

## **Business Humanization and Order: an Interdisciplinary Approach from the Perspective of Order Theory**

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The aim of the paper is to present the theoretical-conceptual issues from an interdisciplinary perspective, which pushes the humanization of business through the general order (economic, political, social and legal order). The focus is mainly on the fundamental principles of the German "theory of order". The elaboration of the problem of business humanization and order requires in-depth scientific analysis of historical processes and, together with the traditional one, the use of non-traditional systematic-methodological approaches. The role of the state in the process of humanization of business is undoubtedly great, on which we often encounter conflicting views. Adherents of neoliberalism, for example, see the market as an alternative mechanism for solving problems and at the same time demand the deregulation of the economy, which is simply impossible without state intervention, only through the market. In this regard, it is perfectly valid to say that deregulation does not mean a complete rejection of economic policy, but rather a policy in itself (K. Offe, R. Boyer). This is once again confirmed by the current pandemic situation. The phenomenon of "social energy" and "moderate person" as special factors of wealth creation is special in the direction of business humanization. They ensure individual and public welfare, determine what the system will be like: "Man-Society-Nature". We want to look at the Georgian reality, which is characterized by exaggerated qualities of inner humanism, support and solidarity, but the unfair redistribution of property over the last three decades and the general crisis have created an aggressive environment, antagonism between small groups. Mass psychosis settles in, crisis person and society as a whole are formed. The humanization of business, its socialization and order, the abundance of economic entities is one of the solutions to the crisis, when the statist-paternalistic attitudes will be overcome. This will greatly contribute to the formation of a rational socio-economic system based on the founding principles of the theory of order. © 2021 Bull. Georg. Natl. Acad. Sci.

Market, ordoliberalism, business humanization, metaeconomics

Millennia ago, in the most difficult process, a completely natural and logical organization of trade was formed – the market. There is no better way to organize the free buying and selling process. Later,

the state emerged as an institution for managing the life of human society with its complex, contradictory logic of development, different content forms and character.

It can be said that the development of humanity is significantly determined by the above two institutions - the market and the state. A balance is struck between them. Therefore, the economy is considered to be the founding factor of the character of the political system, and in unity a completely specific socio-economic system is formed as an organizational form of government, with a completely defined time and space of the appropriate level of development.

The complex process of historical development has shown that there is no ideal model, but it has become possible to formulate, in our view, the new paradigm of the most effective, rational institution, social market economy, in post-World War II Germany. This paradigm was methodologically based on the ordoliberal "theory of order" [Walter Oiken (1891-1950), Franz Böhm (1895-1977), Wilhelm Röpke (1899-1966), Alexander Ryustov (1885-1963), Alfred Müller-Armach (1900)), Ludwig Erhard (1897-1977)]. Their model is based on the ideas of neoclassical and classical liberalism of the "new" historical school. They are, in our view, relevant to the social market economy they have created, or to the Third Way Doctrine, in its individual elements (order, strengthening public integration, implementing structural changes in the interests of economic entities, and serving the market system).

This model theoretically and practically gave us a renewed classical liberalism, revised the principles of neoliberalism, reinterpreted it (creating and supporting a concrete order, strengthening social integration, implementing structural changes in the interests of economic entities, and introducing a market system into the social system). formed a freedom defining social market economy

Clearly, there are some contradictions in the ordoliberal direction, but not of a value that is impossible to overcome.

The main elements of the German "ordoliberal" socio-economic concept are:

- ✓ Freedom of the individual;
- ✓ Economic viability;
- ✓ Social equality;

As for order, in general it means state order, and more specifically:

- ✓ Economic order;
- ✓ Political order;
- ✓ Social order;
- ✓ Legal order.

The ordoliberal model performed the "German miracle" in the shortest time (10 years). It has manifested itself in other countries as well, giving impetus to a new understanding of the functions of economic entities and businesses. Central to these processes is the individual and the community, striving for the common welfare goal.

We believe that it is with such an approach and principles that it is possible to effectively develop the idea of business humanization.

The topic of business humanization is very broad. It is interdisciplinary in nature, essence and meaning. With this in mind, we must consider the issues of competition, corporate social responsibility, the creation of a legal environment, the socio-economic strategy of the state and the definition of its scope, the formation of objective needs for the formation of social needs and transformation.

It is necessary to define development perspectives based on in-depth scientific analysis of historical processes, to establish an effective doctrine. A complex discussion of economic views expressed in the early epoch is still relevant for the creation of economic science and economic doctrines [1].

The problem of business humanization and order requires addressing many issues related to the implementation of the economic transformation pro-

cess, including those that go beyond the traditional economy and require non-traditional methodological approaches due to objective reality [2].

The role of the state in the direction of humanization is important, on which we often encounter conflicting views. E.g. Adherents of neoliberalism see the market as an alternative mechanism for solving problems, but when they demand the deregulation of the economy, which should reduce unemployment, overcome barriers to creating a competitive environment, increase prosperity and labor productivity, control the money supply, and so on. It is simply impossible to overcome this without the intervention of the state and only through market mechanisms. The view that deregulation does not mean a complete rejection of economic policy, but rather, is politics itself is the correct one by C.Offe [3: 75-76] and r.Boyer[4: 109] The validity of this approach has been reaffirmed by today, the global pandemic.

The issue of humanization and socialization is considered in the difficult context of crises, when there is an extraordinary and unpredictable development of events, its general and specific patterns. They are well handled by the Dutch School of Crisis Research, which comprehensively examines social, economic, political, legal, technogenic, environmental, demographic and so on. Here the crisis is characterized as a threat to public values and norms on the one hand and to structure on the other. At such times, the issue of cardinal decisions in times of limited time and high degree of uncertainty is on the agenda [5–7].

It is also very important to have a good understanding of the phenomenon of social energy as a generator of wealth, ensuring individual and public well-being. These issues are well explained from a meta-economic perspective:

– Social energy phenomenon, related human and material resources, economic content of social energy generation [8];

– Reasons for the emergence of a „dormant“ economy, types and conceptual scheme of future social change [9];

– The inner nature of moderation as a principle of life [10].

We should point out that the phenomenon of "moderation" is becoming more and more relevant. It is interesting to see its global philosophical essence, What is its internal contradictory nature, where does the line between sufficiency, abundance and consumer interests go (what does all this mean?), What is its socio-economic and cultural-psychological dimension, objective criteria for evaluation-determination, etc.

It is impossible to explain the phenomenon of "moderation" only in the closed circle of business thinking. It is necessary to move the discussion to the level of meta-economic (economic philosophy). The problem needs to be addressed from a local-global perspective, a deep understanding of how a sense of moderation can be generated in individuals and societies, a functioning system of "man-society-nature" to which the future of humanity should be oriented.

The pursuit of this goal should not imply the use of completely hopeless, violent, adventurous methods (of which there are numerous examples in the distant and recent past), but should be based on non-utopian, realistic moral-human values, scientific analysis of the historical process of human development, Systemic-institutional approach.

Theoretical-conceptual principles and real practice of humanization show that the general laws of humanization are in human nature, the development of which is also conditioned by the social environment, education, religion, culture, family, economic and legal system (where and within which we live). In short, on the one hand, there is a system of universal human values, and on the other hand, the specifics of this or that particular society. Clearly, the problem of their compatibility is essential.

Specifically, if we judge the Georgian reality, we are characterized by inner humanism, exaggerated qualities of support and solidarity, but it needs to be perfected. At the same time, pseudo-humanism has become dominant in the last 30 years, and this has primarily an economic basis. With the unfair redistribution of property we got a small group with everything and a large part of the society with nothing. Strong antagonism has arisen between them, which is further reinforced by the overall crisis environment. Mass psychosis settles in, person in crisis and society as a whole are formed.

Public life is largely governed by law and morality.

People are moving towards perfection, which is moralistic, primarily due to the internal constitution. In such a situation, ideals and behavior leading to humanization come to the fore.

A humane society is a society of prosperity. Economic progress must overcome the aggressive beginnings of man.

Therefore, the humanization of business, its socialization and order, the abundance of economic entities is the way out of the crisis, when paternalistic attitudes will be overcome, one's own destiny and future will be passed on to others.

## Conclusion

The theme that a free man must first and foremost be economically independent is still relevant to the historical process of the development of human society. If anything is to be demanded from the government, it is to create a real competitive environment in the country, to strive for social justice, to create an economically viable society. Clearly, all of this requires an order whose theory and practice exist. It is its development that will create a free economic person. This is one of the main conditions for the humanization of business, its strengthening of individuals and society as a whole.

*სოციალური ეკონომიკა*

## ბიზნესის ჰუმანიზაცია და წესრიგი: ინტერდისციპლინური მიდგომა „წესრიგის თეორიის“ რაკურსით

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*\*\* საქართველოს ტექნიკური უნივერსიტეტი, საინჟინრო ეკონომიკის, მედიატექნოლოგიებისა და სოციალურ მეცნიერებათა ფაკულტეტი, თბილისი, საქართველო*

(წარმოდგენილია აკადემიის წევრის ა. სილაგაძის მიერ)

ბიზნესის ჰუმანიზაცია მოითხოვს ინტერდისციპლინურ მიდგომას. ამ თვალსაზრისით, განსაკუთრებულ ყურადღებას იმსახურებს გერმანული „წესრიგის თეორია“, რომლის მეშვეობითაც მეორე მსოფლიო ომის შემდგომ, გერმანიაში ჩამოყალიბდა ეფექტიანი სოციალური საბაზრო მეურნეობა, მიღწეულ იქნა ინდივიდუალური და საზოგადოებრივი კეთილდღეობის არნახული შედეგი. აღნიშნული თეორიის ფუძემდებლური პრინციპები, რომელიც ინტერდისციპლინურად – ეკონომიკურ, პოლიტიკურ, სოციალურ და სამართლებრივ რაკურსში განიხილავს პრობლემებს, აქტიურად უნდა იქნეს გამოყენებული არსებული ობიექტური რეალობისა და სპეციფიკურ გარემოებათა გათვალისწინებით. ბიზნესის ჰუმანიზაციის მიმართულებით აუცილებელია სახელმწიფოს როლის გააქტიურება. მან ხელი უნდა შეუწყოს თავისუფალი კონკურენციის უზრუნველყოფის, სოციალური პასუხისმგებლობის, საზოგადოებრივ მოთხოვნილებათა დაკმაყოფილებისა და სისტემური ტრანსფორმაციის პროცესის საერთო წესრიგის ფარგლებში მოქცევას. ჰუმანიზაციასთან დაკავშირებული მოქმედებები უნდა დაეფუძნოს მეცნიერულად გააზრებულ და დასაბუთებულ ისტორიულ გამოცდილებას, როგორც ტრადიციულ, ისე არატრადიციულ მიდგომებს (ეს საკითხები კარგადაა წარმოჩენილი, შესაბამისად, ა. სილაგაძისა და ვ. პაპავას ნაშრომებში). აუცილებელია ფუნდამენტურად გავიაზროთ „სოციალური ენერჯისა“ და „ზომიერი ადამიანის ფენომენი“, მათი ფილოსოფიური ბუნება და წარმოქმნის შინაგანი კანონზომიერებანი (აქ ყურადღებას იმსახურებს გ. მალაშხიას ნაშრომები). ჰუმანიზაციის თეორიულ-კონცეპტუალური პრინციპები და რეალური პრაქტიკა გვაჩვენებს, რომ ჰუმანიზაციის ზოგადი კანონზომიერებები ადამიანის ბუნებაშია, რომლის განვითარებასაც განაპირობებს ასევე სოციალური გარემო, განათლება, რელიგია, კულტურა, ოჯახი, ეკონომიკური და სამართლებრივი სისტემა (სადაც და რომლის ფარგლებშიც ვცხოვრობთ). ყოველივე ზემოთ ხსენებული, ერთი მხრივ, არის საყოველთაო ჰუმანურ ფასეულობათა სისტემა, ხოლო მეორე მხრივ, ამა თუ იმ კონკრეტული საზოგადოების სპეციფიკა. ცხადია, არსებითია მათი თავსებადობის პრობლემა. კერძოდ, ქართული სინამდვილისთვის დამახასიათებელია შინაგანი ჰუმანიზმი, თანადგომისა და სოლიდარობის

მოჭარბებული თვისებები. ბოლო 30 წელიწადში დომინანტური გახდა ფსევდოჰუმანიზმი და, უპირველესად, ამას გააჩნია ეკონომიკური საფუძველი. ქონების უსამართლო გადანაწილებით მიღებულ იქნა ყველაფრის მქონე მცირე ჯგუფი და არაფრის მქონე საზოგადოების დიდი ნაწილი. წარმოიშვა მათ შორის ძლიერი ანტაგონიზმი, რასაც კიდევ უფრო აძლიერებს საერთო კრიზისული გარემო, ძლიერდება პატერნალიზმი და ეტატიზმი, უიმედობა, მკვიდრდება მასობრივი ფსიქოზი, ყალიბდება კრიზისული ადამიანი და მთლიანად საზოგადოება. აღნიშნული უარყოფითი ფაქტორების განეიტრალება ძირითადად დამოკიდებულია ეკონომიკურ წინსვლაზე. ეს კი, თავის მხრივ, მოითხოვს ბიზნესის ჰუმანიზაციისა და წესრიგის ურთიერთმიმართების თემის ინტერდისციპლინარული რაკურსით წარმოჩენას.

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