

## Inter-regnum

*“If God proved tolerant towards the varying intensity in the people’s acceptance of their destiny, the markets exclude those which are not anytime, anywhere and, especially, anyhow adaptable. Liberalization is no longer tolerant. The market proclaims: I am the State!”*

The founding vision of the model for understanding and explaining the functioning of the world is nowadays made up of precepts which defy the essence of natural, organic evolution. In the economy speculation tends to replace work, while in the life of the individual the illusion unravels reality. The present consumes the future, justifying this as a favor towards human rights. The freedom of commerce acts as a centripetal force towards competitive advantage and centrifuges the ideality of development. The theoretical wrapping is politically correct, but the practices conserve disparity. The economy concentrates wealth at a fast rate, but society does not escape poverty.

The guidelines of knowledge have become fluid under the plethora of contradictions. The path of which the dissonances insinuate has been prepared by the fact that the day-to-day action has been removed from under the matrix of ethically balanced discernment. Profit was judged as normal outside the caveat of it bringing good to everyone. The equality of chances became a loser’s solution. Materialism has extended its anti-human facet, becoming the *raison d’être* of social systems. The whole human universe thus led to antithetical consequences, the will for good being perverted into a source for crisis.

The feeling of dysfunctionality in the present world configuration is rooted in ideological determinism. The faded expression of this picture is the result of a movement originating in the resuscitated depths of societal experiments. Unnatural targets – such as the expectations of the market – structure the trajectory of actional systems. Inside the materialist inter-conditionings empire of profit-at-any-cost, the causes are replaced by motives, while intentions replace rules. Order is a matter of personal ambitions transferred to the formulas of power.

On this terrain the states are sacrificed in the management of markets, whereas the markets occupy the positions of democratic decision-making. Reality becomes increasingly trapped within theoretical frameworks which are obsessed by efficiency, while performance is certified by the very short time span. Freedom becomes particularized, power economicised and wealth dissocialized. A global mechanism emerges, through which the markets impose the functions of the state. Through corporatization, capitalism becomes a market society.

The paroxysmal behavior of market ideology, having become corporativism, announces the halting of creative destruction. The world got fixed in that exceptional

manner of the survival solutions represented by the principle of “the purpose justifies the means”. Innovation no longer has the goal of increasing the productivity of factors, pursuing speculation as a source of added value. The markets no longer care for their natural status as a space of economic rationality – they are transforming into generators of virtual values.

The breakthrough in making economic factors fictitious nullifies the practical sense of economic activity. In this universe of abstract conventions man is a derisory body. In a world centered of gain, the speed of wealth leaves comfort far behind. This is the inherent paradox in the development of markets on the social ground and the fatal consequence of the state’s corporatization. Prosperity becomes a decorative theme on the streets lined with exclusivist shops. The statistic gives us wealth as a mean distribution, instead of the Gini coefficient.

The appeal to state interventionism in bailing out the markets is, in this context, tolerable. But the slow reaction of the financially exhausted state in insuring the continuing support for the freshly rescued markets’ appetite for profit is intolerable. The states become indebted in order to avoid the failure of the markets and over-indebted in order to insure the profitability of the markets. The recent economy no longer knows, as it is natural, the method of competition on the markets, but the competition of markets for the control of the state’s functions. A state is good only if it becomes the annex of the markets. Otherwise it is declared bankrupt. In this way, all it is left for the citizen is to live in the inter-regnum between the indebtment of the state and the profit of the markets.

Capitalism has become corporatism. From the long-prepared end of adversative history to the stimulated agony of the functional equilibriums between the states and the markets, a black hole is insinuated into reason. The impact of the belief in the superhuman force of the markets bellies the belief in the supernatural. If God proved tolerant towards the varying intensity in the people’s acceptance of their destiny, the markets exclude those which are not anytime, anywhere and, especially, anyhow adaptable... against anyone, it could be argued, in an obvious paraphrasing of an illustrious Romanian financier.

Liberalization is no longer tolerant. The market proclaims: I am the State!  
Corporatism cannot stand freedom.

Marin Dinu

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Gabriela Ochiană  
Computerized drawing up:  
Nicoleta Bobocea  
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Nicoleta Bobocea  
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Reception of texts: [economia.ta@edeconomica.com](mailto:economia.ta@edeconomica.com)

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