The Health of the Academic Organization from the Point of View of the Common Living Entity

Carmen Costea  
Ph.D. Professor  
Constantin Popescu  
Ph.D. Professor  
Alexandru Taşnadi  
Ph.D. Professor  
Liana Badea  
Candidate Ph.D. Assistant  
Miltiade Stanciu  
Candidate Ph.D.

Academy of Economic Studies, Bucharest

Abstract. The academic organization is a living entity, created by the institution of the community in order to make people to self-govern in a very intelligent way. The academic environment has to embody healthy entities in healthy minds, to pattern values and knowledge of high responsibility for the life of individuals, of environment, of organisations and of families.

The health of the academic organization is the embodiment and the condition of getting and promoting the values of our common living entity, resulting from the knowledge and understanding of the purpose of human life in the microcosmic environment we live in, each of us with an unique and irreversible experience.

A healthy academic organization is built, functions and develops itself only when its mission serves its ideals of using the scientific knowledge and the experience accumulated in order to instruct educated entities and specialists able to know themselves, to evolve in full harmony with the requirements of general law of both causes and effects, which govern our world. The health of the academic organization is the supreme value of education in the sense of life-generation, the key of placing the conquests of the human entity under the protection of a healthy common living entity.

Key words: health of the living entity; academic educational community; respiritualization of the education; human self-government; educational partnership.

1. A new paradigm: health of human and non-human life

All which is included in the human entity – education, culture, art, science and faith – have contributed to what nowadays is represented by humankind and the economy the humankind is based on, with its positive externalities, but also its negative externalities, which have come with the evolutions until now.

According to our opinion, such an evolution has reduced the “living entity” only to the human being, but not to all human beings if we think that nowadays over two billion live in poverty in the less developed countries of this world.
In our judgement, “the common living entity” must be conceived at a microcosmic level embodied by the Earth, made up of human beings, communities, environment, organizations, institutions and families.

These components of the “common living entity” are in organic interdependence of functionality, whose sense-making evolution is conditioned by the sustainability of our star’s space and time, by its health.

In his natural evolution, the microcosmic of the natural-human and social-communitarian life, lodged by the Earth planet, has stepped into, according to the known numbering, in a new century of being which the human kind names it today the 21st century.

Based on the two therapies which come with the evolution of our transition through life, the therapy of reality and the therapy of hope(1), we may state that we get closer to the knowledge and understanding of the facts which surround us only if we see our microcosm as a “living entity”(2) made up of the life of the natural environment (non-human life), human life, life of communities, life of the organisations, life of families and institutional life – which form the rules of the open and not finished game which is the human society.

Theses five components of the “common living entity” are in an organic interdependence of functionality(3), whose sense-making evolution(4) is conditioned by the sustainability of our star’s space and time which defines its cosmic life, by the education necessary in the society – as a vital function of the human systems to be found in a permanent evolution.

Nowadays, when “our common living entity” is to crush itself in natural and social disequilibria, the re-spiritualization of education is the basic solution in order to re-build the individual and global mind from the perspective of keeping the health of the natural-human life, of the communitarian and institutional life at the level of our star.

In this respect, George Miller, the psychologist, says:” The most serious problems of the world nowadays are those created by ourselves. They were not created by tough and bad nature and were not given to us by the will of God. They are human problems, and their solutions mean changing in our attitude and in our social institutions.”(5).

The paradigm of the “living entity” focuses itself on “our common living entity” by means of which the life of our microcosm expresses itself within the two distinct but independent environments: the natural environment and the environment created by the human being.

The thesis expressed by means of the paradigm of the “living entity” stresses the need to get closer to the knowledge and understanding of both human and non-human facts by means of their interpretation as part of an organic entity, with inputs, transformations and outputs which give it a sense, the interdependences and the constants of the parameters which accompany the equilibrium of the movement in the aria of our microcosmos’s space and time.

If we take into account the meaning of “the living entity”, this is made up from a diversity of forms of life, with a human or non-human character, in a synthesis required by the aim of our study, they could be homogeneously made concrete in: environment life, human life, communities life, organizations life, institutions life and families lifes (figure 1).

Figure 1. The organic components of our common living entity
The (natural) environment life is a form of non-human life, made up from both the life of water and air, life of mountains and camps, life of plants and animals etc., which by its specific inputs, transformations and outputs makes its own evolution unique, interacting in both time and space of our microcosm under the form of some dynamic disequilibria which “close” themselves at the level of the “living natural entity”, assuring the constants of the main parameters which define the equilibrium of going straight to the Pascalian Universe of knowledge, which has its Centre everywhere and its Circumference nowhere.

The individual life characterizes a certain kind of individuals which are born, live a unique and irreversible human experience, within a segment of cosmic time specific to everybody, and end up by the natural phenomenon of death when “the energy of transition” has end up.

At the level of the human individual, the living life, work and love (Adler, 1995) are considered by doctor Alfred Adler as being the incentives of our transition through life; to their fulfillment we dedicate parts of our available energy for the transition we are in from birth to death.

Between these two unique and irreversible moments, the life of human individuals make up a “human living entity”, whose sense-making functionality supposes specific inputs, transformations – as real internal processes and outputs – under the form of some concrete results.

The three imperatives of the individual life manifest themselves in human communities, under the framework of some adequate forms based on rules, norms, principles, and beliefs which form the institutions of the life lived in society.

The equilibrium of human life, beyond the individual demands supposed by the constant of the human parameters, as “living framework” of usage of the energy for life, is conditioned by the exterior of life lived in society.

In the inner and outer life lived individually there are irreversible interactions which result from the individual’s existence as nature and society, as “living human entity” which feed it-self from the natural-spiritual energy, the capital of the human energy (see also figure 2).

In the substance and sense of these natural-human and social-communitarian interdependences there is the key of the “living human entity” from which there springs the energy necessary to fight with the limits of co-existence and succession of different forms of life, the uncertainties of expectations, the collapses of age and injustices of human beings.

The sense or the purpose of the human life lived individually in the society is to keep its identity (Szent-Györgyi, 1981, pp. 135-141), fulfilling it in its specific form, according to the stages of the biological age and the existent socio-communitarian context.

The life of the communities is defined by the assembly of the economic, social-human, spiritual-traditional and religious processes which defines the identity of a certain geo-institutional space, where people put into effect the imperatives of life lived in the name of families, love, work and faith.

As forms built by humans to spend the human time available for their transition through life, the rural and urban communities give to the “registered” citizens conditions to live, work and enjoy, to educate themselves and to benefit from the medical services, from the social and individual forms of security etc., necessary to the fulfillment of the life lived in society.

Belonging to the rural and urban communities is the result of a complex process which starts with registration of the new born, within this framework there comes a multitude of demo-economic-social forms generating the integration of citizens on short or long term period, or even for the entire life in certain kinds of human communitarian living.

By their functions, the rural and/or urban communities can be named families hoping in a better and safer life lived in society.

The acceptance to live in certain rural or urban communities is based on a series of valuable criteria of social-human nature, economic, traditional, religious, spiritual-cultural, ecological, sanitary criteria etc. which may give reasons to the choices made by humans when they decide to accomplish their imperatives to live in a certain location, including the security of their manifestation.

The life of the organizations refers itself to the life of the enterprises where humans spend part of their available time as work time in order to obtain the income necessary to the choices imposed by the life lived individually in society.

By the inputs, transformations and outputs implied by the various processes identifying the life of an organization, families of work are formed, where people, motivated by specific interests, place their own spiritual-natural energy in the service of the entrepreneurs, in the service of those who have assumed the courage of free initiative, or in the service of the state – as producer of utilities for the general necessities of the individuals’ life, of the communities, environment and families.

The birth of an organization, its development and maturity are processes which go hand in hand with the participation of people in the life of human businesses, without which the life lived individually could not have the necessary accomplishment.
Between the birth and the death (bankruptcy) of an organization there is its real life, where one of the imperative of the life lived in the society accomplishes, namely the imperative of the work based on its division.

The life of the institutions means actually the system of norms and rules according to which the life in the families of work, faith and love takes place, in the virtue of which the individuals and the socio-groups smaller or bigger, the organizations and other spatial constructions of the human mind can manifest their freedom to choose respecting both human and non-human life which coexist between the dimensions of time and space of our common microcosmos.

Established by people, in a democratic environment found in a permanent process of adjustment and change, the institutions form their own existence; due to the way the fulfilment or not of the imperatives of the life lived in society, the norms and rules which the deployment of free choices of the live lived in society depend on, they become the most precious result of childhood, maturity or old age of a socio-human system, as an open and not finished game, which has always a meaning between individual and society, between community and environment.

If this piece would be less important possible and less favourable to fulfil human lives!

Besides the framework which must guarantee the freedom to choose, the institutions are built in order to allow people and communities to control the risks of the democratic or non-democratic evolution, the negative externalities generated by the movement of the human society, the consequences of the big natural disasters or disasters determined by humans.

If for humans the concept of life is known, for the other forms non-human-natural or created by humans – the usage of the term of life of plants, animals, life of the organisation, institutions and communities etc., does not seem to make sense, at first sight.

According to the paradigm “common living entity”, the life of the five elements organically interdependent are specific forms of manifestations, in their substance they express the big diversity of senses the evolution at the level of our living microcosm is adopting it – which we name the Earth planet.

As regarding the things created by the humans in order to fulfil their life lived in nature and society, the usage of the concept of “life of the communities”, “life of the organisations”, and “life of the institutions” we must interpret it as an analogy with human life and natural life of the biodiversity of our planet, in the sense that all that the individual is creating belongs to its “living entity”, to the natural environment it belongs to, even if it assures the primary vital elements, it is considered to be “economical” from the perspective of the fulfilment of the human being in the society.

Thus, the paradigm of “the common living entity” opens the way to an unique approach, a general one of the evolution of both social and natural-human life, by means of this common characteristic, then analyzing the natural interactions which form themselves at the level of the “entity”, but also at inferior levels of our common microcosmic construction, where various forms of living fight for surviving, and win by respecting the laws of the common living in the society.

Seen from the perspective of the survival and fulfilment of natural-human and social life, the five components of the „living entity” can be attached, as a common characteristic, to the concept of „health”.

The health of „the living entity” is defined by an assembly of natural-social parametres whose constants
make in the time and space of our common microcosmos the sense-making evolutions, for the phenomena and processes which form life in the framework of the paradigm described so far.

The pattern which shapes the health of the “living entity” and of its components must comprise the following defining elements: the sense of life; the mechanism of life; the equilibriums and disequilibria of life; the systems to control and fix the risks supposed by the evolution; human energy of adaptation.

We suggest the attribute of health for the appreciation of human and non-human life, under which there is the natural environment and the environment created by the individual; we consider that it responds better to the normal state of those and to the living entity they belong as organic part.

Because we suggested to interpret everything belonging to the functionality of the natural environment and the environment created by the individual, by means of the concept of life, it means that we can use the terms as family life, life of the organization, life of the community, life of the environment etc. as having connotations of organic components of our common living entity.

Of course, but when we make essential the life of plants, the life of water, of animals, of enterprises etc., we must take into account the specific processes, with a human natural, social character, the evolution and the transformation of sense in each of these diversities which form our common living entity.

In our opinion, the living entity represents the attitudes of our microcosmos which appears, evolves and turns itself by means of specific processes to the natural environment and to the environment created by the individual, there are organic bonds of existence and functionality.

A defining characteristic of the living entity as a whole is that life, in the huge diversity of forms it exists, with natural-human and social character is in dynamic sense-making interdependences, by the inputs, transformations and outputs that accompany it, the good functionality of the specific processes defining their health.

The micro-interpretation of our common living entity is based on the fact that it is organically determined by the life in the natural environment, with all its forms, by human life and life of the environment created by the individual, with its specific forms of manifestation, indispensable for the good functioning of life as a whole.

Therefore, we have at the level of our common living entity an existing life, by the natural environment of our microcosm, which we benefit for free, a life we receive as a gift, as an individual supreme good, which is the life of the individual, and a life we create, as a family life, life of the community, life of the efforts etc. which appears, evolves and turns into specific processes which result from the laws of the environment where we coexist and live.

The extent of the vision regarding human health over the other components which define non-human life have the purpose to make essential the functionality, no matter the forms under which it manifests itself as its purpose. This means, according to our opinion, that when we speak about the health of the individual as a state of harmony and normality of the functions of his/her life, we may speak also of the health of the family, of the organization, of the communities, the health of the water, air, institutions etc., as states of integral functionality of life in these forms, from the perspective of its purpose, as organic parts of the common living entity (figure 3).

![Figure 3. The health of the common living entity (HCLE)](image-url)
Seen at the level of the common living entity, health is a state of inner harmony of the functions of life specific to the natural environment and to the environment created by the human being, which allows transformations corresponding to their laws, in the big diversity of the sense-making diversities which are comprised by the evolution.

While the concept of the health of the individual is accepted, as a state of well-being of the functionality of the living entity, excluding the disease, the other concepts as health of the family, of the organization, of the environment etc., they are just formulated as spiritual openness, without being fundamental by means of the values they define, of the criteria they make them individual and of the indicators which quantify their evolution.

In our opinion, for example, the health of the organization is a self-integrating concept, comprising all the forms of living supposed by The Family of Work in society. The efficiency and the competition of an organization define a characteristic of the health of the organization from the exclusive perspective of the exterior factor which is the competitive market, without taking into account the integrity of the organization’s life. The healthy organization is also efficient, while an efficient organization does not have to be also healthy. The efficiency of the functionality of an organization is different from the health of the organization.

The health of the organization is that state of normality of its sense-making evolution whose functioning energy is furnished by its own production realised according to the health of the environment, communities and people, with the requirements of the rules and norms which govern the life of the common living entity.

Regarded from the perspective of the health of the common living entity, the health of the organisation integrates and contributes to the health of the individuals who have a job, the health of the community they live in, of the environment etc.

Approaching these concepts means to produce inter and trans-disciplinary studies in order to better value and quantify the health of life in all its forms of manifestations. Such a displacement of the consciousness is the embodiment of the need of transition of the humankind living in the age of the practical responsibility for the health of our common living entity. Such a requirement supposes the transfer of the scientific knowledge and the usage of life experience in the practice of the common living entity.

2. The mission and value of the academic organization from the point of view of the fulfillment of human life

Human individuals, forced to live in a society, create themselves those institutional structures by means of which they want to realize the imperatives of life. These behavioral structures are Human Families, connected to the imperatives of the lived and worked life and of love(9) which function as smaller or bigger organizations, with a community character based on the faith and hope of belonging to a people, country or county, as work demanding – in the form of enterprises, based on labor division and created in the spirit of love – in the form of families, where love, respect, appreciation and admiration, as unique feelings and generating fulfillments and inner harmony manifest themselves(10).

The academic organization is a Family of the Work itself, where people display one of the most important activities of the humankind, namely education. These educational organizations are institutional answers of the society to the simple needs to know and acquire the conquests of the human science and life experience by the generations to co-exist and succeed by themselves. The purpose of this cognition is the fulfillment of human life.

The educational organization belong to an educational system whose force of entering the human brain(11) is in the system of values on which most of our acts and facts are based on: “one of the most important factors – states Albert Szent-Györgyi – which decides the facts of the individual in his/her system of values, out of which the most components are implemented in his brain early in his childhood” (Szent-Györgyi, 1981, p. 163)

These values are learnt and they are lived only by means of knowing and understanding the real history which is nothing but “… the story of the evolution in time of the individual, the story of his progress from the level of animal like appearance, to his nowadays superior position, where he can appreciate the beauty and the knowledge and he can think out at the situation he reached and at what he really is”.

Found itself between two forces, one which has favored and the other which has hindered, the sense-making evolution was decided by those types of behaviors which have searched for and discovered new meanings for knowledge and beauty, the true spiritual, aesthetic, ethical and moral values by means of which they have been used for the good and the fulfillment of the individual.

Outlining the decisive role assumed by science, the human knowledge, in general, the same medicine Nobel winner Albert Szent-Györgyi pointed out: „actually, all that we have, including life itself, we owe it to science and research. If we are to be taken away all that the research has given to us, the civilization would crash itself, and we would found ourselves empty, searching again in the caverns”.

Living educational systems which survive by the various organisations training the young for the life to be lived in society, for work and love – as imperatives of
sense-making of the transition through this experience, human, unique and irreversible, which is life, manage to make up the necessary behaviours only if the institutions on which they are based on are built on aesthetic, ethical, moral values, which once they are acquired and lived individually in the society make life better and more beautiful. In addition, this happens because “the life of the individual does not have a value in itself – said the same researcher. It has as much value as we can give it, living in a happy and decent way, developing all it is good and nice in us and around us. Therefore, people cannot have a higher purpose than make life immobile, creating a world where people do not suffer from hungry, fear and diseases, a peaceful world where decency, equity, goodwill, harmony and honesty can rule, but also ruled with wisdom and good-knowledge”.

Being created by people, the academic organizations as the entire educational system must not have a different aim than the one to help the human being to make noble the life lived in society, to increase its productive force, creating utilities for its better necessities, to develop those behaviours which are at the basis of love – as being the most spiritual human feeling.

As a main component of the mission of an academic organization, the aim is the reason for which this human creation was initially born; it exists and lives this human institutional creation.

The academic organizations were adopted by the communities in order to educate and form people in the spirit of appreciation, knowledge and understanding of the never ending and profound secrets of the past and present of the world we live in and of the future we are to integrate ourselves, and they can thus define and fulfill their mission by means of the motivation contained on purpose and significantly in their behaviour[2].

Found on the vertical of our evolution’s time, the aim of the academic organization is organically contained in the aim of the educational system to which it belongs to and which, essentially, cannot be separated as sense-making. As a superior stage it is on, the academic organization defines its own mission by means of an aim which motivates from the perspective of quality the specialized education, as it accomplishes the three human imperatives, of the life lived in society, of the work and love.

In this sense, we appreciate that the aim of an academic organization is nowadays to help young people how to learn, to make them curious to know more, to teach them to live the emotion of creation and to enjoy the quality of the well done thing, to teach them how to love what they do and to discover what they would like to do. Submitting these components of the aim of an academic organization to the imperatives of the life we have mentioned about, is essentially, meaning vital, to help the young to live the things they learn about, to discover them by their own inner forces. Without refusing to appreciate the role of memorising knowledge, we have to state that the intelligence is not a pit without an end, if you put something in, you also have to eliminate something else out of.

That is why, the aim of the academic organization is also to feed the spirit, the soul and the brain of people with minor things, which make their live lived in society complete, to make their work more fruitful and to develop their feelings of admiration, appreciation and respect for what is beautiful and hope generating in the world where we have to live an unique experience of life.

 „Such a living system of education – stated the same humanist scientist Albert Szent-Györgyi —, which satisfy both the psychic and the intellect, help the individual to confront him/herself with one of the most difficult of his/her problems: what to do with him/herself”.

This means that the fulfilment of the aim of an academic organization, and, not only, is to help young people to self-government in a very intelligent way, to assume with responsibility and courage the institutions of the human liberty in society, putting the three human powers – the brain, the heart and the soul – in the support of the fulfilment of the imperatives of social communion and human solidarity.

Essentially, we may say that the education, in all its stages and, therefore, the one produced by the academic organizations, must have as unique aim of its mission the formation of human responsibility necessary to the continuous enlargement of the horizon of knowledge and understanding of things which may permit people to live solidly by their own forces, self-government in a very intelligent way as to respect the beauty of all forms of life expressed by our common living entity.

By accomplishing this target of education in general, of any academic organization in particular, we may get rid of the true menace of the world we live in: the usage of answers given by the scientific knowledge and in directions which destroy both human and non-human life, in order to satisfy some crazy wishes to suppress and oppress.

Training people in order to search for and discover secrets of the truth out of the world of our common living entity, the education has the responsibility to integrate among its aims the meaning of these conquests for both human and non-human life, which are the smile and the lips, cannot live but together, as the other forms of life, which cannot co-exist and live but in an organic sense-making harmony.

Here it is in a very amazing synthesis the statement according to which the menaces in our world do not come
out of the lack of answers to our questions, but out of “not being able to use the answers but in a very destructive way … the tools may be used also for construction, but also for destruction, to have better living standards or for having no life at all. The stronger the tool is, the better the living standards are, but in the same time, the more it may destroy and kill. The army have turned the accomplishment of science, aimed to enrich life, in instruments of destroying it.

We, the biologists, we have reached an admirable knowledge of the way it works our nerves; the army have used the knowledge to produce toxic neurone-paralytic substances. We have reached an admirable knowledge of the nature of diseases, especially of the infectious diseases; the army have used this knowledge in order to make perfect weapons in a bacteriologic war. We have arrived at an admirable knowledge of the life of plants; based on this knowledge, the army have created the defoliants. We have freed the unknown energies of the atom to increase the level of life and destroy hard work; based on this knowledge, the army made atomic bombs with hydrogen, being able to put an end to humankind for ever” (Szent-Györgyi, 1981, p. 175).

As opposed to such a contradictory and severe situation of the world we live in, the respiritualization of the aim of education, and implicitly of the academic organizations from the perspective of the integration in its demands of the responsibility for the health of the common living entity, for a better human life by the usage of the scientific knowledge and of the experience accumulated constitutes in our opinion also the basis of “A Treaty of Changing Minds” at the scale of the global brain.

On the way for reaching this target anticipated by the new mission of the academic organization, profound beliefs are needed, regarding what is good to do and what it is not good – something which guide our choices and direct our actions. These form the basis of the values, which show the way of education on its normal and desirable sense in the society.

The values of the academic organizations (VAO) constitute the capital of trust on which its appearance, existence and functioning is based on.

As human values, with a non-corporal character, the capital of trust of an academic organization creates the premises of the manifestation of the human and institutional behaviour corresponding to the target which derives from its mission.

These values expressed by the capital of trust of an academic organisation are the spiritual things precious to those humans who have enrolled themselves in this mission. By its substance, the value is an intrinsic quality of a thing which makes it be wished, sustained and valued in the name and from the perspective of the sense-making aim had by the academic organization.

In the middle of these values there are the beliefs and the ideals which make our dreams come true, feed the transition energy and offer support to the courage to risk in a world dominated by the uncertainty of the evolution and restrictions of the choices we make.

When we judge the values of an academic organization, of those which determine its aim, their association with our beliefs must be understood in the sense of generating the profoundness of beliefs(13), those things which make people feel comfortable; we are ourselves when we know we have respected the values we believe in and we hope for.

In this context, we may use the following interpretation given to the values, which guide the behaviors on the way of attracting the aim: “the values are the profound beliefs that certain qualities are desirable. They define what is good or fundamental for each of us. They guide our choices and actions” (Blanchard, Stoner, 2004, p. 58).

If we want these profound beliefs which make us feel better to enlighten our way they must be clearly formulated, well integrated in determining the aim, in the philosophy of the mission they unite with defining the identity of the organization(14).

While the mission of academic organization, expressed by its aim, is to answer to the question why it has appeared, the values on which it is based on answer to the question how we can build such a sustainable aim.

The values, in their fundamental sense, supply the belief that taking them into account, the mission of the academic organization is always in fashion, always alive in the normal and wanted sense of evolution.

Their as clear as possible rephrase has the role to make them “seen” as easy as likely, to be integrated in the structure of the behaviours of those who live, in the activity to accomplish the aim of the humanitarian organization.

If we accept the thesis according to which both humans and organizations have values, then there appears very clearly their as simple and clear formulation – that the substance has the purpose to guide the day to day behaviour, but also on the long and short term of those who come to receive education and knowledge, but also of those who offer these forms of investments in the natural-spiritual capital of our human being.

It is not enough to clearly and simply formulate as substance the values of an academic organization. It is also important for those values to be assimilated and understood in what they have fundamental, in their direct relation with the aim of the organization set apart from its mission(15).

The path from knowing to understanding the values of the academic organization passes through their organic assimilation by those who transmit and those who receive the necessary academic education.
Once they are assimilated, their appreciation by those who act upon the imperative of the pledge is also important supposed by the proper fulfilment of the mission of the academic organization in order to form and educate people to use the natural-spiritual capital owned by the intelligent human self-government in respect for the health of the academic organization and, through it, for the assuring and promoting the health of the common living entity.

By approaching these assimilated values to those found under the power of the academic pledge, it results the supremacy they inoculate in the feelings of people, where they spread the energy and the enthusiasm from, both helping teachers to stay devoted to the aim, even in the most difficult transformations and crisis the organization passes thorough.

At the level of an academic organization, and not only, where the values are known, understood and appreciated by all the people interested and involved in the education process, there is only one leader – the devotion towards the values spiritually assimilated. If people see no connection between the aim and the values of the academic organization, on the one hand, and their aim in this family of education, on the other hand, then there appears “the cultural break” which becomes an open conflict of meanings which need a new process of human and institutional respiritualization. The congruence of the values of the academic organization with the values of people who live, work and love in this Family of Education has the purpose to increase the global quality of the academic activity, to give coherence in the name of fulfilling the aim.

Due to this coherence, the culture of an academic organization is made, culture which once was assimilated and understood by the teachers, it becomes the spiritual environment where they live, work and love in this Family of Education.

As a credo of the academic organization, the values which determine the behaviours of those found under the pledge of the education must be placed in a certain preferential order, resulting from the way the health of our common living entity is conditioned and assured and promoted by means of the education as life sense-making.

The pledge of the education must contain in its substance the value number one, the value number two etc., according to the way their assimilation and acceptance in the academic organization serve to the health of our common living entity.

Such an interpretation of the values of the academic organization, and not only, has an exceptional role in surpassing the conflicts brought about by the big crisis or changes, when we actually face a conflict of values, a conflict among meanings. Education, in the sense of life based on hierarchical values in a certain order, helps us know and understand why in a certain situation we have to respect in the first place, in the second place etc. certain values.

Stating the values in the order of their importance derives from the logic of the things which condition, assure and promote the health of our common living entity. The assuming and the living of this order by each teacher represent the guarantee that evolution of meaning of the academic organization is the result of a coherence of thinking and action which will be subordinated to the aim: the development of the ability of intelligent human self-governance as supreme target of the transition through human life.

For the Family of Education which lives under the protection of an academic organization to function, the aim and the values to guide it are necessary but not sufficient. There is missing an element as important as the previous one. This is organically connected to the clear image of the final result – the academic organization has to produce it. This image over the final result – a human personality able to intelligently self-govern itself respecting the health of our common living entity, to which its own health belongs to – is actually the perspective over the future of the academic organization.

By acknowledging and living this perspective over the future of the academic organization, we found a new transforming power, the power of vision, which help us to concentrate, to try being proactive and not reactive, to search in our own selves the change for something better for Me and also for You.

A clear perspective over the future we dream at for an academic organization is like freedom in the infinite, from it there arises the force to accomplish it and live it. That is why it is necessary for those which form the Family of the academic organization to build based on the values they think in, a clear image over the ability of intelligent human self-governance, on which are future specialists to base themselves in their fight with uncertainties, injustices of people and with the minuses brought about by the age.

The sustainability of an authentic vision from an academic organization resides in the capacity to be infinite and clear – the development of the capacity of intelligent human self-governance – as essential issue for the freedom to choose what to do with yourself to fulfill your life in as many directions as possible, looking for a better position for each stage of the transition through life.

The aim of the academic organisation produced out of the need for an institutional answer to the question why we gather ourselves in the family of the education, the values which guide our faith in this mission, as the vision over the whole final result – the development of the capacity of intelligent human self-governance – form, essentially, the key elements which assure the health of the academic
organization. In other words, its functioning as fully acknowledging the target, based on the norms, which have been used as orientation for the behaviours and from the perspective of what intelligent human self-governance means, respecting the health of the common living entity.

The academic organization must help the future specialist to know himself better, to come closer to the specific answer to the general question: who are you? If you lack this kind of knowledge or you come closer this kind of knowledge, the other acquired elements have the force of a candle lit at both endings.

Once such an objective which supposes the intelligent human self-governance being formulated, the academic organization must help the future specialist to learn doing what he likes, what suits him better, what gives him the maximum of satisfaction according to the energy consumed. After discovering himself and understanding who he is as a living organism, but also as spiritual answer to his biology, the human individual must also discover what he would like to do, or what suits him better, because on this base he could start learning from the secrets of the domain where he wants to live his work experience.

On the basis on these demands on which the academic organization has to function, which result from the first three premises of the intelligent human self-governance, there comes other three elements of the teaching offered by the education.

It is about to teach the future specialists to adopt proactive behaviours, based on the courage to dream and risk in the name of a future which serve to the health of the common living entity, to follow permanently the excellence, as greatness of the fight for the fulfilment of the life lived in society and to communicate spiritually the highest feeling of social communion, human solidarity and love.

These products of the academic organizations form an organic entity, which define education in the sense of life which teach the future specialist to intelligently self-govern him/herself, in the name and in the respect for the health of our common living entity, to which his/her own health belongs to.

Integrating the aim of the academic organization, as significant element of its mission, the values which guide the beliefs and the hopes in its healthy accomplishment and the image of what we want to become as sense sustainability in the world of education, in a spiritual construction which could be named The Declaration of Conscious of an academic organisation, we could formulate the following answer:

Our aim, as academic organization, as Family of Education in the sense of life is to help the future specialists to learn to intelligently self-govern themselves, learning to discover who they are, to get closer to the understanding of the secrets they confront themselves with, to feel the need to know and live the emotion of the creation, to enjoy the quality of the well done thing, to love what they do and to discover what they would like to do respecting the health of our common living entity, out of which the accomplishment of the human health disappears even as a dream.

The values which guide this sustainable aim of the academic organization result from the faith and hope that the education on the normal and wished sense of life is the most important thing which may happen to the human individual obliged to live in society.

Organically integrating them in the most precious spiritual answers to the biology of the human nature, the values of the academic organizations are the institutions which govern and enlighten over the power of concentration in order to permanently accomplish the target.

In this context, the values of the academic organizations in which their aim may be built on are based on the spirit resulting from the faith and hope in concentrating the human behaviors over responsibility, trust, mutual respect, learning by discovering, scientific competences, excellent abilities, honesty, sincere communication, human solidarity, social communion, integrity, sense identity and health of the common living entity.

The values each academic organization takes into account are based on the faith and hope that on the Earth planet we are all members of a unique Family, the one of the humankind, and that we all have to be educated in the spirit of the responsibility for the health of our common living entity. The intelligent human self-governance is free in its infinite concern for the responsibility of the health of individuals’ life, of the environment, communities, organizations, families and institutions which govern our open and unfinished game of our common evolution.

Based on these elements of infinite profoundness of faith and hope, we may build the following:

The pledge of the teacher

As server of the education in the sense of life generating and in respect for the health of the living whole

- I swear to choose this profession out of love to bring in the minds, hearts and souls of the young economists, knowledge, experiences and beliefs necessary to accomplish their lives lived in society, to accomplish their work and love.
- I swear to do my best to help young people to teach them how to learn, to live out of the things they learn about and discover them by their own inner forces.
- I swear to make the young people curious about knowledge and the nature of the legislation, about the understanding of the causes of those things around them.
- I swear to teach young people to live the emotion of creation and enjoy the quality of the well done thing.
I swear to help young people to love what they do and to discover what they would like to do.

I swear to develop to the young economists the ability of intelligent self-governance in order to confront themselves with one of the most difficult problem in the life of the individual: what to do with him/herself.

I swear to promote by all that I’m the courage to assume with responsibility the institutions of human freedom in the society, animated by the feelings of social communion and human solidarity.

I swear to make the future specialists become aware of the need to continuously enlarge the horizon of knowledge and understanding as a foundation for the permanent fight against the limits and the uncertainties of the evolution.

I swear to contribute to the respiritualization of the attitude of the future specialists from the perspective of the usage of scientific knowledge and life experience for the good and happiness of the individual.

I swear to fight with all my forces for the development of both integrity and sense identity of the specialists according to the requirements of the health of the common living entity, made up of the life of the environment, life of the individuals, life of the communities, life of the organizations and life of the institutions.

So help me God,

3. By respiritualization to the health of the academic organization

Many of you would find it very bizarre this transfer of concepts from the medicine of Hippocrates to the social area. In order to be understood, I would cite William James who used to say: “At the beginning, a new idea is rejected for being ridiculous, then it is mocked at, as being ordinary, in order to become a well known certitude in the end”.

The famous philosopher of the world of businesses Jim Rohn considers that human health is three-dimensional. He says that when most people utter the word “health”, they think at their physic wellbeing. However, things are regarded from a larger perspective. Jim Rohn believes that the individual is made out of three parts: the body, the soul and the spirit. Unfortunately, the individuals choose only one of these elements and concentrate on it. He thinks that the human individual must take care of each element because they are interdependent (*the individual forms the first component of the common living entity). In the same time, he mentions, “the spiritual aspect is the essence of our existence”(18). Nevertheless, the American philosopher is not the only one sustaining that in our world the real crisis is a spiritual one. There are still numerous people believing in “acedia” – what the old wise people identified to be “the aversion towards the spiritual aspects”. That is why we suggest to the academic environment in The Academy of Economic Studies in Bucharest a movement of respiritualization. This is more and more necessary as the future intellectuals – economists will be more and more forced to find themselves by means of self-knowledge. Only the spiritual roots would be able to make the individual character stronger, only they will make them stable (Jenson, 2006, p. 200).

Most dictionaries define the spirit as “the vital principle or the force to animate the living beings”(19)18. In a simple understanding – the spirit refers itself to the spiritual nature of the inner being. Accepting the hypothesis of Jim Rohn or Stephen Covey referring themselves to the multidimensional character of human life, Dr. Ron Jenson is “for a human being who lives a healthy and very successful life, but forced to integrate him/herself all the three parts of his/her being (the body, the soul and the spirit – n.n.)”.

Even if some of our colleagues are dominated by what it is called “acedia” (*the rejection of the spiritual aspects out of organizations), the spirituality cannot be longer ignored in our education. That those aspects are daily routine jobs, we find out from the educational program: “Education for health in the Romanian education system”(20), where a healthy life style is being discussed, also the way easy interpersonal relationships are established, how critical situations can be avoided or life can be controlled or planned.

It is a concrete and operational form of “the respiritualization in the elementary education system. In the classes dedicated to this program people discuss about “the meaning of living”, nobody teaches “the science of health”.

The spirituality extends itself over the things created by the individual, but also over all the components of the common living entity. We may talk, for example, about “the Starbuck spirit”(21) or about “the BIZ spirit”(22).

It is stated that each organization has a spirit of its own. What do we understand by the spirit of an organization? It is about the force that gives identity to the life of the organization. “When the spirit is killed, the end of the organization is not far away”. There it appears the ability of the manager to cultivate and maintain the harmony in the institution.

The implementation of the new paradigm which we suggest supposes the acceptance of the “living” for all the components of the entity (figure 6). In the paper “The Management of the Organizational Culture”, the psychologue Harry Levinson enumerates some fundamental aspects referring to organizations. One of them mentions: “As long as they all include humans, all the organizations are, by definition, living organisms. They have stages of development and they evolve according to some adjusting models which have to deal with different levels of complexity”.

The Health of the Academic Organization from the Point of View of the Common Living Entity
The authors of the mentioned paper state that some of the problems of the companies arise directly from the underestimation or misunderstanding of the natural factors which influence the organizations. “If you give yourself enough time in order to analyse the culture of existence in your organization and the natural models of the organizations in general, you will be better prepared for the effort to implement the cultural change” (Dygert, Jacobs, 2006, pp. 80-81).

Soon we will inaugurate the seminar “The health of the living entity”, where we will put forward the mechanism of the intelligent self-government of the individual, the principles of his/her personal development. Such a seminar is needed because the academic environment needs an acute lesson about what is right and virtuous in culture. As dr. Ron Jonson said: “the humankind suffers, the communities are step by step falling apart, and life has become more and more dysfunctional because the omission of our fundamental values make us turn our face away from the basic concept of good”. This tendency has effects over the individual, family, community and, in the end, over the professional and institutional area, meaning over the parts of the common living entity.

The psychologists and the specialists in personal development have discovered (after years of research) the dominant presence of spirituality in our successful individual lives in both business or culture. As dr. Jonson states: “from whatever reason the role of the spirituality is made public – probably individuals considers it a too personal topic to be publicly discussed about”.

By accepting the paradigm of the common living entity we can also offer a solution to the fundamental problem formulated by Martin Seligman, researcher at the University Pennsylvania. This means to turn ourselves to more generous organisations – the nation, community, family – which help us to deal with personal failures and allow us to hope. It is about the feeling of connection to the others.

There are different opinions according to which the organisations – no matter their nature – belong to the living entity. “They can be healthy or suffering” (Smith, 2006, p. 2001). The same as individuals, the organisation is born and it increases along years. It can survive for a long time, even hundred of years.

According to Smith, an organization “may be forced even to fight for its own life, having economic or political disputes with similar organizations. It may buy or sell, it may own properties, it may be made responsible for its own actions and it may be rewarded or punished for those actions. And, in the end, it dies. These characteristics are also attributed to human beings, having a profound reason: organizations are made up of humans and, consequently, they tend to take over the collective features of those included in, of those who lead them and manage them, of those who live there”.

In the cited book, Hyrum N. Smith shows that the features of an organization and the values it deploys are as various as the plentiful differences existing between people. He describes in an excellent way the role held by family (in the common living entity – n. n.), suggesting in a certain way the presence or the absence of a healthy/sick family. According to us, a family is healthy if it keeps in time its own ideology formed of three elements: role, values or mission(23).

The force of the Paradigm of the health of the common living entity consists in its ability to explain and forecast. It should give you an unusual ability to explain, forecast and diagnose the biggest problems in Your life, in Your organization or Your family. It should help you to recognize the most obvious acute feelings of these problems, of the sufferance of these entities, and to see what their chronic causes are (according to the Universal Law of Causes and Effects) (Tracy, 2003, pp. 30-33).

Our plea for respiritualization derives from our notice according to which in the Romanian society based more on constraints, people with a complete deformed way of thinking are to become the victims of the terrible ideas and systems for human spirituality and inter-human relations.

They are sacrificed by society, because they have not been taught how to think and they did not step forward on the path of spiritual development. Not being blessed with a brilliant mind, an uncommon will, they become dependent on the thoughts and opinions of different individuals. As they do not want to confront themselves with the existential problems, they prefer to live an empty life, limited by laws, rules, norms and programs, meaning by the effects of the old institutions (“the institutions represent the stimulants and the constraints, the carrot and the stick, where human relationships manifest themselves). That is way we exclusively sustain an institutional respiritualization of the common living entity(24).

The idea of Sigmund Freud that the mental health of the individual is based on two life imperatives – love and work – is true. But for the work to be a healthy thing, the organization has to take into account the psychological dimension. In an organization who manages something like that, the getting of a tangible result in its work, is giving to the employee a feeling of stability, in such an unstable and unpredictable world. “Given the importance of the psychic well being of the individual for the well functioning of the organization, an essential dimension for the equation of health, at the workplace is the existence of a responsible leadership”. Leaders must assume their responsibility for the creation of a healthy work environment, to make people feel “well in their own shoes, to contribute to their process of adjusting and to stimulate their capacity to adapt” (Kets de Vries, 2003, p. 334).
In the books on personal development and motivational education there it is often mentioned the requirement to realize the triangle of equilibrium between the professional life, family and personal life. To attain it, we have to live in harmony (see also the figure bellow).

The main cause of the disequilibrium and of the rupture of harmony is the stress. The equilibrium among the elements of the living entity may be obtained by means of RE-spiritualization. Therefore, there are some contradictory forces which act upon the components of the living entity; they can be made obvious – metaphorically speaking – by means of natural phenomena known under the name of "whirlwind", respectively "tornado".

**STRESS**

![Whirlwind](image1)

**RE-SPRITUALIZATION**

![Tornado](image2)

The stress is generated by work. We will not insist here on this topic, but as being subject to its effect, we ask ourselves: how can a depressed, revengeful, arrogant, manipulating, selfish or excessive distant leader create a stimulating and creative culture in the organization he runs?

Going back to harmony, we could say that this is one of the laws of being and there cannot be a well-organized energy in the case of each form of life. Therefore, the health of the common living entity is simply based on the principle of harmony(25).

Nature is known to hate the loss of purpose in any possible form. It does not give life but to necessary elements. For example, the one who knows to use in a very intelligent way the knowledge everybody has, is more educated than the person who knows only what s/he has learnt and does not know how to make use of it. Most dictionaries define education as "an act of communicating knowledge". In reality, the word education has its origin in the Latin word educo, which means to develop itself from inside, to form itself, to cultivate itself.

That is why the true education means a cultivation of the brain, and not a pile of data put in an order. And this cultivation may be obtained by means of the respiritualization, because our personal development comes from inside.

Only the “living” in the nature feels the pain. That is why Stephen R. Covey starts his famous book: “The Eighth Stage of Wisdom. From Efficiency to Greatness” (ALL Publishing House, 2006) by describing pain. It is about the feel of pain in the families, of the communities and societies in general (Covey, 2006).

The adoption of the Paradigm of the common living entity can be obtained only by means of respiritualization, even if some will try to blame it or consider it a kind of right extremism (such as liberalism, probably – n.n.).

Let us think at the word of Abraham Lincoln: “The dogmas of the peaceful past are not adequate to the unsteady
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of a new economy and new challenges.

The problem of the respiritualization of the human being is a new process, of making the human being becoming aware of the organic integration of the vision regarding the health of the common living entity in the formation and development of the human behaviors adequate to the understanding of this paradigm, as a support of the intelligent self-governance by means of the sustainable creation, constructive responsibility and healthy professionalism.

As a permanent process which addresses itself to the central authority of the human being, to its inner world, the respiritualization of the education builds and inoculates in the mind, heart and souls of humans the values of a healthy life, regarded as an entity by making people aware of their essence, meaning and organic interaction at the level of our exterior microcosm.

The diversity of the forms of manifestation of life identity in the evolution of the environment offered by our star, it raises the problem of placing education on the normal and wished way, the one of helping the human being to know itself in order to use its own potential offered by the powers of brain, heart and soul in full harmony and love for the health of our common living entity, no matter that we refer to plants and animals, to air and water, to organisations, communities or families, to all it is alive – as appearance and sense making evolution.

The values of the quality, efficiency, competition, the one regarding the rationality and hope, appreciation, admiration, respect, responsibility and creativity, faith, traditions, culture etc., inevitably connected to the fulfillment of life lived in society, to the development of work based on social division and to the manifestation of love – as unique feeling, it represents the substance of the health of sustainable life, in its big diversity of identities.
According to Albert Szent-Györgyi, “What we call education is nothing but the programming of the brain in an early time, when it is still changeable”, in „Pledeorire pentru viată”, Editura Publishing House, Bucharest, 1981, p. 163.

According to Zygmunt Bauman, “If there is to exist a community whose life of each of us and of the entity cannot be conceived. Sense evolution is in fact the natural, normal and wished evolution of life in all the five components of the “living entity” and of the entity itself.

By organic interdependency of functionality we understand those vital connexions between the five components without which the life of each of us and of the entity cannot be conceived.

According to Albert Szent-Györgyi, op.cit., p. 154
According to the appreciations of the German doctor Alfred Adler, all the problems in life subordinate themselves to the three imperatives, “life in society, work and love… because our behaviour as regarding these three problems is the answer we give to them in the virtue of our life style”, in „Sensul vieții”, IRI Publishing House, Bucharest, 1995, p.34.

About the Families of faith, Families of work and Families of love, as answers to human biology in a society, see Constantin Popescu, „Rationalitate și speranță”, Renaissance Publishing House, Bucharest, 2006, pp. 13-22

According to the medicine Nobel winner, Albert Szent-Györgyi, „What we call education is nothing but the programming of the brain in an early time, when it is still changeable”, in „Pledeorire pentru viată”, Editura Publishing House, Bucharest, 1981, p. 163.

According to Ken, Blanchard and Michael, O’Connor, the essential values of people and implicit of the organizations they have created in order to reach their purposes are inside us. That is why “you must look in your deep self, to discover your inner values. Which are the essential values which guide and model your voyage towards your aims or those of your organization? After you have identified these values, there follows the hardest question: how do you express these values in the day to day relation with the people around you” in “Managementul și valorile”, Curtea Veche Publishing House, Bucharest, 2003, p.24

According to us, the identity of the academic organization is what lasts as defining from the point of view of its purpose, even when there are permanent changes. In such a period, “people are tempted to believe that even the fundamental laws which govern decency and human behavior have changed. But it is not true”, states Ken, Blanchard and Michael, O’Connor, Op. cit. p. 25

The availability to believe in a set of well defined values – outlines Ken, Blanchard and Michael, O’Connor – and the effort to put these values into practice” constitutes the substance of the management by values for any organization found on the normal and wished sense of the evolution in Op. cit. p. 34

According to Randy Gage „first of all you have to see the prosperity in your minds…. In our inner self there appears thus the wish to undertake the necessary steps which make your dreams come true!” in „Cele 7 legi spirituale ale prosperității și cum le utilizați în viață” Meteor Press Publishing House, 2003, pp. 43, 48, 46)

See Stephan, R. Covey, Eficiența în sapte trepte. Un abecedar al intelegemii umane. All Publishing House, Bucharest, 1996

Jim, Rohn; Cris, Widener, „Cele 12 coloane ale succesului”, Amaltea Publishing House, Bucharest, 2005, pg. 34-37. In this remarkable paper he states that the outer appearance reveal the inner one. He shows that all the things are correlated among them, thus – as a result of this process of development and perfection – all the elements of the individual’s structure will become stronger and stronger (op.cit.pp.37)

The Romanian dictionary defines it (in a certain sense), thus: “inclination, tendency, which determines the way of being, of thinking, of manifestation of somebody”(pp.1010)

See www.educatipensanaturale.ro

“Salvarea spiritului Starbucks”, in Business Week, no. 42/24 April 2007, p. 29. The article says that the spirit of this product (coffee) spins itself around stories. Actually, he presents the mad dream of Howard Schultz to convince people to live a special experience in Starbucks (1981). He remembers himself: „a strong flavor wrapped me and pulled me in. I entered and saw a kind of temple where coffee was venerated. …It was my Mecca. I had arrived”. It was actually the meeting of the president Schultz with the spirit of coffee.
In its number of April 2007, the review „Campaign”, a Business Media Group publication, brings into discussion the BIZ spirit showing that, in a way or another, the individuals they wrote there about are perceived as models. For families, friends, colleagues or business partners, they represent the image of success. They are the proof of the fact that if you believe in your ideas, if you have the courage to implement them and you have worked hard, you have a significant impact.

Richard El Jisr, publisher at Business Media Group, does not believe in a secret formula of success. But he also shows in an article called „Revoluþia presei de business”: „We must live the brand and believe in it before showing it to the outer world. From the beginning, “BIZ” has been more than some words on a paper. Actually, the combination of words, photos, general aspect of the page, colors and the choice made as regarding the paper have created that special «BIZ spirit».”

Ibidem pg. 203-204. The following reflections of the author make our argument referring to the health of the family even stronger. He writes: „But as individuals, the families do not understand that these three elements, found in the centre of the activity of both individuals and organizations, act also in the less important groups. It might be benefic for families to apply the concepts (the three elements) to their family experience. As individuals reach the conclusions that, if they manage in such a way, their life is more concentrated on the most significant things and they feel themselves accomplished, and their families need to do the same. The members of a family must identify their roles, in the closest family but also in the one of the neighborhood and in the one a community. A family works better if their members clarify and formulate in writing the values which govern or should govern the family, even synthesizing those roles and values in a Declaration of the Mission of the Family – simple, easy to be remembered, motivating.

Regarding to this Plato said: “the error in treating human time comes from the fact that doctors ignore the entity. Because the piece cannot be well if the entity is not well”.

Harmony as absolute necessity is presented in the paper Napoleon Hill, „Puterea de convingere”, Curtea Veche Publishing House, Bucharest, 2002, pp. 236-238.

According to Albert, Szent-Györgyi, a medicine Nobel winner: „It seems that at the individual’s level this stoppage appears in the fourth decade of life, after this moment the brain is less and less acquiring new things”. In “Pledoarie pentru viaþã”, Potitica Publishing House, Bucharest, 1981, p. 22.

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