

World War iii and the Dynamics of Emerging Markets

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Abstract:

This paper presents World War III, analyzed in its various dimensions: economic, of monetary currency, cybernetic, against the so-called terrorism and other types of unconventional wars. The outbreaks of war multiply, the great powers are in relations of complementarity but also conflict, a chaotic world full of uncertainty and insecurity is spreading around us. This paper also treats the dynamics of Emerging Markets amid spiritual devolution and not only that of the Western power (economic, military and symbolic power). Two great civilizational forces are configured (Gog and Magog), the relations between which could escalate into a major conflict for keeping or taking leadership. The conflict is interior at its origins, between the ego and self, in Jung-ian sense. Man lost his true identity and lives with a hypertrophied ego, being domineering, materialistic and mercantile, greedy and speculator, hence resulting all evils. The Solution: the restoring of the ego-Self axis, to the fusion and recovery of the lost unit. We have at hand archetypes, myths, symbols, etc., in order to recover the true human nature, which is a divine one.

Keywords: War, Emerging Markets, Cyclicity of Civilizations, Ego, Self.

Introduction

When Pope Francis I, whose sincerity was greatly appreciated, said that we are experiencing the third world war, the analysis must be very serious. It is certainly an atypical war with several outbreaks of conflict, and more unconventional instruments used, but a closer examination can identify underground links between hotspots and logic according to which we operate is similar with that of the war. We are obviously going through an economic war between the great powers and the continental blocks, which inevitably engage the smaller neighbours. It is a war for resources, for markets, along with sanctions and espionage actions that seem to have exploded. We have again, a currency war that extends the crisis, mainly between major currencies, to which we can add gold and Bitcoin, a war of debts and reserves, of stock etc. We also have a cyber war, fought frantically on specific channels, with shocking attacks and revelations, etc.

We also have a cultural and soft war that uses rather symbolic means to conquer the minds and hearts of men. But we have traditional wars between states and / or non-state players (movements, militias, networks, tribes, etc.), where the struggle is for power, territory, strategic areas, and in which the parties kill millions. We also have a bacteriological war (see, most recently, Ebola) and a climate war that is destroying our habitat. There would be many more. In addition, we can speak about sides engaged in battle that increasingly come into light and a (dis) equilibrium of forces that led to talks about asymmetric wars. But still, can we speak in the full sense of the word, about a third world war?

Gog and Magog

Yes and no, or not yet. A French historian said that World War II ended, but the first did not. Indeed, after the Second World War, things were clarified in quite thick lines, but after the First World War, a lot of grudges

remained. For instance, the way in which were drawn on the map the Arab countries of the former Ottoman Empire, without taking into account the ethnic or religious elements, the cultural or tribal traditions, gathered and smoldered all sorts of complaints in one hundred years (especially between Sunni and Shi'ites, Kurds were totally forgotten etc) now exploding in various forms, leading to all sorts of internal and external conflicts. Other examples can be given in the Caucasus region, groaning with frozen conflicts about to explode. In Asia, China's increasing demands on nearly 90% of the oceans in the south and east is likely to reignite the conflict with Japan, the Philippines, Vietnam and others. Not to mention the fact that the old Middle Empire also has its regions and populations (Taiwan, Tibet, Uighurs, let us not forget that the very border with Russia is unstable for decades, as well as the islands disputed between Russia and Japan, China and Japan etc.).

But why go so far, when we have severe problems in Europe, from Ukraine to Scotland. Many regions campaign for autonomy or independence from the states to which they remained bound after World War I or even before, as they do not consider that peace made them justice. Here we can mention, as previously said, Scotland, Northern Ireland, Catalonia, the Basque Country, Flanders, Corsica, South Tyrol, Northern Italy, the Seckler Country, several regions of Ukraine and former Yugoslavia, and Macedonia, Albania etc. A real "Pandora's box" reopened after strong forces of globalization have led to a significant devolution of power and sovereignty of nation states, just like they used to be nearly a hundred years ago. Globalization has also led to a strong increase in global interconnectivity and interdependence, so that it would be illusory to believe, at a more careful analysis, that there are not strong underlying or en plein jour links between all these trends, developments and conflicts. In addition, we are experiencing a fractal period of time by the fact that the old world order guaranteed by the "global policeman", that was for many decades the USA, is now sprayed off because of American excesses and the threat of leadership loss. America lost many capabilities, but it is still present everywhere, and together with NATO, NAFTA, EU and Israel could constitute part of a global conflict, even an atypical one, let us call it Gog after the famous story of the Old Testament. On the other hand, the fundamentalized Islamic world, Iran, resurgent Russia and especially China, that had the same annual GDP as America, calculated by taking into account the purchasing power parity, and which threatens to take global leadership, all together or separately, could play the role of Magog.

Even if each of the groups has almost insurmountable internal problems, we can talk again about a conflict at all levels between East and West, although the fighting is made mainly through intermediaries and Chinamerica has become a duopoly at the top world power, with a reciprocal contradictory but complementary relationship, well expressed by the famous yin-yang symbol. They are still like the conjoined brothers: one produces, the other uses; one saves, the other spends; one exports, the other imports etc. This still ensures a balance, but it is clear that the break can be seen, because it is about two poles of human thought and action, about two worlds.

We were brought here by our selfishness and desire of domination, materialism and desecration, spiritual devolution and lack of wisdom, rationalism and mercantilism. We live a deep crisis, a crisis of the man and community spirit, simultaneous with tremendous technological advancements, which are used more with a destructive effect than in our own interest. Too much injustice and inequality is accumulated, too much evil and disorder. Power is a toxic phenomenon. We do not know how to live together. We need a new world order, but opinions are, unfortunately, at the opposite pole. So the Pope may be right. In fact, as shown by Edward F. Edinger (2014), "Religion is the best form of collective protection that exists, both against the state of inflation (meaning inflammation of the ego), as well as to that of alienation. As far as we know, every society had such supra-personal categories in its collective ritual. It is quite doubtful that human life in community can survive for some time, while lacking common sense of awareness of these transpersonal categories". Perhaps human societies have never been so far from themselves and their God.

Icarus' Flight

We were asserting that a dimension of the current war and the war in general is the war for markets. In the current ubiquity, we could talk about a market for war. There are claims, there are offers. Milton Friedman said that the market is the smartest economic mechanism. What seems important to note here, because we mentioned the dynamics of emerging markets, is that we speak not just of a market of capital, of investment or technology that has benefited from a strong initial Western push, valorizing the spatio-temporal specificities, but also of a market of

original ideas, a market of innovations. Do not forget that in most important cases, we deal with countries - civilization, continent countries with very deep spirituality and culture, some revived and inspiring behaviors, including economic ones, in their march for competitiveness. After hundreds of years of colonialism and imperialism of the North and West, which gave birth to germs of civilization, it seems that the pendulum swings the other way, as it has previously happened in history, the pendulum has always swung. This time, however, South and East do not come with curved swords (although Tammerland, for instance, was a great lover of poetry), but comes with creativity and competitiveness, seeded ideas exporting wings.

There seem to be four main determinants of developments in these markets: ideas, finance, technology and demographics, a quaternary. Regarding the latter, antimalthusian, we can demonstrate that man is the main creator of added value, the countries with the most abundant demography obtaining the highest rates of growth. The four determinants reinforce each other, together with others of course, seeming that slowly, the most important become the finances, implying currency at the center of the triangle formed by the other three factors, a trinity, supported by very strong specialized networks and thus a cause of the causes. From here, however, may come the main uncertainties and even dangers, the instability and volatility in currency markets being known, necessary reforms in the field, some in progress, but which should concern the entire international monetary financial system.

On these markets, more and more open, we began to record important "cumulative advantages" (Robert K. Merton in Michael Shermer, 2013) which attracted investors, companies, banks, major brands. It's what economists call the "effect of bestseller". Gradually, these markets have become consumer markets adding a new sequence in the chain: investment - production - export - reinvestment - consumption, thus stimulating growth and development in all possible ways. As Shermer (2013) asserts, "The markets that operate on the classifications, the charts and lists of bestsellers seem driven by a will of their own, almost as a collective body. In reality, it is only one of the many effects that shows the influence exerted on the human mind (and mentalities - Ed) by the market and, more broadly, the markets seem to have a mind of their own". For the first time in known history one can speak of an incipient middle class at a global level, particularly in Asia and Latin America but also in Africa, specifically in parts of the black continent, where growth exceeded 4% / year. Of course, the gaps between the very rich and the very poor persist and even deepen, but about two billion people overcame the established poverty threshold. Meanwhile, in the United States, 45 million people live below this limit, and the middle class is thinning, as well as in Europe. A phenomenon of redistribution of wealth is taking place at a global level (see famous SWFs), which can possibly generate conflicts.

Emerging markets are young markets with high growth potential, but youth is filled with troubles. However, as recently asserted by Thierry de Montbrial, "There is no such thing as pure Economics. The ultimate meaning of economy is a moral and political one." But as long as the U.S. and China will get along, valorizing their complementarities rather than sharpening the contradictions, we will not have a global war.

Ego and Self

Conflict is within us, as we have forgotten who we are, we have become schizoid, and we are on the inside, as we are on the outside...But, real life begins after we leave our inflamed ego behind, a form of alienation, and finding the infinite Self, unity, because, in essence, we are all One. There is also zero, there is also the void, and if we divide everything by zero we have zero, an infinite void. However, one must be aware that the void we mentioned is present in the oriental culture; it is the void of wholeness, the zero point of energy, the absolute intelligence of the infinite. This is man's conscious fulfilment, his supreme happiness which depends on acknowledging himself, it is the fulfilment between what we have and what we want. If we fly too close to the sun, like Icarus, our wings might melt and we will fall...

Adam was happy, he was unconscious. With his fall, as part of the individuation process, we acquired consciousness, we discern between good and evil, but its purpose resides in finding the origins, in understanding the archetypes by practicing the truth. If we fail to do so, the Ermines, justice's servants, will take notice. We have to rediscover the central archetype or the archetype of unity, that Jung, influenced by Buddhism, named it the Self, *Imago Dei*, our inner deity. Our ancestry, as well as the end of our bitter journey lies in God. The meeting with the Self is equivalent to rediscovering God. This is the meaning. This is the philosopher's stone (*Lapis Philosophorum*). We were alienated, broken off from the original preconscious unity, entrapped in time and space, in bipolarity and multiplicity, under an apparent sense of freedom. Thus we have acquired consciousness, the fruit from the Tree of Knowledge, the temptation that generated the original sin, the original hubris and the root of all evil inside man, but also have the weapon which will bring us home. I'm afraid that for this to happen, we will need a purifying *catharsis*.

Violence and destruction

Estranged and lonely, enslaved to matter, with a atrophied ego, with a forgotten Self, man's mental health is affected. He only finds desperation, emptiness, a lack of sense, all kinds of psychosis, crime and suicide. Some famous symbolical images of this alienation are of Cain, and of Ishmael, psychologists even speak about a "complex of Ishmael". In fact, all Muslims seem to suffer from the "complex of Ishmael". It is not coincidental that the central character of Melville's *Moby Dick* is named Ishmael, a frustrated, proud and resentful man. In other literary works too, can one find such characters: Dante's *Divine Comedy*, Goethe's *Faust*, T. S. Eliot's *The Wasteland*, Holderlin's poems, Tolstoy's prose and so on.

Modern existentialism (S. Kirkegaard) or expressionism (E. Munch) can be considered symptoms of the collective alienating state in which we find ourselves. They are also described by other forms of modern art, painting, sculpture, theatre and so on. Here's what Kierkegaard said (in Jung, 2002): "there is so much talk on wasted lives - but the only wasted life is that of the man who lives at the expense of others, so deceived by life's joys and sorrows that he has never been fully conscious of himself as spirit, or (which is in fact the same thing) he has never been aware, and he has never gained an idea on the fact that there is a God and that man exists prior to this God, whose advantage given by infinity can only be reached through desperation" From a psychological perspective, Jung argues the same thing. The culprit is always the other, and from here, violence and destruction emerge.

Although this does not necessarily mean an ending; from an optimist viewpoint, alienation can lead to a profound understanding, to a more comprehensive consciousness of life's highs and lows, to an extended consciousness of the Self. Jung (2002) writes: "The Self, in his efforts for self-realization, goes beyond the Ego's personality, on all levels; due to its comprehensive nature, he is brighter and darker than the ego. From this we are able to see the glorious power of the Self, which can hardly be experienced otherwise. From this perspective, the experience of the Self is always a defeat for the ego."

The Self can be realized spontaneously. It is the sense, the frame, the trans-personal foundation on which existence lies, in contrast with the wasteland of non-existence, of the ego's illusions. When the one who wonders lost in the desert is on the verge of death, the divine hand appears. When the ego has exhausted its resources and becomes aware of his fundamental helplessness, the archetypal psyche comes alive. W. James wrote: "The human limit is the perfect time for God".

Conclusions: Meaning and its symbols

One of the symptoms of alienation is the feeling of not having a purpose. Our relationship with life has become very ambiguous. And the solution is the retrieval of the unity between self and ego, at an individual and collective level, which means the restoration of the old altars' sacredness, of human life in general. The great collective system of symbols offered by Christianity and other religions is not perceived as a basic human need anymore. Individuation has become a way of life. Such symbols can only be found in dreams, myths and art. A true answer can only come from within, from the place where life is wrapped up in symbols. The symbol is capable of acting as a liberating, transforming agent of the psychic energy, with the full cooperation of the consciousness. This is also what Jung (2008) believed: "Man needs a symbolic life...but we don't have a symbolic life of any kind. Only a symbolic life can express the soul's needs".

Symbols are spontaneous products of the archetypal psyche, are vehicles of energy and information, this is the way we perceive them as living beings. But we must be open to understanding. Symbols penetrate the ego, determining it to identify with them and activate them unconsciously. We need to rediscover the transcendent dimension, to learn from myths the return to the beginning, to innocence. We might need to make sacrifices in order to be able to change and experience revelation, in order to unite the opposing poles, in order to gain the spiritual food and deserve the Tree of Life. Our *Artha*, the theory, as well as the practice, are a gift from God.

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