

Constantin NECULA *
Eugen RĂCHITEANU **

The Ethical Standards of Food Production in the Background of Modern Lifestyle

Abstract: Considered to be a particular science, the ethics of food production raises awareness and makes both the producer and the consumer to assume more responsibility. By modifying his option paradigm the consumer will probably alter the producer's economic behavior if industrialization has not definitively dulled any moral sense concerning economic action. In spite of its evolution as a fragment of human consciousness, social ethics related to food domain remains an opened field of diagnosis, analysis and solutions.

Keywords: social ethics, situational ethics, eco-economy, social psycho-biology, economic behavior.

In 1973 when the Romanian communism reached its climax, the Romanian psychologist Nicolae Mărgineanu in his attempt to define the human condition, tried to emphasize the relationship between man as solitary being and *zoon politikon* (Aristotle), i.e. man as social being. In this regard it is obvious that man's features and functions cannot be considered only his own attributes, depending only on him, because they are ways to join the world, especially the society. Therefore, the natural environment plays an important role. Nicolae Mărgineanu's definition helps us to open the ethical dimension of our research:

Human condition defines this interconnection among the psychological structure, the biological infrastructure, and the social superstructure. The completeness of human being's determination in the world satisfies it only because the psychological features and functions complement reciprocally with the biological and social features and functions, from which they cannot be separated. The human condition (bio-psycho-socio human structure) is not static, but in continuous evolution. Therefore the past plays an important role through its causality as well as the future, namely its planning or its prospective character; ergo, the human condition considered in its bio-psycho-social plenitude should be explained through its causal pre-structure and interpreted through its prospective future post-structure (...). Man is not only consciousness, but behavior, too. Thus, consciousness is not only the successful or unsuccessful reflection of

* Professor, PhD, "Andrei Șaguna" Faculty of Orthodox Theology, "Lucian Blaga" University of Sibiu, Romania; email: neculaconstantin@icloud.com

** Professor, PhD, Franciscan Romano-Catholic Theologic Institute from Roman, Romania; email: rachiteanueugen@gmail.com

unconscious, but also the reflection of socio-cultural condition with which it interacts through behavior. In normal psychological and socio-economic circumstances, behavior is an expression of the consciousness. When the individual or the neighbors are insincere and deceitful, then word and behavior become mechanisms of individual consciousness. (Mărgineanu 1973, 9)

Human society on the whole functions like a human organism, developing its own organizational interconnections or structures of the mechanisms of group or organizational consciousness.

Important analyzes have given the phenomenon culture a series of specialists among whom we mention Raffaele Pettazzoni, Ernesto de Martino, Georges Dumézil or Franz Altheim. They are only those who refer to these paradigms in the world of religions, without reference to Christianity (see wide analysis of these authors in Montanari 2001).

In the Christian world Max Weber's work *The Protestant Ethic and the Spirit of Capitalism* published in 1904 (translated into Romanian, Humanitas Publishing House, 1993) is considered by specialists the main synthesis although it represents only a synthesis of the papers contained in *Gesammelte Aufsätze zur Religionssoziologie*¹. It was criticized over time. Some critics virtually negated its value. In this regard it is worth mentioning the works of moderate Besnard Ph. (1970) and that of the historian and social critic R. H. Tawney (*Religion and the Rise of Capitalism*, New York: Harcourt Brace, 1926)². Max Weber proposes and develops a moral scheme that includes motivation, education and the ethical exigency of the economic valorization of the product through which capital is produced³. The obvious or subtle influence of the religious on morals in a money-oriented society is difficult to prove and is related to the anthropology specific to the ethos of every people. Thus, the idea that Orthodoxy as form of Christianity obstructs the economic motivation is scientifically inappropriate. Allan G. Johnson is the one who synthesizes maybe the best Webber theory and how it influences the economic behavior of the producer and the consumer, including the modern world. He asserts that:

Protestant ethics is a religious ethics that emphasizes a carefully controlled behavior, methodical planning, tenacious labor, abnegation, commitment and vocational success. Trying to explain the cultural complex in which capitalism developed, Max Weber argued that the ethics generated by the Protestant Reformation in Europe facilitated and sustained the essential trends of capitalism, especially those related to investment and wealth accumulation. By rejecting the Church and the rituals as safe means of salvation, Protestantism put in their place the autonomy and individual responsibility, which generated an intense anxiety and the need to confirm that salvation is certain. In response to this anxiety, Protestantism promoted an ethical consistency and a way of life that contributed to the creation of a cultural environment that legitimizes and promotes precisely practices and values conducive to the flourishing of capitalism. (Johnson 2007, 147)

One of the criticisms of Weber's ideas is to be noticed here. Catholicism also proposed models of ethics and cultural support of capitalism. One of them is offered by Bernadine of Siena and marks until today a series of constructs of Economics⁴. It is worth mentioning that the entire patristic culture of the Church including the Orthodox part, promoted moral requirements aimed at fulfill the economic hypostasis of both man and human society at whole. The motivational ethics including charity and mutual aid were fundamental to the development of an integral pre-capitalist form. It is also necessary to acknowledge that many of the outstanding figures of the Christian holiness raised both the profile of managerial qualities and the ability to organize Christian communities not only in crisis situation (famine, alien attack, drought, material shortages, and generalized poverty) (see Necula 2009 and 2013). Precisely these qualities imposed them in the lucrative consciousness of the Church. Moreover the concern for the ethical construct of the leader is not only related to Protestant ethics but it appears in well-known treaties of Byzantium or in the area of the Romanian Medieval culture⁵. However, we subscribe to Allan G. Johnson's conclusion regarding Weber's most sustainable contribution to the development of social ethics that it "simply consists in the argument that various aspects of culture deeply affect the structure of social systems". He also underlines that "the idea deeply contrasts with the Marxist vision that production is of primordial importance in shaping the culture rather than vice versa" (Johnson 2007). Hence the difficulty to define social-economic ethics or the unique standards of production ethics that can be law in a culture evolved in parameters of economic and absurd rigidity in an ethos affected by mediocrity and induced consumption.

The European thinking on Ethics defined the concept in a wide range of connotations. What remains as basis of interpretation is connected with the word *Ethics*, derived from the Greek adjective *ethikos, éthos*⁶ that means *nature* or *disposition*. It is usually used either philosophically or practically. Philosophically we are dealing with moral philosophy whose purpose is to systematically study human behavior in connection with the justice or injustice of human actions, with good and evil that governs the motives and the consequences of such actions. The specialist in moral philosophy seeks to present how to arrive at value judgments by approaching concepts such as: *good/evil; just/unjust; must/should; justice, duty, obligation* and other specific terms to assess the value. One of the fundamental premises of the moral philosopher sounds like that: "human behavior takes place within a context of values; when people have the freedom to choose a series of action and their activities are not completely forbidden, the inevitable question is whether the chosen action is just or unjust, good or bad". The answer to such interrogations creates a conceptual or theoretical model, thus constituting the most general level of Ethics (Bloch and Chodoff 2000, 8).

From the point of view of moral theology, which is a form of active philosophy with a more practical hue than the mere differentiation of concepts, current ethics is a sum of evolutions of Christian ethical systems starting from the Saint Ambrose of Mediolanum (*The duties of the clergy* is a Christian adaptation of Cicero's work, *De officiis*), collections of Church canons, monastic rules (St. Basil the Great, Augustine), marked by the first attempt of systematization made by St. Thomas Aquinas. The Reformation and then its moral modernization (Butler, Kant, Barclay) led to the intuition of major issues of social ethics. Moreover under the pressure of this intuition it was developed the situational ethics.

O course, this position is attractive from the perspective of the modern uprising against authority of any kind and fits well with two other contemporary influences. First, reducing the world to global village status through communications and travels has highlighted the great diversity and inconsistency of existing ethical systems that undermines all. Secondly, the increasing complexity of the modern world, which faces more and more moral dilemmas (nuclear war, abortion, contraceptive means, drug addiction, genetic engineering, and other likewise) has highlighted the inability of all existing codes to respond to questions raised by contemporary situations. This lack of adequate pre-determined indications is the essential truth that situational ethics raises to the only principle of ethics. It builds upon it a so-called new morality, which repudiates all rules, guidelines, laws, principles, the religious respect for past experience or superior authority, and reduces morality to instant, individual, intuitive and isolated decisions that differ from one situation to another" (White 2012, 431-433) ⁷.

In order not to generate capricious reactions, with no moral fundament but in the name of morality, to avoid anarchy and amorality to circumstances, it has become necessary to develop norms or standards of morality, according to which the quality of some decisions can be described. Thus, the singular norms (consistency towards one's own judgments, compassion, utility, truth, pleasure) and the norm scale emerged. Situational ethics chose love as a unique and self-sufficient norm of moral action; hence, the chaos that various interpretations of love content bring to society. In modern Protestant ethics, the exponents were K. Barth, E. Brunner, or the famous Nygren with his work *Eros und Agape*, whose principle seems to be reliable until today for situational ethics: where love is, there is no need for other precepts. By situational ethics, we approach the core of the definition of social ethics, which we need to identify a social situational ethics, the ethics of food production standards in the modern world.

It is impossible to maintain a clear distinction between social ethics and personal (individual) ethics. There is no individual behavior without social consequences. There is no situation or social problem without individual repercussions. (...) For social ethics good and evil are not located only in individual moral agents or in concrete decisions or actions, but they can also be attributed to institutions, traditions, settlements and social processes. (Gill 2012, 435)

An ample vision of social ethics would be proposed by Thomas Nagell (professor at Berkley, Princeton and New York) in the volume *The View from Nowhere* (Oxford University Press, 1986), in which he analyzes ethics through its peculiarities related to the distinction between the relative and neutral values. He proposed as central theme of the ethical debate the question how can the lives, interests, and welfare of the others raise claims on us, and how can these claims – which can take various forms – be reconciled with the purpose of living our own lives. His hypothesis is that the form taken by moral theory depends on the interaction of forces of psychic economy of all complex rational beings (Nagel 2009, 313)⁸. His effort to identify social moral agents, the reasons for autonomy, personal values and impartiality, deontology and moral progress proves an active digestion of social ethics. The effort can also be seen both in the attempt of Canadian journalist Naomi Klein (*The Shock Doctrine: The Rise of Disaster Capitalism*) and Noam Chomsky (*Interventions, Hegemony or Survival, Failed States*) to identify the moral vacuum of interventions in natural disaster areas or land of war, easily emphasizing the force lines of an ethic influenced by geopolitical more than by truth. The same caustic analyze of social ethics is proposed by John Ralston Saul, who sees in the collapse of globalization the reinvention of the world and in the decline of competition as a valuable effort a return to “oligopoly” (Ralston Saul 2018, 176-179).

Does it make any sense to discuss the ethics of food production in this context of social morality or ethics of social intervention? Can it be a priority in the field of education of producers or of the people who investigate the quality of life? How can it be achieved in nutrition field? In this regard maybe it is worth to remind the way in which Romania was engaged in the transition from communism to eccentric consumption, emphasizing the way in which the effort to heal hunger-related trauma of the first years of communism (1947-1958) and the last years of the Ceausescu’s dictatorship (1985-1989) has materialized in the excess of consumption that is reproduced today in various directions. If specialists identify a set of activities related to food search and nutrition called “food behavior” and distinguish a series of changes due to the spontaneous variations of energetic metabolism and the incidence of these behavior variations on psychological activity – we dare to think that general human behavior is defined by *eating behavior* and food rhythm (*Larousse – Marele Dicționar al Psihologiei* 2006, 63-64), too. The argument is provided by the analysis of many of contemporary components of the ethics of producing and selling food production. One of the most careful analyzes on the subject registers:

The world food system was developed under the auspices of free trade. Very quickly though free trade was countered with protectionism in the form of

policies favoring national and cultural food security. The traumas of World War led to the introduction of international commitments on individual rights with respect to labor and the right to freedom from hunger. From the seventies, the pendulum swung back in favor of free trade, this time provoking a response in the form of fair and ethical trade. The introduction of new food markets promoted by social movements as from the eighties where values were attached to the conditions and processes of production rather than the product itself led to agriculture and food markets becoming imbued with ethical attributes. At the same time, an increasingly holistic concept of food security became adopted in international forums pointing to the need for policies which were no longer reducible to food aid. While for a period, broader ethical values were identified only with alternative food networks, as from the turn of the new millennium, under the collective umbrella of economic, social and environmental sustainability, they became adopted by the global agri-food players as the triple bottom line for all agricultural and food markets. Although a new consensus has been achieved on the centrality of sustainability and food security a range of tensions and conflicts persist over the relation between food security and trade, investment, biofuels, producer and consumer rights, animal welfare, nature and the environment. (Wilkinson 2015, 9-14)

In the context of the general bibliography on the subject, it is worth mentioning a few contributions that have become basis of possible further research, which may be important at the level of the Romanian organizational culture in the field of agriculture and food production. We find important to mention the work of Lehman H. (1995), *Rationality and Ethics in Agriculture* (Moscow, Idaho 1995), that approaches a series of issues related to theory of ethics concerning agriculture, as well two other sources: Mephram B. (1995), "Agricultural Ethics", in R. Chadwick (ed.), *Encyclopedia of Applied Ethics*, 1998, Volume 1, 95-110 and Thompson P. B. (1998), *Agricultural Ethics – Research, Teaching, and Public Policy* (Iowa State University Press, Ames, 1998). About the latter we retain the general description made by the researchers: This book deals with the ethics of food production and related topics such agricultural research, teaching agricultural ethics and public policy.

Is it important the ethics of product? What mechanism of knowledge belongs to it? We start from two analyses proposed in the former years by two researchers in the field of agrarian economy and resources and economic ethics. Analyzing social psychology related to food ethics Călin Georgescu asserts:

Healthy food means, in fact, regaining our autonomy, freedom and health. In Communism we were slaves because we were hungry all the time. For years we tore one another limb from limb so that *I*, and not *you*, can catch a piece of cheese or a liter of oil *over the quota*. The starvation of Romania's population during Communism era has exacerbated the acquiring instincts, the indifference

to the needs of the neighbor, egoism, conformism and cowardice. A hungry people cannot be generous, neither free nor conscious of its own interests. Hungry people are not martyrs; they usually end up kissing the hand, which sometimes throws them a collop. When the masters have the control of the subjects' food, their power becomes absolute. Terror begins. In the last 20 years, the situation has not radically changed. We have transformed ourselves from hungry proletarians into passive consumers, who drink and eat unhealthy and for free and on credit. Socialism artificially created hunger while global capitalism artificially creates money – and illusions hunger. Both communism and neoliberal globalism prevent us from being the owners of a healthy food supply and shelter; Communism takes it from us by force, globalism allows us to have access to food and shelter only through usurators (i.e. credit from banks) and transnational corporations. Thus the source of monetary income has become more important than the food source. We are running bewildered for money. For twenty years we fed with the illusion of financial prosperity. We have transformed our existence into money-oriented existence, we have sold the land inherited from the ancestors on two-bit, and we have sold ourselves, cheap goods, in the illusory hope that we will raise money. We forgot that healthy, spiritual and body food is the true wealth. (Georgescu 2014, 112-113)

Beyond the pathos of expression, we remark the cruel reality of a declining agriculture due to the lack of concern about the use of Romanian products on the national market. Hypermarkets competition was enthusiastic in the first phase of the former starved consciousness. Escaping from emotion obliges to acknowledge serious legislative and managerial competence gaps of the leaders in the field of ethics of products proposed for consumption by the population. Several years of detective action of both Romanian and former Soviet Bloc specialized journals revealed the truth that the big producers treated the stores of Romania as landfills⁹.

Another direction in the ethics of the products is identified by the academician Cristian Hera, who starts from the analyzes proposed by Lester Brown, the remarkable analyst of the development of contemporary society and the founder of both *World Watch Institute* (1974) and *Earth Policy Institute* (2001). Thus, using Lester's remarks made in his work *Eco-Economy* (2001, chapter *Economy and the Earth*), Hera asserts in a text dedicated to the agriculture and sustainable development:

In the pursuit of profit at any cost, economic indicators and economic theory do not explain how the economy undermines the natural systems of the Earth, with major repercussions on the environment, on the present and the future of agriculture: increase of desertification, increase of carbon dioxide emissions, pronounced greenhouse gas, global warming, increase of sea level, reduction of fresh water sources, erosion and loss of soil fertility, reduction of forests and pastures or meadows, disappearance of plant species and animals. All this leads to increasingly tense relations between the economy

and the ecosystem of our planet. (...) Lester Brown introduces the concept of *eco-economics* that is environmentally sustainable, arguing that it is necessary to establish a framework for formulating economic policy on the basis of ecology principles and the economists and ecologists must work together to shape a new economy. (Hera 2010, 82-83)

The need of ethical construction of food economy has become extremely stringent in recent years when, despite technological progress in agriculture and food production areas, major crises concern water and soil. Moreover the economy of food sales is also a space for a catastrophic ethical apocalypse. To complete this point of our analyze we retain the conclusion of a study concerning the relation ethics-economy:

In the past two decades, the world has experienced deep changes in terms of globalization of goods and people, the emergence of new economic powers, political turmoil, and a sustained growth of an increasingly urban global population. These and other factors have deep implications for global water and food security, and make discussion of ethical values – often implicit in global debates – more pertinent. An understanding of the ethical issues underlying water and food security is the key to formulating solutions that truly contribute to their achievement. This is particularly true when considering that water and food security is strongly intertwined with human security and environmental security, and these cannot be addressed separately.

The study proves

that solving water and food problems is not only a technical challenge but also a problem of fundamental ethical values and political will. It showcases three technological advances (desalination, information technology, and modern groundwater abstraction technology) and one concept (virtual water) that could contribute to secure water and food for a growing population, thus shedding light on the lack of concerted political will to face global and water food securities. In this context, trade has the potential to help countries manage water security in a globalized world, provided that global trade is revisited and undergoes a process of deep reform in the light of ethical considerations. Water and food are not isolated from general socio-economic and political trends. (Lopez-Gunn, De Stefano and Llamas 2012, 89-105)

Of all the issues that have been analyzed so far, we find extremely important an honest effort to diagnose the ethics of producing and proposing food toward the population. Marco Pizzuti offers one of the most important analyzes concerning the penetration of the Italian market. We notice the same phenomenon in our country, namely junk-food, cheap food with high content of sugar and fat. These trends are specific to USA habits, some of them being key elements in the future *Transatlantic Trade and Investment Partnership (TTIP)* negotiated between the European Union and the United

States. Pizzuti notes an ample reality present almost all over the world subjected to the tension of a devastating, situational and always changing ethics in behalf of the producer:

Our grandparents did not have the huge variety of products offered by the supermarket and fast food chains, but with little exceptions they knew exactly what they were eating because their natural food did not hide genetically modified organisms, chemical poisons, or harmful treatments to health. On the other hand, today, with industrial agriculture, characterized by culture and intensive growth, food is stuffed with chemicals, processed and so transformed that most consumers completely ignore the information about its actual composition. But this is not about data that can be overlooked because researches made by epidemiologists since 1970 has undoubtedly demonstrated that the industrial food revolution has a predominant role in the emergence of modern disease (tumors, cardiovascular problems, diabetes, obesity, intolerance, allergies, infertility, etc.). This situation is exclusively in the benefit of the industry that takes advantage of the general undervaluation of the dangers of industrial food and continues to maximize the profits at the expense of consumers. (Pizzuti 2017, 13)

Pizzuti's work is worth to be proposed as an alternative to a food ethics course both for its realism and cordiality with a seemingly stifled research style, suffocated by the surplus of academism that itself is a kind of genetically modified organism (GMO) in relation to freedom of expression in research.

There are researched different aspects that the social ethics of food production have to assume. Issues related to lobbying and market control, pesticides, GMO food invasion, food industry specific frauds (alphanumeric codes on labels, colorants, emulsifiers to be avoided, preservatives, flavor enhancers, phosphoric acid, and acrylamide – the poison without label, hydrogenated fats, and palm oil), the serious problem of industrial sweeteners, irradiated food and endocrine disruptors. Another part of his paper deals with food as our natural pharmacy and the last chapter approach the idea of a new agro-food industry. There are a few subchapters (meat of camps animal, food that creates addiction) that excite and require ethical reactions before any other reaction concerning economics. He explains in the introduction that Epigenetics and Nutrigenomics – new sciences – have demonstrated that the substances assimilated by us while eating and digesting also influence the genetic structure by activating or deactivating the genes in our DNA. This should be a good reason to be more cautious about knowing the actual properties of the food we ingest. Some GMO products that independent academic research associated with toxic effects have already entered the food chain without our knowledge. Thus, it is no coincidence that we live a period characterized by an unexpected and mysterious explosion of previously absent or very rare pathologies (Pizzuti 2017, 13).

For the same direction of development of a food production ethics in the modern era we mention Stefano Liberti (Liberti 2017, 238) too. He also belong to the same research direction emphasized by the contributions of Raj Patel, Michael Pollan, Lester Brown, Martin Capparos, as well as the Dutch sociologist Jan Douwe van der Ploeg and many others. This proves a fulminating development of civic sense in the ethics of food, necessary for a rational opposition to irrational issues.

For Romania, the ethics of producing food research is somewhat reduced. However, it has become extremely obvious the change in consumption. Statistics recently provided by IRES¹⁰ (Romanian Institute for Evaluation and Strategy) under the title *Romania 2018* give us some facts that are very important for the researcher in the field of social ethics. Thus, a first conclusion of the study is that prudence dominates consumption:

- Romanians are increasingly careful concerning the price factor when shopping
- From the financial perspective the most prudent Romanians are between 36 and 50 years old
- Discount campaigns and events like Black Friday are gaining more and more ground.

It is important to note that responsible education bears fruit. According to the statistics 58.7% of men buy branded products, 57.5% of them being young people, 73.7% having higher education and 56.9% living in urban area. In Romania the purchase value is 200 million euros, the average purchase cost being 782 lei. To a great extent, 47% of population has begun to watch the price of products not just the glamor of marketing and promotion. It is interesting that 67% of those interviewed do not get used to making lists of products to buy them during the discount period. (SINTEZA 2018, 14)

The second important conclusion is that we witness *a decline in cosmopolitanism* (SINTEZA 2018, 22), while local brands gain ground:

- The interest for Romanian products, and especially for so-called local products (i.e. those coming from the closest area where the consumer lives) is on an upward trend in Romania.

We note that 94% prefer to buy Romanian products, 87% would sign a petition to force supermarkets to hold a Romanian stock; 53% of them think that there are not enough products in store shelves. Concerning brands, the evolution is interesting: 18% prefer international brands, 25% European, 33% national, 12% regional, 42% local. At the agrarian economy level, the result of this buyer pressure is interesting and constitutes a third conclusion of the study. The BIO & ECO phenomenon escalates. (SINTEZA 2018, 24)

- Bio-organic products market is growing.

- The population segment interested and consuming this type of products is represented by men, university graduates people and those aged 35-50.

The figures are interesting, because at the question whether they have bought such products in the past, the respondents answer negatively (46%); sometimes yes (42%); and frequently yes (11%). Currently 50-50% of respondents is interested / not interested in bio products / organic products, while 41% will buy sometimes or frequently (19%). Is it much? Is it a little? Will it only depend on the buyer or on the producers and their commercial and lobby ethics to change the margin of bio product buyers? Or moreover will it depend on their advertising ethics especially since the 8th (SINTEZA 2018, 34) conclusion of the study shows that public confidence in advertising is collapsing? Did this aspect cause the 4th conclusion of the study? It records that the *Romanians are beginning to consume responsibly*. (SINTEZA 2018, 26)

- Raise awareness about consumption.

- A quarter of respondent admits that they belong to the category of those who overbuy food and afterward throw it away.

- 9 out of 10 will be more careful about this.

Of course, all the other findings of the study are important for the aspect we have noted from the beginning, namely the way ethics derives from culture and can influence the consumer's social behavior, but also the general register of the producer. It becomes extremely important that in the coming years the social ethics experts to develop the eco-moral-economic model that moves the accent from *homo economicus* on *homo sapiens*¹¹ in order to recover the ethical reason of eating and how it develops addictions or consistency with the economic world. The civic sense must not only mark the consumer but also the producer, especially since he is fully aware of the constitution of his product, risking to produce the irreparable. From this point of view perhaps the ethics proposed at the end of our study and its image offered by the IRES study do not suit producers but open the way for an absolutely necessary ethical reconstruction in the field of food production.

Notes

¹ 1st edition: Tübingen, J.C.B. Mohr (Paul Siebeck), 3 volumes., 1963-1964.

² I used the French edition *La religion et l'Essor du capitalisme*, Paris, Marcel Rivière, 1951.

³ See a very attentive analyze in Jean Baecheler, subchapter "Religia și economia" ("Religion and Economy"), in chapter 11 – "Religia" ("Religion") (in Boudon 2006, 526-530).

⁴ See Todeschini 1976, 283-309. The analysis starts from „*De contractibus et usuris*”, sermon in the volume *De Evangelio aeterno in Bernardini Senesis Opera Omnia*, tom IV (Firenze, ed. Quaracchi, 1956). Another specialist in analyzing the economic dimension of Bernardine de

Siena's work is professor de Roover (1967 and 1971). In order to follow the genesis of the development of economic ideas at Bernardine of Siena, we have extensive studies of the following authors: Scaramuzzi (1930), Trugenberger (1951) and Rinaldi (1959).

⁵ An idea is offered in the 16th century work *Învățămintele lui Neagoe Basarab către fiul său Theodosie*. For the beginning of the managerial thinking and the transmission of the inheritance of the management (Rom. "chivernisire") of the business, see *Letopisețele* (in *Contribuții la conturarea unui Model Românesc de Management* 2014, 62-66).

⁶ Another meaning of *éthos*: *habit* (cf. *Enciclopedie de Filosofie și Științe umane* 2007, 301).

⁷ Details can also be identified in Clark (2014, 190-210 – chap. *Puritans and situational ethics* – and 214-216 chap. *Situational ethics*).

⁸ See entire chapter IX, related to ethics (pp. 313-362).

⁹ The campaign, sustained in Romania only in 2017, was extremely vivid in Slovakia, for example, as early as 2011, the specialists from there alerted a number of international organizations on the issue. (<https://www.digi24.ro/stiri/actualitate/social/produse-decalitate-mai-slaba-la-noi-decat-in-vest-care-este-explicatia-676821>, accessed March 18, 2018).

¹⁰ The data is part of the Romania study of 2018, conducted by IRES between January 31 and February 2, 2018, on a sample of 1159 representative subjects for the adult population in Romania. The maximum tolerated error of the study is +/- 2, 9%. The study was presented in *SINTEZA* no. 49, 2018.

¹¹ For the Christian solution concerning the subject it should be mentioned Ioja (2010).

References

- ***, *Contribuții la conturarea unui Model Românesc de Management*. 2014. 1st vol., Ion Petrescu ed., București: Expert.
- ***, *Enciclopedie de Filosofie și Științe umane*. 2007. București: All Educational.
- ***, *La religion et l'Essor du capitalisme*. 1951. Paris: Marcel Rivière.
- ***, *Larousse – Marele Dicționar al Psihologiei*. 2006. București: Trei.
- ***, *SINTEZA. Revistă de cultură și gândire strategică*. 2018. no. 49.
- Besnard, Philippe. 1970. *Protestantisme et capitalisme. La controverse post-néoberienne*. Paris: Armand Colin.
- Bloch, Sidney; Chodoff, Paul. 2000. *Etică Psihiatrică*. București.
- Boudon, Raymond. 2006. *Tratat de Sociologie*. București: Humanitas.
- Clark, Gordon H. 2014. *Eseuri de Etică și Politică*, Oradea: Ratio et Revelatio.
- Georgescu, Călin. 2014. *Cumpăna României*. București: Logos.
- Georgescu, Călin; Malița, Mircea. 2010. *România după criză. Reprofesionalizarea*. Institutul de Proiecte pentru Inovație și Dezvoltare – IPID. Compania Publishing House.
- Gill, D.W. 2001/2012. "Social Ethics. In *Evangelical Dictionary of Theology*. Michigan: Baker Book House Company ("Etica Socială", Romanian edition, Oradea: Cartea Creștină).
- Hera, Cristian. 2010. "Agricultura și dezvoltarea durabilă." In *România după criză. Reprofesionalizarea*, Călin Georgescu ed., Institutul de Proiecte pentru Inovație și Dezvoltare, Compania.
- Johnson, Allan G. 2007. *The Blackwell Dictionary of Sociology: A User's Guide to Sociological Language*. București: Humanitas.
- Joja, Cristinel. 2010. *Homo Economicus. Iisus Hristos, sensul creației și insuficiențele purului biologism*. Timișoara: Marineasa.
- Liberti, Stefano. 2017. *Stăpânii branei. Călătorie în industria alimentară care distruge planeta*. București: Seneca Lucius Annaeus.
- Lopez-Gunn, Elena; De Stefano, Lucia; Ramón Llamas, M. 2012. *The Role of Ethics in Water and Food Security: Balancing Utilitarian and Intangible Values, Water Policy*.

- Mărgineanu, Nicolae. 1973. *Condiția Umană. Aspectul ei bio-psiho-social și cultural*. București: Științifică.
- Mohr, J.C.B. (Siebeck, Paul). 1963-1964. *Gesammelte Aufsätze zur Religionssoziologie*. 1st edition: Tubingen.
- Montanari, Enrico. 2001. *Categorie e forme nella storia delle religioni*. Jaca Book.
- Nagel, Thomas. 2009. *The View from Nowhere*. Vellant.
- Necula, Constantin. 2009. *Viața și minunile Sfântului Nicolae. Repere catechetico-omiletice*. Sibiu: Agnos/Andreiana.
- Necula, Constantin. 2013. *Sf. Simion Metafrastul: Sf. Spiridon Traumaturgul*. Sibiu: Agnos.
- Petrescu, Ion. 2014. *Contribuții la conturarea unui Model Românesc de Management*. București: Expert.
- Pizzuti, Marco. 2017. *Alegeri alimentare neinspirate. De la alimente de distrugere în masă la o nouă conștiință agroalimentară*. București: Seneca Lucius Annaeus.
- Ralston Saul, John. 2018. *The collapse of Globalism and the Reinvention of the World*. London: Atlantic Books.
- Rinaldi, G. 1958. *L'attività commerciale nel pensiero di S. Bernardino da Siena*. Roma: Pontificia Università Lateranense-Tesi, n. 142.
- de Roover, Raymond. 1967. *S. Bernardino of Siena and S. Antonio of Florence. The Two Great Economic Thinkers of the Middle Age*. Boston: Baker Library, Harvard Graduate School of Business Administration.
- de Roover, Raymond. 1971. "La pensée économique medievales. Doctrines et methods." In *Conference Albert le Grand 1970*. Montreal.
- Scaramuzzi, D. 1930. *Le dottrine del b. G. Duns Scoto nella predicazione di s. Bernardino da Siena*. Firenze.
- Todeschini, Giacomo. 1976. "Il Problema economico in Bernardino". In *Convegni del Centro di Studi sulla Spiritualità Medievale, XVI, Bernardino predicatore nella Società del suo tempo*, 283-309. Todi: Presso L'Accademia Tudertina.
- Trugenberger, A.E. 1951. *S. Bernardino da Siena. Considerazioni sullo sviluppo dell'etica economica cristiana nel primo Rinascimento*. Bern.
- White, R.E.O. 2001/2012. "Situational Ethics". In *Evangelical Dictionary of Theology*. Michigan: Baker Book House Company ("Etica Situațională", Romanian edition, Oradea: Cartea Creștină).
- Wilkinson, John. 2015. "Food security and the global agrifood system: Ethical issues in historical and sociological perspective". *Global Food Security* 7 (December): 9-14; <https://doi.org/10.1016/j.gfs.2015.12.001>.

Web

<https://www.digi24.ro/stiri/actualitate/social/produse-de-calitate-mai-slabla-la-noi-decat-in-vest-care-este-explicatia-676821>.