

The Human - Universal Paradigm in Knowledge and Human Activity (Security Aspects)

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Abstract

The era of globalization involves interactions and inter-state and inter-human relations of all types, including economic ones. An important place among them also belongs to the cross-border ones. The paradigm is the model, the dominant aspect in science and the knowledge of a certain period of time or epoch. There are particular paradigms, specific to one or another science, to one or another domain. There are also general or universal paradigms, such as ecological and communication ones. The human paradigm is, however, the most universal one, as it manifests itself in all spheres and fields of human activity and practice, including economics. The whole practice and knowledge, according to the universal paradigm of humanity, must be directed towards ensuring the security and survival of humans, society and nature. The true human is the person with a high and permanent morality and moral behavior. Namely, Man is the supreme value for man and for this reason today, while being in danger, he has become the most important global problem, which practically includes in itself all other problems. The universal paradigm of humanity is compulsory even for the fields of medicine, military and force spheres. It occupies a special place in the real economy and economic science.

Keywords: Human practice, survival, human security, science, economic science, cross-border activities, universal paradigm, Human.

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1. Introduction

Humanism, even from its beginnings in Socrates' philosophy, regarded the human as the value, the supreme value. Man, today not only has not lost his quality,

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but tends to extend it to more and more areas and spheres of his activity. It can also be seen from those conditions specific to the present reality and development of man and the world in which he activates.

Humanity today, says Russian philosopher V. A. Lektorsky, has approached such a milestone of its development, which can be compared not only with the Neolithic revolution, but even with the process of anthropogenesis. Now, this is about the fate of man. Will he preserve himself, or will he disappear? Maybe he will turn into some non-human being, such as the posthuman or the non-human, which in fact also means extinction, in our opinion.

The social and geopolitical processes, which are at the center of today's heated discussions, says the philosopher, are shadowing this problem for many. But one can't get rid of it. The discussions of today devoted to economics and numerical science, the use of artificial intelligence, the possibilities of transforming the human body and psyche, related to the idea of human improvement, mean that humanity is already (without fully realizing it) in the so-called "electronic society" stage and of the "electronic man" (Вопросы философии, 2018, 33).

It becomes clear, says V. Lektorsky, that even the problems of social and political philosophy today can no longer be discussed without addressing this inherently new way of human existence. New cognitive and information technologies are destroying the ordinary ways of living. In this situation, the most important issue, from the point of view of life meaning, considers V. Lektorsky, is to understand what (in the world and man) can and should change, what is impossible to change and what should not change, even if possible. The problem of the interrelationships, the "finding" and the "making", the realities of the world outside of man and of the virtual human reality, the nature of consciousness, of free will and human autonomy, which pertains to it, have today turned from the problem of academic interest into the most practical ones (Вопросы философии, 2018, p. 33).

Thus, theory and practice impose the problems of man and of human relations, of man as the supreme value for all fields and spheres of his activity. All activities that take place in nature, society, knowledge, inclusive and para-scientific knowledge or "forms of knowledge outside science", as the Russian philosopher ИТ Kasavin (Вопросы философии, 2018, p. 39) calls it, must be done through the humanity or human prism, as its supreme value, and its security. Is this possible? Is it possible for man to become the universal principle and paradigm of any human activity? What role can the human principle and paradigm play in all human activities, taking into account the processes of globalization and global approaches?

What would be the relations and actions between people, institutions, national and international organizations, states, which would contribute to the victory of humanity and security in the world?

The presentation below will be devoted to the answers to these and other problems related to the present and future of man and of the human world. The constantly changing reality in which man activates, the scientific-philosophical literature, and the mass-media have served as investigative material for this article. Comparison, extrapolation, generalization, philosophical forecasting, dialectics - all of them formed the methodological basis of this study.

2. Results and discussions

It is difficult to imagine that you can find people today who have not heard of globalization, globalism, global issues. These concepts are related to the lives and activities of the people, states, international organizations of our time, which is often marked with these terms. But not always those who operate with the given terms have the same concept in mind.

2.1. Global issues, globalism and globalization

Global problems are those problems that lie in front of the whole human community and most of them threaten human existence further. However, some of them, if to be resolved, open up to the man an accelerating, ascending development. Threatened or stimulated by these problems is the whole human society, and their solution can only be achieved with the efforts of all or most states, nations, people – with the efforts of all mankind. Will humanity be able to solve these problems or not? The future will show us. This, however, is ultimately up to us, the people.

Globalism involves general, or rather, global, approaches. In order to solve the given problems, it is necessary to think globally, act locally, defend and protect man and his security in the context of the security of society and of the nature. We need globalism in our actions and practices, in thought and knowledge – a global and globalizing approach in all.

Globalization is an objective process, but also a subjective one, that is, it has the necessary side, the legitimacy of the development and the other side, the subjective aspect of this development, which depends on the will of the people, of the strong and of less powerful states and organizations.

Some perceive globalization as a positive factor, that is, it can lead to the successful solution of global problems, to human solidarity and to the exclusion of wars and violence from human life, hatred and intolerance between people and cultures.

Others blame globalization in the excessive standardization of cultures, people, in threatening national identities and diversities of all kinds. Criticizing Western humanism in the context of globalization, the Chinese philosopher Du Văi-Min, vehemently condemns the desire not to fall within the framework of abstract universalism, in which harmony is falsely interpreted as uniformity, and the idea of general fate is transformed into the strategy of domination. Harmony is not uniformity. Harmony, affirms the Chinese philosopher, implies the freedom of unification, tolerance and appreciation of differences (Чумаков, 2019 p. 29).

It is stated that globalization is by itself the intensive modernization process. In reality, however, according to Du Văi-Min, this is a considerable distance from her. The spatial idea of the West and the temporary idea of modernity, says the Chinese philosopher, both presuppose the development strategy that would lead to convergence and uniformity. However, it must be borne in mind that globalization also opens up the possibility of localization, nationalization and regionalization. It allows us to see a new spectrum of flowers, sounds, smells, tastes, dispositions, emotions, to notice many connections: national gender, linguistic, age, class and religious.

The human community has never been as differentiated as it is today, and at the same time, thanks to the achievements of science and technology, in particular the information and communication technologies, it has never been so strongly interconnected (Чумаков, 2019 p. 29).

We could, therefore, speak of the ambiguity of globalization: the positive direction and the negative direction. It is up to humans through which of these will globalization occur. I think that it is not desirable for globalization to take place in the interests of a state, or of a community of states to the detriment of the majority, whether it's the US, China, Russia, Germany or France. Globalization must be done in the interests of all, in the interests of humankind. This development will be possible if the dominant and universal paradigm is that of the humanity.

The processes of globalization, as considered by Prujânin and Țcedrina, involve the integration of humanity into economic, socio-political and cultural-informational aspects (Пружинин, 2019, pp. 33-39). The mentioned authors highlight the fact (referring to Gojev KM and Tarba ID) that "a special danger in globalization is seen by the representatives of small nations, whose culture,

notwithstanding the fact that it has deep and original historical roots, in particular is subject to globalizing transformations" (Пружинин, 2019, p. 34).

The same authors state: "Undoubtedly in the history of world culture, we also discover the tendency towards generalization and unification. But this is of another kind that does not standardize culture, but on the contrary ensures mutual understanding of different, often radically different cultures in the linguistic plane. And the World Philosophical Congress, as a cultural phenomenon, contains in itself a powerful potential for such a mutual understanding. In the course of the philosophical World Congresses, "Another globalization" is realized (Пружинин, 2019 p. 34). This globalization, we believe, is beneficial to man and his world because it is not obligatory, legal, inevitable. This is intended for mutual understanding, finding commonality and not for the tendencies of domination and servility.

The age in which we live is a predominantly globalized one, with tendencies, largely, of ascending or positive development. It is important to understand and interpret it from the perspective of historical reality (Щедрина, 2018, p. 90-93) and from the perspective of objective forecasts (Пирожкова, 2018, pp. 99-110) regarding the man and the world in which he lives.

2.2. The paradigm as a historical stage in the development of science

The science during its development, according to Cun, goes through certain historical stages. The transition from one stage to another is characterized by him as a scientific revolution, as an exchange of paradigms. Each historical era in the development of science has a certain model, a dominant one that manifests itself in all science or in certain areas of it – called paradigm. The paradigm that manifests itself in several sciences, we believe, could be called the general paradigm. Those that manifest themselves in a science, in one field or another can be considered as mere paradigms. The paradigm that manifests itself in all science, in all areas of reality, is a universal paradigm.

Today we can speak of general paradigms, such as, for example, ecological or communication ones. Almost all areas of human activity must take into account the ecological paradigm or, almost all can contribute to the worsening or solving of global ecological problems. The general paradigm is that of communication, without which the contemporary world, including the scientific one, cannot function and therefore exist. The most general, however, is the paradigm of humanity, the one that we call universal, and today humanity is in danger. It can

survive and sustainably develop thanks to the achievements of science and technologies. But maybe, thanks to them, it may disappear, humans may become non-humans, which extinction as well. Man, through his creations, can destroy Man. Thus, he is today at the crossroads of his development. Hence the importance of the human paradigm as a universal paradigm that can manifest itself in all the sciences, in knowledge and in the whole human activity.

2.3. Anthropocentrism and biocentrism

Many representatives of environmentalism stand against anthropocentrism and advocate for biocentrism. We are also against traditional anthropocentrism. Basically, it justified the irrational use of natural resources for the selfish good of man in his narrow interests. Life, all its forms, are important to nature and man. We must not forget that man is also a form of life. Yes, he has destroyed many of the connections of the terrestrial nature and has enormous potential to destroy it entirely, including its own nature. Man, however, like no other form of terrestrial life, also has enormous potential to restore many of the destroyed and missing things, to build new ones that have not existed before. Man has the means to annihilate himself. He, however, also has the possibility of self-preservation and self-development (Sîrbu, 2019, pp. 120-127).

The new anthropocentrism is called to be based on the human paradigm. Here Man is proclaimed universal paradigm for all human knowledge, science and activity, including economic one.

It could, therefore, affirmed that anthropocentrism, within certain limits, it is a concentrated form of the human paradigm, of humanity in activities of all kinds. The human paradigm, in turn, implies having all the activities through the human prism as the supreme value for it.

Western culture, philosophy as a component of it, has often approached the human problem through the "Human-Society" relationship and in this aspect, it has made considerable progress. Eastern culture, however, emphasized the relationship "Man and tradition".

Romanian moral philosophy regards these two positions or interpretations as two extremities. Approaching the Human concept of humanity some Romanian ethicists consider that the Romanian culture would be the intermediate way between the West and the East, between these two cultures (Vidan, 2017; Macoviciuc, 2017; Hasmațuchi, 2017). According to V. Macoviciuc "The basic hypothesis of T. Vidam's work is aimed at the "man of humanity" as a model/etalon for Romanian

local history and civilization; the author considers that around this concept/etalon there can be structured a whole philosophical thinking together with a base/complex folkloric philosophy and, at the same time, a socio-cultural praxis "(Macoviciuc, 2017, p. 270). I will also state that the simple man, when he speaks about the knowledge of the young people often exclaims that the main thing is that the young man has to "becomes a Human". By this he understands that the most important thing that a young person must achieve is high morality. Thus, the Human is associated more with the moral man than with the man with high knowledge. This does not result in a depreciation of scholars or scientists, but a warning that the high morality of man on a daily level is more appreciated than scholarship (Şarban, 2017 p. 369).

The high morality of scientists, economists, specialists in all fields, responsible and able to act in accordance with the human paradigm will save the Man who is in danger today. The paradigm of the human, or as Russian philosophers S. Azarenko and D.I. Macarov call it: synergetic anthropology as an interdisciplinary paradigm, can be an exit from the contemporary anthropological impasse (Азаренко, Макаров, 2019, pp. 61-71).

The high morality of contemporary man must also be based on global ecological ethics (Sîrbu, 2015, pp. 159-168) and on Ecosophy or ecological wisdom (Sîrbu, 2018, pp. 52-61). The high morality of the personality can be attained through the moral knowledge, moral convictions, the activities in accordance with them and the will to maintain them permanently and not periodically in their own behavior. Here, the human reasoning only is not sufficient, but the emotionality and spirituality, the human conscience (Величков, 2018, pp. 5-17) are also needed.

Only in this way will the personality become of a Human in all its meanings and correspond to the high mission of being a universal paradigm for all areas of human activity. "Teach yourself to be a Human" was also the title of the XXIV World Philosophical Congress, which took place on August 13-20, 2018 in Beijing. This title has been accepted and promoted by both Eastern and Western philosophies. The universal paradigm of humanity reconciles and unites all the thinkers in the world. There is no more noble task in the world than ensuring the survival, security and sustainable development of humankind, which cannot be accomplished, without being extended to human society, to earth and nature in general.

Some spheres and domains that require humanity principle and paradigm.

Scientific and technical progress, new technologies today lift man to new heights, not even dreamed of in the past. Entire businesses operate today are being

led by robots, artificial intelligence. All, however, are previously programmed by man.

The aforementioned ones also have a negative potential, which can harm the human being, possibly even drive it to extinction, if it does not act in accordance with the universal paradigm of humanity (Sîrbu, 2017; Sîrbu, 2016).

The human paradigm is necessary even in the fields and spheres in which it seems to be inherent right from the beginning (the sphere of medicine), or even incompatible (the sphere and the force and military fields).

Medical activity, even from its inception, is about the human. As a human, he also takes the oath of Hippocrates, specific to the doctors and the practice of their medical activities. Man is the supreme value for doctors and the patient deserves a corresponding attitude, a moral one on their part. Naturally the impression that the inherent human paradigm is related to medical activities is assumed.

The reality, however, also testifies to the existence of the opposite, of the inhumanity in the activities of the doctors. It reminds us, in this context, of the anti-human experiments of Nazi doctors, of Soviet psychiatrists, who made false diagnoses to dissidents to limit their activity for ideological and political reasons.

In the former USSR, subject to inhuman experiments and investigations were children born with various malformations and deviations. Doctors with low morale are experimenting today in both the East and the West with inhuman methods and means for military purposes.

The praxis of Moldovan doctors, for example, does not always correspond to human requirements. Surgeries and treatments are invented by doctors only to squeeze money from the sick. We could also remind ourselves of the practice of the doctor from Bălți, who sexually exploited the sick.

Multiple cases can be found everywhere when it comes to the beauty industry. The behavior of doctors in prisons are also not to be desired. Thus, medical science and practice require the implementation of the universal paradigm of humanity in the medical sphere as well.

The human paradigm, at first sight, seems to be incompatible with the force and military sphere. Or, the army always seems to be about violence, war and death. It is so and even so. The human paradigm finds its well-deserved place. You can resort to violence not just by killing. There is also immobilization, imprisonment, strategic communication and collaboration in practical military activities.

The field of military research and science, as well as that of military practice, also takes place for the human paradigm. The war, as strange as it may seem, can be carried out "in a civilized way" and even with morality in a way. There are

armaments, tactics and strategies that would be "less cruel" to humans in general and to the civilian population in particular. There is also the neutron bomb, which destroys only the living force - the man without interfering with the objects created by it, but which is strictly forbidden like biological and chemical weapons. Of course, the most humane and moral thing would be the prohibition and exclusion of wars from human life. Is this possible? I think it is. We have shown this in the article *The need for world peace for security of life* (Sîrbu, 2019).

The human paradigm is also necessary in the activity of the police, the special forces, the activity of the penitentiary, the prosecutor's office, the courts, the law enforcement agencies in general and in the relations between states and cross-border areas, national and international organizations, civil society and the state.

All of these are penetrated by economic relations and are within the concrete economies, the world or within the states and communities. The economic sphere needs the universal human paradigm. The whole economic science and the particular economic sciences need it as well. Economies that admit the use of drugs, anabolic, armaments, underground economies, corruption and injustice have a great need in the universal principle and human paradigm.

3. Conclusions

The age of globalism and globalization has given birth beside others, to the global problem of humanity – the Human is a new global problem that practically includes in itself all the others. Man has become a new principle, a universal paradigm of knowledge, science, human activity, economy and economic relations, including those across borders.

The universal human paradigm is obligatory for the sphere and the fields of medicine, of the military and force domains and spheres, of the interstate, interorganizational, cross-border and inter-human relations.

A special place is attributed to economic relations, economy and economic sciences. The *Human* is the one with a high and permanent morality and moral behavior. Humans are above all, whether in society, nature, knowledge and activity.

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