

Towards to the Respiritualization of the Economics

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Abstract. *To reflect the economical life is a dynamic and complex process, and that means to adapt the economics to the problems generated by the evolution.*

The authors stand for the idea that in the present we are the witness of growth the complexity of problems, the emphasis of the interferences and their opening towards time and space of a living conscience belonging to the kind of the “whole integrated”

In accordance with the new trends that shaped the science, the view of the economic life should be realized from the perspective of the “whole living common”. This means to understand economics as an organic part of the natural environment and of the environment created by man, where its functional sense is brought into the harmony by the principles of rationality and hope, by the statement of the “win-win” rules for the whole participants of the living common’s life.

The new culture of the economical and social life is founded on the values of freedom and responsibilities, social community and human solidarity, as values integrated under the exigencies of the “assumed freedom”.

The value-added in economy, as a new created value is the source to understand the “win-win” principle for the enterprises, people, communities, families, and institutions, including here the keeping of the ecological equilibrium.

Keywords: the whole living; healthy economy; holistically view; re-spiritualization; ecolonomics.

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1. Economics – a living organism?

The re-spiritualization of the economics is a new vision over the economical life, a total change in thinking, perceptivity, values and attitudes regarding to our chooses in the conditions of using the limited resources, the dominance of uncertainty, the opening of the complexity of the interferences at the level of the whole living common, the giving up of the human behaviour and institutional determinism.

This change of the paradigm sees economics as a living organism created by man, a part of the social life, a product of the ecosystem of our microcosm, characterized by the harmonious inter-relationships that give the dynamic equilibrium at the level of the whole living common, shaped by environment, people, communities, organizations, families and institutions, as a result of the „systemic intelligence”

In a world fundamental inter-independent, as the physician Fritjof Capra says, the appliance of the systemic, holistic concepts regarding the interpretation of economical life helps us to understand that „economics is a living system, including human beings and social organisms that interact continuously among them and with the ecosystems that surround them and to which our life is linked to” (Capra, 2004, p. 496), and for this reason all our yesterday, today and tomorrow problems can be solved only if we regard their causality from the perspective of the whole living common.

In its pure core, the re-spiritualization of the economics has as a goal to replace the narrow and broken vision of „the invisible hand of the competition”- as a mechanism to regulate the economical life – with the holistic, systematic vision of “the invisible hand of the whole living common” – as a homeostasis that assures self organization, self regulation, self maintenance and self reproduction of economical life, as a part of the social life, of life at the level of the whole living common⁽¹⁾.

Such a vision over the economics takes into the understanding of our natural environment which includes our organic and economical life also, not as an element of the living microcosm where it exist, but as a wisdom “conscience”, where its supreme value is the harmony of ecosystems “that are lived by countless organisms that evaluated together for billions of years, using continuously and recycling the same molecules of soil, water and air” (Capra, 2004, p. 497). So, economics is a living organism created by man from its life’s interactions with the life of the whole living, where from the whole living forms of life take the necessary resources, integrated under the “systemic intelligence”

As a part of social sciences, economics, together with sociology, history, politics and social anthropology, study the social and spiritual-cultural aspects

of human behaviour that influence the choices generated by the transition through life⁽²⁾.

The fundamental error done by social sciences, so done by economics, as a consequence of the Chartist vision, are put into the frame of the separated economical life by the ecological and social frame, that are necessary to survive and co-exist, and that are the equivalent with the broken parts of the whole living into independent parts, and their analysis generated separated scientific subjects, self-government in cause-function explications of the economics departments, where they neglected the core: „the whole living”(Figure 1).

As a result of these separated and broken studies, the economics threw the interpretation of the effects and efforts of economical life from ecology, social and politics, and the other social sciences – politics, sociology, social anthropology etc., they neglected the basic economical forces and the interpretation of what happened in economical, political and social life of human communities. Such an interpretation led us towards criteria relative and narrow, as money profit, taken from the human, social, ecological, communitarian, profit.

From the point of view of the new paradigm⁽³⁾, economics is only an organic part of the social and ecological environment, a living organism that includes people that are in a continuous interaction, among them and with the other living organisms, under the aspect of in-puts, changes and out-puts, that are give the proper state of evolution at the level of the whole living common.

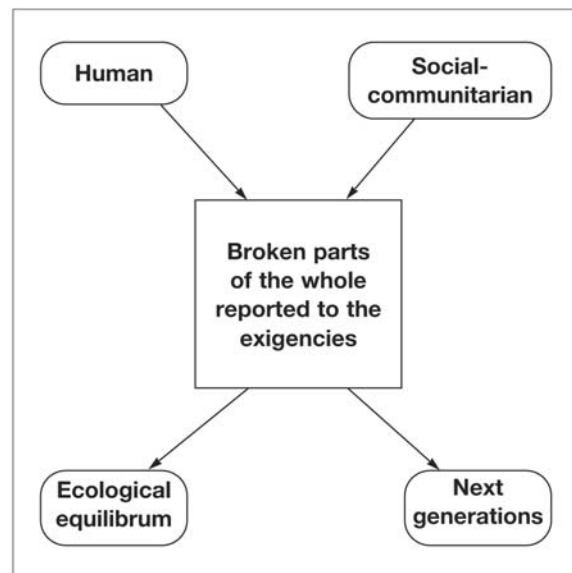


Figure 1. Expression of the broken parts of the whole living

In the History of Economics there were researchers of economical life who studied Economics as a living organism – as a part of the social organism, of the ecosystem, but their vision was considerate outside of traditional economics. As a result, some researchers from the social domain, as Kenneth Galbraith and Robert Heilbroner, are considered to be more sociologists and less economists. The same happened with Karl Marx, who refused to be named economist, and he considers that he was a social critic of the existent capitalist order. Hazel Henderson named himself as a futurist in a chapter of his book named „Creating Alternative Future”.

Fritjof Capra (2004, p. 219) says that mechanical usage did not take into account the fact that economics is „a continuous changing and evolutionary system that is connected and incorporated to the ecological and social systems that are changing continuous”.

As it is well-known, the phenomena of the economical life are different from the phenomena of nature, where, as physics showed, the natural phenomena are well defined and unchangeable even so the theory of relativity and the quantum mechanics brought in new contributions.

As the same time, biology studies an ensemble of phenomena of human life that changed less during the centuries, but the progress done in this domain were well known, and they were the result of the “continuous re-changing and recombination of a limited number of structures and functions” (Capra, 2004).

In the domain of the economical life, the changes are continuous and interfered as an effect of the interaction with the other systems of the whole living common to which it belongs, and this gives a related frame able to be transformed as to be adapted to cognition and understanding of new and oncoming situations. For example, the enterprise delivering economical goods nowadays is a multinational company, with a transnational profile in the world of business compared with the enterprise founded one hundred years ago, which was a local and small company!

In the given conditions, is impossible to use this new reality of the economical life, totally changed compared with the old company, the old Newton paradigm. And in case that it can be used, the results are away from the existing reality, and the conclusions can not be used for the evolution of facts, because the premise of the patterns⁽⁴⁾ is a false one, and it is unconnected to what it was happening, under the motivation of those evolutions.

Regarded from the perspective of “systemic intelligence” of the dynamic of phenomena and progress, the economics today needs new concepts and principles to help the understanding of the networks of interferences, with its positive and negative externalities that are in these interactions, where each one gets and offers at the level of the whole living common elements that are conditions for the inputs, changes and outputs, evolutions of sense, alive and conscience.

Today, the economy of the social life has a new biology as a result of the fact that people have a behavioural choice under the multiple influence of some factors that determine human biology, with roots in the interactions of social, political, spiritual, religious and ecological life that cover more and more from our common coexistence and succession of time and space⁽⁵⁾.

2. From standard values to principles of economical and social life

Accordingly with the consequences of quantum mechanics, there are included the lack of value in the research of phenomena and processes of economical and social life. Such a lack begins from the fact that the researchers from the domain of economics and sociology think that (many of them) if they take into account the problem of value this is to be a scientific barrier to know the phenomena and processes in this domain⁽⁶⁾. It is considered that the physician will not take into account the values when he does research on the natural phenomena, but its conclusions, based on this facts, can be scientific. So, from the positive point of view of the economist why we need these kind of values?

In fact, they forget the fundamental differences between the natural phenomena and social phenomena. Social phenomena, in general the evolution of society, so of the economy, are tied to the changes from the system of values which are the basics of all human actions, as human beings in the microcosm where we exist and succeed as “integrated whole”.

Human attitudes, as real expressions of social acts, reflect people vision over the world, which are based on the values that people believe, think of, live, act and hope. These are finger prints for the thoughts that we can see in the world where we live, work and love, and in the institutions that we create⁽⁷⁾, as the rules of social games and changes⁽⁸⁾ that we would like to do, belief on scientific knowledge and certainty of hope⁽⁹⁾.

Fritjof Capra says „The values that guide a society will determine the vision over the world, its religious institutions, its scientific and technical initiatives, and also the political and economical order.... So, the study of values is a maximum importance for all the social sciences.... Any analysis «without coming back to values» of social phenomena is based on tacit hypothesis of a constant value system, which is implicitly taken into account to select and to interpret the data. As a result, by avoiding the problem of values, the researchers from sociology are not so accurate from scientific point of view, because they neglect to explicitly mention the basic hypotheses of their theories” (Capra, 2004, pp. 200-221).

As the economy is an organic part of the social life which is the result of the collection of human behaviours in a special social given context, in a

determined ecological frame, at their foundation is the system of values and reported to which the human nature generates, delivers and consumes the welfare, it settles what is valuable at a given moment, and it compares the values of the changing goods and services that it generates using the limited resources under conditions of uncertainty.

As E.F. Schumacher says (1975, p. 46), the patterns and theories of economics always are based on a system of values that are connected to human nature and related to these they build the hypotheses to begin (Figure 2).

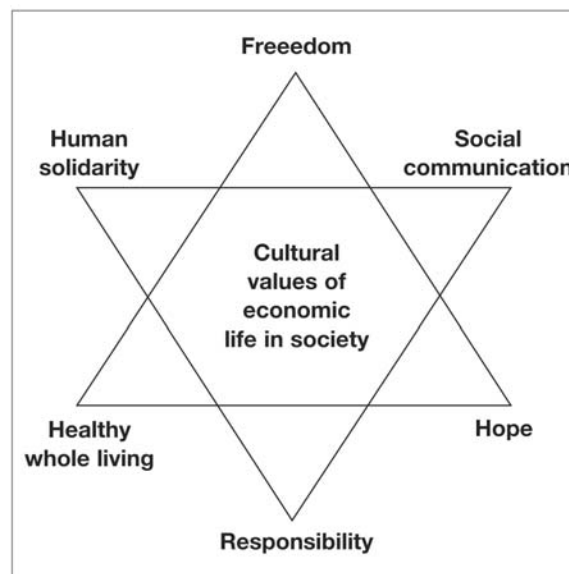


Figure 2. *Determinants of the cultural economical life as “a whole living”*

In a materialistically system, as the capitalist system, the standard of living is measured by the value of annual consume, that will be maximized by the help of an optimum production pattern. In a Buddhist economic system, the standard of living is based on a straight life, where the purpose of life is to get a maximum welfare. Both of these approaches are based on different ways of living and, from different point of view over the world, they are the results of distinct visions, built on opposite and different value systems. In a man’s life, values are in fact “the vertebral column” for our behaviours. Paul John the Second, The Pope, used to say “any human activity is situated inside a culture and it interacts with it. In respect for this culture to be well done, it is necessary that every man shall be involved, to develop inside it its creativity, intelligence, cognition of people and world” (2008, p. 486).

Some fellow economists think that giving up values that are analysed, patterns of the cost-profit kind can give the solutions for the great problems that industries face today.

It is well known that an analysis for cost-profit, as a technical solution, can not have success unless it is based on some hypothesis that stand for what people think of being correct regarding costs and profits. If we break of the costs of the interference of economical life with social, ecological and political life, we do not get the real costs that are necessary for a business, as integral effort.

The situation is the same for profits. Under the circumstances of integrated values, in the interpreted economical life, the profits of the economy should be created from the prospective of the whole living common: people, environment, communities, organizations, families and institutions. An enterprise that has profit but it contaminates the environment send the message that its profit is not real. So, we need to know the integral costs and integral profits as we can compare and judge the opportunities that we have when we use limited resources, with alternative uses under uncertain terms.

The analysis of the cost-profit for an enterprise has to be done under the circumstances of the win-win⁽¹⁰⁾ principle and not win-lose, as it happens now.

When we take into account the system of values in the respect of a healthy economy it keeps close the system to its scientific character, and it gives to it a real touch of science, if we think that from the perspective of the “healthy whole living common”, is not normal, correct and legal that the enterprise gets benefit, so a profit, against the damages of the environment, human communities, that in fact have to do their best to clean the environment, when this fact is not possible by ecological self cleaning

As conclusion, we can say that the scientific analysis for cost - profit in economy, by integrating the system of values of “healthy whole living common”, is the only one that could get us close to the real value of costs and profits, of integral costs and integral profits.

Where do we head with the current broken approach to economics, where the economical patterns combine the values that could be monetary quantized?

It is obviously that the stress on the quantized economical processes and phenomena by the economics over the years is not the expression of a wrong evolution. On the contrary, the attempts to measure some phenomena and processes of economical life, although they are not perfect, they are a benefit for science if we take into account the fact that their real measure could not be find and important are the general directions that are active in time and space. The attempts of economics to quantize are founded on the fact that any phenomenon or process has a qualitative and a quantitative side, and the whole economics is always “qualitative = quantitative”. While the qualitative side of

inflation, for example, is connected to the core of this monetary-real phenomenon, the quantitative side is the expression of the size for time and space under the influence of all the economical, ecological, social, psychological and monetary factors that settle it.

To emphasize and put apart the quantized phenomena and economical processes we get the semblance that economics as a science is close to social science. But what happens with the influences of these general directions?

Besides quantitative arguments, as the results of different general directions with the respect for knowledge and understanding, evolution of causality of sense or counter-sense, the excess of economical-mathematical patterns brought severe damages to a healthy economics by the act of throwing away the qualitative aspects, that could not be quantized, breaking away the real interpretation from the normal interactions generated by the economy, as a living organism, inside a social and ecological framework where these act in time and space. So, the excess of patterns was accompanied by the loss of qualitative value made a track over some weak and even false premises!

From the point of view of the living system it looks that from the general directions shaping macro-economics that we give away the patterns of ecological, social and psychological size which in fact are the conditions for human life, we get one of the causes of economical crisis today: the remains of the broken parts of economics, as monetary aspects, besides ecological, social, human and communitarian efficiency, which severe underestimate the exigency of harmony from the perspective of “healthy of the whole living common”. The result we get is the one side criterion of economical optimum!

When we add to all these the lack of valuable facts of “healthy living common”, the economical-mathematical pattern of economics gave away totally the psychological research on human behaviour as consumers and producers, because it is difficult to quantize and integrate the quantitative patterns, and we got the real aspect of patterns: broken and abstract approach, that was far away from core, sense economical phenomena and processes of the “integrated whole”. If economy means human behaviours reported to their choices, using limited resources, with alternative usage, it is un-normal that from their interpretation we throw away the basic behaviours!

As conclusion, today we assist to the neglected structural and multi-criteria researches, systemic regarding economical phenomena and processes, the economical aspects are regarded inside, but only from monetary size, far away from social, ecological and human interactions, that gave them a sense.

In fact, each economical phenomenon, the kind of labour productivity, marginal utility, marginal cost, inflation, unemployment, etc. have in their

qualitative structure social, cultural, human, ecological factors with whom they interact in the kind of “the integrated whole”.

Let us think of an elementary example: labour productivity integrates inside its size and quality the normal interactions connected to physical effort, qualification, technology, motivation, human health, wisdom, faith, etc. So, we get a broken part between economical theory and economical reality, in the sense that we can not explain what happens in real economical life by existing patterns. Beside this, they try to integrate in these abstract patterns a dynamic and complex reality, and the result is a weak consequence of existing economical theories or, even worst, they have no relevance today.

In this respect Fritjof Capra (2004, p. 223) underlined that “Social and economical anomalies that this science can not real to approach – inflation and global unemployment, the unfair distribution of welfare and energetic crisis, among many others – in this very moment are much perceived by everyone. The failure of economical profession to approach all these problems is an accepted fact by more and more sceptical public, scientists from other domains and even by economists”.

The fact that business organizations, special North American companies are getting bigger and stronger and during a survey this made the Americans to answer that a certain trend like this is dangerous for people and environment, and for this reasons people expressed their options in respect for huge companies to be “broken” in many and small companies, more human companies. The same survey high-lightened the fact that more than a half of Americans were asking for governmental regulations regarding public services, insurance companies, petrochemical, drugs and car industry (Henderson, 1978, pp. 13, 155). In big business companies, as in big cities, one feels as being a stranger, far away from life’s value and harmony, himself, his fellows and from the whole living

3. For the re-spiritualization of economics

What happens today in economical life was installed two decades ago by some economists. Arthur Burns, as ex-President of The Federal Reserve Bank, in 1971 said “economics rules are changed until now”. Milton Friedman, when he was delivering a speech at The Americans Economists Association, in 1972 said “I consider that the economists did a huge wrong to society and special to our profession - and they pretended that we could offer more than we were able to do” (Capra, 2004, p. 224).

From the same position, but even tougher, Michael Blumenthal, in the 80’s as Secretary of Finance of the USA, says “I am convinced that economist

profession reached bankruptcy in respect of the understanding the real situation, a priori or post priori” (Capra, 2004).

Today, when the world is facing the deeper crisis of its evolution that influences all social, economical, political, cultural and ecological domains of our life, there still exists the thoughts that the current concepts, theories and variables – that have their roots in history – are facing a totally changed reality, and there is necessary to change the re-evaluation of the whole fundamental in economics, its culture of cognition and understanding from the perspective of “integrated whole”.

We define this process re-spiritualization of economics⁽¹¹⁾, as process of changing paradigm from the perspective of “healthy whole living common”. Such a change of paradigm in economics, high-lightened by the current global crisis of our evolution, influenced social sciences regarding the interpretation of phenomena from quantized vision to holistic vision. In this respect, qualitative shaping is a special premise to understand the causality of sense in the world of “integrated whole”, where we organic belong (Figure 3).

The concept that favoured the issuing and development of the current pattern of economical and social life is based on male values (“yang”) that promotes material welfare. In respect of sensuous culture, economical life high-lightens material welfare, expansionism and competence – processes driven by selfishness and avarice, greed and dominion trends, pride and supremacy.

Economics today is a “mixture” of concepts, theories and patterns that resisted the changing game during the history of economical and social evolution. The core of these theories and patterns has their roots in quantum paradigm⁽¹²⁾.

As we underlined, today the global ecological system is characterized by strong interferences, open complexities towards space and time of human business, continuous change and removed determinism⁽¹³⁾.

Under these circumstances, the repeated obsession regarding economical increase and technical development, following each economical pattern, generates an unlimited expansionism in a limited environment, and its effect is a disaster (Paul John the Second, 2008, p. 332).

Such a believe regarding the continuous development is based on “yang” values – linked to self-distinguish, development and competition – as Newton’s vision over time and space as being endless.

For these values, the whole is identified with the amount of its parts, ignoring the fact the whole could be bigger or smaller than the amount of its parts, the quantity by which amounts differ is the result of training and integrating done by the relationships among economics, sociology and ecology⁽¹⁴⁾.

Inside these relationships, competitive approach, characterized by self assertion, saw the environment as a settled business⁽¹⁵⁾, profits got by corporations are leaks of the environment, the “win-loss” principle are the supreme values of the atomic individualism⁽¹⁶⁾.

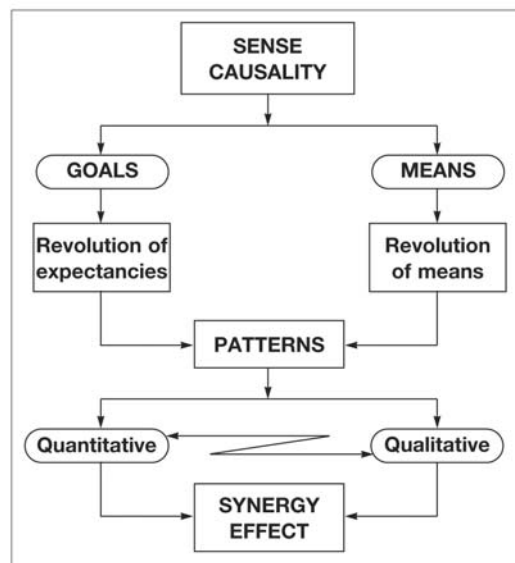


Figure 3. *The pattern of sense causality*

Obsessive criticism of economic growth inside a limited environment take into account the organic growth as a main characteristic of economic life for the whole living common. Further more, we should understand the evolution of our world which is based on changing never give up growth. What is wrong, from the point of view of new paradigm which we named “healthy whole living common”, is that, in a limited environment, the harmony of change needs a dynamic equilibrium between increase and decrease. This means the fact that not any economical growth is healthy as well that not any economical decrease means sickness (Figure 4).

An economical growth which spread away the limited resources of our limited environment means a healthy growth⁽¹⁷⁾. The Club of Roma named one of reports “Leaving the Age of Waste”⁽¹⁸⁾.

In the same way, a growing economy which pollutes the environment is still an unhealthy growth, dangerous for our survival. The sick economical growth is the one which is fed by a super consume to a minority of people, while, on the other side, the majority of people live at the limit of under consume, or even under the limit of survival.

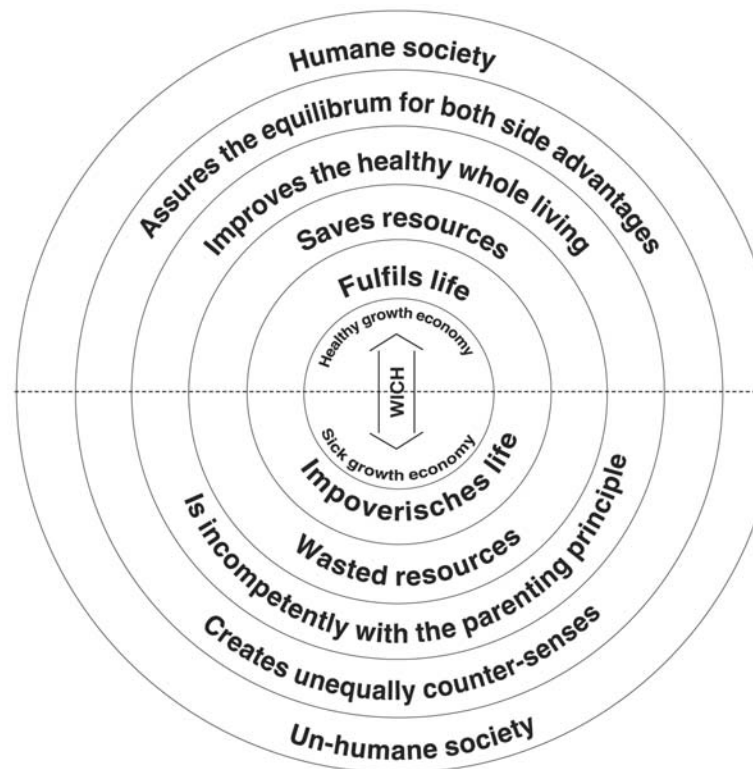


Figure 4. *An antinomian vision over the economic growth*

The wasted super consume, together with expenses for huge resources for advertisement, continuous declined quality of life, social and environment relationships bring an extraordinary increase of private and social costs, with no justified effects of integrations. Today, we are the witnesses of an unproportional evolution; as technologies we produce we head forwards, but as moral society we go back words! To be threatened by the results of our mind and hands is the paradox that we live in!

A synthesis of negative consequences of the continuous economical growth inside our limited pattern is given by the limited natural resources of our planet, special the unproductive resources. M. King Hubbert, the geologist, in the first years of the sixth decade of the 20th century, proved mathematically the relation between the economical growth and the increasing productivity, on the one side, and, on the other side, the unproductive resources, and he draw a graph for his demonstration which looked as a bell, where the curves were compared with the increasing and decreasing of civilizations (Capra, 2004, p. 258).

As Hubbert says, the curves show the relation between growth of productivity and exhausted unproductive resources underlined at the beginning by a gradual increase, then a dramatic increase, followed by an unchanging situation on the maximum level, followed by an abrupt decline and at the end by disappearance of resources!

As Hubbert, the geologist, says, the curves show the vanishing of natural resources, special coal, oil, natural gas, metals, species of fish and even worst oxygen and nitrogen as the continuous growing of economy.

From the perspective of interactions that characterize our whole living common, an element that gives the continuous growth and exhausted natural resources is the increase of world's inhabitants⁽²⁰⁾.

Demography shows that the increase of inhabitants is a complex process that is influenced by wrong connection, positivism and negativism, birth and death, and they are influenced by different biological, sociological, economical and psychological factors.

In developed countries, the increase of living and quality of life caused, mortality rate decrease, but came together with the decrease of natal rate, equilibrium of demography are at low levels of in-puts and out-puts of demography!

In emerging countries, the decrease of living brought a rapidly increase of inhabitants, this process being an expression of excessive natal and mortality rate, and the equilibrium of demography gets high levels of in-puts and out-puts!

Researchers say that the surpass of global demographic crisis needs a demographic transition from "a population with high natal and mortality rate and with a low standard of life to a numerous population with a high standard of living, who got the equilibrium point, characterized by low natal and mortality rate" (Capra, 2004, pp. 260-261).

In the spirit of this hypothesis, it is appreciated that the most efficient way to control demographic increase is the re-distribution of welfare at global level towards emerging countries. As we have the situation today, it seems that the current distribution of welfare at global level is unequal and it looks as wasted goods. They say that The USA hold 5% of world inhabitants, consume is a third of global resources, energy consume per inhabitant is nearly double in Europe!

Based on the culture of continuous growth they get stronger technological determinism, in respect with our life social organization and value system is determinate by technological development.

Even so we do not deny the important role of science in development of technology and economical growth in our social life; anyway, such a determinism of technology eliminates the system of values based on philosophy, art, culture, religious, etc. They got the up side down relation for

values-technology-economical and social life, in the sense that technology would determine the nature of our system of values, our social relationships and nit the other way! (Figure 5).

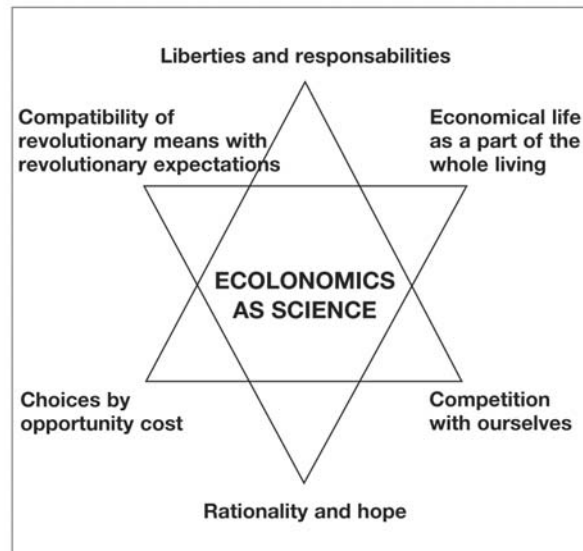


Figure 5. *Multidimensional economy*

As a product of human creativity, “hard” technology is the result of “hard” science that got the paradox of our common evolution: on the one hand, the conquests of human spirit and it is stronger and stronger in current life, from the perspective of its fulfilment, and, on the other hand, the same conquests of science, by usage of counter sense brought severe consequences on ecology and social-human life, and technology has a deep character against ecology and sociology, and they are unhealthy from the perspective of the whole living common.

As we have to combine the “hard” conquests of science with the psychological and social researches and human behaviours, Henderson says that by increasing the complexity created by man – military and industrial – there is the risk that all these systems could not be controlled and patterned, and this fact could lead our evolution towards the limits of “social, psychological and conceptual of growing, even before to reach its physical limits”⁽²¹⁾.

Regarded from the perspective of the whole living common, reshaping of technology as applied quality of human knowledge to get solutions for current life’s problems, it is organic tied by a system of values that determines its ending, that are rooted in fact in organic necessities to solve conflicts, to bring harmony in created natural environment, human solidarity and social cooperation, recycling

results and re-distribution of revenues, controlling the external negativism given by global poverty, international terrorism and systematic pollution.

The re-spiritualization of economics has as objective cognition and interpretation of economical life as organic part of social life and together with the ecological living world. Ecolonomics, as we dared to name it is the result of re-spiritualization of economics, it is based on values of “ systemic intelligence”, as they unfold from the harmony between revolution of expectations and revolution of means, between liberty and responsibility, between rationality and hope in a world of choices that we have to do under limited conditions of uncertainty.

Notes

- (1) See Constantin Popescu; economical life is an organic part of social life, defined by activities of organizations, communities and families, in a given institutional framework – cultural – spiritual and in a favourable environment for survival, *Raționalitate și speranță. Paradigma întregului viu*, Editura Renaissance, București, 2006, pp. 33-42.
- (2) Human individuals have a transition through life, in the meaning of entering in when they were born, they passed different biological processes in childhood, as teenagers, active grown ups and then the end of their life, the „necessary” energy for functioning is melting down step by step, and the last step (see Constantin Popescu), *Prețul bucuriei de a trăi*, Editura Eurosay & Book, București, 1999, pp. 15-79.
- (3) The new paradigm in science, connected to the harmony of the whole living common, is a way to connect ourselves to cognition and understanding of our behaviours, where we start from lived, worked and loved life – as imperatives of the transition through life – are integrated in a living system, at its supreme value is the dynamic equilibrium, based on flexibility of factors of our world under the limits of tolerance which is the guaranty to survive. (see Alfred Adler, *Sensul vieții*, Editura IRI, București, 1995), pp. 34-52.
- (4) In economics the analysed patterns for what happened, could happen and would be happening if..., can be scientific instruments for cognition and understanding the phenomena of economical processes but they are not allowed to be broken, in logical construction of connections, by human behaviour beauty based on harmony between rationality and hope. It seems that, these qualitative aspects of human behaviour are totally neglected, as they can not be measured, even so they can be seen by eyes!
- (5) Ilya Prigogine, Nobel awarded for Chemistry, in forewards of *Limitele certitudinii*, by Orio Giarini and Walter R. Stahel, underlined that „ people have memories and hopes; they have systems of value that give their behaviour”, *Op. cit.*, p. 42).
- (6) See *Problema judecării de valoare în știința economică*, Dumitru Ciucur, Constantin Popescu, *Tranziția prin criză*, Eficient Publishing House, Bucharest, 1995, pp. 357-367.
- (7) See Paul Fudul, *Teoria economică a culturilor și instituțiilor. Determinarea culturală a performanțelor economice*, Editura Universitară, București, 2007, pp. 139 – 166.
- (8) When we become the change that will be happening, change starts with you (see Constantin Popescu. *Prețul bucuriei de a trăi*, pp. 123-131).

- ⁽⁹⁾ Certain hope is one of the four certainties of human life lived in society near by: death, change and taxes (see, Constantin Popescu. *Raționalitate și speranță. Paradigma întregului viu*, pp. 287 – 292).
- ⁽¹⁰⁾ Appreciating the evolution of our whole living common by the value of harmony given by the network of interferences at the level of each living sub system and among them at a higher level, Stephen R. Covey sees the „win-win” principle the optimum sense presented by Pareto based on the equilibrium of microcosm where we co-exist and succeeded (see *Eficiența în șapte trepte. Un abecedar al înțelepciunii umane*, Editura All, București, 1976).
- ⁽¹¹⁾ See, Constantin Popescu. *Raționalitate și speranță. Paradigma întregului viu*, pp. 245-257.
- ⁽¹²⁾ Quantum paradigm, elaborated around 1500-1700, gave to humanity a new image of the world where we live, work and love, and we passed from an organic civilisation to a mechanic civilisation, where the material universe is „a machine and not more than that. Matter has no goal, life and spirit” (see, Fritjof Capra. *Op. cit.*, p.53)
- ⁽¹³⁾ See, Alexander King, „The situation of contemporary world is characterized by complexity, uncertainty and rapid change, while at intellectual level we are the witnesses of a removal from determinism” (see *Forwards to Limitele certitudinii*, by Orio Giarini, Walter R. Stahel, Editura Edimpres Cosmo, București 1996, p. 43).
- ⁽¹⁴⁾ In the new vision of paradigm „ shape is associated with process, inter-relation with interaction and contradictions are unified by oscillation” (see, Fritjof Capra. *Op.cit.*, p. 334).
- ⁽¹⁵⁾ See Al Gore. *Un adevăr incomod*, Editura Tehnica, București, 2006.
- ⁽¹⁶⁾ In this spirit we should remember what Gandhi said : *Earth has the necessary resources to satisfy the needs of all peoples, but it has no resources to satisfy their greed!*
- ⁽¹⁷⁾ See Constantin, Popescu, *Creșterea care sărăcește*, Editura Tribuna Economică, București, 2003.
- ⁽¹⁸⁾ See D. Gabor, U. Colombo, A. King, R. Galli, *Să ieșim din epoca risipei*, Editura Politică, București, 1983.
- ⁽¹⁹⁾ The two dangerous extremes of human consumes today, that are characterized by over consume – uncontrolled by the common sense and moral – and an under consume – unable to assure survival – are the result of lack of genuine and healthy values, that are based on such patterns of our evolution. (see, Pope Paul John the 2nd, *Op. cit.*, p. 322)
- ⁽²⁰⁾ Over population is considered by scholars as being one of the ways to suicide on global level (see Albert Szent Györgyi. *Pledoarie pentru viață*, Editura Politică, București, 1984, pp. 202-206).
- ⁽²¹⁾ See Fritjof Capra. *Op.cit.*, p. 265.

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