

## Psychologized economicity

*“What we are will in fact appear to us as a shadow, while that which represents the human nature’s avatars in the fight to understand its essence will take the form of reality.”*

Macroeconomics lingers ambiguously between the two limitations of its epistemic condition: the psychological drive of the functions and the politically filtered finality. The interval of these limitations presents such a diversity of forms of explanation that a focused object is attributed with often contradicting functions. It is a total perversion of the primary elements of existence.

The solutions to the problems of wealth, from production to distribution, are spread throughout the patchy field of theories and visions. These establish the origins of economicity in the murkiness of the psyche, which is built on materiality and which predestines the result of the natural action generated by the need of subsistence to the satisfaction of social expectations. What is essentially objective, in the sense that it necessarily stems from the concreteness of life (which is the building of the comfort of human nature), will eventually come to be justified and to occur in a different order, that of the ideal, defined through the spectrum of living the dream in paradise.

Surely, no one asks (or almost no one, as there are a few demiurgical demands here and there) for Economics to be responsible for the triumphs and failures of the human nature. The delicate part is when we try to bind the factual state of the economic reality to the extreme forms of the irrational. The argument is somehow turned on its head: wealth is the product of exuberance, while its loss is due to the panic!

There is no doubt that the overthrow of determinism comes from a predisposition towards mythical thinking, to which we exist in accord because we are the earthly correspondent of our celestial projections. Exuberance creates wealth in the same way we have imagined Olympus to explain to us how we became its product, while panic devours wealth just as we devour our illusions that we could be immortal.

The fantasy wouldn't be complete without exuberance and panic pushing the swing of a cheeky god who takes the worries of our existence into his invisible hand. The market increases and decreases our economic power and our disposition towards wealth in an implacable manner, according to the exuberance or the panic which are made autonomous by our worldly intentions. What we are will in fact appear to us as a shadow, while that which represents the human nature's avatars in the fight to understand its essence will take the form of reality.

Things are even more convoluted with regards to human ambitions. They are futile due to the excess of rational intentions, but also possible because of the spirit of adventure. Assuming the risk or the aversion to it creates the diversity of positions in a societal structure born out of the fatality of natural order. What we have in this order is sacred, what we don't have individualizes us, just as the things which we can do are being liberalized, while those we cannot do are being regulated.

The functional relations between the randamental factors indicate that effort is naturally distributed, but that the effect remains discretionary. The balance cannot reach any sort of equilibrium, the role of measurement being alternatively played by equity and by efficiency. Equality tears down the order of value, polarization demolishes the social lift. When one factor is cheap, the other stimulates its own cholesterol until it has a heart attack.

A correction through the use of the specific difference of the anthropical is out of discussion. Reason is drowned in the ocean of faith which floats the ark of wealth. The mark of value is made out of the trust that everything moves for prosperity. But if we all do the same thing at the same time, the faith retreats to the pages of manuals. The instinct of conservation digs out the social anomia and the fear of hell bursts from the human nature.

The addition which completes the picture of liberty comes from the size of the foam off the top of the pint, which defeats gravity, being forbidden to fall no matter how many past failures it carries. The failure belongs to people, not to their constructions. Government is liable to pay because it bets on wealth instead of on exuberance or panic. The market knows how to ask, the government must learn how to give. If it does give, there's only one option: to give ever more.

With its determinants confiscated by psychology, economicity is left with one choice: allying with politics. After all, being founded on faith, the economicity adopts the goal of the will for power. The religion of trust expands on the political correctness of the equivalence between wealth and power. Governance is rationalized, while democracy is sublimated.

In the new upside down context money becomes a purpose in itself, ceasing to be the means for sustainable functionality of the action dedicated to dynamically satisfy life's needs. There's a real money-sphere established around the world, filtering principles and producing norms for the general functioning of affairs. Money has replaced space and time in the relativistic model of the corporatized world.

The portrait of Economics, coloured with instincts and framed by political preferences, inspires waves of passions which carry the human being through all forms of feeling, giving him the sensation of strength; that strength through which speculation absolves him of work, profit saves him from mobility, virtuality satisfies his dreams, pollution sends him towards the stars.

Oikonomia was born in Greece together with Oikoumene, the stable World. Their symbols were the freedom of the public space and the management of the private space. The modern economy has transformed the Agora into the Market, making the market-society possible. Its symbol: the consequence determines the cause.

Marin Dinu



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