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## CRISIS OF MODERN ECONOMY. HUMAN MANAGEMENT OF ANTI-CRISIS TRANSFORMATIONS AND PERSPECTIVES OF NATIONAL ECONOMIC DEVELOPMENT

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**Abstract.** The purpose of this article is to reveal the causes and characteristics of the current global financial and economic crisis and to explain the need for human-dimensional management of anti-crisis transformations in the modern world.

The novelty lies in revealing the prospects of national economic development in the context of post-nonclassical economic science and revealing the necessity of human-centric management of anti-crisis transformations in the modern world.

**Key words:** crisis of modern economy, world financial and economic crisis, financial civilization, human-centric management, post-nonclassical economic science, spiritual-bio-social nature of human, archetype “freedom-responsibility”, humanity, strategy of spiritual-noosphere-sustainable development.

**Introduction.** The crisis of the modern economy has actualized theoretical discourses on its causes and consequences. In a certain context, the crisis can be considered as the tip of the iceberg, the base of which is hidden in the deep layers of modern society. In this case, the question arises about the essence and possible alternatives of social development, especially in the context of human existence, whose existence today is becoming more uncertain than before. What is the reason for this?

A. Greenspan, a well-known economist, financial authority of the Western world, characterizing the global economic crisis, stated: if its causes are in monetary policy, then it can be corrected. If we are dealing with global forces beyond the control of persons who make financial and political decisions (and this is what is happening now), then we have serious problems [1]. His words are justified, because finance today is not only a quantitative indicator of material and economic well-being, but also one of the main components of society. Actually, the fundamental values, institutions, interests, attitudes, aspirations, ambitions and other people are formed through them and by them.

**Basic theoretical and practical provision.** In this regard, the financial and economic crisis should be considered in the context of large-scale transformations that have occurred in the most important spheres of social life – social, political, cultural, psychological, and, of course, anthropological-existential. The essence of the ongoing transformations is in the unprecedented transparency of national-state borders and dispersion of property, wealth, knowledge, science, information, and technology. Consequently, the redistribution of relative geopolitical power and energy between states and regions. These processes practically minimise the possibility of rational control over the events taking place in the world from a single centre.

Moreover, the centres themselves (superpowers) are losing their influence and the phenomenon of superpower in the traditional sense is disappearing. The situation is complicated by the fact that today many important participants of the world community are non-state players. These are large economic and financial organisations, transnational banks and industrial corporations, which do not recognise

state sovereignty but operate simultaneously in many countries and have great authority there. At the same time, there is a tendency of constant growth of the weight and influence of those associations and organisations that have serious scientific, technical and financial potentials. That is, the number of participants in the socio-economic existence and the world market, their qualitative and quantitative composition has increased unprecedentedly.

At the same time, large-scale political movements – Islamic fundamentalists, terrorist groups, anti-globalization associations – are active and have become important participants in world politics and international activities. There is also a tendency to level ethno-national, cultural and religious boundaries. This leads to the loss of national-ethnic identity by national cultures, and this stipulates multiculturalism, multi-ethnicity of countries, societies, nations. Multiculturalism has become a determining factor in their lives.

Thus, the modern world community by its structural, organizational and functional parameters appears as a complex supersystem. It is formed of a multitude of interconnected, interrelated and at the same time competing and conflicting subsystems represented by nation-states, international and non-state organisations, multinational corporations, etc. Each of these systems has its own regularities, logic of functioning, and its own rules of the game. As a result, there is a tendency of increasing destructive processes, which are out of control of traditional levers of control: political and military alliances, use of force, peace agreements, etc. The question is: why is this happening?

Among the many reasons that have led to the crisis state of world existence in its economic field and destructive processes in sociopolitical and cultural life, we can emphasise two of them, which in our opinion are the main ones:

1) changes in the values of the world of man and his way of thinking and perception makes it impossible to come to an understanding of the synergetic content of the world economy. The economy according to the fundamental principles of its formation and functioning, is an open, complex, non-equilibrium and therefore incomplete system characterized by a high level of dynamism, instability and uncertainty. This brings a conflict described;

2) colossal growth of the role and importance of the financial and monetary factor in all spheres of life of the world community. Everywhere, as the imperatives of the “economic society” are asserted, the “monetary system” has established itself. No one doubts any longer, that primarily, “interest” and “convenience” determines, as “logocentrism” has given way to “body-centrism”. This happened because the economy became financial and “cosmopolitan module,” a community of active people linked by projects, contracts, business contacts, and means of telecommunication.

This new world is forming its own global project – a super-open society of “financial civilization”, in the network of which the centralised social environment, both rational and irrational, is “revealed”, giving birth to new risks and challenges. Other unexpected horizons of civilisational dimensions are opening up. Their essence is money. This is proved, in particular, by the transformation of values towards economic priorities. In addition to globalisation and internationalisation, informatisation gives a special impact and specificity to the current state of the world economy (“chaos”, if we use synergetic terminology). Together they contribute to the “acceleration” of time, “compression” and “encroachment” of the human – oecumenical space, which is getting smaller and smaller. In this way, a significant advantage is given to dynamics over statics. J. Rosenau calls this situation a “turbulent state”, which is characterized by a high level of complexity, dynamism, acceleration of development [2].

This very moment is one of the decisive for the configuration of human value orientations. This change is caused by new inventions, innovations, political instability, terrorism; by the transformation, thanks to information technologies, of man into a “subscriber”, a consumer of signs and symbols.

It can be said that the phenomena, processes and trends generated by the information and telecommunications revolution have now reached a “state of turbulence or bifurcation point”. All this has

found a vivid expression in the socio-economic being of man. In such periods, some of the fundamental values, institutions, relations, etc., which together constituted the infrastructure of the former system and ensured its unity, viability, forms and directions of functioning, are subject to “erosion” or disappear altogether.

It is precisely such turbulent states that led to the collapse of great civilizations, empires (Rome, medieval Christian Europe, the Soviet Union, etc.) and, accordingly, the dominant forms of world order in different historical periods. But since “*natura abhorret vanitatem*”, new ones, of course, appear in their place. As a result of such crises, “turbulent states”, systems (communities) either disappear from the historical arena, or, receiving impulses from the outside, mobilizing its internal resources, this system acquires new opportunities for choosing optimal responses to external challenges and self-organization on new bases. Their significance lies in overcoming and eliminating old, unviable elements and forms of life that have lost their resource.

Thorough analysis of the concepts of sustainable development and noosphere has shown that they are technocratic in nature, when man traditionally remains a means to increase profit and capital. Traditional economic thinking, the main postulates of which are the model of economic man, biosocial nature of man, economy as the main system of subjugation of all social relations, as well as the aspiration of financial and intellectual power to absolute domination, is aimed at this. However, a different view of man, his inner nature and role in social reproduction is given by the new post-non-classical economic science, which studies human-based models [3]. The main new bases of such a study are the understanding of the unified tree-basic-nature: spiritual-bio-social nature of man, the archetype “freedom-responsibility”, which is a prerequisite for the deployment of a holistic economy by man, the hypothesis of the humanity [4], which upwardly directs all the good life activity of man precisely as *homo sapiens*. At the same time, these three reflexive postulates allow us to assert that the human being manifests himself holistically only when the spiritual hypostasis is the important factor that upwardly sets the qualities, abilities, and inner motives of the human being, which should unfold in the process of holistic economic activity of everyone.

In this sphere there is a clear enough task for a person to cognise his inner spiritual world, which in a certain way encodes otherwise possible in the spiritual-ideal sphere, and then tries to create it through his creative activity as a process of objectification. With the correct understanding of the inner spiritual world and the conscious realisation of such understanding there is a process of spiritualisation, humanisation of reality, which today in the global crisis world is tantamount to the survival and salvation of humanity, as well as the protection of Nature as a necessary environment for human life.

As the analysis of the newest period of market transformations has shown, there is, by A.S. Akhiezer, “a catastrophic inability to reproduce and distribute the necessary minimum of resources in terms of the needs achieved by society. The inversion-catastrophic way of solving problems has been preserved. The domination of society's illusory perceptions of itself, the struggle of myths as a form of clash between different groups, has also persisted. At present, the content of these perceptions is abstract-liberal in nature” [5]. The currently implemented neoliberal scenario of globalisation, except for the aggravation of socio-economic and environmental problems, does not have a productive and revitalizing for man /humanity. And overcoming this state requires, first of all, a fundamental change in the worldview, when reflection should rise to the highest level of comprehension of the crisis reality, not blind copying and planting of borrowed foreign institutions, but an in-depth analysis of the causes of what is happening in the national economy. Such reflexion “opens the way for the creative process of the people: cultural, social, political, etc”.. As a consequence, the dispute about the fate of society and the people as something set externally should move into the sphere of... the growth of responsibility for one's own fate in a constantly changing world in increasingly difficult conditions” [6].

If we now turn to the more general problem of humanity's survival, the development of an appropriate economic strategy, that could resolve the extremely acute contradictions of the present in line with the human values of human life/humanity, becomes more important. The fact is that “neoliberal reforms, upon sober reflection, have neither accelerated democratization processes (which began long before neoliberalism...) nor led to sustainable economic growth...”. Moreover, “using the aphoristic saying of the British economist David Harvey, the question of “saving capitalism from neoliberalism”, of stabilising and “civilising” the world markets arises” [7]. In this vein, we should critically evaluate those theories or concepts that are now popular and are associated with the search of ways to overcome the current global crisis. These are two modern basic concepts of economic transformation: sustainable development and noosphere. At the same time, it is the critical moments of revealing their shortcomings or harm to man/humanity that are of greater practical importance nowadays. This is due to the fact that in practical terms these two concepts are almost not realized, but mainly the object of scientific discussions. It should be noted that metaphysical reflections invariably interfere in the traditional field of scientific search, because, on the one hand, every change of scientific paradigm is preceded by metaphysical reflections on the changes; on the other hand, post-nonclassical economic science is human-dimensional, that is it proceeds from the presence of the inner spiritual world of man, and therefore one of its main principles is the interaction of scientific and non-scientific knowledge.

The need to create a new strategy of national economic development for the growth of Ukrainians welfare indicates that its foundation should be built on spiritual and moral values, which should facilitate the goals of such a strategy. Such a format is more than necessary, because we are already on the threshold of developing a new paradigm – spiritual-noosphere-sustainable development. The understanding of this fact allows us to combine the essential aspects of the concepts of noosphere and sustainable development and the theory of human-based models – spiritual-bio-social nature of man. In this case, the determining fundamental basis of such a paradigm is spiritual and moral values of integral human activity, and the practical deployment of the above nature is realised by means of good economic activity as an integral sphere of creative and innovative life-affirming meaning-seeking and self-realisation in the process of creating a qualitatively “different possible” [8].

The essence of spiritual-noosphere-sustainable development can be defined on the basis of this name, where in the process of development organically combine and interact three fundamental spheres of cognition-economy of modern man-personality: the spiritual world; the world of science and human mind; the material-technical world of life support as a sphere of transformation of Nature. It is undoubtedly that the energies of spirit permeate all three of these worlds, constitute a certain special ubiquitous “glue” that impregnates and unites these worlds into a life-creative unity – economic reality, realising the essence of the ascending syncretic reality in the most diverse forms.

Since the strategy of spiritual-noosphere-sustainable development is based on the understanding of the inner spiritual-bio-social nature of man, we can define the main vectors-fields of economic life activity: spiritual-moral and ethical-moral; bio-genetic-healthy; socio-partner-co-evolutionary. It is clear that, these vectors-fields are constantly interacting in a holistic system of economic activity, but for the theoretical analysis of such integrity it is advisable to use the method of triadic deployment of syncretism. It allows us to reflect not only the ascent of the study through the levels: syncretic origin (ideal-ontological matrix of life) – personality (microcosm) – socio-universe (macrocosm), but also to detect the reverse influence of such levels. On the other hand, this method is directed against a schematically naive dialectic, according to which the living integrity is torn into two opposite parts, thanks to which reality is deadened, its syncretism is ignored, and the harmony of integrity can be forgotten forever. The above strategy should be based on the method of trialectic, which allows us to interpret and evaluate the necessary holistic anti-crisis economic transformations in a more profound and comprehensive way, to give management decisions and actions a purely human character, to practically implement the mechanisms of human survival.

Each of the named vectors can be relatively reduced to concentrated scientific concepts that characterize their quality and the essence of the deep characteristics of the interrelated phenomena-processes of integral human life activity. This is the concept of human-centric principles (truly human and humanarian), genes (biological) and memes (cultural proper) [9]. A purely scientific approach based on the distinction and understanding of intertransitions of human-centric principles, genes and memes allows us to say that they fix not only different levels of worldview, but also allow us to see a certain “linear order” of their build-up and realization of potential. At the same time, the specificity of this build-up is reflected in the fact that in the “linear” vision memes remove genes in themselves, and human-centric principles remove memes in themselves, and as if mark a higher integrity, which is the realization of the primary syncretism that has undergone the process of its realisation.

In this respect, it is very important to emphasize three methodological points. Firstly, the deployment and realization of the potential of genes, memes and human-centric principles passes primarily through the personality, through its holistic life activity. Therefore, it is the personality that is the basic freely responsible creative subject of management. Secondly, the economy is a field of subject interaction, when it is individuals who are the primary subjects, rather than secondary collective associations and institutions. Thirdly, the economy as a subject interaction appears first of all as a push for culture and is formed by the ideals and motives of humanity, which are realized through the Good, Beauty and Truth [10].

These three points suggest that, at the deep level, the life activity of the human is determined by value rationality, which should set the meaning of life and determine the ways and limits of its holistic realization. Anti-human actions contribute not just to reflection, but also undermine the natural and cultural foundations of life. Therefore, the main methodological postulate in the development of the national anti-crisis revival strategy is the ascending value rational orientation in the planning and implementation of economic productive managerial transformations regarding the creation of conditions for self-discovery and self-realization of the human-personality.

The strategy itself, thanks to the understanding of the human-based model nature of human and the use of the method of trialectic and the method of triadic deployment of syncretism, should include three problem-target blocks of fundamental significance: spiritual-moral and ethical-moral; bio-genetic-health-improving and socio-partnership-co-evolutionary.

The first block – spiritual-moral and ethical-moral – should set the essential framework for the revival of humanity of future national-economic transformations based on the presence of deep spiritual and moral causes of the current global crisis reality. Every person should realise that overcoming the crisis and transition to post-crisis development cannot be realized without changing the personal motives of their activities, which are now mainly aimed at achieving instant success and possible enrichment beyond moral norms. Neoliberal freedom, which turns into permissiveness and irresponsibility, cannot be a guarantee of productive changes in life. Only through the deployment of the deep personal archetype of freedom-responsibility it is possible to achieve and manage truly economic human transformations of reality.

The second – biogenetic and health-improving block – of the national strategy deals with topical problems of the broad field of physical health of the country's population. This field should include the understanding of the community: from ecologically favourable conditions of human habitation and naturally calm course of pregnancy to the cosmoplanetary order of co-evolution of man and Nature. This block should be mainly directed to the formation and provision of demographically conditioned needs of human existence, family, personal development, contributing, above all, to the realization of physical survival of man and humanity in the global world. It should be noted that measures to ensure the objectives of the second block are mainly associated with scientific and technological activities, with innovative technologies of nature-saving technologies.

The third block of the strategy – socio-partner-co-evolutionary – is designed to create organisational, managerial and legislative prerequisites for the development of productive interaction between all subjects of national revival and development through the voluntary pooling of existing diverse resources and conscious responsible participation in the satisfaction of actual private and public interests. Methodologically, the approach that cooperation, partnership, mutual assistance and intellectual and cognitive enrichment are historically the main way of human development should prevail here. The opposite rigid competition, although it contributes to a certain extent to the solution of quantitative problems of growth, turns out to be misfortune and misery for the majority of people, and therefore in essence distorts or neglects the humanity of the process of social reproduction. The realisation of humanity through the wide development of social partnership relations suggests that partnership is the main economic mechanism for the revival and development of the Ukrainian nation, ensuring the growth of well-being of the entire population of the country. The third block of the strategy has an object primarily of social “matter”, which forms and realizes the problems of interaction between the subjects of the process of national development.

The second and third main blocks of the anti-crisis national revival strategy should have a set of several problem-targeted national programs, which could really orient to ensure qualitative changes in the relevant areas of activity.

**Conclusions.** These methodological provisions allow us to conclude that in the current fiercely competitive global world each subject of the global economy has its own interest and if a country does not realize it, it becomes an object of external influence. This turns into decline for it.

It is up to the one who is in trouble to save himself. Socio-economic revival is possible only through uniting our own efforts and through creatively responsible realization of our national potential.

At the same time, it is necessary to understand that the state-power as the main subject of transformational changes can productively realise its vocation to develop and implement the Great Common National Project through the comprehensive deployment of its neo-directive function, uniting all economic entities, the growth of national well-being and the creation of real conditions for the self-realization of individuals. In this regard, it is necessary to realize the need for a radical change in the methodology of research of the modern economy and world understanding on the principles of the latest post-non-classical human-dimensional science, which is directed to the study of the inner spiritual world of man and the justification of a new paradigm of spiritual-noosphere-sustainable development.

Further attention of the scientific community should be concentrated the sake of survival in the global crisis world.

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