

THE ECONOMICITY

The Epistemic Landscape

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Ediția
ECONOMICĂ



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Warning

Lunatic texts

As one can deduce from the Content, the epistemic picture of economicity has been “photographed” across several spiritual seasons.

This is in fact a four year long cognitive expedition (2010-2014) whose log has been monthly published in the Theoretical and Applied Economics magazine.

The book gathers in one place, through the open diaphragm of the analytical apparatus, the details captured through time of the landscape of economicity.

The order of the texts follows the rule of perspective, where phenomena and epi-phenomena are meaningfully weaved together, causes and reasons are linked to effects and consequences, important surfaces are covered by imagined forms and assumptions by durable structures within a greater whole.

Now, the pages which described the paths and the significant places of theoretical experience in the territory inhabited by economists – a race of intellectuals dependent on the mores of political ideologies – are reordered in complementary sketches to form the epistemic image of Economics/the economy.

The epistemic landscape of economicity is a display for the conceptualization of the way in which wealth is produced. It flips between utopia and dystopia, drawing a picture of those sublimed contrasts which are ineffably contained only by the human nature.

These experiential limits are frequently visited by the economicans' community. Through trial and error, the results have various outcomes according to where and how the vision is being projected.

The landscape is one way in which the nature of Economics is being represented/presented.

Together with the *mechanism* (watch), the *organism* or the *system*, which have marked the evolutionary stages in the configuration of rational knowledge, the *landscape* is a generic metaphor of the latest generation for the way in which the object of any science is being understood, even more so in the case of social sciences.

Economics deals with the complex texture of the landscape in which man is "*the measure of all things...*".

What we know, as well as what we do not know (in a Protagorasian sense) can all be found inside a functional whole, a sort of viable and reliable precipitate, both subjective and objective, qualitative and quantitative, simple and complex, underlined by the human phenomenon.

Economic theories have the consistency of valleys inhabited by entities which harmonize the diversity of nature in a particular way; the ideas of economicity are the rivers flowing from the Micro and Macro massifs of Economics (where the inhabitants are identified as

individuals in the former and as societies in the latter); the state of the whole is changed through the individual and inter-individual human action.

Adjacent to the landscape of economicity are nature (mostly in the ecological perspective), the human nature (from the perspective of Behavioral Economics), the household (oikos, in the perspective of the Natural Economy), the law (the perspective of the norm, of Institutional Economics), the power (the perspective of Political Economics) and the world (the perspective of Global Economics).

There are lots of pitfalls in insisting today on deciphering the intricacies of the explicative model of Economicity. Above everything there is the trap of the unilaterality of the mainstream way of economic thinking; focused on the productivity of the wealth creating mechanisms, it is detached from the contextual meaning, mostly on social issues. The review of fundamentals, when it happens, often aims at the innovation of speculative methods and instruments. The approach to the challenge raised by the cognitive initiative, the epistemic vision and the philosophy of analytical construction happens only occasionally.

Surely, the logical problem of the fundamentals and the philosophical problem of the vision – the how, the where and the means for properly understanding the essence of Economicity – position the cognitive initiative for the challenge of understanding the typology of Economics. Certain aspects which are relevant due to their causality, as

well as place or time, diversify the types of Economics. We can describe Economics as the reflex caused by the way in which the extensions of the human nature are created and appropriated on the Promethean path of development.

In order for us to observe the particularities of the human action in its randamental version we must first analyze the fundamentals of economicity and construct a vision not only on the determinist framework of the human condition which is dominated by local and temporal objectives, but also on the inter-relationships stemming from the differences in performance levels entailed by the functionality of the human nature. From its stance as a humanist science, Economics regards the human condition as fixed in the human nature; it focuses the human behavior equally on social and individual guidelines and it sees the individual as a randamental force defining its function as a social creature.

We can argue that in the last half-century, for the general state of Economics the structuring of its cognitive universe and its purpose among social sciences weren't aspects to systematically attract the attention of the economists' community. The epistemic climate of Economics is marked by the lucrative horizon of immediate problems, of a managerial type, by the short term as a principle of thematic relevance and by the exclusiveness of the quantitative toolbox in solving the problems of productivity.

In their entirety, the networks for the epistemological confirmation of breakthroughs in Economics, in the post-Kuhnian phase, are simply uninterested in the “structure of scientific revolutions”. They are essentially uninterested in changing the neo monetarist paradigm reformed under the resources of libertarian ideology.

The quixotic acceptance of a marginal audience is the direct result of interrogating Economics’ cognitive quagmires (seen for instance in the 2008 crisis, distinguished through their lack of understanding, and even more so through the risky explanations born from the acute need of having to avoid the violent solutions). In a bewildering manner, the source is not only the rejection of the alternative vision, but also the dissolving of the natural preoccupation for the critical evaluation of the mainstream theory and for its inclusion in an open cognitive framework, with a natural tendency for cyclic restructuring.

The point of view of Economics as a social science inevitably demands a general epistemology, attached to the multiverse of Economics, which would direct the spotlight of 21st century’s rational thought towards the fundamentals of all theoretical perspectives, which are visited in time by the pendulum of epistemic preferences and sensibilities on Economicity. Somewhat naturally, the ineluctability comes from the urgency of dismantling the postmodern Gordian knot. It’s a knot made up of beginnings and ends of long cycles of world evolution and it is located in the whirlwind

of the great dividing line between the Pre-global and Global eras in the history of hominization, a whirlwind which changed the way in which the human phenomenon was substantiated.

Economics, whose structure originates in the specific processes of the super cycle of the first modernity (which is about to end), faces a radical reconfiguration in accordance to the defining processes of the new super cycle: on the one hand, its main conduit which leads to the knowledge society – the third industrial revolution, and on the other hand the globalization of the world, which changes the ordering principle from the one of adversity to the one of cooperation.

Economics in the second modernity calls to the stand, perhaps not too late, concepts, methods and principles which are mostly derived from the philosophy of materialist post-Enlightenment, as this philosophy has been outgrown by the fulfillment of the guidelines belonging to the non-adversative context of the global world. It is a reconstruction of the vision on Economicity, meant to recover the integrality of the perspective on the economic phenomenon as a human phenomenon.

There is little doubt that updating the way in which economic cognition is being thought out is a complicated enterprise, little understood and mostly avoided. The departure from the pressure of materialist pragmatism in order to correctly understand the movement of ideas towards Economicity is the message of encouragement found in this book.