



# Journal of Intercultural Management and Ethics

## JIME

ISSN 2601 - 5749, ISSN-L 2601 - 5749

published by

Center for Socio-Economic Studies and Multiculturalism  
Iasi, Romania  
[www.csesm.warter.ro](http://www.csesm.warter.ro)

**TABLE OF CONTENT**

Editorial .....	3
Liviu Warter	
National Happiness and National Culture: What’s The Link?.....	7
Paulo Finuras	
Rethinking Supply Chains as Neighborhoods .....	17
Matt Kammer-Kerwick, Kara Takasaki, Bruce Kellison, Gregory P. Pogue, Arthur B. Markman	
Decoding Hidden Cultures—A Strategic Competence for Virtual Teams and Remote Management .....	35
Thomas D. Zweifel	
The Fake Populist Threat to the Really Existing Maastricht Empire .....	43
Slawomir Magala	
Captive Mind Syndrome and the Society of the Spectacle.....	51
Anton Carpinski	
Ethical Wealth Is Not a Paradox: The Talmudic Guide to Prosperity.....	63
Hershey Friedman	
Culture and Tolerance in Romania. Evidence from World Values Survey.....	87
Iulian Warter, Liviu Warter	
Turning Sartre’s Hell into A Terrestrial Paradise through Transactional Analysis and Coaching .....	121
Arielle Rosinski, Philippe Rosinski	
The Economy of Communion as Praxeological Model for Ecomeny? .....	129
Ciprian Bradu, Silviu Petre	

## THE ECONOMY OF COMMUNION AS PRAXEOLOGICAL MODEL FOR ECOMENY?

Ciprian P. Bradu, PhD  
Greek – Catholic High-School, Bucharest, Romania  
E-mail:pcbradu@gmail.com;

Silviu Petre, PhD  
“Mihai Viteazul” National Intelligence Academy, Bucharest, Romania  
E-mail:silviugeopolitic@yahoo.com;

### Abstract

Continuing on a previous path, the authors expand the concept of Ecomeny, developed in a seminal article (Bradu & Petre, 2016). The motivation underpinning such endeavour aims to craft an economic concept suited for the challenges of the XXI century. Thus, the two authors strive to analyse what is called the Economy of Communion model and whether this may have praxeological application.

Not without prior similar endeavours, the Economy of Communion exists for about 25 years and has succeeded in improving the condition for millions around the world. Those involved in its development clustered their efforts in three directions: combating poverty, education support and entrepreneurial investments.

Those reflections can also be approached through Karl Polanyi's writings, therefore celebrating 100 years from his birth.

We believe that such economic model may represent a <third way>” *between individualistic capitalism and collectivism communism*” as his eminence Reinhardt Cardinal Marx put it (Marx, 2013). Furthermore, the present article argues the Ecomeny, as the authors see it, has the potential to enter into a fruitful dialogue with other research programs and contribute to a more equitable capitalism.

**Keywords:** Karl Polanyi, double movement, market, Focolare Movement, Ecomeny, donamic platform.

### Introduction

This year one celebrates a quarter of a century since the beginning of the international project Economy of Communion, occasion which emboldened Pope Francis I to say that “*When capitalism makes the seeking of profit its only purpose, it runs the risk of becoming an idolatrous framework, a form of worship. The ‘goddess of fortune’ is increasingly the new divinity of a certain finance and of the whole system of gambling which is destroying millions of the world’s families, and which you rightly oppose. This idolatrous worship is a surrogate for eternal life. Individual products (cars, telephones ...) get old and wear out, but if I have money or credit, I can immediately buy others, deluding myself of conquering death.*” (Francis I, 2017)

This speech highlights that fact that money runs the risk of becoming much more than an instrument for daily intercourse in the market place. In time, such subjective thought to instrumentalise money for market exchange, goes beyond mere transactions, and tend to affect family life along with entire communities.

The study of Ecomeny stems from the desire to find philosophical solutions for the challenges of the XX century, solutions able to fashion the market as a meeting ground of

equivalent partners, not just mere statistical individuals or worse, lifeless objects; indeed, as human beings craving to join in win-win capitalistic ventures.

For starters, fundamental economic activities stem from the needs of the family, the simplest community of all. Given such premises, the economic agent leaves behind his/her home in order to develop or engage in activities required to satisfy family needs. We can say without exaggerating that the aim of primal economic endeavours is to have a happy home. Usually, when we speak about someone's home, we understand two neighbouring notions: household and the place of dwelling (Garcia, 1985). We insist upon those terms in order to emphasise that *Ecomeny's* focal point remains the household. If one goes back to the etymological origin of economy, it should find that it comes from the Greek "oikos" – house, and "nomos" standing for norms, rules. However, what remains less known, or perhaps taken out of consideration by contemporary mainstream, is this very home-centric dimension understood as community nucleus and encapsulating not only closest relatives but also kinship, neighbours or long-distance friends.

Summing up all written above, the present articles affirms that the study of Ecomeny bears the mission to place household economy within nowadays global environment. More so, the authors consider that Ecomeny might systematise the Economy of Communion and produce a praxeology in its own right.

### 1. Karl Polanyi and the double movement

There are multiple ways to read Karl Polanyi's (1886-1964) writings according to the reader's angle or intention (McRobbie & Polanyi, 2006; Immerwahr, 2009; Zaman, 2016). Someone may do it searching for a milder socialist alternative to classical Marxism; or perhaps to find a historical narrative of the Industrial revolution; a critique of <homo oeconomicus> or maybe an intellectual quarrel with the Austrian School and its most prominent disciples- Mises, Hayek, and Rothbard; or perhaps even as a Kissinger type of realistic defence of late XIX century concert of great powers (Downs, 1994; Dale, 2015).

Historian of the economy, Polanyi distinguishes between four types of activities:

- subsistence economy: namely the sum of actions out of which a family makes a living;
- reciprocity or barter;
- redistribution: it involves the existence of a central authority that clusters and shares the available goods among a bunch of people (ex: the tribal chieftain giving away the spoils after harvest or hunting party according to certain criteria). Many early kingdoms such as ancient Mesopotamia or the Egypt ruled by pharaohs come here;
- trade/market: according to Polanyi's understanding trade and market represent different things, the former existing before the latter. As such, if exchange stemmed out of the barter practices, market appeared so as to allow the exchange of long-distance products, that is why the first market places were localised in ports and possessed only minor importance both in Antiquity as well as and the Middle Ages:

*"Markets are not institutions functioning mainly within an economy, but without. They are meeting place of long-distance trade."*

*"We reach the conclusion that while human communities never seem to have forgone external trade entirely, such trade did not necessarily involve markets."*

*"Markets developed naturally out of it where the carriers had to halt as at fords, seaports, riverheads, or where the routes of two land expeditions met."*

Somewhere else, market is considered to be the sum of all transactions between neighbours, thus involving short distance intercourse:

*“Local 111markets are, essentially, neighbourhood markets, and, though important to the life of the community, they nowhere show any sign of reducing the prevailing economic system to their pattern.” (Polanyi, 2001)*

Hallmark to Polanyian thinking remains the idea that any sort of economic activity is enmeshed (embedded) in a web of social relationships:

*„The outstanding discovery of recent and anthropological research is that man’s economy, as a rule, is submerged in his social relationship. He does not act as to safeguard his individual interest in the possession of material goods; he acts so as to safeguard his social standing, his social claims, his social assets. He values material goods only in so far as they serve this end” (Polanyi, 2001).*

The above quoted statement bears both descriptive as well as ethical, prescriptive connotations.

Otherwise put, one cannot really grasp the economic motives of a given community if he/she does not grasp details about psychology, demography, the religious beliefs or the anxieties of that group of people. Ethically speaking, the main goal of economy should not be reduced to mere profit seeking, generating wealth, whereas it involves the maintenance of social relations, the exercise of solidarity among members. (Incidentally, the Economy of Communion seems well acquainted to the above discussed notions, if one judges the Polanyian hints in Pope Francis’ speech given present year on the 4th February 2017).

Indeed, here is the diagnostic made by the Hungarian sociologist to modernity. His *Great transformation*, spoke about the manner in which the English born Industrial Revolution spread internationally in the last two hundred years, dramatically modifying the face of the world and changing everyone’s mentalities.

The market civilisation was given birth shortly after and made out of profit its supreme ratio, navigating all humankind to the misfortunes of the XX century: financial instability, shattering revolutions, extreme ideologies, without counting two planetary conflagrations:

*“To allow the market to be sole director of the fate of human beings and their natural environment indeed, even of the amount and use of purchasing power, would result in the demolition of society.” (Polanyi, 2001)*

As an ever-growing stream of water, the market comes close to destroying society, to dissolve and destabilise people’s lives:

*“Millions experienced recurrent requirements and the employed suffered permanent uncertainty of tenure-scourges unknown to former societies-while continued dislocations provided a harassing accompaniment, all of which made the process of industrialization a burden almost too great to be borne.” (Polanyi, 1951)*

Beyond that, rationality itself has been redefined according to the needs of the market economy:

*“... the indirect effects of the market system came very near to determining the whole of society. It was almost impossible to avoid the erroneous conclusion that, as <economic> man was <real> man, so the economic system was <really society>.” (Polanyi, 1951)*

However, pace Polanyi, the dissolution of society by the forces of the market cannot go unchecked; at a certain moment it becomes unbearable, which determines either governments to intervene, either workers to organise themselves so as to restore balance:

*“Socialist movements at home and a worldwide growth of tariffs on imports were manifestations of a societal tendency toward self-protection set in motion by the ravages of uncontrolled market forces.” (Polanyi, 1951)*

Karl Polanyi calls such dialectics **double movement**:

“*Social history in the nineteenth century was thus the result of a double movement: the extension of the market organization in respect to genuine commodities was accompanied by its restriction in respect to fictitious ones.*” (Polanyi, 1951)

It is hard to tell if he was read by the statemen who organised the peace after 1945, but some of the premises traceable in the Great Transformation were to be found embedded in the post-war architecture, namely: the Marshall Plan, the creation of UN, and the Bretton Woods agreement, especially the pegging of US dollar and Deutschmark to gold standard, or the re-embrace of West Germany within the bosom of the European society. Most are measures favoured (even if partially) by the last chapter of Polanyi magnum opus where he duly searches a compromise between social protection and civil liberties. (Polanyi, 2001)

After we presented the main tenets of Polanyian oeuvre, the authors shall pursue with a critical and selective appraisal.

Given the above we agree that:

- economic processes are largely shaped by cultural imprint;
- industrialization and modernisation acted as a painful couple, generating suffering for millions. But the same phenomena also enhanced welfare for many more others. The authors believe that, within certain boundaries, market may offer to those involved a sense of purpose along with the chance of making themselves useful for their own person as well as for the others around;
- *à la longue durée* market was not the only economic practice, the only game in town, so to speak;

At the same time, we excoriated that:

- Polanyi severely downplays the importance of markets in human history. More so, he contradicts himself when he says that trade and market remain two separate things. Any transaction involving an offer along with an offer, both being mediated by a price represent market behaviour! Such logical error was swiftly and mercilessly exploited by both historians of money and libertarians from the Austrian School (Rothbard, 1961);
- It is not clear what Karl Polanyi understands through land- it is the soil and the relation between humans in nature, or is it land understood as private property?!

The next chapter shall treat the rimes between the Economy of Communion and Polanyian thinking.

## **2. Dialogues between Karl Polanyi and Economy of Communion**

From the very beginning of the Economy of Communion project, Chiara Lubich (1920-2008) found herself within the confines of the Social Doctrine of Catholic Church, trying to blend the material resources garnered by the Focolare Movement with her self-assumed mission to bring solidarity with people’s suffering, no matter one’s place of birth or religious creed (Lubich et al., 2008). She pioneered the Economy of Communion model inspired by the recent (at that time) encyclical message of John Paul II, *Centesimus annus* (1991). The latter was dedicated to 100<sup>th</sup> anniversary of Leon XIII’s *Rerum novarum* (1891), and pontificated that the Church should alleviate all the predicaments experienced by worker strata after being routed by the Industrial revolution.

The reluctance of public opinion towards a religious NGO engaging itself in a profit seeking venture, was finally surpassed when the Focolare Movement was born in Sao Paolo 1991. To quote Chiara Lubich herself, out of all the contributions made to the movement by private entrepreneurs, single donors or all those involve with this model, one way or the other (even if only promoting it), a symbolic pie slice should be directed to three pillars to combating poverty: charity, education and entrepreneurial development (Lubich et al., 2008).

Precondition to achieve that initial vision, it was compulsory to consolidate the Economy of Communion movement along certain values over a quarter of a century: reciprocity, solidarity, fraternity, and also to logic of gift in the conduct of business (here understood as present, an act of charity) (Grevin, 2015). Hardly easy in a global maelstrom with punches of aggressive capitalism or dominated by the egotism held to be the paramount engine of progress.

Economy of Communion seems a fair occasion to mix what is scientific with what is moral in economics, all channelled towards practical matters. (Boulding, 1969). Intellectual history is on our side. In fact, few are aware that Adam Smith, found father of contemporary economics was also a moral philosopher. Worthy to remember is that after his success with the *Wealth of nations*, he busied himself to re-edit “The theory of moral sentiments” for he did not see any contradiction whatsoever between those two oeuvres. (Smith & Mitarcă, 2011).

Even though blueprinted in the early days of capitalism, the Adam-Smithian writings continues to teach us how moral, transcendental values dress up economic activities, while durable accumulation of wealth is impossible without temperance. Equipped with such beliefs, Economy of Communion tries to inspire a constant exercise of altruism among the practitioners.

Thinking about the others must be considered necessary in a demographic crowded world where the consequences of our deeds no longer falter to show themselves. The urgency of empathic public policies comes in an age when financial mechanisms grow ever more volatile, create unprecedented inequalities and force people to compare one with another, in a never-ending race of self-frustration.

Seeing reality with a semiotic-theological lens, money walked the road from a practical idea to an idolatrous ideology. Indeed, idols they are, but not in the mystical sense offered by the Old Testament prose, since they no longer mediate transactions backed by honest hard work or social utility. Rather they stand for prestige and luxury.

Not without purpose, in February 2017, in Rome, during the 25<sup>th</sup> anniversary of Economy of Communion model, Pope Francis I urged the audience to take off their pockets a coin and to say: “*When you share and donate your profits, you are performing an act of lofty spirituality, saying to money through deeds: ‘you are not God, you are not lord, you are not master!’*” (Francis I, 2017).

Not merely a rhetorical fleeting episode, the speech given by the Holly Father bears Polanyian shades, notice some of the analysts (Horn, 2013; Baum, 2014; Rabilotta, 2014; Chaplin, 2015). The intertwining between official economic thinking and the academic mainstream can be nothing short of gladdening, because it should allow a fertile, most promising dialogue so as to reach practical solutions.

A dialogue between Polanyian philosophy and the Economy of Communion may very well be centred upon the difference between substantive economy which holds dear the Person and formal economy which exhorts the Individual. Polanyi’s preferences are towards the former, because it takes culture into consideration (Polanyi, 1951). Therefore, it can be also in line with Economy of Communion emphasis on the notion of Person seen as a whole, complete human being, endowed with spiritual peculiarities, with diverse abilities and an identity of its own, much beyond the quest for profit.

The painful entanglement between industrialization and the generation of suffering, was noticed, from different angles by both Polanyi and Chiara Lubich; by the latter “from the plane” while arriving in Sao Paolo, to quote here very own words. Whereas central city was dominated by sky scrapers, financial hubs and all sorts of modern business establishments, the outskirts was made of favelas where poor lived isolated.

The contrasting landscape emboldened her to mobilize all resources available, not only her own, but also of anyone ready to help and organise the Focolare Movement in 1945. Otherwise put, to create an actional model so as to alleviate such gruesome livelihoods.

The way authors see it, Economy of Communion already engages the individual, and makes him/her interested in rebuilding the surrounding community. Therefore he/she would have the opportunity not only to find a job, but to set a purpose in life, thus transforming him/her into a complete person.

Economy of Communion should be considered *exempli gratia* that market is not the only way of organizing economy, more so, the aforementioned model wishes to bring forth the primal cause which determines economic actions – crave to enrich oneself- towards a communitarian, philanthropic sentiment and apply it to different levels, be they family level or larger organisations. However, with the risk of repeating ourselves, we criticise Polanyi for side-lining the role of the market. By the same token, members of Communion economy unfold their actions either helped by market either by social networks, a recent example is the *EoC-IIN International Incubating Network* project.

### **3. The reconstruction of community as ‘love for thy neighbour’**

Late XIX century- early XX a plethora of sociologists and anthropologists were motivated in their work not by mere curiosity, but by the dire need to identify the roots of alienation generated by rapid industrialization and urbanisation. Things grew more urgent after 1945, in the aftermath of two world conflicts demonstrating that Civilisation itself must be settled on different tracks. All the same Libertarians, Keynesians, strands of Social-Christians strove in their own manner to bring forth a breakthrough (Manow, 2000; Glossner & Gregosz, 2011; Goldschmidt, Müller-Armack & Erhard, 2012). The aforementioned example of Chiara Lubich and her Focolarians embodies a faith-based charity work.

The concerns displayed by those above mentioned did not remained locked in some sort of museum with other useless relics but where translated into policy. The last three decades witnessed the acceleration of globalisation process and created prosperity for millions. At the same, that wealth was not only distributed unfair but wrapped along other malaises, some of them already present during the first Industrial revolution: resource mismanagement, overloading of public infrastructure, pollution, depression as frequent mental condition etc.

If one wishes for a better market ecosystem, then the salvation must come from all stakeholders: governments, international organisations, charity foundations and billionaire philanthropists. But the expected results will surely falter if at the grass root level people themselves are not willing to shoulder the development of their own communities. For the present context, the Biblical requirement to “love thy neighbour” does not appeal only to religious ones, it is an all-out message to look upon your surroundings just as you would look upon thy neighbour, and transform those into a home maintained through reciprocity and redistribution. We have seen in Polanyi a certain correlation between economic systems and space, even though his historical narratives are seldom contested, we hold that he was correct in identifying a paradox of our times: although we are demographically crowded, we remain parted because of profession, status or the division of labour altogether. We tend to pay attention to <far-away goods> more than to closer ones, and here we have in mind all the little things we can do for those around us.

All being said, the *Ecomeny* qua Economy of Communion lays on the table a few practical suggestions inspired by the authors’ life experience:

1. Romanian medical system displays some worrisome shortcomings caused by: poor financing; mismanagement of available funds, massive brain drains, especially concerning the best one. The ‘holy cow’ present in public discourse is to blame the

state for not doing enough. “*If the government doesn't give us money*” blends an indictment as well as the solution for the prevailing part of public opinion. To alleviate some of those shortcomings would be the establishment of private-public partnerships to bind local community to the closest existing hospital. By their sheer will, people could donate money to the hospital management (let's say 2,5 euros/month/family). A donor's committee will be responsible for the oversight of money – they shall meet on periodical basis with the hospital management to adjust priorities and jointly agree upon acquisitions.

2. Often community affairs (either a village or a city district) are felt by the dwellers, but people give up or expect the authorities to do something, without taking the matters in their own hands. For that matter we imagine a ‘community contribution’ or ‘community contribution’, name it however you desire, levied on voluntary basis, oversight by a people's committee that might partner to local mayor-ship to solve public business: infrastructure mending, school repair, public electricity or sewers. The enterprise may be a happy opportunity to exact the system of reciprocity: let's say someone has a certain needed skill, like plumbing or possess goods they no longer need (clothes, home devices) may offer them to the others, eventually in exchange for other benefits or small sums of money.

The first two initiatives concern the relationship between people and institutions. Further ones will bring the environment into the equation.

3. In several places in the world, like Cleveland or Detroit, USA, so called rooftop gardens became part of the landscape. In certain cases, the idea was promoted by the office of mayor, not only for aesthetic, but also for climatic reasons. As such, the aforementioned gardens absorb the light from the sun, especially during summer time, thus lowering the electricity consumed by the air conditioning systems. Another ecological shortcoming is the roof bitumen- when washed by rains it goes into the soil and tarnishes the groundwater. A green rooftop garden can provide an alternative: as it is covered by soil it can harness the rain, both much fewer side effects and pollution. (Oberndorfer et al. 2007; Epstein et al., 2008; Orsini et al. 2014)

The maintenance of those gardens, once established would enhance the local food supply and also create jobs, even if short-term ones. Moreso, they can also be cared for on voluntary basis – providing opportunity for people to socialize and bond.

4. With an ever-growing tension between the human race march towards progress and depleting planet resources, (Kline et al., 2017) alternative sources of energy are more than welcomed. A replacement for classical fuel seems to be bio-ethanol. It is garnered out of vegetal or agricultural waste. We leave to experts to find solutions to link the proposed bio-ethanol tanks to the above-mentioned rooftop gardens, so as to create an ecosystem suitable for both man and nature.
5. The last idea is baptised the **Donamic platform** (from donation/ donne- gift (French)+ dynamics). Its goals synthesise people craving for social contact, daily livelihood and energy security. Two steps are envisaged here: **a)** building simple vehicles equipped with portable batteries chargeable with physical movement (like bicycles). Those could be borrowed, eventually for a trifle price; at the end of the day the borrowers bring them back and toss the accumulated energy into a public grid. Eventually, if the amount of energy is above an established threshold, the surplus can be repaid to the user. **b)** other ideas envisaged assembling thematic parks for retired people, youngsters or jobless. Those parks would host bicycles and other fitness gears linked to dynamo batteries in order to power open cinema screens, washing machines, irrigating devices and so forth (*Mutandi mutandis* that platform would resemble the

Kula ritual discovered by Bronislaw Malinowski in the Trobriand Islands, ritual carried on not for gain but to keep people in touch with each other, and help them socialize on a regular basis: Malinowski, 1922; Bell, 1991; Ziegler, 2012). A very rudimentary graphic of our plan can be seen bellow in photos 1 and 2:

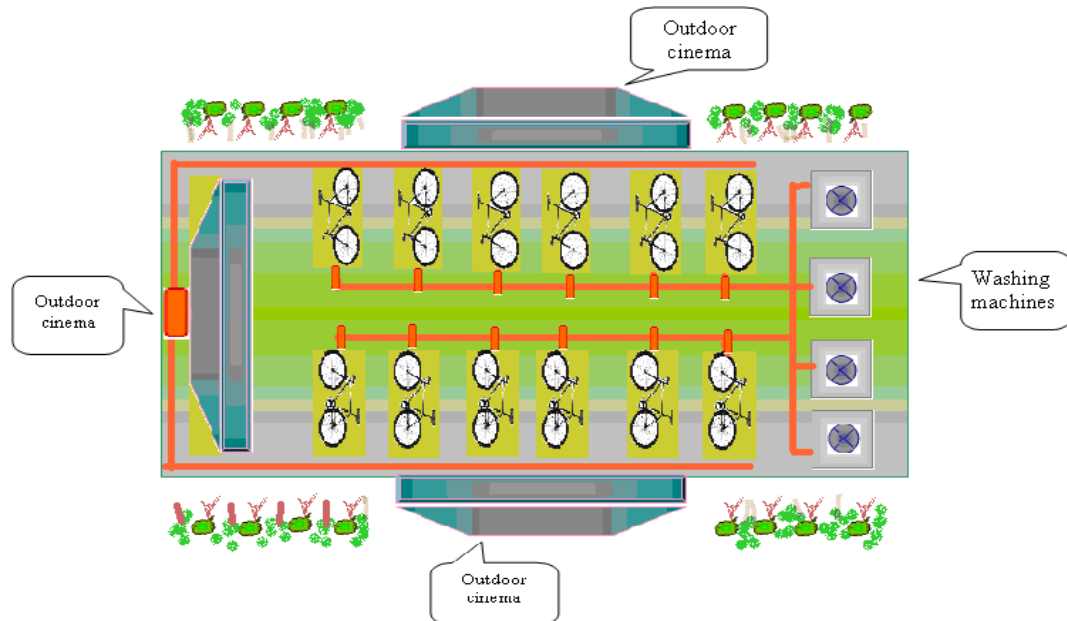


Photo1: Thematic park proposal version 1

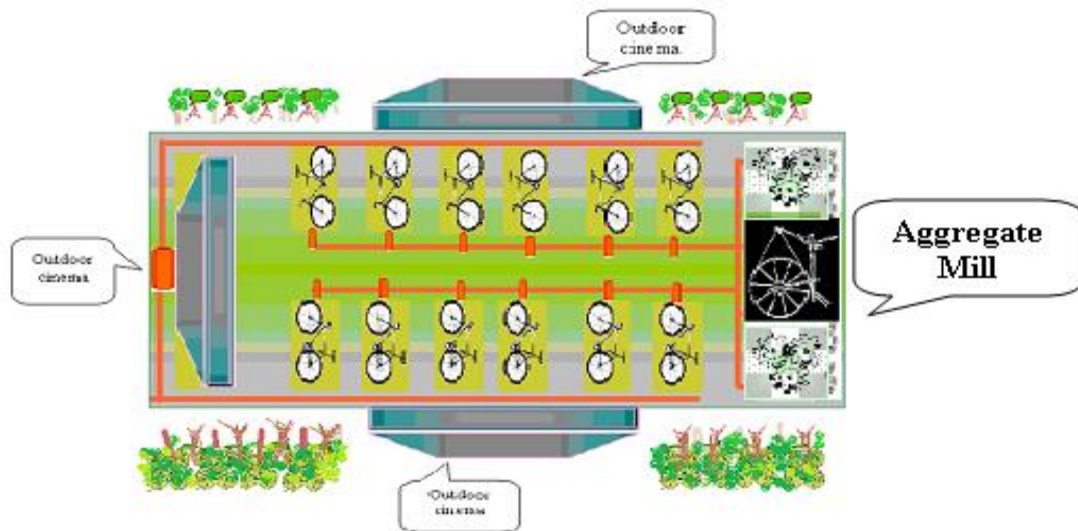


Photo2: Thematic park proposal version 2

Unfortunately, in our country many initiatives are beset with obstacles and meet hardships, either because self-confidence lacks, or because people do not trust that civic action will be carried on properly. In time several non-profit initiatives dedicated to social betterment have been pioneered, but after a while they collapsed marred in suspicion from public opinion (Pro TV, 2018; Ţibichi-Osnaga, 2019). One of the root causes might have been poor management, or corruption. Also, people tend to want to get out when they do feel a certain action grows opaque and is no longer responsive to public scrutiny. They stop giving donations and everything falls apart.

If we are to name one successful ONG turned into state instrument that would be SMURD (Mobile Service for Urgencies, Reanimation and Decarceration – [www.smurd.ro](http://www.smurd.ro)).

Romania can proud herself with one of the best emergency systems for coping with accidents in all Eastern Europe. The entire mechanism is the creation of a charismatic émigré Syrian doctor, Raed Arafat. He came to Romania in late 1980s and remained here to pursue his future medical career. Although a Muslim in a country largely Christian, (86,45% Eastern Orthodox, 5,42% Catholic 5,71% Protestants and Neo-protestants – INS, 2011) he committed himself to the reduction of accident-related deaths (Mixich, 2011). Immersing himself in the cause, SMURD finally became his family, thus sacrificing his private life to a higher, noble purpose. This NGO grew bit by bit, now present also in the Republic of Moldavia and inking partnerships with neighbour countries: Bulgaria, Ukraine, Serbia, Hungary.

### **Concluding remarks. Making out of Ecomeny a paradigm on itself**

The word Ecomeny joins together a noun → *economy* and an adjective → *ecumenical*. The authors of the present article crafted the notion out of paradox: although wealth producing activities concern us all, division of labour narrows heavily our actions to the point people don't know any more how to serve each other. They see themselves as simple cogs in a gigantic machine, unable to be useful beyond their job description or work contract. As conclusion, our article tried to marry an intellectual history (the resemblances between Polanyi's writings and Social-Christian/Catholic philosophy) to practical manners tailored to caring for thy neighbour.

To this very day, the Economy of Communion remains a sum of examples born out of charity, without a unifying methodology. Therefore, we believe that a doctrinal abstractization (Wald, 1975) is required. The authors express their hope that Ecomeny may play that honest broker role between already existent classical paradigms (Kuhn et al., 2008), eventually between those which offer alternative to the prevailing Neoliberalism. Whether Ecomeny should evolve to another theory in itself or remain only a praxeology, its success shall depend upon an inner transformation, just like the one Economy of Communion nurtured for 25 years.

Moulding itself after the Polanyian framework, Ecomeny should envisage to think upon reconstructing local communities with a mix approach of market, reciprocity and redistribution. Further on, as the model grows helped by feedbacks, critiques and suggestions, it should crystallize into a symbolic generalisation or even a coherent vision, fully aware of its pending potential as well as limits.

### **References**

1. Baum, G. (2014). *Tracing the Affinity between the Social Thought of Karl Polanyi and Pope Francis*. The 13th International Karl Polanyi Conference, "The Enduring Legacy of Karl Polanyi," Concordia University.
2. Bell, D. (1991). Modes of Exchange: Gift and Commodity. *The Journal of Socio-Economics*, 20(2), 155-167
3. Boulding, E. K. (1969). *Economics as a Moral Science*. *The American Review Economic*, 59(1), 1-12
4. Bradu, P.C., & Petre S.V. (2016). *From Economics to Oikomenics. Searching for a new philosophy*. Volume IV of International conference Communication, Context, Interdisciplinarity, 4th- Edition, (CCI-4), (pp. 233- 243).
5. Bruni, L. (2008). *Reciprocity, altruism and the civil society: In praise of heterogeneity*. London: Routledge.
6. Chaplin, J., (2015). *Laudato Si': Structural Causes of the Ecological Crisis, what hath air conditioning to do with Jerusalem?, Comment*

7. Dale, G. (2015). In search of Karl Polanyi's International Relations Theory. *Review of International Studies*, 1 – 24
8. Dinga, E. (2017, July 4). Punctaj de lectură - Thomas Kuhn, Structura revoluțiilor științifice (Reading synopsis - Thomas Kuhn, The structure of Scientific Revolutions). *EmilDinga*. <http://emildinga.ro/punctaj-de-lectura-thomas-kuhn-structura-revolutiilor-stiintifice/>
9. Downs, G. W. (1994). *Collective security beyond the Cold War*. Ann Arbor: University of Michigan Press.
10. Ebner, A. (2006). The intellectual foundations of the social market economy. Theory, policy, and implications for European integration. *Journal of Economic Studies*, 33(3), 206-223.
11. Epstein, P.R., Moomaw, W., Walker, C., Kasnet, A., & Rice, M.B. (2008). *Healthy Solutions for the Low Carbon Economy Guidelines for Investors, Insurers and Policy Makers*. A Project of: The Center for Health and the Global Environment Harvard Medical School,10-11;
12. Fèvre, R. (2015). *Brief encounter: Keynes and Eucken on the new way- Are they so different?* LSE Papers, Draft, Retrieved from <http://www.lse.ac.uk/economicHistory/seminars/HPPE/Papers2015-6/Fevre.pdf>
13. Fisher, I. (2008, March 15). Chiara Lubich, Who Founded Catholic Lay Group, Dies at 88. *The New York Times*, Retrieved from <https://www.nytimes.com/2008/03/15/world/europe/15lubich.html>
14. Francis I. (2017, February 4). To the participants in the meeting „Economy of Communion”. Retrieved from [https://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco\\_20170204\\_focolari.html](https://w2.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170204_focolari.html)
15. García, J. A. (1985). *Hogar y taller seguimiento de Jesús y comunidad religiosa*. Santander: Sal Terrae.
16. Glossner, C. L., & Gregosz, D. (2011). *The formation and implementation of the social market economy by Alfred Muller-Armack and Ludwig Erhard: Incipency and actuality*. Sankt Augustin Berlin: Konrad-Adenauer-Stiftung.
17. Goldschmidt, N., Müller-Armack A., & Erhard, L. (2012). *Social Market Liberalism*. Institut für Allgemeine Wirtschaftsforschung, Freiburg Discussion Papers on Constitutional Economics.
18. Grevin, A. (2015). *The logic of gift within business - an usual look at companies*. EdC Summer School Prague. <http://www.edc-online.org/en/businesses/best-practices/749-tutte-root-category/audio-e-video/tutte-video-eoc-summer-school-prague-2015/11274-video-anouk-grevin-the-logic-of-gift-within-business.html>
19. Hejeebu, S., & McCloskey D. (1999). The reprovng of Karl Polanyi. *Critical Review*, 13(¾), 285-314;
20. Hettne, B. (2010). Development and Security: Origins and Future. *Security Dialogue*, 41(1), 31-52. doi:10.1177/0967010609357040
21. Horn, H. (2013, November 26). Pope Francis's Theory of Economics. A case for the pontiff's debt not to Karl Marx but to Karl Polanyi. *The Atlantic*. <https://www.theatlantic.com/world/>.
22. Immerwahr, D. (2009). *Polanyi in the United States: Peter Drucker, Karl Polanyi, and the Midcentury Critique of Economic Society*. *Journal of the History of Ideas*, 70(3), 445-466
23. INS (2011). Romanian Statistical Institute. Retrieved from <http://www.recensamantromania.ro/rezultate-2/>.

24. Kline, K. L., Siwa M., Dale, V. H., Woods, J., Souza, G.M., Osseweijer, P., Clancy, J.S., Hilbert, J.A., Johnson, F.X., McDonnell, P.C., & Muger, H.K. (2017). Reconciling food security and bioenergy: priorities for action. *GCB Bioenergy*, 557–576. doi: 10.1111/gcbb.12366
25. Kuhn, T. S., Bogdan, R. J., & Flonta, M. (2008). *Structura revoluțiilor științifice*. București: Humanitas.
26. Lubich, C., Goția, M., & Vandeleene, M. (2008). *Căi ale luminii*. București: Editura Arhiepiscopiei Romano-Catolice.
27. Malinowski, B. (1922). *Argonauts of the western Pacific*. New York: E. P. Dutton.
28. Manow, P. (2000). *Modell Deutschland as an Interdenominational Compromise, Program for the Study of Germany and Europe*. (Working Paper No. 00.3). [http://aei.pitt.edu/63700/1/PSGE\\_00\\_3.pdf](http://aei.pitt.edu/63700/1/PSGE_00_3.pdf)
29. Marx, R. (2013). *Capitalul o pledoarie pentru om*. București: Ed. ARCB.
30. McRobbie, K., & Levitt, K. P. (2006). *Karl Polanyi in Vienna: The contemporary significance of the Great Transformation*. Montréal: Black Rose Books.
31. Mixich, V. (2011, August 4). Fanaticul - Raed Arafat. Retrieved from <https://www.hotnews.ro/stiri-esential-9666229-fanaticul.htm>
32. Oberndorfer, E.; Lundholm, J.; Bass, B., Coffman, R.R.; Doshi, H.; Dunnett, N.; Gaffin, S.; Köhler, M.; Liu, K.K.Y. & Rowe, B. (2007), Green Roofs as Urban Ecosystems: Ecological Structures, Functions, and Services, *BioScience*, Volume 57, Issue 10, Pages 823–833;
33. Orsini, F., Gasperi, D., Marchetti, L., Piovene, C., Draghetti, S., Ramazzotti, S., Bazzocchi, G., & Gianquinto, G. (2014). Exploring the production capacity of rooftop gardens (RTGs) in urban agriculture: the potential impact on food and nutrition security, biodiversity and other ecosystem services in the city of Bologna. *Food Security*. [https://www.researchgate.net/publication/269088248\\_Exploring\\_the\\_production\\_capacity\\_of\\_rooftop\\_gardens\\_RTGs\\_in\\_urban\\_agriculture\\_the\\_potential\\_impact\\_on\\_food\\_and\\_nutrition\\_security\\_biodiversity\\_and\\_other\\_ecosystem\\_services\\_in\\_the\\_city\\_of\\_Bologna](https://www.researchgate.net/publication/269088248_Exploring_the_production_capacity_of_rooftop_gardens_RTGs_in_urban_agriculture_the_potential_impact_on_food_and_nutrition_security_biodiversity_and_other_ecosystem_services_in_the_city_of_Bologna)
34. Owens, P. (2012). Human security and the rise of the social. *Review of International Studies*, 38(3), 547-567.
35. Polany, K. L. (2013). *Marea transformare. Opiniile politice și economice ale epocii noastre*, trans. C. Șiulea. Cluj: Tact Publisher.
36. Polanyi, K. (2001). *The great transformation: The political and economic origins of our time*. Boston, MA: Beacon Press.
37. Polanyi, K. (1977). *The livelihood of man*. Text edited by Harry Pearson. London/San Francisco: Academic Press.
38. Pro TV (2018, November 15). Editorial în Le Monde: ”Românii suferă de o lipsă de încredere în instituțiile lor”. Retrieved from <https://stirileprotv.ro/stiri/international/editorial-in-le-monde-romanii-sufer-a-de-o-lipsa-de-incredere-in-institutiile-lor.html>
39. Rabilotta, A. (2014). Pope Francis and Karl Polanyi, Latin America in movement. Retrieved from <http://www.alainet.org/en/active/70683>;
40. Rittershausen, J.R.B. (2007). *The Postwar West German Economic Transition: From Ordoliberalism to Keynesianism*. (Discussion Paper No. 1). <https://ideas.repec.org/p/kln/iwpdip/dp01-07.html>
41. Rothbard, M.N. (1961). Down With Primitivism: A Thorough Critique of Polanyi. Retrieved from <https://mises.org/library/down-primitivism-thorough-critique-polanyi>.
42. Ruggie, J.G.S. (1982). International Regimes, Transactions, and Change: Embedded Liberalism in the Postwar Economic Order. *International Regimes*, 36(2), 379-415

43. Smith, A., & Mitarcă, M. (2011). *Avuția națiunilor*. București: Publica.
44. Sultănescu, D. (2018, January 22). Lipsa încrederii, în anul Unirii. *Adevărul*, Retrieved from [https://adevarul.ro/news/politica/lipsa-increderii-anul-unirii-1\\_5a65fe59df52022f75c29e5f/index.html](https://adevarul.ro/news/politica/lipsa-increderii-anul-unirii-1_5a65fe59df52022f75c29e5f/index.html)
45. Țibichi-Osnaga, E. (2019, August 19). Sabotarea încrederii în propria persoană. Cu românul la psiholog. EVZ, Retrieved from <https://evz.ro/sabotarea-increderii-in-propria-persoana-cu-romanul-la-psiholog.html>
46. Wald, H. (1975). *Introduction to dialectical logic*. Bucharest Roumania: Editura Academici
47. Zaman, A. (2016). The Methodology of Polanyi's Great Transformation. *Economic Thought*, 5.1, 44-63;
48. Ziegler, R. (2012). The Kula Ring of Bronislaw Malinowski: Co-evolution of an Economic and Ceremonial Exchange System. *Review of European Studies*, 4(1)