

Impact of the New Philosophical Holism on Economics: Household Management on a Global Scale

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Abstract: This paper argues that the only viable solution to the disaster of the current globalized economic system is ratification of the *Constitution for the Federation of Earth*. Part One describes today's globalized world economic system and shows that this system has two interrelated components: sovereign nation-states and global capitalism. This "world system" is inherently undemocratic and profoundly dysfunctional, generating real threats to continued human existence such as climate collapse and global nuclear war. Part Two describes the holisms of traditional religions and spirituality and shows the ways in which contemporary science and spirituality have enhanced and demonstrated in depth the holism of the cosmos. Part Three makes the case that only a global social contract under the *Earth Constitution*, establishing authentic planetary democracy, can give us an economics that truly benefits everyone, the environment and future generations.

1. The Disaster of Economic Globalization from Above

Aristotle said that economics was about managing our household, about how we arranged things so that work gets done and everyone gets a proper share of the resulting prosperity. Today, our household has become planet Earth. The phenomenon known as globalization has made the Earth one interdependent economic household. If we do not begin treating both economics and politics as such, as managing the household on which all of us depend, it will likely mean our doom.

This one interdependent economic household works only for the benefit of, at most, the top 40% or so of the world's population, and, ultimately, primarily for the benefit of the top 1%. A giant juggernaut of unregulated production and consumption, of unlimited waste-generation and indiscriminate energy use, of unlimited financial speculation and reckless gambling, has gripped the nations, banking cartels, and elites of the world over the past century, wreaking havoc with our planetary environment and the lives of hundreds of millions, if not billions, of people. As Bill McKibben points out, *more* is systematically thought by modern globalized economics to be *better* (2007: 1-4). Mainstream economics for decades has promoted unlimited and largely unregulated growth in production, financial speculation, and privatization. Social scientists Terry Boswell and Christopher Chase-Dunn summarize this globalized system as follows:

At all points of exchange in production, capitalists have institutionalized *coercive power* as employers, bosses, lenders, and landlords. Both Adam Smith and Karl Marx considered exploitation to be the application of coercive power in markets to obtain an unequal exchange.... Globalization is a multifaceted process that includes foreign investment, information exchange, and world cultural commercialization, as well as the integration of trade and production. (2000: 21 & 33)

Capitalism is a global system with a single world economy but multiple competing states.... For socialism to replace capitalism, it too must be a global system that embraces a democratic world polity. (Ibid. 11)

The promoters of "globalization" have worked to remove nation-state legal supervision and controls over labor, resource use, environmental protections, and support for citizens through food subsidies, public utilities, education, health care, etc. The common name for this use of coercive power to enhance unequal exchange and exploitation is "structural adjustment." As Ellen Hodgson Brown relates it, these programs are "a code word for economic globalization and privatization—a formula which aims both to shrink the role of the state and soften the market for private investors" (2007: 231). As the terrible bind in which the European Union bankers have currently placed the country of Greece shows, economics is no longer under the democratic control of the people in any country on Earth. Award winning economist Michael Hudson writes:

[When Greece joined the Eurozone, it falsified its debt figures, and in reality its debts were unpayable. However:] If Greece doesn't pay, then all these gamblers and derivative players are going to lose their bets. You've got to sacrifice Greece and

you've got to drive it into poverty, and lend the Greek government the money to pay the bond holders so that our Wall Street banks won't lose money. So the European Central Bank told the IMF if you want to be a player, you've got to ignore what the stats said, and they did. And the European Central Bank and the IMF paid over 100 billion Euros to the bond holders. So Greece, instead of owing private bond holders, owed the IMF and the European Central Bank.

Now the European Central Bank wants to get paid, but the debts can't be paid. So the central bank says, okay Greece. Sell us your islands. Sell us your ports. Sell us your lands. Sell us your raw materials. This is foreclosure time. And if you can't pay, we want everything in the public domain. And you also have to impose austerity. You have—only 20 percent of your population has emigrated. You only have a 60 percent unemployment rate for youth. You've got to increase the unemployment rate to 80 percent, double the emigration, in order for us to make the loans to your government that will turn right around and pay us.

<http://michael-hudson.com/2015/06/greece-on-behalf-of-europe/>

Globalization has been for the benefit of the rich and powerful: nation-states, bankers, and corporations. It is the product of a world system whose dynamics and structures are clearly identifiable, analyzable, and changeable. Under the leadership of the IMF, the World Bank, and other multinational consortiums of private banking cartels, the core countries of the world in North America, Europe, and Japan use the coercive power of national laws, international trade agreements, financial indebtedness to the global banking system, and ultimately military superiority to marginalize, exploit, and economically colonize the peripheral countries of the world (ibid. 23-30). The globalized world economic system is also inseparable from a system of some 193 sovereign nation-states, nearly all vulnerable to being manipulated, coerced or overthrown depending on their degree of cooperation and complicity with the globalized economic regime.

This world system has two fundamental components, therefore, and critics of globalization often leave out the crucial second component. As with capitalism, scholars often date the development of the system of sovereign states to the mid-17th century (ibid. 23). Globalized corporate capitalism has developed in close tandem with system of so-called sovereign nation-states, a system today fragmenting humankind into some 193 separate units arranged in a hierarchy of powerful core nations, secondary "semi-peripheral" nations, and a "periphery" of marginalized and exploited nations, largely in the global south (Shannon 1989). The current globalized world system, therefore, is a nexus of capitalist enterprises and sovereign nation-states—giant banking and multinational corporate enterprises primarily concerned with the accumulation of private profit in close cooperation with sovereign nation-states primarily operating at the service of their capitalist ruling classes in a world of power politics directed toward national ascendancy, control of global resources, and domination of world markets.

Of the many horrendous consequences of this system, three in particular stand out: first, global poverty and misery continue to increase for the majority while the few become ever more obscenely wealthy and powerful. Second, much of production involves huge expenditures on militarism and hideous weapons systems of such destructive power that a major war could wipe out humanity. Third, the global environment is collapsing, massive extinctions of living creatures are occurring, and the planetary ecosystem that supports life on Earth is increasingly in ruins.

Both of the primary structural features of today's globalized economy (sovereign nation-states and corporate capitalism) derive from the era dominated by the early-modern Newtonian paradigm in philosophy and science, an era in which the world was conceived on the analogy of a vast machine, operating via a causal determinism, and analytically reducible to its atomistic parts. The nation-state system and their capitalist competitive enterprises were understood in terms of this paradigm as well: sovereign nation-states and individual capitalist enterprises were seen as the atoms of the world system struggling within a causally determined mechanism of iron economic laws (of supply and demand, perpetual growth, diminishing returns, production for private profit, etc.) in a world of power politics and economic competition to survive and prosper vis-à-vis their competitors (Cf. Harris 2000b). Boswell and Chase-Dunn conclude:

Class relations expanded beyond the labor process to become institutionalized in state, colonial, and interstate structures. A system of sovereign states...is fundamental to the origins and reproduction of the capitalist world economy.... In the interstate system, unequally powerful states compete for resources by supporting profitable commodity production and by engaging in geopolitical and military competition. (Ibid. 23-24)

The current globalized world economic and political system is, therefore, *fragmented* to its very core. By its own premises, it cannot possibly be modified into an economics that addresses the common good and the welfare of all. In all cases authentic democracy is subverted by a super-wealthy ruling class serving its own interests. Under its theoretical premises,

the economic and interstate system are both ruled by so-called laws of power and profit that are amoral. It assumes that individual capitalists and statesmen may be moral but that they are less efficient at their jobs if they allow morality to interfere with the impersonal workings of the economic and interstate systems (cf. Morgenthau 1993). The system is structurally founded on divisions, competition—resulting in absolute winners and losers. It is premised on systematically taking the wealth provided by nature on planet Earth, which all people inherent, and as well as our human ability to work and produce wealth based on these resources, and turning all of this into the private property of a few (cf. Smith 2008: 1-17).

2. The New Philosophical and Scientific Holism

The principles of holism and harmony have deep roots in human civilization going back at least to the Axial Period in human history during the first millennium before the Common Era. For many thinkers and religious teachers throughout this history, holism was the dominant thought, and the harmony that it implies has most often been understood to encompass cosmic, civilizational, and personal dimensions. Jesus, Mohammed, Buddha, Shankara, Lord Krishna, Lao Tzu, and Confucius all give us visions of transformative harmony, a transformative harmony that derives from a deep relation to the holism of the cosmos. Human beings were viewed as microcosms of that holism and must seek ways to allow it to emerge within their lives and cultures.

Today, not only spirituality and religion, but the entire spectrum of sciences has rediscovered holism as the fundamental feature of humanity, our planetary ecosystem, and the cosmos. Today, however, holism appears to us not only as a constant, abiding feature of our universe, but also as an emergent and evolutionary aspect of the cosmos and all life as discovered not only by mystics but by the most advanced sciences (cf. Laszlo 2014). In the face of the pervasive *disharmony* of much of human existence that we experience worldwide, the principles of holism and harmony function, in the words of Ernst Bloch (1986), as a gigantic “principle of hope.” We recognize that disharmony threatens the very existence of life on Earth, a disharmony fundamentally connected with the world’s globalized political-economic system. We face the possible end of the human project and higher forms of life on this planet through climate collapse, nuclear war, or some other terminal disaster.

Yet holism is also the most fundamental discovery of 20th century science. It is a discovery of every science from astrophysics to quantum physics to environmental science to psychology to anthropology. It is the discovery that the entire universe is an integral whole, and that the basic organizational principle of the universe is the field principle: the universe consists of fields within fields, levels of wholeness and integration that mirror in fundamental ways, and integrate with, the ultimate, cosmic whole. Both human beings and the ecosystem of planet Earth are such holistic fields.

This discovery has overthrown the early-modern Newtonian paradigm in the sciences, which, we have seen, was predicated on atomism, causal determinism, mechanism, and a materialism that was discerned, it was thought, by a narrow empiricism. The holism of the ancient and medieval thinkers was superseded by this early-modern Newtonian paradigm in the 16th and 17th centuries. This development generated a host of assumptions about the world and human beings that became determinate for the basic world view that most people and institutions continue to hold. But the picture established by the sciences today has negated and inverted this world view. All scientific fields today understand that the parts must be understood in terms of the wholes of which they are part, in terms of the fields in which they are embedded. Holism means that wholes and parts form an undissectable matrix that cannot be reduced to its component parts, from the tiniest micro-particles to the entire universe.

As cosmologists Menas Kafatos and Robert Nadeau express this:

It was presumed that reductionism was valid, and, therefore, that one could analyze the whole into parts and deduce the nature of the whole from the parts. With the discovery of non-locality that picture is reversed—it is the whole which discloses ultimately the identity of the parts. Non-locality...forces the assumption that the universe is at the most fundamental level an undissectable whole.... (1990: 121)

We are in the midst of a tremendous paradigm-shift. The fragmentation that derived from the early-modern Newtonian paradigm is incorrect and inadequate. The system of sovereign nation-states and global corporate capitalism are dinosaurs of fragmentation, destroying human life and our planetary ecosystem. The globalized drive to universal privatization is exactly the opposite of what is needed and demanded by the nature of the real world we inhabit. Human beings are an interdependent anthropological, spiritual, moral, and civilizational whole. Our planetary ecosystem of waters, oceans, atmosphere, forests, living things, and persons is an interconnected whole. It belongs to all of us and to future generations. And our planetary political and economic systems need to reflect that wholeness if we are to survive and flourish much longer on this Earth.

However, the holism of the ancients has been rediscovered on a higher level. We understand, very much more clearly than these ancient thinkers, that human beings are deeply *historical* beings, moving from a past, through a dynamic present, toward a future that we are deeply involved in creating. We create our future through a vision and comprehension of its possibilities. Revolutionary holism is just that: a holism that can transform everything from disharmony to harmony, from war to peace, from hate to love. Ethics, law, education, and government are all historically grounded aspects of human life. This means they are subject to holistic transformation, to “a new heaven and a new Earth,” that, indeed, has much in common with what the ancient teachers said about holism and harmony.

It is important to be clear that there are two interrelated and interlinked dimensions of the holism recognized by scientists and serious thinkers today. The first is the unchanging cosmic plenum, the “one without a second,” in the language of several Hindu thinkers. Swami Vivekananda expresses this, for example, when he writes: “When [a person] can say, “I am in everything, in everybody, I am in all lives, I am the universe, then alone comes the state of fearlessness.... The guiding motive of mankind should be charity towards men, charity towards all animals. But these are all various expressions of that eternal truth that, “I am the universe; this universe is one.” (1989: 81-82)

This classical holism of the ancient religions and spirituality has been supplemented in the past century by the realization that there is an *emergent holism* inherent within the cosmic evolutionary process—the cosmic process since the Big Bang some 14 billion years ago has teleologically brought fourth higher and ever more complex forms of organization, mind, and freedom. Human life is a very advanced example of this emergent evolutionary upsurge of cosmic holism. As paleontologist and theologian Teilhard de Chardin puts this:

I doubt whether there is a more decisive moment for a thinking being than when the scales fall from his eyes and he discovers that he is not an isolated unit lost in cosmic solitudes, and realizes that a universal will to live converges and is hominised in him. In such a vision man is seen not as a static center of the world – as he long believed himself to be – but as the axis and leading shoot of evolution, which is something much finer. (1959: 36)

To accommodate this insight philosophically, many thinkers have followed Alfred North Whitehead’s distinction between God’s “primordial” nature and God’s “consequent” nature. The universal evolutionary process is not simply the *maya* of the divine One to which all things are reducible without qualification. Whitehead concludes that the actualization of love and harmony in the world by human creatures is internalized within “the consequent nature of God” and returns to us from God to influence the course of future events. For human beings, God is the “lure for feeling, the eternal urge of desire,” drawing us toward an emergent holism of unity in diversity, peace, and planetary community. Our symbolic notion of bringing the Kingdom of God to Earth arises from this lure informing human desire: “It dwells upon the tender elements in the world,” Whitehead writes, “which slowly and in quietness operate by love” (1978: 343):

For the kingdom of heaven is with us today.... What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. By reason of this reciprocal relation, the love of the world passes into the love in heaven, and floods back again into the world. (Ibid. 351)

Ethics, love, intuition, values, religion, and culture are not “merely subjective” reactions to an impartial “objective” reality. There is “great intelligence and purpose in the cosmos,” philosopher Jacob Needleman affirms, and that intelligence and purpose is also embodied in us (1975: 119). As Spinoza declared in the 17th century, God “forms the essence of the human mind” (*Ethics* II, xi), and part of this essence is love. Our purposes are to create harmony, reconciliation, integration, respect for human rights and human dignity, the just rule of democratic world law, universal friendships, and loving

relationships. The emergent evolutionary holism of humanity, the cosmos, and the Earth presents us with a paradigm for science and human life in direct contradiction to the world system of corporate capitalism and sovereign nation-states that we inherit from the early-modern Newtonian paradigm.

The principle that animates human reason is also the fundamental organizational principle of the cosmos itself, which is relational and holistic through and through. The universe is not only organized as a series of ever more complex and evolving systems of parts-within-wholes up to, and including, the ultimate, encompassing wholeness of the cosmos itself (and beyond that to the One beyond name and form), but human beings are themselves such wholes as individuals, while at the same time parts functioning within the holism of the human species, planetary nature, and the cosmos. Human beings wholes both at the primordial level (we are already all human and one with the cosmos) and are becoming ever more whole at the emergent level (through the evolution of human maturity, human rights, global awareness, and world polity).

Human reason both discerns this holism everywhere in nature and is itself a manifestation of it. “The important point,” philosopher Errol E. Harris writes, “is that reflective intelligence and reason are seen as intrinsic and essential to the universe as a whole” (2000a: 280). The drive (or *telos*) within nature is toward ever-greater forms of holism and the *telos* within us is likewise toward ethical and intellectual holism. Harris concludes:

If the implications of this scientific revolution and the new paradigm it produces are taken seriously, holism should be the dominating concept in all our thinking. In considering the diverse problems and crises that have arisen out of practices inspired by the Newtonian paradigm, it is now essential to think globally. Atomism, individualism, separatism and reductionism have become obsolete, are no longer tolerable, and must be given up. (2000b: 90)

In their book *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era, A Celebration of the Unfolding of the Cosmos*, Brian Swimme and Thomas Berry tell the story of a universal creative holism “from the primordial flaring forth to the Ecozoic Era, a celebration of the unfolding of the cosmos.” The whole story, as it has been discovered in the 20th century, is indeed the holistic story. The early-modern paradigm from which our present global economic and political system derives, a mere four centuries in duration, was an aberration, a discordant note, within the symphony of the whole story. Swimme and Berry refer to it as the “Technozoic” era and write that: “The greater part of contemporary industrial society, it seems, is oriented to the Technozoic rather than to the Ecozoic. Certainly the corporate establishment, with its enormous economic control over the whole of modern existence, is dedicated to the Technozoic” (249-250, cf. Johnson and Ord 2012).

3. Holistic Globalization of Economics and Politics

My 2013 book *The Anatomy of a Sustainable World: Our Choice between Climate Change or System Change*, focuses on sustainable economics, as articulated very clearly, for example, in Herman E. Daly’s *Beyond Growth: The Economics of Sustainable Development* (1992). *The Anatomy of a Sustainable World* draws on the fundamental economic insights that are integral to many writers who link the new holistic paradigm with economics (e.g., Daly and Cobb 1994). Economics and politics (in the global sense) cannot be separated. Laws define the way an economy operates, and only truly democratically legislated laws can give us a global economics to the benefit of all. These insights can be summarized in terms of five fundamental economic-political principles:

- **First**, production must be primarily for use-values and not for the extraction of surplus value. This means that we must produce what we need and ensure the durability and utility of what we *need* rather than producing things to be used up, consumed, and discarded as trash or waste.
- **Second**, costs must be calculated holistically in terms of our relationship to the environment, society, and future generations. This means that externalities can no longer be ignored in the economic calculations of production and consumption. The capitalist system to date has maximized private profit by externalizing the true costs of production onto society, the environment, and future generations.

- **Third**, the ideology of perpetual growth is in contradiction with living on a finite planet with delicately interwoven ecological systems and limited natural resources. Economic development must become *qualitative*, rather than quantitative. As we have seen Bill McKibben point out, better does not mean more. Indeed the equation of these two things is at the heart of our modern economic and ecological disasters (2007: 8-11).
- **Fourth**, the perpetual framework of money scarcity and debt financing, enforced by the global privatized banking system, needs to be transformed into a public, debt-free system focused on empowering creativity and sustainable productivity while engendering reasonable economic equality. (Cf. Smith 2008: 43-50).
- **Fifth**, we need to monitor the intricate ecosystems and human activities everywhere on our planet to ensure that ecological balance is maintained and sustainable production and consumption are taking place. It will do little good if there is sustainability in North America but not in China, or if there are reduction of carbon emissions in Russia and not in Brazil. The entire world must be on the same page. All compelling principles: holism, economic necessity, and human freedom demand that rogue individuals, groups, corporations, or nations are not disrupting the fragile ecological balances that we and all future generations depend upon for survival and flourishing.

None of these needed changes to the system can happen apart from the larger paradigm-shift from the early-modern paradigm of fragmentation to the newly understood holistic planetary paradigm. The world-system is an integral product of the early-modern paradigm and there can be no economic liberation outside the context of fundamental paradigm-shift to holism: cultural, political, economic, and civilizational. As Boswell and Chase-Dunn put it, we require “a world polity” (2000: 25-26) in which economic democracy is practiced in the service of the common good of all people and the planet. The common good of the people of Earth, the environment and future generations cannot be served without a democratic global political system that makes possible an economics premised on that common good.

It avails little to discuss what might be the best economic system without recognizing that the liberation cannot happen without transformation of the *entire world system* from fragmentation to holism. As I have written about at length in books such as *Ascent to Freedom* (2008), a system of so-called “sovereign” states recognizing no effective law above themselves is inherently a war system and inherently a system of naked power, domination, and imperialism of core states over weaker states and the majority of humanity.

And these core states are in turn run by global banking cartels and a super-rich ruling class keeping control over the population and the government through debt bondage (cf. Brown 2007). We require a global system in which the equality of all planetary persons is recognized and in which economic and legal principles are premised on the common good of the whole of civilization, not the perceived self-interests of sovereign nation-states, banking cartels, or multinational corporations. This system must ensure reasonable economic democracy and equality to prevent military and/or economic domination of the few over the many.

This holistic transformation is concentrated and articulated in the *Constitution for the Federation of Earth*. Only such a brilliantly designed and effective global social contract can affect the economic changes needed if we are to have a future on this planet. *The Anatomy of a Sustainable World* goes into the economic arrangements provided by the *Earth Constitution* in some detail, beyond what is possible here. But the more fundamental point should not be missed: it is the transformation itself, the uniting of the world under the holistic framework of the *Earth Constitution* that will be the key to an economics of universal prosperity and sustainability. The five economic principles outlined above cannot be actualized without the concomitant uniting of the world under the political and civilizational principle of unity in diversity (the principle of holism) upon which the *Earth Constitution* is founded.

From this transformed paradigm everything else follows, including a transformed economics. The result, in one sentence, is sustainable, democratic market socialism worldwide, everywhere locally and cooperatively operated, empowered by a public, socially-created money system valued the same everywhere. Here is a list of some of the specific economic consequences that follow from ratification of the *Earth Constitution*:

- Global public, debt-free banking directed toward sustainable productivity of use-values for all people on Earth (Article 8.7). This means that money is created by the Earth Federation and lent at low interest or interest free to any and all who have a sustainable productive project that can protect the environment, produce use-values, or engender new techniques or discoveries. Universal credit from debt-free public money is a public utility, a right of everyone on the Earth.
- One universal currency valued the same everywhere and one universal set of wage standards and corresponding limits on private profit legislated by law for the empowerment of global ecological and productive health and the common good of the Earth (Article 8.7), along with reasonable global economic equality for all (the Provisional World Parliament has already moved in this direction with World Legislative Act 22: The Equity Act).
- All unnecessary non-productive extractive activities (such as militarism, mining, rent, and interest-seeking) abolished, minimized or regulated along with all non-productive financial speculation. The world's basic, vital resources, including its oceans, diminishing fresh water supply, atmosphere, and hydrocarbons, become the social possession of the people of Earth (Article 4).
- Income security for everyone, including quality health-care, education, accident insurance, food, housing, clean water and sanitation. (It has been repeatedly shown that these are relatively inexpensive and easily provided merely by converting the trillions of dollars now spent on militarism worldwide to these necessities of life.) These are all guaranteed under the *Earth Constitution* (Article 13).
- Careful monitoring of all the Earth's ecosystems, productive activities, and technologies by agencies of the Integrative Complex (established in Article 8 of the *Constitution*) to ensure integration of human activities with the ecological balances of our planet. (Just as there is no legitimate political freedom without the regulation of democratic laws, so there is no legitimate economic freedom without economic regulation in the service of the common welfare.)
- Cooperative and local enterprises legally empowered, promoted, and monitored for sustainability everywhere on Earth (Articles 13.16 and 14). The Provisional World Parliament has already taken steps in this direction with World Legislative Act 63: the Cooperative Communities Empowerment Act. With their externalization of costs now forbidden by law, giant multinational corporations will not be able to compete with locally grown food and local cooperative production and will soon begin breaking up and divesting into ecologically sustainable, more cooperative enterprises. Economist J.W. Smith writes that: "To keep everything local, each social unity—a federation of nations, each nation, each region within a nation, each state, each community, each business, and each entrepreneur—should have a *constitutional right* to their share of socially created money" (2008: 11). This is one consequence of global, public, debt-free banking under the *Earth Constitution*.
- Massive public works projects employing former military personnel and underemployed people worldwide in restoring the environment, planting trees, cleaning up pollution, and converting to solar and clean forms of energy. Steps in this direction have already been taken by the Provisional World Parliament in World Legislative Act # 51: the Economic Prosperity Act of 2010. (The people of Earth want and need to be put to work, and there is plenty of valuable work that needs to be done. The absurdity of the present system is that it puts people out of work. As E.F. Schumacher put this in *Small is Beautiful: Economics as if People Mattered* (1973), the goal of the capitalist is production or speculation for profit while eliminating as much as possible the liability of labor costs.)

It should be clear that none of these essential features of a liberated world economy is possible without the paradigm-shift to the unity in diversity of the *Earth Constitution*. On the other hand, all of these transformative innovations not only go together but would be relatively easy to implement by the World Parliament under the authority given to it by the *Earth Constitution*. Economics follows from this holistic paradigm-shift. We need to manage our global household, our entire interdependent planet (its peoples, its economics, and its ecosystems) holistically and democratically, serving the

common good of all and not private interests. The only effective and timely way to do this, I submit, is through ratification of the *Constitution for the Federation of Earth*, that is, through effective global democracy.

Speculation about possible economic changes apart from the holistic transformation effected by the *Earth Constitution* is relatively futile because it puts the cart before the horse. Global capitalism and the system of sovereign nation-states form one integral world-system premised on false, early-modern paradigm assumptions. The *Constitution* transforms the whole world system to the holism of unity in diversity. And from this paradigm-shift to authentic global democracy, and from this alone, follows economic liberation for the people of Earth and future generations.

Citations:

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The new, situational, and pragmatic economics beautifully exemplifies the themes that philosophers of sciences had recently gathered from other disciplines. Lakatos's specific incorporation of holism through his conception of the units of scientific testing as entire research programs, which include abstract "hard-core" assumptions buffered from direct confrontation with observation and experiment, seemed to many philosophers to fit economics especially closely. Its philosophy is to manage economics for nature as usual, rather than to manage the environment for business as usual. The paper introduces the new Green Economics discipline and reviews its shape and philosophical underpinnings and philosophical underpinning of the distinctive new solutions offered by Green Economics. Miriam Kennet. However, this can only work if the adjustments made in small scale, but if adjustments are made for the entire feature of environment, then obviously rewriting the discipline of economics to incorporate the environment into the calculation is needed (Kennet & Heinemann, 2006). Trade policy and Green Growth.