

# The Human Economy

“The new capitalism, one of the moving forces of globalization,  
remains somewhat a mystery.  
Up until now we still don't know very well how it works.”

**Anthony Giddens**

The conceptual construction of Classical Economics targeted the rationalization of performance. This means that the determinants of the specific goal of the economy are eminently under the influence of Reason. The objectivization of an implacable-mechanism type of certifying performance is insured by the Market.

The particular form of performance for the economy is efficiency. The testing of efficiency is an exclusive attribute of the Market. As efficiency is the expression of a rational linking of resource allocation with quantitative gains condensed in wealth, the Market has an objective-function of maximizing effects.

In other words, the Market does not structurally distinguish resources, being interested only in the formula combining them to generate efficiency. The essential operation of the Market with regard to resources is their efficient allocation.

The indistinction preferred by the Market among resources – perceived as production factors – is compatible with the rationalization assumed by the Classical Economy as its fundamental creation. Rationalization meant, before anything, that the economy be populated by Homo Oeconomicus, a creature of the imagination endowed only with capacities of rational calculus.

The direct consequence of the rational option for Homo Oeconomicus was the rationalization of the human nature, its subscription as an economical resource. Furthermore, it was arrived at reducing the perception of man to a single dimension, which can be rationalized, that of labor force.

The human nature is transformed by the Market in a resource not unlike those provided by Mother Nature.

In this way, an inversion of perspectives is achieved through which the purpose of existence becomes a means fit for rationalization. The economy parts with its condition as a means for achieving the purpose embodied by the quintessence of existence and by the highest expression of the evolution of the living world. Wealth confers legitimacy to the economy as an end in itself, made autonomous, even emancipated of social obligations. The economy accepts Nature, including – may be especially! – Human Nature as a reservoir of resources. Economics perceives Society as an extended resource base.

Classical Economy, in its expansive formula, pushes society into the grinder of the Market. The triumph claimed by Classical Economy is of making the Market Society functional.

A market society is a world with no part left unrationalized.

The inclusion of man in the category of resources and, by this, as a variable in the primary equation of the economy signified the rational legitimization of the economical theory and the validation of the efficiency of economic activity. Except that the method of efficiency, by rationalizing the human being, has exhibited cannibalism at the rank of natural necessity. The purpose of wealth is shown to be a purpose in itself, the pure power whose reification makes it sufficient unto itself. Its promotion means the promoting of homophagia.

The formulas for regulating the functions of the economy, generated by the democratic propensity wealth, is ideologically loaded with, create episodic difficulties to the homophagic economy. The delocalizing of homophagia is the politically correct expression for the freedom of movement of power, under the form of capital especially. Where the rule of the secularization of the cannibal mystique of wealth appears and the networks of cultural and moral protection of the human resource are developed, the relocation of the landed homophagia of wealth is being practiced.

The economy is an invention which self-protects, by constantly separating itself from the society that manages to become the exercise of the rights and responsibilities of the individuals within it. The adaptation of the economy to the values of a society looks every time like the losing of the cohesion of that society. As it centers exclusively on the concept of wealth the economy will not have the potential to sustain the social reference points of justice, the moral norm and the determinants of human nature.

If we accept as truth the fact that in the spiritual universe of the Greeks and Romans – the human pattern of our origin – life's star reason was comfort, in whose name theft and pillaging were exempt from moral sanction, then the generic spiritual universe of man has an insolvable problem in the method of the economy. Human evolution, in order to be aligned with the law of efficiency, must signify the annulment of the origins, of the spiritual fundaments of the European type of personality.

We arrive at an essential crossroad: if the economy stays what it is, the universe of humanity will be definitively rationalized, the marketization is absolute; if man must stay what he is, an ineffable mix of reason and soul, the economy must remove man from equation of rationalization. In this case the objective-function of economy is happiness, with welfare as its objectified form. Which means, Economics cannot be classical anymore, but it becomes humane.

*Quot tamen potest esse aliter.*

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Viorela Petrici (021/312.22.48 – int. 24)

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