

## **Neutral - Inclusive Targets Economy of Culture Modeling Through Unconventional Patternistic Experience And Thinking**

**Ioan I. Gâf-Deac**

*PhD Senior Lecturer, SH University of Bucharest, Romania,  
PhD. Economics Science, PhD. Engineering Science, Graduate Narrabundah College of Canberra ACT  
Australia, Post doctoral member Romanian Academy, Bucharest, Romania*

---

**ABSTRACT:** *Cultural Environment European in national spaces of member countries developed presents strategic commitment in the first quarter of the present age on 1) economic growth and cultural development, 2) establishment of major cultural trends of synthesis, which with the help of European integration and globalization to become dominant, placed over lines national and cultural 3) programmed deficit financing trends in the sphere of culture. Self-definition of regional culture encouraged substantially in the last decades of socio-economic development in Europe and Romania. Is about to be instituted that operational and conceptual system given that economic control through a management non-corporate tends to establish a resource base all materials reduced, but a new resource base of knowledge widening, with the transition to the knowledge society and acceptance of the results / effects of integration and globalization. In this context, the article presents results of research on modeling neutral - inclusive economy culture targets through unconventional thinking and patternistic experience.*

**Keywords:** *unconventional patternistic thinking and experience, culture, modeling neutral inclusive, cultural self-definition*

---

### **I. INTRODUCTION**

In the cultural and social situation in the countries - members developed Union European as well as the transition to integration, already meet strategic situation and operational sustainable cultural growth and the emergence of big lines to integrative culture through European projects launched in the field. Programming conditions of European integration and globalization becomes dominant cultural and spiritual environments nationally and regionally, internationally targets.

Developing the concept of *New Economy of Culture* (NEC) (narrow and broad) occurs considering the multitude of existing multitude of approaches internationally systems, institutions, organizations can promote programs and cultural products funded public / or private and evolution of this concept in the past 25 years. Also, they can achieve similar concepts such as separation from the Knowledge Economy, Social Economy or clustered Economy. In this framework it is felt the requirement to have an X-ray currents of thought and experiences of conventional / unconventional Romanian culture in the new economy and, by extension, on European cultural patterns. We appreciate that now, Romanian culture, using only conventional evolutionary thinking and such experience in the field, get straight to the "cultural peace action". For observing the near future, medium-term and long associated culture / Romanian cultural values, organization and management of integrative perspectives are important but dovedese collection results and mentalistic indigenous cultural thinking of becoming general throughout the history of their own cultural model. In examining the historical context, R. Bacon (1214 -1292) formulated the idea of science-based perception and direct observation of nature. Roger Bacon nicknamed "Doctor mirabilis" was one of the most important philosophers of the Middle Ages, making contribution to science by promoting experimental method, stating: "*Without experience can not know anything thoroughly. There are two ways to reach knowledge: by reasoning and experience. Many are those who have evidence of what can be known, but how they do experience ... can not avoid what is harmful.*" "*He who wants to enjoy without doubt the truths underlying the phenomena must know how to give experiment*". ([//ro.org/wiki/Roger Bacon](http://ro.org/wiki/Roger_Bacon)). J. Kepler (1571-1630) and Galileo Galilei (1564-1642) introduce and obtain public recognition of the importance of mathematics, that allows abstraction concrete reality. René Descartes (1596-1650) highlights an impressive manner the image of the human body (being), which is nothing but a "great facility". I. Newton (1643-1727) base their visions which can justify physics principles related to movement, which radically alters how to deal with decisions in a changing context, wider complex. P. Laplace (1749-1829) identifies science face to face with the man (in the contemporary situation, manager) as "an inanimate machine." Early twentieth century is marked by "the economic domination", the decision is thought to mathematized, accurate,, causal, analytical, mechanical, materialistic. In the mid twentieth century, systems theory and ecology emerged as a "new science", they have brought to the fore pluralism countenance same response (solution) by several researchers (current). Reductionist science joins Cybernetics as explanatory tool, useful in making

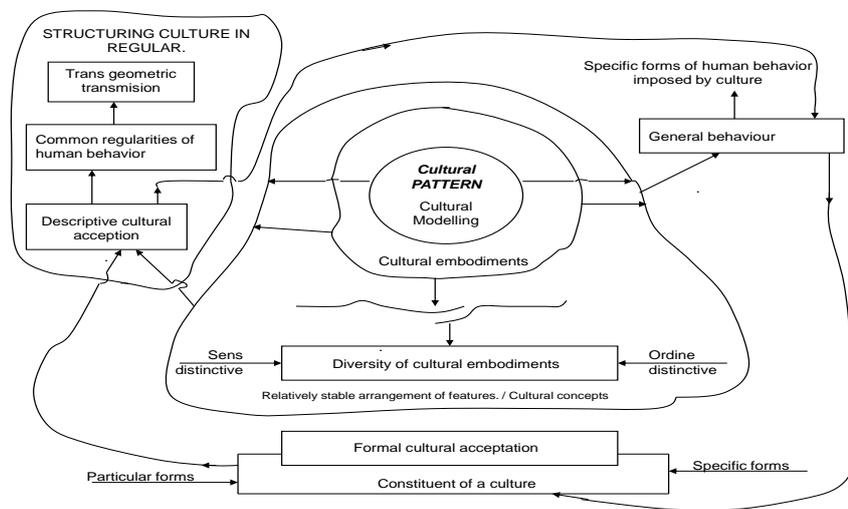
decisions. In fact, there was a new scientific level, supra-disciplinary, which led to complicated methods of organization and management of productive economic and social systems as a whole. J. de Rosnay (1975) and F. Vester (1980) introduce the concept of "Biocybernetics" as an argument for a stronger development of systems theory. Cultural development initiatives occur, therefore, amid the resulting vector / compounds advance imposed by large entities with large crops clustered in the European Community at the beginning of XXI century. In the cultural and social situation in the countries - members developed Union European as well as the transition to integration, already meet strategic situation and Operational cultural growth sustainable and the emergence of big lines integrative culture through European projects launched in the field, programming conditions of European integration and globalization becomes dominant cultural and spiritual environments nationally and regionally, internationally.

## II. PATTERN'S ROLE ON CULTURAL MODELLING PROCESS

A culture can be represented as a system of interrelated things and ideas, organization of interconnected elements, repetitive and transformed into patterns. Within culture, between *positive* and *negative* a normal strain, as in the human world without a previous difference (by extension, Heraclitian) is unthinkable event organization and management of ideas As such, a cultural pattern realized in the Hegelian spirit, has behavior and dialectic attitude, respectively replaces classical ideational/ conceptual logic with a dynamic one, able to discover and overcome, in fact, the contradictions of the human world. Patternistic culture supports some conceptual metaphysical human ideational/ conceptual mobility, and recognition of itself knowledge relativism and self-knowledge. The culture *becomes* and *return* from the concrete human world realities and the thinking of those who organize and fully lead for budding.

This process is consistent, but not in harmony with cultural ideational live. The contradiction between cultural thesis and antithesis resolve / auto-solve using *synthesis*, which in turn is considered a new reality relative to the previous them. With such a culture it is "*dynamism of becoming*." H. Bergson proposed *method* and *tool* formalized by intuition. By extension, in a culture it is a particular intuition, and is frequently superior to patternistic intelligence. In classical and neoclassical cultural models/ patterns prevailing the static knowledge; in fact, ideational intelligence is operable using concepts considered abstract image from reality. Patternistic culture is manifested in dynamic conceptual knowledge which *predicts* the depth of cultural process, metaphysical advancing step by step with reality. The culture through his patternistic appearance no refuse to continue making its ideational organization and management. The reality of the human world is reflected in the fund, in its continued becoming. The essence of patternistic cultural thinking is *man becoming*, *not man* itself. True cultural knowledge is another way, crossing physics screen in the metaphysical through organizational conceptual transcendence. Advancing cultural thinking is because there are patternistic truths.

Pragmatic, sensible cultural knowledge of facts, events and cultural objects is completed using patterns to fulfill the intellectual knowledge that point the way toward cultural truths, own territory, be it even national, quasi-fixed, abstract nature, with however concrete roots. If the philosophy principle of universality is more important than that of individuality, then in culture (which includes philosophy) plays the role of primacy patter working towards universality. We have to deal with structuring culture regularities, which may manifest submission trans-geometric regularities of ordinary human behavior, namely through *descriptive* cultural acceptance. (Figure 1).



**Fig. 1.** The presence of cultural patterns in the cultural complex modeling

The emergence and establishment of the new knowledge-based culture economy can cause change in the nature and methods / processes of formalization and operationalization of patternization. Manifestation of cultural knowledge will give rise to a quasi-limitless variety of interpretations of culture acts and, in fact, induce make other conceptual principles for unconventional thinking. It is possible that a cultural pattern to rely on more quantitative principles than currently delineated and assigned conventional culture. Adherence to a principle or another, or several principles will achieve more pronounced.

Cultural knowledge essential condition for now, is spending / deposit patternistic effort. We note that patternistic efforts targeting is *bi-direction*, and in the future of human society to establish *multi-purpose* cultural orientation. Bi-sensuality observed by this analysis refers to the applied effort on *applicative cultural knowledge* with respect inwards concentrator, respectively *purely intangible cultural awareness effort* with respect to the outside discombobulated human world. Using almost exclusively instrumental of patternistic culture suggesting its as old as privileged knowledge, confirmed by experiences of cultural acts. Disciplinary demystification of patternistic culture can be achieved by measuring the generally generally comparative cultural content in the context of its usefulness in the human soul for specified purposes of making. It is not necessary safeguarding of cultural patternistic intangibility because such a move would legitimize disciplinary general static state on cultural creation.

National cultural reality, for example, is observable using information and knowledge about cultural patterns. Development of new networks and new flows of cultural communication determines the impact of the operational / organizational human world. As such, appears new forms of cultural entrepreneurial action in social world. In fact, arise new forms of interaction of patternistic culture with "small worlds", accompanied by new types of open communication. Symbolic forms of interaction of patternistic culture preference assume quasi-continuous change ideational culture states. But they are produced / reproduced on stairs rising, providing wide accessibility to the ownership and operational consumption. Symbolic cultural exchange organization in the world of modern culture supports nations patternistic culture, where occurs contextualizing media. However, the symbolic dimensions of patternistic culture are about to be circumvented lost. It appears hard for concern technical features of the means of organization and management of cultural acts, including communication.

It appears that in the new economy already is incipient restructured how cultural organizational entities are related to each other. People already have the ability, capacity and readiness to create networks of cultural significance for them. Increasingly common is the *immediate cultural communication*, which is infinitesimal fixed on a lot of substance / material textures, physical, of a particular type within patternistic culture. If, in fact, cultural communication is a form of human action, then it is natural to analyze the actions of patternistic culture recourse. People, regardless of which country they belong, not remain prisoners of speech act, the descriptions, but have streams crossed by a *patternistic silent fiber* convinced that virtual visualized the road and becoming fully human targets to be achieved.

Patternistic cultural contexts thus become fields of action. Sets of rules, resources and relationships within a national culture have a certain degree of sustainability. The role of culture is to formulate patternistic existing fields within the framework of cultural action. Symbolic power of patternistic culture can not be coercive, but could be economic, technological, political, etc. outlining the conceptual and cultural capital and the symbolic substance from a country within a nation. Moreover, culture in its generality, within its symbolic capital may be equated with the crowd *material particular substrate* forms / formulas generalized purely symbolic human action. Patternistic culture promotes symbolic exchange allowing a symbolic form of knowledge is fixed in the belief that this proves their expected utility, conventional becoming fully human. Culture and conventional / unconventional "face to face" patternistic culture have low durability and poor fixation, being dependent operational memory faculties spoken. Patternistic vision / unconventional becomes more relevant fixing the budding cultural symbolic forms. Storage mechanism of patternistic vision / unconventional can be used as a resource for exercise different ways of cultural power. *Human cultural power* is more dense breeding checkers when the degree of knowledge of the various states is more reserved, less. Reproducibility give frequent forms of redundancy in organizing cultural knowledge. Patternistic culture spacing allows space-time organization and management of cultural verification becoming fully human.

However, it is found that, in fact, classical culture does not allow sufficient spatial-temporal spacing methods and techniques of knowledge to imposition the co-presence of man and his environment outdoor infinity. Patternistic culture, its environment and man share the same space-time reference status, when the exchanges / transformations are available to all or only to the proximity of man and his environment. Occurs, in fact, sedimentation of cultural vision with the means of advanced conceptual cultural patternistic / unconventional system. Knowing "patternistic" and knowing "man" means to contain and understand the rationale of the object and the subject being supreme knowledge. The research problem in terms of methodological and cultural knowledge is linked to the research gnosiological himself.

Socrates issue judgment that the truths limits themselves in person (man), but in order to penetrate the mind is necessary to undergo a process whose steps and rules require (determines) the essence and evolution of thought

itself. To the *cultural man*, personal start is *the subject* (the man himself). Further efforts are manifested, namely reflexive rise, because in the end, prove the need for a *patternistic tool* to guide (steer) and lead the effort. The fundamental principle of good cultural thinking is *patternistic method*. It puts forward the idea that equally *non-patternistic method* is actually operational. In general cultural context, patternistic method is a picture of the process of cultural knowledge. Pedantry and false reasonings are frequently handled in conventional cultural methods. Instead, chaining ordained and methodical questions and answers, arguments and demonstrations is a prerequisite for strengthening patternistic thinking. Patternistic culture knowledge in classical and neoclassical organization and management become substance for the operationalization of the instrument of the *physical remnants of meta-culture approaches*. Reminiscence (*anamnesis*) marks the access to cultural truths, remind us of the past ("once") and space ("somewhere"). Nothing we learn shows Plato, since knowledge is a memorial. In general culture, it is considered the patternistic base that there are certain cultural man ideas before the immersion in cultural acts. *The theory of reminiscence* is associated with *concepts theory*, stipulating that the idea that truths are eternal cultural knowledge are born, similar concepts or essences with which captures and contains human becoming.

*Patternistic cultural theory concepts* can be considered the last step of cultural gnoseology. Patternistic culture operating concepts proves to be the operation comprising the substrate and the object under it essential knowledge. Patternistic culture is created by opportunities to elevate particular ideas to general concepts of knowledge, in the transition from the *description* to the *definition* and further the *method*. *Patternistic managerial concept* means intellectual representation of a cultural object, subject of knowledge and managerial definition content patternistic means enunciation of concerned representation. *Cultural patternistic method* is the way forward in knowledge to discover cultural truths. Patternistic culture can be cataloged, equally as wisdom and virtue and cultural knowledge as the foundation of wisdom in all its aspects. On this basis before, actually culture it supreme forms of expression of the human. (Figure 2).

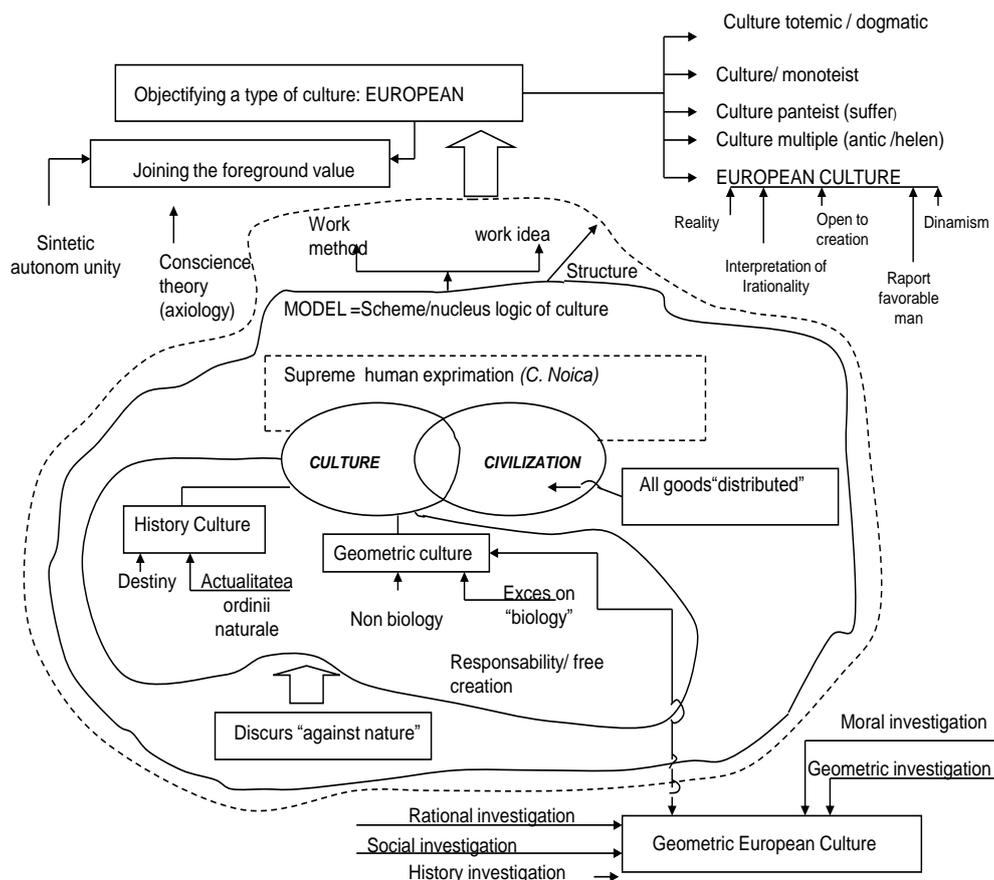


Fig. 2. Culture and supreme forms to expression of the human

It is estimated that world (eg cultural environment) must be accessible to man. The area outside culture is the co-location of economic functional cultural patterns considered as an epistemic alternative for the man who aspires to become cultural man. After all, the alternative is purely patternistic concerned.

### III. CONCLUSION

"People of culture" usually does not leave the base trained behavioral norms of neutrality acts related to their cultural objectives. The orientation of cultural activity "by objectives" generally is considered "reasonable". Therefore, the accepted model for cultural operationalization in this context is that of *inclusive neutral- cultural objectives*. Search *true cultural objective* or neutral, pole corresponds to reality identify the prediction is based on discernible and manageable circumstances.

Cultural activities under the known risks of knowledge is supported by some probabilistic subjectivism, meaning that waiting patternistic culture. Neutralist principle lies in cultural attitudes of indifference. In this case, all variants of knowledge have equal opportunities. Nature of neutrality cultural knowledge manifests itself in unconventional symmetries. In the field of probability theory operated with patterns appears notion of "symmetry of probability". Cultural indifference in this case, is not combated, but rather is a tool for sharing cultural symmetrical probabilities. Against this background can be found links between cultural and social value.

### ACKNOWLEDGEMENTS

This paper is supported by the Sectorial Operational Programme Human Resources Development (SOP HRD), financed from the European Social Fund and by the Romanian Government under the contract number SOP HRD/159/1.5/S/136077. The author gratefully recognize the research support/ collaboration of FDBC-KBDF, Knowledge-based Development Foundation, Bucharest, Romania.

### REFERENCES

- [1] Audi R. (ed.), - The Cambridge Dictionary of Philosophy, Cambridge University Press, 1999
- [2] Berkenkotter C., Huckin, T.N. (1995). Genre knowledge in disciplinary communication: Cognition/culture/power. Hillsdale, N.J.: Erlbaum
- [3] Carbaugh (ed.), Cultural communication and intercultural contact. Hillsdale, N. J.: Lawrence Erlbaum, pp. 45–64.
- [4] Ciobanu-Băcanu M., - Cultură și valori în perioada de tranziție, Ed. Economică, București, 1994
- [5] Gâf-Deac I.I., -Cultural models and cultural synchronism, Journal of Economics and Knowledge Technologies (ISSN 2360-5499 / ISSN- L 2360-5499), Vol.1, No.4, 2015, p. 65-73
- [6] Ioan I. Gâf-Deac, - Gândirea și experiența convențională/ neconvențională în noua economie a culturii românești. Preliminarii referitoare la metode și modele ale gândirii și experienței în economia culturii, Revista pentru Dezvoltare Bazată pe Cunoaștere–RDBC, ISSN 2393-2112 / ISSN-L 2393-2112, Vol.1, nr.3, 21015, p. 38-42
- [7] Gâf-Deac, I.I., (col), - Dezvoltarea durabilă în condiții de instabilitate a civilizației și culturii, Revista pentru Dezvoltare Bazată pe Cunoaștere– RDBC, Nr. 1/ 2015, București, ISSN 2393-2112/ISSN-L 2393-2112, (www.e-editura.ro/rdbc), p. 57-60
- [8] Gâf-Deac M., - General management for knowledge based economy. Productive applications in operating systems, (in Romanian), Ed. Infomin, Deva, 2011, 393 p., (www.infomindeva.ro/), (ISBN 978-973-7646-23-1)
- [9] Gâf-Deac M.,- Corporate Management, (in Romanian), Free Mind Publishing House, Bucharest, 2014, 259 p., (www.e-editura.ro/), (ISBN 978-606-8635-05-7)
- [10] Gâf-Deac, I.I., (col), - Construction of hyper organizational culture and cultural hyper spaces, Journal of Economics and Knowledge Technologies (ISSN 2360-5499 / ISSN- L 2360-5499), No.3/March 2015, p.39-42
- [11] Gâf-Deac I.I., -Method and model - tools for exploration of thought and experience in the economy of culture, Journal of Economics and Knowledge Technologies (ISSN 2360-5499 / ISSN- L 2360-5499), Vol.1, No.4, 2015, p. 29-38
- [12] Gâf-Deac, I.I., (col), - Nevoia instaurării dezechilibrării cunoașterii, Revista pentru Dezvoltare Bazată pe Cunoaștere– RDBC, ISSN 2393-2112 / ISSN-L 2393-2112, Vol.1, nr.3, 2015, p. 8-19
- [13] Gâf-Deac I.I., - Noua economie a culturii și măsurarea capitalului intelectual cultural, -Incursiuni interdisciplinare de Tutoriat și documentare, Academia Română, București, 2014-2015\
- [14] Marino A., - Politică și cultură, Pentru o nouă cultură română, Ed. Polirom, Iași, 1996
- [15] Strauss, C., Quinn, N. - A cognitive theory of cultural meaning. Cambridge: Cambridge University Press, 1997
- [16] Valeriu, I.-F.N., - Marketing și cultură, Ed. Expert, București, 1997