocutor of the God and a contemplator of heavens. Via images, words and action, we are forever re-actualizing original scenarios so as to defeat the existential anxiety of our time, by creating a space to breathe, in which humans live the experience of

survival.

There is no unique meaning, nor a definite meaning in this world. Man explores ambivalences (Yin-Yang), analogies (“what is above is beneath as well, what is in something large is in something small as well”), the correspondence in a present that is continuous (the Stoics) and accomplice of beginnings (the natural order), by metabolizing the terror of linear time through fictive or virtual narratives. In comparison with the quantifications of economics, the vague, the sensoriality, the polyphony of reality capture the emotional, feminine slope of the unconscious, the perspective of the heart, its sight which makes facts transparent. The femininity of economics fulfills the function that corpus callosum has in the cerebral structure, i.e. to connect specialized, discriminant hemispheres, which can offer a better understanding of unity, of the world as a whole, as the disposition to create a cosmos, to bring order to this uroboric *unicum*. The feminine is capable of much more compassion towards man.

The feminization process changes formal logics and forces us to be trans-disciplinary, or at least to accept the included third party and the levels of reality. A woman can easily offer forever different answers to the same question, or a single answer to several questions, cannot she? And then reality will surprise us less with its crises, which we have attempted in vain to formalize. The truth is something more profound than its historical variant and it cannot be captured only with the help of reason. It requires more intuition, the valorization of emotions, and vision, all annexed to duration, to the qualitative, circular time and not to the devouring, linear time that overwhelms us with events. This is how the structures of the collective psyche—the real *homo oeconomicus* that can make both the past and the future productive in the present—get activated. This economic agent highlights the nature of power and of institutions in the most realistically possible way. It is meta-social, the very *topos* of the emancipation of individuals and communities.

The community spirit is patronized by the archetype of the feminine, which is the most seductive and probably the most capable to control the social body. At the same time, it is also the most familiar to democracy; it bears the memory of man’s first settlement in history, in the first communities, as well as of the first feminine revolution: agriculture. Ideologies are—on the contrary – myths

confiscated by the masculine archetype, rationalized myths in the service of power. Ideologies emerge when economic and social actors decide to become directors. In fact, they become the prisoners of another unconscious myth, apart from their will and consciousness. No one can ever escape from such an archetypal prison service, except through Trinitarian revolution. Those who do not try to be worthy in their endeavors towards the mystery of the Trinity remain subjected to all types of dualisms.

2.1 Myth—the Revelator of the Unconscious

The myth is the revelator of the non-will and non-reason of man and of communities. Through it, history becomes bearable; it acts as a buffer against the siege of time; it captures unconscious pulses and transforms history into “natural order”, as divine order that has been socially transposed. Un-historic, non-objective and universal, myth founds the universals of culture and translates the ecumenism of symbolic thinking from the vast realm of the unconscious, where lies our best part, the protective and inspiring matrix. Economic performance is based, first of all, on man’s psychic virtues. The latter are forms of capital. Symbolic thinking deals with the patterns in which economics rests, within which events are distributed and redistributed as if attracted by a natural magnetism.

Similitudes between the economic cycles of communities, the synchronism of discoveries and the evolution of arts, indicate an undergirding complicity in the underground of human communities, the existence of a common calendar of the human species and the working presence of some archetypes of the collective imaginary. Behind the visible history, there is an entire meta-structure that orders, sets everything into harmony, in continuity or synchronicity, while giving all surface things a direction of movement. Ideas and projects are, first, spontaneous creations of the unconscious psyche, which escape the control of will. They are pure nature. They indicate the truth, in agreement with our deep nature, which is as perfect as an unwritten number, when our consciousness has steered away too far from its fundamentals and has thus hit a deadlock.

The mythical is the reflection of the psychological beyond the personal level. Blocking or forbidding the myth can cause terrible damage in the existence of communities, from neuroses to biological death

and social implosion (see the case of communism). Ideologies pegged on utopic structures (the case of Nazism) represent myths confiscated by force and put in the service of the masculine archetype, of power, force and violence and that were imposed to communities, ages, individuals. Their intolerant nature attests their deviation. The map of the human genome comprises 3.2 billion chemical components, of which 99.99% are identical among all individuals. Consequently, human diversity unfolds within the remaining 0.01%. Here lies unity! This is the “invisible hand”! Thus, human activity becomes ordered and intelligible to everybody.

2.2 The Engagement of the Conscious with the Unconscious. The Erotization of the Relation

H.-R. Patapievici justly warned us that we should always consider the seen and the unseen, the consciousness and the unconscious, together, because this is how they are manifest, as in the engagement of spherical and linear time, as in a repeatable cycle of births and destructions, of re-births and re-forms. It is only together that we can enter the “eternal eighth day” and acquire the means of salvation, for this is the purpose of any human activity.

The psychologization of the world, and in particular of the economic world, can offer an urgent and vital answer to our anxieties, to our anxious ek-sistence, brought about by the terror of linear and finite time, by the memories of the original sin and of the Fall, by the despair to understand faith etc. One can live much more peacefully in eternity. One would make long-term investments and saves, and behaviors would become more rational. It is only under the burden of the ephemeral that the irrationalism of history, pathos and its various apocalyptic scores can be understood. *Obscurum per obscurius.*

The psychologization of history translates the recognition of the emergence of the feminine principle in a world quartered in the concentration camp of another archetype. Man returns to the bosom of Mother, of the goddess, where he rediscovers love, the true connector of the universe. The religious man is thus recuperated, but in a trans-doctrinary religiosity, in the esoterism of religions. We call this a reconstitution, a renovation, a renaissance of a tradition in which equal participants are the Greeks and the Romans, and the Bible. It heavily relies

on intuition, on the imaginary, on symbols, myths and archetypes, which meet a responsible necessity and have the function to uncover the most intimate secrets of being. It penetrates towards the Creator through the creation, in full harmony with the laws of creation, with the laws of nature. The praise of creation is the praise of the Creator.

It is a vocation of our culture to look beyond the surface of events for deeper and ultimate significations, and to express them through symbols. This is Goethe’s dream to fly beyond the image.

3 Conclusion

Actually, the dividing line between mythos and logos is imaginary, which means that we can talk, without any problem, about the logos of myth. The history of humanity starts with the logos. It is a project of God—therefore a mystery, a divine work of the Spirit, which takes the shape of a cosmic destiny. This is the creationist or transcendentalist approach, which is opposed by the evolutionist, immanentist approach. Logos and Eros express the two irreconcilable approaches, the sacred and the profane. However, I believe that the two are intertwined in a form of co-working. It does not seem too daring to me to argue that God has created evolution as well, as in Hindu metaphysics.

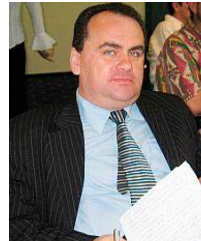
If history has a meaning, then economics has meaning as well. It is a theognosis. By exhausting the paths of mundane, rational knowledge, or by noticing their insufficiency, we have undertaken an attempt to explore the unconscious, what can be known via myths, symbols and archetypes. The unconscious is a larger and less known, yet omniscient, part of our nature, which has much to offer to knowledge in general, and to economic knowledge in particular. We have thus suggested a psychologization of economics, which could explain many mentalities and behaviors that ultimately generate economic facts. Psychology also contributes to the economy of our salvation.

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