The ideology, the ideological presentation and the paradox of the social economy: Theoretical foundations and empirical study

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Abstract
The purpose of this article is to study theoretically the articulation between ideology and science in a general way and specifically between ideology and social economic science, on the one hand. On the other hand, according to the main hypothesis of ideology, we adapt a particular case of a wealth function representing the politico-economic and social sciences that were bound by ideological collective interest according to scientific research. In this work, we support a review of the recent literature of the social economy of wealth creation (economic growth) of the individual interest (nation) from a micro-economic point of view towards the community (all nations) from a macro-economic point of view by a simple methodology describing the acceleration of growth indicators over a period (1984-2018) by a panel estimate.

Keywords: : Ideology, Social, Sociology, Growth, Panel Estimation. Classification JEL: A19, B55, O40, C33.

1 | INTRODUCTION

According to Marx, ideology is like dominant ideas in the three-fold sense of the ideas in force at a given time, of the ideas of the ruling class and the vectors of domination. The concept “ideology” indicates the political dimension of ideas more clearly is the dual dimension namely the social order may correspond to inequality and also the authority exercised by the arbitration of social ideas.

Indeed, the ideology rests on two assumptions namely the illegitimacy of the operation in the sense of the social representations (at the individual scale) that identify the ideas the domination epistemology unmotivated by the criticism ideology compared the truth and also the operation in the sense of social representations (on a global scale) that identify sociology not justified by the critic of the articulation of dominant ideas in relation to the ruling class. From a sociological point of view, the concept of ideology is validated socially through their discourses and practices. And from the point of view of epistemology, ideology is validated politically conditioned. These two points of view are two approaches that determine the ideological concept.

Supplementary information The online version of this article (DOI 10.15520/assj.v5i9.2615 ) contains supplementary material, which is available to autho-rized users.
The development of the forms of consciousness and reflexive personalization of human beings in society. The ideology is devoted to this work emphasizes the structuralism interpretation of Marx. This contribution deals with the Marxist social theory that an ideological theory, we talk about ideology and ideological apparatus of state (society). In the context of ideological analysis, descriptions dominate and produce specific ideological effects that play a primordial role in contemporary transformations, which is why ideology is articulated by economic currents of socio-political aspects based on many of the assumptions that will be dealt with in the first place. Secondly, we will analyze the contribution of the social economy in a macroeconomic context on a global scale.

To finish with a methodology that will be developed by an empirical test for some countries of the world during a definite period. Also, we will show that the collective (social) ideological aspect is favored as the individual ideology (self-interest) and we will conclude.

2 | LITERATURE PAPER

In this field of ideological discipline, we can regularly judge the relationship between ideology and social representation. This is why we try to examine this link in the sociology of knowledge perspective to which the notion of social representation belongs to the first behaviour.[1]

2.1 | Individual ideological presentation: Microeconomic aspect

In this perspective of Moscovici (1961)[3], "Representation is analyzed as a form of knowledge socially marked by its genesis, circulation and functions". As for Foucault (1969)[2], the form of knowledge must be studied as such in its states and processes and in so far as it is a practical knowledge of common sense, "socially shared and held as consensual evidence in everyday life" according to Berger and Luckman (1966)[4].

The activity of knowledge can take into account the individual knowledge, the experience and the social conditions of its production and its circulation in reference to a practice since this knowledge is offered like version of the world with which to manage the material everyday life, social etc. In this context, the individual aspect highlights the relationship between ideology and practice and reflects a dual issue. The contribution that each of the two terms can make to a reflection on the social conscience on the one hand, and on the relation between mental processes and social practices, on the other hand.

2.2 | Social ideological presentation: Macroeconomic aspect

In the approach of social phenomena, the revival of representation, to be recent, strikes by a generality corresponding to a reversal of optics. It is from the moment when the social sciences give themselves the project "to face one of the central questions today posed to the sciences of the man, that of the relations between the material and the mind in revolution of the societies", according to Duby (1978)[5], or "to understand to what extent and in what way the science of social and history must be articulated to that of signs and psyche" after Augé (1979)[6], that the question of representation becomes central. Signifying the failure of the concept of ideology to account for the role of the ideal in social relations and power, it is at the starting point of a new look at the social and the thought, with in perspective the problem of social transformations.

This new view includes "in the very objectivity of social existence" what social facts "owe to the fact that they are objects of knowledge" and posits that social science, according to Bourdieu (1980)[7], "Must reintroduce in its complete definition of the object, the first representations of the object examining the ideal part of the real". The branches of the question are tightening around the institutional, the order, the power, the practice on one side, the universe of the ideology, the symbolic and the discursive of the other. The representation becomes constitutive of the social: "All order is simultaneously concrete organization and representation. The social order is inscribed on the ground and only places individuals in relation to one another as from the moment when it also takes for intelligence a relationship founded in
nature”, according to Auge (1974). The role of the already existing representations of the real and of the social order is also firmly established by Godelier: “Every social relation, whatever it may be, includes an ideal part, a part of thought, of representations; these representations are not only the form of this relationship for consciousness, but part of its content ... they are part of social relations as soon as they begin to form and are one of the conditions of their formation”, according to Auge (1984), in an original intervention of knowledge.

Similarly, Auge (1979), who seeks to resolve the opposition between meaning and function and forms the project of “thinking of the effectiveness of symbolic practices and of manifesting the necessarily symbolic part of any social reality”, replaces the question of unconscious structures of representations that of their “constitutive schemas”.

Finally, representation receives a privileged status when it comes to accounting for the transformations of the social world and political effectiveness. These are related to the change in the representation of social reality among social actors, at the end of processes that engage the “legitimization” and the “acceptability” of alternative discourses concerning this social reality according to Faye (1973)[8].

The works of the Frankfurt School and Althusser in France, social science theories claim to beg the ideologies. Scientific knowledge must dismantle the mechanisms of domination and concealment. But this opposition of science to ideology is doubly abusive because the ideology includes a function of mediation and integration, essential to the social bond itself, and which is irreducible, then because social science can not claim a position of absolute knowledge that would protect it from the particularism of the points of view. The best chance for a critique of ideologies lies in a hermeneutic discourse on the conditions of any historical prehension. Weber’s foreign translations are interpretive, “that is to say, often unfaithful, like English, or hardly accessible like Italian. The publication in French of a new text by Weber is therefore always an event for the non-German speaking public. The great care that the translator-editor has brought to the presentation of these four essays, fundamental to the understanding of Weberian epistemology, will enhance their satisfaction. These essays were published during the lifetime of the author [9].” From the objectivity of sociological knowledge (1904)[10], critical studies on the logic of the social sciences (1906), the categories of comprehensive sociology (1913)[11] and in the sense of axiological neutrality (1917)[12], the essays and the genesis of the themes approach a criticism by the majority. In many cases, the analysis of the role of knowledge is necessary for sociological analysis. A purely structural sociology tends to the reification of social phenomena. Contrasting with some contemporary sociological theories, neither the social system nor human nature are considered historical.

The dialectical reality, a concept introduced by Marx[13] and the “total social fact” of Marcel Mauss must protect the sociology of reification. The scientific validity of theories prevents an understanding of the objective and subjective reality from which scientific theories are derived and which they influence. The sociology of knowledge brings with it a subject separated by philosophy such as human reality as socially constructed reality. Humanist sociology is, in historical and philosophical continuity, the study of society, the human construct that produces men.

2.2.1 | Sociological social economy: Its characteristics

The social economy is characterized by the limitation of the role of the State in economic, social and legal matters, the opening of new fields of activity to the law of the market and the representation of the individual as a promoter of him. or" human capital "that it will develop and grow if it knows how to adapt, innovate ... Proponents of the social economy present this movement as a consensus and as being without alternatives, its consequences must be perceived as harmful phenomena that must be accepted and its opposing ideas of the social economy. In addition, among the criticisms made by Social school as the increase of social inequalities and precariousness, the reduction of national sovereignty, the brake on the economic development of the poorest countries and the transformation of man into merchandise. We will consider some aspects to know and on the
one hand, resistances appreciated other than by its objectives, the consequences of social school appear touching from the point of view of the great mass of the population. And, on the other hand, capital income including traditional sources of neoliberal revenues that give some signs of subtraction. Real interest rates are at stake. The social economy is the organization whose first goal is to satisfy the needs of its members according to a democratic governance where there exist the associations, the foundations, the cooperatives, the mutuals. It has a purpose different from capital companies and specific decision-making methods. Moreover, the social economy is based on the principles of:

- Structures of the social economy at the service of a collective project.
- The territory of social welfare.
- The collective utility or the social utility of the project
- The social group.
- The collective work
- The idea behind the project of an association
- The participatory approach associating different partners

In addition, the social economy has the role of regulator of the economic and social system that has an effect on demand and supply. It can potentially transform the business model as an alternative model of efficiency, management versus individual logic (at the national level).

3 | METHODOLOGY

German ideology does not propose on an operative concept of the ideology understood under the aspect legitimation and reproduction. The concept can make use in the sciences that concern the social world. We will examine to what extent this theory can serve as a foundation for the concept of ideology while admitting that the sociological ideology with its stakeholders is privileged rather than the selfish individual ideology of an individual interest.

In addition, the neo-classical production function has no scientific validity; on the other hand, it functions as a belief, as Ferguson acknowledges: "The validity of Cambridge criticism is indisputable, but its importance is an empirical or econometric case that depends on the degree of substitution tolerated in the system. Until econometricians give us the answer, trusting neoclassical economic theory is a matter of faith"[14]

In this framework, the science of the social economy (economic sociology) is no longer limited as global sociology to the study of interindividual (egoism) in general, nor as economic science to the study of result of the criticism of the multiple needs and limited means available to the individual for satisfactions. To study the influence of social facts on economic life, given the relationship between the social on the economic (consumption, for example, is influenced by fashion, by religious beliefs, by national habits), it is for that we choose the methodology by hypotheses to build our sample during a definite period.

3.1 | Hypotheses

Among the hypotheses that can raise work in this case, we can cite the following:

\( H_1 \): We assume that for each individual (nation) noted (i) improves satisfaction a too diversified consumption (unlimited economic, social and political consumption).

\( H_2 \): Individuals (nations) noted (i) have identical interests (even egoism).

\( H_3 \): We assume that individual (local) ideology seeks efficiency in the short term.

\( H_4 \): We admit only the ideology of social school with its privilege speakers that the selfish individual ideology of an individual interest.

\( H_5 \): The collective ideology is characterized by a level of growth per capita with all craftsmen and economic, social and political stakeholders.

3.2 | Sample and Period

We considered that the individual (nation) seeks his / her (national) individual interest for a single (developing) country, and then compared the results obtained in both cases (economic growth rate for a country and for a given country “together”).

Our sample is made up of 16 developing and developing nations around the world with significant growth rates, the majority of which exist in all five regions of the world.

3.3 Estimation model

The empirical model used in this study is based on the study by Dar and Amir Khalkhali (2002) who adopt Solow’s (1956) model of growth in which economic growth is a function of capital and labor accumulation. Total factor productivity. The production function is of the Cobb-Douglas type:

\[ Y_{it} = F(K_{it}, L_{it}, A_{it}) = A_{it}K_{it}^\alpha L_{it}^\beta \] .......(1)

The function F is the output for a capital level \( K \) and a given level of labor \( L \). With \( A \) is the GDP per capita measures the value added of all producers and it is logical to think that the level of GDP depends on the quantities of labor and capital that are actually used in this economy. There is therefore a function of national production. Whose \( A \) is a dimension coefficient characteristic of the economy and the units of measurement used; \( K \) is the amount of capital used, \( L \) is the amount of work used;

\( \alpha \) and \( \beta \) are respectively the share of production that nation \( K \) and the share of production that nation \( L \). By applying \( \log \) to the production function, we will have the following equation:

\[ \log Y_{it} = \log A_{it} + \alpha \log K_{it} + \beta \log L_{it} \] .......(2)

By adding all the economic, social and political actors in an econometric model while admitting that the capital-labor combination is an investment. The linear equation translates the following sum:

\[ Y_{it} = Y_{it} - \sum_{i=1}^{i=1} \beta_{i+1} Y_{it} + \beta_{1} QG_{it} + \epsilon_{it} \] .......(3)

So the per capita growth rate is explained by the following indicators:

\[ DDP_{it} = \beta_{0} + \beta_{1} POP_{it} + \beta_{1} INV_{it} + \beta_{1} GC_{it} + \beta_{1} HK_{it} + \beta_{1} QG_{it} + \epsilon_{it} \] .......(4)

With \( Y_{it} = GDP_{it} \) is the GDP growth rate per capita

\[ l_{it} = \sum_{i=1}^{i=1} \beta_{i} L_{it} \] : Ideology is the set of a socio-economic diversification like:

- Public consumption : \( (GC_{it}) \),
- Human capital : \( (HK_{it}) \),
- \( QG_{it} \) is a synthetic variable that groups together Kaufman’s six governance indicators.
- \( \epsilon_{it} \) is the random variable of the equation (4)

4 | DESCRIPTIVE ANALYSES, PRESENTATIONS OF RESULTS AND COMMENTS

4.1 Presentations of the results

We present the tables of descriptive statistics and correlation matrices.

<table>
<thead>
<tr>
<th></th>
<th>Obs.</th>
<th>Mean</th>
<th>Std. Dev.</th>
<th>Min.</th>
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<td>2.470034</td>
<td>1.000000</td>
<td>7.000000</td>
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<td>POP</td>
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Source: The output of Eviews 10 done by the author

FIGURE 1: Descriptive statistics for some countries of the world

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Source: The output of Eviews 10 done by the author

FIGURE 2: Descriptive statistics for one country.

4.2 Presentations of the results

The regression of the growth rate for both cases explains the individual and overall significance of the model.

- **Equation N1** : Sample of nations
- **Equation N2** : One country

*** Significant to 1%, ** Significant to 5%, * Significant to 10%.
4.3 Case Study: Interpretations and Comments

(a) From a macroeconomic point of view: Collective and participatory ideology

The estimation of the model of the table N° 5 for the case all nations, the model has an explanatory power (a quality) \( R^2 \) which equals almost 0.6 of which \( F = 6.96 \). The estimate describes a positive significance (0.002) investment (Inv) and between growth (GDP) of 5%. An increase in investment (Inv) of 5% reflects a decrease in (GDP) of 0.002. This last result really describes the ideology of collective investment to improve the total growth rate during a significant period for some countries. According to Paul Singer (2006), in the solidarity economy whose productive organizations, consumers, savers, etc., are distinguished by two specificities: the promotion of solidarity between the various actors through the practice of self-management; the practice of solidarity with workers in general, and in particular with the most disadvantaged.

In addition, public consumption (GC), as an indicator of expenditure representing the ideology of global consumption of nations in consideration, has a positive effect (3.735) and a significant 10% on the rate of economic growth (GDP). The increase in (GC) of 10% systematically translates a growth rate increase almost 4 times which confirms the review of the literature whose participatory contribution is necessary.

In the same context, according to Jean-Louis Laville’s definition of solidarity economy (2006), solidarity economy can be defined as all economic activities subject to the will of a democratic act where the social relations of solidarity take precedence over individual interest or material profit[15]. Moreover, the quality of governance (HQ) index is positively (0.963) significant at 5% with the rate of economic growth (Tcran) for all nations. Moreover, the global ideology presentation is also linked by the human indicator (KH) which remains positively (0.0106) significant at 10% in this case. Human ideology combines several other factors to achieve almost total satisfaction. In this context, the population rate (Pop) represents a handicap to improve the global ideological presentation of (Tcran) considering the

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**FIGURE 3:** Matrix of correlation between variables for some countries of the world

**FIGURE 4:** Correlation matrix between variables for single country

**FIGURE 5:** Model describing the relationship between growth and other ideological variables
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positive effect (-3.0967) and significant of 10%. The ideal of omnipotence, the fear of failing, the search for narcissistic satisfaction [16].

(b) From a microeconomic point of view: Individual and discriminative ideology

According to Table N°5 for the case of a single country, the regression does not have an explanatory power (a quality) of which (R2) is equal to almost 0.46 of which (F = 4.97). requiring other indicators to improve the ideological satisfaction of a single individual (nation). This regression reveals a positive significance (32.54) investment and between growth (GDP) of 5%. An increase in the (Inv) of 5% translates into an increase in (screen) of 33 times.

This relationship is at the heart of the Keynesian approach, especially during the period of recession, including the investment to restart growth, by a psychological action improving the “business climate” whose individual consumption of a nation remains unexplained for a discriminative ideology. According to the Pareto criterion, “any change in the state of the economy is desirable if it ultimately improves the satisfaction of one or more individuals without reducing the satisfaction of any other person [17].”

In addition, the Quality of Governance (GQ) Index is positively (13.511) significant at 1% with the economic growth rate (GDP) as estimated by the model for a single country. This articulation is supported by Kaufman et al. (2002).[18]

Moreover, the ideological presentation of a nation is also linked by the human indicator (HK) which remains positively (0.09) significant at 10% in this case. Human ideology needs other constraints to achieve individual satisfaction. Similarly, the population rate (Pop) is a favor to improve the global ideological presentation of (GDP) given the negative (20.11) and significant effect of 10%.

Contributions by authors such as Easterlin (1965), Kuznets (1965, 1967), Boserup (1970) and most recently Chan et al (2005), Dao (2012) and Thuku et al. (2013), confirm the idea that population growth positively affects economic growth.

Also, the works of Gubry and Wautelet (1993) affirm that the demographic pressure leads the populations to put in place new production techniques and espe-

(c) Comments

Empirically, the ideology of growth indicators shows that sometimes discrimination in the individual framework (at the national level) is necessary to improve the per capita GDP growth rate which favors the long-term individual perspective given the study period used (1984-2018). Thus, the H3 hypothesis is rejected according to the model estimation in the case of a single nation while promoting collective efficiency.

According to Mance (2006) solidarity consumption: "Solidarity consumption can be approached as the consumption of goods or services that satisfy the needs and desires of the consumer, by seeking: his freely chosen personal well-being; the well-being of the workers who produce and distribute these products or services; the balance of ecosystems; a fair and supportive society [19]."

Moreover, according to Singer (2006), the competitive individualism that characterizes the dominant economic behavior in capitalist societies As for the author "the solidarity economy is also distinguished from the liberal economic model by two other specificities that concern the modality Productive organization: on the one hand, the promotion of the practice of self-management within the various productive structures (company, cooperative or producer association); on the other hand, integration into the productive entities of the most disadvantaged, in particular the unemployed, the people affected or threatened by poverty or exclusion. [20]"

By the way, Claude de Miras (2007)[21] shows that the Millennium Goals, and more generally the official declarations of international organizations, reveal a semantic borrowing from “human development”, ”solidarity economy” and ”the involvement of civil society” from these key actors in development.

On the whole, the so-called solidarity ideology favors the collective interest from a macroeconomic aggregate point of view if we find a favorable economic climate, a social and sociological context and a common political charter to overcome the ideological obstacles of individual aspect.
5 | CONCLUSION: THE PERSPECTIVES

Economic and social policies only make sense if they are part of long-term proposals to articulate immediate proposals, to improve the living conditions of the working classes with an alternative that implies a more fundamental break. Moreover, two conditions are necessary to initiate a structural transformation.

First, the commitment to a transformation of the international system, the global economic framework that allows room for maneuver in relation to the neoliberal doxxed and secondly, the commitment of an alternative orientation.

Alternative guidance emerged in the global social forums. This is the approach of social transition, which is defined in the FSM. It is about access to rights for all and equal rights, from the local to the global. We can organize each society and the world by the dominant logic of subordination to the global capital market.

All in all, to overcome Marx’s sometimes self-serving interest and selfishness, several authors highlight new conceptions, new ways of producing and consuming, and from practices, these new concepts translate into new approaches. News of common goods, prosperity and prosperity without growth, the rights of nature, the fight against patriarchy, citizen regulation, the radical democratization of democracy, food sovereignty; the completion of decolonization, the rights of migrants and freedom of movement, international institutions and international law.

Hence the optimal satisfaction does not exist even in the individual context that was justified by our estimate which completely cancels the first hypothesis H1 and in this case the intervention of Keynes gives rise to another social ideological version which remains sustainable in the literature review and offers a new search window.

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How to cite this article: Mtiraoui A. The ideology, the ideological presentation and the paradox of the social economy: Theoretical foundations and empirical study. Academy of Social Science Journals. 2020;1748–1756. https://doi.org/xx.xxx/xxx.xx