Homo oeconomicus

"Thanks to them, money generate even more money,
power generates even more power,
and the word generates even more words."
Leszek Kolakovski

Originating Political Economics in the rationalist project has brought it at least two inadequacies: one towards the specificity of human nature and another towards the purpose of creativity. In the former situation it has flattened its reasoning capacity by refusing diversity, and in the latter it isolated itself in the rule of quantitism.

Economic activity is the realm of the exclusively rational human type, and the results are only validated by efficiency. Reducing the actors to a single dimension – clones of the hypothetical homo oeconomicus – aligned with charging progress with the objective-function of wealth maximization has turned Economics into a corpus of assumptions which forever needed changing under the pressure of contextual utility. The cause: anthropic idealism and the scarceness of performance. In fact, the cause is linked to the inexistence of homo oeconomicus and the impossibility of regularizing winnings.

Political Economics has appeared as a recepy for a universe populated by fictions and destined to generate illusions.

The 18th century fashion of secularizing everything has offered the referential support on which it would have probably been possible to be accounted: the invisible hand. The de-sacralization justified the means in this instance; to have everything it means to operationalize the irrational. Obviously, sentiment had to be extracted from the arbiter's place in order to install something concocted by the rational.

Economics now had the principle of its own truth in order to legitimize the rule of efficiency.

The market has started the crusade of modernization – at first under the guise of industrialism – progressively sacrificing nature and no valuing the workforce programmatically. The market is the nature of homo oeconomicus and it consumes human nature, as well as nature in general. The ideal volatilizes the real. Perfection knows but to encompass everything. Regularization eliminated diversity. Randamental performance imposes standardization. Progress cannot be bound by logical limits…

The projection on reality of this pre-formed vision has turned the economy into an El Dorado in which enrichment replaces salvation. The tempting faith of wealth has whetted the ritual of perpetuating the sacrifice: the right to choose, including the human condition. Under this modernist armor the economy became the most accessible mechanism for producing power. The perfect game has been generalized. Wealth is the positive sum. The competition for wealth has democratic consistency and mystical motivation. The rule is competition, the exception is the winning. Absolute power is secularized. It becomes relative. Wealth manipulates democracy through centrifugal action. Power proves to be a centripetal force of wealth. The elites legitimize themselves with the equality of chances, the masses exercise the right to diversity.

Economics simplifies the route of success. The essential target is loaded with the meanings of any other target. The conquest of nature was the primary method. The conquest of people was the implicit goal. It is not even relevant to Economics to mention the implicit goal. Rationalization has allowed it to speak only of resources. The control of resources has become the absolute rational theme of Economics.

The Smithian epistemic hit has fixed the exclusive function of Economics. Wealth is the single target. Success was due to the method of cutting the Gordian knot. The complication of un-tangling the ball of yarn was avoided. Human nature is also a resource of wealth. The individuals as a human resource are also part of the rational recepy of wealth.

Economics has been perfectly objectivized. It only solves problems of resource control. For Economics the anthropic principle no longer exists. The end-goal is merged with the cause. Wealth is pure power. Homo oeconomicus has no soul.

The emergence of objectives in the concept of wealth is a product of The Enlightment. Economics has become a perfect mechanism. Incertitude is only about quantity. The objectification perspective on resources solves the constraints of rarity. Human nature breaks the vicious circles of nature. The synthetic replaces the natural, the artificial dilutes the living. Artificial thought creates for itself an artificial world. The limits of power as wealth – the result of control over indistinct resources – wanes. Reason eliminates sentiment.

Power explains itself as the origin of the Universe.

Marin Dinu

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Why Does Romania Need Two Decades of Transition?

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Abstract. *Our purpose in this article is to find new ways to explain the delays with which Romania comes today to meet the civilized world, via the European Union. We focus on two aspects, less explored until now:*

1. Romania did not have, as other countries from Central and Eastern Europe, theoretician and practicing economists, professionally well trained, to explain and support a rapid and vigorous transition.

2. The decision-makers today (as those from yesterday) are more interested in the field of ideology.

Following this direction, we have tried to reveal here some new aspects which provide answers to the question addressed in the title.

Key words: transition; theoretical hybrid; enclosure; mechanism; trap; market economy.

Authorized voices claim that while in the 90's Romania as well as other European countries (the Czech Republic, Poland, Hungary and so on) were relatively equal at the start towards a new civilization, nowadays Romania is delayed with at least 10 years. Having our restraints referring to the possibility of the exact control of such delays we are still certain that they exist and they are huge/big. We are very concerned about this subject maintaining the idea that diverse circumstances could have caused the loss of rhythm. Anyway, Romania's starting chances existed and it had many advantages compared to other countries. We can underline at least two chances which are worth being presented.

The first one, in 1990, Romania set out on a new way without external debts. This was a great advantage in comparison with Poland or Hungary.

The second one, as soon as the revolution left a totalitarian political system behind, an extremely emulative environment was created. The enthusiastic wave and the desire for a change after this event led all the people to a maximum transforming effort.

Still, all these advantages were not sufficiently exploited in order to enhance progress and to move

forward. These problems have been approached and analyzed by a rich literature of the Romanian socio-economic transition while the obtained results on this direction are very modest(1). Trying to stop giving general explanations concerning the delays with which Romania comes today to meet the civilized world, via the European Union, we focus on two aspects, less discussed until now:

A. Romania did not have, as other countries from Central and Eastern Europe (Poland, Hungary, the Czech Republic and even Yugoslavia), theoreticians and practicing economists professionally well-trained to explain and support a rapid and vigorous transition.

The explanation, official or not, for this situation, is only a single one: the dictatorship in Romania was more oppressing with every initiative than in other ex-socialist countries. It is generally acknowledged the fact that the theorization of the economic science and of its conceptual system, its placing totally in the rearguard of the ex-party politics, to which it was added the complete isolation regarding the world of ideas beyond the national perimeter, made, alike, every heretic approach shaky and dangerous. There were very few exceptions, really shy which remained unnoticed. Anyway, in that period, no name of Romanian economist went out beyond the borders of our country.

Being deficient in a preparing exercise, the way it already existed in other countries(2), the Romanian economists instantly "reformed" after the 90's tried to explain the new economic events, to suggest tracks and macro-economic policies, starting from an original base. This way, they created a hybrid mixture which, in time, proved to be stupid and non-productive, among the progressive elements from the history of Romanian inter-war transition. This hybrid mixture was considered to be a progress in the world of ideas. Admitting the exceptions which were discussed in those years(3) we did not read Adam Smith's elegant, simple, apparently innocent but convincing lesson on the way one can become rich in a free economy. We did not read Karl Popper or Milton Friedman, we dug up dead ideas of some Romanian or foreign economists who, having been unsuccessful in other spaces, came in Romania to seed illusions.

The result of this damaging activity is explained through the fact that during those years the prevailing intellectual air was not a liberal one (i.e. in the noble, generous sense, open to freedom and to its adjacent values) but, on the contrary, one impregnated with planned utopian ideas which became a serious obstacle and which suffocated the rudiment on the free market. The only healthy lode was supported by the economists in Romania's National Bank, of monetarist aspiration and vocation. But, here too, unfortunately, it was difficult to inoculate a healthy tendency of the currency and to bring the system into a normal working state. The domain offered its own show, completely new: banks deliberately bankrupted by organized corrupted groups supported by officials of the government politics and with covered debits on the way of the state budget; a monetary illusion, also, totally original: on one hand and economy in a chaotic disorder with continuous bankruptcies of hundreds of enterprises; on the other hand, opulent banks real mausoleums (whose presence was expected to support the economy) with "bankers" as money lenders who did not want to risk anything.

Instead of producing an infusion of ideas coming from Chicago, Manchester, Paris or Cambridge, we impregnated the intellectual air of the 90's with forms whose substance the history left behind. Thus, we called for the help of the Romanian inter-war representative economist M. Manoilescu(4). For a plus of reliability we asked a Romanian economist to explain us what the market economy means. He left Romania in the 40's in order to learn the lesson of the free market in the most developed state in the whole world. We refer here to Anghel Rugina(5). For more "scientific" explanations we should also mention J.M. Keynes etatism and dirigisme present in handbooks on economic theory taught in the schools of the socialist system.

The resultant of this approach was a theoretical "blind alley".

We call it "blind alley" because *first of all*, "the Romanian miracle" will never occur by replacing the Romanian banknotes with silver money, as Mr. A. Rugina thinks. The obvious reticence regarding the foreign capital, the explicit support of a "through ourselves"

policy in a context which demanded maximum opening, the appeal to a plus of ethics on the way of "a law of social justice" and the foundation of the "Office for people complaints" (Ombudsman)[6] are only some components of a philosophy and of a policy through which their author proposed "to knot the thread of the Romanian history torn in 1944" and to bring the transition period to an end. His ideas and propositions proved to be simple utopias and they did not have any audience.

Then, we call it "blind alley" because the theoretical hybrid of this period did not leave apart the ideas of Romania's most representative inter-war economist. M. Manoilescu was the only one who, unfortunately, at least in those times, accomplished "a deep analysis in the universal economic literature".

Through his ideas M. Manoilescu could not be assimilated to the inspiring environment of the real free world. M. Manoilescu's ideas were considered to be the symbol of the modern thinking but we must catch everybody's eyes that his theoretical speech is dangerously deceptive. Just because his demonstrations seem to be charmingly logical but in fact they are not. It could be splendid and lucrative if M. Manoilescu "destroying D. Ricardo's principle of comparative costs", imposed his won criterion of analysis which prefigures his methodological revolution which stands firm: for a country whose currency is not also a means to pay off its international duties, the problem of the trade is, first of all, a production one. It matters in what efficiency conditions one produces for the exchange "goods" to be favourable below the quantity account of included work and of the efficiency of its spending. Such a judgement principle would have placed M. Manoilescu in the gallery of those who had the synthesizing and the anticipatory force to transmit us within the years inspiring ideas. Unfortunately, M. Manoilescu was not satisfied only with this and he brought to perfection his "revolution" by analysing the "attractive" criterion of the average productivity of national work. He asserts that it is good to produce only those goods whose level of productivity is above the national average. He also suggests that the other goods should be imported. For the first category of goods, the author considered also necessary the protection: unconditioned, non-differentiated and unlimited as level and time.

By proposing all these things, M. Manoilescu:

- *Condemned to enclosure*. The average national productivity is an interior mirror. By looking into it all the time one risks to become a narcissist. If you can notice a raise in time, it is only in relation to you. You can live the deception of some "exceptional" achievements when they are only absolute in relation to you and not to other people. What these "other people" do, might change your opinion and might reduce your enthusiasm, but the criterion do not allow you this.

  Thinking in this way, the Romanians proved to be egocentric after M. Manoilescu's time. In 1989, comparing ourselves with the others we realized that we were not the centre of the universe, the way we had believed until then. Starting from that date, the Romanian economy appeared to be like a drifted ship. Now, after 17 years, inertial, the officials talk about economic increases. They present past economic accomplishments and they are proud about them. Still, the studies show the sad reality that the macroeconomic indicators for Romania only nowadays reached the level they had in 1989.
- *M. Manoilescu proved to be the artisan of a disintegrating vision on the structure and the working mechanism of economy*. The work productivity in industry is "intrinsically" superior to the one in agriculture. Manoilescu suggested a policy which was adverse to the harmony and to the economic equilibrium mainly through the industrial development. And even if he did not explicitly say it, the orientation of Romanian economy according to his way of thinking proved to be a bad solution during the planned economy period when agriculture has paid for the artificial development of industry.

- *M. Manoilescu proved to be the advocate of a planned economy and not of a market economy.* This results from:

a. If M. Manoilescu had read Adam Smith, instead of criticizing David Ricardo, he would have understood that productivity, its level, is not a matter of social "engineering". It is not necessary to trace guiding lines in order to obtain a maximum of efficiency. All you have to do is to let the market do its job. Here, the logic of the exchange, derived from the natural division of work, obliges each individual to use his brains or hands to create the goods because through "a little but handy work", on the way of exchange, as Smith claims, the individual will get many foreign goods and services. With the division of work there also comes the growth of productivity, the growth of individual and collective wealth. In order to let it happen all you need is to a market with individuals free to show interest in what they like.

b. In his texts, M. Manoilescu does not take any interest in the sales of products. He does not talk about demand and supply. He is only interested in the level of productivity.

The Romanian industry developed "multilaterally" but in a poor way. It succeeded in paying only the demand of some countries situated under the efficiency report, in the same world like ours, the third or the fourth one. That is why we did not sell our goods to well-developed countries (such as France, England, Japan, The United States of America) but to China, Syria, Libya.

It confirms our statements that the "social" industry, also developed on the pattern of Manoilescu's thinking, inherited after 1989, is one without a competitive market, with very few chances of survival.

Thirdly, we specify that in the hybrid theoretical combination after the 90's, so-called allergic to Marx and marxism, there also existed references to J.M. Keynes, as an authority when it comes to crises. Without taking into account Keynes' intimate message, one of a liberal essence, as Henri Denis noticed at that time[7], the economists forwarded an idea which had an ephemeral character: the rise of the role of the state. The economists asked the state for help. But the state was mammoth, a stifling presence in the entire socio-economic body. The state itself was sick and it needed help. A state which was often identified with the government and the administration, hence the consequence with catastrophic results induced by the fact that each political change brought on a new government and, especially, a new administration, shattering every time the little continuity and stability that Romania needed badly in order to strengthen its statute and the country rating worthy of interest.

B. The ideological trap

The misshapen theoretical construction characteristic to Romania after the 90's found, with very few exceptions, correspondent in the behaviour of those who were called to validate "the truths" within its innermost texture. The practice inspired from this theoretical mixture was not given clear contours. The impossible theoretical mixture did not provide any support to decision makers for drawing clear contours for the so-called transition. Anyway, the "average" of these visions was explained through the passing from socialism to capitalism. This was the main goal of all governments after the 90's.

We consider that "the passage from the barracks economy to the market economy" is a more adequate formula. That is because, in our opinion, in the Romanian socio-economic field up to 1990 there were not the main elements shaping the socialism as configured by its founders, be them utopics or so-called scientific. If we imagine a society as the one configured by T. Campanela, Ch. Fourier, S. Simon, R. Owen, Th. Diamant[8] (a world of perfectly free individuals, willing to prove all their physical and intellectual abilities, without any constraint and, besides, asking from the state only as much as this one can provide) or as the one of Marx and Engels (a society of workers) the result would be an "economy of the angels", which can be traced nowhere and, of course, not in Romania. In Romania there was an economy led by the army rules, thoroughly planned, at the disposal of a party with authoritarian calling; led by an autocrat who

revealed inspiring sources, not from Marx but from the Asian variant of Stalin's Marxism.

In Marx's social channel certain elements appeared to give specificity. We think, mainly of the adjacent reflexes produced by the objective theory of value: the rules of the game with a null and void sum in which participated those who were obliged to share a "social cake" a priori and clearly determined; the idea of continuous, "objective" conflict among the participants in this process; the pre-eminence of physical work rather than the intellectual work; the secondary role of commerce; the possible a priori and analytic estimate of the overall demand and offer. These elements came only to shape. The essence sticks to the will of a totalitarian party to control absolutely the economy and the society entirely.

We insist upon the idea that, fundamentally, the defining formula for Romanian transition was not socialism-capitalism but the passing from an over centralized and bankrupt economy to a free market economy, through a radical organizational and institutional reform. *The adopted formula would have been successful if the decision makers had been either some convinced ex-Marxists or some redoubtable anti-Marxists.* But they cannot be included in one of the categories above; they were a little bit of each, in a hallucinating combination hard to be expressed by a certain ideology. Their structural hybrid is the key to understand the lack of coherence and the "originality" of Romanian transition.

We underline the facts that:

1. The Marxism dose from their blood explains:

- *The obsession of ghosts*. Marx was tormented by the obsession of the ghost of communism. Nowadays, Romania's decision-makers are tired because of the same ghost. If they had been born Marxists, the implementation of the free market would not have been a problem. It is said to see that in 17 years the Romanians did not make many steps towards a well-developed free market. The Romanian officials need a report regarding our system. This report, made by a paid commission of experts, was meant to condemn a system filled with visible inner and outer traces. Unfortunately, the communism haunts us nowadays too and nobody seems to care about it.
- *The faulty comprehension of an entrepreneur nature, place and role in a market economy*, of the fact that these are few and they need to be encouraged to produce wealth, for them and for other people. In Romania many people believe anyone can be an entrepreneur. From this point of view, Romania offered a new example when the minister of economy himself guided the fired miners to use the received "compensation" in order to start their own business. The minister did not think of the fact that if those miners had an entrepreneurial vocation they would have not become miners.

We also want to add that the only theoretical progress in the subject language was the passage from *speculator* (with strong connotations of thief) to *master* whose main quality was not the one of undertaking but that of discretionary master.

- *The national obsessions and the restraint regarding the foreign capital.* The slogan "We do not sell our country" was extremely famous in Romania.
- *The misleading and damaging confusions in the theory and practice of privatization*. In Romania, the "private property of the state" finds often a preferential statute before the citizen's private property.
- *The lack of constructive, creative vocation*, and the obtaining of redistributive vocation to which it was added, through "original contributions" the destructive vocation. Through privatization, in Romania, there were many deliberate bankruptcies with the future goal to be bought very cheaply.

In this way, we can explain the reason why Romania's market is not able to register a rapid triumph over the state. The market, with its rules of the game, proves to be helpless to integrate such individuals.

2. *The weird combination between the rudiment of liberalism* with its natural corollary, individualism, and

the authoritarianism (called for a chaotic atmosphere and social disintegration) is accomplished on a background where there prevail the red colours, fact that explains:

- *The inertial, bluntly theft of the state* without the awareness of committing a theft. In Romania everybody steals, inclusively by privatization even after 17 years since the revolution.
- *"Left components" pretending to be "right" components and vice-versa, liberal openings in policies promoted by the "left" supporters.* We can synthesize and paraphrase, unfortunately, Lenin's theory by saying that being on the left side represents the main disease of Romania's capitalism ever since the beginning of transition.
- *The left voters' attraction to governments*, through populist means and measures and as a "compensation", these voters' shown need for authoritative leaders, active players who "rationalize for themselves and only for their own understanding" all these with catastrophic consequences for the cadence/pace and the duration of a transition.

From the fight with the ghosts of the communism and the semi-opened door to the free market, there was not born a coherent project pioneer to perspectives. There appeared a mixture, called social market economy, a formula which is accepted by some political decision-makers and it is rejected theoretically by other people, although they maintain it through their facts in their promoted populist policies. This mixture which, in some places yielded good results, for Romania nowadays, with its problems, and mainly, with its reduced degree of development, is a trap. It is a trap because through its construction, the social market economy can only be *a dead end*. One that, once reached to, you can bring about votes through redistributive measures of the obtained plus of wealth. But this plus has been obtained as A. Smith proves, by appealing to the free market.

We use this occasion to shortly underline, that the free market is the only ideology in accordance with Romanian transition and, at the same time, an efficient means to fight against communism. Even if the adhesion to the European Union is about to heal us from many "left traces" and it will engage our effort in more profitable directions, until we truly understand that the crucial problem of our times is that of the relation state-market and, hence, the necessity of an institutional reform (particularly of the State), of a new managing conception, of the total opening to external trade, of a new attitude on property and so on, all these on the background of a new dezideologization of transition in favour of its "technical nature", we will nor manage to leave the transition behind and to catch the cadence necessary to meet the civilized world.

Notes

(1) See, for example, V. Vosganian, *Contradicții ale tranziției la economia de piață*, Editura Expert, București, 1994; D. Dăianu, *Transformarea ca process real*, IRLI, București, 1996; V. Pasti, *România în tranziție – căderea în viito*r, Editura Nemira, București, 1996; N.N. Constantinescu, *Învățăminte ale tranziției economice în Români*a, Editura Economică, București, 1997; L.L. Albu, *Tranziția economică sau tranziția științei economice*?, IRLI, Editura Expert, București, 1998; M. Iovițu, *Tranziția la economia de piață. Confruntări de idei contemporane*, Editura Economică, București, 1998; M. Georgescu, *Piața în tranziție. Tranziția în piață*, Editura Sedcom Libris, 2001; E. Dobrescu, *Tranziția în România. Abordări econometrice*, Editura Economică, București, 2003; G. Popescu, *Sensul tranziție*i, Editura Economică, București, 2003 etc.

(2) See, for example, the notoriety of Károly Boór (Hungary), Michal Kalechi (Poland), Edvard Kardelj (Yugoslavia), Bohumil Komenda (Czechoslovakia), János Kornai (Hungary), András Lantai (Hungary), Edmund Wnuk-Lipinski (Poland), Ota Šik (Czechoslovakia).

(3) The exceptions refer to the presence in Romanian journals of that time of some ideas of liberal economists such as Jeffrey D. Sachs, David Lipton, Stanley Fischer, Joseph E. Stiglitz etc.

(4) Economist considered not only representative for the modern Romanian economic thinking but also the only one included in the gallery of the universal economic thinking due mainly to his fundamental work, *Théorie du protectionnisme et de l'échange international*, published in Paris in 1929, which criticizes Ricardo's theory of comparative costs and which strongly influenced the economic thinking and policy in Latin America.

(5) American economist born in Romania, famous especially through his main works, *Toward more Justice and Stability*, Massachusetts, 1967 (co-author); *American Capitalism at a Crossroads! Where Do We Go from Here?*, New York, 1976; *The Problem of Values and Value-Judgments in Science and Positive Solution*, Anglia, 1984; *Principia Oeconomica: New and Old Foundations of Economic Analysis*, California, 1986; *Toward a New Principia Politica: The Third Revolution in Political Science*, California, 1990 etc. Placed by Henri Guitton between the pioneers of the third revolution in economic science (see the appreciations made by the French economist Henri Guitton in *Le sens de la dures*, published in Paris in 1985), for his contributions to the theory of equilibrium.

(6) See the main works of Anghel Rugina, published after 1990 in Romania: *Pricipia oeconomica*, Editura Academiei Române, București, 1993; *Teoria și practica economică în epoca de tranziție și după*, Editura Fundației România de Mâine, București, 1994; *Un miracol în România este încă posibil*, Opinia economică no.189 /2 october 1997.

(7) See Henri Denis, *Histoire de la pensée économique*, PUF Paris, 1972, p. 615.

(8) A Romanian utopic socialist, who considered himself a disciple of Charles Fourier.

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

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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).

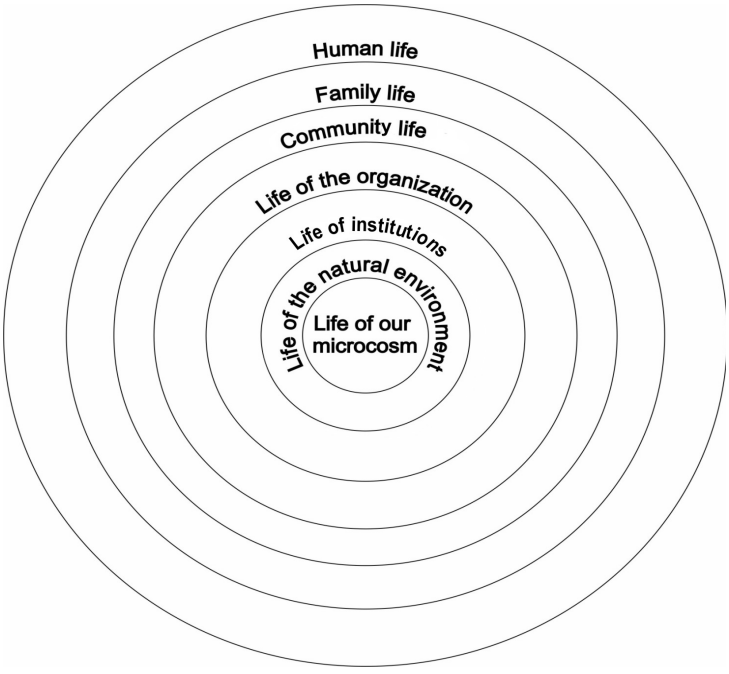


Figure 1. *The organic components of our common living entity*

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[7].

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 communties 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, sanitarian 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.

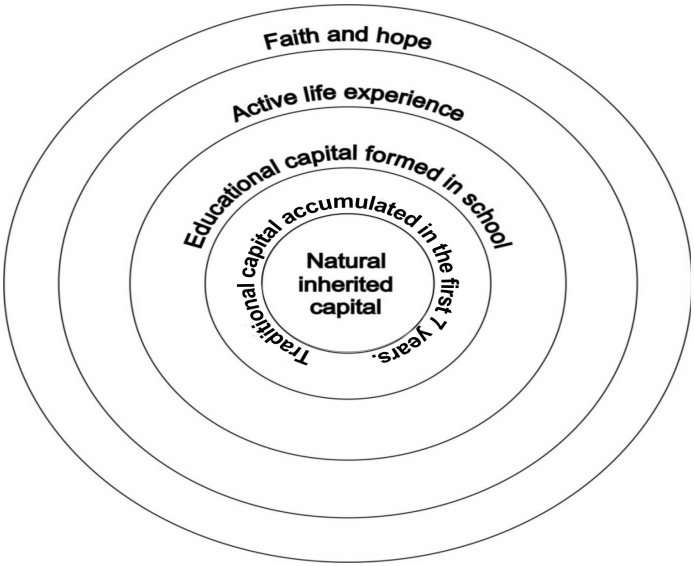


Figure 2. *The capital of human energy*

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[7] 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[8], 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).

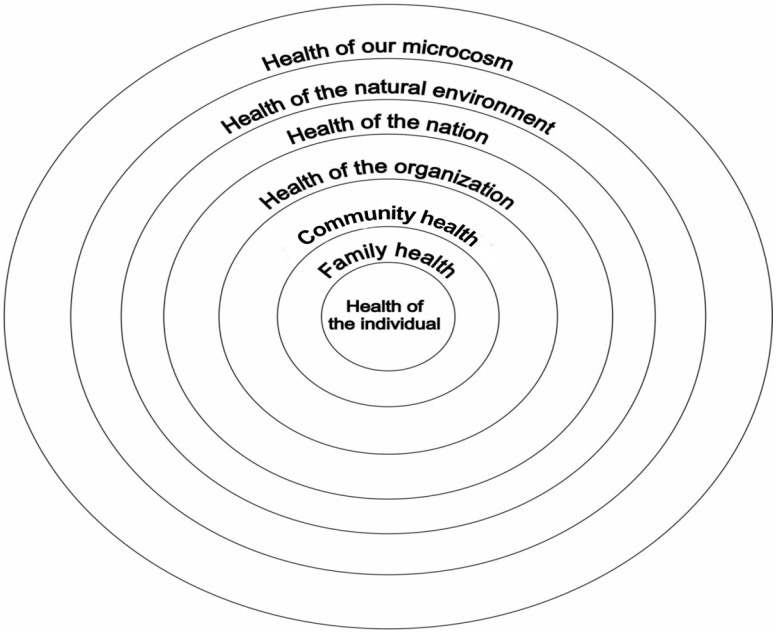


Figure 3. *The health of the common living entity (HCLE)*

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 persective 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 fulfilment 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-Gyõrgyi – 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-Gyõrgyi, 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-Gyõrgyi 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[12].

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-Gyõrgyi –, 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-Gyõrgyi, 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[16].

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*[17].

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 organisation 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 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 pychologues 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 not 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].

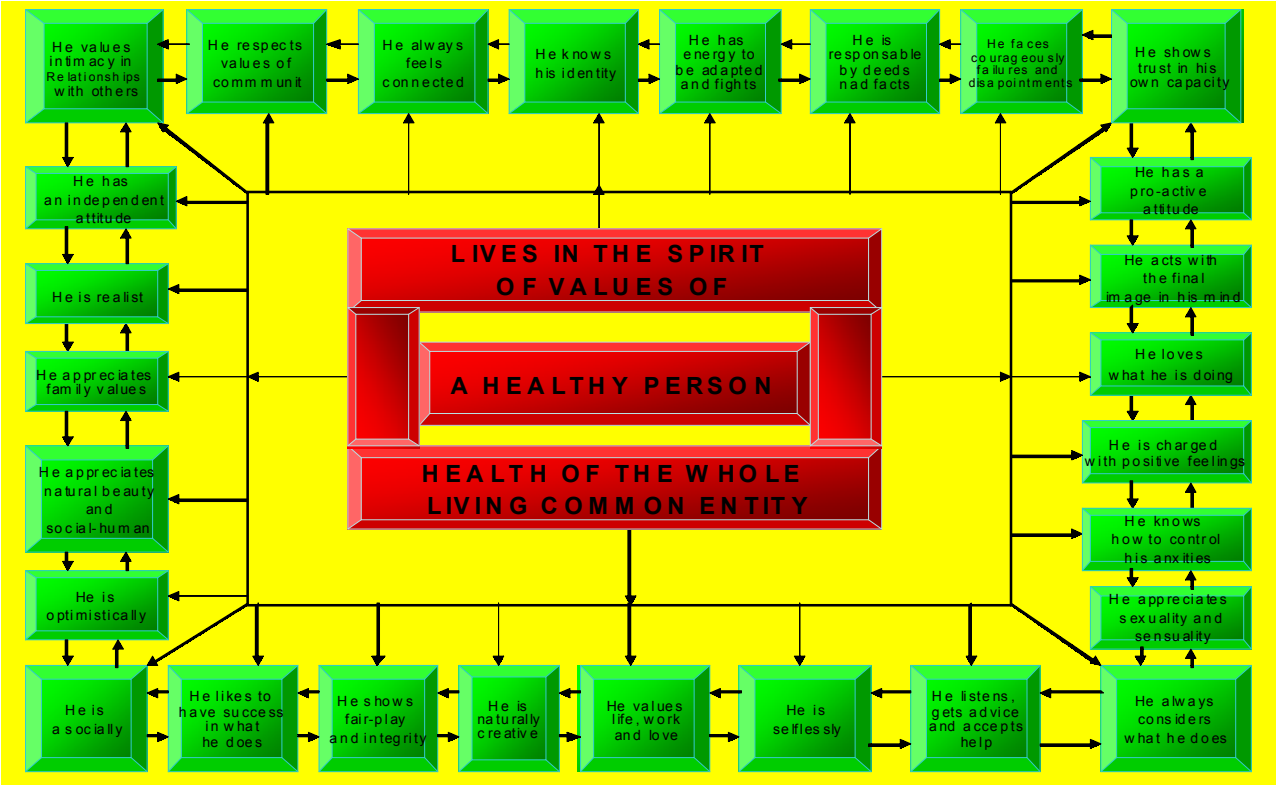
The force of the Paradigm of the health of the common living entity consists in its ability to explain and forecast. It should give you an unusual ability to explain, forecast and diagnose the biggest problems in Your life, in Your organization or Your family. It should help you to recognize the most 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].

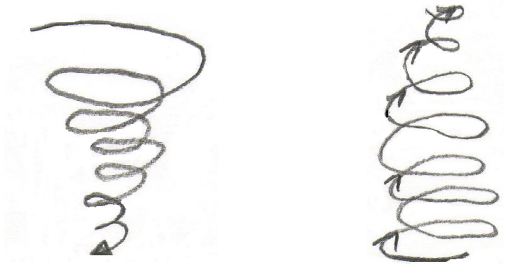
The idea of Sigmund Freud that the mental health of the individual is based on two life imperatives – love and work – is true. But for the work to be a healthy thing, the organization has to take into account the psychological dimension. In an organization who manages something like that, the getting 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 RE-SPIRITUALIZATION



whirlwind tornado

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

present". Therefore, when you read this article, you must become aware of the necessity of the radical change of your way of thinking. We must create for ourselves not only a new mentality, but also a series of new abilities and new ways which derive from this in order to apply in practice the new notions, including the one we have suggested so far.

This task is difficult; it gets everybody out of the daily comfort. However, we are in the presence of a new reality, of a new economy and new challenges.

If the mega-tendency of the future is made up of the age of wisdom, then it could be reached also by the respiritualization based on "the principles or the natural laws promoted by all main religions and sustainable philosophies in the world". We may start testing the suggested paradigm in an organized framework because the same concepts are to be valid also for other kinds of organizations: families, communities, nations, societies, meaning for any other kind of relational group, according to Covey.

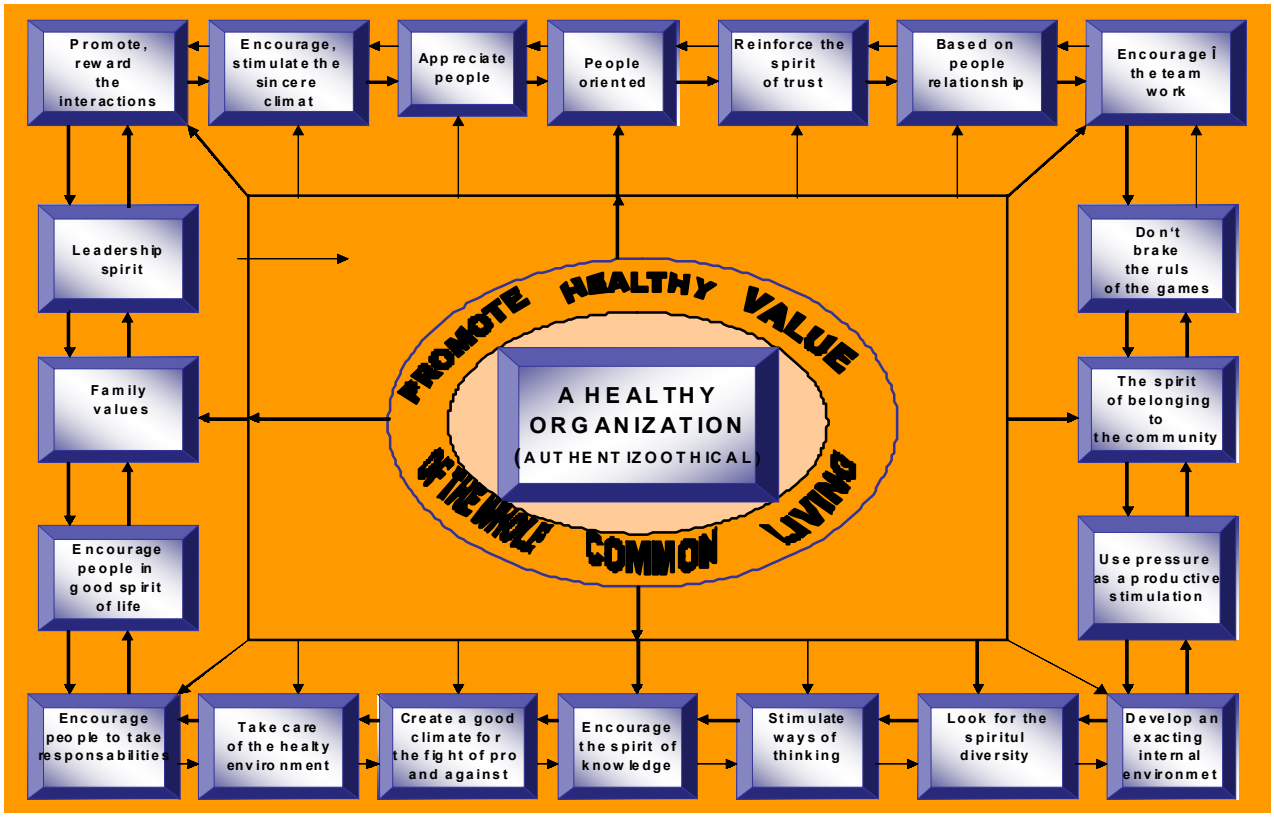
The need to respiritualize the human being by making it aware of the problems it is confronting with at the level of our common living entity finds in the institution of education the favorable framework for the usage of scientific knowledge in order to discover the central authority of the individual – there where it is scheduled, according to some specialists – the substance of the transformations at which they are to participate in as representing their own interests.

The problem of the respiritualization of the human being as a permanent process has in the institution of education the meaning of its development at the level of the biological age when the human brain can still be patterned[27]. The respiritualization of the education 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 fulfilment 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.



Notes

(1) Therapy is conceived in our study as a process of inverse connexion which the human individual and the human community feel it under the accumulated influence of the assimilated past, lived present and wished future.

(2) The paradigm of the "living entity" opens the path towards the real understanding of space and time where we coexist and succeed each other as human individuals, in the environment which assures our survival, the same as of the organization, where we work, in the fight against "the economical nature", of the communities where we fulfil our life lived in society, of the institutions, which control our freedoms and beliefs, of the families, where we fight to win the love of the one close to us.

(3) 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.

(4) 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.

(5) see Marshal B. Rosenberg, „Adevărata educație pentru o viață împlinită", Elena Francisc Publishing House, Bucharest, 2005, p.133

(6) According to Zygmunt Bauman, „If there is to exist a community in a world of humans, be it a community formed by mutual concern and share; a community of the worries and responsibilities for the equal right to be human and for the equal ability to act according to this right" in the Community. („Căutarea siguranței într-o lume nesigură"), Antet Publishing House, Bucharest, 2001, p. 111

(7) According Albert Szent-Gyõrgyi, „Instituțiile îmbătrânesc ca și oamenii", in op.cit., p. 210

(8) From the perspective of the relation individual – nature, "The survival of each specie depends on its ability to adjust itself to the environment. As to all the living species, the human being had to adjust him/herself to the world s/he was born into" Albert Szent-Gyõrgyi, op.cit., p. 154

(9) 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.

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

(11) According to the medicine Nobel winner, Albert Szent-Gyõrgyi, „What we call education is nothing but the programming of the brain in an early time, when it is still changeable", in „Pledoarie pentru viață", Editura Publishing House, Bucharest, 1981, p. 163.

(12) 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

(13) 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

(14) 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)

(15) 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)

(16) See Stephan, R. Covey, Eficiența în șapte trepte. Un abecedar al înțelepciunii umane, All Publishing House, Bucharest, 1996

(17) 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)

(18) 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)

(19) See www.educatiepentrusanatate.ro

(20) "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.

(21) 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 „Revoluția 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»".

(22) 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.

(23) 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".

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

(25) According to Albert, Szent-Gyõrgyi, 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 viață", Potitica Publishing House, Bucharest, 1981, p. 22.

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The Quandary of the Economic Science

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Abstract. *The economic science is passing through one of the most critical periods of its existence. The crisis it runs through has its origins in its methodological grounds as well as in its capacity to express the deep political and economical mutations nowadays.*

Throughout this article, we have tried to stress the inadequate characteristics of the present theoretical framework, the impossibility to reflect the new realities through a decayed conceptual framework, the need to re-examine some postulates and assertions that do not correspond to the present train of events anymore. We have also tried to identify the basis of the economic science restructuring, as well as the objectives and directions oriented towards this challenge. We have pleaded for a science configuration open to multi-disciplinarily framework, debate pluralism, and new, realistic and practical approaches.

Key words: economic laws; unique thinking; renewal; post-autistic economics; holistic vision.

Methodological debates

From its beginning, the economic science has been debated, methodologically speaking.

The interest for methodological and philosophical problems regarding the economic science was resuscitated during the intensification of the "crisis" this discipline has been passing through and which is confirmed by a high number of economists.

The pressure growth regarding the Economy changes asks for, more than ever, a public debate set up on its condition and future.

Many are the epistemological and methodological problems whose answers are expected: the knowledge achievement boundaries and basis, Economy existence as a science, its relationships with the nature sciences, the evaluation and comparison of the economic theories, etc.

The questions that could be raised exceed by far the number of the provided answers. The way these problems are solved, putting epistemologists and economists on different positions, has an increased signification not only regarding the economic science but also related to the role of the economists within society.

The existence of many methodological types agreed by the economic science is well known. The attempt to identify the dominating methodology can face difficulties. Among the remarkable methodological contributions can be noticed: Essay on the nature and significance of the economic science (Robbins, 1932) and Methodology of the positive economic science (Friedman, 1953), considered to be the most influent economic methodology text in its century.

Friedman has noticed that the most traditional critics regarding the economical theory had analyzed the ideas instead of testing the implications. The validity of the economic theory had to establish the accuracy of the predictions it refers to and not the descriptive "realism" of its premises (Blaug, 1992, p. 738).

The relevance degree of the empirical testing in establishing the truth of the economic theories, the investigation methods particular to researching the economic realities, the criteria to accept and establish their scientific character, etc. represent the central themes that have polarized interest and have generated debates.

The realistic approaches are grounded on the methodological and theoretical specificity and take into account the peculiarities of the economic theories. The phenomena and processes described by Economy are really different to those analyzed by the natural sciences. The Economy cannot be conceived outside the social relations sustaining it, the economic system being incorporated within the social and political areas. Its specificity resides in the laws functioning as a bias, by means of human activity which, at its turn, represents the reflex of some interests dictated by beliefs and values.

At same the time, the absence within Economy of some fundamental laws comparable with those in Physics and cannot be formulated general principles as precise as those of natural science. The economic laws are not independent of the social and political construction.

The fascination exercised by Physics is grounding the "naturalization" of Economy, its submission to the immanent natural pseudo laws, which ensures the massive presence of the economic scholastics principles and the obvious bent to occult the "black holes" of the economic science.

Can a natural law be tested? A law attests some regularity which allows the foretelling of the empirical phenomena. The Economy is not an empirical science. The impossibility of testing has been acknowledged after long time by the majority of the economists. Any economic assertion is based on circumstances not always testable directly. The economists are reasoning „toutes choses égales par ailleurs", i.e. by approaching a phenomenon isolated, independent of any other human manifestation.

Who could test an exchange law could have the chance of a considerable rich growth.

The truth test for an economic theory is the coherence of the theoretical grounds and its practical conclusions acceptance.

The modern economy is a science based on methodological rigor, whose dominant lines are the concern for the permanent checking and ideas debate. As such, the economic science is opposite to any "sole perspective", permanently testing the incoherence or the lack of security of the theoretical grounds, as well as the conclusions concordance with the performed observations. Only those theories which prove the methodological coherence generate the progress for the economic knowledge. The necessity to debate some thesis and opposite ideas also arise from the fact that estimating errors can be extremely expensive, taking into account the deciding authorities' incapacity to ensure the economic prosperity. A functional economic theory has to answer the practical requirements and also has to have initiative and be innovating.

The attempt of some economists to impose and considered unique and rightful only certain theories, as well as the belief that the economic science laws are universal, has proved to be anachronistic. No theory is universal and no theoretical conclusion is valid without taking into account the space and time conditions. Too often the validity limit of a certain theory is being ignored.

Stressing the pertinence and validity of a certain economic theory takes into account multiple considerations. Sometimes, it seems that the Economy has developed based on symmetry principle, which require for each new theory to represent exactly the reverse of the old one. This does not exclude the possibility for the dominant theory to remain unchanged for a long period of time. If the law of development applied to knowledge is conditioning the magnitude and the dispersion degree, the hypotheses and theories end to be submitted to the law of decreasing efficiency.

An economic theory can be scientific, true, but less applicable under certain conditions. The theory is never true or false, and in the economic science field there are no rules to make a difference between the valuable theories and those less significant. Any analysis presumes the premises and ideological and political implications evoking as well. Various economic theories can represent intellectual constructions often seducing, sometimes conceived as ideological weapons of some political parties.

The economic science has grown mature as academic discipline and that was possible following some ideas and theoretical constructions of great value and large admission (meta-theories), which has contributed to the substantial alteration of the economic systems coordinates, methods and instruments by means of the economic life is oriented (mega-politics). Thus, the conservatory revolution, liberal revolutions that has circumvented the economy from under the state control, is considered to be the great revolution of the XXth century.

The increased complexity and the interdisciplinary character of many analyzed problems has imposed the appeal to theoretical and methodological mixes and has made possible the formation of some converging and theoretical complementarily areas.

An older epistemological debate is being carried out around the objectivity and the normality of the economical science.

The attempts to clarify the possibility of objective Economy, the role of the value judgments and the distinction between the positive analysis and the normative analysis have generated debates.

The concern to dissimulate and camouflage the relationships between the economy and politics and to proclaim the Economy as a neutral and objective science is dominant in a certain period. The "savant" economy prefers to ignore all power, force, psychologically dependent relationships, etc. A certain acknowledgment has encountered also the opinion according to which there are no economic laws and the economist has to be content with the modest role to observe the history of facts.

For L. Walras and V. Pareto, the Economy has to affirm itself as "neutral", "scientific" and "pure", which challenge its normative character. L. Walras, engineer and economist, was following the construction of a "pure" social science, to have the same virtues as the science of physics that is dominating the XXth century.

The opposite opinions claim that there isn't a pure economic "law", as physics law. An economic "law" is always affected by its normative characteristics. At what extent do economists manifest lack of interest?

M. Weber and F. Hayek have never denied the normative characteristic of any economic analysis. The problem of axiological neutrality at M. Weber can be resumed as follows: in essence, it is possible during the study of certain determined problems; to elaborate value judgments over some political measures represents the immediate and sole purpose of the economic science. In his turn, F. Hayek deems that the economic analysis has never represented the product of a detached intellectual curiosity, but of an imperative need to reconstruct the world (Moris, 2003, p. 59).

G. Myrdal, another great economist that was awarded Nobel Prize in 1974, also rejects the notion of economic "science", for its incapacity to distinguish between the scientific assertions and the value judgments. The Economy is not a neutral science.

The opinions that deny the Economy as autonomous science, dissociated by any ethical and political reference, have acquired a more and more obvious profile. The economy assumes a given political order and the study isolated by the political cannot be profitable. The national and international economy is included not only within an interstate political system, but also within an internal political system.

Accordingly, the Economy is not a pure, objective science, and the economists' prescriptions are not more valid than those belonging to other interest groups. It is well known as the most normative and value dependent in all social (Capra, 2004, p. 221). It is hard to imagine the existence of a social science "without referring to values". The Economy is build around a rationality normative theory and has a special relevance in elaborating the economic policy. The economic science complements itself and intersects with the moral philosophy regarding the used concepts and the covering of normative problems as well.

The own evaluation of the content and research methods, as well as the multiplicity of the problems that transgress the boundaries of various academic disciplines require the reconfiguration of the study object and abdication to some postulates and outdated conventions. Thus, the Economy cannot be defined anymore as the science to allocate some rare resources, as the knowledge is, by definition, inexhaustible.

The debate regarding the science character of Economy continues today. The difficulty of the demarche is amplified by the philosophical nature of its implications, as well as the challenges this discipline is confronting today. Therefore, the efforts regarding the elucidation of this old epistemological problem do not belong to the economists exclusively.

In time, this theme has had various solutions from the debate consistency point of view, characterized by frequent denials or supports, many times apathetic and lacking vigor and gravity.

The arguments used in order to support or deny the existence of Economy as a science are interesting though. For many specialists, this problem does not have a clear solution. Really, the answer is conditioned by the way the science is defined (Munday, 1996, p.12). In other words, the "science" appellation for Economy will correspond more or less to one definition compared to others.

The challengers of the Economy existence as science take into account, among others, the lack of perfectly repeatable relationships and certain universal valid principles, existent within natural sciences. The impossibility to perform experiments, considered to be one of the important characteristics of a "true" science is also invoked. „Tôt ou tard" represents an essential and magical expression in Economy.

The accent situated over the quantification confers to the economic science the appearance of an exact science. The message is puzzling for those who believe that Economy is or should be an exact science (Toffler, Toffler, 2006, p. 97).

The 60' illusions on the possibilities of the new macroeconomic models have been quickly crumbled. More and more obvious are becoming the critical attitudes regarding the exaggeration of the econometric methods and techniques role, having implications over the accuracy

of the economic declamation. As a matter of fact, one of the main accuses against the micro-economy is focusing on the abuse of mathematic models, more and more sophisticated, without confronting the empirical reality.

For some orthodox theoreticians (R. Clower, P. Howitt), the Economy represents an "imaginary fiction", and the contemporary theory depicts a portrait of the economic life considered rather "ethereal" and "unreal". In this context, it is also stressed that many of the contributions of Nobel laureates are abstract and speculative, without essential references to the "real" economy.

The answer to the question above is conditioned by the methodology used. Although the philosophy of science has elaborated a set of conditions on what science could represent, the difficulties to apply the methodology on economic science are well known.

Dilemmas and debates

The Economy represents an evolutionary system that generates models under continuous changes. The study perspectives provided by the economists stress the existence of many debates on the interpretation of the causes and impact of the economic and politic evolution.

The major sources of the divergences and the fields they manifest in are especially interesting. Therefore, it is necessary to stress the argumentation sources peculiar to each theory and identifying the logical grounds. Therewith, substantial differences remain regarding the interpretation of the empirical obvious, ethical considerations, as well as the degree and type of ideological engagement. The understanding of the present economic debates imposes the acceptance of the points of view diversity and their valuable content.

The existence of the thinking wave different through their vision over the economic system and through the economic prescriptions targets multiple causes and fields. Although the approaches are carried out from multiple micro and macro-economic perspectives, on short and long term, in nominal and real terms, etc., each model has its own logic, and their synthesis is difficult enough. The contradictious theories regarding the state role in economy, the economic policy schemes, the ways of a good economic government, etc., as well as the debates and confusions, older or more recent, on the rates of interest, the role and consequences of the monetary, the implications of the budgetary deficit, rules vs. discretionary politics, are notorious theories.

The persistence in disagreements is due to some extent to the "ability" of the economic science to give up real easily to some consecrated theoretical acquisitions. Of course, the pluralism of points of view is not specific, but it is, at the same extent, present as in other social sciences. Some of the disagreements within the economic theory reside in the Keynesian episode and subsequent evolutions.

After the Second World War, as the Keynesian implemented itself within the economic theory and practice, it was created the illusion of a single approach and of a sole answer to any economic problem. Several philosophers of the science, as the Economy has reached a real scientific statute, have argued that the discipline has displayed its maturity, becoming relatively more coherent and unitary than other social sciences. However, starting with the '60s, the practical shortages of the Keynesianism and economic positivism have implemented a new approach which has questioned the virtues of the old orthodoxy. There starts the break out for the economic Keynesian science and of the assertion of the alternative macro-economical theories. It is becoming more visible the competition between the rival macro-economic schools and approaches.

Macro-economists have been mainly concerned with the differences expressed by their scientific findings, sustained under academic debates and materialized under economic policy "recipe" promoted in the public arena. Or, within the economic science, theories have been often replaced and have rarely disappeared. The mix of theoretical and economic policies currently dominates.

The celebrity of rival macro-economic schools is subject to the capacity to explain the macro-economic phenomena and to suggest solutions which would assign stability and dynamism to the economic systems. Each dominant thinking trend has its opinions and highlights, but also a high degree of superposing the achieved findings. Which highlights that, in practice, the border between the rival schools is blurred in many aspects. Also, there must be rejected the idea that a certain orientation would hold the final or total solutions and the acceptance of those who have a part in the understanding of the real life's economic problems.

The studies made based on exploiting the ideas of some major leaders of the economic thinking have noticed the fields with significant disagreements. The perception of the existence of a deep disagreement between economists is deemed as mistaken.

The investigation regarding the opinions of some major American researchers in the '90s has identified differences regarding the money's role in economy. The respective opinions seem to deem more important the interest's rates than the target of the monetary offer and to consider inflation as main monetary phenomenon. A significant disagreement addresses the Philips curve on short term.

Another conclusion addresses the existence of reserves regarding the idea of a stronger agreement in micro-economy than in macro-economy and in positive enouncements than in normative ones. A more obvious

disagreement in macro-economy would be due to the features of the investigated topic and ideological orientation of the questioned subjects.

In what concern Great Britain, the economists' opinions are differently structured than those registered in the USA. Most concerns regard the prices' mechanism, the government's redistributive role, etc., acknowledging the significant influence of the Keynesian theory. The fields which have registered a significant agreement address the demand's management, budgetary deficits and monetary policies. Moreover, it has not been possible to identify the support for sustaining an increased agreement for the micro-problems related to the macro-economic ones. The comparative analysis of the opinions expressed on the two continents highlight a remarkable difference between the USA, Germany and Switzerland compared with France and Austria. The economists of group of countries have proclaimed themselves as supporters of market and competition on the detriment of the state's intervention. Also, the alternatives to the Keynesian economy are clearly shaped and more thoroughly settled than in any other corner of the world. Not by chance, the main post-Keynesian macro-economic developments are due to the American school.

Economy – between crisis and reform

The diagnosis regarding the state of the current economic science is a significant one. Some define it as a crossroad moment (Drucker, 1999, p. 150) or dead-end moment (Capra, 2004, p. 217), while others acknowledge the crisis (Fullbrook, 2003, p. 19). The opinions of those from the latter class is noticed both regarding the definition of the causes, nature and essence of such crisis and in terms of identifying the solutions, reformation directions and alternatives to the current economic science. Either profound causes are involved, endorsing this science's foundations (Dinu, 2007, p. 1), or there is involved a conceptual crisis or the used methods.

The crisis idea within the economic science has multiple interpretations and can be associated with various situations: controversies within the economic theory, inadaptability of former theories to new realities, absence of theories and patterns re-launching economy, presence of investigation concepts and tools characteristic to other disciplines, etc. In other cases, the crisis within the economic science is related either with the collapse of the potential to "raise" dominant economic theories or with high impact events and situations. The trend associating economic crisis with the state of the economic science is not random. Is the economic progress possible when the economic science is crossing a crisis period? The concerns regarding the surpassing of the detrimental consequences of a major economic crisis can be materialized in significance theoretical acquisitions. Thus, a new period of economic prosperity (the glorious 30 years) has been possible due to the Keynesian revolution, triggered by the tremendous consequences of the global crisis during 1928-1933. As well as, the failure of the Keynesian related politics and the perspective of a new recession have triggered the occurrence of the monetary counter-evolution, deemed as reference moment in the evolution of the post-war economic theory.

For several authors, high impact facts and events have outstanding significance. Thus it has been launched the idea that the economic science would have collapsed together with the failure of the economic policy after the crisis triggered by the oil shock in 1973. Moreover, defeatist ideas have even foreseen the end of economy (Ormerad, 2004).

The openness of the economic system and the contradictory aspects of the current processes require the profound adjustment of the traditional debates and of the economic approach, based on new analytic paradigms and theoretical frames.

The issues' inter-disciplines character and the realty's more and more obvious alienation from the traditional theories render more difficult the classification into the existent economic categories.

New topics and approaches are being dealt with by means of old concepts and institutions. It is becoming more and more obvious the difficulty to manage the economy by means of traditional theories and patterns. The main events cannot be explained and foreseen any longer by means of standard economic theories.

The alert rhythm of the changes within the economic environment, given the amplification of the incertitude and ambiguous sources, adds to the increase of the theoretic renovation and innovation process.

According to the requirements of the stale knowledge law, as changes speed up, the speed of the stale knowledge increases as well (Toffler, Toffler, 2006, p. 107).

A new approach, based on proper theoretic foundations, must take into account the economic theory crisis and the necessity to re-think several fundamental aspects of the economy.

It is necessary to question both the validity of the general assertions and certain convictions (certitudes) regarding major economy aspects.

Often, the economic discourse is dominated by reductionist tendencies, simplifications, preconceptions and ideological fixations and obsessions. The analysis excessively focused on economism, the obsession of the material progress, its upshots, efficiency and profit highlight the exacerbation of the economic aspects on the detriment of the cultural and demographic factors and ethic

and social ones. The great challenges faced by the contemporary capitalism require the creation of new economic thinking and the switch of the emphasis from the economical criteria to the cultural-esthetical ones.

In terms of trends for the goals' reconfiguration, there are now, on the first level, the durable development, social cohesion and individual freedom, as finality of the economic growth (A. Sen).

The current economic science is accused by the blend of concepts, theories and patterns coming from different historical ages. Also, it is remembered the blend of elements from the economic and politic theories and economic situation. However, the main reproaches address the foundations of the economic theory, built on mechanics principles and the absence of social and political realties from the used economic patterns. The conclusion is that the old paradigms do not match the new realities any longer. Moreover, it is deemed that the economic science does not explain the contemporary economic realties nor favors an appropriate frame for the critical debate of the economic problems. Also, according to other opinions, the economic theory, inhibited by the non-historic approach and by a formalist abstract methodology, has only allowed a limited understanding of the complex economic behavior, under permanent change. The narrow methodological approach of the economic science has obstructed the possibility to generate pragmatic and realistic economic policy principles or to initiate a productive dialogue with other social sciences. The economic science seems to be little concerned, in terms of history of economic ideas, with the study of the relevant social institutions and the practices regarding the issuance and implementations of economic policy measures.

Lots of the "shortages" of the current economic science exist because of ideology's influence, sometimes significant and unjustified. It is acknowledged the massive dominance of pro-market ideology during 1948-1991 upon Western economy.

At the beginning of the '90s, it is proclaimed the global victory of the liberal patterns, the economy being both globalized and capitalist. It is noticed, upon such occasion, the triumph of the liberal values of the democracy and free market.

The obsession on the neo-liberalism's hegemony could not avoid the risk of the "liberal totalitarianism" imposed to the entire world.

The stands or attitudes characteristics to such theoretical developments sustain the association of democracy with market economy, as the only way to assure the economic prosperity (Ramonet, 1997, p. 29). Also, it is supported the (neo-liberal) pattern's uniqueness to lead a country's economic businesses and the convergence around a sole economic and liberal pattern. The discourse's vehemence in shaping the neo-liberal pattern is questioned by the evolution of the economic realities and ideologies characteristic for the millennium's beginning.

Firstly, the decline of the neo-liberalism as politic philosophy has added to the denunciation of the unique thinking, which suggested the omnipotence assigned to the neo-liberal paradigm at the end of the XXth century. The generalizing trends regarding the uniqueness of the ways and means to organize the economic and social life are closely related with the theoretic ideas, which deem as correct only certain economic theories, which believe that the laws of the economic science are universal and which tend to render sacred certain "laws" of the capitalist economy. Within such approach, it is proved, once more, the topicality of the principle according to which the worst enemy of the truth is the "lie", but "believes".

The topics regarding the uniqueness of the economic organization ways and means are accompanied by fundamental disagreements both in terms of inspiring ideologies and actual achieving means. It has been proved along the history that no ideology is definitive and no intellectual system can claim that it is the last stage of a process (de Montbrial, 2003, p. 33). Also, it has been widely accepted the idea that there is no universal pattern, but patterns likely to improve the understanding of certain types of phenomena.

The interpretations focused on the pattern's universality and convergence towards a sole pattern have proved their weakness. The patterns' ephemeral character has been highlighted since the '70s. Thus, the acknowledgement of the existence of a liberal fundamentalism might trigger the construal that the "neo-liberal" thinking has no place for doubt, which obviously contradicts the essence of the authentic liberalism, the idea of pluralism and openness.

Re-thinking already outdated conventions also endorses the former ideological polarity. For ages, the laissez-faire and state internationalism have alternatively dominated, competing and excluding each other. Today, the offensive against neo-liberal policies is more obvious. Most economists are not followers of the "ultra-liberalism" and their message is not ideological. The loss of privileged positions held by dominant ideologies has added to the establishment of a pedant mix and to the acknowledgment of the practical judgment's role, highlighted by means of actual economic and social conditions. In a rational society, strategy and action are not ideology subordinates (Galbraith, 1997, pp. 26-27).

Despite of their innovative potential, it is becoming more visible the tendency to terminate the "potential" of the dominant economic and politic ideologies. At the beginning of the XXIst century, liberalism becomes victim of its own efficacy and the internal and external liberalization contradictions express themselves significantly (Lafay, 2002, pp. 93-96).

The exacerbation of the free market's role and the ideological obsession about "liberalization" have triggered the occurrence of theoretical reflections, some truly fantastic, regarding the vocation of the free market as mechanism of economic and social settlement.

The analysis excessively focused on the market's primordial nature, for which the "market's laws" have become the new religion that must be worshiped (Ramonet, 1998, p. 29), alternates with opinions which deem the market as source of all misfortunes (Bruckner, 2002, p. 53).

It is becoming more visible the action denying the market's omnipotence and which has a part in acknowledging its limits and failures.

Any hypothesis supporting the efficient allotment of rare resources through the market is deemed economic dogma (Bailey, 1995, p. 7). Also, it is very difficult to imagine an economy's organization according to the logics of the pure market (Boyer, Drache, 1996, p. 6).

The acknowledgement of the market's limits has played a part in the decrease of the trust in the invisible hand. The intellectual support of the "market's fanaticism" has completely disappeared. The doctrine according to which markets spontaneously lead to balance and efficacy is considered deeply flawed (Stiglitz, 2006, pp. 13-15). The evolutions of the countries with a dynamic and performing economy have not been achieved by "naturally" or "spontaneously" implementing the market mechanisms. On the contrary, it has been proved that for the markets to be efficient, they need a set of rules, control and thorough institutional and legal framework. The influence of the economic institutions is essential for the economic performance. A market is viable given an extended social and political order (Brender, 2002, pp. 165-169).

The re-acquirement of the statute of the economic science and the increase of its contribution to the settlement of major and multiple problems of economy claims the engagement of real and aware debates regarding the pertinence of dominant theories and ideologies and the validity of their theoretical fundaments. Therefore, changes become possible within designed policies and institutions that would promote in order to build an economic and politic system based on values and principles. The review of standard economic ideas and theories must be achieved according to the accruals within the main economic research fields and the politic and economic realities and mutations. Such step, presuming major methodological efforts, mainly endorses the disconnection from the general assertions and postulates deemed by experts as myths and economic dogmas.

The significance and emergency of a radical reform within the economic science have triggered the occurrence of a vast movement in June 2000 in France. The protest of the French economist students and professors endorsed both the reformation of the economic education system and economic discipline.

This movement has had a significant international echo, being attended by a high number of renowned experts (A. Sen, B.Guerrien, J.P. Fitoussi and others).

The main causes address the lack of realism of the economic education, repressive domination of the neo-classical theory and derived approaches and the use of mathematics as purpose on its own and not as tool. Under such circumstances, it is ascertained the alienation of the Economy from real conditions and its transformation into an "autistic" science.

The Fitoussi Report, in 2000, suggested two fundamental changes in the French educational system. The first addresses the implementation of the contemporary economic problems' debate in the content of the academic courses. The second has as objective to place the multi-disciplines within the center of the economic education. To such end, there has been suggested an increased emphasis on the study of related disciplines so that future economists would become accustomed with the testing methods of the social-economic phenomena.

Mainly, the movement named "post-autistic economics" has as major objectives the removal of the dominance of the neo-classical theory regarding the abuse of quantitative methods and mathematic tools and the implementation of pluralism for the analyzed approaches.

The stand against the neo-classical status-quo takes into account the fact that the demand based on the neo-classical theory or derived approaches is not up to expectations.

The understanding of the occurrence of the "neo-classical" agreement is grounded on the false belief that the neo-classical theory is the only scientific science, which made for the economic science to be enclosed by a sole approach regarding the explanation and analysis of the economic phenomena.

The neo-classical theory dominates for it is supported by a simple set of axioms and presumes that individual preferences are established outside the economic system and are not influenced by economic interactions.

Another objection addresses the fact that the monopole of the neo-classical economy is not compatible with democratic ideas. Similarly, limiting the economic science to the neo-classical paradigm implies implementing a severe ideological limitation.

We have recalled only a few arguments justifying the appeal regarding the removal of the neo-classical theory's hegemony and the need to implement pluralism, which assures the promotion of other approaches, especially those allowing the consideration of "actual realities".

The pluralism is not only a question of ideology. To offer a sole approach within the economic science, which

explains everything by means of a pure axiomatic process, means to exclude the possibility of reflection. What justifies the refusal of such dogmatism and the option for approaches' pluralism, adjusted to the complex realities and incertitude of major economic problems.

The movement against "autism" in the economic science has as dimension the opposition against the excessive use of mathematics. The opinions do not converge. A. Sen deems the debate regarding the role of mathematics as a pseudo- debate. Others think that the quantitative techniques lead to the "dematerialization" of the economic declamation.

The utility of the mathematic instruments is obvious in the economic analysis. Their use as a purpose by itself may lead to a real perturbation in the relationships with the real world. The formalization eases the construction and the manipulation of the models whose significance resides in the identification "good result". This usage, with the pretention to be scientific, does not answer the exigencies imposed by the present economic debates.

The new challenges the present economy is confronting with require a radical reform whose essential objectives focus on the change of approach as well as on the content of the economic science.

Any renewal means considerable methodological efforts. On one hand, methodological changes are necessary associated with the doctrinal and ideological evolutions and, on the other hand, the identification of the economic science reconstruction basis is imperative, taking into account its dual status of science and policy. The solutions to the present problems cannot be found using the existent theoretical framework. It is necessary the reconfiguration of the Economy according to the present values system, building realistic and viable models of the economic phenomena, as well as the construction of a science based on methodological rigor, ideas debate and at the end of singular thinking.

The exclusion of the XXth century dogmas must be accompanied by the occurrence of certain paradigms, re-examination of previous concepts and theories. The new realities impose not only the "make up" of certain previous theories and assertions, but also the study of the possibilities of a new synthesis.

The escape of the economic science is possible only by reevaluating the conceptual ground and passing from the Cartesian paradigm to the holistic and ecological vision (Capra, 2004, p. 225), as well as by "identifying some modern synthetic vision and a unifying principle able to render theoretical the economy in its whole" (Drucker, 1999, pp. 159-160).

In order to obtain a reformed economic science it is also necessary the redirecting towards the reality exploitation and a larger opening to the solving some practical problems.

It is obvious the utility of the research that contain the participation, the responsibility or other democratic dimensions. All these requirements remain simple desiderata in the absence of a real economic progress.

The advocacy for opening the economic science takes into account the area of the investigated aspects and also the interdisciplinary and alternative approaches.

In order to achieve a functional economic theory the use of adequate concepts appears to be obvious, to reflect new realities, but also the interdisciplinary exchange of techniques and scientific investigation instruments.

The change in vision, the opening to a non-conformist thinking, the new approaches, both realistic and practical, represent essential dimensions of an economic science deeply humanist.

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The Sources and the Effects of the Individual Power in the Economic Organizations

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Abstract. *Few concepts have such an important significance, both for individuals and for organizations, as it happens with the concept of power.* To be in power, to have full powers, to obey power, to gain power *are expressions that translate the individuals' conscious or unconscious concerns, obsessions or relations that allow the functioning of the social groups.*

In their turn, the organizations are the theatre of numerous power games and conflicts. These are not connected only by personal ambitions, but also by the fact that the individuals and the groups, diverse as structure and functions, have objectives that do not coincide entirely.

Moreover, each individual has a different vision regarding the means, methods or strategies necessary to get a good functioning of the entire organization. Everyone tries, more or less, to defend the own interests, which do not necessarily correspond to those of other persons and groups. It is thus natural to emerge conflicts.

All these observations require a careful investigation of the power sources and the effects in an economic organization, so that we could prepare mechanisms able to diminish the risks of the destructive conflicts.

Key words: power; authority; power sources; power games; power relations.

1. The concept of power

Any theoretical approach regarding *power* begins with its most general meaning and with the associated concepts.

Thus, it is important to know that:

- *power* is considered the ability of an individual or groups of individuals to act on other individuals or groups and to influence the functioning and the results of an organization;
- *authority* designates the formal dimension of the power and is connected to the roles played in an environment or an organization, according to the binding laws and regulations. Although, as regards the authority, there is another meaning designating rather an attribute, a natural, inner quality of a person, which allows him/her to obtain easily the others' approval and submission (This meaning is frequently associated with the term *charisma*, extremely important in the leadership issues).
- *influence.* There are many theoreticians who do not consider power and influence to be the same thing. According to them, pursuing influence is necessarily associated with the individuals' indirect, unconscious, involuntary action, with the psychological aspect of their present relationships.

We have previously defined power as the ability of an individual or groups of individuals to act on other individuals or groups: this first definition reveals the relational dimension of the power. In other words, power is not an attribute, but a relation. We are not born with power, but we gain it, build it, and negotiate it permanently with the others. Any individual's power cannot leave aside the others, their relations, their ability to block or to reverse the situation, to oppose, to threat or to reduce the others' power.

The approach of power, from the point of view of the relation between individuals, implies three important ideas:

- *dependence.* In all the power relations there is a mechanism of power-dependence, as we can see in the following image:

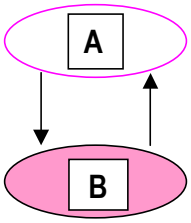

Figure 1. *The dependence relation in pursuing power*

  - *A* pursues power on *B.*
  - In his turn, *B* pursues power on A, according to the possibility of accomplishing, better or worse, what *A* required**.** In other words, A is dependent on B's competence.
- *mutuality.* The analysis of power as a relationship allows us to highlight the fact that power never belongs only to one party and that a subordinate (in an organization) has always a part of power, even if it is not too important.
- *unbalance.* Regardless of the formal or informal power of a subordinate (within an organization), the chief has in general a greater power, as he/she has:
  - a certain hierarchical status,
  - a better access to information,
  - a system of relations and,
  - a better ability to intervene.

The power of the parties involved in a relation is not always easily identified or stable for good. It keeps changing, compensating or reversing and it is possible to appear frequently an area of potential unsuspected power, under certain favorable circumstances.

2. The power sources and resources

In order to understand better the content and the effects of power, we will present below the elements on which power is based and the means of pursuing it.

We will refer thus to the power sources and resources.

Power sources are the basis of power, the elements, factors or situations that allow the access to power. They are associated with legitimacy and *opportunity.*

Legitimacy: this requires the existence of reasons (rational or not) that justify the power and make an individual be obeyed to. We can distinguish between various types of legitimacy:

- *rational-legal legitimacy*. It is the rational-legal power based on science, rules and law. It is interesting the fact that the aggregate of the administrative management of the modern societies is based on this type of legitimacy: those obeying do not comply with individuals but with legal regulations or with people empowered by such regulations.

At the level of organization, this legitimacy corresponds to its formal structure and to the totality of explicit regulations and procedures established by the organization in order to function properly.

These explanations favor the connection between legitimacy and authority: we obey by complying with the hierarchical rules or with the procedures entitling a certain manager to order and to pursue the authority.

- *traditional legitimacy*. It is a domination based on the cultural heritage and on the tradition.

At the level of organization, this legitimacy is associated with the informal aspect of the cultural heritage, customs, usage and accumulated knowledge.

- *charismatic legitimacy*. This is the domination based on an extraordinary devotion justified by its sacred nature or by the heroic force of a person or of the order he/she created or imposed. Within the organization, this legitimacy sends to an informal aspect, to the psychological dimension and to the specific qualities of a personality.

The presentation of these types of legitimacy requires a specification: they can co-exist in an organization, but in various ranges. Generally, there is a dominating type of legitimacy that influences the organizational culture significantly.

We can also add to these types of legitimacy:

- *legitimacy provided by expertise*. The domination derived from this legitimacy is based, like the charismatic legitimacy on the acknowledgement of the specific qualities. However, in this case the qualities enter exclusively the competition field.

The acknowledgement of the legitimacy provided by expertise can be certificated and guaranteed by diplomas or other certificating documents or by the familiarity with a specific activity field.

Opportunity. If in many cases power is pursued (in a community or in an organization) on the basis of one of

the above mentioned types of legitimacy, in other cases it is pursued much more informally, according to certain opportunities that can allow an individual to control one or more power resources (tools), however not legitimately.

Power resources. They are the means (tools) that an individual can control and use to pursue the power, namely to act on others' conduct.

The power resources can be split in two categories:

- *formal resources* are most frequently associated with the power derived from a legitimacy sources, no matter what, and
- *informal resources* are most frequently associated with the power derived from the existence and valorization of certain opportunities.

The *formal resources* category includes:

- *the control* of the financial means, on the equipments or on human resources.
- *formal authority:* this derives directly from the rational legitimacy and confers the possibility to order and to be obeyed according to a formal explicit and acknowledged position.
- *coercion* – based on pursuing force and pressure. In organizations, we cannot talk about physical force, but about certain sanctions that are more or less direct, softer or harder: disciplinary sanctions, firing, disciplinary moving or reprimands. It is easy to notice that those who can apply this kind of coercion are considered powerful and are obeyed.
- *reward* – it can be financial or psychological, moral (public award of prizes, diplomas, medals).
- *information* – it can often represent an attribute of hierarchical power in a certain structure. Regardless of the origin of this resource, the possession of information pursues power on those who need it. The more this need is important, the more power has the person possessing the information. On the contrary, if the information spreads, the power of the person possessing it can disappear completely or until getting other important information.

In the case of the *informal resources*, the power is based on symbols and is associated with the prestige, experience and competence of certain persons who have the ability to inspire norms that will be followed by the others or who can deliver rewards or symbolic sanctions producing effects.

3. The power games in an organization

Defining power as a relation led to a careful analysis of the people involved and to the development of some very interesting points of view regarding the power games that can exist in the organizations. It is easily noticed that an organizational situation can never compel a person completely, but it always allows the person a certain range of freedom and negotiation.

The individual behavior is the manifestation of a rational strategy aimed at using as well as possible the personal power in order to maximize the incomes within the organization.

In order to attain this goal, the individuals use contradictory complementary strategies:

- *offensive strategies* through which they can compel the other members of the organization in other to satisfy their own needs and,
- *defensive strategies* through which they can elude the constraints and can protect systematically their own range of freedom and action.

It is necessary to highlight that application of these individual strategies is done by respecting certain game rules that, especially at the level of an organization, have to guarantee its survival. Most frequently, these rules regard the development and the solving of conflicts, the negotiation process and can be both formal and informal. The intensity of power games within an organization can be higher or lower, depending on the situations or the circumstances.

Favorable premises for the intensification of the power games appear especially when:

- *the resources are insufficient.* The scarcer the resources are, the tougher the competition is, in order to get them.
- *the long-term objectives are not clear.* In the absence of a clear framework, attempts to impose certain points of view will frequently appear, points of view favoring the personal interests.
- *the external environment is instable*. The incertitude created by such an environment favors the power games, each one trying to capitalize the temporary situation.
- *the changes are imminent*. In these cases, the roles change and there will appear disputes for increasing the personal power.

In these power games there are used certain techniques in order to increase the power or to allow gaining advantage from a situation that generates power. We remember the following:

- *Development of a network of good relations* with powerful persons, with persons who can offer wise advice or with colleagues with the same interests. Those participating to this kind of network can belong exclusively to the organization or can be outsiders.
- *Good personal image management.* The image of an individual or of a group can constitute an advantage, especially in the organizations where the professionalism and the competence are essential for the development of the career. This

personal image is especially important when the decisions are made at higher hierarchical level and the duration of contact is shorter.

- *A good collaboration* with your team. Any hierarchical chief who wants to increase his/her power outside his/her department has the interest to form an efficient team that can successfully accomplish important projects and reject certain disadvantageous actions. The existence of a manager who climb the hierarchical ladder is, for each member of the team, an advantage: firstly because work is in general more stimulating and challenging, secondly because there can be opportunities for their own careers.

In order for the relation between the team and its leader to be based on a power agreement, a few conditions are necessary:

- First of all, the hierarchical chief should demonstrate how important the management of his team is for him by proving concretely that he is interested in the relations created and developed between him and his team and within the team.
- Then, a hierarchical chief should protect his team by the excessive pressures of the environment in which this activates.

If we analyze attentively what happens in the organizations, we can frequently notice that, when a manager has important and durable power, the creation and the management of the team played an essential role. He knew for sure how to play a positive role within the team, having high expectations from its members, but offering them in return: advice, information, professional knowledge and a state of mind favoring the performance.

Developing activities within an organization frequently creates favorable premises for the emerging and functioning of *power coalitions.* These phenomena appear when groups of persons or structural units (offices, services, departments...) join in order to act together to favor certain decision making.

Thus, the power coalitions can be:

- *defensive,* when they appear to face a threat. They usually reunite groups that can have different interests but that, under these circumstances, make an agreement regarding the mutual issues which have to be defended.
- *offensive,* when the members of the coalition act together to sustain a new project in order to adopt new measures or simply to modify the existent situation.

4. Power games typology

The power games in an organization can have various objectives. Thus, some of the *defensive* games can aim at counter-attacking the authority, while others aim at fighting against this insurgency. In their turn, the *offensive games* can try to consolidate the power, to defeat a competitor or to trigger an organizational change. Henry Mintzberg identifies five main categories of organizational games:

- *Insurgency games* (of counter-attacking the authority). These appear when there is a refusal to obey the authority, a resistance to the dominating ideology in the organization or an opposition to the organizational requirements. The forms of insurgency frequently met in organizations are: the protest, the limitation of the production, the temporary or the total interruption of the activity.
- *Counter-insurgency games* (of counter-attacking the opposition against the authority). In such cases, more types of activities are possible:
  - activities of increasing the authority, of creating stricter regulations, of giving penalties. Such activities are efficient only in the cases of extreme indiscipline.
  - activities of information, negotiation, persuasion, when the disobedience is not obvious and more difficult to prove.
  - activities that maintain a competition between subordinates, according to the well-known saying "divide et impera".
- *Power building games.* Many games in this category are used by people who have certain positions (ranks), in order to obtain power. There can be:
  - situations when certain individuals attach themselves to higher-up people, promising loyalty in exchange for a part of power.
  - situations when certain individuals create and maintain alliances allowing a power base between colleagues. These kinds of deals appear frequently between the middle management who negotiates implicit contracts of mutual support. Most frequently, these groups have an ephemeral existence, appearing when there are specific problems to be solved and disappearing when the solutions are found. However, there are situations when the groups still exist because their members have some common characteristics and interests.
  - situations in which people act to build some empires, joining in the same area numerous subordinates from various subunits. These games are frequently played by middle managers in order to increase their power, using all the possible negotiation means: association with influent persons, research for important information, exploitation of the legitimate of influence and so on. Mintzberg noticed correctly that when it comes for building empires, the organizational world becomes similar to the

animal world or to the nations' world: if in these cases the battles are fierce in order to gain territories, in organizations the purpose is to "conquer" some structural units, functions or positions.

- situations in which, in order to increase the power range, people act to obtain equipments, spaces, various tools and especially money. Taking into account that these means are allocated according to some financial plans that are budgeted, these power games were called budgeting games. The excessive interest for an advantageous budgeting can lead sometimes to:
  - Requesting resources that are bigger than necessary, taking into account the fact that, in the phase of budget finalization, there will be adjustments, cuts.
  - Useless expenditures by the end of the year (squandering), having the only goal to use the last available money to avoid the cutting of the resources for the next year that would happen if there was any money left.
  - Underestimating on purpose the cost of the investment projects or overestimating the expected benefits, in order to obtain credits or other financial resources.

- *Expertise games* – used sometimes to obtain a power base by the means of higher-up people or of peers. In this case, the expertise becomes means of influence. In order to face these situations, the directors who have legitimate power and are threatened by experts can only rationalize the competences, favor the learning and avoid the professional monopoles that could appear.
- *Lording games.* These are based on the exploitation of the legitimate power in an illegitimate manner. People playing these games transform the exigency to respect regulation in an absolute obligation, suppressing any possibility to interpret them flexibly according to the specific needs. In this case, the regulations, at first conceived as means, become purposes. The careful analysis of these games justifies the statement that they allow the players to have the impression that they can control the others but in fact they cannot allow, almost never, the creation of a real power base.
- *Rival camps games.* These games are not aimed at increasing personal power, but at reducing the rivals' power. They are present in all the confrontations between the central hierarchical power and an informal expertise power. This often happens between professional fields or departments with different expertise within an organization (for example: sales vs. manufacturing) or between personalities who exist in the organization at the same time or reflects the confrontation stirred by an important change (*old guard,* hostile to changes and *young guard,* favoring the changes).
- *Games meant to prevent organizational changes.*

According to Mintzberg, we can identify the following main games:

- *Strategic candidates games*

In this case, people who want to make a strategic change or to promote a project will aim at sustaining a strategic candidate. This will be able to make the change as he has the legitimate power. There are situations when the supported candidates are just masks, hiding alliances. There can also be confrontations between rival groups who sustain different candidates.

Taking into account the stake of the organizational changes, the mechanisms that are created or that favor these games have to be studied carefully.

- *Whistle-blowing games.* This is a specific game usually temporary, created to use important information in order to make a certain change in the conduct of an organization. It happens when an internal agent (often having a low rank) informs an external powerful person about a situation, a practice, a vulnerability of the organization so that this stirs a legitimate pressure to change the existent state of things.
- *Young Turks games* ("thrusting young men"). This is used to produce fundamental changes in the strategy or organizational culture. They are often seen as rebellions or revolutions and can be done by:
  - Creating alliances with powerful owners of extreme influence in order for the central authority to impose the desired changes.
  - Pursuing internal pressures in order to obtain from this authority the agreement for the desired changes.

These games are very intense and the organization will not be the same anymore after such an action. There can be the following effects:

- An attitudinal change of the legitimate power in charge;
- The taking over of the power by the young men;
- The repression can lead to a Dissidence of the young men who leave the company taking with them a part of it.

Conclusions

The discussion about the power issues was aimed at calling attention on this topic towards a subject that still has a lot to say. The recent developments and the foreseeable ones make us believe that the interest for power will increase both at the individual and at the organizational level.

Taking into account all these reasons, we would like to highlight the importance of the studies regarding the changes in the power systems when turning from the traditional capitalist organization to advanced forms of neo-capitalism. Here there are only a few ideas emerged from these analyses:

- Power is not a simple attribute of some people or groups; it can create a system with economic, political, ideological and psychological dimensions. Although all these are obvious dimensions, we should also notice the extension of power from the economic area towards the political, ideological and psychological areas.
- In very modern enterprises there are frequently used techniques of management from distance. In this case, the rules replace the personal orders, a controlled autonomy appears, as well as an extremely interesting relation centralization-decentralization (decreasing decentralization operates within a stronger centralization at the level of rules and strategies).
- The role of organizational culture as well as the identification of the individual with the organization, with its objectives and values, are highly stressed.
- The influence of the organization on the individual is made by the means of certain tools that *impose* (entering the organizational structure, depending on the organization, the omnipresent control system) or on the contrary, by tools that *produce pleasure* (success, competition, self victory, pursuing an inaccessible ideal).
- Nowadays we assist to a process through which the organization creates the individual (who becomes the first product of the organization, before the product itself, which will enter the market) and we notice that, in his turn, the individual reproduces the organization, by being strongly devoted to its goals.

As we can see, these transformations make the power issue become more and more complex. The natural question in this case is: *To what extent are we ready, as individuals and as organizations, making from power a tool able to maximize our success?*

In the absence of a definite answer, the present article is meant to be a beginning of the debate between the theoreticians and the practitioners in the Romanian business world, with regard to this topic.

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A Proactive Perspective on Reform in Local Public Administration

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Motto:
" The most important thing is not where we are,
but where we go"
Oliver Wendell Holmes (1809-1894)

Abstract. *The local communities from Romania and those from Eastern Europe have become important public services suppliers carried out in the interest of their citizens. Public services such as pre-university education system, culture, assistance and social protection, but also public lightening, water supply, and sewerage are examples of services which are assured by the public local authorities. Consequent to the principles published in the European Charter of the Local Autonomy, the local authorities had fully benefited from the provisions of the Chart. The right to dispose by own resources, the right to collect them, the right to benefit by partition of tax incomes, the right to contract loans have transformed the local communities in important entities with financial power capable to carry out efficient public services in terms of quality and operational for the citizens. Which is the financial and decisional mechanism for functioning of the local communities? These are some questions for which we tried to formulate an answer within this present work beside the research of the main reform elements implemented in the European Romania.*

Key words: local communities; reform of local public administration; locale public authorities; public services; financial mechanism of functioning; decisional mechanism of functioning.

JEL Clasification: H71 H77

1.1. Introduction

The local communities are, today, witnesses to ample processes of reform carried out under different forms with the goal of consolidating the financial and decisional autonomy of the local communities involved in the ample process of delivery of local public services.

The components of local public administration reform are varied, this following, mainly, the evolutions which took place at the European and international level: the local autonomy, declared in the European Charter of the Local Autonomy, but also application of the principle of subsidiary which had as result bringing closer the public services to the needs of the citizens and also a massive decentralization of public services.

The approach to group the reform typology in the public local administration brings into light, in our opinion, its three components:

- The reform of the public administration at local level;
- The reform of the public finance;
- The reform of the public property.

The first component of the reform, started since 1991[1], had to change radically the function of the administrative mechanism at the local level, despite the fact that the local autonomy at that time was a concept declared just theoretical, as long as the local communities were not detaining financial resources or properties (public or private) to fulfill their mission.

The law stipulated a series of theoretical concepts which stayed at the base of reforming the public administration, in this category being included:

- *the local autonomy*, representing the right of the local communities to dispose of their own resources and to use them in provision of public services, cannot be implemented without a financial and patrimonial autonomy. The delay in time between the theoretical declaration of the concept of local autonomy and its effective implementation brought a series of detriments to the beneficiaries of public services and to the science of public management, as well;
- *the establishment of the type of relationships between the local and central authorities*, excluding the principle of insubordination, on the above mentioned law; based on it there were substantiated the relationships between the local, county and central authorities as being collaboration relationships with the final goal to the implement of the public services system, very complex, carried out in the interest of the citizens;
- *delimitation of the sphere of interest between the central and local authorities regarding the delivery of public services* respecting the principle of subsidiary, of convenience of the public services towards the citizens; this was for the first time, through the attributions of the Local and County Council, stipulated by law, when there were delimited the public services on which the responsibility was belonging to the local authorities from those of which was the responsibility of the county authorities;
- *authorities the right* of the local communities to choose by vote their deliberative and executive, expressed by universal, secret and freely vote expressed together with the local elections organization.

The administrative local system has a functional structure whose basis were settled in the year of 1990, as was illustrated in the figure presented below (figure 1) and as results from the actual legal framework[2]:

In spite that the local authorities are in cooperation relations with the county authorities, we have to remark the fact that the social cohabiting norms and those of economic development are established at the central level by the Parliament. The local norms are established by the local or county authorities, and the control of legality regarding their integration in the general norms is realized by the prefect even if his main attribution is to represent the government in territory.

The prefect had maintained this „task", even if the new law regarding the institution of the prefect consolidated and increased his attributions.

For the moment, even if important steps were realized in the administrative reform, the risk for not implementing the decisions of the Councils remains, as long as the prefect can have a right of „veto" over them.

The Reform of the public finances, the second component of the reform, started in 1998[3], implements for the first time in Romania the principle of fiscal federalism, which its main coordinates of public finance architecture restructuring consist in:

- The right of the local communities to dispose, emit and establish their own resources (taxes);
- The right of the local communities to collect partitioned taxes and amounts transferred from the state budget, under the form of conditioned and unconditioned transfers;
- The capacity of the local authorities to contract long term loans for realization of investments (or municipal bonds).

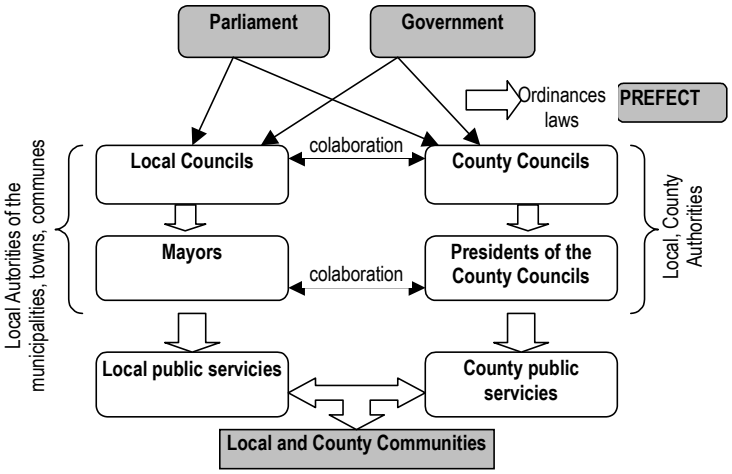


Figure 1. *The organization of the local administrative system, according to the law of local public administration*

Despite the fact that the problem of the financial management and, implicitly, of the local communities finance is treated separately in different specialized papers[4], we have to mention that the financial reform had, beside implementation of fiscal federalism, two major consequences:

- dichotomization of the public finances and emergence of a new specialization of public finance, respectively the local public finances;
- the consolidation of the financial capacity of the local communities based on their own and borrowed resources, collected at the local budget.

The last component of the local administration reform appeared, as well in 1998, as an addition to the financial reform, together with the public property law adoption[5]. It's the moment in which the local communities become owners of certain goods, delimiting the public domain of the state from that of the administrative-territorial unit.

The public property delimitated in the field of public or private domain of the communities will constitute, from now on, the base for local economic development and for obtaining of some revenues through valorization of those goods in accordance to the law (sale, concession or rent).

These components of the reform are justifying us to research the impact that these had over the science of public management and which in our opinion consist in:

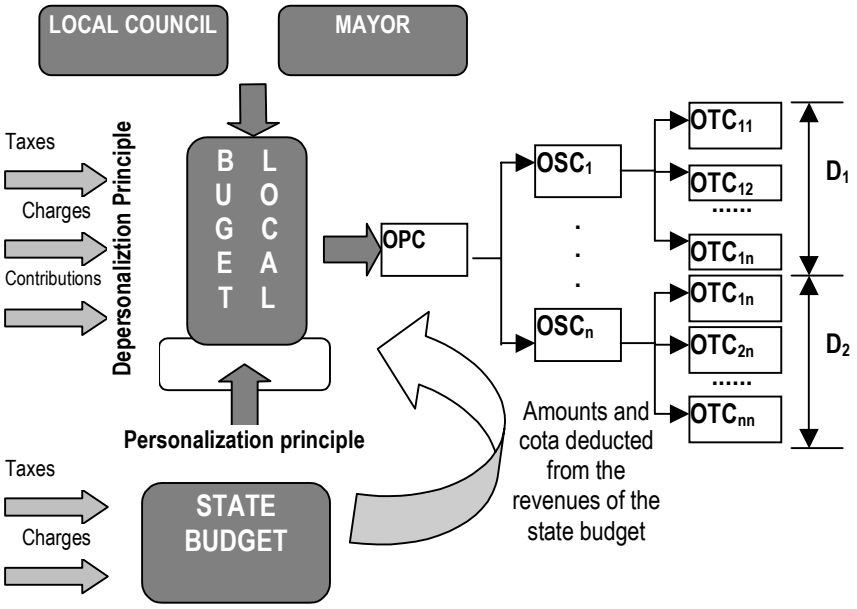
Implications of the reform over the Local Communities' public management

Table 1

Componence of the reform	Implications over the public management of the local communities
Reform of the administrative system	– delimitation of the *sphere of the local public services from those of county public services* – establishment of the relationships of cooperation between the local and central authorities – change of the decision making mechanism
Reform of public finances	– change of the resource management mechanism
Reform of public property	– the right of the local communities to collect own revenues – privatization of some public services

1.2. Financial mechanism for functioning of the local communities and its impact over the public management

Complex and delicate, the financial mechanism is described and illustrative presented in the figure 2:



Legend:

OPC – main funds coordinator

OSC – secondary funds coordinator

OTC – tertiary funds coordinator

D1,.....,Dn – functional domains for classification of the budgetary expenses

Figure 2. *Financial mechanism for functioning and financing of the services in the public sector*

Description of the mechanism in order to quantify the impact over the public management of the local communities is relatively simple:

- The taxes collected for the taxpayers under the form of fiscal revenues, in the condition of the present legal regulations, are subjected to the principle of depersonalization (are losing their source of provenience) to finance the portfolio of public services, which are obliged to maintain within the local communities, on the basis of decentralization of public services between local, county and central authorities;

- The amounts which constitute prelevations from the state budget are supplementing the shortage of resources, following practically the same invariable route of depersonalization and financing of the public services. These are the result of the delay in the budget model of the Continental Europe between the transfer of responsibilities which happened before the transfer of resources towards local authorities;
- Main credit/funds co-coordinators arranged after the architectural model of the branch network, disciplined, are authorizing one to another the access to the resources of the local budget, using as instrument the "unknown" budgetary credit, in order to give life to the functional domains D_1,.....,Dn which have to correspond to the public services which, in the interest of their citizens, the local communities must deliver.

Before studying the impact of this mechanism over the public management of the local communities it is necessary to add that both collection of revenues and engagement of expenses are governed by a series of strict rules from which we are mentioning:

- *Collection of revenues* which supposes crossing over some stages of the budgetary execution determined by the settlement, liquidation, emission of the titles for collection and raise of the taxes, known also under the name of ALEP norms;
- *Engagement of the expenses* has different route from the revenues, its stages of budgetary execution are comprising: engagement, liquidation, passing for payment and payment, the final goal being the final discount of the bets regarding the delivered goods and services, the norms being known as ALOP.

The explication of the content of the mechanism presented before, known in the specialized literature, supposes also the identification of its involvement over the public management of the local communities, presented in the table below:

Implications of the financial mechanism over the public management of the local communities

Table 2

No. crt.	The content of the financial mechanism	Implications over the public management
1.	Collection of the fiscal revenues (taxes and charges)	- identification of some comunication relations between the local authority and the taxpayer - management of fiscal informations regarding the taxable values
2.	Prelevation of some amounts from the State budget	- establishment of some relations between the local and central authorities, influenced sometimes by the political environment - management of the financial plans in accordance with their dependency from the state budget
3.	Engagement of resources from the local budget	- development of cooperation partnerships between the deliberative and executive authorities (Local Council and the Mayor) - development of markets for public services - identification of possibilities for modern management of public services

The knowledge of all these particularities are offering to the public manager the possibility to develop a public management system which should "put into motion the resources" governed by the theory of the 3E, and the credit/ funds coordinators and the citizens may use clearly and ordered the resources resulted from the taxes and charges, or resources development some goods which belong to the public or private domain of the administrative-territorial unit.

1.3. The decisional mechanism of the locale communities – "the third stop" in studying the implications over the public management

The decisional process in the field of public management is a very complex one, and the decision at the level of local communities no matter is a tactical or strategic decision, is embracing the form of the decisions for the deliberative authorities (local council) and dispositions for the executive authorities (mayors).

Shaded by law, both decisions and dispositions are following an informational cycle of the decision as represented in the figure below:

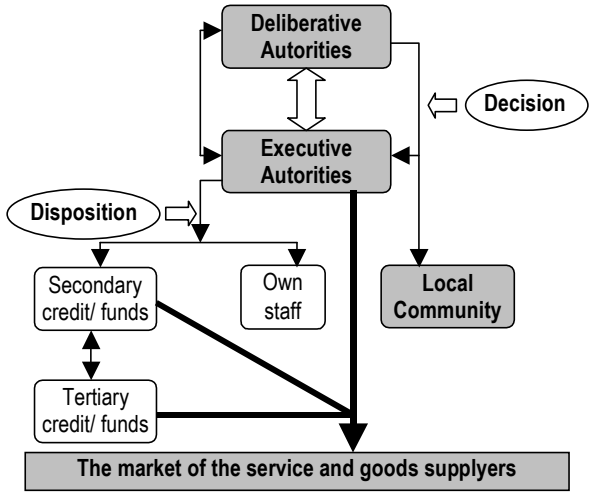


Figure 3. *The informational flow of the decisions in the public management of the local communities*

The researched informational flow emphases the following:

a) The types of decisions taken at the community level are splitted in two categories:

- *strategic decisions*, adopted by the Local Councils, of the nature of the social-economical development strategies, budgetary or fiscal strategies, at the proposal of specialized offices within the Mayor's own staff;
- *daily decisions*, adopted by the credit/funds coordinators in order to implement the strategic decisions, at the proposal of the same specialized offices.

Practically, the specialized offices from its own staff are contributing with proposals for adopting the tactical and strategic decisions, being in the position to delimitate the attributions, tasks and competences which are belonging to the authorities (deliberative and executive) in order to fulfill their mission.

It is interesting to study the form which the decisions are embracing at the level of the local communities, namely:

- *Decisions for the Local Councils* which are mandatory for all the citizens from the local community, a segment of population or just for certain citizens;
- *Dispositions for the mayors* which usually are concerning the execution either of the Local Council decisions or provisions of some legal documents emitted by the Government or the Parliament.

It is established some sort of communication system of the decisions especially for the Local Council Decisions which are embracing the form of publication in the local mass-media.

It should be mentioned the fact that all the decisions of the Local Councils have to respect the obligations stipulated in Constitution, but also the general norms emitted by the Parliament and the Government, the mayor dispositions have the lowest degree of hierarchical authority, being necessary to respect the norms approved by the Local Council, Government and Parliament.

The inequality of the form $Nc \subset Np \subset NG \subset NHCL \subset Np$ is the best illustration of the decisional process which shows that the constitutional norms Nc are including the parliament norms (laws), while the government norms (ordinances or decisions) NG subordinated to the parliament norms are superior to the decisions of the Local Council NHCL. Finally, the mayor's dispositions with the lowest rank of authority must obey to the previous mentioned norms.

That's why the decisions, regularly in the public sector, have a pronounced legal character, any deviation from respecting the inequality presented above being subjected to legal control realized in Romania by the institution of the prefect.

Each decision has on its basis the combinations of the attributes, competencies and responsibilities in order that the action which will take place will respect two basic principles:

a) legality – no decision will be taken if it not based on a norm emitted by the central or local authorities;

b) justness – the decisions taken will have to take into account the capacity of those which implement the decisions and realization of the proposed public goal.

The combination of attributions, competences and responsibilities taking into account the two declared principles (legality and justness) will result in the optimization of the decisional process so that the degree of satisfaction and public utility would be maximum.

1.4 Techniques for adoptions of the decisions at the level of the deliberative authorities and the impact over the management in local public administration

The fact that the deliberative authorities (local councils) may adopt decisions like a local council decision is from now on a reality, reflected at least for the moment by the law[6]. Also, these decisions have a normative or individual character, mandatory to be respected by the citizens of a administrative-territorial unit or for a certain category of persons is, as well, a reality.

But let's analyze, for the beginning, the technique of adoption the decisions and the way are created the majorities in the local councils, being known that local alliances (between different political parties) are, from now on, a way to gain the majority of votes in the "local parliaments".

Each of the local councils have a certain number of councill established depending on the numbers of inhabitants of the city or commune, as it's shown in the table below:

The structure of the local councils in function of the number of population

Table 3

Number of inhabitants of the commune or city	Number of councilors
Till 1.500	9
Between 1.500 – 3.000	11
Between 3.001 – 5.000	13
Between 5.001 – 10.000	15
Between 10.001 – 20.000	17
Between 20.001 – 50.000	19
Between 50.001 – 100.000	21
Between 100.001 – 200.000	23
Between 200.001 – 400.000	27
Over 400.001	31

Source: Art. 29, from Law no 215/5/2001 regarding the public local administration.

But each councillor is elected since he was registered onto a list of a political party or in quality of independent if he complies to the conditions foreseen in the legislation in force[7]. It is interesting to research the way in which are formed the local councils from the point fo view of the affiliation to a political party and the future political alliances as an alternative to determine the majority of votes – as basis for adoption of the future decisions.

The steps for councils formation, accounting for the above mentioned observations, are supposing:

- determination of the *electoral coefficient* as a ratio between the total number of valid expressed votes for the political parties and independent candidates which passed the electoral limit and the numbers of councillors established in function of population, with a relationship like:

$$Cel = \frac{Ntv\ (pp, ci)}{Nc(p)}$$

where:

Cel – electoral coefficient;

Ntv (pp, ci) – total number of valid expressed votes;

Nc – number of the councilor mandates .

- determination of the *number of mandates for each political party* (Nm) by reporting the electoral coefficient (Cel) to the total number of valid expressed votes for each party's list Ntv (lp) after a relation with the following form:

$$Nm = \frac{Cel}{Ntv\ (lp)} \text{ or } Nm = \frac{Ntv\ (pp, ci)}{Nc \times Ntv\ (lp)}$$

The result of applying the two stages, after the attribution of the mandates corresponding to the not-distributed votes, is represented by formation of the local council, respecting the number of the councillors stipulated by the law, and a certain structure from the point of view of the political affiliation with the goal of obtaining the majority of votes, stipulated by law, for adopting decisions.

Why is necessary majority? The majority in the local councils is needed because it is a mandatory condition imposed by the law.

The article 46, line (1) from the Law no. 215/2001 regarding the local public administration is very clear in this manner: *„The Local Council Decisions are taken with the majority of the present members except the cases stipulated by Law and by the Internal Council."*

It should be remarked that the voting procedures for adoption of local councils' decisions are special when they concern:

a) loans and patrimony, being necessary the "yes/positive" vote of 2/3 from the numbers of councillors in function;

b) budget and fiscal policies, being necessary, as well, the „yes" vote, from the majority of the councillors in function.

In conclusion, from procedural point of view, the techniques of adoption of the Local Council decisions are grouped in two categories, as it's seen from the table below:

Techniques for adoption of the decisions from procedural point of view

Table 4

No. crt.	Criteria	The object of the decision	Adoption Technique
1	Present Councillors	All decisions	Majority of vote from the councillors in function
2	Councillors in function	Loans and patrimony	Two thirds of the votes from the number of councillors in function
3	Councillors in function	Budget and fiscal policies	Majority of vote from the councillors in function

In consequence, the majority of votes is a regulation stipulated by law, in order to the decisions, which legally are embracing the form of the Local Council decisions, can be taken.

That's why, the executive authority (the mayor) will try to form political alliances when the political formation from which he is proceeded didn't won the majority in the Local Council – as deliberative authority, in order to implement the political program of the mayor, based on the adopted local council decisions.

Naming FP the political structure which enters in the pattern of the Local Council, the relation between the executive authority (mayors) and deliberative authority (Local Councils) may be represented like in the figure below:

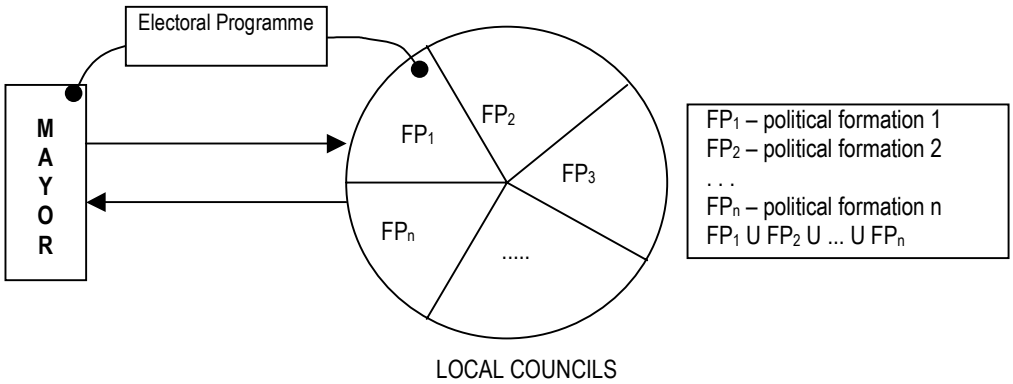


Figure 4. *The executive public authority–deliberative public authority relationship according to the Law no. 215/2001 regarding the public local administration*

From the analysis of the above figure it results that the mayor, for implementation of its electoral programme, needs a majority of votes assured if FP 1 detains minimum 50% from the total mandates of the Local Council or if the political alliance formed by FP 1, FP 2....FP n detains the majority of mandates from the Council.

The following situations are possible:

a) the mayor belonging to the political formation no.1 (FP 1) is implementing his electoral programme if $\frac{FP1}{\sum_{i=1}^{n} FPi} > 50\%$

b) the mayor belonging to the political formation no.1 (FP 1) is not implementing his electoral programme when

$$\frac{FP1}{\sum_{i=1}^{n} FPi} < 50\%$$

c) the mayor is implementing his electoral programme in the situation $\frac{FP1 + ... + Fp_{n-1}}{\sum_{i=1}^{n} FPi} > 50\%$

In conclusion, it can be asserted that the way in which the political alliances are formed or if the formation from which the mayor comes, detains the absolute majority in the Local Council will determine the efficiency of the manner in which the administrative system will function at the local level.

1.5. Conclusions

The reform of local public administration is one of the most important categories of reforms which were implemented in European Romania and had as goal delivery of high quality and operational public services, in the interest of the citizens. The reform had three major components: the administrative reform based on the principle of local autonomy which determined the establishment of relations based on cooperation between local and central public authorities. The second was the reform of local public finances based on which the local communities have the right to detain own and borrowed resources and the third is the reform of the public property which regulated for the first time the property right over the goods in favor of local communities.

In parallel with these three categories of local public administration reforms it was consolidated the financial mechanism of functioning of the local communities. It should be mentioned the fact that this mechanism is governed by the manner in which the grants are allocated between the two levels of administration, and a part of which being conditioned and other unconditioned. The grants have also a particularity regarding their distribution respecting several criteria among which the most important are number of inhabitants, the area of the administrative-territorial unit and others.

The reforms were not enough if to them the maturation of the decisional process at the level of local communities is not added, which has as a characteristic the fact that the numbers of necessary votes for adoption of a decision depends on its nature, which can be with a patrimonial or financial character. The way of adoption of the local council's decisions depends, mostly, on the development of the local councils in function of the affiliation of the members to a political party. In any situation the mayor, as the executive public authority, is forced, in order to implement his electoral program, to form a comfortable majority in the council. That's why the rules of functioning for the two categories of local authorities are similar with that of the central governments, analyzed from the perspective of the relationship between the government and parliament.

Notes

(1) Law no. 69/1991 regarding the local public administration published in Monitorul Oficial al României no. 238 from 28th November 1991 regulates for the first time the relationships which take place between the central and local public authorities. The local autonomy, unfortunately, was declared just theoretical, the steps for its implementation were done quite late once were adopted other complementary laws which were needed for the process of reform.

(2) Law no. 215/2001 regarding the local public administration, published in Monitorul Oficial al României no. 204 from 23rd April 2001, redefines the relationships between the levels of authority (central and local) and consolidates the role of prefect as the representative of the government in the territory.

(3) Law no. 189/1998 regarding the local public finances, out of force today and replaced by OG no. 45/2003, published in the Monitorul Oficial al României no. 431 from 19th of June 2003. The law establishes the right of the local communities to collect partitioned taxes and to contract loans as part of the local public debt.

(4) One of these works refers to the problematic of the budgetary process and the financial interferences which are taking place between the local and central public administration authorities. A special attention being conferred to the grants from the central to the local budget and the modality of equilibration of the local budgets.

(5) Law no. 213/1998 regarding the public property and its juridical status published in Monitorul Oficial al României no. 448 from 24th November 1998. The public property is reformed in 1998.

(6) Art. 46 from Law no. 215/2001 regarding the local public administration, published in Monitorul Oficial al României no. 204 from 23 aprilie 2001, establishes the right and obligation of the local councils to adopt decisions which become mandatory for the local communities.

(7) Law no. 67/2004 for election of the local public authorities, published in the Monitorul Oficial al României no. 271 from 29 March 2004, establishes the conditions for formation of the local councils.

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Modele de consum intertemporal

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Rezumat. *Articolul prezintă o categorie de modele de consum care arată modul în care cheltuielile de consum ale unei gospodării sunt legate de venitul disponibil realizat de această gospodărie și de rata dobânzii de pe piața financiară. Deoarece venitul, ca și cheltuielile de consum se realizează în decursul timpului, astfel de modele dinamice de consum se mai numesc și modele de consum intertemporal, punându-se astfel în evidență faptul că venitul disponibil realizat la un anumit moment de timp poate fi utilizat pentru consum la un moment de timp viitor, în timp ce decizia de consum luată la un moment de timp curent poate să țină seama de venitul care va fi realizat în viitor.*

Cuvinte-cheie: modele de consum intertemporal; restricție de buget; condiție de transversalitate; mecanism de reglare; efect sinergic.

1. Structura modelelor de consum intertemporal

Vom da, pentru început, structura generală a modelelor și vom prezenta apoi un model de consum intertemporal cu contribuții la fondul de pensii.

Pentru a putea consuma, un individ are nevoie de un anumit venit, care poate să provină din avuția acumulată anterior (venituri din proprietate) sau din veniturile salariale pe care le realizează în prezent. Legătura dintre venit și consum la diferite momente de timp este făcută cu ajutorul *restricțiilor bugetare.*

Există mai multe forme de astfel de restricții bugetare pe care le vom analiza în continuare.

Să considerăm, astfel, următoarea *restricție de buget:*

$$a_t = (1+r)\, a_{t-1} + y_t - c_t = (1+r)\, a_{t-1} + s_t \qquad (1)$$

unde am notat cu a_t avuția acumulată până la momentul t, cu r – rata dobânzii (considerată constantă), cu y_t – venitul disponibil realizat la momentul t, cu c_t – cheltuielile de consum la momentul t și cu $s_t = y_{t-} c_t$ economisirea realizată la momentul t. Relația (1) vrea să sugereze faptul că individul începe fiecare perioadă având o avuție ce provine din perioada anterioară, primește un venit (din salarii) egal cu y_t, consumă c_t și restul economisește.

De notat că y_t exclude venitul provenind din deținerea de active financiare și reale (deci include numai venitul din muncă) care este dat de termenul $r\, a_{t-1}$.

Există și alte posibilități de a scrie restricția de buget. Astfel, această relație mai poate fi scrisă:

$$a_t = (1 + r)\, (a_{t-1} + y_{t-1} - c_{t-1})$$

sau

$$a_t = (1 + r)\, a_{t-1} + y_{t-1} - c_{t-1}$$

fiecare dintre acestea având o justificare economică.

Versiunea statică a restricției bugetare este:

$$y_t = c_t \qquad (2)$$

Totuși, o versiune dinamică a relației de tip (2) poate fi scrisă în cazul modelelor de consum cu două sau mai multe perioade în care valoarea actuală a venitului este egală cu valoarea actuală a consumului dacă se consideră durata întregii vieți.

Dacă extindem restricția de buget la trei perioade de timp, obținem:

$$a_t = s_t + (1+r)\,[(1+r)\,a_{t-2} + s_{t-1}] = s_t + (1+r)\,s_{t-1} + (1+r)^2 a_{t-2}$$

De aici putem scrie:

$$a_t = \sum_{i=1}^{\infty} (1+r)^i\, s_{t-i} \qquad (3)$$

presupunând că $\lim_{i\to\infty}(1+r)^i\, a_{t-i} = 0$, ceea ce este adevărat dacă $a_{t-i} \to 0$. Aceasta înseamnă că, după un număr de ani, avuția acumulată până la un moment de timp dat este în întregime consumată.

Dacă se presupune, de exemplu, că individul începe viața cu o avuție egală cu zero, această condiție este în mod necesar îndeplinită.

O altă modalitate de a obține relația de legătură dintre avuție și economisire este rezolvarea directă a ecuației cu diferențe (1). Aceasta conduce la:

$a_t = a_{t+1}\,(1+r)^{-1} - s_{t+1}(1+r)^{-1} = -\,s_{t+1}(1+r)^{-1} - s_{t+2}(1+r)^{-2} - \ldots$

de unde:

$$a_t = -\sum_{j=1}^{\infty} (1+r)^{-j}\, s_{t+j} \qquad (4)$$

presupunând, acum, că $\lim_{j\to\infty}(1+r)^{-j}\, a_{t+j} = 0$, ceea ce este, de asemenea, evident. O astfel de condiție mai este denumită și *condiție de transversalitate*.

Cum pot fi interpretate condițiile (3) și (4) ? O versiune dinamică a echilibrului bugetar este:

$$VA(\{y_t\}) = VA(\{c_t\}) - a_t \qquad (5)$$

unde am notat cu VA operatorul de valoare actuală. Din relația (5) obținem imediat că:

$$\sum_{i=-\infty}^{\infty} (1+r)^{-i}\, y_{t+i} = \sum_{i=-\infty}^{\infty} (1+r)^{-i}\, c_{t+i} \qquad (6)$$

relație care arată că veniturile realizate de-a lungul unui ciclu de viață sunt utilizate pentru a susține consumul de-a lungul întregii vieți. Altfel spus, un individ consumă tot ceea ce realizează ca venit de-a lungul întregii sale vieți. În acest mod, se asigură condiția ca avuția inițială a fiecărui individ să fie egală cu zero. Chiar dacă un individ moștenește o avuție, aceasta poate fi considerată ca un venit realizat într-un anumit an al vieții sale, de exemplu la majorat.

2. Un model de consum intertemporal cu contribuții la fondul de pensii

Considerăm un consumator care se angajează (începe să realizeze venituri) în anul t, se pensionează în anul ν ($\nu > t$) și trăiește până în anul T.

Se pune problema determinării nivelurilor optime de consum în fiecare an τ ($t < \tau < T$) astfel încât satisfacția consumatorului (utilitatea consumului său) să fie maximă în condițiile în care cheltuielile sale de consum nu depășesc veniturile realizate. În perioada activă presupunem că aceste venituri provin din salariu, din care, pe lângă consum, se depune o parte la fondul de asigurări sociale și fondul de pensii. În perioada de pensie, veniturile destinate consumului provin din fondul de pensii și asigurări sociale.

Problema de optimizare a consumului intertemporal în acest caz se scrie:

$$\begin{cases} \max\limits_{\{c_\tau\}} U(c_\tau) = \sum\limits_{\tau=t}^{T} (1+r)^{t-\tau}\, \dfrac{1}{1-\gamma}\, c_\tau^{1-\gamma} \\ \text{în condițiile:} \\ \sum\limits_{\tau=t}^{T} (1+r)^{t-\tau-1} c_\tau = a_t + y \sum\limits_{\tau=t}^{T} (1+r)^{t-\tau-1}\, \delta_\tau (1-\delta_\tau) \end{cases}$$

Aici r este rata dobânzii; funcția de consum $\dfrac{1}{1-\gamma} c_\tau^{1-\gamma}$ este de tip Bernoulli cu parametrul $0 < \gamma < 1$; a_t este avuția deținută de consumator la momentul t; y este venitul mediu anual realizat de consumator din salariu.

În ceea ce privește mărimile δ_τ și ρ_τ, acestea sunt definite în modul următor:

$$\delta_\tau = \begin{cases} 1, & 0 < \tau \le n \\ \delta, & \nu < \tau \le T \end{cases}$$

reprezintă ponderea venitului anului τ în venitul mediu anual din salariu y. Se observă că în perioada vieții active întreg venitul anului τ intră în determinarea venitului mediu, în timp ce după pensionare această pondere se reduce la δ, care arată ce procent din venitul mediu anual mai primește consumatorul după ce s-a pensionat.

$$\rho_\tau = \begin{cases} \rho, & 0 < \tau \le n \\ 0, & \nu < \tau \le T \end{cases}$$

Aici ρ reprezintă rata prelevărilor din venitul anual la fondul de pensii și asigurări sociale (o vom considera constantă). În perioada vieții active, consumatorul plătește un procent ρ din venit la fondul de pensii și asigurări sociale, restul de 1- ρ va fi utilizat pentru consum. De aici rezultă

că:

$$1-\rho_\tau=\begin{cases}1-\rho, & 0<\tau\le n\\ 1, & \nu<\tau\le T\end{cases}$$

arată că consumatorul plătește o parte 1- ρ în timpul vieții active la fondul de asigurare socială și de pensii ($0<\tau\le\nu$) și nu mai plătește nimic după pensionare.

Așadar, în perioada vieții active, indivizii (consumatorii) plătesc $y\times\rho\times\nu$ din venit pentru asigurări sociale și pensii. După pensionare, aceștia primesc înapoi $y\times\delta\,(T-\nu)$ din aceste fonduri.

La echilibru, cele două sume trebuie să fie egale, deci:

$$y\times\rho\times\nu=y\times\delta\,(T-\nu)$$

de unde:

$$\rho\times\nu=\delta T-\delta\nu\Rightarrow\delta\,(T-\nu)=\rho\times\nu$$

sau:

$$\delta=\rho\frac{\upsilon}{T-\upsilon}$$

Dacă înlocuim în model valoarea lui d dată de această relație, avem:

$$P_1:\begin{cases}\max\limits_{\{c_\tau\}}U(c_\tau)=\sum\limits_{\tau=t}^{T}(1+r)^{t-\tau}\dfrac{1}{1-\gamma}c_\tau^{1-\gamma}\\ \text{în condițiile:}\\ \sum\limits_{\tau=t}^{T}(1+r)^{t-\tau-1}c_\tau=\\ =a_t+y\sum\limits_{\tau=t}^{T}(1+r)^{t-\tau-1}(1-\rho)+y\sum\limits_{\tau=t}^{T}(1+r)^{t-\tau-1}\times\delta\end{cases}$$

deoarece, după cum se observă:

$$\delta\nu(1-\rho_\tau)=\begin{cases}(1-\rho)\times 1 & 0<\tau<\nu\\ \delta\times 1 & \nu\le\tau\le T\end{cases}$$

Pentru problema P_1, condițiile necesare de optim cer maximizarea Lagrangeanului, deci a funcției:
$L(c_\tau;\lambda)$

$$\triangleq\sum_{\tau=t}^{T}(1+r)^{t-\tau}\frac{1}{1+\gamma}c_\tau^{1-\gamma}-$$
$$-\lambda\left[a_t+y\sum_{\tau=t}^{\upsilon}(1+r)^{t-\tau-1}(1-\rho)+y\sum_{\tau=\upsilon+1}^{T}(1+r)^{t-\tau-1}\delta-\sum_{\tau=t}^{\upsilon}(1+r)^{t-\tau-1}c_\tau\right]$$

Ele sunt următoarele:

$$\frac{\partial L(c_\tau;\lambda)}{\partial c_\tau}=0$$
$$\frac{\partial L(c_\tau;\lambda)}{\partial\lambda}=0$$

La fel observăm că:

$$\sum_{\tau=t}^{\nu}(1+r)^{t-\tau-1}=\beta\frac{1-\beta^{\nu-t+1}}{1-\beta},$$

iar:

$$\sum_{\tau=\nu+1}^{T}(1+r)^{t-\tau-1}=\beta^{\nu-t+2}\frac{1-\beta^{T-\nu}}{1-\beta}$$

Înlocuim acum sumele astfel determinate în cea de-a doua condiție și obținem:

$$\beta\frac{1-\beta^{T-t+1}}{1-\beta}c_\tau=a_t+y(1-\rho)\beta\frac{1-\beta^{\nu-t+1}}{1-\beta}+$$
$$+y\times\delta\times\beta^{\nu-t+2}\frac{1-\beta^{T-\nu}}{1-\beta}$$

De aici, ținând cont și de faptul că la echilibru:

$$\delta=\rho\frac{\nu}{T-\nu}$$

obținem expresia care dă consumul optimal c_τ^*, $\tau\in[t,T]$, și anume:

$$c_\tau^*=\frac{1}{1-\beta^{T-t+1}}\left\{r\times a_t+y\left[(1-\rho)-(1-\rho)\beta^{\nu-t+1}+\rho\frac{\nu}{T-\nu}\beta^{\nu-t+1}-\rho\frac{\nu}{T-\nu}\beta^{T-t+1}\right]\right\}$$

Acum, putem determina efectele pe care le au diferitele mărimi care intervin în relația de mai sus diferențiind total c_t în raport cu aceștia. Avem:

$$dc=\frac{dc}{dr}dr+\frac{\partial c}{\partial a_t}da_t+\frac{\partial c}{\partial y}dy+\frac{\partial c}{\partial T}dT+\frac{dc}{dv}dv+\frac{\partial c}{\partial\rho}d\rho$$

Fiecare factor din partea dreaptă exprimă influența marginală pe care o are factorul respectiv în modificarea lui c cu o unitate.

De exemplu, $\dfrac{\partial c}{\partial a_t}=\dfrac{r}{1-\beta^{T-t+1}}$ arată cu cât crește consumul dacă avuția crește cu o unitate. Analiza poate continua în același fel pentru fiecare factor (*y, T,* υ, ñ) în parte.

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