

The corrective austerity

“The worst unexpected consequences of evolution have amassed in the area of an upturned utopia, in which the social is being re-composed in economic terms.”

The model of the corporatist capitalist economy started to evolve through excrescences which are mainly motivated by the thesis of growing efficiencies. Generally, being built on extreme quantitativism, possibly through speculatively stimulated economic growth, this model is today in collapse. Its imprudent advancements are brutally corrected by the reality, with today's loss being several times greater than yesterday's winnings.

The most exaggerated form emanated by the corporatist capitalist model was a pretence which stemmed from the defiance of the limits within its functional structures, considered too big to fail. This established the corporatist societal order, realized through the subordination of all the constitutive elements of the societal system – and primarily of the state – to the rules and functions of the corporations.

The leading expression was decided by a change of prevalence in the state-markets relationship: the games are made by the markets, with the states being turned from payers of last resort into payers for any situation.

At a superior level of understanding, the corporatist capitalism represents that state of social reality in which the natural relationships between the constitutive elements – from the types of cause to the sets of effects, going through functional structures, institutional arrangements and value markers – are being judged in real terms and validated in terms of efficiency. The generic cognitive form is that of a mechanism which, when set to the scale of the societal universe, transforms values of all kinds – on the principle of mechanical work – into money.

The constitutive path of the corporatist functionality has the features of a tolerated experiment, but an out-of-control one. Equivocal language favours tolerance, leading to the atrophy of the critical spirit. The agglomeration of messianic terms into the public discourse, through which prosperity re-kindles the illusion of heaven, while political correctness normalizes the mental and physical interdiction, leads to the opacity of understanding. Reality is occurrent and it must be accepted as such. Thus, the inertia of faith appears as a result of the passage of time, the vector through which habit is transformed into a second nature.

The principal resource for the insinuation of the experiment was certainly the ideological stimulation of the intolerance towards control. The option for deregulation in the economy has favoured the precepts of corporatist capitalism. Essentially, the sensitivities towards keeping the conditions for the reproduction of the efficiency-equity correlation have been dissolved. This means that the lubricant which maintained non-critical levels in the friction between the market mechanisms and the societal mechanisms has been diminished.

The worst unexpected consequences of evolution have amassed in the area of an upturned utopia, in which the social is being re-composed in economic terms. The consistency of values which structure behaviours is a function of the market. The determinants of beliefs are being filtered by political correctness. Government becomes economic governance, decision is technocratic, public space is privatized.

The perfect breakthrough as a utopia of corporatist capitalism comes from the disassociation of liberties from their causes, whose final option is the undeterminist explanation for free will. This is where social libertarianism draws its strength from, causing another turn of the web of civilization towards prehistory. Forwards-backwards appears as an action pattern resuscitated with the pretence of imposing a new societal vision.

The economic reductionism of the corporatist philosophy achieves with a single means all of the goals of the known and unknown socializing experiments. The result itself is unique, with the reappearance in modern history of the dark ages index for social options. The dislodging of the alternative will now be insured by law. The unexpected inversion in the forbidden contrary, even though it contravenes the irreversibility of time, is the most rebellious manifestation of reality: evolution by decline. The new unique model will now be dissolved by the diversity through which life perpetuates.

The unique pattern of behavioural constraints – presented as a model of the globalisation built on communicational universality – is, however, the deviant loop of a path of violence pouring from the foundation of the natural rights of the winner.

Through this philosophy, the world shows its disposition to find its end, even literally, in a Hobbesian apocalypse. The violence of the opposing forces – which has greatly surpassed the ideological adversity and the pacification through extermination, first at the level of the verb and then at the level of the subject – exhibits the essence of the corporatization of society.

Marin Dinu

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Manuscript lecturer

Gabriela Ochiană

Graphic designer,
manuscript processing:

Nicoleta Bobocea

Web master:

Mihai Găzdaru

Subscriptions and distribution:

Mircea Dinu

Tel.: (+4) 031.432.96.02

Fax: (+4) 021.210.73.10

E-mail: comenzi@edecon.ro

Data base indexation:

EconLit

<http://www.aeaweb.org>

Research Papers in Economics (RePEc)

<http://www.ideas.repec.org>

<http://econpapers.repec.org>

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of Academic Publication (ICAAP)**

<http://www.icaap.org>

Cabell's Directories

<http://www.cabells.com>

CNCSIS B+

www.economieteoreticasiaplicata.ro; www.ectap.ro

Reception of texts: economia.ta@edeconomica.com

ISSN 1841-8678 (Print)

ISSN 1844-0029 (Online)