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The Complexity of the Living Entity - A New Paradigm

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Abstract:

The authors of this paper consider themselves as adepts of Adler's theory sustaining the idea that human beings cannot authentically progress outside the acknowledgement of their feelings and interconnectedness for living and work activities as parts of the whole society. Following this point of view, the achievement of all necessities of life, inside the society, is a systemic process of consciousness supposing the freedom as an assumed responsibility.

From this perspective, the humanity should switch from the knowledge based society's concepts to those of the application of assumed responsibility where scientific knowledge becomes a must to knowing and evaluating the whole living soundness at any level (individuals, family, official entities and authorities, communities, environment). We will use the term of network effect generated by the communication for the whole living of the national academic society facing deep challenges and transformations. This way we intend to promote the re-spiritualization of the education under a national program, so that the durable change be produced and proved, from the inside to the outside of our daily societal life .

Working on a model to set up a new way to measuring the soundness of any whole living, we are applying the model to determine the soundness of an university; to understand the evolution of the whole it is necessary to study the evolution and reaction of its components.

Keywords: *complexity, the living entity, the health of living entity, identity, diversity re-spiritualization.*

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1. The living entity at a glance

The main characteristic of the microcosmic life is the adequate steadiness of the limits giving the harmony of evolution. In the natural environment, the adequate steadiness represents the golden rule of the advancement, in accordance with natural cycles of life, materialised in all beings' evolution. Between these limits there are both the therapy of reality - which accompanies human life and un-human life - and the therapy of hope, which guides our co-existence and succession as generations in our common space and time.

The human life - as a component of the living entity – sets the needs of knowledge and understanding of all those things that accompany and condition the evolution. We refer here at the social function of education issuing for people's "inner" and mind, helping the assimilation of shaped programs of both scientific creation and accumulated experience tightly linked to the action of the three imperatives: life lived inside the society, work and love¹ [Adler,1927]. According to Albert Szent-Györgyi, education is "one of the most important activities of people² [Szent-Györgyi, 1947]" which opens the path towards wonderful possibilities and states the humankind to terrible dangers³" [Szent-Györgyi, 1947].

According to John Kenneth Galbraith⁴ [1958], the education remains the most important social element of evolution. The education is different from the social position. Education - together with the durable inherited traditions and life experienced, patterned under human values tailored with faith, culture and work - represents the fountain of new energy able to maintain and sustain the therapy of hope, based on social silence and relaxation, assuming the reality to survive and escape the danger, not even talk of supremacy. Through the perspective of life lived inside the society, education makes of democracy the necessary and unavoidable way towards real development.

Favorable for both individual and society inside of which people live, work and love, the adequate education becomes a warranty of democracy and its essential attribute. Educated people do not accept a dictatorship regime if a revolt option is considerate. Dictatorship, government of poor and illiterate people is more than obvious.

There are opinions stating that democratic ideas are in disagreement with psychology and experience data. Citing Herbert Spencer, Gustave Le Bon underlines that it is not "difficult to notice" that education doesn't make people "neither moral nor happy", because it doesn't modify neither the instincts, nor the hereditary inheritance; if not well oriented, the education can be rather "devastating than useful" [Gustave Le Bon,

¹ Adler, Alfred, *Sensul vieții*", p.34, IRI Publishing House, Bucharest (Ardealul), 1995 translation, foreword and notes by Gavrilu Leonard after "Understanding human nature" by Alfred Adler (1927).

² Szent-Györgyi, Albert, *Pledoarie pentru viață*", p.163, Politica Publishing House, Bucharest, 1981, translation of *The Nature of Life* (1947, research).

³ Szent-Györgyi, Albert," *Pledoarie pentru viață*", p. 166, Politica Publishing House, Bucharest, 1981, translation of *The Nature of Life* (1947, research).

⁴ Galbraith, John, K., "Societatea perfectă. La ordinea zilei: binele omului", p. 68 Eurosong Publishing House, Bucharest, 1997, translation of J.K.Galbraith's, *The affluent Society*, (1958).

1895]⁵”. Such a point of view relies on the thesis that human beings are “hereditary programmed” since their birth. The orientation may start or stop at their very beginning, depending on the abilities to fulfill performance and hope for the available human potential⁶ [Szent-Györgyi, 1947].

The education links to economical development; this way it gives a good perspective over the freedom and the responsibilities⁷ [Sen, 1999] assumed inside the society. Connected to its real function, by humanitarian and professionalism, education becomes essential in the struggle with limited resources, uncertain evolution or with negative results caused by certain attitudes or actions of survival and supremacy.

Development⁸ [Sen, 1999] is a process of “extended real liberty” that makes people rejoicing. People think development as an improved way and this is not a surprise at all. Development requires the removal of major elements leading to privation of liberty: poverty, exclusion, lack of economical opportunities, social privation, poor public facilities, intolerance and over-involved repressive governs”. Advancing human well-being and human freedom are close connected to education, achievement and the durable development.

Education of life includes also positive and negative feelings for any person or activity beyond the instinctive one that brings together man and woman, parent and child: thanksgiving feelings, friendship, admiration, respect and overwhelming, appreciation, satisfaction and love) so necessary to reach the fulfillment of living⁹ [Selye, 1956].

By its professionalism, education cannot stop the use of knowledge versus humankind transition. In the era of its crucial role, responsibility and morality should connect to the consequences of dangers causing wars, global poverty at the planet scale and a highly polluted environment. It is the high time to set up a real connection between the transfer of knowledge and the assumed understanding of things as they happen in the society where everybody lives in.

From this perspective, the education represents the foundation of peoples’ adequate professionalism and the institution of their liberty; the education is also the one that cannot stop the use of scientific knowledge to producing means and actions to destroy human-natural and social life, on behalf of supremacy of political monopoly of a community¹⁰ [Popescu, 2006].

⁵ Le Bon, Gustave, *Psihologia mulțimilor*, p. 43, Antet XX Press Publishing House, 1999 translation of *Psychologie des foules* by Gustave le Bon (1895).

⁶ Le Bon, Gustave, *Psihologia mulțimilor*, p. 43, Antet XX Press Publishing House, 1999 translation of *Psychologie des foules* by Gustave le Bon (1895).

⁷ Sen, Amartya, *Dezvoltarea ca libertate*, p.19, Economica Publishing House, Bucharest, 2004, translation of Sen, Amartya’s *Development as Freedom*, Oxford, Oxford University Press, 1999.

⁸ Sen, Amartya, *Dezvoltarea ca libertate*, p.19, Economica Publishing House, Bucharest, 2004, translation of Sen, Amartya’s *Development as Freedom*, Oxford, Oxford University Press, 1999.

⁹ Selye, Hans, *Știință și viață*, p. 306, Politica Publishing House, Bucharest, 1984 translation of Selye, Hans, *The Stress of Life* (1956).

¹⁰ Popescu, C., “Tranziția spre societatea responsabilității libertății”, in *Societatea cunoașterii* (Edited by Ion Gh. Roșca), p. 263-311, Economica Publishing House, Bucharest, 2006).

2. Reshaping the function of the social education

From the point of view of our study, the living entity represents a new paradigm created at the microcosmic level on Earth and it that refers to environment, people, communities, organizations and institutions, all together. As parts of „the whole common living” they are functionally and organically interchanged and their evolution of sense is provided by long-lived and health of our space and time. The humankind evolution has reduced, until now, „the whole living” only to some individuals, ignoring 2 billions of human beings living in poverty in the undeveloped countries.

In accordance with the evolution of the interdependence relations among these components, we may design a future of our existence, as human species and as ecosystem. Feeling the huge “experiment” at a general scale, Hubert Reeves justifies that there is anybody able to predict the end of earth and the “way of how the biosphere would “look like”¹¹[Reeves, 2005].

"The living entity" implies, in a natural way, the existence inside the human communities of some rules, norms, principles, behaviors and faiths. The interior-exterior relation of the lived life gives the equilibrium of the human life. The sense of our individual lived life in society is "keeping the identity"¹² [Szent-Gyorgy, 1981] which completes the natural stages of the biological age and existing environment.

The environment life represents a form of the non-human life that sums the lives of water, forests, air, plants, animals, etc. As in the case of the human life, there is a natural process of inputs – transformations and outputs with specific balances and unbalances.

The community life refers to the sums of all economic, socio-humane, traditional, spiritual and religious processes that form a geo-institutional space. The acceptance of individuals inside a community assumes some conditions and social, human, economic, traditional, religious, cultural, spiritual and common living criteria, therefore a rational, conscious choice of individuals.

The life inside the economic and non-economic institutions where people perform, work and get incomes is the living life of the entire organisation. With these incomes, people satisfy the needs that the life inside the society requires.

The entire evolution of an organization is a process that equalizes with the participation of individuals "life of human business"¹³[Popescu, 2006], a life at which the individual subscribe purposely and consciously. The life of the institutions includes the system of norms, rules and values, established by individuals with the intention of carrying on the human life and implicitly of specific and conditional choices of the individuals. The institution ages in the same way as humans do. They are worth as "the most valuable product of the childhood, maturity and old age"¹⁴ [Szent, 1981]. The

¹¹ Reeves, Hubert, „*The Earth is sick – a dialogue with Frédéric Lenoir*”, pg. 8, Ed. Humanitas, Bucharest, 2005, translation of: Reeves, H., *Mal de terre*, Seuil, Paris, 2003.

¹² Szent-Györgyi, Albert, *Pledoarie pentru viață*”, p.163, 166, Politica Publishing House, Bucharest, 1981, translation of Szent-Györgyi, Albert's, *The Nature of Life* (1947, research).

¹³ Popescu, Constantin, „Rationality and hope the paradigm of the whole living”, pg. 38, Ed.Renaissance, Bucharest, 2006.

¹⁴ Szent-Györgyi, Albert, *Pledoarie pentru viață*”, p.163, 166, Politica Publishing House, Bucharest, 1981, translation of Szent-Györgyi, Albert's, *The Nature of Life* (1947, research).

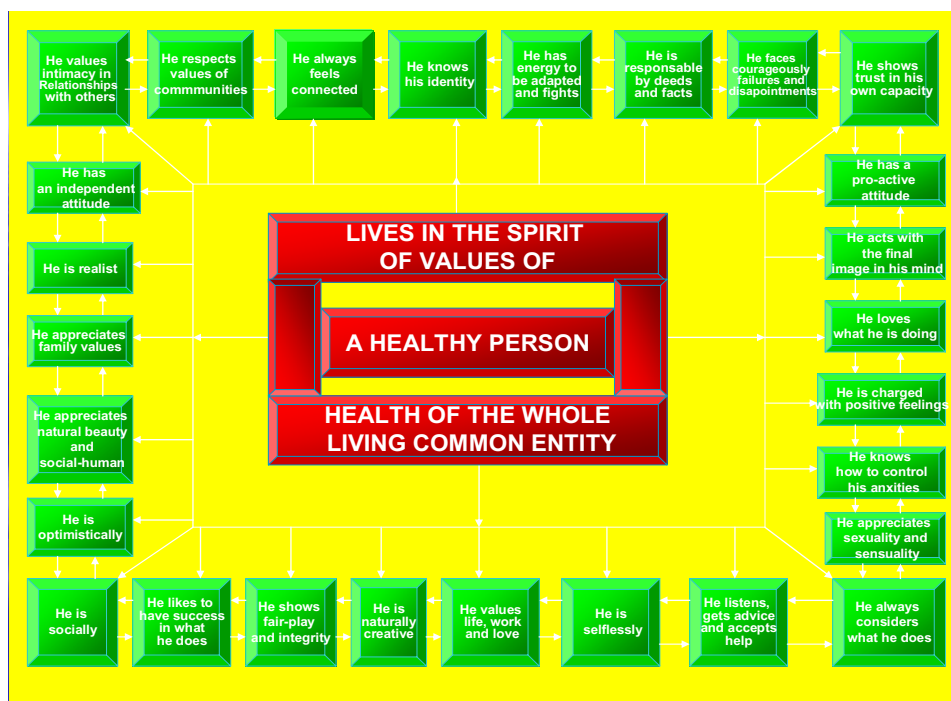
institutions have other purposes as well: to keep under wraps of negative externalities or of any other natural or artificial disasters. The living entity paradigm presumes a multidisciplinary approach of the natural-human and social evolution, through which the natural interactions are analysed at the level of the whole, as well as the levels that forms it and which are in a continuous fight for surviving.

3. About health as a living entity

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. Development that brings wealthy and poverty in the same time but in different approaches lead to effects that allow us today to talk about „Sickness of the Earth”.

Extending this vision with regard to human health to the other components that defines the non-human life makes its functionality essential, no matter the forms. This means a state of harmony and normality of the functions of life¹⁵ [Costea et al, 2007]. We may also speak of the health of family, organization or communities, the health of water, air or institutions etc., as states of integral functionality of life in these forms, from the perspective of its purpose, as organic parts of the common living entity.

Figure 1. The health of the individual



Source: Costea, C., Popescu C-tin, Tasnadi A., Badea L., Stanciu M.
The Health of the Academic Organization from the Point of View of the Common Living Entity,
 Theoretical and Applied Economics, no. 10(515)/October 200, pg. 23

¹⁵ Costea, C., Popescu C-tin, Tasnadi A., Badea L., Stanciu M., „*The Health of the Academic Organization from the Point of View of the Common Living Entity*”, Theoretical and Applied Economics, no. 10 (515) / October 2007, pg. 15.

Therefore, to have a healthy environment, it is necessary to build a healthy economy, 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.

When speaking of the health of the organization, as a self-integrated concept, we take into account the fact that the efficiency of the functionality of an organization is different from the health of the organization. The health of the organization is that state of normality of its sense-making evolution whose functioning energy provided from it, realized according to the health of the environment, communities and people, with the requirements of the rules and norms that govern the life of the common living entity. The healthy organization is also efficient, while an efficient organization does not have to be also healthy¹⁶ [Costea et al, 2007].

The implementation of this new paradigm supposes the acceptance of "living" for all the components of any 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"¹⁷ [Smith, Hyrum, 2000]. They are exactly like humans: they are born, they grow and they can die. We can speak even about the death of the spirit of an organization.

We are interested in developing the concept of the health to the university organization, to restructure the way of thinking. The academic education requires its re-spiritualization prior becoming a healthy organization.

4. The complex change: free but assumed responsibility

The paradigm of the living entity brings the idea of education re-spiritualization within the normal and desired path to develop the knowledge and the understanding of things. In the table no.1, few reasons sustaining such an approach of tailoring a strong and assumed responsibility, at both individual and institutional level:

Table no. 1. The rise of the re-spiritualization necessity in the field of education

<ol style="list-style-type: none"> 1. Help people and communities to intelligently self-govern (Albert, Szent-Györgyi, 1981); 2. Taylor the assumed responsibility at all levels (C. Popescu in Gh. Rosca, (editor), 2006); 3. Implement a global „consciousness mutation” (Herman, Bryant, Maynard Jr. and Susan, E. Mehrtens, 1997); 4. Switch from the individual vision of life, to the living entity's life. (Ed), I. Gh. Rosca, V. Petrescu, B. Cotigaru, C. Popescu, 2006); 5. Stop considering the life of (natural) environment as a final business. (Hubert, Reeves, 2005);
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¹⁶ Costea, C., Popescu C-tin, Tasnadi A., Badea L., Stanciu M., „The Health of the Academic Organization from the Point of View of the Common Living Entity”, *Theoretical and Applied Economics*, no. 10(515)/October 2007, pg. 15-16

¹⁷ Smith, H.W., „*The success – a permanent challenge*”, pg 201, Ed. Curtea Veche, Bucharest, 2006
 translatrion of: Hyrum W. Smith, What Matters Most: The Power of Living Your Values, Franklin Covey Co, October 1, 2000.

6. Avoid and eliminate the unhealthy burden of billions of people's poverty;
7. Use rationally the limited resources, include scientific wisdom as a raw material and stop producing and using nuclear weapons;
8. Create and institutionalize the development as a process to extend real freedom (Amartya, Sen, 2004);
9. Stop the growth bringing poverty and development bringing pollution (C. Popescu, 2003);
10. Control the demographic rate at global level;
11. Use the resources and scientific research for education and fight against global diseases (Hans, Selye, 1984);
12. Re-spiritualize institutions, starting with international-global level towards national, regional and local. (Herman, Bryant Maynard Jr. and Susan, E. Mehrtens, 1996);
13. Replace the „passive honesty” with „active frankness” in any human individual attitude.

The new approach should design a wealthy economy developed in an ecological harmony with a healthy environment, where peoples' strength is in use inside organizations, communities and authorities that have a common denominator: an assumed and durable responsibility versus the functioning of the whole living. Transition towards a new civilization, to a respectful civilization for the whole living is the result of some profound causes that connect to substantial changes that come up into people awareness, operating on the level of people's opinions, concepts and believes, at larger period.

Re-spiritualization is, a profound and complex process to renew civilization based on new values that come up at larger period of time, because” the hereditary foundation of a race is the steadiest element of it.¹⁸ [Le Bon, 1895]. This profound and complex renewal of the last century civilization is based on two fundamental factors, and their actions over time and space, over the living entity and acts through believes and education. So does the re-spiritualization, from the perspective of the soundness of the whole living.

The fundamental transformations will be the consequence of a new, dynamic and realistic interchange of opinions, concepts and believes within the new scientific knowledge, by a direct and fast transfer for the benefit of real therapy of hope.

The change of sense is necessary for the living entity survivals. Knowing and understanding the masses' spirit, coming from their own psychology, give to the intellectual “aristocracy” the attribute of acting as a single body to rethink values and directions for future generations based on the respect of the whole living in its unity and diversity.

People, as part of the living entity, are not usually aware of their spirit of masses, latently hidden in their unconsciousness; now, it is the right time for them to understand that this feeling of belonging represents a real support for the transformation into a sound living entity. The world of humankind businesses is in a period of transition towards the future that means „the old paths verified and confirmed that property (as a material asset) does not lead to anywhere¹⁹” [Ray, 1993].

¹⁸ Le Bon, Gustave, *Psihologia multimilor*, p.3, Antet XX Press Publishing House, 1999 translation of *Psychologie des foules* by Gustave le Bon (1895).

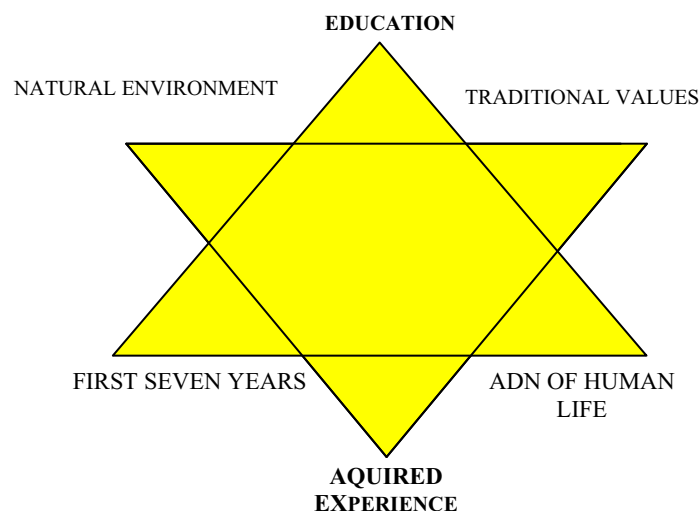
¹⁹ Ray, Michel, “Foreword”, in Maynard Herman Bryant Jr., Mehrtens, Susan E., *Al patrulea val. Afacerile secolului XXI*, p.3, Antet Publishing House, Bucharest, 1996, translation of Maynard Herman Bryant Jr., Mehrtens, Susan E's *The Fourth Wave: Business in the 21st Century*, Berrett-Koehler, 1993.

The re-spiritualization process center the interaction of three fundamental lessons: to get ride of countersense, meanings and behaviors, to reconstruct inside an n -dimensional win-win core principle applied through responsibility and creativity to individual, environment, community and organization, to hope and work for a better future (see figure 1). The future new design can be attained by each of us, by our own and enthusiastic and responsible choices.

The period of transition, marked by persistence and intensified political, economical, social and ecological problems at a large scale crosses the axes of the world's human business of space and time. It connects to authentic authorities in the fields of education, religion, protection of environment and democratic institutions; it supposes the assumed control of hard risks connected to extreme problems poverty, terrorism, corruption and other destructive forces and dangers against humanity, human identity, community and diversity of senses of life in its complex and intangible beauty.

Facing these challenges, human re-spiritualization of institutions opens the path towards another world of businesses at an upper level: of people inside the community and its environment, of organizations able to act and persuade on behalf of rationality and hope for the best of humanity and nature today, tomorrow and ever.

Figure no. 2. Education to ascertain human-natural capital



The world's human businesses re-spiritualization, by education, is an ample but difficult process. It may determine both fulfillment and survival at the individual/social community and environment scale. Like a fundamental process it brings to us proactive answers with regard at the right way to follow to build a healthy future (see figure.3)

Figure no. 3. Nature and Directions of Re-spiritualization in education



The freedom of individuals refers to their natural capacity to prove their fulfillment by a certain behavior; socially speaking the achievement comes from the satisfaction of life, connected to an appropriate level of a normal functioning, based on specific homeostatic during the transition phases, from childhood to maturity, from maturity to the old age, with the right consumption of energy.

According to these rules, the responsibility of freedom is core, inside the limits of the adaptation energy by the golden rule of rationality of all resources distribution close connected to the normal functions and development of the living body; the three powers of mind, spirit and heart coordinate influence and generate them in an organic but separate organization and meaning.

Beyond the study of evolution from the point of view provided by biology, a new path opened with the social biology, as a prolongation inside the social environment where the human beings live a unique and unchangeable spiritual experience. This is the way to start programming the brain, through education, to acknowledge and understand the reasons and the necessity to achieve a happy life inside the community. Thus, education becomes a part of a social pattern of the human biology and gives an institutional meaning and spiritual direction for freedom; it is an institutional forthcoming of the education got in family, during the first years of childhood. Inside an institutional network, the freedom responsibility essentially acknowledge by rules and procedures of knowledge, deep understanding and behaviors.

Under a ruling educational organization, the responsibility of freedom loses its normal and proper sense, as the others decide what to study. This is why, the re-spiritualization of education brings together into the new equation of learning, both trainers and trainees, as real partners focused to get illumination and fulfillment at the society and individual scale. A new stage of freedom built within the institutional biology, acting under the rules of forever-assumed responsibility as in an open and permanent game, based on the human collective democracy, at specific levels of development in time and space. The freedom of choices constrains are also present inside the institutional biology frame and influence the individual assumed responsibilities.

The far his freedom in achieving the desired life inside the society is, the less his assumed responsibility with regard at potential consequences of his action is. The acknowledgement of human freedom is the single way to avoid the institutional constrains and to place the responsibility within the human biology normal sense of development.

The transition from human-being to the human-individual is a complex and highly spiritual process and it supposes the rethinking of the educational biology from the point of view of the fulfillment of life by enlightenment, education and acknowledgement and not knowledge for domination, rules for empowering and isolation from life inside the society.

There is a single way to set a real and durable harmonization between institutional and educational biology with the human biology by the awareness and understanding that whatever the society creates should be for the fulfillment of individual human life. Following this approach, the traditions, education, life's experience, beliefs and rules induced by society into the biology of human life should serve to individual's healthy life, his fulfillment, in direct respect and responsibility to all forms of living nature.

Since its very beginning, the egocentric selfishness set up a behavior for surviving generated new forces to back the resistance inside communities in the fight for life adaptation and societal fulfillment.

Without being ashamed of its selfishness, aware of the necessity to adapt deeds and actions to the natural laws, the individual openly confess its selfishness, as a reason for his future actions, for his best, inside the enjoyable liberty, the best conditions of survival and the opportunities to accumulate more knowledge, meanings and understandings.

In the meanwhile, the selfhood, as a base of human attitude within relationships, will drag into the community where they live, work and love, the nicest and the most durable of feelings, the strengths of general survival, freedom development and power to enjoy life: human community and solidarity for the homeostatic of society, as a living social organism.

During the difficult moments of social and natural crisis, the capacity to survive has to prove at any level of the human-individual or of the community one; this is the high time to put together freedom and responsibility, pure egoism and egocentric selfishness to build the right human attitude inside the society.

The transition from human-animal to human-individual is a complex process that supposes rules and procedures, laws and courts, governments with army, police and orders, and so on; their single purpose is controlling any attitude of on-coming freedom which doesn't not presume the awareness of the responsibility to behave as a self. The complete responsibility assumed will be the beginning of the real community because of a deep and aware enlightenment at societal level bringing inner for human-individuals. The more human-individuals will change into becoming aware of own responsibilities, the less rules will be in force in the society. Then society will switch into a real Community.

The real freedom is the assumed aware freedom of the human-individual of living a life in deep harmony with the self, within the environment and inside the community. Freedom is nature and society inside of us. Freedom is enlightenment, an aware and active process of understanding and assuming responsibilities with its whys and what for questions.

Things may be reconsidered in the way of building a new path as building a statue for responsibility; in our opinion the true freedom doesn't exist without assumed responsibility and this new form of responsibility should be correctly and deeply acknowledged to understand the right values of human lives lived inside the society and inside a true community. This way the real freedom will always connect to the awareness of responsibility, that real responsibility serving the liberty to behave as a self, to keep the identity of sense, to take the path to human-individual, able to switch the development of the society into the community, able to assume, by its own individuals, the true responsibility of freedom.

5. The health inside the academic organization

The University organization is a Work of Family and inside of it, people realize one of the most important parts of the humankind activities: education as the "main factor

of evolution eliminating the “ignorance”²⁰[Galbraith, J.K 1997]. The improvement comes with education and only with it.

The educational organizations are the institutional answers of the society to the natural need of last knowledge and life experience to present and future generations. In this spirit, we appreciate that the goal of the university as a today organization relies in helping the young people to:

- learn how to study, make them aware of the right acknowledgement,
- teach them to understand creation and enjoy the quality of things well done,
- learn them the passion of what they are doing,
- find out what they would like to do.

The university organization goal is to feed the spirit, the soul and the mind of people (students and academics) with simple but useful things, giving them a meaning inside the society, the fulfillment of their work and help their mind and soul to develop inside the respect and admiration for what is beauty and hope in the world. This will definitely bring satisfaction to mind and brain and will help people to face one of the most difficult problems in Life: what to do with Life.”²¹[Szent-Györgyi, 1947].

This means that the university as a living organization has the vital goal of helping young people to get a better and intelligent self-control, to get awareness of becoming and assuming responsibilities using the three human power-mind, brains and soul-to back the social community and human solidarity.

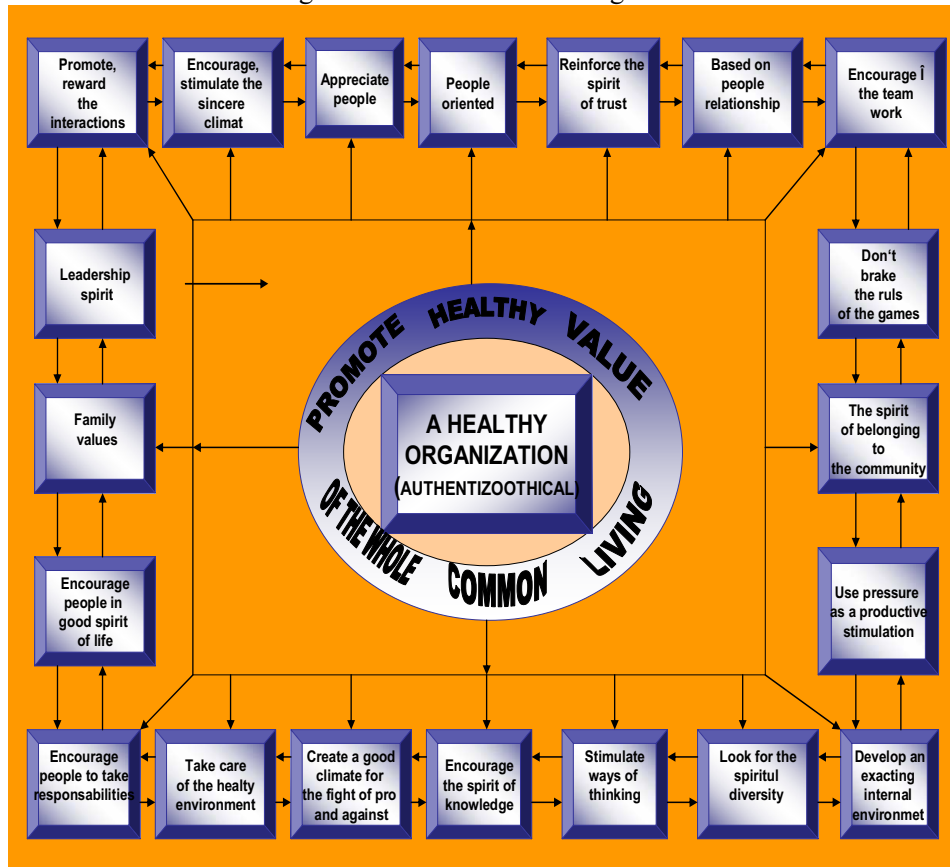
Facing such contradictory situation, reinforcing the purpose of the education, here including the university organizations from the point of view of their integration in the healthy common living whole, in order to improve standards of living through using scientific knowledge and human experience, and in our opinion, a Course of Changing Minds used on a global level.

On our way to reach this new goal of the mission of the university organization we need strong believes in doings and not doings-things that give new directions to our deeds. All these are the fundamentals of the new values of our educational way in a normal society.

²⁰ Galbraith, John, K.,”*Societatea perfectă. La ordinea zilei: binele omului*”, p. 68, 66, Eurosong Publishing House, Bucharest, 1997, translation of „*The affluent Society*” by J.K.Galbraith, 1958.

²¹ Szent-Györgyi, Albert, *Pledoarie pentru viață*”, p.163, 166, Politica Publishing House, Bucharest, 1981, translation of Szent-Györgyi, Albert’s, *The Nature of Life* (1947, research).

Figure 4. The health of the organization



Source: Costea, C., Popescu C-tin, Tasnadi A., Badea L., Stanciu M., *The Health of the Academic Organization from the Point of View of the Common Living Entity*, Theoretical and Applied Economics, no. 10 (515)/October 200, pg. 24

We consider that the university organization is required to improve its soundness and act as a:

- living body, with vital functions given by its mission;
- part of the organic educational system of the community that gives sense to human life in a society;
- community connected to other entities in force to develop and promote the new educational spirit;
- living entity able to disseminate the teaching and mentoring energies and personal example;
- new brand and identity based on the fundamental wellness of the new generation paradigm;
- authority able to focus on development not only survival, for its own living life;
- Environment where young people learn and practice intelligent self-control

and enlightenment, find out how to building the value and the spirit of the work and research of excellence.

The characteristics of a healthy university organization are:

- The responsibility of the mission and of the values learnt and lived into the Educational Family giving the necessary harmony to look ahead;
- The interference between the Educational Family of people who chose this profession in respect with their mission in life and the university organization prestige;
- The capability to teach students to live things they are studding to use their own powers to discover life as it is;
- The persistence in teaching young people to behave free and take responsibilities of a free society;
- Its spiritual belonging to promote a healthy living entity;
- The bounding between knowledge and experience managing the students to the necessity of performance;
- The spirit of excellence research to find out deeper meanings and more knowledge and use it to live a better life;

The way to a healthy life in a healthier society is always paved with good intentions and requires more collective enthusiasm, harder work and long run orientation; the results will arrive only by means of re-spiritualization, no matter that people like to ignore if not reject the new ideas as a first beginnings.

The re-spiritualization of the education builds and inoculates in mind, heart and souls the values of a healthy life, regarded as complex and dynamic as it is. The re-spiritualization of the education makes people aware of their essence, of their deep meaning and underlines the organic interactions at the level of the external micro cosmos.

The re-spiritualization helps human beings to become individually and socially aware of the organic integration of their vision inside a healthy living entity, to better contribute to the development of the human behaviors and help them understanding the new paradigm in terms of the paradigm of the whole living.

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