

## **HUMAN (HUMANE) ECONOMY : A NON-VIOLENT REVOLUTION**

### **Ecology, economy, and bottom lines: Seasons in the evolution of humanity**

**Resume :** A great confusion 200 years ago caused Europeans to adopt speculative theories concerning the nature of human development including false economic theories instead of maintaining the respect due to their ancestors. This led to the last fall and directed the whole of modern humanity into the current dead end. To this day we have no evidence of the validity of these theories, theories founded on a pirate heritage rather than on a truly human (social) heritage. On the contrary, all social and environmental indicators point towards their utter insufficiency.

## **ECOLOGY**

### **The birth of humanity**

#### **Definition: Agro-ethology**

The study of behavior directly related to agriculture the foundation of human evolution.

The human species is agricultural by necessity and agriculture cannot be separated from human nature. Human nature the roots of humanity its traditions and religions are the behaviors that have made and determined humanity. The true human religion is a series of precepts (recommended behaviours) of economic and social principles that have allowed a sustainable development from its origin until the present modern era from vegetarian gatherers to hunters of insects and other animal resources to farmers of agroforestry. From unconsciously to consciously humans have complexified their symbiosis with plants and animals in their environment perhaps for more than a million years. This relationship became the knowledge on which human economy (ecology) was founded. That which is and has been economic (ecologic) and sustainable is so and will continue to be so if it conforms to the evolution of the principles that have modeled humanity before the modern era. The end of the economic (relatively ecological) era coincides with the research/study of an economy less and less understood. We mostly look for what we no longer have: an understanding and mastery of the economy (ecology) and of sustainability.

## **ECONOMY**

**Spring:** The marriage between plants humans and the other animals.

#### **Definition: Agro Etho Phytology**

The study of the characteristics of plants useful in agroforestry by examining their characteristics of growth their needs their relations with other species their uses and mutual benefits. This study became in our prehistory the knowledge required of humans practiced during dozens of millenia and up until its relatively recent degeneration into monoculture.

The purpose of every species is to maintain its structure. For humans this includes – requires –agriculture. It is in observing accumulating and understanding more than 60 characteristics of trees and other plants that we can create a symbiosis between humans and the plant and animal kingdoms (realms) in order to favor the mutual and sustainable *economy* which our ancestors developed naturally and practiced during dozens of millennia.

The study of animal behavior is called Ethology but plants can also be said to have behaviors in the larger sense of the word that relate them to their environment. For example we can say that a “carnivorous” plant that eats flies has a carnivorous behavior. Similarly a plant that fabricates spines to

repel the herbivores that would otherwise eat it can be said to have a defensive behavior. The growth and mutual benefits are considered here as behaviors and exchange of services. It is in understanding these characteristics and behaviors (again in the largest sense of the word) that we can insert ourselves into a system that is economic and sustainable. We can use them to our “advantage” acquiring benefits in a system of exchange instead of consuming the environment without offering anything in exchange.

## **HARVEST**

**Autumn:** Preparation for surviving the difficult season to come.

Human beings have practiced a sustainable agriculture of polyculture that of agroforestry up until about 9000 years ago when monoculture (of grains especially) appeared and proceeded to spread around the globe. It was at this moment that began the erosion of the ancient knowledge that had permitted agroforestry and sustainable agriculture ancient practices that have almost completely disappeared today. It also changed the overall social structure of humanity. This erosion has continued with a simultaneous acceleration of the loss of soils and the increase of the desertified surface of the earth seen everywhere there has been a so-called “civilisation”. Nearly every new technological advance creates an acceleration of this erosion and a multiplication of its negative effects. Instead of favoring biodiversity and the symbiosis between ourselves and the environment monoculture serves as the agent of destruction of biodiversity and as the accelerator of pollution and misery. If humanity had never ceased the activities of agroforestry perhaps war and misery would not have become the fate of humanity. War and misery, in other words, are largely the result of a lack of understanding of moderation, economy, and ecology.

It must be repeated: The purpose of every species is to maintain its structure, contrary to the purpose of modern economy, which has as its basis the monetary profit of a few individuals and which contributes to the dismembering of the structure of society of the individual and of the environment.

Few people are willing to admit that the modern world has been confused mislead intentionally or not and has lost its direction and that they themselves participate – most often without knowing – in the erosion of the knowledge that is crucial to an economic and sustainable development. But it must be said. The whole world is being drawn more and more into a negative way by a modern education composed of theories that have not yet been proven to be economic. This world erodes its own positive part and does not teach the principles of a natural economy. As a species we know less and less what sustainability means and are thus less and less able to fulfill our natural purpose. If our purpose is the maintenance of our structure as individuals and as a species we are going down the wrong road.

Those who have abandoned the possibility of sustainability try to make us believe that it is simply not possible. Although they say that a sustainable growth of profits is possible – absurd in a world of finite resources – they do not believe in that which is truly sustainable. A minority of traditionalists those who have not given up forms the only positive part of humanity the part that still possesses and sometimes passes on the knowledge that has been proven to be sustainable because it survived for many millennia. Is there anyone who would accept to provide the necessary minimum to those trying to perpetuate and reintroduce this knowledge the knowledge of an agriculture that has sustained humanity for dozens of millennia that procures health and happiness and is the reason that humanity still exists today? This can be done by training volunteers willing to learn teach and help reconstruct practical truly ecological agriculture wherever people used to do farming including in temperate zones. Modern humanity has not been proven to be sustainable; contrary to popular opinion modernity is in no way that which has sustained humanity much less biodiversity and a healthy environment and it will never be as is evidenced in all biological and social indicators.

## **GATHER THE INFORMATION necessary TO RECONSTRUCT A SUSTAINABLE ECONOMY**

**Only a sustainable model can serve as an example for the reconstruction of a sustainable structure.**

**Would you like to help with the particular aim of being prepared for the eventual turbulent times to come?**

We need to put in place the actions that consist in gathering everywhere in the world the little knowledge that remains little in relation to what has already been lost forever and to reconstruct a sustainable way of living. I have developed a technique of agroforestry and lived with a family of four according to this technology partially based on ancient Maya agroforestry and other traditional knowledge of Central America. To arrive at that it was necessary to collect traditional information for 20 years (without support thus slowly) information that is more and more devalued by the official modern education. (See *Useful Plants of Belize: Native Plants and Their Uses in the New Agriculture vol. 1*; Mario Lagacé et. al.; 2009) Time presses; this knowledge rests in the hands of an increasingly smaller number of traditionalists a single remaining generation. It is a knowledge that is neither recognized by the modern world nor taught and is thus rapidly eroded and in danger of extinction. With a coordinated effort the remaining information could quickly and efficiently be collected and put into practice.

### **THE BOTTOM-LINE OF ECOLOGY**

**Winter:** Live from our accomplishments (from our harvest)

Humans, like leaf-cutter ants, depend upon agriculture but unlike those ants they tend to behave like the grasshopper in La Fontaine's fable. We have been singing instead of preparing for winter; now we'll have to dance. (An English translation of the fable of La Fontaine can be found at this site:

<http://www.bewilderingstories.com/issue209/cigale.html>.)

Those who do not practice or cultivate their human nature are not religious nor are those who do not try to reconstruct a sustainable structure and economy that conform to their nature. Those who stray this far are not in a secure position. Let us not abandon our roots. Let us not be caught unprepared; if changes or crises surprise us let us not find that we have not done our homework the work of gathering the tested and proven information that could allow us to traverse these difficulties. This knowledge will perhaps bring us ways of confronting eventual climate changes that our ancestors have experienced but which we have never known. Let us work to not be caught in the dark.

**Key Words:** agro-ethology, ethnobotany, sustainable agriculture, ancient agroforestry, biodiversity, mutual benefits, plant uses, sustainable health and happiness, polyculture, economic agriculture, spiritual agriculture, economic spirituality, human essence, human nature, last chance, last resort, appropriate economy, true sustainability, true economy, future agriculture, new agriculture, agricultural future, humanity of tomorrow, agro-ecology, ecologic economy, agro-phyto-ethology, agro-phytology, phyto-ethology, phythology, religion, peaceful revolution, non-violent revolution.

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