THE DIALECTIC OF LEARNING AND UNLEARNING
TOWARDS A HEALTHY ECONOMY

Prof. PhD. CONSTANTIN POPESCU
Prof. PhD. ALEXANDRU TAŞNADI
PhD. candidate EMANUEL IUSTIN ALEXANDRU
Academy of Economic Studies, Bucharest

Abstract: The present model of economic life drifts away from the requirements of the health of the whole living, of the natural environment and of the environment created by humans. Economy, as a living body, created by man in conditions of limitation and uncertainty, must be in permanent harmony with the ecological equilibria and the humans aspirations towards a decent life. It is essential to learn unlearning ourselves of the theories, concepts, criteria and indicators that put in danger (through their evolution) the health of humans, families, communities, societies and natural environment.

The actual global crisis is the beginning of the unlearning process. The authors appreciate that ecolonomy can be the beginning of the unlearning process towards a new way of thinking and living on Planet Earth.

A healthy economy is based on the harmony between social flexibility and ecological flexibility as a lasting foundation for human life in decency, dignity and responsibility.

Key words: whole living, harmony, ecolonomy, flexibility.

JEL Classification: A 10, A 12

1. Understanding as learning and unlearning

To learn means to know towards understanding to self-govern our own lives, in a wise way, in harmony with who we are, with our peers and "the whole living", with divinity.

The essential in the learning process is to obtain "excellence in wisdom," to use knowledge, life experience, faith, traditions and all our inherited and acquired endowment in the fulfilment of life as "exigence in harmony".

"Excellence in wisdom" can be reached through the education into love of people and Truth that paves the integral understanding of life, that we cannot be healthy or sick, wealthy or poor, happy or unhappy by ourselves, as long as life is a "existence in relationship". It means ten percent what happens to us and 90% how we respond to what happens to us.

The formation of the sensitive human being able to relieve the suffering and achieve happiness integrates two fundamental processes of learning towards understanding, as living, what is new, and necessary and learning as unlearning everything that does not favor adapting and that endangers the rest of life as "living in happiness."

These two processes that define holistic learning go on within unavoidable circumstances of limitation and uncertainty that planet Earth implies, under the influence of the conjugated system of values in which we believe and live, the memories and hopes that accompany our behavior, the living conditions that characterize the survival/fulfillment, the natural and social environment that can be favorable or unfavorable to life as "exigence in harmony".

Talking about the difficulty in carrying out these processes, John Maynard Keynes said in the preface of his book "The General Theory of Employment, Interest, and Money" (1935) that “The difficulty lies not in coming up with new ideas, but in getting rid of the old ones, which ramify into every corner of the mind of those who were educated as most of us have been” [1].

The test of truth regarding the health of these fundamental processes that accompany education in the service of life - as an ecolonomic innovation of the human society - is given in crisis situations, when dangers generated by the countersenses of human behaviors arise, as well as the opportunities springing from the consciousness of the need of changing the “borrowed” mind. Such an awareness almost manifests itself with the power of a law that you cannot escape from crisis by using the same mind/thinking that has generated it; here we are talking about what Einstein had in mind when he said that solving problems requires a different level of thinking than the one that created the problems.

Learning, as understanding of the meaning, and unlearning, as discarding countersenses in human behaviors are produced from the inside of the human being towards the exterior of life as "existence in relationship". "Change - real change, says Covey, always comes from “inside to outside” [...] It comes from a work that strikes at the roots, operating on the fabric of our thought, on the fundamental paradigms which define our character and create the lens through which we see the world”[2].

This transformation that starts within us is the only one able to provide us the power to move from dependence to independence through interdependence. When is borrowed from outside, the power of change, shows Stephen R. Covey, "builds weakness in the borrower because it reinforces dependence on external factors to get things done. It builds
weakness in the person forced to acquiesce, stunting the development of independent reasoning, growth, and internal discipline. And finally, it builds weakness in the relationship. Fear replaces cooperation, and both people involved pass on arbitrary and defensive positions[2].

The quality of being proactive and always having in our minds the action and the wanted result, has its roots within the inside our being, in the human capacity to produce agreement regarding the perspective from which we view the world, in the inner orientation which leads us in life, in being certain of ourselves and in the power to act in a certain way. These four factors, says Covey, are in close connection. “Security and clear guidance bring true wisdom, and wisdom becomes the spark or catalyst to release and direct power. When these four factors are present together, harmonized and enlivened by each other, they create the great force of a noble personality, a balanced character, a beautifully integrated individual”[2].

On the same thread of learning as understanding the meaning of life, the essence of existence as "existence in relationship" and the unlearning of countersense behaviors which, through their negative consequences, disturb the life as "exigence in harmony", is also Oshos's conception.

This links the process of learning to the understanding of life as "existence in relationship", thus understanding should be the only law. And this because, says Osho, “If you understand you will love, if you love you will not commit any harm to anybody. If you understand you will be happy, if you are happy you will share. If you understand you will become so blissful that from your whole being, as a continuum, like a river, a thankfulness towards existence will arise”[3].

How deep and unique is the process of learning in the two situations in which they express, can also emerge from what Tolstoy said at the age of 80. To understand that we need to learn and to learn in order to understand, this is the dialectic of the law of learning as understanding within love and Truth.

“We have to learn a lot and with perseverance, says Tolstoy, to learn to live christianly, at least to learn to meet everyone ... with love and respect. In regard with property, with food, with entertainment, with talking ... Yes, at 80-years-old I am just starting not to learn, but to understand that I have to learn. I also start to learn”[4].

Therefore, according to Tolstoy to learn means what John said: "children, love each other. Better than that it cannot be said, because in these words lies all that people need. If people would implement these words, if they would strive to unlearn all that is opposed to love - jealousy, fighting, convictions and other bad feelings towards their brothers - all would live well and in joy. And all of these are not impossible to be done, not even difficult, but easy. If people would do so, everyone would be well. Sooner or later, people will end up here. Let's learn from now on, each one a little”[4].

Both learning to know new things, useful to life as "exigence in relationship" and unlearning of old, useless things, lead us toward an understanding of what needs to be done and what no longer needs to be done, in order to no longer damage life relationships within the love of Beauty, people and Truth. Both processes that accompany learning are the subordinates of imperatives related to the life lived, to work and love and serve to "the human trinity", as Tolstoy said, defined by the Beauty, Goodness and Truth.

The synthesis of learning and unlearning processes towards understanding the meaning of life as "living in happiness" is presented below in the below synoptic table:

<table>
<thead>
<tr>
<th>Understanding as</th>
<th>Learning, driven by the need for:</th>
<th>Unlearning, determined by:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) The adaptation at:</td>
<td>- biological cycles of life: birth, childhood, youth, adulthood, sunset (twilight), death;</td>
<td>a) The transition to another biological and natural cycle of life.</td>
</tr>
<tr>
<td>b) Activity:</td>
<td>- natural life cycles: spring, summer, autumn, winter;</td>
<td>b) The transformation of dangers into opportunities that</td>
</tr>
<tr>
<td>c) Values into beauty, goodness and truth in</td>
<td>- social life cycles: family, community, organizational, institutional, political;</td>
<td>appear in life as &quot;existence in relationship&quot;.</td>
</tr>
<tr>
<td>the manifestation of human behavior on the</td>
<td>- economic life cycles;</td>
<td></td>
</tr>
<tr>
<td>normal and healthy and just route of life as</td>
<td>- spiritual life cycles: the culture of rise and of decline.</td>
<td></td>
</tr>
<tr>
<td>&quot;existence in relationship&quot;.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Love and faith in the certainty of hope, as</td>
<td></td>
<td>c) Renunciation of the old paradigm that dominated the</td>
</tr>
<tr>
<td>the essence</td>
<td></td>
<td>culture of life in society.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>d) Stopping the countersenses of evolution by changing</td>
</tr>
</tbody>
</table>
The actual systemic global crisis, which paved the way for human and institutional re-spiritualization, especially after the first report to the Club of Rome in 1972, as it deepens and widens in the time of our coexistence space and our common succession, it creates the prerequisites for the transition from the paradigm of "knowledge is power" to "knowledge means wisdom".

Within the process of the countersenses crisis, human and institutional behavior, governed by blind selfishness and boundless greed, by the will to dominate and exploit everything, including the Holy Gift, that is the Planet Earth, it appears the positive, active role of the understood suffering, not as an element of creativity, but as a living flame that "burns towards clarity", to produce the consciousness needed in order to change of paradigm.

Here are a few eloquent axes, that are alive and capable of giving hope, as lines of human maturation "inspired by the treasure of Christian spiritual experience" that Pope Francis opens to be enriched and awakened to life for our happiness, from understanding in action: “the intimate relationship between the poor and the fragility of the planet; the belief that everything in the world is intimately connected; the critique of the new paradigm and the forms of power derived from technology; the call to seek other ways of understanding economy and progress; the proper value of each creature; the human meaning of ecology; the need for forthright and honest debate; the serious responsibility of international and local politics; the throwaway culture and the proposal of a new lifestyle. These questions are not to be dealt with once and for all, but on the contrary, continuously resumed and enriched”[5].

2. The crisis and the awareness of learning processes

Learning as understanding of the meaning of life as "exigence in relationship", as unlearning of those things that are out-of-date, erroneous, and their use as living seriously harms health and life, find in periods of crisis the most conducive ground for getting aware of them.

Today, when in the world created by man as human society, a systemic crisis deepens and widens, affecting the life as "integrated living wholes", taking us away from our dream, from hope to live in joy as a Gift within happiness, naturally appears the question: is it healthy such a human society and economy that supports it?

How deep and broad is such a global crisis that threatens society, including life on Earth, is revealed to us by research with inter and transdisciplinary character from the last decades, as well as papal encyclical and other messages within love and planetary responsibility stemming from the belief in the certainty of active hope.

If we refer to what is happening in the field of economic life from the perspective of its engine, based on the "aggressive approach" of competitive behavior between people, as systems of organization of production and consumption, we have a telling example of a domain where the learning and unlearning within understanding of the meaning of sense becomes a "rising culture" as Toynbee calls it. During the disintegration of a civilization two separate plays with different plots are being performed simultaneously on the same scene. While an unchanging dominant minority is perpetually rehearsing its own defeat, fresh challenges are permanently evoking fresh creative vocations from newly recruited associations which proclaim their own creative power by rising, each time to the occasion. The drama of the challenge-and-response continues to be played, but in new circumstances and with new actors”[6].

Until the affirmation of a new culture in the economic life, the competition between people, such as traders, is regarded as the driving force of the economy, whose operating engine is based on the forecast of the nature that, in conditions of crisis, the "most endowed" survives!

“Promotion of competitive behavior over cooperation - says Capra - is one of the principal manifestations of the self-assertive tendency in our society. It is rooted in the erroneous view of nature led by the Social Darwinists of the nineteenth century, who believed that all life in society had to be a struggle for existence ruled by ‘survival of the most endowed’. Accordingly, competition has been seen as the driving force of the economy, the ‘aggressive approach’ has
become the ideal of the business world, and this behavior has been combined with the exploitation of natural resources to create patterns of competitive consumption[7].

The need to unlearn as soon as possible of our countersense behaviors, introduced through a exceeded scientific vision, harmful nowadays to the "health of the living whole" is apprehended with plenty of wisdom by Professor Father Dumitru Stâniloae, who stressed that "nature does not fulfil its purpose without man, or through a man who is working against it. Through corruption, sterilization and poisoning of nature, man makes impossible his existence and that of his fellows. Thus, nature is not only the condition of the singular man’s existence, but also of human solidarity. Nature appears in a way utterly clear as the environment through which man can do good or harm to his fellowmen, evolving or destroying himself from an ethical and spiritual point of view"[8].

Today, when the economy seems to have been pull apart from man and all normal people, from the exigence of ecological and social balances, putting at risk the “health of the whole living” it is helpful to learn what a healthy economic life should be, but also to unlearn the economic knowledge and practices that are on the countersense in relation to man’s and all human aspirations to a life lived in decency and harmony.

3. Economy, a social organism created by man

From the perspective of learning as a process of understanding life as "existence in relationship", the economy represents a response - ability of man to overcome unavoidable circumstances imposed by Planet Earth as a “living and aware organism”.

Because what our natural environment offers ready-made and free of charge is insufficient in relation to the aspirations of man and of all men, governed by the “culture of ascension”, economy was created as social organism in order to produce the necessary things for fulfilment of life in decency and harmony.

Therefore, are we able to offer a first answer to the question: what is economy? A social organism, created by man, allowing an adequate response to the needs of life as "existence in relation" for man and all men on this earth, as generations that coexist and inevitably succeed one another, using the limited resources of the natural environment in alternative uses, favored by scientific knowledge, life experience and belief in the certainty of hope in a world governed by uncertainties.

“According to the systemic view, says Capra, economy is a living system, composed of human beings and social organisms found in continual interaction with one another and with the surrounding ecosystems on which our life depends”[7].

In a world of "living integrated wholes", fundamentally interdependent, economic science has to no longer interpret the concepts, theories and economic models in a simplistic manner, pulled apart from the ecology of the living world, from system of healthy values that govern human behaviors in conditions of limitations and uncertainty.

An economic system designed isolated, outside the living world as a “integrated wholes” came to be supported by an unbalanced human and institutional behavior, which promotes economic growth in itself, a consumption outside the laws of human biology and of social ones, the quick exploit of natural resources, pulling apart the fruits human labor from the aspirations of the majority of citizens of this planet to a decent life, in harmony with the exigences of the "health of the living whole".

As a result, the economy exists and will exist as a wise answer of man to the "stinginess" of nature, to the need of harmonizing the aspirations of a human culture to a life in decency and respect for the generations which coexist and inevitably succeed one another with the exigences of Planet Earth as "a living and aware organism"; because the needs of Planet Earth are also the needs of each person, and the aspirations to happiness of every human being can only be achieved in harmony with the laws of Mother Nature!

That is why economy, as a social organism created by man, must respond to the imperatives of human life as "existence in relationship", ensuring productive employment of men in activities useful to sense, using wisely the resources made available by our natural environment to produce the necessary for a decent living for all people, harmonizing the purpose of the human world with the world's ecological balance requirements, on which depends the dream within the hope of generations that coexist and inevitably succeed one another.

Freedom in love and responsibility, human solidarity, social communion and compassion - as supreme values of life in harmony - can be achieved only with respect for the laws of the living world’s ecology, from which come the branches of the laws of human life in society!

4. Let us learn towards understanding

A new healthy economic life in harmony does not fall from the sky. It needs and can be instated by a process of recovering the active hope, through dream and creativity of sense. This means understanding that we must learn to live life
in love for Truth and Beauty, for belief in the certainty of the active Hope, by putting the passion of conscious creativity and effort into the fulfillment of life in as much as many skyes, as Eliade says. If from suffering appears watchfulness, when we understood its purpose, from the love of Beauty, Truth and Hope comes joy that is defined by creativity, joy that is giving itself through scientific, economic, social, artistic, and moral creativity within eternity.

Today, when we are faced with the most profound and complex systemic crisis that has been generated by our "borrowed mind", it is vital to form a different mindset, different from the one that produced the current dangers, where is to are to be found the opportunities of the new thinking that are nestled in the "systemic wisdom", as wisdom of Nature of which we are an organic part.

**Therefore, we need to learn towards understanding that:**

- Man and all men should enjoy the fruits of a healthy, balanced economy, in harmony with the social systems, with the exigences of the “health of the whole living”;
- We must value work both as ministry of the human being, as an imperative of life, as well as a way by which we put its harvest at the service of other lives, in harmony with the activity of Nature;
- It is necessary to walk permanently in the time of the tension space between novelty and continuity in order to use the active creativity on the culture of common good, of Truth and Beauty and Hope in life in Divinity;
- We are called to assume in active responsibility what exists, in order to live life as freedom in Love, in Truth and in Harmony as "living integrated wholes";
- Education means to plant in the souls of children the love for Beauty and Truth, the entire understanding of life, as "existence in relationship" to reap the harvest within Kindness, Joy and in Harmony with the living common Good;
- We must build starting from the healthy part of human behaviors in order to choose Truth, Goodness and Beauty, as "human trinity" of the wise self-government of life as "existence in harmony";
- There is a need to move from "excellence in competence" to "excellence in wisdom" in order to be able to put the harvest of using science and faith in the service of the fullness and serenity of life in harmony, of happiness that is not subjected to death;

- Fraternity, solidarity and social communion represent the foundation of collaboration and cooperation between people in solving the major problems facing life as "existence in relationship" under conditions of limitation and uncertainty;
- The audacity of hoping towards overcoming suffering and gaining happiness comes from the courage to assume life received as a Gift, as cosmic freedom in love and in responsibility, on the sense of its wise self-government as "exigence in harmony";
- Only by putting science and faith in harmony we will be able to use their harvest on the sense of life, developing an active creativity as a support for the fulfillment of the dream within the hope, on a divine space, that the time of Planet Earth offers "alive and aware";
- The world in which we coexist and succeed one another is improvable, faith in the certainty of hope within the eternity of Beauty, Truth and Kindness being the support of the energy that maintains the active creativity by the transformation from the interior of the human being, where nests the world we want to create;
- Living faith in the recovery of active hope in acts and facts of human behavior represents the condition of implementation of the conquest of the human spirit in the service of the fulfillment of life, overcoming suffering and gaining happiness in the form of the values that last eternally, in harmony with the flexibility values of our natural environment;
- We can use historical creativity, with memory within discernment towards learning from sustainable senses, but also towards unlearning the countersenses of our evolution that have disturbed the balance of advancement;
- The decline of the courage to utter or look at the truth, regardless if it will be or not convenient, is the beginning of any crisis in life as "existence in relationship" that can place our behaviors on the countersenses of our evolution;
- The dream is the first ecolonomic good of man that, if is situated on the sense of life as "exigence in harmony", can maintain the behavior of watchfulness through the sense found in suffering, towards giving life to life even in the most difficult periods of the transition through crisis;
- The happiness of people represents the absolute criterion of life’s meaning as "existence in relationship" with which we must operate and measure the harvest of human behaviors in the economic, social and spiritual life of human communities.

Such a normal, natural and healthy process, as behavioral harmony in life as "existence in relationship" needs an ecolonomic foundation which, in our opinion too, is rooted in "the Soul of Nature", as Brâncuș said, in the dowry received as a gift from Mother Nature and historical Culture Mother in the education from home, to those that bring up human beings in love and responsibility, as human families that give life and love life, in the spirit of education dedicated
to the formation of the sensitive human being, in the Faith that matures man in loving freedom, solidarity, social compassion, in the joy of belonging to the homeland of the holy place on this earth, that has identified you in the relationship Man-Cosmos.

5. Towards a new economic science

Learning to say NO to an economy that kills is the first step towards learning how to unlearn of experiences, economic models and practices that promote unbalanced values and behaviors in relation to the exigences of the "health of the common living whole". Concurrently with the processes of unlearning that must make a deep cleaning in the thinking that lies at the core of human behaviors which are situated on the countersense, it is vital to learn the understanding of new values, principles and rules of behavior that serve the functioning of a healthy economic organism, in harmony with social life, with the ecology of the living world.

In this sense, in the field of economic life, it is essential to learn within the understanding that:
- There is a need for a dynamic systemic vision regarding the economy, in dependence and interdependence with the changes of the living world’s ecology and of the social life on which our life depends;
- We are bound together by a complex network of interdependences that imply "sharing of matter and energy in continuous cycles" - as Capra said - whose unchanged nature is the essence of "systemic wisdom", as is it characterized by Bateson;
- Respect for "the wisdom of nature" is essential in order to have a healthy economy, which functions on the basis of some complex networks of interdependences that integrate harmoniously at all organizational levels, but also with our natural environment whose culture is put at the service of aspirations to a life “lived in happiness”;
- There is an optimum size for any structure of the economic system, and therefore, "maximizing a single variable - performance, efficiency or GDP, for example - will inevitably destroy the bigger system"[8] from where the urgency of a multi-criteria approach of the economic life with ecolonomic finality within the joy of living together;
- The more an economic system is based on the use and continuous recycling of its own resources, the more it will be in harmony with its natural environment, with its laws, so that what is effective for economic life is also consistent with the exigences of ecological balances;
- Economy, like any living system, will be kept in a healthy condition if it will be based on a structural dynamic balance, able to allow continuous fluctuations of its variables, within the limits permitted by the exigences of the "health of the common living whole";
- In order to have a healthy economic system it is vital that the fluctuations of the economic variables allow the preservation of the harmony between the flexibility of social life and ecological flexibility within the dynamic process of adaptation to environmental changes;
- An economic environment created by man, in the circumstances of limitation and uncertainty that are expressed by Planet Earth as an “alive and aware organism” must and should be oriented and represented by a transdisciplinary approach, with a multidisciplinary and pluri-disciplinary character which takes into account that only what is healthy for the "common living whole" is also healthy for his components, as "living integrated wholes";
- The fairest estimate of the entire costs of the economy involves, for each organizational structure and subsystem, taking into account that economic costs, social costs and ecological costs are equally important, in order to internalize them in the accountancy of any public and private activity and to look at their rationality from the perspective of the exigence of the "health of the living whole";
- Excessive use of monetary units to measure and express everything, removes from the sphere of human behaviors activities based on mutual collaboration and cooperation, on social and cultural cohesion, on volunteering and human solidarity etc., which determines the fall of the interest for such forms of economic life of grate human and social importance in the assuring balance of advancement;
- The effectiveness of economic processes must be judged, assessed, and measured in an integrative, systemic vision, like ecolonomic efficiency, which compares the costs over time and space and the results of all participants in the economic life: natural environment, people, human families, organizations, communities, society as a whole;
- If a living system created by nature or man may perish due to "its own weight and complexity", as Henderson says, then it is essential to appreciate the efficiency of technology and of social institutions, of the business organization both in terms of complexity and flexibility, of its capacity to adapt to environmental changes;
- An excessive development of business organizations, cities, technologies, and social institutions may endanger life and its safety, the human capacity of interaction within solidarity, the interhuman communion, separating the
welfare of the individual from the health of the “living integrated wholes”, cancelling the joy of the human person to live in harmony and happiness the Gift that he or she has received;

- Restoring the structural dynamic balances and the flexibility of the "living integrated wholes" in the economic life are processes at the greatest depth that are presumed by the "systemic wisdom", which have their starting point in the change of the values system from self-assertion, competition, accumulation of wealth, expansion, to cooperation, social justice, human solidarity, competition of man with himself, which essentially determines the human and institutional behaviors;

- People have memories and hopes, they have a system of values that determines their behavior, as Prigogine says and, therefore, their necessities concerning social communion, love, peace of soul, recreation, relieving suffering and obtaining happiness are not only related to the economic life, but also to their social life, to the way in which harmony with themselves and their peers, with the whole living and Divinity is achieved;

- Normal, correct and healthy processes of growing and decrement from the economic life are learning and unlearning processes, which must be subjected to a wise management so as to the economic system as a "created living whole" be in harmony with the social life, with the ecology of the living world, fact that can only be achieved through the existence of a permanent capacity towards flexibility and opening to change in accordance with the exigences of “the health of the living whole”;

- In order to return to a human scale, in the frame of the social system created by man, is vital to want the harmonization of the business organization with the humanization of labor and with the ecological exigences, urbanization with the aspirations of people to social communion and human solidarity, the institution of centralization with decentralization that uses individual and local responsibility in the wise self-government of the own life, people's needs with the needs of the natural environment in which they live, of Planet Earth.

6. Understanding as unlearning in the economic science

Understanding, as learning process, is also organically related to unlearning those things that economic science has promoted as a paradigmatic vision, for the model of economic life, which are producing today lasting countersenses that threaten life as "integrated living wholes".

Unlearning in the process of science and economic life targets the system of values, principles, tools and policies that promote an unbalanced model, governed by greed, senseless competition and lack of wisdom in relation to the requirements of Planet Earth as "living and aware organism"; system that should also belong in general to the human society.

The process of unlearning in the science about the essence of the economic life must start from the emphasis made by the Nobel Prize winner for physics-chemistry, Ilya Prigogine, that "People have memories and expectations; they have systems of values that determine their behavior"[9] and, therefore, a model of the economy, as social organism, under the inevitable circumstances in which we find ourselves, must be in harmony with the expectations of the Total Man and of All people!

As a fundamental requirement for the re-spiritualization of the learning process in the economic science, on the normal sense of economic life in harmony with the "living whole", unlearning targets the aspects of essence that today form its paradigmatic core, which have caused the current global systemic crisis.

We refer mainly to the unlearning of:

a) the fragmentary, reductionist approach, that interprets economic life cut off from the life of the people, the exigences of the “health of the living whole”, outside the natural interactions that condition fundamentally and durably human behaviors in conditions of limitation and uncertainty of the Man – Cosmos relationship;

b) the interpretation on short term of the dynamics of economy, cut off from the evolution of the sense of "living integrated wholes", which does not allow a cyclical systemic understanding, in constant transformation of the economic life in close interdependence with the ecological and social systems from which is an organic part;

c) the elimination from the study of the economic life of the system of values that underlie human behavior, determining the vision of the political order, the economic and social ones, outside of which "social sciences, says Marx, are masked ideologies";

d) the neglect and foremost the exclusion of qualitative, essential elements from the economic models, on the ground that they cannot be quantified in monetary expression, value, thus restricting the scope of economic theories and their abilities to explain the countersenses of the economic life, the fact that economic phenomena are at the same time psychological, social, ecological phenomena, related to the interpretation of economic life as a "living integrated whole";

e) the underestimation of the structural changes of economy is leaving its fingerprint on the system of internal interactions that essentilizes the homeostasis of the economic life and allow the understanding of the evolution of economic phenomena and processes within some open dynamic systems that have social and ecological character, where the entries, the transformations and the exits of each subsystem are connected in the form of "living integrated wholes";
f) appreciating the welfare of people only from the perspective of material needs, of behaviors like "to have", regardless of human biology laws and the laws of social life, cut off from the behavior of “being”, has generated dangerous and immoral purposes that have as sublayer greed, selfishness, avarice, which do not allow the understanding that the human being needs to feed both his body and soul in order to be able to live in harmony and happiness as "living integrated wholes";

g) cutting off the cash profit of the entrepreneur from a net gain of the assumed risk, from the need of net gain for all participants in the economic life, such as: employees, their families, human communities, society as a whole, the various systems of the living world’s ecology that need to adapt to the systemic change and to maintain its dynamic structural balance;

h) to assess and measure the viability of the economic growth and development processes in terms of some indicators, such as GDP, which have nothing to do with the yearning of people to a decent life, in harmony, but, on the contrary, by its unlimited maximization in time, could lead to serious disturbance at the level of the “integrated wholes” systems, such as pollution - for the natural environment - and impoverishment of the majority of the bearers of economic interests - for the social environment – if we are to stop only at these two negative extrenalities of the present global economic system;

i) the neglect and even severing of the economic theories and practices from the “whole natural living” of which we are an organic part, fact which generated the failure to understand, with the current economic science, why when we produce and consume must we pollute the natural environment and, especially, why we do not include in the costs of GDP the serious imbalances that affect our natural system that is Planet Earth;

j) the wrong understanding of the relation man-economy-society-nature and returning to what Marx was saying in the economic and social Manuscripts, in the form of: "Nature represents the external body of man - to the extent in which it is not itself the body of man. "Man lives in nature" means that nature is its body, with which man must remain in a particular connection if he does not want to die. The fact that the physical and spiritual life of man is linked to the living nature, it simply means that the nature is connected to itself, because man is a part of nature”;

k) the mechanistic understanding that it can be constructed an economy that is operating exclusively through the mechanism of the free market, cut off from the changes in social life, from the ecology of the living world with which forms "living integrated wholes" that are in harmony;

l) to look at the evolution, change, growth and fulfillment of life as "existence in relationship", as essential aspects of reality, in a finite environment, outside the complex interactions of biological, social and psychological forces, that condition and generate the aspirations of man and of all men to a balanced life, lived in decency and harmony;

m) to think and carry out technology, generated by active creativity, outside the aspirations of all men to a thriving life that can only be achieved together with Nature and society, as a whole, only on this foundation we have the necessary in order to fulfill life through freedom within love, freedom within responsibility, freedom within solidarity and social communion;

n) to conceive, the process of economic growth itself, outside of people's expectations and aspirations to a life in decency, as it results from the values in which they believe and live, in which they work and love;

o) the actual vision of the economic science to consider concepts, principles, theories, and economic policies outside the purpose of human life on Planet Earth, i.e. to overcome suffering and to acquire happiness as generations that coexist and succeed one another in the life as "existence in relationship".

7. Conclusions

On the basis of these processes that condition the dialectic of understanding through learning and unlearning, we outlined the comparative relationship between Homo economicus, which we must flee from and Homo ecolonomicus, of which we must approach - as inner transformation, using science and faith in the name of the universal and permanent common human goal – i.e. to alleviate suffering and acquire the dreamed happiness. Let us also look at the following summary:

<table>
<thead>
<tr>
<th>Homo</th>
<th>Ecolonomicus, regards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economicus, regards</td>
<td>A living system composed of human beings and social organisms that are in a continuous interaction with one another and with the ecosystems that surrounds them and of which our life depends (Fritjof Capra).</td>
</tr>
<tr>
<td>Economy</td>
<td></td>
</tr>
<tr>
<td>The science of managing of limited resources and means, in order to satisfy certain numerous and unlimited needs. (DEX 2009)</td>
<td></td>
</tr>
</tbody>
</table>
### Rationality

“Economic rationality implies that limited means be used in such a way that the obtained satisfaction would be maximum”.

Expression and requirement of "the health of the whole living", based on the harmony of the sense of the economic life with the sense of the social life and of the living world’s ecology with the expectations of Man and of All men as generations that coexist and succeed one another.

### Adjustment

Through the normative intervention within markets (monetary, of goods and services, etc.) that form the economy.

Through the harmonization of the homeostasis of the economic life, with the heterostasis of the social, institutional life, within the exigences of the "health of the living whole".

### Efficiency

„Economic efficiency mathematically determined by the report between the income and expenses established for a defined period of time". ([www.conta.ro dictionary](http://www.conta.ro))

From the perspective of harmonizing the criteria of economic life with the criteria of social life within the equilibriums that ensure the flexibility of the "living integrated wholes", be they natural or created by man.

### Growth

As continuous increase in GDP per capita, under the influence of factors that support the production processes.

As an organic process, proportionate, governed by the "health of the living whole" accompanied by the growth culture and the decrease culture, within some cycles allowed by the "systemic wisdom", by the progress within humanity.

### Measurement

Of the economic growth, using GDP per capita.

Of the organic, healthy, proportional growth, from the perspective of the happiness of the participants in the economic life, as it results from the appreciations of the bearers of economic interests: individuals, families, communities, employees, the homeland and the aware living.

### Profit

Net monetary gain, that remains after the recovery of total monetary costs, acquired only by entrepreneurs, in the virtue of assuming the risk of their own business!

In the ecolonomic sense, after the recovery of costs and as a "win-win" for all the participants in the economic life, in harmony with the exigences of life within decency, of the "health of the living whole".

### Balance

„It is the state towards tends the national market in its ensemble as well as the specific markets (the market of economic goods, the monetary market, the capital market and the labour market) and it is characterized by the parity between demand and offer or an insignificant difference between them, thus economy functions normally". ([www.dictionareconomic.ro](http://www.dictionareconomic.ro))

State of the healthy economic system, characterized by continuous fluctuations of its variables, that preserves the ecological flexibility and assures the social flexibility needed to adapt to the environmental changes (Fritjof Capra).

### Bibliography

4. Leo Tolstoy, "About God and man. From the journal of the last few years ", Ed. Humanitas, Bucharest, 2009,
5. Pope Francis, "Laudato si’", Ed.Presa Bună, Iași, 2015;
7. Fritjof Capra, "The turning point", Ed.Technică, Bucharest, 2004;
8. Professor Father Dumitru Stăniloae, The Dogmatic Orthodox Theology, vol I, Ed. Institute for Bible and Mission of the Romanian Orthodox Church, second ed., Bucharest, 1997;