

FROM SUSTAINABLE DEVELOPMENT TO HEALTHY DEVELOPMENT. THE ECOLONOMIC PERSPECTIVE

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*Alongside underdevelopment misery, that cannot be tolerated any longer,
we face a king of super development, equally inadmissible, as,
like underdevelopment, it is contrary to true Good and true Happiness
Pope John Paul II*

Abstract:

Development represents an ecologic phenomenon whose fruitage falls within the exigencies of “harmony of integrated live integers”. The current sustainable aspect of the development is incomplete and does not correspond to the requirements of live integer, as world realities present poverty within abundance, pollution in and from developed and undeveloped countries, inhuman social inequalities, a serious waste of ecologic resources because of their use especially in the cosmotechnic alarming field. The way from sustainable development to healthy development is conditioned by the replacement of the current institutional value “no one is above law”, with the wisdom “no one is above love and truth”. Such long term, comprehensive process is favoured by the transition from the current competence-based educational model to the one of education in the cause of life, based on values. The methodology of approaching such subject is “nestled” in recent trans-disciplinary, holistic research, to which there contribute quantum physics, holistic medicine, systemic biology, transpersonal psychology and new openings of economic approach considering life as a live organism. There is a fundamental, long term objective interpreting economic life from the perspective of the paradigm “health of live integer” and sliding partial objectives related to reconstruction of current concepts, theories and policies and their integration in the criterion of people’s happiness.

Keywords: *Health of integrated live integers, ecologic, healthy development, ecologic value, education in the cause of life*

JEL Classification: O15, Q57, Z13.

The approach of such problem means its integration towards a vision that could open knowledge window towards a new paradigm. We have in mind research in holistic medicine, systemic biology, transpersonal psychology, quantum physics etc. which by wisdom of their approach gets closed to the vision of “integrated live integers”, as formulated a long time ago by Hwa Yen philosophy by means of words “*One in All; All in One; One in One; All in All*” (Grof, 2009).

Although the development process, as existing in economic science is increasingly criticised, as sometimes even its removal is proposed, considering it is only a process interior to human being and not specific to economic and social life, in this approach we propose to keep it, but with content different from the existing one.

In our vision as well, the meaning evolution of the economic and social life **can be named development when its fruitage is positive, compatible with man’s aspirations and for Every Man, in harmony with the exigencies of the “health of common live integer”** (Maynard, Mehrtens, 1997).

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1. An Epistemological Challenge: “Health of Common Live Integer”

For some time, the scientific world has lived a complex process for changing the dominant paradigm, based on the conquests of classical knowledge, with a new interpretation from holistic, systemic perspective as “integrated integers”. In this respect, trans-disciplinary research consider Earth planet as a “live and conscious” organism (Capra, 2004), whose “systemic wisdom” is based on the harmony of “integrated integers”.

“Common live integer” is, in our opinion, made up of natural, pre-existent environment and environment created by man, in dynamic interdependency relations.

Within natural environment, according to “systemic wisdom”, life invented sexuality, as base of its diversity and death as support for individuality. The man-created environment is **ability-answer** to “nature avarice” in the form of “environment system” concretized in: **family environment**, where love as devotedness is learned, **communitarian environment**, where the worship of partisanship to solidarity, communion and compassion is revealed, **labour environment** ensuring occupation as imperative of life, in accordance with a certain division, **societal environment** making us live in harmony and **motherland environment** where roots of culture of live and conscious people is formed (Popescu, 2011).

The invention of the human-created environment is known as **education** whose role is producing transformation from the inside towards Human Man (Krishnamurti, 2012).

Evolution of natural life and human-created economic, social, spiritual life has only one role, making education fruitage help forming sensitive human being, able to grow up in liberty and responsibility, in solidarity and communion, in compassion and harmony.

The common element of internal transformation as human being development is materialized in forming their capacity to defeat suffering and to gain happiness (Dalai Lama, 2010). This meaning of life in human-created environment can be reached by means of education in love and full understanding of life (Krishnamurti, idem, p.25).

Any live, natural or human-created (family, community, organization, institutions, society) system is defined by health of integrated integers forming it. At the level of Earth planet, as live and conscious organism, the homeostasis of this process is ensured by self-organization and self-adjustment within harmony principle, characterized by tuning, coherence and resonance (Laszlo, Currvan, 2011).

Also within human-created environment, live matter as economic, social etc. life can be healthy or sick. Healthy in terms of the way that processes defining them ensure the dynamic balance for integrated integers, being always in harmony with the exigencies of the next system. From here, it results in our opinion as well that the health of the human-created environment is conditioned by the health of the natural environment, as the health of the natural environment is the most favourable premise for the evolution in health of live human-created systems. In this respect, we propose that the health of the common live integer should become the optimum criterion for economic and social life evolution, depending on which we evaluate whether this is on the normal and desirable direction or on the opposite direction.

The concepts of healthy families, healthy communities, and healthy institutions represent in our opinion the defining element in order to measure and evaluate the condition of economic and social life evolution (Popescu, Taşnadi, 2011).

A healthy economy, as economic life, is the one corresponding to dreams for better of people from all times and all places, being always in harmony with ecologic balance exigencies. Based on this highlight, we could state that what is healthy for man, family, community, organizations, institutions etc. should be healthy for natural environment as well. This means that all human activities that by their direct or indirect consequences endanger the health of common live integer can be considered as illegal and immoral”.

Therefore, common and uncommon good has in the exigencies of integrated integers a unique evaluation criterion.

It is obvious that if we refer to economic life health, we can have an evaluation scale: highly healthy, healthy, slightly healthy, and healthy. Each of these steps of evolution for economic life health can be characterised by means of a system of criteria-indicators, with adequate variation limits, depending on field specific and on the way their evolution answers to the exigencies of economic life homeostasis. Instead of using concepts of developed or undeveloped, under development economy we propose concepts of **healthy economy** or **unhealthy economy** with scale levels we proposed.

In their thoroughness, criteria-indicators helping us evaluate various health levels of economic and social life must converge towards the sense of people's lives on this earth: to be happy!

If by consequences of choices made in economic, social, politic etc. life the constants of health of integrated integers are endangered, the fundamental premise of man's happiness is infringed, as "health is not everything, but you have nothing without health"!

Also in our opinion, it is therefore necessary that we evaluate **development**, representing sense positive evolution, as being **healthy** or **unhealthy**.

2. Use of Triads in Interpreting Human Behaviours

Getting closed to understanding "health of live integer" wisdom as unique, fundamental and irreplaceable criterion in evaluating and measuring evolution in human-created environment is in our opinion tightly connected to using a methodological instrument that we call **triad**. Also in our interpretation, the triad concept defines an assembly of interdependent elements in sense connection with the exigencies of "health of live integer" (Popescu, idem, pp. 480-494).

Substantiating and using triads in interpreting human behaviours start from life principles in systemic vision defined as: *life as existence in relation, with you, with peers, with Divinity and with the elements of live integer*. This "existence in relation" must be evaluated as "exigency in relation", under objective conditions dominated by incertitude and limitation.

According to psychologist Viktor E Frankl, the human behaviour circumscribed to "tragic optimism" can be interpreted by means of **tragic triad (TT)** comprising in: **suffering, guilt and death**. Finding sense in each of these behaviours by means of science named **logo therapy** can help human being understand that life essence as "exigency in relation" is the responsibility of freedom of being (Frankl, 2009).

If the dominant of life as "exigency in relation" is incertitude, as the Nobel laureate in physics-chemistry, Ilya Prigogine, said, and death is the only certitude in this evolution about which a Nobel laureate in economy, Orio Giarini, talks, getting closed to understanding this cosmic context we are in means using a different triad that we call "freedom triad" comprising in: **liberty in love, liberty in responsibility and in harmony**. Such methodological instrument helps us understand from the perspective of exigencies of "health of live integer" that in man-created environment, not any freedom generates health and happiness, but that liberty which, as Einstein said, implies "a life made available in the cause of other lives" (Einstein, 2008). Such freedom triad helps us understand that **deficits in love, responsibility and harmony** encountered in life as "exigency in relation" represent the fundamental causes of any crisis: in family, in community, in labour organization, in society.

The real freedom from the sense perspective we talked about can be only in love, in responsibility and in harmony. Besides these, it can generate systemic pollution, human and world poverty, corruption, tax evasion etc., an increase of GDP as macro indicator producing negative externalities affecting "health of common live integer". Such economic increase is considered as "cancerous" (Capra, idem, p. 505).

As man-created environment is answer-ability to natural environment, from the perspective of people's aspirations towards happiness, it is normal to use as well as methodological instrument the **holistic triad (HT)** defined by the following components: **limiting, incertitude and interdependency**. Interpreting these components is able to allow us think and build an economic, social, political etc. life taking into account actual realities and not invented ones. In this spirit, Orio Giarini and Walter R. Stahel emphasize that *"only objective facts, namely those existing outside man, are the ones that matter. Facts become history after a human culture, a certain attitude reveal or ever create them. There is only one fact that imposes intrinsically, only one future certitude: death of both individual and our universe. Everything existing besides this certitude is life, incertitude, history thread, birth of new universes... A civilization represents a certain modality to live and create facts; it is a specific attitude towards life and towards acceptance of incertitude... It is exactly this incertitude, as source of life and responsibility, the one allowing us to believe in the possibility of a strategy for progress; due to this, no totalitarian concept or regimen can resist forever. Also, due to this we know that premises are constantly renewed, that hope is eternal, even under the worst circumstances"* (Giarini, Stahel, 1996).

Without understanding conditionality expressed by **limiting, incertitude and open interdependencies** we cannot think and build a healthy evolution of economic, social, political etc life. In this way we would be permanently outside objective reality.

Based on openings made by doctor Alfred Adler we also propose in order to interpret human behaviours the **triad of life imperatives (TLI)**, defined by the following components: **life lived, work and love** (Adler, 2010). This knowledge instrument allows us understand that only together these imperatives can represent conditionality of man's happiness. Both excesses and deficits of life lived or work, of love without love represent fundamental causes for crises in family life, in the life of labour organizations, in the life of human communities and societies. For example, if we loved Earth, would we pollute it? If we loved child, and not the ideal about child, would we oblige him/her practice a profession he/she does not like? If we loved people, would we reduce their salaries and pensions in order to solve a crisis having other causes etc.?

Each third of these imperatives must be transposed in actions and facts of human and institutional behaviour so that economic, social, political etc. life should be in harmony with these exigencies and not in disharmony with themselves, in each human time lived.

As long as sensitive human being is an integral being, it is normal that when we study the consequences of behaviours to also use the **integral being triad (IBT)**, defined by the following components: **mind power, heart power and soul power**. Each of them and all of them together represent the base for our choices under limiting and incertitude conditions about which we have talked. Use of this instrument allows us understand that the real world we want to create in economic, social, cultural etc. life in first inside us, in the "borrowed mind" (Osho, 2006), in the heart used to love and in the soul used to believe.

Maybe not arbitrarily, John Stuart Mill said that the force of a man having beliefs based on faith equals the force of 99 men driven only by interests. From the perspective of this triad, it is essential to understand that if we do not become inside us the change towards good that we want to take place in economic, social etc. life, as Gandhi said, we have no chance to be happy. This is why Grof, Laszlo, and Russell, as well as Havel, said that a "revolution of consciousness" is the only interior transformation that can help man grow up in liberty and responsibility for his/her own life, and for the life at the level of live integer as well (Laszlo, Grof, Russell, 2009). Such thesis is also connected to what Einstein stated: that we cannot exit the crisis using the thinking, the mind that provoked this crisis! This is why we also believe that today another "borrowed mind", is necessary, based on another paradigm generating man development as internal transformation (Pope Francisc, 2014).

As human society as created environment means a culture of human behaviours related to life lived, work and love, the morality of actions and facts can be studied by means of **morality triad (MT)** made up of: **truth, kindness and beauty**. Such knowledge instrument is today more important than ever, as, according to Pope John Paul II, we face a sense evolution of knowledge oriented towards “up” and its evolution in an opposite direction, towards “down” (Pope John Paul II, 2004). Today a situation has been reached where the fruitage of hands and mind endangers life in its thoroughness.

In his famous speech about moratorium, the Nobel laureate for physiology and medicine in 1967, the biologist professor George Wald, from Harvard, used arguments in order to support the idea that knowledge should not mean power, especially military power, but wisdom, namely ration in love.

In the same spirit, Nobel laureate for physiology and medicine in 1937, Albert Szent-Györgyi said: *“Tools can be used both for construction and for extinction, in order to raise life level or to destroy it. The stronger the tool, the higher the life level reached, but also the more it can kill and destroy. Militaries transformed science accomplishments intended to enrich life into instruments for destroying it. We, the biologists, have reached admirable knowledge of the way our nerves work; the militaries used our knowledge in order to produce neuro-paralyzing toxic substances. We have reached admirable knowledge of disease nature, especially of infectious diseases; the militaries used this knowledge in order to improve the instruments of bacteriologic war. We have reached admirable knowledge of plant live; based on this knowledge, the militaries created defoliants. We released hidden energies of atoms in order to raise life level and dissolve the difficult unique; based on this knowledge, the militaries created atomic bombs and hydrogen bombs, that could completely destroy humanity. This transforms the army-centred society into a death-centred society, advancing towards extinguishment”* (Szent-Györgyi, 1981).

This methodological instrument helps us understand that today we witness “man failing” and that therefore humanity has no need to enter scientific knowledge era, as stated, but in the era of morality of using scientific knowledge, from the perspective of “health of common live integer” (Popescu, 2014). Such route is from “man failing” to “man rising” by means of: truth, kindness and beauty. As also stated by Einstein, this is the actual progress, the moral one in actions and facts of life lived, work and love.

Human society created its own social homeostasis, developing a democratic system based on the harmony and interdependency of the following powers: legislative, executive and judiciary. By using the **triad of democratic society (TDS)**, we gain the possibility to understand that each of these components and all in harmony can contribute to the evolution of economic and social life in compatibility with people’s aspirations towards happiness, with the exigencies of survival on this planet.

As sensitive human being is based on a certain culture formed by partisanship to live integer and experiencing his/her own life as existence in relation, understanding people’s faith is compulsory in order to interpret their behaviour in life lived, in work and in love. In this respect, the instrument we name the **triad of faith (TF)** made up of: **annunciation, understanding and living** becomes together with the other triads, indispensable to appreciating actions and facts situated on the right direction or on the opposite direction of evolution. In essence, by use of this triad we can understand that values promoted as “love the ones close to you as you love yourself”, “do not steal”, “do not kill” etc. are nothing else but commandments of a life in harmony with you, with peers, with Divinity and with live integer.

The system of triads proposed allows us understand that going in the right life direction can be only an evolution starting from common good of families and human communities, of labour organizations, of human societies in general. In this respect, it is eloquent for example Richard Branson’s view that business must be done for people, for

their good and happiness and only then it generates healthy fruitage for all bearers of economic interests (Branson, 2012).

For this, it is essential that systemic wisdom of “Mother Nature”, as “live and conscious” organism should be in harmony with human society wisdom. Or, in better words, human society wisdom should result from systemic wisdom that we cannot be happy unless we think and live as part of life integer in which we are. In this respect, the words of Doctor Alfred Adler are relevant, meaning that human being was endowed with all necessary organs: eyes, hands, legs, mouth, brain etc., having at the same time both biologic and social functions (Adler, idem, p.201). Only education in love and in full understanding of life as “exigency in relation” is necessary so that the social functions of these organs should be in harmony with biological functions, so that using our minds and hands we should produce the goods we need, however in harmony with who we are, with the health of common live integer.

3. A Few Thoughts about Sustainable-Healthy Dualism

Based on what we presented above, we would like to formulate a few interpretations-thoughts about the need to reconceptualise evolution as development, using healthy concept instead of sustainable one. We integrate these conclusions reached according to paradigm “health of live integer” in a new economic science that we would like to name **ecolonomy**. Essentially, it proposes to interpret economic life health as organic part of social life health and in harmony with exigencies of common live integer. We can integrate the principles on which ecolonomy is based as a new way of thinking and living life under limiting and incertitude conditions into the following logical structure:

Ecolonomy is defined by:

Wisdom: *tune it systemically;*

Love: *fulfil it for man curing;*

Knowledge: *use it with responsibility;*

Ecology: *remove it from excesses and deficits;*

Harmony: *ensure its coherence;*

Rationality: subordinate it to **man**.

Hope: promote it **constantly**.

Faith: resonate it with **live integer**.

Spirituality: feed it with **sense values**.

Culture: keep its **diversity**.

Game: harmonize it **institutionally**.

Life: integrate it **holistically**.

These principles seen in unity and interdependences of relations among “integrated integers” express the wisdom of Nature Mother, as interpreted in the systemic vision about life as “game of live matter”.

In the field of human matters representing, in fact, the essence of society economy, the concrete form through which these principles come to life is magisterially reflected by Richard Branson, when he states: “... *doing good does not mean only not destroying environment, not polluting, but also removing pollution occurred for the last hundreds of years, since the beginning of the industrial revolution. Restoring harmony with nature. But this does not mean only generating less harm: our obligation is to improve people’s lives and the planet condition through business. It means helping less lucky people to find a way for earning their living, so as they could have the respectable life that they – as all human beings – deserve. It is an absolutely essential fundamental right of each and every human being to receive the necessary means for earning their living, for getting food and shelter for them and for their families and to satisfy medical needs. It means reinventing the way we live, in order to create a much more balanced, healthy and peaceful world*” (Branson, idem, p.19).

In a fundamentally interdependent world, become unique in its functional determinations, economic life cannot be described and interpreted any longer by means of concepts, theories and models dissociated from social life, detached from the ecological context in which they are, from evolution institutional framework. As shown before, lack of social-human and ecological perspective in approaching phenomena and processes in economic life generated simplest, unrealistic theoretical models, without any base of interactions contained by live integer where their sense functionality is framed.

4. Deficiencies of Sustainable Development Concept

Even in 1972, in the first Report towards the Club in Rome, named *Enhancement limits*, where this process is globally approached, a conclusion was drawn that humanity needs to rethink the evolution model for economic life and get to “organic economic growth”, in harmony with nature exigencies, with social-human rationality (Meadows, Meadows, Randers, Behrens III, 1972).

All subsequent reports towards the Club in Rome contours in a very well argued form the deficiencies of the current economic growth model materialized in systemic pollution, waste of resources, development of inhuman social inequalities, increase of tension between unlimited super consumption of biology and moral for a few billion people and under consumption endangering survival for billions of people etc., nature collapse and impossibility of a life in dignity on Earth planet essentially represent the elements causing the current world crisis considered a systemic one.

In 1987, the Brundtland launches the ideology of the new model, within the same capitalist vision of getting to sustainable development harmonizing life of current generations with life of future generations, firstly in economically developed capitalist countries (Brundtland, 1987).

The essence of the concept cannot be consider inadequate for the situation of systemic crisis in which we are, but in our opinion it is partial and detached from the exigencies of live integer health, as we presented them.

From this perspective, such vision not only that is not covering as thoroughness, but it leaves outside actual policies and practices, especially of multinationals, the development of inhuman social inequalities, increase and diversification of systemic pollution processes, measurement of economic growth by means of an indicator considered cancerous (GDP), from the perspective of live integer health. Also, huge financial profits are in contempt for social-human and ecological profits, the economic growth processes that the market should feed on behalf rationality become an intrinsic purpose and the life quality of more and more people on the planet is at survival limit, under economic-social aspect (Capra, *ibid.*, p.498). Even worse, this global GDP, representing an increase as compared to 50 years ago, means in real terms more than 70% pollution, according to certain calculations. This means that what economic life won globally, the natural environment lost, nature collapse being considered by a Report towards the Club in Rome s representing the most serious expression of the current world crisis (Wijkman, Rockstrom, 2013).

In this context, we appreciate that sustainable development, sustainable as a beautiful dream; since launched, not only that it has not produced healthy fruitage as regards the quality of most people on Earth, but on the contrary, it remained at dream level patched up here and there with formulations such **social responsibility of corporations, pollution market solves pollution problems, polluter pays** etc. (***)

The replacement of sustainable development concept by healthy development concept is, in our opinion, not only a semantics problem, but a new way of thinking and interpreting theory and practice of economic-social life evolution for the following at least one hundred of years.

We believe that a healthy evolution of economic and social life in totality can be obtained only by rethinking from roots the current model of capitalist economy.

Accepting thesis that human society economy is a live organism created by man for man's and All Man's good, it is normal that such live system should have its own homeostasis that allows him/her evolve in a healthy way. A healthy development can be carried out only on the bases of a healthy economy, where inputs, transformations and outputs form an interrelation system opening until live integer level, its health representing the condition and expression of its operation efficiency.

The healthy development model we propose is designed based on the paradigm of life integer health based on a **value system**, from where new human and institutional behaviours originate, under limiting and incertitude conditions. These values result from expressing and experiencing life as game of live matter and they mean that conditionality impossibility to break without endangering equilibrium at global, planetary scale. It is true that at the base of this model promoted by classical economic science, the values are excluded from foundation of each theory and corresponding models, as if economic and social life would not mean human behaviours fighting against rarity and incertitude. Maybe if people by their behaviours did not exist in economic and social life, and phenomena in human society economy were cosmic such as earthquakes, snow, rain etc. we would not need values. However, as human society economy means human behaviours choosing under limiting and incertitude conditions, the values that should be the base of them represent beliefs base on the faith that they must think, live and act on behalf of people, by means of people and always in harmony with nature.

In this respect, our opinion is that getting from the paradigm "business means power to compete market and life" to "business means wisdom to serve people and life in its entirety" represents the condition and expression of healthy development.

At the base of healthy development we locate the following values resulting from the exigencies of common live integer:

- *harmony*, as universal value of micro-cosmos in which we are, defined by the following attributes: adjustment, coherence and resonance whose exigencies guide human behaviours always and always within equilibrium limits,

- *freedom in responsibility* and not simply freedom is the value detached from the wisdom of the human-created environment to which liberty in love and liberty in harmony can be added, in this way building the bases of human and institutional behaviours that do not slip into the negative area as so far: *I do what I want, I do not give account to anybody* etc. Healthy development is impossible without freedom in responsibility, as life essence, says doctor Viktor Frankl, is undertaking responsibility of living in harmony as integrated integers and not detached, isolated (Frankl, *ibid.*, p.123).

- *human solidarity* as value of a healthy evolution is in fact the expression of understanding life as "existence in relation". It is at the same time freedom in responsibility and freedom in love, it is in fact human and institutional behaviour located on the normal direction of life in harmony. Only sensitive human being, as Dalai Lama says, is the one knowing, understanding and living human solidarity as a healthy behaviour under conditions of incertitude, of occurrence of risks caused by evolution: poverty, diseases, earthquakes, wars etc. This is why excellence in solidarity is in fact incomparably more precious than excellence in competencies! It shows that fundamental element of education in love and integral understanding of life must be humanity in specialist, in political man, in professor, in doctor, in engineer etc. Without humanity in professional, he/she can slip by his/her behaviours outside exigencies of live integer health, causing more evil than good.

- *social community* represents another value of a healthy development; always and everywhere collaboration and cooperation among people and communities, in organizations etc. represent the solution of any crisis, of progress by solidarity and not by egocentricity. The compassion value does not mean pity, as often understood incorrectly, but it represents a high appreciation of sensitive human being according to which a suffering man is a man like you and therefore you and him/her and us and all of you want the same thing: **to defeat suffering and to gain happiness**. In their unit and interactions, these values represent the premises so that our choices under limiting and uncertainty conditions should not be governed by: egocentric egoism, criteria that endanger the health of man and of family that he/she is part of, community in which he/she lives, organizations where he/she works, societies where it generates fruitage, nature where he/she survives. Based on these values we can say that the actual progress ensured by healthy development is the one founded on morality of actions and facts for using scientific knowledge, for man's and for every man's good. We should remark in this respect the words of Nobel laureate in medicine, Albert Szent-Györgyi: *“Our fundamental principle should be that everything we create should serve ourselves, should serve man, should serve community, and should not become their master. Machineries are good as long as they serve us and they are our instruments. If they become our masters, if they ruin our lives filling world with dirt and noise – they are not longer useful. Technocracy is wonderful if it makes us able to produce without perspiration and allows us have more time available for our human aspirations. If we can produce more efficiently under the ward of big corporations, then we should allow existence of big corporations as long as they serve us, as long as they enrich our lives. Technical progress is wonderful, however, if it profanes our nest, if it uglifies it and makes it irreplaceable, then it is better not to have it”* (Szent-Györgyi, 1981).

Implementation of values in the model of healthy development implies as next step operationalizing of **principles** that connect actual economic, social, political etc. life, and from their unit **adequate strategies and policies** result.

Within essential principles for supporting a healthy development replacing old principles, we integrate: **win-win** for all bearers of economic interests: employees, employers, families, communities, state, natural environment. Such principle is fundamentally opposite to the current principle **win-loss** highlighted by what I said before: global GDP wins, but natural environment losses.

Detachment of social from economy in economic growth models, in economic theories so far, as already demonstrated, shows narrow vision upon the value of economic goods, strictly monetary, market, of win-loss type, ignoring social and ecological costs in economic life, as if economy were outside social and ecology of live world and not an integrating part of them. Cost-benefit analyses at the level of big corporations highlights huge private profits of them, social costs being ignored, especially those related to **improving life quality, to environmental deterioration** (Popescu, *ibid.*, p.394).

In accordance with exigencies of health of life integer, we say NO to competition among people, as engine of economic life and YES to man's competition with himself/herself, on a background of communion among people, their collaboration and cooperation.

Research in transpersonal psychology field emphasizes that when man compete with his/her own self-development potential, he/she can positively use love for people, authentic knowledge and faith is hope certitude. At the opposite pole, competition among people generally brings to light their worst part, especially where freedom sleeps under egocentrism (not embedded by altruism) impulse, freedom without responsibility etc. Richard Layard, professor and adviser of the former prime-minister John Major in his work *Secrets of Happiness*, presents in this respect the wisdom of the fable “Buridan's Donkey” in splendid graphic interpretation communicating by mend of images (Layard, 2007).

Under limiting and uncertainty conditions offered by Earth planet, the **rationality principle** must be naturally harmonized with **hope principle** so that rationality sense should be only the one contained in the hope for the better and not outside it. If rationality results from limiting as inevitable circumstance, hope is born as optimum principle from conditionality perspective called uncertainty. Limiting without rationality would mean waste in itself, while uncertainty without hope would mean choices outside normal and natural sense of evolution. These principles by which we see operationalizing of values need to get in actions and facts from institutional mechanism based on the principle no one is above law to the institutional mechanism based on wisdom “no one is above love and truth”.

Such transition is based on the fact that our society, as Maynard and Mehrtens stated, “*in front of the monumental challenges of the final years in the twentieth century, needs visions of a future that is so attractive, inspiring and convincing, so that people deviate current mentality concentrated upon immediate crises to a state of impatiently anticipating future – a future where the health and wellbeing of Earth and of its inhabitants will be ensured*”.

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24. *** In support of the highlighted one, we could argue with the latest Reports of the Club of Rome mentioned above, with the fact that after the year 1987, the emphasizing of global crisis has deepened and widened the negative externalities of today capitalist economy model.. In our view, a sustainable development, healthy can not be achieved within the current capitalist model, but requires rethinking in terms of "health of the living entity"