

ECONOMIC ORDER AND GLOBALIZATION

Emil DINGA¹

Abstract

The paper aspires to deliver a general and abstract examination of the concept regarding the economic order and the relationship of it with the process of globalization. To this end, firstly the concept of order is examined and defined, then, based on the general concept of order, the concept of economic order is derived and characterized. Once clarified these concepts, five relationships between the economic order and the globalization are questioned as follows: a) ontological relationships; b) logical relationships; c) axiological relationships; d) epistemological relationships; e) praxeological relationships.

Keywords: *economic order, globalization, ontology, logic, axiology, epistemology, praxeology*

JEL Classification: *B40, O10, P48*

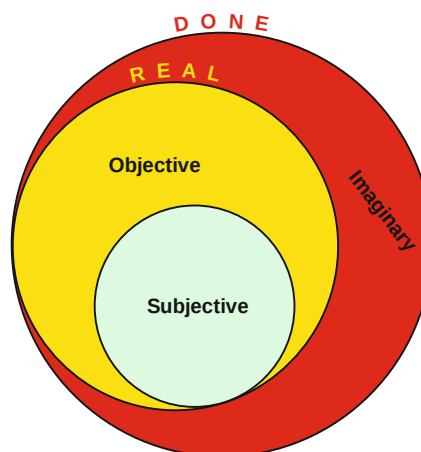
Introduction

My intervention is focused on the general relationship between the economic order and the globalization. The economic order is seen as an order driven by a criterion of order, while the globalization is seen as an inherent process of syncretism. Specifically, I am interested to examine the way in which an order – the economic order in such case – faces a process which is, by definition, associated with the disorder, at least in its first phases. The paper will analyze this issue from a very abstract perspective, more precise, from a philosophical and logical points of view, trying to provide an insight on a phenomenon which cannot be stopped any more, once it has started.

Concept of order

To discuss about the concept of order, it is important to distinguish among the sectoral concept of the Heidegger-ian concept of the done. In this context, the done must be considered the most existential concept, which comprises all existed, all exist, and all will exist in the world (the Universe). The done has, in its turn, two components: a) the real; b) the imaginary. Now, the real is composed by the objective real – what exists outside and non-related to the consciousness – and the subjective real – what exists as result of the consciousness, but related to the objective real, while the imaginary is the result of the consciousness, but without any link to the objective real. A visual representation of the done is exhibited in figure 1.

Figure 1. The structure of the existent



Source: author's construction.

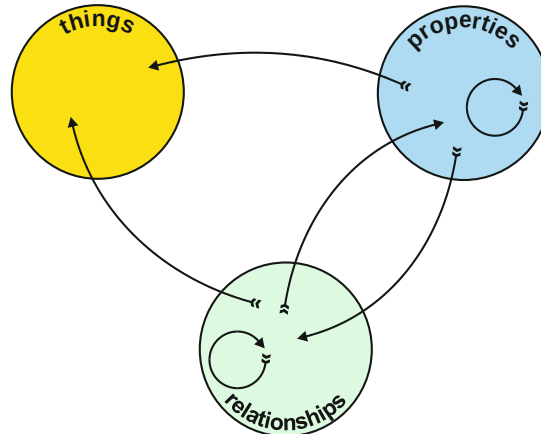
The conceptualization of order must start from the three entities which the world contains: 1) the things; 2) the relationships; c) the properties. The things are the primitive entities of the world, and they must be understood in the most general signification: objective, subjective, and imaginary things, as the concept of

¹ "Victor Slăvescu" Centre for Financial and Monetary Research, Romanian Academy, 13 September no 13, sector 5, Bucharest, Romania, senior researcher, email: emildinga2004@gmail.com

done allows. The relationships must be understood as connections of any nature (based on substance, based on energy or based on information). These connections can be of causal nature, of simple correlations nature or of structural nature². The relationships can be: a) between things; b) between relationships³; c) between properties; d) between things and properties; e) between things and relationships; f) between relationships and properties. The properties must be understood as specifications of the things or relationships which are aimed to give the individuality (the „personality“) of them. The properties be: a) properties of things; b) properties of relationships; c) properties of properties⁴.

A visual representation of the done is exhibited in figure 2.

Figure 2. The entities of the world (Universe)



Source: author's construction.

A crucial question arises here: the order is of ontological or of epistemological (or, more general, of a gnoseological) nature? The question is similar to that of the probability nature. My answer is the same to that delivered with regard to the probability issue: the order is of epistemological (or gnoseological) nature, not of ontological one. In other words, the order there is not in the world (more precise, in the done), but it is „put“ by the subject into the object, that is, into the done, no matter the order in case is regarding to the objective real, subjective real, or imaginary. In this context, an order can be „put“ into the world if and only if there is a criterion which has the power to induce, according to its nature, such an order. In fact, I think the process of identifying an order follows the next steps:

- the knower subject browses his/her list of parameters regarding possible orders of the world; such a list pre-exists based on previous knowledge and experience or, in certain cases, as result of the imaginary production;
- if the object (the world) exhibits a parameter of order which is in the list, then the subject recognise it and, as consequence, accept an order which is compatible with that parameter;
- if the subject doesn't recognise at all such a parameter which is also in the list, then, from the point of view of the involved subject, no order is into the object (world).

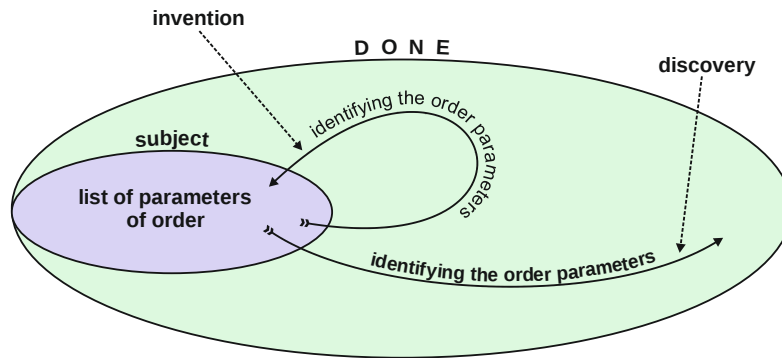
This „procedure“ is visualised in figure 3.

² The structural connections are simply the co-existence connections in „making“ the Universe, firstly from the spatial perspective.

³ That is, relationships of the second degree.

⁴ That is, properties of the second degree.

Figure 3. The „procedure” to identify (find) an order in the object (world, done)



Source: author's construction.

In conclusion, about the concept of order, the following could be retained:

- assigning of the order parameter (OP) to a given entity can be made apriori only
 - ✓ it is not an absolute (Kant-ian) apriorism but a local one, referring to that entity or to the class of entities to which the intentional target entity is associated
 - ✓ OP assignment is made by comparing the „a priori list of OPs" with the actual primary configuration of the intentional target entity
 - ✓ this „a priori list of OP" works in analogy with the operation of the Kuhn-ian paradigm, but at a much more fundamental level
 - ✓ if the primitive configuration of the intentional target entity is not found in the „a priori list of the OPs", then no order will be observed/intuited to the entity in question

So, the order is therefore a fundamental configuration of a given entity, which is perceived by the subject only if the parameter of the given element has a „twin" in the „a priori list of OPs" cognitively accessible to the subject. It is possible that a given entity be assigned to one or more concurrent orders, or to none (in the latter case we are talking about chaos)⁵.

Concept of economic order

By economic order, I'd understand an order based on an economic order parameter (EOP). An EOP has the following feature:

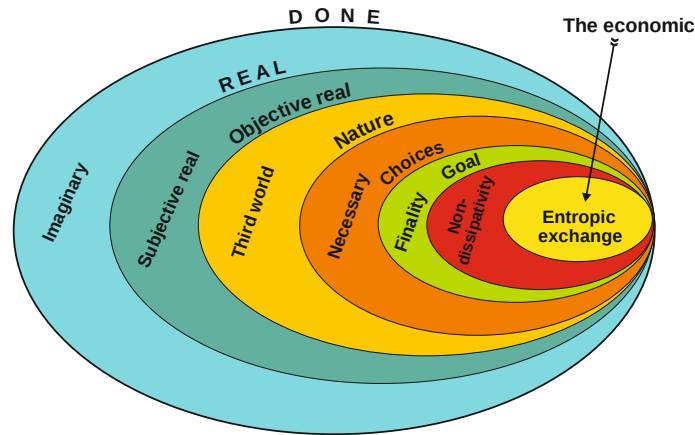
- it only focuses the objective real, not the whole done, not even the whole real:
 - is attributable to the economic entities;
 - by economic we mean the part of the objective real that has four predicates of sufficiency:
 - (1) is necessarily associated with human being:
 - NB1: by human being we understand a being of a cultural type (sufficiency predicates for a cultural being: 1) endowed with consciousness and 2) capable of representation);
 - NB2: by intermediation of the human being, the objective done acquires a new component: the objectification of the inter-subjectivity (Popper's third world);
 - (2) involves choice (that is, option among available/accessible alternatives);
 - (3) involves purpose (that is, realized finality);
 - (4) ultimately involves entropic exchange between human being and nature (nature is a component of the objective real);

NB: entropic exchange with nature also exists in the case of non-cultural beings, but we have no purpose in such a case, although we have a choice, so we do not have the economic in this case.

In figure 4 is „extracted” the economic from the done.

⁵ The order has a historical character: it can appear or disappear.

Figure 4. The „procedure” to identify (find) an order in the object (world, done)



Source: author's construction.

Typology of economic order

By economic object I understand any of three distinct economic phenomena:

- act, action, activity (AAA): eg. production, exchange
- result of act/action/activity (R/AAA): eg. goods, services
- mechanism regarding the act/action/activity (M/AAA): eg. prices, profits, costs, utilities

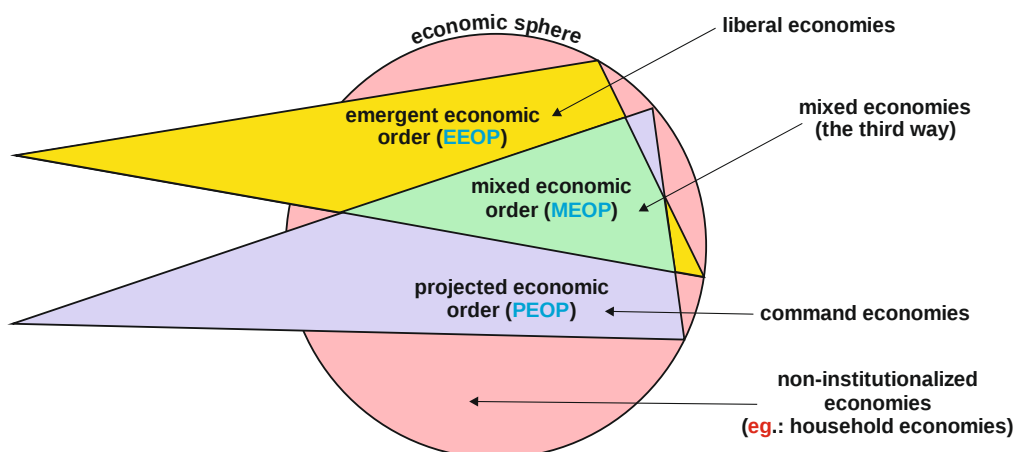
Related to the economic object, there are the following possible EOPs:

- (1) emerging economic order parameter (EEOP)
- (2) projected economic order parameter (PEOP)
- (3) mixed economic order parameter (third way) (MEOP)

- (1) EEOP features:
 - economic objects appear impersonally, un-deliberatively, and un-coordinated
 - economic objects appear at micro level (economic entities: eg. individuals, firms)
 - economic institutions follow economic objects
- (2) PEOP features:
 - economic objects appear in a personalized, deliberate and coordinated way
 - economic objects appear at macro level (economic aggregates: eg. states)
 - economic objects follow economic institutions
- (3) MEOP features: by combining the two previous sets of features.

Figure 5 visualises the above considerations.

Figure 5. The three EOPs and the associated economic systems

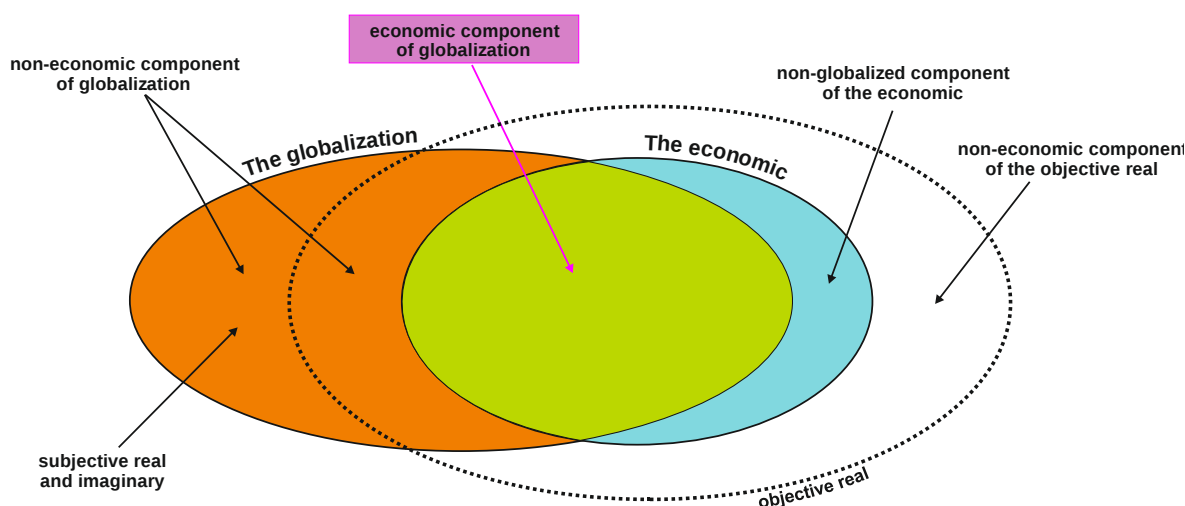


Source: author's construction.

Ontological relationship economic order – globalization

The general ontological relationships between the economic order and the globalization process is shown in figure 6.

Figure 6. The ontological relationships between economic order and globalization

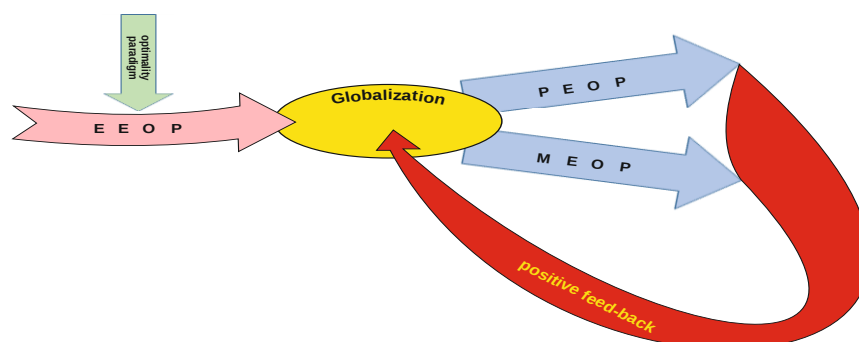


Source: author's construction.

Logical relationship economic order – globalization

The general logical relationships between the economic order and the globalization process is shown in figure 7.

Figure 7. The logical relationships between economic order and globalization



Source: author's construction.

Axiological relationship economic order – globalization

The general axiological relationships between the economic order and the globalization process is shown in figure 8.

Figure 8. The logical relationships between economic order and globalization

	globalization	globalization
paradigm	optimality	sustainability
EOP	EEOP	PEOP / MEOP
value	gain maximizing	indefinite replicating

Source: author's construction.

Epistemological relationship economic order – globalization

The general epistemological relationships between the economic order and the globalization process is shown in figure 9.

Figure 9. The epistemological relationships between economic order and globalization

	globalization	globalization
paradigm	optimality	sustainability
EOP	EEOP	PEOP / MEOP
prediction type	phenomenological (eutaxiological)	normative (teleological)
„truth” type	relative (competition-based)	absolute (survival-based)

Source: author's construction.

Praxiological relationship economic order – globalization

Figure 10. The epistemological relationships between economic order and globalization

	globalization	globalizare
paradigm	optimality	sustainability
EOP	EEOP	PEOP / MEOP
determinism type	microscopic (micro-based of macro)	macroscopic (macro-based of micro)
criterion for economic behaviour	maximizing	sustainabilizing

Source: author's construction.