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From the Eco-Bio-Economy to the Health of the Whole Living Entity

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Abstract: The current global crisis has affected the natural environment and man-made environment. It was caused by humans in their race for competition with no limits and responsibility towards the future, both for them and Earth. Economic life in the virtue of the dominant paradigm that exist in economics so far has been under the influence of some mechanisms influenced by individualism and selfish self-centred, markets without morality, greed, freedom without responsibility so, like these were not the result of human behaviour, but something beyond. The continuation and perpetuation of these behaviours will mark irremediably and irreparably our future, as well as the one of the next generations. We think it is time for humanity to move on, to a different model of understanding and interpretation of socio-economic reality at a planetary scale. In this sense, our paper proposes two models, one is "the eco-bio-economy" and another one is "the health of the whole living entity". These are, in our opinion, the twin models that can provide questions, answers and solutions for our common future, in witch we must coexist in harmony both with ourselves and others and with the environment.

Keywords: *sustainable development, human development, the health of the whole living entity, harmony, respiritualization*

JEL classification: A13, O13, O15, R11

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1. Introduction

During the last centuries, technology, conceived mainly to improved life and activity, brought together with partial development, different social phenomena as individual dissatisfaction and economic under development, both of them with terrible secondary effects [Ray,1996]

The businesses of the last century, strictly lead by the maximization of financial profit had destroyed the three fundamental values, life lived in society as individual, work based on social division and love, as a great feeling generating hopes. Our system from the last century, lead by materialistic character of development ended by dividing people, communities, institutions and organizations in two cultures in opposite positions, one producing prosperity and health and another that brought poverty and bad life, work and love. Both development that brings wealthy and increasing that brings poverty led to terrible effects over the environment, and today we talk about „Sickness of the Earth”.

Beyond of what this century has to be for the evolution of the whole living common and of what the inheritance of the last century is, a transition is necessary. During this transition, the roots of countersense must be annihilated, prior to pattern and formalize a new vision based on value and durability of sense for changes inside people, environment, community, organizations and institutions. The world must be aware that during this period of transition, it has to be a mutation of consciousness on global level to prepare the dawn of new civilization.

2. The Eco-Bio-Economy, a Paradigm for tomorrow

In this sense, American scientist Lester Brown, one of the pioneers of the concept of environmentally sustainable development, launched in 2001, Eco-Economic theory, which emphasizes the importance of ecology and environmental protection, sustainable development of mankind, a warning of limited natural resources the Earth.

Another American scholar of Romanian origin, Nicholas Georgescu Roegen launched the concept of Bio-Economy [1979] , by which it brings into question the human role in anthropogenic ecosystems, the need demonstrated statistically the negative energy balance where excessive consumption of raw materials and lack of prospects for future generations. Based on the idea of scientific contradiction between the second principle of thermodynamics and the law of entropy - unlimited economic growth and material, versus the use of excessive and ultimately loss of natural resources of the Earth, an advocate of economic decrease in accord with natural law of entropy, scientist is sounding the alarm on the possibility of depletion of energy resources in the world, the need for re-balancing economic development, global political economy that respects the principles of biology.

Academician Alexandru T. Bogdan argues in his works presented in literature specialist's international attempt to unite the two concepts: Eco-Economy and Bio-economy in a new paradigm - Eco-Bio-Economy - defined as: Eco-Bio -Economy is an economy of the future in the service of human life through wise use of environmental resources.

This is a new vision of developing sustainable human welfare in all its forms, through economy of the future, in the service of human life through wise use of environmental resources. Eco-Bio-Economy is a scientific test, economic and philosophical environment dedicated to the development of integrated health, well-being of humanity, through an

integrated concept multipolar eco-bio-economy, promoting Agrifood Green Power and Smart Sustainable Integrated Development of the future by saving the future.

Eco-Bio-Social Economy is identified as having a direct convergence areas of economic, environmental, biodiversity, eco-economic and bio-economic, socio-economic side of life, human resources and communities. The social economy includes organizations such as cooperatives, self-help organizations, associations and foundations, including employees of various religious faiths, the most active being the Christian - Orthodox and Catholic; prestigious providers of services and social activities, spiritual, philanthropic - in Europe and in the world.

In the same eco-bio-economic context - Integrated Environmental Health and Food Safety and Security, Integrated Biodiversity, Integrated Bioethics are considered to be key elements of Intelligent Integrate Sustainable Development. Environmental Health is an integrated health to all those that make life (bios): people, plants, animals, water, air, forests, soil, see fig no 1.

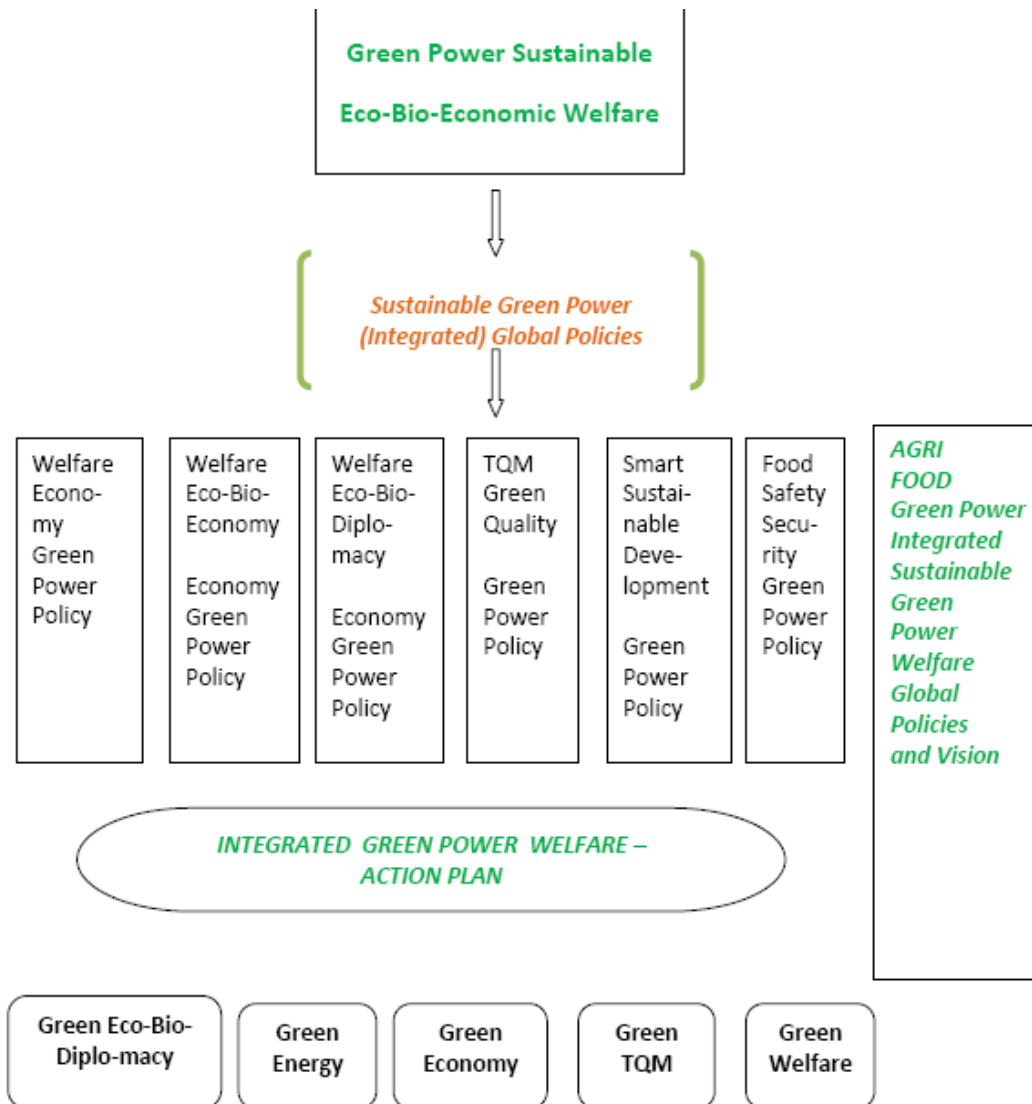


Figure 1: Eco-Bio-Economy Paradigm

Source: A. T. Bogdan, Eco-Bio-Diplomația, 2011, pg. 93.

Eco-Bio-diplomacy is smart diplomacy future dedicated Intelligent Integrated sustainable development of the planet Earth and humanity through international cooperation among nations, by promoting Eco-Bio-Economy, global welfare, quality of life by using innovative and rational environmental resources. [Bogdan, 2011]

If Sustainable Development contains four growth pillars: economic, socio-political sustainability, environmental sustainability, sustainable cultural, diplomatic vision anchored it should become an Intelligent Sustainable Diplomacy, to orchestrate an eco-bio-economic attitude of "Smart Power "consistently applied to all sources" hard "and" soft "sciences and resources available life.

Environmental social and economic conditions imposed in the second half of this century, giving the model development and adoption of a monetary return profit under new development model that combines economic growth, improve environmental quality, social justice and democratic ambience in life insurance social, with the purpose of inter-generational equity, defined as sustainable development (S.D./D.D)

3. Contrasting realities in terms of the health of whole living entity

Although concerns experts regarding sustainable development, concerns on more than 25 years, global realities are far from encouraging.

One billion people, or 14.5 percent of the world's population (17.0 percent of the developing world's population) are living in poverty or even below poverty ceiling – according to the statistics of the World Bank [2014]. One in nine people suffer from chronic hunger, more than 1 billion people are undernourished, and 3,1 milion children die every year to hunger and malnutrition [World Bank, 2014].

Approximately 2 billion people have difficulty to receive drinking water, due to insufficient investment, high pollution or other similar causes. About 80% of the population lives in developing countries characterized by: low income, high levels of poverty, increased rates of unemployment and poor education [Stiglitz, 2008]. A significant part of agriculture in the so called "poor world" has been diverted from feeding the local population to the rich countries [Monobiot, 2005] .

At the same time, we are talking today about a consumption civilization, consisting in a certain excess of goods necessary for man, for entire societies, as stated by Pope John Paul II (2008), as we are talking about rich and very developed societies on the one hand and on the other hand the remaining societies that are starving. A consuming civilization, dividing the world into rich, developed and very developed societies and the remaining societies facing a complex of problems, from poverty to the burden of external debt [Stanciu, 2014].

It is obviously a development which made man not take account of environment and his fellows. We believe that development is development for the sake of nonsense. The development must be examined by its ability to come in the service of people's lives, family life, community life, environment etc. In this respect, we believe that the health of „whole living entity" may contribute to passing to a new stage, that of the vertical transition to the human individual level and the global societal and institutional level when development must consider both the overall health of human society as a whole, as well as components [Stanciu, 2011].

The health of „whole living entity" surprises through a unitary approach of the relationships of causality among the living whole: the humans, the communities, the environment, the organizations and the institutions [Popescu, 2006]. All these life forms

with human and nonhuman character are in a relationship of organic interdependence of functionality, of their normal and meaningful evolution depending the future of our existence as a human species as well as an ecosystem, see fig. no.2

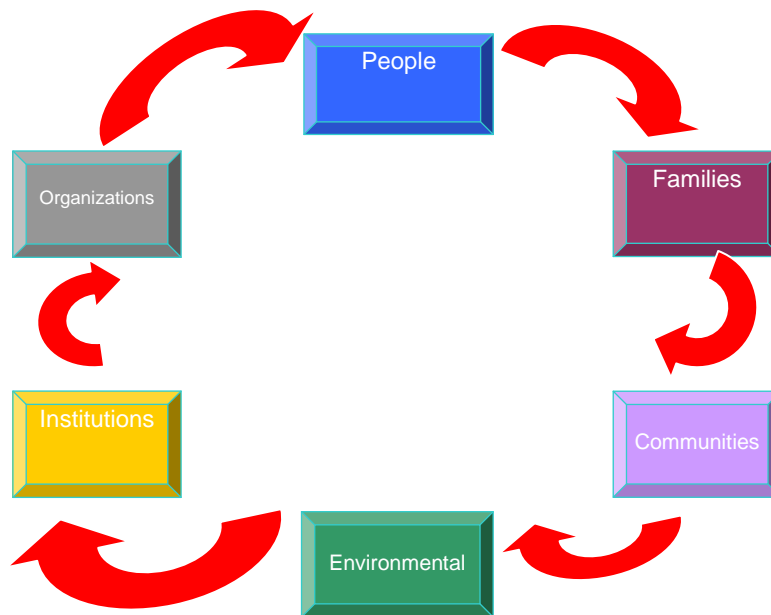


Figure 2: Interdependencies between components of whole living entity

The health of „whole living entity" is defined by an assembly of natural-social parameters whose constants make in the time and space of our common micro cosmos the sense-making evolutions, for the phenomena and processes which form life in the framework of the paradigm described so far [Costea et al, 2007].

The model contouring the “health of whole living entity” and of its components must include the following defining elements: the meaning (purpose) of life; the mechanisms of life; balances and imbalances of life; the regulation and control systems for risks related to evolution, as resulted from fig. no.3.

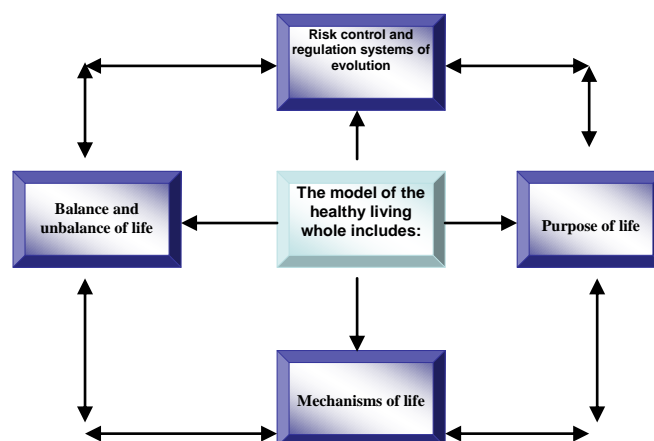


Figure. 3: The model of the health of the whole living entity

Source: Stanciu, V.M., 2010, *Integrare economică prin competitivitate. Paradigma sănătății întregului viu*, Universitară Publishing House, Bucharest, p.176.

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 [Costea et al, *idem*], 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.

Therefore, it is necessary to build a healthy economy to have a healthy environment, where people's health, ecological equilibrium, organizations, communities and institutions have as a common denominator a durable responsibility versus the functioning of the whole living.

The implementation of the new paradigm, which we suggest, supposes the acceptance of the "living" for all the components of the entity. As they include human beings, the organizations behave as living entities. They have stages of evolution according to which they deal with adjusted models at different levels or degrees of complexity". The organizations belong to the living entity no matter if they are "healthy or suffering" (Smith, 2006). They are exactly like humans: they are born, they grow and they can also die. We can speak even about the death of the spirit of an organization.

The Nobel prize laureate in Economics, Amartya Sen, said about two components of the living whole, that "the humans live and act in a world dominated by institutions. Our opportunities and perspectives depend in a crucial manner on the existence of the institutions and on the way they function" [Sen, 2004].

Hubert Reeves, a well known physicist, winner of the Albert Einstein prize, wrote in 2005, about the connections between other two components of the living whole: the human and the environment: "The temperature of the planet is rising, the natural resources are depleting, the soil and the water are polluted, species of animals and plants are disappearing in a rapid manner – these are the signs of the evil provoked by our civilization gripped in a development that ignores exactly the fundamental conditions of our own existence".

4. Instead of conclusions

Therefore, today we cannot ignore "the traffic rules" that the man himself, a component of the living whole, created, but he himself ignores constantly and repeatedly. Or, we can continue to ignore these rules, but we will get to a point where we will have to face the consequences, which are in general irreversible. The unbalances provoked by the human beings in their run after wealth without paying attention to the risks or the price needed to be paid can be catastrophic for all the living whole components, in a smaller or bigger degree.

In the end, fully believing that the spirit of hope and faith that the respiritualization of the global mind is the key of positive changes from the both twin paradigm perspective, we hope that our common efforts will not be wasted on the learning filed.

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