

## The Natural Median

*“Those who hold a return ticket of intelligence  
are declared enemies of class.”*

What occurs in the area of Economics is not different from what can be observed in the behaviors which configure the economic reality. The irrational characteristic of intellectual reactions has a natural dimension in the emotional state and an artificial one in impulsive ideological actions.

In the economy, the alignments of emotion and passion combine, describing the dynamic of factorial choices at the individual and social levels, respectively. The prevalent trajectory of the reactions is – obviously – a question of critical mass, over-determined by situational logic and inter-subjective contexts restructuring. The trajectory’s territory remains in the house of the random, with emotion not knowing the legitimacy of the argument, and ideology indulging in parsimony. Incertitude is reproduced, thus, from the double source of the death of complexity: non-communication and adversity. The tendency towards maximization holds a sense of generalized anomie while the tendency towards minimization holds a sense of eminently non-rational communication (which makes revealing the state of economic rationality impossible) and of substituting the truth with assumptions (substituting science with faith).

The theatre of economic ideas in the conditions of the crisis of trust which has engulfed the world plays the drama of Economics. The main actors no longer wear the mask of reason because they cannot save the substrate of falseness with appearances anymore. In fact, the faces of ideologies are shown, increasingly devastated by the panic of losing their audience, shouting their right to glory.

The tannoys compete in propagating the culture of monologue, from which the extinct species of class-struggle will be cloned into the world of ideas. The subliminal proclamation tells how it was good when things were bad. Good and evil are the heroes and antiheroes of ideological perspectives from which social relativism was learned.

Ideological identity has become the supreme method in whose spectrum functionalism has dissolved. How to make things good – as a result of the negotiation for the access to resources – doesn't count; adopting the pernicious solution of mainstream ideology does. The truth is, thus, decreed and not legitimized by way of acumen. The result is pre-formed, therefore there's only need for the offer to be accepted, the ideology's horn of abundance basking in the pleasure of choosing the advantages.

The ideology eliminates both the risk of losing as well as the incertitude of being. Wealth is inviting us to come out of the illusion, while ideology repays us with the belief that there is no way of turning back. Those who hold a return ticket of intelligence are declared enemies of class. Those who return to the natural state in which common sense dwells are burned on the pyre of partisan justice.

There is no middle-way for the adverse ideologies. You are either on the side of the goat or on the side of the cabbage, it is not politically correct to make cabbage rolls with goat meat. "Plan, ever more plan" (a one-way ticket) does not allow for the market in any way. Just as "market, ever more market" excludes the plan as a crime of *lèse majesté* (another one-way ticket).

In the ideological visions, there is a chasm of absolute evil between the two opposing directions. A territory uninhabited by any being and condemned to never reach intelligent life. But, strikingly, it is the very zone in which all that constitutes the elements of life occurs. Even though life is also possible at the extremes, it always prefers choosing the median. The experience of extremes is intense, but it is not normal. When it lasts for too long, the experience of the extreme forgets its human purpose.

Man is not compatible with the ambitions of the extremes. Only the hierarchical systems, one of oligarchic control of power and the other of oligarchic control of wealth, enliven the extremes, man being invariably at the heart of the makeup of the universe.

That is to say he is always equidistant from the heroes and antiheroes of adverse ideologies.

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