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Comparative, Contrastive, & Interpretive World Economic Systems: A Logico-Mathematical- Ethical - Scientific - Technological-Globalization (Lmestg) An Aperçu

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- Define the main properties or features of Feudalism (Fm), Capitalism (Km), Socialism (Sm), Communism (Cm), and Globalization^{1, 2} Capitalism (Kgm).
- Identify the five (5) chief types of Km, as the domineering, or hegemonic, world system (order, disorder) of economic conduct. Namely: i) Consumption Capitalism (Kcm); ii) Production Capitalism (Kpm); iii) Hybrid, or Mixed, Capitalism (Khm); iv) Family Capitalism (Kfm); and, v) Transition, or Frontier, Capitalism (Ktm).

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- Explain, explicate, or interpret the economic arguments and facts behind the “hows”, “whys”, and “whens” of systemic change, evolution, and devolution, predicated, in particular, upon such major socio-political, cultural, religious, historical, and economic laws, as the major law of accumulation, or resource reinvesting (or the lack thereof) in engendering economic change (or constancy), positively responsible for inventions, innovations, entrepreneurships, technological breakthroughs as well as economic growth, price stability, factorial employability (especially labor and capital), development, prosperity, and, potentially, global sustainability, a “green world”, security, and planetary peace.
- Delineate the five (5) main characteristics of Km & Kgm.
- Utilize the crucial notion of production possibility curve (PPC), production possibility Frontier (PPF), or production possibility engineering (PPE) to illustrate the underlying themes of scarcity, opportunity cost, incentives, equilibrium, and more—*raisons d’être* of that, how, why, when, and where individuals, organizations, nations, and the globe make the choicesthey do, viz., Economics being the Science & Art of Rational, Behavioral, and Neuro-Economic choosing!
- Have a working economic epistemology (knowledge) of the following concepts, notions, terms, and words. Hence:

System, foundations, dynamics, goals or ends-in-view, system icinter section, internal forces (constraints), and external forces.

** System thinking, intra-dimensions, inter-dimensions.

** Markets, marketing, and marketology (the LMESTG of markets).

** Consumer sovereignty or consumer kingdom.

** Markets efficiency, efficacy, cost-effectiveness, or optimization.

** Paradigm (intra-, inter-), laissez-faire, minimax, and maximin.

** Externalities—negative, positive, zero- or neutral.

** Internalization, externalization, or neutralization.

** Law of accumulation.

** Market failures, shortcomings, or imperfections.

** Lobbying, logrolling, and public choice theory (PCT).

** Nation-State, Government activism, interventionism, *dirigism*, welfare state capitalism, state capitalist monopolism (SCM).

** Selfishness, greed, self-interest, invisible hand (IH), “visiblehand (VH).” Laissez-faire, Laissez-aller.

** Physiocracy, Mercantilism, Classicism (Liberalism, Marxism), Neo-Classicism, Keynesianism, Economic

Darwinism, Institutionalism, Supply-Siders, Chicago Boys & Monetarists, Neo-Marxism, Structura-lism, Paris School ofEconomics Existentialism, Eclecticism orSystem Convergence, Globalism, Hyper Globalism, Hypo-Globalism, Anti-Globalism.

** Enclosure Movement, Birth of Nations, Economic Metamorphoses, Protestant Ethic.

** Hegemonism (Hegemony), Colonialism, Imperialism. Neo-Imperialism,

** Specialization, Comparative Advantage (Absolute, Relative, Intra-/Inter-

** Islamic Economics Paradigm, IEP

* Rethinking Economics & Globalization System Economics

I. THE CONCEPTS OF A ‘SYSTEM’ IN GENERAL & ‘ECONOMIC SYSTEM’ IN PARTICULAR

a) A System, in general

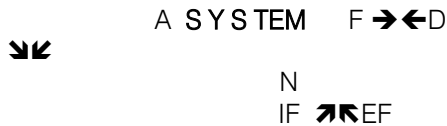
As mentioned, *ab initio*, in both of our required books, Microeconomics Essentials & Globalization, a Socratic Methodology (SM), a System Thinking (ST), or, more precisely, a Logico-Mathematical-Ethical-Scientific-Technologic-Globalization (LMESTG) approach will be embarked upon to dialectically *delineate, diagnose, problem-solve, and apply* our system microeconomic thinking to individual consumers, producers, firms, individual government entities (federal, state, local), world institutions (World Bank, WB; International Monetary Fund, IMF; World Trade Organization, WTO; World Health Organization, WHO; International Labor Organization, ILO; and hundreds more), philanthropies, non-government

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organizations, and so forth. So, what is this concept of a “system” (non-system), anyhow?

Etymologically, the word system emanates from the Greek term *συστημα* and, later on, from the Latin term *systema*, which both reflect the idea of an aggregate (a set, a collection, an ensemble) whole composed of numerous ingredients, or parts, that interact with one another, statically and dynamically, in an open or a closed manner. Schematically, thus:

CONTEXT



CONFINES

Broadly, a system is composed of five (5) major elements *ceteris paribus*, CP or residual variables, or epsilon, ω . Namely: i) foundations, F (anatomy, structure, ...); ii) dynamics, D (movements, regularities, ...); iii) functions, N (goals, ends-in-view, ...); iv) internal forces, IF, or impediments; and, v) external forces, EF, or constraints, spacio-temporally. Symbolically, a system or S equates with, thus:

$$S = F + D + N + IF + EF + \omega$$

Moreover, systemic thinking, or system analysis, or ST may apply à la Aristotle (384-322 BCE) 1 to theoretic sciences (e.g., logic, pure mathematics, metaphysics, etc.), practical sciences (morality, economics, politics, law, etc.), and productive sciences (engineering, tool-making, etc. Alternatively, ST applies to virtually all knowledge, or epistemology (including our subject matter, Microeconomics), including, but not limited to: systems science, systems modeling, systems technology, cybernetics, thermodynamics, systems law, systems politics, systems medicine and health care, systems geopolitics, and so forth.

b) An Economic System, in particular

As described prior, an Economic System, ES is an interplay of F, D, N, IF, EF, and ω 2. Essentially, Liberal and neo-liberal (from the founding fathers of Capital Thought, Adam Smith (1723-1790), JS Mill (1806-1873), David Ricardo (1772-1823) and more 3 all the way to present proponents, define an ES as a dynamic interplay of supply (production), demand (consumption), and market distribution, logistics, or clearance (equilibria, disequilibria) of goods, services, e-goods, e-services as well as the allocation (apportionment) of resources (labor, land, capital, entrepreneurship) in a society (national, regional, international, and/or global. It should be borne in mind, however, that many a current economist (especially, in

Western Europe, Africa, the Middle East, Latin American, Asia, and to a some small extent in North America) refers to

Economics as Political Economy (French, *L'Economie Politique*; German, *Politischen Economie*; Spanish, Italian, Portuguese, *Economia Politica*; Chinese (simplified), *Zhèngzhìjīngjī*; Japanese, *Seiji keizai-gaku*; Korean, *Jeongchig-yeongjehag*; Scientific Arabic, *Al Iqtissad Assiyassi*; etc.), viz., the inherent interface between economics, politics, law (and even history, sociology, anthropology, psychology, ...) and how and why their underlying institutions (all in a broader hypersystem1) cause their emergence and development in traditional (feudal or agrarian or rural), capitalist, socialist, communist, eclectic or convergent, and global scenes of production, consumption, and distribution of goods, services, e-goods (cyber, mobile, digital,...), and/or e-services. Other sub- or related-issues include, but not limited to, economic information and IT, risk management and engineering 2, transactional theory, property rights, the lemon problem, labor economics and unions, creative destruction, static and dynamic efficiencies, feminist capitalism, gender discrimination, globalization, and innumerable other institutionally- and evolutionarily-orientated themes.

At the other end of Classicism, one must observe the incredible, revolutionary paradigm of brilliant economist, Karl Marx (1818-1883). Marx defines an ES, e.g., Capitalism as a “doomed” system, predicate on a structural contradiction amongst those who ‘really’ own the *means of production*, MOP (the workers or the *prolétariat*) and those who ‘alienate’ the workers from their MOP, the non-workers, the capitalists (the *bourgeoisie*). The result is an “unequal” *rapport of production* between these two classes—the proletariat, which after Smith, and particularly Ricardo, Marx developed his theory of *labor value*, according to which only labor determines the production and outcome-process of goods and services. Marx dubs this economic system the *mode of economic production* (means of production + social rapports of production). In other words, through the alienating (or estranging) behavior of the bourgeoisie, workers are subject to an “expropriation”, termed a *surplus value*, SV. This SV/[constant crystallized labor (say, machinery) + an \hat{I} actual living labor] shall tend to “destroy” the capitalist system, from within, and morph it unto a socialist, then a communist economic system. In Marx’s own terminology, it ensues, thus:

The communist disdain to conceal their views and aims...they openly declare that their ends can be attained only by the forcible overthrow of all existing relations. Let the ruling classes tremble...the proletarians have nothing to lose but their chains. They have the world to win. (*Communist Manifesto*)

Evidently, the systemic Marxian theorizing is powerful and challenging, as it spreads across the globe, especially throughout the former Soviet Union and its ex-Council for Mutual Economic Assistance, COMECON (1949-1991) that comprised numerous countries, specially from Eastern Europe, as a systemic economic response to the Western Europe's Organization for European Economic Cooperation or the European Union, EU today. And, as *partially* sound the Marxist system, it failed to predict the Capitalist resiliency, in light of the 20th and early 21st centuries' improvements and developments, including worldwide benefits to workers, pension and retirement systems (IRAs, 401 (k), social security, equity participation, unions, the *Great Society* in the USA, Mixed Capitalism, and the Economic Welfare States of Europe (and to some extent, in many countries of Africa, the Middle East & North Africa or MENA, Asia, and Latin America).

In a nutshell, an ES is an ensemble of systematic (not systemic), or methodical, algorithms, procedures, and regulatory mechanisms and routines aiming at achieving a particular activity (ies) to perform a production (distribution, consumption, ...) function and/or solve a specific problem (*problematics*). In the words of businessdictionary.com (BDC), it ensues, thus:

[An economic, or business, system] is an organized, purposeful structure that consists of interrelated and interdependent elements (components, entities, factors, members, parts, etc.). These elements continually influence one another (directly or indirectly) to maintain their activity and the existence of the system, in order to achieve the goal of the system.

BDC continues, thusforth:

All systems have (a) inputs, outputs, and feedback Mechanisms, (b) maintain an internal steady-state (called homeo-s-tasis) despite a changing external environment, © display properties that are different than whole (called emergent properties) but are not possessed by any of the individual elements, and (d) have boundaries that are usually defined by the system observer...Although different types of systems (from a cell to the human body, soap bubbles to [micro-/macro-/meso-/cyber-] galaxies, ant colonies to nations) look very different on the surface, they have remarkable similarities. At the basic level, systems are divided into two categories: (1) Closed systems: theoretical systems that do not interact with the environment and are not influenced by its surroundings...(a sealed jar). (2) Open systems: real world systems whose boundaries allow exchanges of energy, material and information with the larger external environment or system in which they exist...(a company).

II. FEUDALISM, FM, OR THE SYSTEMIC ANTIDOTE TO CAPITALISM, KM

The word, or adjective (predicate, epithet, etc.), 'feudal' originates, variably, in Latin, Arabic, German, and French. The father of our Discipline/Science, Adam Smith, coined the dyad "feudal system," in his notorious book, *Wealth of Nations* (WN), from the Latin root *feodum*¹, as the antidote, or opposite, or logical contrary, to the Capitalist System. Precisely, Fm was the domineering economic and socio-political system of Medieval (Middle Ages, 9th-15th centuries) Europe. Nobility, the Clergy, and the Peasantry are its three (3) interactive, cultural, economic, and political properties, or defined descriptions, with the lords and priests as the hegemonic (domineering, tyrannical) top and the peasants, or serfs, at the bottom.

Exactly, two major feudalistic obstacles stopped any economic and socio-political progress. First, Fm disallowed profit-making or material acquisitions. If you were a merchant, or a trader, during said-epoch, and you attempted to make profit on your capital investment, you may, then, be subject to fines, imprisonment, or outright execution. In fact, even in this country, as early as in 1639, Boston, MA, records show that innumerable traders were by the dark, ecclesiastic (church) forces merely for the "crime" of making profits on their capital, acquired merchandises, and/or commercial investments! Additionally, banking was considered *usury*, thus, "against" the Scriptures, though, done fairly capitalistically, it would have boosted savings, accumulation of capital or investing and reinvesting, and, ultimately, triggered growth and economic development. Hence, it might have, earlier, decreased, or eradicated, economic stagnation, constancy (almost no economic changes for some 1000 years), famine, and poverty. Alternatively, the basic laws of Km, barring exploitation and alienation, including, but not limited, to the laws of incentives, accumulation, innovations, inventions, and breakthroughs might have manifested historically early, provoking thereby the collapse of FM, inception of an early Renaissance (from French the *rebirth* of Classic philosophy, science, economic development, and information and technological revolutions. Second, Fm intolerably held the medieval *status quo* in all its customs, traditions, mores, fanaticism, hyper-religiosity, uncritical thinking and doing, and theological extremism. For instance, over in Valence, France, in 1540, more than 70 merchants were hanged for the "sin" of importing calico cloth.

To sum up, only *physiocratic* (land ownership), *mercantile* (gold and silver stored in the cellars of nobility and church as well as tariffs and import restrictions), and *religious indoctrination* views and beliefs counted; therefore, ruled. Philosophico-scientifically, economically and politically, we awaited

the inception of Humanism, Neo-Skepticism, Baconian (Francis Bacon: 1561-1626) Scientism, Hobbesianism (Thomas Hobbes: 1588-1679), Rationalism (Rene Descartes: 1596-1650; Baruch Spinoza: 1632-1677; and, G.W. von Leibniz: 1646-1716), Empiricism (John Locke: 1632-1704; George Berkeley: 1685-1753; and, David Hume: 1711-1776), Critical Philosophy (Immanuel Kant: 1724-1804), the Enlightenment, etc., 1, before corroborating the birth of modern capitalistic ideas and actions, or praxis, as well as the emergence of modern Km.

Capitalism, Km, or the Market Economy, or the Free Enterprise System: Genesis, Evolution, Typology, Traits, & Resilience

Genesis & Evolution—The Enclosure Movement; Adam Smith

a) *The Enclosure Movement, EM*

This economic and socio-political metamorphosis was doomed to self-destruct, just as predicted throughout Dialectical (Thesis-Anti-Thesis-Synthesis, and so on ad infinitum) Thought or Philosophy, from Socrates through Plato to Hegel, Marx, and so forth. Basically, during the 15th & 16th centuries, European feudal nobility began asking their peasantry (serfs, slaves) to morph their lands from small crops production to raising sheep, thus, producing sheep for the potential enormous demand of wool. Precisely, the lord of the manor would seek the monarchy's military assistance and vacate serfs from their land, with force or violence if necessary, generally with 24 hours or brutally randomly. Disinherited serfs would roam around and start to riot against the feudal establishment. In one particular uprising, some 3,500 peasants were slaughtered. And, another horrible enclosure happened in 1820, when the Duchess of Southerland violently depossessed 15,000 small farming families of their property, therefore, enclosed 794,000 acres to graze 130,000 sheep! As a result, the EN indirectly engendered a large population of *surplus* workers, manufacturing thereby, at subsistence wages, a large outputs of wool products. The sustenance wages led to huge economic profit surplus accumulation by the emergent new capitalist class, in turn, reinvesting these surplus values to provoke monumental economic industrial growth, over in Europe and abroad.

b) *The Birth of Nation-States*

With the genesis of industrial, or manufacturing, capitalism, European monarchies ushered in and consolidated centralized powers, thereby encouraging the emerging industrial class to take risks, at home and abroad (British East Indies, Dutch East Indies,...); develop colonies over in Africa, Asia, and South America; and, establish a single currency (the British pound, the French Franc, ...), a single national language, and a dominant power-state or nation-state,

responsible for protecting the property rights of the new capitalist class through the enforcement of private, individual and corporate, laws and the creation of a central and regional judiciary (courts) system. Exactly, this new nation-state 1 began in 1592 (Globalization capitalism or Kgm, as G1 all through 1800; then, as G2, from 1801 to 2000; and, then, G3 from 2001 to the present) with the exploratory voyages of Christopher Columbus, financed by Queen Isabella of Spain and Sir Francis Drake, funded by Queen Elizabeth of England.

c) *Protestant Ethic & Its Developments*

With the Renaissance 1, particularly Humanism (Da Vinci, Angelo, Pico, ...), Skepticism & Neo-Skepticism (Machiavelli, Montaigne, Pascal,...), Reformism (Luther, Calvin, Erasmus,...), and Scientism (Bacon, Hobbes,...) rational, empirical, and critical philosophies began developing and with them Economics, Politics, Sociology, and such, circumventing thereby the two archaic concepts and practices of Fm or the pre-capitalist régime (French for system, establishment, status quo, politico-economic order,...), viz., tradition and the command of the state. Specifically, during the Middle Ages, Europe was dominated by the absolute co-authority, frequently irrational and brutal, of the monarchy and church. Alternatively, the Roman pope and monarchs exerted total control over people and their resources, always questioning and even executing risk takers, businesses, and entrepreneurs. Profit-making (the cornerstone of Km), banking, private initiative, accumulation, etc., were considered "sins against providence or God." Nonetheless, the new Protestant philosophy and ethics (see, also, 20th century, great sociologist Max Weber) transcended such intellectual darkness, replacing the old, stagnant ideas with such novel concepts as using one's God-given talents to produce goods and services, inventing and developing, as a consequence, the Earth and its people, including wealth creation, risk management, capital accumulation, and the like. Now, adequate wealth becomes a blessing, and, with a little irony, rich people are viewed as saintly.

III. CAPITALISTIC LAWS, REGULARITIES, AND TYPOLOGY

- *Accumulation or Profit-Reinvestments, Tech Invention, Innovation, Breakthroughs, and the Monumental Growth of Capitalism*

Indeed, the Law of Accumulation (LoA) is sine qua none to galvanizing the interactive processes and outcomes of any mode of production, distribution, and exchange of information, energy, and resources. The small entrepreneur MUST reinvest a portion of their profits, thus, plowing it back, or reinvesting it, into their production cycle to grow their material and service foundation, boost their economic dynamics, and achieve their well-designed, engineered, and realized

economic goals. Mr. Walton plowed back all of his profits into Wal-Mart (WMT), the ginormous global conglomerate of today! So, virtually did/does Ed Lowe, Henry Ford, Bill Gate, Warren Buffer, Slim Carlos, Steve Job, and hundreds, or thousands, more! And, along with continual, scientific and technologic, inventions, innovations, and quantitative-qualitative breakthroughs, local and global societies reap the fruits—growth, development, globalization, and, hopefully ethically, planetary sustainability, prosperity, security, and peace.

- *Self-Interest*

IbnTaymiya, IbnKhaldoun, Adam Smith, David Ricardo, Karl Marx, Alfred Marshall, and other world social and economic thinkers ALL viewed the Law of Self-Interest (LoS), as an inherent, evolutionary attribute of human self-motivation, work and self-discipline, and, ultimately, wealth creation for the initiator producer, consumer, or investor and society at large. For nobody will look for the interest of another but oneself. Alternatively, the old adage goes, thus: “no one will scratch your back except your own hand!” And, please one should not confuse this socio-psychologico-economic law of human nature with one’s selfishness, greed, or the like. Even at the age of 74 or so, Sam Walton, continued working not just to create more wealth, but to promote his own self-development, social ethics, charitable inclinations, positive mental attitude, and participating in a greater, global good.

If I am 21 and begin investing \$100/month, at, say, 10% average annualized return per annum, there exists a high probability that by the time I am 51 I shall become a millionaire *ceteris paribus*. In shorty, I am motivated in mission, vision, capitalist culture, and work beliefs, or self-interest, in enhancing my wealth creation position. And, in so doing, à la Smith, and with the assistance of an Invisible Hand, a world summumbonnum (a global collective good) shall obtain. Correspondingly, new products and services, technologies, information, epistemologies, and scientific discoveries, worldwide, while everyone is working the same, shall materialize.

- *Market Efficiency, Optimization, or Zero-Waste Management*

Another fundamental law of Km is the readiness, willingness, and ability to be efficient, optimum, or minimize the costs (explicit and opportunity) of scarce resources of nature, labor, capital, time, talent, technology, scientific manifestations, information, time-space continua, and energy. That is, because of another underlying law, termed competition. Markets of goods and services are unforgiving should one not constantly enhance the quantity and quality of outputs to engender profits, which, in turn, are reinvested to relentlessly expand the systems and subsystems of production, logistics, distribution, consumption, investing, accumulation, and

economic renewals ad infinitum. Successful entrepreneurs, producers, consumers, investors, and every microeconomic player, globally, are those who embark on calculated (LMESTG) risks, minimize costs and maximize competitive scarce profits (the minimax theorem), and maximize their utility while minimizing/eliminating their disutility (the maximin theorem.) Within this sum of minimax and maximin, the capitalist law/outcome of *laissez-faire* obtains, provided the other engines of polity, society, and culture are consistently interactive with the capitalist mechanisms of the economy.

- *Consumer Sovereignty or Consumer Kingdom*

Simply put, it is the demand that engenders the supply contra the Say’s law, which proposes the reverse. Exactly, if the consumer is not lured to XYZ product, service, information, knowledge, or what have you, then the producer will be literally kicked out of the marketplace of ideas, products, services, etc. Namely, the consumer is queen, king, or is the one who dictates whether firm ABC, or output XYZ, shall stay or die out. Essentially, if the consumer decides, having a limited budget and other constraints, to stop shopping at Wal-Mart, Target, Apple, or Harvard, then these entities will simply vanish. “It is the consumer, stupid!”

- *Market Failures & the Role of The Capitalist Governments*

The free market-based system logically produces its own limitations, and, à la Marx, may lead to its own exacerbated contradictions, especially between the proletariat and the bourgeoisie, and, ultimately its own self-destruction. Without delving into the voluminous Marxian dialectics of the capitalist mode of production, liberal “bourgeois” economists classify the failures of capitalism onto three. First, the lack of pure and perfect competition causes produced goods and services to be inefficient; thus, non-competitive and resource wasteful. Impure and unnatural monopolies will ensue; absurd and unethical business conduct shall result; and, technological and economic development will remain unchanged or stagnant (see the Great Recession of 2007-2009 and its global, attendant negative consequences). Second, the free market may fail due to externalities—economic external effects (negative, positive, or neutral) that impact a non-involved, local or global, transactionalist. For instance, take the case of negative externalities (pollution, noise, deforestation, ...). A neighbor is burning his old car tires and you are adversely impacted by the noxious carbon and burnt fuels. The cost to society is much higher than the benefits received by the neighbor air polluter. Succinctly, the culprit must absorb the costs (“cost internalization”) only if, and when, the proper ecologic law enforcement intervenes, viz., the market will not do it for you! Third, the free market operations fail when it is unable, non-ready, and unable to supply public goods

and services: education, justice, national security, public infrastructure (dams, bridges, street lights, ...), environmental protection, a green world, and world security and peace.

The US Federal Government followed the dictates of Adam Smith when it broke up Rockefeller's trust, Standard Oil, in 1914 and other rubber barons, by introducing thereby Anti-Trust Laws (Sherman Act, FCC, Clayton, etc.) Here, in Southern Nevada, for instance, the federal government (US Bureau of Reclamation) built the Hoover Dam, starting in 1931, with a Commission Date of 1936-1961, at \$49 million and with inflation at \$833 million, based on the Colorado River, to control flood, provide irrigation water, and produce hydroelectric power to Nevada, Arizona, and California.

In a nutshell, said-laws are crucial to the colossal growth of Km, in its differing types of Consumption, Production, Mixed, Family, and Frontier (subject of another paper), globally, and integratedly, of course.

IV. SOCIALISM & COMMUNISM

First, the Socialist Mode of Production, or simply, Socialism, Sm, is that system of production, consumption, exchange, and logistics that zeroes in upon the means of production being the ownership of the community, society, or the national government. Equivalently, SM an economic system in which property and forces (means) of production are collectively owned and/or controlled. Decision-making is in the hands of society, the community, or the national government. Namely, the government will make all economic decisions, in lieu of private individuals in a capitalist system.

Notice, moreover, that SM may be: i) a *Plan Sm*; or, ii) a *Market Sm*. The former entails that allocative, distributive, and engineering (technical) bureaus, or functions, are determined, or commanded, by a central authority. The latter implies that while the means of production are owned by the national government, their affectation obtains, somewhat, through the market laws, or regularities, of demand and supply.

Indeed, one of the chief contributions of Karl Marx, main founder of the modern Socialist Economic Thought, is his Dialectics of Economic Evolution. Essentially, Marx argues that every economic system, save for pure communism (which is viewed as a theoretic reference), is in a process of constant change. The Capitalist Mode of Production, CMP, of 1776 would be enormously different in 1876 and virtually radically different in 2014. Marx, further, predicted that all capitalist countries would eventually metamorphose onto a Socialist, or, even, a Communist physiognomy, albeit history judged him wrong.

Nonetheless, it is epistemically and practically misleading, today, to classify the domineering world economic systems as capitalist per se. A more accurate LMEST-G-like description would be *Hybrid*, or *Mixed*, Km. For instance, presently, only about 25-30% of the US output is government expenditures. In France, Sweden, or the UK it is estimated at approximately 40-50%. Only in Cuba, the public sector holds close to 100% of the real output or GDP.

Second, Communism, Cm, is merely a theoretical framework, whether à la Marx, Engels, or both. Exactly, Marx, in his diagnosis of 'Scientific Cm,' nomologically deduces that, ultimately, even Sm may morph onto an *Utopia-like* system whereby coercion, in all its forms, will cease to exist; the proletariat (the community) will unite and be in charge; bourgeois morality will disappear; and, all people shall become free and unchained. In Marx's own parlance, under this 'final' stage of economic evolution, there will ensue the maxim; hence:

"From each according to their ability and to each according to their needs."

Precisely, at this stage, dubbed *matured Cm*, machines will do most, if not all, the work. Therefore, people will attain the material goods they desire. People will, then, live in harmony, viz., free of the rule of any government or despot. Alas, most economists, from all ideological bents, view Cm as a 'fanciful utopia.' People, today, when they refer to the few existing communist regimes (Cuba, North Korea) as well as those of the ex-USSR, COMECON, and, somewhat, current China, they are pointing to totalitarian political structures or régimes.

V. THE ISLAMIC ECONOMICS PARADIGM, IEP

Demographically, economically, and socio-politically diverse, the Muslim World, today, is represented in 200 plus countries (60% in Asia, 20% in the Middle East & North Africa (MENA), and 20% in Africa, Europe, North America, and Latin America). Namely, ¼ of the world population, or 1 world citizen out of 4, currently, is, or relates to, Islam—all ethnicities; the Arab Muslims account for 1/5 the total only! Besides, some Arabs may be Christian, Jewish, Atheist, and so forth!! In a word, the Islamic World Economy is a global force to interact with, whether in terms of global trade, finance, forex, development, sustainability, prosperity, international peace, and more.

Exactly, during the Islamic Golden Age (about the 8th to the 13th centuries), philosophy, mathematics, sciences, the arts, and economics, politics, and jurisprudence/law flourished. Specifically, after the prophet's death, this new universal faith expanded to englobe most the Middle East, the Mediterranean, North Africa and Southern Europe, and a large geographic

mass of Asia. And, during the reign of notorious Abbassid dynasty leader (khalifa or lieutenant of God/Allah, 786-809 CE), Harunar-Rachid, Dar Hikma (House of Wisdom) was born and with itar-Rachid generously summoned thinkers, mathematicians, translators, physicians, and artists to compile and render all world knowledge (Greek, Persian, Roman,...) onto Classical (Formal) Arabic. Alas, such a prodigious corpus of epistemology, natural and social sciences (Economics, Political Economy, Legal Economy or Shari'a), and humanities and the arts was disintegrated, broken apart, or collapsed due, in large part, to the Mongol invasions, the Sack of Baghdad (1258), and, candidly, the internal intellectual laziness and divisiveness from within the Islamic world itself. Alas, nowadays, most of the Islamic nations are aspiring to an Islamic Renaissance and anthro-po-economic adaptations to develop their human and natural resources, skills, and talent.

Classical Islam (based on the Qur'an and Hadith (Prophet's Sayings)), the bedrock for such a world paradigm, is predicated upon some pioneering Economics concepts and laws. Among these are the laws of demand and supply, elasticity, urbanization, growth, development, fairness and equity, *zakat* (Aumns, tithing, mandatory phalanthropy); *Gharar* (interdiction of chance, gambli; ing); *Riba* or usury; *U'rf*; and, especially, Shari'a (Islamic Economics Law & Jurisprudence—be it Sunni, Shi'', and various competing economic (*iqtissadi*) and socio-political and legal sub-paradigmos or schools (Maliki, Hanafi, Hanbali, Shafi', etc.). Some pioneer Islamic Economists are, thus. First, Al Ghazali (1058-1111), a prolific writer (some 100 books plus) viewed Economics as linked to philosophy and theology, in general, and politics, law, psychology, history, geography, sociology, and anthropology, in particular. His diagnoses of market equilibria/disequilibria and elasticity have a modern ring to them. As a result, one may place him as the father of the Ghazali – Ricardo – Marx – Marshall - Samuelson-Friedman Theorem. Second, IbnTaymiyyah (1263-1328), a founding logician and economist, whom inspired, further, the law of supply-and-demand, as well as the laws of natural market, arguing, for example, therefore:

If desire for a good increases while its availability decreases, its price rises. On the other hand, if availability of the good increases and the desire for it decreases, the price comes down.

One may dub this law the Taymiyyah-Smith-Ricardo-Marshall Theorem. Third, and probably the most comprehensive economist, sociologist, historiologist, and politicologist is the Tunisian, world scholar Ibn Khaldun (1332-1406). His notorious Muqaddemah (Prolegomena) and Kitab al-Ibar (History of the World) contain innumerable, original Economics principles and

regularities. Amongst these are: population growth, human capital, technological expansion, money and exchange, prosperity, profit sharing dialectics, taxation, and, even, supply-side economics. Thus, the Khaldun-Ricardo-Marx-Keynes-Laffer Theorem.

Take, for instance, IbnKhaldun's Economic Growth Theory. He maintains, thus:

When civilization (population, U'mran, Sukkan) increases, the available labor again increases. In turn, luxury again increases in correspondence with the increasing profit, and the increasing profit, and the customs and needs of luxury increase. Crafts are created to obtain luxury products. The value realized from them increases, and, as a result, profits are again multiplied in the town.

This great, pioneer Economics and Socio-Politics, Islamic thinker, IbnKhaludn, diagnoses the full economics circular flow, mesoeconomically, stating thereby; hence:

[with economic development] [p]roduction there is thriving even more than before. And so it goes with the second and third increases. All the additional labor serves luxury and wealth, in contrast to the original labor that served the necessity of life.

It ensues that some 5 to 6 centuries, prior to Western Economics Classicists, both liberal (Smith, Riocardo, Say, Quesnay, Bastiat, Malthus, and more) and socialist (St. Simon, Fourier, Owen, Proudhon, Marx, Engels, Lasalle, ..., as well as Keynesians, Monetaristis, Supply Siders, Evolutionists, etc., Muslim economists envisioned and illustrated numerous Economics Laws and Approaches, within Microeconomics, Macroeconomics, and Globalization Economics.

In a nutshell, to LMESTG-like compare, contrast, and interpret amongst worldwide paradigms, one need, ab initio, to simply define and characterize each system separately; then, it ensues its heterogeinities with the others. Precisely, in employing the standards, predicates, levels, and virtues of logic (clarity, consistency, quantity, quality, time, space, relationships, advanced critical thinking, integrity, humility, to name a few), mathematics (symbolic logic, set theory, calculi,...), ethics (teleology, deontology, axiology, prima facie duties, reflective moral equilibria, casuistry, feminist ethics, ...), science (problematics, hypotheses, modeling, predictions, theorizing, feedbacking, forward backing), technology (applied logical and empirical knowledge, inventions, innovations, revolutions,...), and globalization (G 1.0, G2.0, and G.3 and beyond, along with the corresponding economics, trade, finance, and forex statics and dynamics) ONE will easily infer that an Ecclectic Economics Thought & Practice, worldwide, is long overdue. It, indeed, implies Rethinking the

Economics Discipline—in its logic, epistemology, ethics, metaphysics, and aesthetics. This shall be the subject of my future books on Globalization Comparative Economic Systems—New World Philosophy & Practice.

