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FROM ECONOMICS TO OEKOMENIKS. SEARCHING FOR A NEW WORLDY PHILOSOPHY IN THE XXI CENTURY

Petru-Ciprian Bradu, PhD Student; Silviu-Valentin Petre, PhD
University of Economic Studies, Bucharest ;National School of Political
Sciences and Public Administration, Bucharest

Abstract: Despite the fact that since the early XX century Economics has become ever more reliant on Mathematics, most economist practitioners could not foresee the upcoming 2008 financial crisis. In this article we argue that Economics was never only about accumulating wealth and the pursuit of profit, but always stood a study of man, bordering philosophy and theology. At first the paper retraces the coming of age of economic science from Ancient Greeks to contemporary ways of understanding it, afterwards it debates whether it is still possible to get bridge over diving and competing ideologies and have a consensus just like Keynesianism during the early decades after WWII.

Abstract: În pofida faptului că știința economică a început să se bazeze tot mai mult pe matematică de la începutul secolului XX, cei mai mulți practicanți ai domeniului nu au prevăzut criza din 2008. În acest articol argumentăm că economia nu s-a rezumat niciodată doar la acumularea bogăției și urmărirea profitului, ce a fost mereu un studiu al omului, învecinându-se cu filosofia și teologia. Inițial, textul urmărește evoluția științei economice de la vechii greci la modalitățile contemporane de înțelegere, după care dezbate dacă mai este posibil să creăm un pod peste ideologiile aflate în competiție și să găsim un consens precum a fost keynesianismul în primele decade după al Doilea Război Mondial.

Keywords: Economics, oikomeniks, 2008 crisis, science, consensus

Introduction

Let's give the interval 2008-2011 and assign three episodes out of which we may extrapolate a wider interpretation for the public debates of our time.

The first chosen reference is the 2008 subprime mortgage crisis which stemmed when the housing bubble burst and reverberated across America and the industrialised world.

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Remains an open discussion if the crisis was caused by the inner shortcomings of capitalism how Marxist pontificate, or just an invitation for state intervention like Keynesianism repeats.¹

The second is the 2011 Arab Spring when tens of thousands of disenfranchised people took the street to protest against the corrupt and ineffective regimes from Algeria to Syria and even beyond.

The third one happened in 2011 and was the death of Hugo Chavez, de vocal president of Venezuela. Styling himself as the torch bearer of Simon Bolivar, Chavez's decade embarked on massive welfare programs to help the country's poor and keep in check the rich while externally used the levy of petrodollars to fashion an anti-American rhetoric. With his death, the succession of Nicolas Maduro proved the limits of Chavismo and sparked controversies regarding the best economic system.²

Given the above and many other potential examples, one may ask: 1) why mainstream pundits repeatedly failed to predict the coming maelstrom, and 2) how can one find optimum solution to tackle the predicaments of the present.

The difficulty is further compound by the divergent, if not conflicting economic schools. How can one make of the fact that Libertarian advice massive government cuts, Keynesians want more state and capital injection into an ailing market while Marxists voice against capitalism itself?! Not to add into the picture other heterodox perspectives like anarchism, different kinds of ecologic scenarios (see, for example Vandana Shiva's eco-feminism), distributivism and so on.

Of course, one can argue that the richer the better a menu, and that pluralism in any science marks healthy debates. Still, should we rejoice having so many solutions from which to pick or deplore the lack of a synthesis like the one during the first postWWII decades?

This article stems from the premises that in order to begin even thinking to such a new synthesis, one should first return to basics and ask him/herself what is the arch task of economics along with the axioms it bases all the subsequent explanations. More so, our text goes on and claims that we should separate what is science and what is hermeneutics in the study of economic domain. The conclusion of our paper, one which in itself represent only a

¹ What went wrong with economics And how the discipline should change to avoid the mistakes of the past, *The Economist*, Jul 16th 2009. [David H. Freedman](#), Why Economic Models Are Always Wrong, *Scientific American*, October 26, 2011. John Tamny, If They Tell You They Predicted The Financial Crisis, They're Lying, *Forbes*, 8 October 2013. David K. Levine, Why Economists Are Right: Rational Expectations and the Uncertainty Principle in Economics — Part I, *The Huffington Post*, 01/26/2012. [Justin Fox](#), What we've learned from the financial crisis, *Harvard Business Review*, November 2013. Andrew Lilico, Good economists are almost always right about almost everything, *The Telegraph*, 22 Jan 2014. Allister Heath, Economists have a century of failure behind them. No wonder they back Remain now, *The Telegraph*, 18 May 2016

² [Agustino Fontevicchia](#), Fire In The Hole: The Imminent Implosion of Venezuelan Chavismo, *Forbes*, December 16, 2014. David Smilde, The End of Chavismo?, *Current History*, Feb 2015, pp.49-57. Let them eat Chavismo, *The Economist*, Jun 20th 2015. [Daniel Lansberg-Rodríguez](#), [Stan Veuger](#), How Oil Killed Venezuela's 'Chavismo', *The National Interest*, December 14, 2015

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starting point to future research, is the economics should be revamped as Oekomenics, a new study of man in relation to collectivity and perhaps even the surrounding environment.

From *oikonomos* and *oikumene* to *oikomeniks*

At first we shall research the etymological roots out of which we shall proceed to create a newer synthetic concept, namely- *Ecomenics*.

Faithful to the aims outlined in the introduction, our intellectual archaeology shall uncover the links between philosophy, theology and economics in order to spell how modern wealth producing activities have metaphysical underpinnings.

[Bearing in mind Karl Polanyi but with the footprint of Pierre Manent, we entail that the Great Transformation did not happen in XIX³, but actually much earlier, with the dawn of Renaissance and the beginning of Great Discoveries. Then, the crisis of Catholic Church in Europe allowed a process of laicisation which not only bore in itself early liberal proclivities, how Pierre Manent⁴ teaches us but also loosened the grip for people to engage in monetary activities, to make out of economy something of their own, autonomous if not independent from the Church.]

The first part of the word *economy* comes from term – ECO – who shows the sense of „the house, lodging, environment, propriety” derived from the gr. *oikos* (ὄικος) „house, household”, in the our languages transforms in Fr. *éco-*; in It., Engl. and Rom. *eco-*; and in Germ. *öko*. After in the second part *economy* is formatted from – NOMOS – which means „law, rule or norm” comes from gr. *nómos* (νόμος) who has been transmigrated in *nomos* for Fr., It., Eng., Ger. and also for Rom.⁵

As we proceed with further details, we shall present the newly concept *Ecomenic*, which comes from the Christian world, more specific from the adjective *ecumenical*.

Ecumenic in the late XVI century, „representing the entire (Christian) world,” formed in English and Romanian as an ecclesiastical word, from Late Latin *oecumenicus* „general, universal”, which was also from Greek *oikoumenikos* (οἰκουμηνικός) meaning „from the whole world”, from *he oikoumene ge* (ἡ οἰκουμένη γῆ) „the inhabited world (as known to the ancient Greeks); the Greeks and their neighbours considered as developed human society (as opposed to barbarian lands)” in later use “the Roman world” and in the Christian sense in ecclesiastical Greek, from *oikoumenos* (οἰκουμένος), present passive participle of *oikein* (οἰκεῖν) „inhabit”, from also know form upper *oikos* (ὄικος) „house, habitation”.⁶

³ Karl Polanyi, *The Great Transformation. The Political and Economic origins of our times*, foreworded by Joseph E. Stiglitz, with a new introduction by Fred Block, Beacon Press Books, 1944 / 1957 / 2001

⁴ Pierre Manent, *Istoria intelectuală a liberalismului*, traducere din franceză de Mona și Sorin Anothi, Editura Humanitas, București, 2001

⁵ Nicolae Andrei, *Dicționar Etimologic de termeni științifici – elemente de compunere greco - latine*, Editura Științifică și Enciclopedică, București, 1987

⁶ Douglas Harper, *Online Etymology Dictionary*, <http://www.etymonline.com/index.php?term=ecumenical> [accessed 26 Sept 2016]

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We used this term, *ecumenical*, from Christian terminology because although the Church may have no direct political or economic mission with respect to temporal matters, its moral and religious service extends to the entire world. The Church entails the mission to defend human rights whenever they are violated. John Paul II and the Code of Canon Law, however, prohibit clerics and religious from engaging in partisan politics. A thin line often exists between political activity and partisan politics. The Church cannot retreat from pressing social concerns, but it should avoid excessive involvement in practical politics.⁷

Also in the recent encyclical, *Laudato Si'*⁸, the actual pope Francis spoke about our common home (*oikos*), the Earth. Environmental scientists and theologians are concerned that ecological values be seen in their social as well as natural context. An ecological ethic requires the reordering of economic values. An adequate theology of nature will see the natural and the social worlds as existing inextricably together.⁹

More so, theologians within the Catholic Church use the concept of economy, but in a different view like *ECONOMY DIVINE*. This means the divine plan (ἡ οἰκονομία, *Eph* 3.9; cf. *1Cor* 2.7–8) is hidden in the intellect of God from all eternity before the creation of the world and revealed in the divine acts of SALVATION, through His Prophets, through Jesus Christ (*Rom* 16.26), and through His Holy Spirit (*1Cor* 2.10). Divine economy likewise embraces the mystery of the execution of the divine plan of salvation. Creatures to whom God communicates participate in His causality as secondary agents through whom He acts in applying the fruits of His redemptive act. Through these created secondary agents acting in His name and often through His priestly power, that act is prolonged in space and time, especially in the created sacramental signs that He has endowed with power to communicate GRACE to men. Essentially the concept of divine economy speaks about the total mystery of Christ (*Eph* 1.10), whereby both the world of nature and that of grace are ordered through Him by the Trinity. In accordance with this above concept, one of the two major parts of Oriental theology is economy, or “the study of the restoration of the communion between God and men by Jesus Christ” (Yves Congar - *Chrétiens désunis. Principes d'un „œcuménisme” catholique* - 1937). The same noun is used also by the Oriental Christians to signify the theory and practice whereby the canonical power of the Church is applied benignly to particular cases (Congar).¹⁰

⁷ NCE pg. 51

⁸ Pope Francis I, *Laudato Si' (on care for our common home)* © Libreria Editrice Vaticana, Vatican, 2015
http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
 [accessed on 27 Sept. 2016]

⁹ NCE, pg. 64

¹⁰ Catholic University of America, *New Catholic Encyclopedia*, Second Edition, Vol. V (Ead-Fre), publisher Galepp, Washington D.C., 2003, pg. 58

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Starting with the XIX century, after the encyclical *Rerum novarum* (Rights and Duties of Capital and Labor, 15 May 1891)¹¹ of Pope Leo XIII, the Catholic Church begun a new social, economic, and even political mission to defend humans in any context they engage in intercourse. The document was issued in response to what was perceived to be a general crisis of modern civilisation where sorrow, alienation, growing hatred and conflicts, ideologies and estrangement of one another despite the fact that Christians confessed the same grace. Given those, Catholic Church stood for renewed dialogue and mutual acknowledgment.

From hermeneutics to science. An improbable journey

We have started this paper with the observation that nowadays, the realm of economics is perhaps plagued by too many contradictory schools of thoughts, thus hampering a course of action able to generate benefits for the majority of population.

Let's take United States during the last thirty years. If postwar America enjoyed an unparalleled wealth and power, allowing a decent living for the majority of its population, after 1980s the American society became more and more a pyramid like structure where a shrinking middle class was hammered between growing poverty (some coming from the immigrants, some from the deindustrialised communities) and the 1% who owned 80% of the nation's wealth.¹² Similarly, post2008 EU-rope switched from austerity programs, believed to deliver the salvation to other measures in order to re-create growth, tap innovation and include cohorts of unemployed youth.

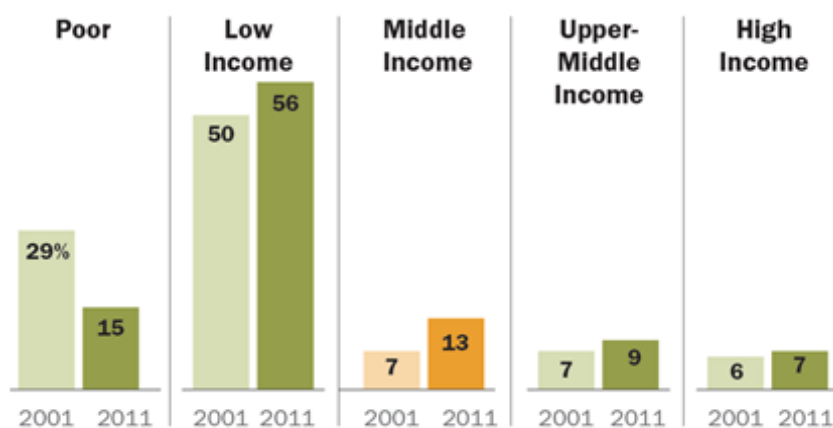
Taking a step back to see the wider canvass, one notices spots of light strangled by the black clouds of impeding problems. While it is true that a global class has emerged to represent 13% of world population in 2011 (from only 7% in 2001), the same period witnessed the multiplication of the low incomers from 50 to 56%:

¹¹ Pope Leo XIII, *Rerum novarum - on capital and labor*, © Libreria Editrice Vaticana, Vatican 1891, http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html [accessed on 27 September 27, 2016]

¹² Other writings say that in 1985 the first 10% owned 67% of the country's national wealth while in 2010 their ownership went to 75! Christopher Matthews, *Americans Are Painfully Aware of How Broke They Are*, *Time*, 28 January 2014

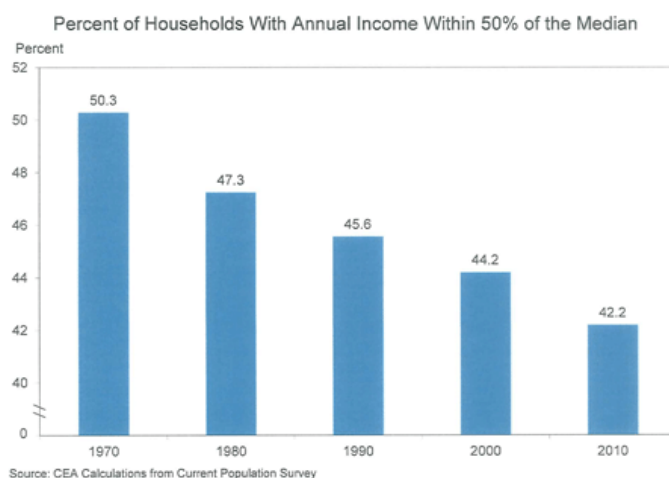
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% of global population by income



Source: Rakesh Kokhar, A Global Middle Class Is More Promise than Reality, *The Pew Research Center*, July 8, 2015

Those 1,4 billion people that comprise the global middle class consume \$ 21 trillion a year. In 2015 the just mentioned number jumped to 3 billion,¹³ and it is believed that in 2021 the majority of world's population will be middle-classes. Such people have greater expectations and face uncertain future. To give just one example, a study made by Oxford predicts that 47% of the jobs in US might be automatized in two decades from now, a trend also to expand in the developing world.¹⁴ As it is, American middle class has been trimmed from more than 50% of total number of households to 42,2% between 1970-2010:



¹³ Homi Kharas, How a Growing Global Middle Class Could Save the World's Economy, *Pew Trusts*, 5 July 2016

¹⁴ Ian Bremmer, These 5 Facts Explain the Unstable Global Middle Class, *Time*, Jan 29, 2016

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Source: [David Rohde](#) , The American middle class is shrinking, *Reuters*, January 13, 2012

The impact of an emerging middle class will not be confined to human intercourse but should spill towards the environment. Thus, as more people come to live in cities and require better housing, deforestation becomes an increasingly acute phenomenon. It is estimated that illicit land conversion for crops produces 1,5 gigatonnes of carbon dioxide (CO₂) per year.¹⁵ More so, illegal logging worth between 30-100 mil.\$, that is up to 30% of the total wood trade, according to UN. A study made by World Bank in 2012 found out that mafia groups living from unfair timber harvesting make around \$ 11 billion per year, almost as much as the global drug traffic (13 bld\$ per year).¹⁶

We have dwelt upon the examples above to sketch a reflection towards the fate of economics in the XXI century. Should it remain a descriptive science or engage in normative militantism? And, if descriptive, what are the main directions should it be engaged in?

So as to conceive economics as a science we take a path not necessarily original and go back to humans' most basic need: surviving. According to Aristotle and Thomas Hobbes¹⁷, absent laws, human tend to be very cruel ones to another; in the natural state, left free with their passions, individuals entertain a perpetual war which allows nothing to develop:

"For just as man is tile best of the animals when completed (teleotkir), when separated from law and adjudication (dike) he is the worst of all. FOP injustice is harshest when it is furnished with arms; and man is born naturally possessing ms for [the use] prudence and virtue which are nevertheless very susceptible to being used for their opposites. This is ~hv~ without virtue, he is the most unholy and the most savage [of animals], and the worst with regard to sex and food." [Aristotle, Politics]

"The condition of Man is a condition of Warre of every one against every one; in which case everyone is governed by his own Reason; 2. There is nothing he can make use of, that may not be a help unto him, in preserving his life against l-ris enemyes; 3. It followeth, that in such

¹⁵Allie Goldstein, [How the Rise of the Global Middle Class Is Driving Illegal Deforestation and How We Can Change the Paradigm, Ecosystem Marketplace, 10 September 2014](#)

¹⁶Brad Plumer, How organized crime groups are destroying the rain forests, *The Washington Post*, October 2, 2012

¹⁷For references and comparisons between Aristotle and Thomas Hobbes see: Fred D.Miller Jr., Aristotle and the natural rights tradition, *Reuson Papers*, No. 13 (Spring 1988) pp.166-181. Norberto Bobbio, *Thomas Hobbes and the Natural Law Tradition*, translated by Daniela Gobetti, The University of Chicago Press, 1993, pp.10-17. Thomas Hobbes, *Elementele dreptului natural și politic*, traducere și glosar Ana-Raluca Alecu și Cătălin Avramescu, Humanitas, București, 2005. Helen Thornton, *State of Nature Or Eden?: Thomas Hobbes and His Contemporaries on the Natural Condition of Human Beings*, The University of Rochester Press, Rochester, 2005, pp.43-50 . Nicolas-Ann Hardwick, [How radically did Hobbes depart from the natural law tradition?](http://WWW.E-IR.INFO/2011/02/15/HOW-RADICALLY-DID-HOBBS-DEPART-FROM-THE-NATURAL-LAW-TRADITION/), E-International Relations, FEB 15 2011, [HTTP://WWW.E-IR.INFO/2011/02/15/HOW-RADICALLY-DID-HOBBS-DEPART-FROM-THE-NATURAL-LAW-TRADITION/](http://WWW.E-IR.INFO/2011/02/15/HOW-RADICALLY-DID-HOBBS-DEPART-FROM-THE-NATURAL-LAW-TRADITION/) [Accessed on 3 October 2016]

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a condition, every man has a Right to everything; even to one anothers body.” [Thomas Hobbes, Leviathan]¹⁸ [Accessed on 3 October 2016]

Only with the signing of a social contract, humans give away some of their prerogative to a selected instance called Leviathan (considered it a label for any possible authority: King, parliament, constitution, modern state etc). Survival being practically assured, the species engage in civic life and they can very well indulge in art, science and industry.

Later on, the project of the XVIII century liberals hoped that through trade might generate win-win situation out of which everyone should benefit, both on domestic as well on international scene. Thus, Stephen Holmes, contributor in Jane Mansbridge’s collectiv volume “Beyond Self- Interest” interprets Adam Smith philosophy as a bulwark against religious extremism which was besetting the European world at that time. Channeling human passions from mystical fanaticism to economic rivalry was to pacify society and sideline lethal interactions between individuals, concludes Holmes.¹⁹

Therefore, Economics might be defined as the *science which study how people engage in wealth producing activities in a peaceful manner or in a manner that maintains peace/ social contract.*

To assure that the Popperian principle of falsifiability is respected one has to confine the parameters of peace and assign certain benchmarks to it. The number of workers’ strike or the level of economic motivated crimes might provide a quantitative basis to this challenge.

In the same veneer we have to establish what are those wealth engaging activities that: a) satisfy minimum human needs for living; b) assure equitable distribution of goods and social status among people.

An index of minimum standard for human needs can be construed using Humanitarian Charter and identified Minimum Standards (HC&MS). Both the Charter and the Minimum Standards were drafted in 1997 by a group of humanitarian NGOs and the Red Cross and Red Crescent movement. Their goals was to set up scheme for disaster assistance centred around five priorities: water supply and sanitation, nutrition, food aid, shelter and health services. The scheme writes down quantitative yard sticks for each item. For example: it considers that each person needs around 7 liters of water every day (2,5-3 litres for drinking; 2-6 for basic hygiene practices; 3-6 liters for cooking). At the same time it established de maximum people assigned to a water tap: 250 people per tap based on a flow of 7.5 litres/minute; 500 per water tap based on a flow of 16.6 l/m.²⁰

As for food requirements, disaster managements authorities should provide: 2,100 kcals per person per day; 10-12% of total energy provided by protein; 17% of total energy provided by fat.²¹

¹⁸ Fred D.Miller, *op.cit.*, pp. 174 and, respectively, 167

¹⁹ Stephen Holes, The secret life of self interest in Jane Mansbridge, *Beyond Self- Interest*, The University of Chicago Press, Chicago, 1990, p.267-287

²⁰Humanitarian Charter and Minimum Standards in Disaster Response, Sphere Project, 2004, p.65

²¹*Ibidem*, p.138

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It also allots 20 people maximum (around 4-5 families) for one single toilet etc.²²

Using such standards or others similar one can start sketch a future for the discipline of *oikomenics* understood as a perpetual peacebuilding manual.

However, one must be also sensitive to methodological predicaments arising from such endeavour:

A. If we are to use the HC&MS to build a case for *oikomenics/* ecomenics as science than we have to be aware that it was crafted for disaster response in limited area. An entire research program for a whole society or even the international system might need more than humanitarian assistance and minimum standard living;

B. Although basic needs may be ease to frame in a quantitative manner, they also tend to vary from one community to the other or change in time. Thus, the minimum caloric or protein nourishment for an average person in Eastern Europe is not the same with the requirements of a Scandinavian, a Chinese or someone who dwells in Central Africa.²³

Why need an economics of peacebuilding?

Propedeutical chapters of present article spoke about the many faces of economic thinking and highlighted a read thread coming from Aristotel and Kautilya up to Amartya Sen and Thomas Schelling. Is fair to say that most of them saw economics in the wider context of what we call today security studies.²⁴ In the XX century alone, many illustrious voices have been thoroughly interested to capture patterns of linkage between conflict and wealth producing activities. John A.Hobson (1858-1941) demonstrates in his mostly forgotten book „Imperialism: A study” (1902) how imperial adventures stem from overproduction and internal underconsumption, thus compelling elites to search for new markets. Following the same path, Vladimir Ilich Lenin (1870-1924) radicalises Hobson and puts capitalism at the center of international conflict. Recently, as UN practice gathered evidence about the interdisciplinary character of field problems, conflict economics emerged a branch in itself poised to tackle the linkages between states failure, chronic civil feuds, AIDS proliferation, transborder illegal arms

²²*Ibidem*, p.71

²³Mehmet Odekon (eds), *Encyclopedia of World Poverty*, Sage Publications, London/New Delhi, 2006, p.334. Adam Drewnowski and Ichiro Kawachi, *Diets and Health: How Food Decisions Are Shaped by Biology, Economics, Geography, and Social Interactions*, *Big Data*, 2015 Sep 1; 3(3): 193–197.

Although it goes beyond the scope of present paper, one has to take into account that the way in which humans satisfy their needs vary across time. The same amount of grain or cereals may not bear the same nutrients judged in successive time frames. For example, studies show that Kansas hard winter wheat did not have the same protein level from 1949-2011. In 1956 it showed a protein level of 14,1% while in 1961 a low of 10,7%. Donald D. Kasarda, *Can an Increase in Celiac Disease Be Attributed to an Increase in the Gluten Content of Wheat as a Consequence of Wheat Breeding?*, *Journal of Agricultural and Food Chemistry*, 2013 Feb 13; 61(6): 1155–1159

²⁴ For a comparison on David Hume’s and Adam Smith’s perspectives on commerce and warfare see: Robert A. Manzer, *The Promise of Peace? Hume and Smith on the Effects of Commerce on Peace and War*, *Hume Studies*, Volume XXII, Number 2 (November, 1996) 269-382

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smuggling and so on.²⁵ In this regard, the work of Paul Collier, World Bank economist, grapples to understand the correlations between instability and poverty and, subsequently, engineer equitable scenarios.²⁶

A while after the fall of the Soviet Union, peace among great powers seemed to hail the advent of an all-out interdependence with trade ever expanding prosperity and technology. However, after 2008 planetary trends go other way around and display the re-emergence of intra-statal strife, terrorist outbursts and refugee flows plaguing both developing and affluent nations. That is why, recrafting Economics as Ecomenics- the *science of pursuing wealth by engaging the others*- becomes a scientific need able to serve the cause of peace.

PS: 2016 is a year rich in anniversaries: [Nicolas Baudeau-Introduction a la philosophie économique](#) (1771), Adam Smith- *The Wealth of Nations* (1776), the same year with the American Declaration of Independence; Jean Baptiste Say- *A Treatise on Political Economy* (1821); the birth of Karl Polanyi (1886-1964); John Neville Keynes- [The Scope and Method of Political Economy](#) (1891); the birth of Murray Rothbard (1926-1995); John Maynard Keynes' - *The end of laissez-faire* (1936) and the *General theory of employment, interest and money* (1936) along with his death (1946); the death of Milton Friedman (2006). Each of those dates is beset with symbolism and might inspire us to see Man as the meeting point between ontology and metaphysics.

Other than that, we have indulged in intellectual history and tried to reconnect economy with its religious roots not only for the sake of study. Responding to André Mallraux famous rhetorical question, XXI century seem to be an intensely religious one, mystical creeds compelling people to do horrible deeds. If fire cannot be extinguished only with fire, than perhaps fanaticism cannot and should not be opposed with extreme secularism but with religious moderation. Old scriptures (either from Christianity, Islam, Mosaism, Buddhism and so on) should be brought forth in the limelight of tolerance.²⁷

²⁵Erik Gartzke, Quan Li, War, Peace, and the Invisible Hand: Positive Political Externalities of Economic Globalization, *International Studies Quarterly* (2003) 47, 561–586. Fanny Coulomb, *Economic Theories of Peace and War*, Routledge, London/ New York, 2004. Paul Dunne, Fanny Coulomb, *Peace, War and International Security: Economic Theories, Contributions to Conflict Management, Peace Economics and Development* 05/11/2008, <http://carecon.org.uk/QM/dqmpap/0801.pdf>. Fanny Coulomb and J. Paul Dunne, Economics, conflict and war, *Real-world Economics Review*, Issue no. 46, 2008. Charles H. Anderton, John R. Carter, *Principles of Conflict Economics: A Primer for Social Scientists*, Cambridge University Press, Cambridge, 2009. Nadège Sheehan, *The Economics of UN Peacekeeping*, Routledge, 2011, p.76. Avery Goldstein, Edward Mansfield, *The Nexus of Economics, Security, and International Relations in East Asia*, Stanford University Press, California, 2012

²⁶Paul Collier, David Dollar, *Globalization, Growth, and Poverty: Building an Inclusive World Economy*, World Bank and Oxford University Press, Washington, 2002. Paul Collier (ed), *Breaking the Conflict Trap: Civil War and Development Policy*, World Bank and Oxford University Press, Washington, 2012

²⁷ Heather Dubois, Religion and Peacebuilding, *Journal of Religion, Conflict and Peace*, Volume 1, Issue 2, Spring 2008. Susan Hayward, Religion and Peacebuilding Reflections on Current Challenges and Future Prospects, United States Institute for Peace, 2012. For more about religion's role in peacebuilding see: Centre for International Studies Annual Report 2014-2015 (1 September 2014 to 31 August 2015), University Oxford, http://www.politics.ox.ac.uk/materials/CIS_Annual_Report_2014-15.pdf [Accessed 1 October 2016]

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All the same, economic science needs today a similar ecumenical mission called *ecomenics* to enable us to see humanity such as one collective being made up of seven billion neatly connected individuals inhabiting the same mansion (oikos) called Earth. Similar to the biology, if one limb suffers from illness, then the whole body might be affected as well and is compelled to adapt and mend the situation.

This global citizen *homoecomenicus* way must learn to be rational with his unlimited needs and limited resources of his home, as he is with the limbs of his own body.

Through this *ecomenic* concept in economic thinking the main goal should transform unbridled profit seeking with a way to fulfill plenary the human adventure.

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