From the Complexity of the Whole Living Entity to the Health of Economic University

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Abstract

Mankind and the in(human) economy according to some of its manifestations until now, on which it leans, are the result of the evolutions to which both human spirit and education, science, culture and faith, with all positive and negative externalities have equally contributed. This evolution which reduced the whole living entity only to human being, to be more specific to a part of human beings, taken into consideration the fact that more than 2 billion of them are living in poverty or even below poverty ceiling – according to the statistics of the World Bank – is in a crisis. The construction of a new paradigm, that of the health of the whole living entity, which places in organic interconnections the human being, the environment, the organization, the institution, the community and the family may contribute to the durability of space and time on Planet Earth. In this sense, reconstruction depends to a great extent on re-spiritualization of education, made by people for people, now, when we are on the verge of crushing into natural and social unbalances. Re-spiritualization of education from the perspective of providing the natural-human life by rethinking the Romanian university education, especially the economic one, in the spirit of “university health” is the challenge to which I’d like to find an answer.

Keywords: complexity; whole living entity; the health of economic university

JEL Classification: A13, A20, Q50

Introduction

The Planet Earth, as a “living and conscious organism”, implies permanent balance relationships among their components. Its absence leads to imbalances having negative consequences upon the integer named Terra.

The new opening towards life as “integers-integrated”, inspired by Hwa Yen philosophy (Grof, 2008), expressed by means of the following formula: “One in one”; One in all; All in one; All in all” is based on harmony, as supreme value of this. To that effect, man’s life is “an integrated live integer” in relationship with themselves, with divinity – on life vertical line, but in relationship with peers as well, with “live integer” – on life horizontal line. Thus, “the whole living entity” conceived at micro-universe scale expressed by Earth planet, made up of people, communities, environment, organizations, institutions and families is in functionality organic interdependences. Seen from the perspective of survival and fulfilment of natural-human and...
social, the “health” concept can be attached as common denominator to the six components of the “whole living entity”.

**Interdependences of Live Matter**

Everything that surrounds us and defines our existence, from the smallest things perceived to the greatest openings of our common evolution represents a complexity of systemic interdependences, having organic character that always reopen at the level of the whole living entity. Full understanding of parties from the perspective of the common live integer represents the substance of the paradigm related to the health of the natural-human and social life as supreme value of the re-spiritualization process for education in all systems and for all ages.

“The Health of whole living entity” is defined by a series of natural-social parameters whose constant elements contours in the time and space of our common micro-universe the meaning evolutions, for the phenomena and processes forming life in the assembly of the paradigm described so far, as resulted from Figure 1.

![Fig. 1. The model of “the health of the whole living entity”](source: made by the author)
By means of “health of whole living entity” we propose to construct a new way to interpret and to relate ourselves to the world we live in, where we work and love, to integrate in its value system both the rationality necessary for general homeostasis, and the hope as ex ante motivation of our decisions. Interpreting the life of natural environment and the life created by people as concrete elements of whole living entity inevitably including man’s life, we can extend the concept of human health to all these organic components, highlighting meaning particularities contained by their endogen evolution. The values of the whole living entity are generated by normal functionality of various life forms at the level of our micro-universe. By means of the model where human health relates to the values of the whole living entity and is consistent with them, it can be found on the right direction or on the opposite one. On the right direction, human health is in open interdependencies with the health of environment, communities, institutions, organizations and families. This leads to interdependency, as supreme value of the balance of common progression at the level of live integer.

On the opposite direction, human health affects the causality effect and is affected by it producing chained imbalances. The crash into imbalances can affect wine homeostasis until final disappearance. From here it results balance as another supreme value of life stability at the level of live integer.

Jeremy Rifkin (2006), former counsellor of Romano Prodi, considering that Earth Planet operates as a living organism, states that human activity disrupting the biochemistry of this organism can have serious consequences both for human life and for the entire biosphere. Our planet operating as an indivisible live organism necessitates a rethinking of our concepts related to risks, vulnerability and security at worldwide level. If each human being, each species in its totality and the other live beings are interconnected one with another and with the geochemistry of the planet in a rich and complex choreography maintaining life, then we are, each of us and all together, dependent on (and responsible for) the health of the entire organism.

The social eco-system that we call Society is organized and organizer, generating constant and increasing evolutions within its complexity. This development of social complexity implies increasingly wider, deeper and more complex relationships with the natural eco-system, as also stated by Edgar Morin (1999). Implicitly, each social economy is tightly connected with social ecology, and any ecological change influences more or less the economy and consequently the society as an integer. The maturity, the responsibility and the concern to ensure a healthy life for the generations that succeed us should represent a permanent concern for the inhabitants of planet Earth.

**The Texture of Reality**

We agree on the statements of the famous biologist Richard Dawkins (2006) affirming that intelligent life on a planet reaches maturity when it succeeds for the first time in understanding the cause of its own existence, but we wonder as well as other scientists do: has man reached the maturity to understand the meaning of his existence on the planet? We fear that we are still far away from this answer and especially from behaviours derived from integral understanding of “integrated integers” type.

As early as in 1972, within the first report to the Club in Rome, named “The limits of growth” (Meadows, 1986), the authors presented arguments that this economic growth is based on a wrong model lacking the values of healthy society, as part of the “common live integer”. Also, the qualitative criteria for the optimization of appropriating limited economic resources, the production functions from the perspective of harmony of “integrated integers” and the “integrating finality” of consequences for all participants in economic and social life (including those for the natural environment) were considered as unhealthy. The updated vision of the first Report to the club in Rome, named 2052, confirms the forecast in 1972 related to the
implacability of a crash in opposite direction imbalances of economic and social-political life on our planet, in the event that human and institutional behaviours so far continue (Randers, 2012)!

At the same time, we are talking today about a consumption civilization, consisting in a certain excess of goods necessary for man, for entire societies, as stated by Pope John Paul the second (2008), as we are talking about rich and very developed societies on one hand and on the other hand the remaining societies that are starving. A consuming civilization, dividing the world into rich, developed and very developed societies and the remaining societies facing a complex of problems, from poverty to the burden of external debt. Of the poorest 79 countries in the world having a population of 2.5 billion persons, 39 countries are from Africa. The reality of the African continent was characterized by Ali Mazrui, one of the most important intellectuals in Africa (apud. Gardels, 1998), as follows: “a great part of current Africa struggles in misery and under the threat of dissolution; even the level of dependent modernization reached under colonial domination is cancelled... if Africans succeeded in joining in order to conquer their national freedom, we threw away for good solidarity in economic development and political stability; the war, starvation and decline represent the heritage of post-colonialism for many Africans”.

Approximately a quarter of the planet population, namely 1.5 billion persons, according to World Bank statistics live in poverty or even below poverty level, with maximum 2 dollars per day. About 2 billion persons have difficulties in ensuring drinking water supply, because of insufficient investments, increase of pollution or other similar reasons. About 80% of world population live in developing countries characterised by: low income, high levels of poverty, increased rates of unemployment and objectionable education, as Nobel Economist, Joseph Stiglitz (2008). A great part of the agriculture in the world considered “poor” was misapplied from feeding local population to the population of reach countries, states the well-known journalist and social activist, George Monbiot (2005). As world population increases (the population has increased since 1950 to present more than during the about 4 billion years since men occurred on earth), the demand for food increasingly forces the natural limits of Earth.

The lack of authentic values application, the large use of the win-loss principle, the continuous grab of wealth by certain privileged population levels to the detriment of others, the increase of disparities among the countries of the world, the poverty and other causes led to humanity facing at present crisis without precedent.

We produce and contaminate, we sell and make tax evasion, we promote the behaviour consume, consume, throw, we obtain financial profits from the sale of goods that endanger the life of children and adults, we lead private and public businesses by using corruption as a means to meet our egocentric purposes, at all costs etc. In fact, these are the wrong ways of the non-proportional evolution that we are part of and that we have contributed to (see also Figure 2).
Fig. 2. Wrong ways of the evolution in the environment created by the human Source: Popescu, C., 2012, Despre viață și economie, ASE Publishing House, Bucharest, p.460.

On the other hand, the rapid development, the race for unlimited progress without taking into account potential collateral consequences, the lack of implementing certain values such as honesty, correctness, truth, equity etc. has led to the occurrence of multiple crises having such dimensions that will soon reach the entire planet Earth. A summary of part of these crises generated by unlimited development, where man played a decisive role by their involvement can complete a portrait or realities in the latest years (Stanciu, 2011):

- In 1984, in India, an explosion at the Union Carbide plant, in Bhopal, an American multinational corporation, released a gaseous compound that spread on the neighbourhood streets, 500,000 persons being exposed to dangerous chemicals, according to the Amnesty International organization. Approximately 20,000 persons have died so far. Over 120,000 continue to suffer as a result of disaster effects, denouncing respiratory disorders, cancer, major congenital effects, blindness, gynaecological complications etc. The Indian authorities estimated that approximately 50,000 persons cannot work any longer due to diseases.
1986 was the year when in Soviet Union, at Chernobyl, currently in Ukraine, the nuclear plant exploded generating for 9 days radiations that were 400 more intense than the bomb at Hiroshima. Following the accident, as a result of radiations, 60,000 persons died and 200,000 persons were seriously injured.

In Kuwait, in 1991, during the pullback of Iraqi troupes over 600 petrol wells were fired and they burned continuously over 6 months, all Persian Gulf being covered by toxic gas, soot and ash. The pollution generated was 10 times higher than the pollution produced all energetic and industrial plants of the United States of America, taken together, and the official number of affected persons is unknown.

The fourth source of continental water in the world according to its size, covering 68,550 km² being 69 meters deep, the Aral Sea became a simple lake in only 50 years, losing 80% of the water. The sea waters started to decrease after 1960, after the rivers feeding the basin (Amudaria and Sirdaria) were deviated to Central Asia, in irrigation channels. In 1970, the sea level had decreased by 2 meters and in 1983 by 10 meters.

In 2010, the explosion of petrol platform Deepwater Horizon in Mexican Gulf killed 11 people, injured another 17 persons, about 4.1 billion barrels being discharged into the ocean, the black tide in the Mexican Gulf becoming this way the most serious catastrophe in the history of petrol industry, the environmental impact not having been quantified yet.

All aspects mentioned above represent only part of relevant examples representing a development that we consider it can be labelled only as unhealthy if we take into account the negative effects generated upon people and their families, environment, organizations, communities etc.

This is a development where man ignored not only the environment... but also other peers of them. We consider that a development for development’s sake is a non-sense. The development must be analysed by its capacity to serve people’s lives, families’ lives, the life of communities, environment etc. In fact, we consider we are facing a profound crisis extending beyond actual economic dimension, one of the worst financial, economic and social crises in post-war history (Stiglitz, Sen, Fitoussi, 2009).

Re-Spiritualization of Education as Long Term Solution

This unprecedented wide crisis in humanity history, as physicist Fritjof Capra (2004) and Nobel Economist, Joseph Stiglitz (2012) said, is the result of progresses of scientific knowledge used from the perspective of fragmentary values based on selfishness and that increasingly excluded other values resulting from the integrating vision of the health of the whole living entity related to freedom, altruism, responsibility, human solidarity, social communion etc.

The global crisis affects negatively, by various intensity degrees, the components of the whole living entity: people, environment, families, institutions, organizations, communities. We consider, as other authors do, that this disorder of “cosmeostasis” of whole living entity is the expression of excesses and deficits of human and institutional behaviours that by extension in time can irreversibly affect the live integer.

This crisis, that we named ecolonomical, interpreted through holistic vision, spotlights that it is the result of “man failure” (Popescu et al., 2013), generally characterized by freedom excesses and responsibility deficits.

Therefore, the interdependence relationships resulted from these opposite directions generate: a non-proportional evolution of the society, the knowledge “to an upper direction” and the morality of using it “to a lower direction”; an excessive dependence of work that is not always of vocational type; an over consumption “uncontrolled by biology and moral” concomitantly
with an under consumption affecting few of billions of inhabitants of the planet; fortune without honest work; an “explosion” of markets without morality; a politics without principles etc.

Our opinion is that these opposite directions are the result of human and institutional behaviours formed within a certain institutional framework, starting with the first seven years of education and continued throughout the educational duration of life chain. One of the solving solutions obviously resulted is that of education re-spiritualization.

Education, by the value system on which it is based, has an essential role in human acts throughout life duration. The education role starting with the “first seven years of education” up to the post PhD education and continuing with continuous training is crucially important both for human individual and for the society where this individual works, lives and loves (Popescu, 2006; Adler, 1995). Human individuals, obliged to live in society create those institutional structures used to fulfil life imperatives. These behaviour structures are Human Families.

The university organization is a Family of Work where people perform one of the most important activities of humanity, namely education. These educational organizations are institutional answers of the society to normal needs for knowledge and appropriation of the conquests of human science and life experience by concomitant and succeeding generations. All we have, including life itself, is due to science and research. If we were to take everything that research has given us, civilization would crash, and we would remain naked, looking for caverns again, said the scientist and owner of Nobel award in medicine, Albert Szent-Györgyi (1981).

The teaching of all levels, therefore, and the one generated by university organizations must have as main purpose of its mission to form human responsibility necessary to continuously enlarge the horizon of knowledge and understanding of things allowing people to firmly live by their own forces, to intelligently self-govern showing respect for the beauty of all life forms expressed by our common life integer. In practice, this represents a process of re-spiritualization of education, meaning positioning this vital function of society from the perspective of human life fulfilment.

A fundamental change of the educational system must start from the necessity to use school for human life fulfilment, enrichment, for enlarging the horizon of our minds and opening souls towards a new human culture valuing both human and environmental health, the health of organizations and of communities, the health of families and of institutions describing the rules of play in the society. Within these changes there should be the necessity to replace dominating educational organizations controlling us spiritually, socially and from development point of view by organizations operating based on partnerships between teachers and pupils, between school and family, among school, family and community (Roşca et al., 2006). Their transformation should be the result of a process to become aware of values where people understand they want to live in the society, to work and live as organic parts of common live integer, where life can fulfil only in respect with the other forms of natural and inhuman life.

The partnership role is decisive in this respect as in a teaching system the most important aspect of learning is choosing what it is important to be learned. But this should not be decided by only one part, by the teacher, but it should be the result of responsible participation of teachers and students in establishing values and, based on them, clear, attractive and relevant objectives from whose fulfilment the consolidation of autonomy and independence of those participating in such process should result.

We live in a culture supporting competition only to see who the first one is. But the new culture that needs to be created by education re-spiritualization ought to help us understand that the best competition from the perspective of life fulfilment is with you and not with others. We also created, in this respect, a qualitative model of a healthy university organization, as resulted from Figure 3.
Fig. 3. Characteristics of a healthy academic organization


**Conclusions**

The necessity to re-spiritualize education and to rethink the educational model not only in our country, but at planetary level is also based on the fact that these globalized negative realities are the result of human behaviours. Fortune without honest work, science without humanism, conscious without veneration, politics without principles (healthy values) etc. represent humanly institutionalized behaviours reaching opposite direction. Essentially, this expresses our non-proportional evolution, knowledge in upper direction and morality of its application in lower direction, known for a long time as “man failure” (Popescu et al., 2012).

In fact, this “failure of man” took place as a result of man having been educated in the spirit of egocentric selfishness, excess of freedom without responsibility, human solidarity and social community as well as of a deficit of love and faith in hope certainty. Solutions can be found from occurrence, maintenance and consolidation of education based on meaning values promoting the valuable man in doctor, engineer, economist, politic individual etc. and not the
man without value. An education promoted by the behaviours of individuals formed human solidarity, altruism, truth, kindness and beauty, communion and compassion.

As “integrated live integer”, the university organization of any kind, especially the economic one, means optimization of the aims – means – consequences – feedback – responsibilities report, taking into account the insurance of its functionality as “existence in relation”, based on dynamic interactions; part-integer; organization-student; organization-teacher; organization-family; organization-community; organization-business environment; organization-state; organization-human culture; including religious culture; organization-natural environment; organization-local, regional, national, international, global-universal; organization-time (Popescu et al, 2012).

Each component of the future university organization model and all together are to be reflected in forming the personality of the specialist-man who harmonizes the society in them with the nature in them, on behalf of wise self-government of their own life from the perspective of knowledge that you can fulfil only if you think, act and live as organic part of live, natural and created integer, as the humanist scientist Alfred Adler said.

Any educational organization, as part of live matter created by man, can be healthy or unhealthy, depending on their own aims, as well as on modalities to reach them. We consider that the health of economic university organization can be interpreted based on “stamps” defined by a complex system of indicators representing the foundation of Aggregated Index of Economic University Health (AIUH). It is our opinion that the exigencies of the “health of whole living entity” paradigm impose a new institutional classification, different from the ones used at present and necessary through a “university organization – live and conscious organism” approach.

Acknowledgements

This paper has been financially supported within the project entitled “Horizon 2020 – Doctoral and Postdoctoral Studies: Promoting the National Interest through Excellence, Competitiveness and Responsibility in the Field of Romanian Fundamental and Applied Scientific Research”, contract number POSDRU/159/1.5/S/140106. This project is co-financed by European Social Fund through Sectoral Operational Programme for Human Resources Development 2007-2013. Investing in people!

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