

# HEALTH, TANGENT LINE TO THE UNIVERSITY EDUCATION – HUMAN DEVELOPMENT BINOMIAL

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## Abstract:

*The university organization represents, in our opinion, the significant and obligatory link towards healthy human development, characterized by the win-win principle for all parties participating in its ample and complex process. Therefore, if university organizations are healthy, the foundation is created for the sustainably-healthy construction of the future development. Such development promotes social inclusion, equity, mutual advantage, wealth, fortune obtained by honest work, human solidarity, social communion, liability freedom etc. whose fundament is healthy education. This type of education can be obtained within healthy education organization, by means of transition from the current skill-based educational model to the one of value-based education in the cause of life. In this paperwork we will try to reason the necessity of adopting such educational model in order to get from the current incomplete development to healthy human development.*

**Keywords:** value-based education, human development, liability freedom, healthy education organizations.

**JEL Classification:** A13, I25, Q01.

## I. Starting point

*“Education is the strongest weapon you can use in order to change the world”,  
Nelson Mandela*

Education is, before anything else, “the means used by the society in order to continuously renew the conditions of its own existence”, said the famous sociologist Emile Durkheim in 1956 (pages 67-68).

While sociologic science analyses education in terms of social institutions, highlighting channels that education uses in order to contribute to strengthen society internal structures, economic science studies education effects upon economic performance.

Within economic science, research upon education tend to identify the modalities through which education participates in forming and using the economic resources of the individual or of the community and to highlight education contribution to valuing the economic potential capacity of an individual or of national economy as a complex system.

In this paperwork we will try to identify a link between education and development, emphasizing their health, identified as well by the values offered to a young person in school, values he/she chooses to use during his/her life opening after school years are completed. Life consists in a series of realities that the young person has to face, which are under continuous change. Part of them is accurately presented by Pope Francisc, as follows (2014, 52-54):

- *Economy has become global*, the financial capital moving fast from one part of the globe to another, as there are no “actual borders”, preventing it from moving around.

- *Technological evolution has deeply changed production forms*, mainly in the detriment of people, who are increasingly replaced by machines, but also as labour force is not any longer as important as technological investments, knowledge development etc.

- *Unemployment increase worldwide*, as the current economy is not designed in such a way that each person has a dignified work and therefore entire sectors of workers become poorer and poorer, including many of those working in educational sector.

- *International social inequalities are higher and higher*, and the abyss between the rich and the poor is deeper and deeper, entire continents being excluded from the market and a significant part of the population, both in developed and in poorly developed countries remains outside goods circulation in the society.

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- *Worsening of environmental problems*, as the current development model is not focused at all on keeping the ecosystem.

- *Collapse of totalitarian regimes in parallel increase of concrete feelings and actions of nationalism and xenophobia*, having negative effects upon people lives because of social violence, racism etc.

- *Participation and representation crisis* manifested by people's lack of trust in existing political structures which, consequently, do not represent their interest any longer, which causes the occurrence of new actors and forms of social participation, but for punctual problems, such as: protection of human rights, minorities' rights, environment etc.

- *IT revolutions and multimedia*, which paradoxically have significant advantages for those having access to them and also similarly significant disadvantages for those not having access to them.

- *Change of women's social, professional and familial role*, having direct effects upon society and family life.

- *Biotechnological revolution and genetic manipulation* that will generate changes in the human reproduction process.

- *Increase of religion role*, including of a position foundation in Islamic, Judaist and also Christian religions.

Therefore we are all facing a new situation, with more or less negative effects, but which obviously require a way of acceptance and action which is unique globally, because of the global character of the above mentioned issues. We believe in this respect that a solution for these challenges and for the ones we will analyse below refers to changing education, by adopting a model whose central element is the health of both the entire system and of the parts composing it.

## **II. Contrasting Realities**

The necessity to reconceptualise the current educational model in our country and a significant part of the one found at present in the entire world originates in the fact that the negative externalities existing on the planet are the result of human behaviours against normal direction, having generated endemic poverty, unkind social inequalities, social and economical exclusion, science without humanism, fortune without honest work, widely spread individualism, "exasperating consumerism" (Papa Francis, 2014, page 64) etc. All these show an "incommode truth", as characterized by the former American vice-president, Al Gore, eight years ago: Our live and aware Earth is sick, as "our borrowed mind"<sup>1</sup> is sick!

This expresses our non-proportional evolution, knowledge oriented upwards and the morality of its application oriented downwards, also known as "people fall down" (Popescu, Taşnadi, Stanciu, 2012). The way people were educated, in an excess of selfishness, a freedom without liability, with love deficit, without human solidarity and social communion, generated what I expressed above, namely "people fall down".

The report to the Club in Roma in 2013 comes to unequivocally express that the result of these human behaviours against normal direction generated the most serious expression of the current global crisis, in the form of "nature collapse" (Wijkman, Rockstrom, 2013), having certain irreversible consequences. We remind only a small part of these: worrying decrease or agricultural surfaces at planetary level, affecting agricultural crops; gradual transformation of grasslands into deserted areas, affecting animal food; depopulation of forests - 1035 millions of hectares, namely approximately 20% of world dry terrains are affected by human actions (45% of them are affected by water erosion; 42% are affected by wind erosion; 10% are affected by chemical deterioration and 3% are affected by physical

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<sup>1</sup> When we talk about "borrowed mind" we refer to the one genetically inherited by the child through the dower transmitted by previous generations and found out in the DNA code.

deterioration of soil structures). Approximately one third of all agricultural terrains lose soil faster than it creates, reducing inherent of terrains, according to the estimates of Lester Brown (2008), the president of the Institute for the Policy of Earth Planet, who stated that “if these environmental degradations continue, Earth reconstruction will represent a huge international effort, even greater and more demanding than the Marshall plan” (pages 150-151).

Besides these manifestations, there are also effects produced by human activity as well, but of a different nature, the ones generated by the effects of the greenhouse gases respectively. In this way, during the summer of 2005, in several cities in the United States of America record temperature were recorded, among which: Las Vegas, 47° Celsius; Denver, 41° Celsius; Grand Junction, 41° Celsius. For the first time in the history, in 2005, the World Meteorology Organization started to use letters from the Greek alphabet, for giving names to hurricanes (their number reaching 27 in total), (Gore, 2008). In the same year -2005-, in Asia the flood frequency increased dramatically (the number of death people in the Western part of the continent exceeding 1,000 persons). Five years later, during the summer of 2010, extremely high temperatures generated in the Russian Federation devastating fires, burned forests etc., all causing damages of approximately 300 billion dollars.

During the summer of the same year, the torrential rains in Pakistan killed over 2,000 persons, destroyed over 2 million houses, 1 million of cattle were killed and the crops on 2.4 million hectares were destroyed.

The concentration of greenhouse gases in the atmosphere increase a lot, reaching an estimate level, considered as being “the highest level in the latest 20 million years, the increase rate being the fastest in the latest at least 20,000 years”, stated the owner of the Nobel award in economy Joseph Stiglitz (2008, page 147).

Therefore, the mankind is today at a crisis moment when it has to decide about its future and to responsibly and knowingly assume it.

In this context, we are entitled to highlight healthy economy issue, which should be in harmony with the exigencies of ecologic balance. Healthy economy, as economic life, is the one answering to people’s hopes for better present anytime and anywhere, in harmony with the exigencies of ecologic balance. In other words, what is healthy for people, family, community, organizations, institutions etc. should be healthy for natural environment as well. Therefore human activities, which through their direct or indirect consequences endanger “health of the live integer”, can be considered illegal and immoral.

Interpreting economic life as an ability-response of people to nature “avarice”, under incertitude conditions and directly and integrally subordinating its results to the *win-win principle* for all participants – human being, family, community, business organization, state and environment – the need results to weight what we have against what we should have. And it highlights the necessity to harmonize the exigencies necessary for the dynamics of the ecologic balance and the hopes for better of most people.

### **III. Solutions for Our Future**

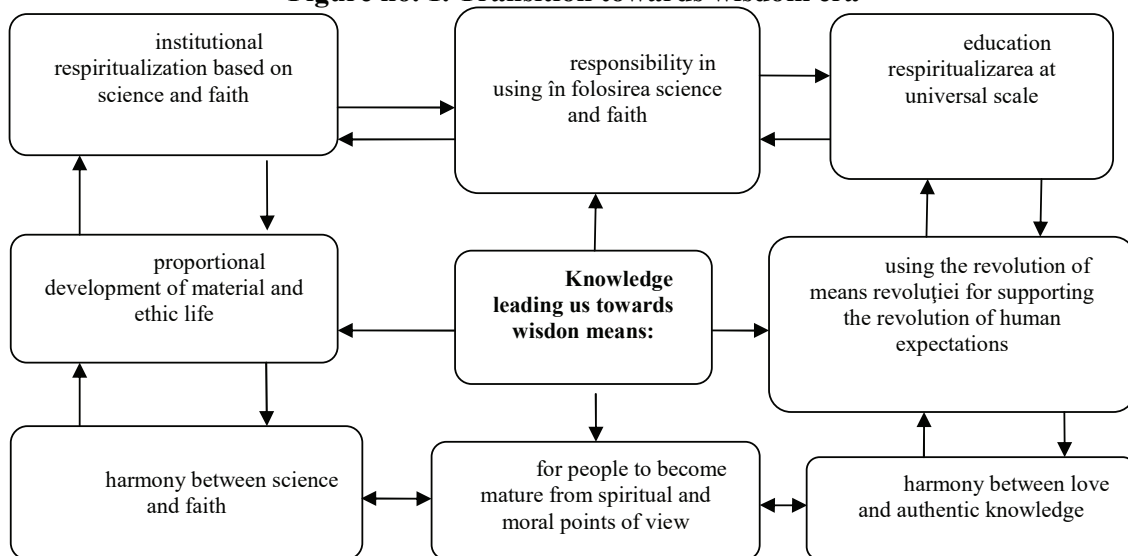
Under limitation and incertitude conditions offered by Earth planet, the rationality principle has to be harmonised with hope principle, so that the rationality meaning should be only the one contained in the hope for better and not outside it.

Starting from the idea that human society economy is a live organism created by people for people’s wellbeing and All People, it must have its own homeostasis that allows its healthy evolution. The healthy development can take place based on healthy economy, where inputs, transformations and outputs form an interrelation system, its health representing the condition and expression of its operation efficiency.

A model for a *healthy development* can be designed based on the paradigm of *health of the live integer*, based on a **value system**, which leans upon human and institutional behaviours, under limitation and incertitude conditions.

The values imply that conditionality impossible to break, without endangering balances at global, planetary scale. Today we know that at the base of the current model promoted by classical economic science the values are not included in substantiating any theory and corresponding models, as if economic and social life would not represent human behaviours in their fight against rarity and incertitude. If people by their behaviours did not exist in economic and social life, and the phenomena in the economy of human society were cosmic such the economy of human society means human behaviours choosing under limitation and incertitude conditions, the values on which it should be based represent beliefs based on the belief that they must think, live and act on people’s behalf, by means of people and always in harmony with nature. The transition from the paradigm “*business means the power to compete against market and live*” towards “*business means the wisdom of serving people and life in its entirety*” represents the condition and expression of healthy development, namely the transition towards wisdom era; see in this respect figure no. 1.

**Figure no. 1. Transition towards wisdom era**



Source: Popescu C., Stanciu M., Popescu A., *The ecolonomy of human businesses a new paradigm*, page 16, unpublished paperwork.

In this respect, education respiritualization at universal scale is one of the keys for transition towards wisdom era.

We consider that education based on values of meaning, that promotes valuable persons from doctors, engineers, economists, political persons etc. and not non-valuable persons, can transmit to current and future generations real behaviours based on human solidarity, altruism, truth, kindness and beauty, communion and compassion.

As a matter of fact, we believe that we must lay the base for the spiritual emergency of our time to **respiritualize education**, to rethink the educational model, especially the university one, at planetary scale; see figure no. 2 as well.

Thus the personality of specialised persons is formed, persons who harmonize nature with the society in them, through self-governing their own lives. The care of the teacher must be to form from the person who came to learn, regardless of the educational step where this person situates, a strong character ready to resist to current, but especially future, life difficulties. “Hope is the virtue by which we dedicate ourselves to a difficult thing”, said

Francis Pope (2014, page 108). The hope to succeed in educating and modelling characters for the future, respectable, correct and honest people who love their country must be the base from which university organizations which must not deviate, continuing their role of forming specialised persons, despite all obstacles encountered.

It is easy to understand that university organizations are influenced in fulfilment of their mission by tensions generated by the global – local relation, under all aspects and with all implications resulting from here, however, the integer as a sum of parties must prevail against limited and particular problems, which finally must generate benefits for more people than for less people. Common wellbeing must predominate, and its final translation into practice should be the base key of these organizations. It is interesting that I also found at Einstein a famous and meaningful saying: “only a life supporting other people is worth living” (page 158), although selfishness is the essence of human nature!

**Figure no. 2. Sources of educational respiration**

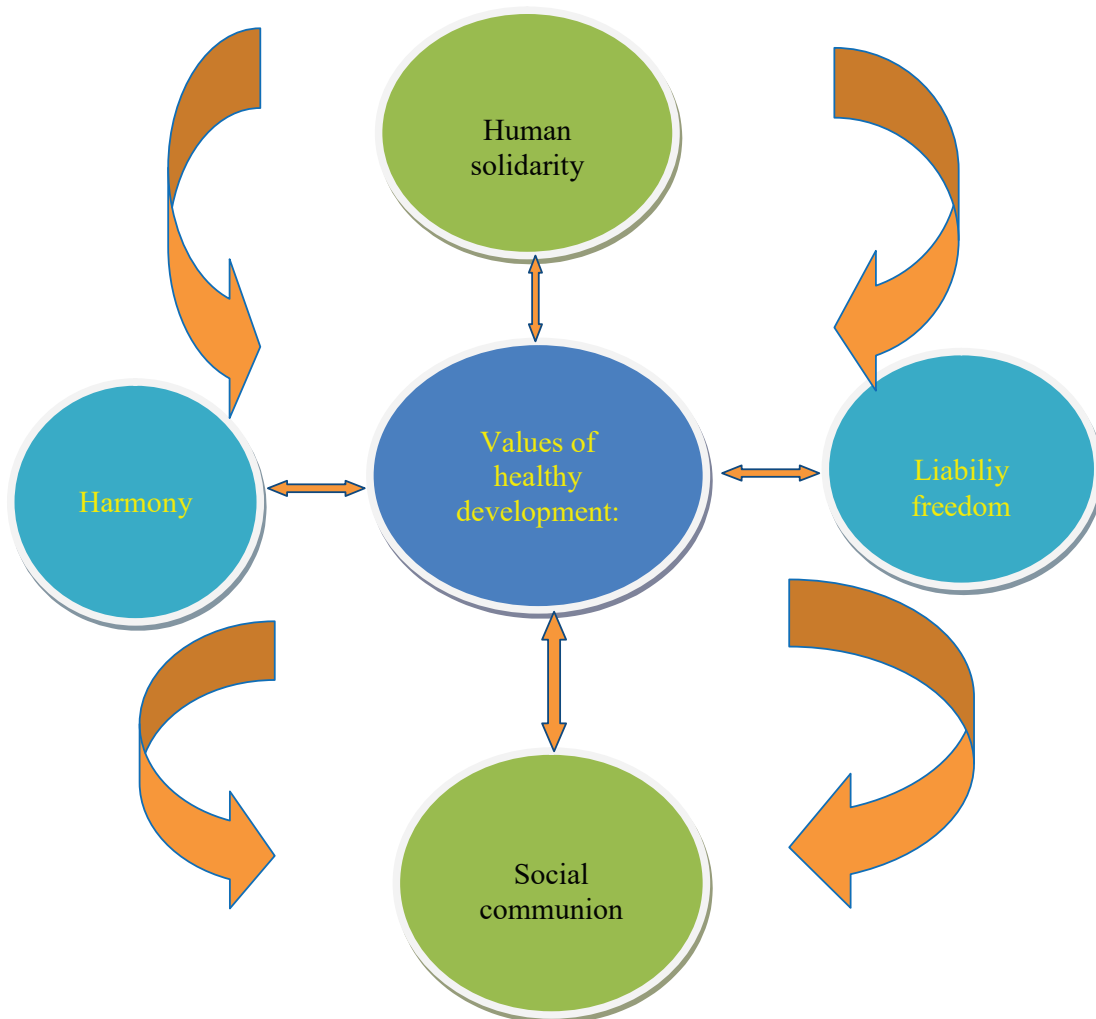


Source: Stanciu V. M., To Healthy Life Through Education for Choosing Life, in *Impact of Socio- economic and Technological Transformations at National, European and International Level (ISETT)*, 2015, vol.2, pp.118-127.

Therefore, respiritualization of education and implicitly of its purpose and of educational organizations as well, from the perspective of integrating responsibility for human life fruition, in accordance with *health of the live integer*, by using scientific knowledge represents a deep and collective action at global level, at aware understanding level, a key towards *healthy development*.

Such comprehensive and long-term process is favoured by the transition from the current skill-based educational model to the one of value-based education supporting life. In this respect, at the base of healthy development we lay the values resulting from the exigencies of common live integer, see also figure no. 3: *harmony* as universal value of the micro-universe where we live, work and love, *liability freedom*, defined by undertaking responsibility for facts, *human solidarity* by understanding that if we cultivate “the person in the specialist” his/her behaviour will not deviate towards negative sides, *social communion*, by collaboration and cooperation.

**Figure no. 3 Values of healthy development**



Source: The author

For this reason, accepting the exigencies expressed by the “health of live integer” paradigm, *no healthy development can take place without healthy education*.

This education must be the result of a radical transformation of educational organizations, starting from the fact that it must be the result of a process of raising awareness towards human values, from the perspective of integer health, where life cannot be accomplished unless all other forms of natural and non-human life are respected.

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