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The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science

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Editorial Note: This paper, *The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science,* expands the section Ethics and Economics as a 'Value-Free' Science in *The Fraudulent and Ruinous Nature of Fiat Monetary Systems* (Tacanho, 2024). It offers a fuller and more systematic analysis of the Western claim that economics can be morally neutral. By demonstrating the impossibility—and the dangers—of so-called value-free economics, this paper establishes the civilizational necessity of grounding economic scholarship, teaching, and policy in objective ethical truth and the intrinsic dignity and agency of the human person.

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The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science

Manuel Tacanho*

ABSTRACT

This paper challenges the prevailing claim that economics and other social sciences can or should be "value-free"—a notion rooted in Western positivist, materialist, and utilitarian philosophical frameworks. These frameworks, by excluding ethics from theory and policy formulation, have produced a legacy of dehumanizing, coercive, and often destructive systems. The result is an academic and policy tradition that enables fraud, force, and exploitation under the veneer of scientific neutrality. Africonomics offers a human-centered alternative: a principled approach that affirms the centrality of truth, justice, and nonaggression in human relations and institutions. Instead of treating humans as mechanistic, amoral actors, Africonomics recognizes the dignity, agency, and ethical discernment inherent to human nature. This paper demonstrates that ethical foundations are not only compatible with scientific rigor but essential to it. Without them, economics becomes pseudoscience, and its models lead to systemic injustice, economic disarray, and social decay. An ethically grounded economics, aligned with natural-moral law, can fulfill its proper purpose of advancing justice, prosperity, and peaceful human relations within and among societies. Africonomics provides the philosophical and moral foundation for such an approach and charts a transformative path forward for African nations and the world.

KEYWORDS: Africonomics, economics, social sciences, human nature, moral philosophy, anthropological philosophy, social philosophy, political philosophy, ethics, natural-moral law, civilization.

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1. Introduction

Economics is often called the "dismal science," not because of its subject matter, but because of the ethical void at its foundation. Since the rise of positivism and the adoption of so-called "value-free" methods modeled on natural sciences, economics has increasingly distanced itself from moral inquiry and reality. It has come to regard itself as a neutral, empirical discipline, concerned only with the mechanics of production, distribution, and consumption—divorced from moral understanding, justice, or human dignity.

This methodological shift, however, has not made economics more scientific or objective. On the contrary, it has produced profound distortions, disarray, and destruction. Economic models, policies, and prescriptions, though couched in technical language, frequently rely on coercion, deception, and confiscation. They often lead to outcomes that violate natural individual rights and undermine the moral and economic fabric of society. Far from neutrality, these models function as ideological instruments for statist and technocratic agendas that serve state power.

The foundational error lies in the utilitarian and positivist claim that economics can be ethically neutral. This notion is not only philosophically untenable but empirically disastrous. No policy is value-free. Every economic decision—whether inflationary spending, taxation, or regulatory intervention—implies an ethical stance about rights, obligations, institutional structure, and the distribution of resources. To strip economics of ethics is to surrender it to unexamined assumptions, most of which rest on consequentialist reasoning that justify means by ends, regardless of justice or human cost.

Africonomics confronts this error directly. As a school of philosophical, economic, and civilizational thought, it restores moral clarity and anthropological accuracy to social sciences. It restores objective moral truth and affirms that economic systems must be evaluated not only by efficiency or outcomes but by whether they respect truth, justice, nonaggression, and human dignity. Unlike the Darwinian and consequentialist frameworks that dominate Western academia and policy, Africonomics is founded on a principled, human-centered worldview that recognizes people not as mechanistic or animalistic beings, but as moral agents created with purpose, dignity, and ethical discernment.

This paper contends that the absence of ethical grounding is the root cause of the structural disarray that long plagues modern economics and the broader social sciences. It traces the origins of the "value-free" myth, explores its consequences, and presents the Africonomics framework as a necessary corrective. It demonstrates that only by restoring ethics—specifically, natural-moral

law ethics—to the foundations of economics can societies marked by structural justice, productive peace, and genuine prosperity be built.

2. The Rise of Value-Free Economics

The notion that economics could be a "value-free" science emerged during the late 19th and early 20th centuries as economists sought to cloak their discipline with the empirical prestige of the natural sciences. This intellectual shift marked a decisive break from earlier classical, moral, and political economists—such as Smith, Bastiat, and others—who treated economics as a branch of moral philosophy grounded in human nature, justice, and the practical requirements of social cooperation.

Under the new paradigm, ethical reasoning was not merely deemphasized; it was actively dismissed. It was expelled. In its place came mathematical abstraction, statistical modeling, and mechanistic frameworks designed to mimic physics. Economic life came to be treated as if it were governed by neutral, predictable forces rather than by human beings endowed with agency, purpose, and moral responsibility. What had once been a normative discipline concerned with justice, rights, liberty, and the conditions of human flourishing was rebranded as a technical science focused solely on efficiency, measurement, and aggregate outcomes.

A Philosophical, Not Merely Methodological, Transformation

This transformation was fundamentally philosophical. It reflected profound intellectual currents in the Western academy—utilitarianism, positivism, materialism, and later logical positivism—all of which reject the existence of objective moral truths. Figures such as Auguste Comte, Jeremy Bentham, and later the logical positivists argued that moral principles were subjective sentiments rather than rational or universal truths. Within this consequentialist worldview, economics could not legitimately speak about justice or rights. It could only speak about preferences, incentives, production, and outcomes.

Thus emerged the claim that economics should focus exclusively on "what is" rather than "what ought to be." Questions of right and wrong, justice and injustice, legitimacy and illegitimacy were recast as political or emotional concerns outside the scope of scientific analysis. Economists came to believe that their task was to describe, predict, and model economic outcomes, not to evaluate their morality.

The utilitarian-positivist paradigm created an artificial dichotomy between facts and values. It is assumed that science deals only with empirical facts, while moral principles are subjective or metaphysical. Yet this distinction is philosophically incoherent. Every economic model, no matter how technical or mathematical, embeds value assumptions. Assumptions about human nature, about what outcomes matter, about what counts as "efficiency," about the legitimacy of state authority and intervention, and assumptions about whose welfare is prioritized.

The "value-free" posture did not eliminate ethics; it merely concealed it. The moral assumptions of economics did not disappear. They became invisible, unexamined, and therefore far more dangerous. By removing ethics from its analytical framework, economics embraced an illusion of objectivity. But this objectivity was only superficial. In practice, the economic models developed under the guise of value-neutrality smuggled in implicit assumptions, often statist or technocratic, that profoundly shaped the policies they supported.

Consequentialism as the Underlying Framework

At the core of the value-free turn was the influence of consequentialism, particularly utilitarianism. Under consequentialist frameworks, actions are judged solely by their outcomes, often measured in aggregate utility, efficiency metrics, or GDP growth. This approach ignores inherent rights, moral absolutes, and the ethical constraints that protect individuals from coercion, exploitation, and injustice.

Within these frameworks, destructive policies could be justified as long as they improved some aggregate measure. Fiat inflation became a policy tool rather than a fraud. Taxation became a neutral instrument rather than a coercive form of dispossession. Deficit spending became "stimulus." Expropriation became "resource mobilization." Central-bank manipulation became "stabilization." And repressive regulation became "market correction."

As a result, policies involving inflation, taxation, resource confiscation, or market manipulation are justified if they could be shown to improve "aggregate welfare," regardless of the injustice, fraud, or coercion involved. The alleged neutrality of economics provided intellectual cover for policies that violate natural rights, undermine civilized social order, and impoverish millions.

The Normalization of Economic Violence

The rise of value-free economics normalized economic violence. Under the guise of scientific neutrality, states and technocratic elites could justify fiat monetary expansion, arbitrary currency

devaluation, financial repression, confiscatory taxation, regulatory coercion, and top-down social engineering that systematically violate the dignity and agency of individuals, treating entire populations as behavioral automatons to be centrally managed.

Each of these policies involves coercion, dispossession, or deception. Yet within the positivist paradigm, they were no longer judged by their justice or morality but solely by their projected outcomes in abstract models. The discipline that once defended individual rights and voluntary exchange became an instrument of state power, a technocratic rationalization for centralized control and management of society.

Why This Shift Occurred: The Statist Context

It is crucial to place this intellectual transformation in its geopolitical and institutional context. As The Scale of Statism has demonstrated, one of the most destructive misconceptions of the present time is the belief that Western countries, including the United States, are capitalist market economies. In reality, Western economies are heavily statist systems. The global order they constructed is statist, not free-market capitalist. Western social sciences, including economics, developed within statist societies with interventionist, imperial, and bureaucratic structures.

Thus it is unsurprising that the academic discipline of economics became statist in orientation. In such an environment, the state becomes the central actor; economic control and management replace economic freedom; bureaucracy replaces free enterprise; and technocracy replaces morality. Most economists work in government agencies, central banks, international organizations, or state-funded universities. Their career incentives reward statist assumptions and state-serving models, not moral reasoning or defense of individual agency and liberty.

Value-Free Economics as Epistemic Imperialism

The claim that Western economics is value-free is not merely false; it is a form of epistemic imperialism. Presenting a culturally specific, statist, consequentialist framework as universal scientific truth allows Western institutions to universalize their worldview, erase moral alternatives, delegitimize other civilizations' frameworks, and justify interventionist policies globally. From the Berlin Conference to the IMF and World Bank to the prevailing fiat dollar hegemony, Western economic "science" has served as a tool for empire, cloaked in neutrality while advancing the interests of statist power structures.

The Africonomics Response: Restoring Moral and Epistemic Integrity

The rise of value-free economics did not elevate the discipline. It impoverished it, stripping it of its ethical foundations and transforming it into an instrument of state control and exploitation rather than a science of justice and flourishing. It severed economics from its original purpose of understanding and improving human life in accordance with truth and moral reason.

Africonomics rejects the myth of value-free economics and restores economics to its rightful place as a moral and civilizational discipline grounded in objective moral reality, human dignity, nonaggression, sound money, property rights, voluntary exchange, and structural justice. In other words, it restores economics as a moral science that serves human flourishing instead of state power.

Africonomics exposes the illusion of neutrality and confronts the moral subjectivism that allowed statist economics to dominate and normalize coercion, repression, and exploitation. It asserts that genuine economic science must begin with truth, justice, and human dignity, not with models that rationalize state power. By restoring ethics to its rightful place at the foundation of economic thought, Africonomics reclaims epistemological sovereignty for Africa and advances a principled alternative capable of supporting genuine liberty, prosperity, and human flourishing.

3. The Impossibility of Value-Free Economics

For over a century, Western economics has claimed to be "value-free" and thus neutral and objective. This claim is not only false; it is one of the most destructive myths in modern social thought. Because economics studies human activity, social cooperation, institutional structures, and the allocation of scarce resources, it is unavoidably normative. Every economic concept presupposes ethical assumptions, every model embeds value judgments, and every policy choice reflects an underlying intellectual framework—whether acknowledged or concealed.

To deny this fact is not to eliminate values from economic analysis but to hide them, replacing explicit ethical reasoning for constructive outcomes with unexamined ideology and statist assumptions that often result in destructive outcomes. As Africonomics emphasizes, the illusion of neutrality does not elevate economics to scientific rigor but corrodes its intellectual integrity, enabling economic models to rationalize and legitimize injustice, dispossession, and coercive state power.

Value-free economics is conceptually impossible, analytically incoherent, and morally bankrupt. Acknowledging the normative foundations of economics is essential for scientific clarity, structural justice, and civilized social order.

Why Value-Free Economics Is Impossible

Economics is a social science, not a natural science. It studies moral agents, not inert particles. Human beings reason morally, act purposively, form productive relationships, pursue meaning, and make evaluative judgments. Because economic life is inseparable from human values and objectives, it cannot be analyzed independently of them.

Three fundamental truths make value-free economics impossible: 1) All economic phenomena are value-laden: prices, wages, poverty, growth, development, inequality—each involves implicit judgments about welfare, justice, rights, and social purpose. 2) All economic models embed normative assumptions: mathematical formulations and statistical modeling are not neutral. They reflect philosophical premises about what matters, how humans behave, whose interests count, and what outcomes are desirable. 3) All policy choices presuppose ethical priorities: taxation, redistribution, welfare programs, monetary inflation, technocratic management, and regulation each presuppose moral claims about legitimacy, fairness, authority, and the proper limits of coercion.

To claim neutrality is to conceal the ethics embedded within the discipline. The result is not objectivity but moral hollowness and arbitrary ethics. Indeed, the lack of objective moral foundations is the fundamental reason for the structural disarray that has long plagued the social sciences, leading to the normalization of coercive governance, the emergence of autocratic systems disguised under democratic formality, and mechanistic frameworks with destructive consequences.

Even the most "technical" economic concepts in mainstream economics rest on (concealed) moral assumptions and presuppositions. Several examples illustrate this point:

1. **Efficiency, Pareto Optimality, and Welfare Economics**: The concept of efficiency, often presented as objective, is normative. Pareto optimality assumes that the status quo distribution of wealth is morally legitimate, voluntary exchanges are the only relevant standard, and distributional justice is irrelevant to economic evaluation. These are ethical positions, not neutral scientific truths.
2. **Utility and Preferences**: The concept of utility is presented as a descriptive measure, yet

no economist can measure or compare utilities across individuals. Utility functions rely on arbitrary assumptions about whose welfare counts, how preferences are aggregated, which time horizons matter, and how to weigh suffering against benefit. These choices are moral, not empirical.

3. **Growth and GDP as Supreme Indicators**: Economic growth metrics presume that material production equals well-being; consumption is the primary measure of prosperity; moral, familial, or communal goods are secondary or irrelevant. GDP reflects an intellectual view of life, not a natural law.

Moreover, every model is a philosophical and ethical choice. Economic models depend on choices about what variables to include or exclude; which human activities to treat as rational or irrational; which institutional designs and contexts matter; what constraints to assume; and what to hold constant ("ceteris paribus"). These choices reflect judgments about relevance, importance, and normative priority.

Even the decision to treat humans as utility-maximizers is a moral and anthropological assumption, one that mechanistically reduces human life to narrow appetitive behavior and disregards dignity, moral responsibility, and the higher purposes of human action and social relations.

Positivist economists claim that science deals with facts, not values. Yet economic models are laden with ethical concepts that embed moral meaning: *poverty* implies suffering that ought not to exist, *unemployment* implies a socially harmful condition, *development* implies improvement toward a normative goal, and *inequality* implies a standard of fairness or unfairness. Even measurement systems (GDP, poverty lines, inequality indices, inflation baskets) are value-laden choices that shape political priorities. Thus, the idea of a rigid fact–value separation is philosophically false and methodologically destructive.

The Consequences of Pretending Economics Is Value-Free

The utilitarian-positivist paradigm enabled economics to serve state power and control without appearing to do so. Statist and technocratic policies—such as redistribution, fiat inflation, currency manipulation, heavy taxation, and industrial policy—could be justified as "scientific" rather than ideological. This posture enabled the normalization of monetary debasement (rebranded as "monetary policy"), coercive redistribution (rebranded as "optimal taxation"), repressive regulation (rebranded as "market correction"), and government debt accumulation (rebranded as "countercyclical stimulus"). Mainstream economists became technocrats serving

the state instead of principled scholars grounding economic life in justice, rights, and human dignity.

The Fundamental Problem: Western Mechanistic-Animalistic Anthropology

The myth of neutrality is rooted in a specific philosophical worldview, which Africonomics exposes as morally and intellectually flawed. Modern Western economics rests on four reductionist assumptions:

1. **Philosophical Materialism** - humans are treated as biological organisms responding to material stimuli. Moral truths, dignity, or transcendence are dismissed as non-scientific.
2. **Utilitarian Consequentialism** - human action is reduced to pleasure maximization, eliminating moral agency and reducing ethics to preference satisfaction.
3. **Darwinian Anthropology** - human nature is interpreted through rivalry, struggle, and evolutionary programming rather than rational moral agency, voluntary cooperation, and justice.
4. **Positivist Technocracy** - law, policy, and social order are treated as technical engineering problems rather than moral questions that require alignment with natural-moral law.

These assumptions generate systems of governance and economics that are morally hollow, intellectually incoherent, structurally unjust, dependent on coercion, and antagonistic to human dignity and liberty. In other words, they produce coercive governance, structural injustice, chronic instability, systemic exploitation, institutional corruption, social decay, and sophisticated barbarism—complex institutions built on fundamentally anti-human premises.

Sophisticated barbarism is an Africonomics term that refers to social, economic, and political systems that achieve high levels of material advancement, technological capability, and institutional complexity while operating through systematic violation of natural-moral law principles. Such systems employ refined tools, elaborate organizational structures, and complex mechanisms to facilitate domination, exploitation, and violence that would be recognized as barbaric if practiced through crude or direct means.

The Africonomics Rejection of Value-Free Economics

Africonomics rejects the mechanistic-animalistic anthropology underpinning the Western economic paradigm. It maintains that human beings are moral agents, not instinct-driven organisms; truth, justice, and dignity are objective realities, not preferences; social systems must align with natural-moral law; economic life is a moral endeavor grounded in voluntary

cooperation, nonaggression, and property rights; and structural justice, not technocratic management, is the foundation of civilized social order and genuine prosperity.

A social science built on moral denial inevitably produces injustice, instability, and impoverishment. A social science built on objective moral truth promotes stability, peace, and human flourishing. Economics cannot be value-free. It has never been value-free. It must never pretend to be value-free.

Recognizing the moral foundations of economics does not undermine its scientific credibility. It strengthens it. It restores the discipline to its rightful purpose: to understand and advance human flourishing in accordance with objective moral principles and structurally just social order. Africonomics restores this foundation, reuniting economic reasoning with the moral reality of human nature and the requirements of a peaceful and prosperous society.

4. The Consequences of Value-Free Economics

The exclusion of ethics from economics and other social sciences has not led to greater clarity or neutrality. It has led to widespread confusion, distortion, and harm. A discipline that claims to study human activity and social organization, yet denies the moral agency and dignity of the human person, inevitably produces unjust and destructive models, theories, and policies. This has been evident in modern ethics-free economics rooted in utilitarianism and positivism. It has led to the normalization of coercive, confiscatory, repressive, dehumanizing, and destabilizing policies worldwide—under the prevailing Western consequentialist-statist global order.

4.1. Normalization of Coercive and Repressive Governance

When ethical evaluation is stripped from economic reasoning, coercive, confiscatory, and destabilizing state actions become normalized as routine instruments of "economic management." Inflationary monetary policy, heavy taxation, arbitrary regulation, and even outright asset seizures are treated not as morally charged violations of rights, but as neutral and scientifically grounded tools for achieving policy targets. Presented through a utilitarian calculus, such policies are justified whenever they appear to increase aggregate output, stabilize macroeconomic indicators, or reduce statistical asymmetries. Whether they involve deception, force, or the systematic erosion of property rights becomes irrelevant.

Under this framework, ethical considerations—truth, justice, nonaggression, and human dignity—are sidelined. Policies that would otherwise be recognized as fraud, theft, or repression are legitimized when labeled "efficient," "optimal," or "necessary for stability." The absence of a principled moral foundation allows trade-offs involving coercion to be made without scrutiny, invariably serving state power and elite interests at the expense of ordinary people. The result is an economic paradigm that rationalizes structural violence while concealing its harms behind technical language.

The ethics-free utilitarian–positivist paradigm has contributed directly to the worldwide spread and entrenchment of statist governance. Empirical research from the V-Dem Institute and similar organizations reveals a global trend of increasing authoritarianism. According to V-Dem's 2023 Democracy Report, 72 percent of the world's population—5.7 billion people—lived under autocratic rule in 2022. That number has continued to grow. The situation is even more alarming when one recognizes that Western "liberal democracies" are themselves heavily statist systems, functionally autocratic in governance and economic structure, even if cloaked in electoral procedures.

This trend exposes a tragic truth: coercive state systems, arbitrary governance, and structural oppression are not deviations from the global order but its defining characteristics. Far from promoting liberty, justice, or prosperity, contemporary statist socioeconomic systems produce bureaucratic dysfunction, systemic corruption, economic instability, social decay, and the erosion of human well-being. These outcomes are not accidental failures. They are the consequences of a tyrannical paradigm that privileges centralized control over human dignity and structural justice.

Western ethics-free economics has also played a crucial role in sustaining Western geopolitical and economic dominance, particularly through the fiat dollar system and the Bretton Woods institutions. Models presented as neutral and scientific are, in reality, deeply ideological—constructed to support state power, monetary manipulation, and centralized management of society. Their underlying assumptions reflect a consequentialist logic and a Darwinian conception of human relations that prioritize racial hierarchy, rivalry, and domination rather than cooperation, dignity, and justice.

Through these mechanisms, economics has become an instrument not of truth and human flourishing but of state control and domination. It facilitates a global order rooted in racism, statism, and militarism. This order uses institutions, sanctions, debt structures, and fiat monetary hegemony to maintain Western power while undermining the sovereignty and development of

other nations. Instead of fostering productive peace and genuine prosperity, ethics-free economics rationalizes exploitation, legitimizes coercive governance, and perpetuates sophisticated barbarism.

Africonomics unmasks this deception. By reintroducing moral reasoning and natural-moral law as the foundation of economic life, it exposes the profound incompatibility between ethics-free economics and a vision of structural justice, civilized social order, and human flourishing.

4.2. Fiat Monetary Fraud and Chronic Instability

Africonomics has established, through three landmark papers—*Fractional Reserve Banking Is Fraudulent and Ruinous* (February 2024), *The Fraudulent and Ruinous Nature of Fiat Monetary Systems* (August 2024), and *The Fiat Dollar Standard: Its Uncivilized and Destructive Nature* (December 2024)—that contemporary monetary orthodoxy is not only flawed but fundamentally unethical, structurally unjust, and economically violent. Together, these works form the basis of the Africonomics Theory of Monetary Justice (ATMJ), a comprehensive moral, philosophical, and economic refutation of fractional reserve banking and fiat currency systems.

The ATMJ framework demonstrates that fiat money and fractional reserve banking are fraudulent and ruinous, not through accidental policy failure but by design. It reveals fractional reserve banking as doubly fraudulent. First, it violates depositors' property rights by treating demand deposits as loanable funds, effectively allowing banks to use money they do not own. Second, it enables banks to conjure money into existence through the act of lending itself, creating purchasing power from nothing. Fiat currency systems compound this injustice and exploitation by detaching money from any objective standard of value or honesty, allowing states to expand the money supply arbitrarily through central banks.

Both systems amount to legalized theft, inflationary deception, and large-scale economic dispossession. By granting states and central banks unlimited power to expand the money supply, these systems systematically transfer wealth from the majority to political and financial elites. This structural violence is not equally distributed. It falls most heavily on developing nations, which bear the double burden of currency depreciation and subordination to reserve currency regimes.

Africonomics exposes fiat systems for what they are: hierarchical mechanisms of structural injustice that enable states and financial elites to appropriate wealth from citizens. Fiat systems inflate asset prices, generate chronic price instability, and produce artificial boom-bust cycles.

They lead to recurring financial crises, distort investment decisions, undermine long-term planning, and erode the foundations of family, community, and prosperity. The cumulative result is the progressive moral, social, and economic impoverishment of society.

The fiat dollar standard represents the most extreme and globalized form of monetary injustice. As Africonomics has shown, it is not a neutral monetary arrangement but an anti-human system—a structural crime against humanity and civilization. By concentrating extraordinary economic power in a single hegemonic currency, the fiat-dollar standard sustains global inequality, perpetuates Western geopolitical dominance, and subjects developing nations to chronic instability, devaluation, and dependency. The system enriches political and financial elites in the dollar-issuing states while shifting the costs of monetary debasement onto billions of people worldwide.

Crucially, the Western utilitarian–positivist economic paradigm has legitimized these fraudulent and destructive systems instead of condemning them. By presenting fiat currency, inflation, and central banking as technically neutral tools of macroeconomic management, mainstream economics has provided the intellectual cover for what Africonomics identifies as institutionalized theft, structural violence, and systemic injustice. Value-free economics has become an accomplice in perpetuating a statist global order built on deception, coercion, and economic harm.

The result is not only normalized monetary fraud and chronic instability but also the gradual moral and material impoverishment of societies. Fiat systems corrupt incentive structures, reward speculation over production, encourage short-term thinking over intergenerational stewardship, and corrode the ethical foundations necessary for a structurally just social order and genuine prosperity.

Africonomics provides a principled refutation of modern monetary orthodoxy, demonstrating that what mainstream economics presents as neutral, scientific arrangements are in fact ideological and normative systems that violate justice, property rights, and human dignity. It reasserts that monetary systems must conform to moral truth, align with natural rights, and respect the dignity of the human person. It demonstrates that no economic model built on fraud and coercion can ever produce genuine prosperity or civilized order. This moral clarity is the necessary starting point for monetary reform and the foundation of a just and stable society.

4.3. Systematic Dispossession and Exploitation

By facilitating coercive governance and legitimizing autocratic systems, value-free economics has enabled structural exploitation primarily through three related mechanisms: fiat monetary systems, confiscatory taxation, and repressive regulation. Together, these constitute a comprehensive architecture of dispossession that systematically transfers wealth, sovereignty, and dignity from citizens to political and economic elites.

In contemporary statist economies built on fiat currency, real wages have stagnated for decades across the global economy; a crisis that is even more acute in developing regions. Africa's fiat currencies, for instance, are significantly less stable and more inflationary than dominant currencies like the U.S. dollar or the euro, and have devastated purchasing power and economic security. The outcome is a subtle yet persistent transfer of wealth from the majority to a small elite. As the money supply increases, those who receive this newly created money first—such as governments, banks, and politically connected corporations—gain purchasing power at the direct expense of wage earners and savers. Citizens are forced to rely on an unreliable and continually depreciating currency.

This decline is not accidental; it is a systematic extraction and confiscation deliberately designed. The ongoing currency depreciation experienced by people around the world is not a technical failure of monetary policy, but rather a predictable outcome of fiat systems that favor those closest to the mechanisms of monetary creation, at the expense of everyone else.

The Triple Assault: Money, Taxation, and Regulation

Fiat monetary expansion works in concert with confiscatory taxation and regulatory repression to create a violent cycle of dispossession and disenfranchisement. Monetary debasement silently erodes savings and purchasing power. Confiscatory levels of taxation have been normalized, further dispossessing individuals and families of significant portions of their earnings. Regulatory barriers protect established firms and restrict economic opportunity, making it increasingly difficult for ordinary citizens to build wealth through entrepreneurship while limiting the availability of goods and services.

Each mechanism reinforces the others. Inflation creates the illusion of prosperity while taxation captures the phantom gains. Regulation then prevents the dispossessed from escaping through alternative economic arrangements. The result is structural entrapment and exploitation: citizens work harder for less, save diligently only to watch their hard-earned wealth insidiously

evaporate, and find pathways to economic advancement systematically closed.

Irreversible Harm and Compounding Injustice

This structural violence and systemic exploitation impose harm that cannot be fully quantified or recovered. A lifetime of earnings eroded by fiat inflation, decades of productive potential stunted by regulatory repression, generations of accumulated wealth destroyed by currency collapse; these are not only economic losses but stolen lives, foreclosed futures, and crushed possibilities. The harm is comprehensive and compounded across time. Parents struggle to invest in their children's education; youth face widespread unemployment; communities are unable to build intergenerational wealth; and nations are unable to develop productive capacity.

For developing nations, this injustice carries additional weight. Many inherited fiat monetary systems from colonial powers, only to find themselves locked into a global financial structure designed to perpetuate dependency and undermine genuine development. IMF programs, debt servicing in foreign currencies, and capital flight mechanisms ensure that wealth flows outward even as domestic populations sink deeper into poverty. The fiat dollar system is not neutral or scientific; it is a tool of continued exploitation and subjugation—colonialism by other means.

The Enabling Role of Value-Free Economics

The Western utilitarian-positivist economic paradigm provides intellectual cover for these oppressive models. By claiming value-neutrality, mainstream economics presents this dispossession as inevitable market outcomes rather than policy choices. Central banking is framed as a modern and technical necessity, confiscatory taxation as scientific optimization, and regulatory repression as protecting the public good. The ethical questions—Whose interests are served? What conception of justice underlies these arrangements? Who benefits and who suffers?—are excluded from analysis.

Value-free economics thus functions as an ideology disguised as science. It renders structural violence invisible by refusing to name it, legitimizes exploitation by calling it efficiency, and blocks alternatives by declaring itself the only scientific approach. In doing so, it ceases to be a neutral observer of economic reality and becomes an active participant in perpetuating structural injustice.

Africonomics maintains that the structural dispossession and exploitation of existing statist socioeconomic systems are fundamentally ethical failures. Any economics worthy of the name must confront the reality that contemporary monetary, fiscal, and regulatory systems constitute

systematic dispossession and exploitation, and that the pretense of value-neutrality serves primarily to obscure this fact.

4.4. Dehumanization Through Mechanistic Models

Modern mainstream economics increasingly treats human beings as mechanistic units, utility-maximizers, behavioral automatons, or variables in mathematical functions that can be predicted, manipulated, and optimized like inert physical objects. In these frameworks, individuals are reduced to material inputs in a technocratic system, stripped of the moral agency, intrinsic dignity, and purposive rationality that define human nature.

This mechanistic reductionism erases what makes human beings human. It denies that people are moral agents capable of ethical discernment, principled choice, relational depth, creativity, and responsibility. By collapsing human action into predictable behavioral patterns, mainstream economics eliminates the possibility of moral reasoning. It replaces human agency with statistical abstractions, and natural rights with mathematically defined "preferences."

As a result, the models generated by so-called value-free economics are often detached from lived reality. They obscure more than they illuminate. When adopted for governance, these models produce policies that treat people not as rights-bearing individuals but as variables to be managed, inputs to be optimized for aggregate outcomes, and cogs in a machinery of state control. This epistemic shift from moral beings to mechanistic units transforms economics into a tool of administration instead of a science of human flourishing. The result is a mechanized human society trapped in arbitrary governance, structural violence, and sophisticated barbarism.

Mechanistic reductionism is most visible in the rise of technocratic economic management. Central banks, planning ministries, and regulatory agencies make sweeping decisions regarding currency, credit, interest rates, and resource allocation—decisions that profoundly affect human lives yet are made under the illusion of scientific neutrality. These technocratic interventions assume that complex human societies can be engineered from above, as if they were mechanical systems rather than communities of moral agents with inherent dignity.

State-directed technocratic management has thus become a subtle yet profoundly tyrannical form of governance in the current statist global order. It is a form of arbitrary rule that conceals coercion and systemic tyranny beneath technical language, presenting political and moral decisions as neutral "economic necessities." By divorcing policy from ethics, it systematically dehumanizes individuals and legitimizes coercive, fraudulent, and confiscatory practices as

acceptable tools of economic "optimization."

Africonomics rejects this mechanistic and dehumanizing anthropology. It maintains that economics cannot be scientific if it is detached from moral truth. Any economic theory or policy framework that produces coercive, repressive, or fraudulent outcomes is not only unethical; it is pseudoscientific and anti-human. A genuinely scientific economics must begin with an accurate understanding of human nature and must conform to objective moral standards rooted in natural-moral law.

Economics becomes civilized only when it recognizes that human beings are moral agents, not mechanistic units to be centrally managed or optimized; that dignity cannot be captured in equations; and that social order must be grounded in truth and justice, not technocratic control and manipulation.

4.5. Legitimization of Structural Injustice

Without ethical foundations, economics lacks the criteria to evaluate whether a given policy or system is just or unjust. This moral vacuum opens the door to the rationalization of tyrannical systems and the entrenchment of structural injustice. Systematic exploitation, regulatory repression, state-enforced monopolies, cartelized sectors, and institutionalized theft through monetary debasement are obscured and legitimized as efficient outcomes of rational, scientific policymaking.

In the name of growth, stability, or modernization, value-free economic frameworks have justified the imposition of structurally unjust social orders—arbitrary systems of coercion, manipulation, and repression. Instead of challenging the statist structures that systematically oppress and dispossess entire populations, modern mainstream economics has become complicit in sustaining them.

This complicity is starkest in Africa and much of the world, where Western economic models rooted in utilitarian-positivist assumptions have rationalized destructive monetary regimes, extractive development policies, autocratic governance, and the continued subordination of local economies to global power structures. What appears to be technical advice and development assistance often serves as ideological cover for structural entrapment and continued exploitation.

The Africonomics Theory of Structural Justice (ATSJ) offers a fundamental counter-vision. It holds that structural justice is not merely beneficial for economic stability and growth, but an absolute prerequisite for civilized social order, human dignity, and genuine prosperity. ATSJ

challenges conventional definitions of success, positioning structural justice rather than centralized economic planning and technocratic management as the foundation for economic flourishing and societal peace.

4.6. Moral Confusion and Epistemological Crisis

The exclusion of ethics from economics has also produced profound intellectual disarray. Without a moral foundation, the discipline lacks a reliable, principled basis for distinguishing genuine human flourishing from its hollow proxies. Economists measure GDP growth while disregarding justice, celebrate rising asset prices while dismissing wealth concentration, and target inflation rates while overlooking the dispossession that fiat inflation causes. These metrics are treated as objectives in themselves rather than imperfect indicators that require ethical evaluation to be interpreted meaningfully.

This has yielded a crisis of purpose in the discipline. Economics, which should concern itself with how societies can flourish materially and morally, has devolved into the technical management of symptoms, perpetually adjusting interest rates, tweaking tax codes, and managing exchange rates while remaining systematically detached from lived reality and the underlying causes of chronic instability, suffering, and injustice.

Contemporary economics can describe trends with sophisticated mathematics and predict short-term outcomes with complex models, but it cannot answer questions that matter most: What constitutes genuine prosperity? What governance model is just? What economic arrangements respect human dignity? What is owed to future generations? By declaring these questions "unscientific," ethics-free economics has rendered itself incapable of providing moral guidance precisely when such guidance is most desperately needed.

This epistemological crisis, the direct result of ethical exclusion and mechanistic reductionism, reveals the intellectual bankruptcy of the value-free myth. More troublingly, it has created a moral vacuum in which demonstrably destructive ideologies pass as scientific theories and rush unchallenged.

Consider that socialism—responsible for catastrophic economic failure, mass starvation, and totalitarian tyranny wherever implemented—remains not only discussed but actively advocated in universities and academic circles worldwide. Despite a historical record of unambiguous oppression and devastation spanning continents, socialist economics continues to be treated as a framework worthy of serious consideration. It remains popular among significant portions of

Western populations and is viewed as a viable model in many parts of the world.

Similarly, Modern Monetary Theory (MMT)—which argues that government budget deficits are essentially irrelevant because governments that issue currency can simply print money to fund unlimited spending—is proposed by credentialed PhD economists and taken seriously in policy discussions. This theory, which would reduce to absurdity under ethical scrutiny (fiat monetary systems are fraudulent and violent), is instead debated as if it were a technical innovation rather than a rationalization for fiscal irresponsibility, deficit spending, and state domination.

That socialism retains academic respectability despite its record of human devastation, and that trained economists propose MMT despite being a recipe for monetary collapse and economic destruction, reveals the extent of economics' intellectual and moral disarray. These are not minor theoretical disagreements but symptoms of a fundamental confusion enabled by the abandonment of ethical reasoning under the prevailing consequentialist, mechanistic Western paradigm.

When economics refuses to ask "Is this just?" or "Does this respect human dignity?" it loses the ability to recognize exploitation, oppression, and fraud even when they announce themselves openly. A discipline grounded in moral philosophy would immediately identify socialism's vicious confiscation, repression, and dehumanization as unethical and barbaric, regardless of promised outcomes. It would recognize MMT's implicit systematic theft through currency debasement as a violation of basic justice, regardless of macroeconomic models.

Yet value-free economics, having excluded ethics, has no principled grounds for such insights. It can only tinker with parameters, adjust assumptions, and debate technical details while remaining oblivious to the moral obscenity of the systems it analyzes and, too often, endorses.

The moral confusion and epistemological crisis in economics and the broader social sciences demand fundamental reconstitution. Economics must reorient to its rightful foundations in moral reasoning and human purpose. It must achieve the capacity to distinguish between prosperity and plunder, between development and dispossession, between economic systems that honor human dignity and those that violate it.

Africonomics represents this necessary reorientation—a recovery of economics as a moral science capable of identifying not only efficient allocations but also just institutional arrangements, not only optimal outcomes but also ethical systems. Only by restoring moral reasoning grounded in natural-moral law to the center of economic inquiry can the discipline

escape its disarray and fulfill its proper role of guiding societies toward structural justice, productive peace, and genuine prosperity.

5. Africonomics and the Moral Regrounding of Economics

Africonomics offers a principled alternative to the dominant Western economic schools by restoring ethics, natural rights, and human dignity to the center of economic analysis. Where mainstream and statist models rest on utilitarian, positivist, or technocratic foundations, Africonomics begins with natural-moral law. It affirms that economics, at its core, is a moral science concerned with human beings, their choices, and the justice or injustice embedded within the institutional structures that govern social relations.

The Africonomics framework rejects the modern separation of economics from ethics, a separation that has allowed destructive policies—confiscatory taxation, fiat monetary manipulation, debt accumulation, arbitrary governance, and technocratic tyranny—to pass as "scientific" or "value-neutral." Instead, Africonomics insists that all economic systems and policies rest on moral assumptions, whether acknowledged or concealed. The choice, therefore, is not between "value-free" and "value-laden" economics, but between explicit, principled, morally grounded foundations and implicit, unexamined, and often unethical foundations.

5.1. Human Beings as Moral Agents, Not Economic Objects

Africonomics rejects the mechanistic-animalistic view that dominates Western economics, which reduces humans to utility-maximizing organisms devoid of ethical discernment. Against this reductionism, Africonomics affirms that humans are moral beings—capable of distinguishing right from wrong, guided by conscience, and created with inherent dignity and purpose. People are not data points or economic instruments to be centrally managed but moral agents who must be free to act, trade, and associate peacefully within a structurally just social order.

The Africonomics conception of human nature diverges radically from the deterministic assumptions dominating Western social science. Mainstream economics systematically reduces humans to material units for central optimization, to behavioral automatons responding to stimuli, to preference-satisfying machines, or to mere products of Darwinian evolution. These frameworks—whether mechanistic, behaviorist, or evolutionary—share a common denial: they refuse to recognize humans as beings with moral agency and transcendent worth.

Africonomics offers a fundamentally different anthropology grounded in objective reality instead of materialist reductionism. It recognizes humans as moral beings endowed with reason, dignity, agency, and moral responsibility; not as advanced animals shaped by random mutation and dialectical selection, nor as mechanistic units whose conduct can be predicted and controlled through the right incentives.

This anthropological choice is consistent with reality and determines whether economic systems serve human flourishing or facilitate human degradation. Social systems either respect moral agency by honoring human dignity or violate it by reducing persons to instruments of state power and political objectives. There exists no neutral ground. Consequentialist frameworks that claim scientific objectivity while systematically dehumanizing populations are not value-free but value-denying. They smuggle in a profoundly pessimistic view of human nature while pretending to describe reality objectively.

Systems built on mechanistic-animalistic assumptions inevitably become oppressive, exploitative, and destructive. If humans are merely advanced animals or preference-maximizing machines, then technocratic manipulation becomes justified as scientific management, coercive governance becomes normalized as correction, and systemic repression and exploitation are presented as optimization. The pretense of neutrality collapses into the practice of control.

By grounding economics in an anthropology that recognizes inherent human dignity and moral capacity, Africonomics restores both moral clarity and anthropological accuracy to social science. This human-centered approach reestablishes the moral responsibility of economists and policymakers, as every model, every policy, every institutional arrangement affects real people, people with rights, responsibilities, and aspirations that cannot be reduced to GDP contributions or aggregate utility scores.

Social systems must align with universal moral truths and reflect human moral nature. This is not ideological preference but recognition of and alignment with objective reality. Economics that denies human moral agency produces not science but ideology, and dangerous ideology at that, for it provides intellectual cover for treating persons as objects and dignified beings as disposable resources in the machinery of state control and manipulation of society.

Value-free economics objectifies human beings, stripping away their moral agency and treating them as data points, variables, or resources rather than as persons with inherent dignity and worth. The objectification of the human person by the Western utilitarian and positivist economic paradigm is dehumanizing, destabilizing, and destructive.

5.2. Natural-Moral Law as the Foundation of Economic Thought

Africonomics offers a principled response to the moral vacuum created by Western economics' value-free utilitarian-positivist approach. As a school of philosophical, economic, and civilizational thought grounded in natural-moral law, Africonomics recognizes that ethics is not peripheral to economics; it is foundational. Truth, justice, and nonaggression are not optional considerations but essential principles for the formulation of sound theory and policy.

The natural-moral law framework of Africonomics holds that objective, universal moral principles exist and are discoverable through reason and embedded in the structure of human existence. These principles—the impermissibility of theft, fraud, coercion, and aggression—form the ethical boundaries within which legitimate economic activity must occur, grounding institutional design and social relations.

This framework is neither speculative nor subjective. It is based on objective reality and the shared moral awareness of humankind across cultures and epochs. Justice is not a social construct subject to political redefinition but a universal standard by which human actions and institutions must be evaluated. Natural-moral law recognizes what human reason and empirical observation confirm: certain acts violate human dignity regardless of their consequences, and certain principles must govern social order if it is to be just and civilized.

Four foundational principles guide Africonomics analysis:

1. **Truth** – Economic models must not obscure or manipulate reality. Systems built on deception, falsification of value, or artificial money creation violate the precondition for productive enterprise, social trust, and structural justice.
2. **Justice** – Policies must respect individual rights, especially property and voluntary exchange. All persons possess inherent natural rights to life, liberty, self-ownership, and justly acquired property. No economic policy may legitimately violate these rights, regardless of promised aggregate benefits.
3. **Nonaggression** – Coercion, theft, and fraud are categorically excluded as legitimate economic tools. Force and state aggression are incompatible with moral economic order, not merely suboptimal but fundamentally illegitimate.
4. **Human Dignity and Agency** – Every person is a moral agent with the right to pursue livelihood, enterprise, and prosperity without arbitrary interference. Economic arrangements must respect this agency rather than reduce persons to objects of state manipulation or control.

These principles stand in direct contrast to the utilitarian calculus, social engineering, and technocratic control that dominate contemporary economic discourse and policy. They are not based on majority preference, policy utility, or technical optimization. Instead, they are rooted in the nature of the human person and the *universal moral order* that governs human existence. These principles can be understood through reason and observation and serve as the standard by which economic theories and policies must be evaluated.

Africonomics recognizes these principles as both morally essential and intellectually indispensable. Without them, economic models become tools of deception, policies become legalized coercion and dispossession, and the discipline descends into pseudoscience, subjectivism, and arbitrariness under the pretense of scientific neutrality.

The claim that economics can be value-neutral is not only false but incoherent. Markets function precisely because human beings respect ownership, honor contracts, and engage in voluntary exchange—all inherently moral acts. Property rights presuppose justice. Exchange presupposes trust. Prosperity presupposes the security that comes from nonaggression. Remove these moral foundations, and structural justice, productive peace, and civilized social order become impossible, replaced by systematic coercion, exploitation, and fraud.

Africonomics demonstrates that objective morality is not an external constraint on economics but its foundational logic. Prosperity arises not from state intervention or technocratic planning but from the unobstructed exercise of human creativity, responsibility, and cooperation—all of which require a moral framework that protects rather than violates human dignity, liberty, and agency.

The moral grounding of economics is not optional. It is intrinsic to the very possibility of a just, civilized, and prosperous social order. Economics divorced from ethics is not a neutral science but a dangerous ideology, one that enables dehumanization and exploitation while claiming scientific objectivity, that facilitates oppression while promising efficiency, and that destroys the moral preconditions for the very prosperity it claims to pursue.

By establishing natural-moral law in its rightful place as the foundation of economic thought and institutional design, Africonomics restores what Western economics has abandoned: the recognition that human flourishing requires not only material abundance but justice, and that justice is not negotiable in pursuit of growth.

5.3. Economics as a Moral Science

The restoration of ethics to economics is not a departure from its intellectual roots but a return to them. Historically, economics emerged from moral philosophy. Some classical economists—figures such as Adam Smith, Richard Whately, and Frédéric Bastiat—understood economics not merely as a study of wealth production but as a branch of moral science concerned with justice and human well-being.

Smith, often mischaracterized as a proponent of naked self-interest, understood the moral dimension of economic life. His Theory of Moral Sentiments emphasized sympathy, virtue, and moral judgment as essential components of human conduct and social order. Bastiat exposed the moral implications of state intervention, demonstrating how taxation, inflation, and regulation often constitute legal plunder. These thinkers understood what modern economics has forgotten: that the legitimacy and success of economic systems depend not only on outcomes but on the moral nature of the processes that produce them.

The modern pretense of ethical neutrality has severed economics from this heritage, reducing it to a mechanistic, technocratic discipline fundamentally devoid of humanity, morality, and meaning. To recover its original purpose and restore its legitimacy, economics must be redefined as a moral science—rooted in natural-moral law, oriented toward human flourishing, and grounded in justice.

By rejecting objective morality and excluding ethical reasoning under the guise of scientific neutrality, Western economics has become mechanical, confused, and ultimately arbitrary. In dismissing moral truth, it has descended into conceptual disarray and epistemological confusion, reproducing precisely the subjectivity and arbitrariness it claims to avoid. What is presented as value-free objectivity is, in reality, a destructive form of concealed subjectivity; one that obscures ethical judgment while embedding unexamined ideological assumptions into economic theory and policy.

Africonomics begins with a fundamentally different conception of the human person and the purpose of social science. Against Western mechanistic and animalistic frameworks that reduce human nature to instinct or evolutionary determinism, Africonomics recognizes humans as moral beings endowed with reason, dignity, agency, and ethical responsibility. Unlike animals, humans have moral obligations in their actions, interactions, and institutions.

This anthropological foundation has direct methodological consequences. Theories and

policies that lack ethical grounding—whose implications produce coercive, fraudulent, confiscatory, and oppressive practices—are not only intellectually flawed but fundamentally uncivilized, violent, and destructive. A discipline that cannot distinguish justice from injustice, that treats exploitation as efficiency and oppression as optimization, has abandoned science for ideology.

By exposing the ethical assumptions embedded in statist economic systems and the structural injustices they generate, Africonomics offers a comprehensive, principled framework capable of guiding policy, institutional design, and international relations. It reorients economics away from materialist and mechanical models toward a truthful understanding of economic life as fundamentally human, moral, and relational.

Africonomics restores what Western economics lost: the recognition that economic order is inseparable from moral order. Prosperity without justice is an illusion. Stability without liberty is oppression. Efficiency without moral foundations is merely technocratic manipulation. Democracy without structural justice is tyranny. Economic systems that violate human dignity cannot produce genuine flourishing, regardless of their aggregate output metrics.

Africonomics represents a fundamentally different, human-centered economic paradigm and civilizational framework: a moral recalibration of economics grounded in the natural and moral order of existence, aimed at advancing a just, free, and prosperous human society.

The proper aim of economic inquiry is not to manage populations coercively or facilitate domination, but to promote just and peaceful relations within and among societies. Economics must clarify the moral principles governing human action and apply those principles in ways that cultivate liberty, dignity, and collaborative prosperity.

To fulfill this purpose, economics must rest on a stable moral foundation. It must cease being the handmaiden of state power and reclaim its rightful place as a science in service of human flourishing, not as a neutral observer of human affairs but as a moral discipline capable of distinguishing between systems that honor human dignity and those that violate it.

5.4. Definition and Purpose of Economics

Economics is broken—not only in practice but in how it defines itself. The prevailing definition is narrow, mechanistic, and fundamentally misleading. Economics is typically defined as the study of "production, allocation, and distribution of goods and services" or, in Lionel Robbins' influential formulation, as "the science that studies human behavior as a relationship

between ends and scarce resources which have alternative uses."

These definitions, while not entirely incorrect, reduce economics to logistics rather than human life and flourishing. They imply that the discipline is simply about efficiency or utility optimization, ignoring the fundamental moral-philosophical questions that economic systems inevitably raise. They strip the field of meaning, morality, and humanity, treating it as a mechanical process instead of a human science.

Robbins' 1932 definition, though historically important in establishing economics as a rigorous discipline, cemented a mechanistic and utilitarian view that has dominated ever since. It abstracts from the ethical context of human choices and fails to offer a principled standard for evaluating policies or theories. The effect, whatever the intention, has been to legitimize models and policies that enable coercion, fraud, and injustice while claiming scientific neutrality.

This lack of principled definition has left economics adrift, dominated by seemingly scientific yet fundamentally flawed models. Existing utilitarian definitions downplay or disregard the moral obligations and social responsibilities inherent in human choices, actions, and institutions. This has facilitated the normalization of unethical practices, particularly in Western statist socioeconomic systems where coercion, fraud, and repression are built into policy design.

These definitions treat people as data points or mechanical parts rather than as moral agents with inherent rights and responsibilities. They have enabled technocratic approaches that optimize abstractions while oppressing and manipulating entire populations. No legitimate social science should provide intellectual cover for such practices, yet contemporary economics does precisely this, and its inadequate definition enables the evasion.

A more principled and constructive definition is necessary, one that reflects the moral clarity and anthropological accuracy that Africonomics restores. Africonomics redefines economics as follows:

Economics is the social science that studies human action, production, and exchange with the fundamental purpose of fostering structural justice, genuine prosperity, and peaceful human relations within and among societies.

This definition accomplishes several essential tasks:

- First, it reorients economics toward its rightful goals, aligning the discipline with natural-moral law principles: truth, justice, nonaggression, and human dignity. It

incorporates ethical evaluation, human dignity, and peaceful cooperation as central rather than peripheral concerns.

- Second, it retains the practical core of economic analysis—examining how economic actors in indirect exchange societies allocate limited resources with alternative uses to satisfy needs and wants—while properly subordinating this analytical focus to the discipline's ultimate purpose. The essence of economics is not the mechanics of resource allocation but understanding how human societies can justly and peacefully thrive.
- Third, it establishes clear moral boundaries. Economics must ground itself in natural-moral law principles that prohibit deception, fraud, coercion, and repression. These ethical guardrails are essential for evaluating whether theories or policies are sound, serve structural justice and human flourishing, or facilitate systemic oppression and dispossession.

This redefinition requires a paradigm shift in how economics is practiced. As Africonomics has established, theories and policies that lack ethical grounding—whose implications involve coercion, fraud, or repression—are intellectually flawed, fundamentally uncivilized, and inherently violent regardless of claims to scientific rigor, pragmatic necessity, or democratic legitimacy.

Economics that justifies or tolerates such practices is not science but pseudoscience cloaked in technical jargon. The field must be guided by moral philosophy as a science of human choice, action, and interaction. It must reflect the reality that people are not experimental objects to be managed or sacrificed for abstract goals, but moral agents with rights and obligations whose dignity must be respected.

This redefinition fundamentally reframes economic science. Economics does not exist to serve GDP growth, utility maximization, or state control. Its proper function is to study socioeconomic phenomena and establish economic truths to promote justice, peace, and prosperity.

This purpose transforms how economic questions are asked and answered. It requires evaluating models and policies not only by outcomes but also by principles: Are property rights respected? Are exchanges voluntary? Are state policies rooted in truth and human dignity? Do institutional designs align with natural-moral law or violate it?

Africonomics brings ethics to the center of inquiry, insisting that sound economic theory cannot be separated from objective moral truth. It advances economics as a human-centered science, an intellectual enterprise for human flourishing that promotes dignity, peace, and prosperity rather than a tool of centralized state power, coercive control, or domination.

The choice is civilizational: economics can continue as a mechanistic pseudoscience serving state power and structural injustice, or it can recover its identity as a moral science serving humanity. Africonomics charts the path of recovery, affirming moral clarity over technocratic manipulation and anthropological accuracy over mechanistic reduction.

5.5. The Constructive Role of Economists

As economics is redefined as a science fostering structural justice, human dignity, and peaceful prosperity, economists must likewise reorient themselves toward that purpose. Their role is not merely technical or analytical but fundamentally moral and philosophical. Economists must recognize their responsibility to truth, civilized social order, and human flourishing.

The true nature and overriding purpose of economic science extend beyond the study of production, distribution, and consumption. Economics must prioritize understanding socioeconomic phenomena to foster justice, prosperity, and peaceful relations within and among human societies. Economists should be guided by truth, committed to justice, and oriented toward peaceful human cooperation. Their role is not to facilitate state control, technocratic management, or social engineering. It is to seek, establish, and communicate economic truth—enabling individuals and societies to flourish freely, justly, and peacefully.

Mainstream economics has catastrophically failed this mission. It has become an intellectual tool of the state, justifying coercive, confiscatory, and repressive policies under the guise of expertise and scientific objectivity. It has prioritized centralized models, abstract data, and predictive control over human dignity, natural rights, structural justice, and genuine prosperity.

Thus, most contemporary economists are not economists in the proper sense but mathematical technocrats, economic engineers who view the economy as a mechanical system to be centrally controlled and manipulated by expert planners. They treat human society as a laboratory where citizens become unwitting subjects for positivist experimentation. This is not science but pseudoscience cloaked in technical sophistication.

Tragically, economics has become an extension of the political system, serving state goals of social control and centralized management while maintaining coercive, confiscatory, and autocratic governance. The veneer of scientific rigor is fading as economic, social, and political crises proliferate across the West and globally. Mainstream statist models are proving increasingly fallacious, with their predictions unreliable and their prescriptions destructive.

When economic theory necessitates force for implementation, this reveals not scientific

validity but fundamental conceptual failure. No credible philosopher of science will argue that economics exists to rationalize centralized models that require systematic state coercion, manipulation, and dispossession for implementation.

Economics that justifies coercive, repressive, fraudulent, or confiscatory models and policies fails the fundamental test of justice and cannot legitimately claim scientific status. Despite a veneer of technicality, such approaches contradict the ethical foundations that genuine social science requires. A science that studies human activity while disregarding human moral nature and ethics cannot offer real solutions; it can only deepen confusion and fuel the machinery of state oppression.

A true economist must necessarily possess grounding in moral philosophy to facilitate justice and prosperity, not government control. The accurate description of most contemporary economists is therefore economic technocrats or mathematical economists—functionaries of state power rather than principled social scientists in search of objective truth and constructive economic understanding.

The economics profession needs fundamental reform. It must abandon its fixation on state-centered models and rediscover its human purpose and ethical compass. Economists must cease serving as functionaries of political power and become defenders of truth, justice, and liberty. They must resist ideological capture and restore economic integrity.

Africonomics presents a transformative path forward, grounded in natural-moral law and a correct understanding of human beings as moral agents rather than mechanistic units. Africonomics asserts that economics must be rooted in truth and justice, not power and control. It emphasizes shared humanity and the universal moral order that transcends culture, creed, or empire.

The constructive role of economists is to pursue and establish economic truths to advance a just, prosperous, and peaceful world. Economists can play a crucial role in fostering a truly civilized global order grounded in natural-moral law and respect for individual rights. This is the fundamental purpose of economics, and the standard by which economists must be evaluated.

By adopting this purpose, economists can transform from servants of state power into servants of human flourishing, from engineers of centralized control into advocates of liberty, from technocrats who manipulate and reduce populations to economic objects into principled scholars illuminating truth. This is not merely a professional reform but a moral restoration and

philosophical reorientation—the return of economics to its rightful identity as a social science in service of humanity rather than state domination.

6. Implications for Theory, Policy, and Society

Restoring ethics to economics has far-reaching implications for constructing economic theory, designing institutional structures, implementing state policy, educating future scholars, and organizing society. The value-free myth has obscured the moral weight of economic decisions while facilitating the systematic dehumanization, repression, and exploitation of modern society. Reclaiming economics as a moral science realigns the discipline with its proper purpose of serving people, protecting rights, and promoting peace and prosperity.

6.1. Reframing Economic Policy as a Moral Enterprise

Policy cannot be separated from ethics. Every economic intervention—whether taxation, monetary expansion, subsidies, or regulation—impacts individual rights, structural justice, and social well-being. Under the prevailing utilitarian-positivist paradigm, these policies are evaluated by abstract utility or statistical efficiency instead of moral legitimacy. Viewing economics as a moral science fundamentally transforms policy evaluation. It is no longer sufficient to ask "Does it work?" or "Does it improve efficiency?" The critical questions become: Does it respect individual rights? Does it rely on force or fraud? Does it promote or undermine human dignity?

A moral approach demands rejecting any policy, even one yielding desirable aggregate outcomes, if it violates foundational ethical standards. Redistribution through coercion, currency debasement, state monopolies, and technocratic controls may appear efficient, but they are fundamentally unjust and damaging. True prosperity is measured not by GDP alone but by the extent to which societies uphold justice, honor liberty, and foster peaceful relations.

A moral approach to policymaking requires governments and institutions to assess whether their actions violate objective ethical principles:

- Does inflationary policy systematically erode the wages and savings of the majority?
- Do subsidies reward politically connected firms at taxpayer expense?
- Do tariffs and protectionist measures impoverish consumers while benefiting special interests?

- Does artificial credit creation inflate asset prices, fuel inequality, and entrench boom-bust instability?

These are not technical questions but moral ones. They expose how seemingly neutral or scientific policies function as mechanisms of economic injustice, extraction, and exploitation. Africonomics offers a rigorous and principled lens for examining such questions. It maintains that the standard for policy is not merely effectiveness but ethical soundness; that justice, not power or utility, is the objective basis for governance.

Policy cannot be morally neutral. Economic and political decisions reflect specific values, ideologies, and goals—whether acknowledged or not, constructive or destructive. Public policy must therefore be evaluated not exclusively by stated intentions or aggregate metrics, but by adherence to natural-moral law principles: truth, justice, nonaggression, and human dignity.

The normalization of arbitrary governance, autocratic systems, and coercive, deceptive, and confiscatory policies worldwide stems primarily from the ethics-free nature of Western economics. Utilitarian and positivist frameworks sideline moral reasoning, allowing harmful practices backed by the threat of state aggression to masquerade as neutral or scientific interventions.

Africonomics rejects this orientation categorically. It holds that policies that fail the ethical test—those that rely on force, fraud, or systematic rights violations—cannot produce just outcomes, regardless of efficiency claims or aggregate benefits. The result of value-free economics is entrenched arbitrary governance, structural violence, and the sophisticated barbarism of modern statist socioeconomic systems.

When policy is divorced from ethics, efficiency becomes the alibi for exploitation, technocratic manipulation the justification for oppression, and "scientific" policymaking the cover for systemic injustice. Reframing economic policy as a moral enterprise is therefore not an idealistic aspiration but a practical and civilizational necessity, the only path to governance that serves human flourishing instead of enabling human degradation.

6.2. Reforming Economic Theory and Education

Mainstream economics education prioritizes mathematical formalism, model-building, and statistical analysis while systematically neglecting ethics, history, and philosophy. This methodological imbalance has trained generations of economists to focus on abstraction while

ignoring moral reasoning and real-world human consequences. The result is a human science devoid of humanity and meaning—thoroughly mechanized, producing economic technocrats in service of state power and control instead of truth and human flourishing.

Urgent reform is needed. Economic curricula must:

- Ground themselves in Africonomics' conception of human nature and natural-moral law framework.
- Encourage ethical analysis of theories, models, and policy implications.
- Teach students to recognize and challenge coercive, confiscatory, fraudulent, or unjust policy proposals, regardless of their apparent technical sophistication.

Africonomics provides a principled framework for sound economic reasoning and educational renewal in social sciences. It calls for economics to be grounded in objective ethical truth and accurate human anthropology rather than political expediency or ideological conformity.

The need for fundamental reform is especially pressing in Africa. African intellectual independence is the foundation of African economic sovereignty and prosperity. Existing educational systems across most African nations remain profoundly shaped by foreign ideologies and statist assumptions inherited from colonial structures.

These systems suppress critical thinking, reward bureaucratic conformity, and perpetuate reverence for the state. They produce not morally grounded, entrepreneurial individuals but compliant subjects conditioned to uphold colonial-era structures, statist orthodoxies, and materialist, Darwinian anthropology. Present systems remain based on Western philosophical traditions and repressive colonial models, frameworks designed to serve external interests rather than restore African dignity and sovereignty.

Africonomics calls for radical educational reform across the continent, founded on African moral-philosophical traditions and theist worldview that recognizes human dignity and moral agency. It sees education not as a tool of state control and regime maintenance but as an instrument of human liberation and civilizational advancement.

Reforming education through the Africonomics lens enables African nations to build systems that preserve cultural integrity, restore moral clarity, and equip them with the intellectual and ethical foundations for structural justice, productive peace, and genuine prosperity. This is educational reform as intellectual liberation, breaking free from flawed and destructive foreign models that perpetuate injustice, instability, dependence, and the dysfunction that keeps the

continent impoverished and subjugated.

Grounded in the Africonomics framework, African educational reform can cultivate scholars capable of addressing the continent's challenges with moral courage and analytical precision. This approach can produce economists who foster African prosperity and contribute to global civilizational renewal, instead of perpetuating neocolonial practices of state control and exploitation. It can produce scholars who advance structural justice and civilized social order rather than justify autocratic systems and technocratic tyranny.

The reformation of economic education is a moral and civilizational imperative. It is the intellectual precondition for African prosperity, the foundation upon which true sovereignty must be built, and the pathway to an integrated, stable, and structurally just Africa—based on truth, liberty, and sound money, not imported ideologies designed for continued subordination.

6.3. Exposing and Resisting Technocratic Tyranny

The rise of technocracy—rule by unelected economic experts and institutions—has been legitimized by the myth of value-neutrality. Central banks, planning bodies, and global financial institutions present themselves as objective stewards of economic stability and growth. In reality, they engage in political and morally consequential decisions cloaked in technical language.

Technocracy is not neutral, scientific, or benign. It is pseudoscientific tyranny, reducing human beings with inherent dignity and agency to mechanistic units, material inputs, and statistical aggregates to be centrally managed for state objectives. It treats people as problems to solve rather than persons to respect, as inputs for optimization rather than moral agents with rights.

Africonomics rejects this charade. It exposes the technocratic class not as disinterested experts but as powerful actors whose decisions involve profound value judgments, distributive trade-offs, and moral consequences. Monetary policy determines who gains and who loses from fiat inflation. Regulatory frameworks decide which enterprises flourish and which are strangled. Credit allocation shapes entire economic structures.

These are not technical calculations but exercises of power with winners and losers, beneficiaries and victims. They demand transparency, accountability, and public debate; not deference to arcane models or opaque institutions. By recognizing the moral dimension of economic governance, societies can reclaim sovereignty and democratic control over the systems that most profoundly affect their lives.

Technocratic economic management involves constant violations of natural rights: the right to life, liberty, and ownership of self and property. It systematically transfers wealth from the productive majority to political and financial elites through monetary debasement. It restricts economic opportunity through regulatory repression. It allocates resources according to political preferences rather than through free-market economic cooperation and coordination.

The result is a global socioeconomic order marked by systemic corruption, oppression, conflict, and stagnation; not justice, peaceful relations, or human flourishing. This outcome is not an accidental failure but a structural feature. Technocracy concentrates power in the hands of unelected experts and is responsive to political pressure instead of moral principle. In other words, technocracy serves state power and control.

The current Western statist system was not inevitable. The West had the opportunity to build a truly free-market global order underpinned by sound money and authentic respect for individual rights. Instead, it constructed a statist world defined by fiat money, military dominance, technocratic control, and systematic economic dispossession. This uncivilized and fundamentally anti-human paradigm dehumanizes and oppresses populations while claiming scientific objectivity.

Africonomics provides the moral clarity and anthropological accuracy essential to recognizing and resisting technocratic tyranny. It advances a principled, human-centered approach to economic governance that respects human dignity, fosters structural justice, and enables civilized social order. The economy is not a mechanical system to be centrally manipulated by experts. It is society itself, composed of human lives, purposive pursuits, and social relations. Economic governance must therefore be grounded in objective moral principles, not technical models detached from reality that enable systemic exploitation.

Resisting technocratic tyranny requires rejecting the false dichotomy between expert rule and chaos. The alternative to technocracy is not disorder but moral economic order: governance based on natural-moral law principles that protect human dignity, instead of technocratic discretion that violates it. It is economics that serves human flourishing rather than facilitating state domination and elite control, that honors moral agency and liberty rather than treating persons as objects of manipulation and experimentation.

This resistance is not anti-expertise but anti-tyranny. It affirms that technical knowledge must align with universal moral truths, not replace moral deliberation and ethical standards with expert diktat. True civilization requires that power remains accountable to justice, that governance

respects human dignity, and that economic systems honor the natural rights of individuals to foster social stability and genuine prosperity.

6.4. Restructuring Societies Toward Justice and Peace

At the societal level, restoring ethical foundations to economics enables the construction of more just, peaceful, and thriving societies. The Africonomics Theory of Structural Justice holds that structural justice is the foundational standard for human dignity, civilized society, and genuine prosperity. It challenges conventional definitions of societal success, positioning structural justice—not centralized planning or technocratic management—as the basis for economic flourishing and social peace.

This is not an idealistic aspiration but a practical necessity. Systems built on force, fraud, and arbitrary authority generate division, resentment, and conflict. The existing statist socioeconomic order, marked by widespread debt, inflation, instability, dysfunction, and rising authoritarianism, demonstrates the direct consequences of ethics-free economic thinking. When economic systems institutionalize injustice, productive peace and true prosperity become impossible, regardless of aggregate GDP growth or technical efficiency.

Africonomics points toward an alternative in which African societies, and ultimately all societies, reject the coercive and dehumanizing models of Western statism and build systems that respect moral truth, empower individuals, and foster genuine human flourishing. This vision fundamentally corrects the distortions and moral failures inherent in Western consequentialist models. Instead of viewing people as mere instruments or resources to be managed for statistical outcomes, Africonomics recognizes each human being as a moral agent with inherent dignity, natural rights, and ethical responsibilities.

This vision is built on objective principles of natural-moral law: truth, justice, and nonaggression. These principles form the foundation for a structurally just, fundamentally peaceful, and truly civilized social order—not because they optimize aggregate utility but because they align with the universal moral order of human existence.

Societies structured on these principles create the conditions for sustainable prosperity: property rights that enable investment, contractual integrity that facilitates cooperation, and nonaggression that allows productive activity to flourish. Justice and prosperity are not competing values but mutually reinforcing realities. Systems that respect human dignity foster social trust and free markets, which are necessary for sound, sustainable development.

The restructuring of social order toward justice and peace requires not merely policy adjustments but fundamental transformation; from viewing governance as technical management to recognizing it as moral enterprise, from treating economics as value-neutral mechanistic science to understanding it as human science grounded in objective moral truth, from measuring success by aggregate metrics to evaluating societies by how they honor human dignity, foster structural justice, and enable productive peace.

Africonomics provides the intellectual framework for this transformation. It offers a path from the arbitrary governance, structural violence, and sophisticated barbarism of modern statism toward a structurally just, fundamentally peaceful, and truly civilized socioeconomic order grounded in natural-moral law and oriented toward human flourishing.

7. Conclusion: No True Economics Without Ethics

The claim that economics can or should be "value-free" has proven one of the most destructive myths in the history of social thought—a myth that serves state power and control. Far from eliminating bias or ensuring objectivity, this approach has enabled the normalization of injustice, the concealment of coercion, the concentration of power and wealth, and the proliferation of economic models divorced from moral truth and human reality.

Rooted in Western philosophical traditions of positivism, materialism, and utilitarianism, the value-free doctrine has stripped economics of its ethical foundation and transformed it into a mechanistic, technocratic discipline devoid of humanity and meaning. Dominated by abstractions, models, and policy tools wielded by elites, it has facilitated arbitrary governance, autocratic systems, structural injustice, systemic oppression, and the moral erosion of economic theory and public policy.

The consequences are visible across the globe: fiat monetary systems that systematically dispossess populations, technocratic institutions accountable to power instead of principle, policies justified by efficiency that violate dignity, and the sophisticated barbarism of modern statism cloaked in scientific language. This is the outcome of ethics-free economics, which is not a neutral science but a harmful ideology that enables autocratic systems of coercion, repression, and exploitation while claiming objectivity.

Africonomics provides a principled and necessary alternative. It is based on natural-moral law and a correct conception of human nature, recognizing individuals as moral beings with inherent dignity and agency, rather than mechanistic units or advanced animals. Africonomics restores ethics to its rightful place at the foundation of economic reasoning, institutional design, and governance.

It affirms that economics must be evaluated not only by aggregate outcomes but by whether it respects truth, upholds justice, and honors individual rights. By rejecting the mechanistic-animalistic anthropology of Western consequentialist thought, Africonomics restores economics as a moral science that studies human action, production, and exchange with the fundamental purpose of fostering structural justice, genuine prosperity, and peaceful human relations within and among societies.

This framework challenges economists, policymakers, and educators to abandon pseudoscientific neutrality and embrace objective moral truth as the foundation of sound social science; social science that serves human flourishing instead of state power and control. The implications are profound. Africonomics calls for reformulation of economic theory, moral reorientation of policy, and broader societal transformation grounded in natural-moral law principles. It calls for:

- Economic education that trains moral scholars, not technocratic functionaries.
- Policy evaluation by ethical standards, not by political expediency or material utility alone.
- Institutional design that respects human dignity and liberty, not optimizes control.
- Governance accountable to justice, not deference to arbitrary authority or expert discretion.

In an era marked by global instability, authoritarian resurgence, and escalating conflict, the moral renewal of economics is imperative. Societies cannot overcome the arbitrary governance, structural violence, and sophisticated barbarism of the prevailing Western consequentialist and statist paradigm without fundamentally reorienting their economic thought.

The choice is: continue down the path of value-free economics toward deepening injustice, instability, and civilizational decline; or reconnect economics with its moral foundations to guide humanity toward collaborative and meaningful flourishing. The future of economic thought, and of human civilization, depends on the willingness to move beyond the destructive myth of value-free social science and reestablish economics as it was always meant to be: a morally grounded discipline that studies human choice, action, and interaction—based on truth, ordered

by justice, and directed toward peace.

Africonomics charts this path of recovery. It offers a constructive vision, a framework for economics that serves human dignity rather than violates it, that advances justice rather than rationalizes oppression, that enables flourishing rather than facilitates exploitation. This is economics worthy of the name; genuinely scientific because it is grounded in reality, truly rigorous because it is accountable to objective moral truth, and human-centered because it recognizes what human beings actually are: moral agents created for dignity, cooperation, and peace.

The question is not whether economics requires ethics. The moral bankruptcy and practical failure of value-free economics have settled that debate. The question is whether there will be the intellectual and moral courage to undertake the necessary reformulation; to recover what was lost, to build what must be built, and to advance toward a post-statist world where socioeconomic systems are structurally just, fundamentally peaceful, and truly civilized.

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Appendix: Technocracy versus The Human Economy

[This appendix, *Technocracy versus The Human Economy*, reproduces and expands section 1, Understanding What the Economy Is, in *What the Economy Really Is: People, Pursuits, and Social Relations* (Tacanho, 2024).]

Economies are not machines. One seemingly neutral yet insidiously harmful consequence of the dominant Western utilitarian and positivist economic paradigm is the mistaken belief that the economy functions like a machine—a mechanical system that can and should be centrally managed by government officials and technocratic experts. This framing, though entrenched worldwide under the current Western statist global order, is dehumanizing, destabilizing, and destructive.

In the existing consequentialist-statist global order established by Western imperial states, social and economic issues are treated primarily as technical problems to be engineered and managed top-down through coercive measures. The economy is conceptualized and discussed as though it were a machine, something to be "jump-started," "stimulated," or "cooled down" by central authorities.

This mechanistic framing is not accidental. It reflects the philosophical roots of Western economics and social sciences, which rest on utilitarianism, positivism, and a materialist worldview that reduces people to variables and societies to mechanical systems. The result is a fundamentally flawed conception, one that misleads scholars and the public into believing "the economy" is a separate entity from society, to be controlled by technocrats through top-down intervention.

This appendix challenges that foundational error. It demonstrates that the economy is not a detached mechanical structure but a living, relational process, the very fabric of society. The economy involves real people, their work, pursuits, relationships, values, and choices. The economy is society in motion, composed of human lives, purposive pursuits, and social relations.

The consequences of misunderstanding the economy are severe. Centralized, coercive, technocratic attempts to "manage" the economy as if fine-tuning a machine continue to result in economic instability, systematic dispossession, structural injustice, widespread corruption, and social decay.

Contrary to prevailing orthodoxy, the economy is not a separate mechanical system within society, like an engine that can be adjusted or restarted by pulling levers. Yet mainstream economists and technocrats approach it this way, using terms like "overheating," "cooling off," or

a "jump-start"—as if the economy were a machine that needs continuous central control.

These metaphors are not harmless; they are deliberate. They condition the public to view the economy as an object to be managed by governments and technocratic experts. They reveal the influence of Western materialist and mechanistic philosophical thought, which has shaped the entire landscape of contemporary social sciences under statist frameworks that involve coercion, confiscation, and repression. This view is flawed and dangerous. The economy is not detached from society; it *is* society. It is the sum of people's lives, choices, pursuits, and relations, interwoven in networks of social cooperation, exchange, and mutual service.

People often think of "the economy" as separate from activities like religion, sports, charity, or family life. That is a misconception. Everything is economic. Religious institutions are major economic actors: raising money, maintaining buildings, organizing events, and funding social programs. From building places of worship to collecting regular donations, religious activities are inherently economic.

The same is true of sports. Stadiums are built, tickets sold, athletes paid, and entire industries revolve around sponsorship, broadcasting, merchandise, and fan engagement. These are not isolated from "the economy"—they are integral parts of it. In truth, every aspect of social life—from recreation to charity, from marriage to education—involves economic choices, actions, and consequences. The boundary between "economic" and "social" activity is a false dichotomy imposed by statist, technocratic models.

Even subtle linguistic shifts reinforce this artificial separation. Media reports often refer to "Germany's economy" rather than "the German economy." The former suggests the economy is a separate tool belonging to the government. The latter recognizes it as a living part of the people themselves. These distinctions matter. They reflect how economic agency, ownership, and control are conceived.

Another significant misconception is that the state stands above or apart from the economy, that it exists to organize or "run" it. In reality, society—and thus the economy—preceded the state. The economy emerges from the voluntary human activity of individuals, families, communities, and institutions engaged in production, exchange, and cooperation, long before governments formed. The economy reflects the decentralized decisions of people building homes, starting businesses, learning skills, forming families, giving to charities, and creating value through peaceful cooperation. These everyday actions are the heartbeat of the economy.

Western economics has conditioned the world to believe the economy is a machine to be controlled by the state. It is not. The multiple ongoing crises at global, continental, and national levels prove that economies cannot, and should not, be centrally managed through coercion and technocratic manipulation. A structurally just, stable, and thriving economy—that is, society—cannot be built or maintained with statist systems of centralized control, coercion, and technocratic management. Structural justice, economic stability, productive peace, and genuine prosperity are irreconcilable with statism.

To truly understand the economy is to see it for what it is: a dynamic, decentralized network of human pursuits, exchanges, and social relations. It is not a machine to be engineered but a living process guided by human purpose, moral principles, and voluntary cooperation. The economy involves people choosing and acting to meet their needs and aspirations—whether as individuals, families, businesses, institutions, or communities—within a context of indirect exchange enabled by money. It is not something to be managed top-down but something to be understood, respected, and nurtured from the ground up.

Economics has lost its character as a moral science concerned with just exchange, voluntary cooperation, and human flourishing. It has instead become a technocratic apparatus serving state objectives by manipulating populations, treating them as inputs and resources rather than as moral beings with inherent dignity and agency. Technocratic economics produces systematic dehumanization and structural violence. Central planning mechanisms and technocratic management reduce human beings to statistical abstractions and functional units within state machinery, denying their inherent dignity, liberty, and agency.

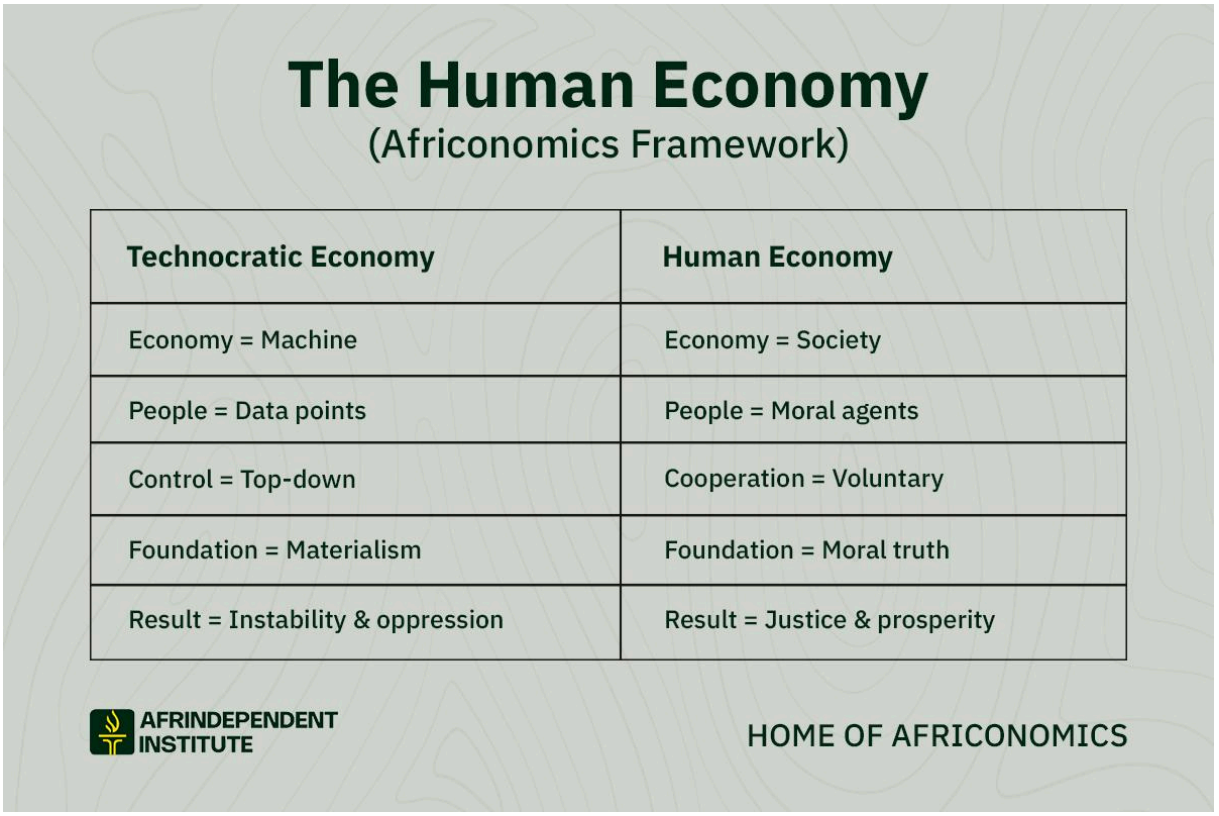
By rejecting utilitarianism, positivism, and other consequentialist models that reduce economics to mechanical technocracy, Africonomics restores economics as a moral and human-centered social science. By establishing natural-moral law as the basis for human rights, legitimate institutions, and social relations, Africonomics provides a principled foundation for understanding economic systems as ethical and civilizational designs, not merely technical phenomena.

Africonomics rejects coercive, technocratic, top-down social engineering as unethical, dehumanizing, destabilizing, and ultimately destructive. Societies are not mechanical systems to be manipulated by experts but living communities of moral agents. The economy is human, not mechanical. The prevailing mechanistic framing obscures the fundamental truth that the economy and society are the same, composed of people pursuing goals, solving problems, and

interacting peacefully and voluntarily. Therefore, policies must align with natural-moral law and respect the individual rights to life, liberty, and property ownership.

Structural justice, not centralized control and management through technocratic autocracy, should be the priority. By placing human dignity and objective moral truth at the center, Africonomics provides a framework for structural justice and civilized social order. It rejects the false dichotomy between principle and practicality by demonstrating that only principled systems can deliver long-term stability and productive peace.

Prosperity that rests on coercion, fraud, or injustice is neither stable nor truly prosperous. A moral, human-centered economic order—not technocratic control and manipulation—produces a stable, just, and thriving economy.



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