AFRINDEPENDENT INSTITUTE

The Pseudoscience of Statist Economics: An Africonomics Refutation of Utilitarian and Positivist Models

Author:
Manuel Tacanho

Published:
27 December 2025

Academic Paper:
No. 014/2025

Editorial Note: This paper, *The Pseudoscience of Statist Economics: An Africonomics Refutation of Utilitarian and Positivist Models,* expands upon a crucial insight first presented in the foundational Africonomics paper, *Africonomics: A School of African Philosophical and Economic Thought* (Tacanho, 2023), namely that mainstream and statist economic models, despite their appearance of scientific rigor, are in fact pseudoscientific. This paper examines that insight at greater length—tracing the philosophical, methodological, and ethical deficiencies of utilitarian-positivist models and presenting Africonomics as the coherent, morally grounded alternative to Western orthodoxy of economic thought and policy.

www.afrindependent.org

The Pseudoscience of Statist Economics: An Africonomics Refutation of Utilitarian and Positivist Models

Manuel Tacanho*

ABSTRACT

Despite its claims to scientific objectivity and analytical rigor, mainstream economics—dominated by statist, utilitarian, and positivist models—has become increasingly disconnected from truth, justice, and human dignity. This paper demonstrates that contemporary economic orthodoxy is not a science in the true sense, but a pseudoscientific enterprise that enables coercive, fraudulent, confiscatory, and repressive state control over human life and society. Drawing on Africonomics' natural-moral law foundation, this paper reveals the philosophical materialism, methodological positivism, and ethical relativism that define mainstream and statist economic models as fundamentally flawed and pseudoscientific. It outlines how these models violate objective moral principles, distort the purpose of economic science, and contribute to widespread injustice, social disintegration, and global instability. In contrast, Africonomics presents a principled alternative that views economics as a moral and civilizational discipline aimed at fostering justice, prosperity, and peaceful human relations. By placing ethics at the core of economic inquiry, Africonomics reveals statist economics as both morally bankrupt and intellectually fraudulent.

KEYWORDS: Africonomics, economics, social sciences, utilitarianism, positivism, statism, moral philosophy, anthropological philosophy, social philosophy, political philosophy, natural-moral law, civilization.

---

* Manuel Tacanho (mt@afrindependent.org) is a social philosopher and economist; and the founder and president of the Afrindependent Institute.

Suggested citation: Tacanho, Manuel. 2025. The Pseudoscience of Statist Economics: An Africonomics Refutation of Utilitarian and Positivist Models. Afrindependent Institute Academic Paper No. 014/2025.

Table of Contents

1. Introduction..... 3

2. The Africonomics Demarcation Criterion..... 4

3. The Philosophical Foundations of Statist Economics..... 7

4. The Utilitarian Foundation: A Moral and Logical Failure..... 10

4.1. What Utilitarianism Claims..... 10

4.2. The Moral Bankruptcy of Utilitarianism..... 11

4.3. The Fundamental Flaws of Utilitarian Economics..... 13

5. The Positivist Foundation: An Epistemological Failure..... 14

5.1. What Positivism Claims..... 14

5.2. The Self-Refuting Nature of Positivism..... 15

5.3. The Fundamental Flaws of Positivist Economics..... 18

6. Synthesis: Mainstream Statist Economics as Pseudoscience..... 20

7. Economics as a Moral Science in the Africonomics Framework..... 25

7.1. Economics Is About Human Beings, Not Objects..... 25

7.2. The True Purpose of Economics..... 27

7.3. The Role of Natural-Moral Law and Ethical Standards..... 30

7.4. The Africonomics Framework of Principled Praxeology..... 32

8. Africonomics and the Rehumanization of Economic Thought..... 36

8.1. The Economy Is Not a Machine..... 36

8.2. From Technocratic Control to Human Agency..... 38

8.3. Civilizational Economics, Not Statistical Engineering..... 39

8.4. Replacing Pseudoscience with Principle..... 40

9. Conclusion..... 41

References..... 43

Appendix: Comparative Table..... 44

1. Introduction

Economics faces a crisis of legitimacy. Mainstream statist economic models, widely accepted as scientific and policy-relevant, are in fact fundamentally pseudoscientific. Rooted in philosophical materialism, utilitarian consequentialism, and positivist methodology, these models have become instruments of technocratic state control, justifying policies that systematically violate individual rights, human dignity, and moral agency while cloaking themselves in mathematical formalism and institutional authority.

For over a century, Western economics has claimed to be "value-free" and therefore neutral and objective; merely describing reality, not making moral judgments. This claim is not only false but one of the most destructive myths in modern social thought. By stripping ethics from economic reasoning, modern economics became an instrument of statism, technocracy, and structural injustice. It normalized coercive policies—such as confiscatory taxation, monetary debasement, regulatory repression, and systematic dispossession—while presenting them as neutral tools of scientific management.

The pretense is unraveling. As economic, political, and social crises proliferate globally, public skepticism toward economic expertise grows. Predictive failures mount and policy prescriptions produce opposite effects. Yet the models persist, protected by institutional prestige and technical complexity that obscures their moral and philosophical bankruptcy.

Statist economics—economics that serves, justifies, and perpetuates state power—dominates contemporary thought and policy. This paradigm achieved global dominance through Western academic institutions, international financial organizations, and development agencies. It shapes economics education worldwide, trains policymakers in its methods, and marginalizes alternative frameworks as unscientific or impractical. The result is intellectual monoculture presenting itself as universal truth, Western assumptions masquerading as value-free science, and particular interests disguised as neutral expertise.

Africonomics challenges the legitimacy of statist economics on moral, philosophical, and methodological grounds. It asserts that economics, as a social science studying human beings—their rights, actions, aspirations, and interactions—cannot be approached as a mechanistic or ethically neutral discipline. Economics must instead be rooted in natural-moral law, guided by principles of truth, justice, and nonaggression, and evaluated by whether it serves human flourishing or facilitates human oppression.

This paper demonstrates how Western and statist economic theories have deviated from these principles, producing not genuine science, but ideologically driven pseudoscience in service of state power. Despite their mathematical sophistication and institutional prestige, these models lack ethical coherence and practical validity. They promote state-centered control under the guise of objectivity, and in doing so, they have become instruments of tyranny and social destruction—entrenching arbitrary governance, autocratic systems, structural violence, and systemic oppression worldwide.

By examining the philosophical foundations, methodological flaws, and moral failures of the Western utilitarian-positivist economic paradigm, this paper exposes its pseudoscientific nature. It presents Africonomics as a necessary alternative, one that restores economics to its rightful role as a moral science dedicated to advancing structural justice, civilized social order, and human flourishing.

2. The Africonomics Demarcation Criterion

What Makes Something Pseudoscience?

One of Africonomics' most consequential contributions is its demonstration that mainstream and other statist economic models are pseudoscientific, despite their technical sophistication. Any model whose policy implications require coercive, fraudulent, confiscatory, or repressive measures to function fails to meet the standards of legitimate social science.

Africonomics establishes a clear demarcation criterion between science and pseudoscience grounded in four requirements: moral soundness, falsifiability, internal consistency, and empirical adequacy. In the social sciences, scientific legitimacy further depends on whether a theory aligns with natural-moral law; namely, the objective principles of truth, justice, nonaggression, and human dignity expressed through respect for individual rights to life, liberty, self-ownership, and justly acquired property. Models that systematically violate these universal principles cannot be considered scientific, regardless of their mathematical or technical appearance.

This framework exposes why many prevailing economic theories qualify as pseudoscience. Warning signs include unfalsifiable claims presented as fact, mathematical complexity that obscures moral and conceptual incoherence, internal contradictions, repeated predictive failure excused through ad hoc modifications, systematic disregard for social harm, and consistent

service to state power and centralized control under the pretense of neutrality.

Statist economics exhibits these features. Monetarism, central banking, and Modern Monetary Theory rest on monetary inflation—that is, the creation of artificial currency and credit —which the Africonomics Theory of Monetary Justice has shown to be unethical, fraudulent, destabilizing, and destructive. Yet these models retain scientific status under the Western consequentialist and statist global order.

The crisis in economics is therefore not technical but epistemological and moral. In the absence of a principled demarcation standard of legitimate social science, theories that institutionalize coercion and fraud pass as scientific while producing systemic injustice, social harm, and devastating real-world consequences.

Why Africonomics Goes Beyond Popper

Karl Popper's falsifiability criterion was a landmark contribution to the philosophy of science. By insisting that scientific theories must be testable and refutable, Popper offered a powerful defense against dogma and unfalsifiable metaphysics masquerading as science. However, while falsifiability is a necessary condition for scientific legitimacy, it is not sufficient. This limitation becomes especially evident in the social sciences.

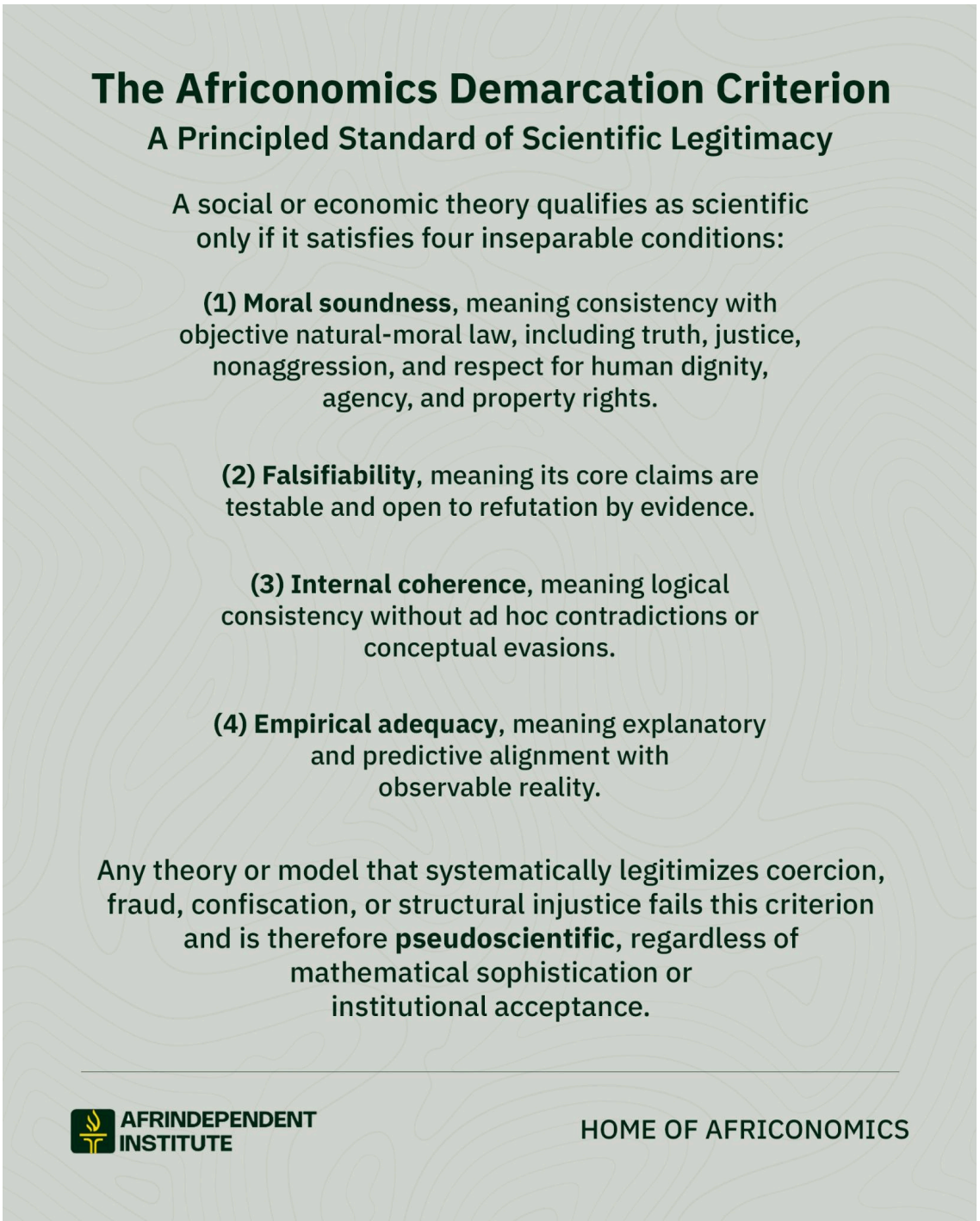
Africonomics goes beyond Popper by demonstrating that a theory can be falsifiable and empirically sophisticated, yet still be pseudoscientific if it is morally incoherent, structurally unjust, or anti-human in its implications. In other words, falsifiability alone cannot distinguish between theories that merely describe social outcomes and those that legitimize coercion, fraud, or systematic violation of human dignity.

Popper's framework remains methodologically valuable but ethically hollow. It does not address whether the institutional arrangements a theory prescribes or normalizes are just, nonaggressive, or compatible with human agency. As a result, economic models that endorse inflationary expropriation, confiscatory taxation, or technocratic control can pass Popperian tests while producing widespread injustice and social harm.

Africonomics closes this fundamental gap. Its demarcation criterion retains falsifiability and empirical adequacy but integrates them within a higher-order natural-moral law framework. Scientific legitimacy in the social sciences requires not only testability, but moral soundness, respect for property rights and consent, internal coherence, and alignment with objective principles of justice and human dignity.

Africonomics thus advances a more rigorous, humane, and civilizationally sound philosophy of science. It rejects the notion that a theory can be "scientific" while being structurally violent or ethically corrupt. In the realm of human society, a theory that systematically legitimizes injustice is not merely bad ethics; it is bad science. Moral coherence—that is, alignment with natural-moral law principles—is not an add-on but constitutive of scientific validity in social science.

Figure 1:



3. The Philosophical Foundations of Statist Economics

Mainstream statist economic models are not value-neutral frameworks for understanding economic reality, despite their claims to scientific objectivity. They are products of a specific philosophical worldview rooted in materialism, a mechanistic-animalistic conception of human nature, and explicit normative commitments that shape their assumptions, methods, and policy prescriptions. At their core lie three interrelated pillars: philosophical materialism, utilitarianism, and positivism. Together, these frameworks define the intellectual foundation of economics and other social sciences under the Western statist paradigm.

Philosophical Materialism and the Mechanistic Conception of Society

Philosophical materialism, the belief that all reality is reducible to matter and motion, forms the metaphysical foundation of modern Western social thought. In economics, this worldview manifests as a conception of human beings as utility-maximizing organisms rather than as moral agents with inherent dignity and rights. Individuals are modeled as variables in a system, inputs in a machine, or behavioral units to be optimized and controlled.

Under this framework, the economy itself is treated as a mechanical structure subject to engineering and centralized management. Moral considerations are dismissed as externalities or irrelevant abstractions, while quantifiable outcomes and aggregate statistics are elevated as the sole markers of validity or success. The result is a profoundly dehumanized conception of economic life, one that legitimizes coercion, dispossession, and technocratic tyranny in the name of efficiency and control.

Statist economic models reduce society to a managed apparatus and people to mechanical units within it. This reductionism obscures the relational and moral dimensions of economic life, such as justice, trust, responsibility, and voluntary cooperation. It provides ideological justification for top-down planning, centralized authority, and systematic state intervention, all of which treat human beings as objects to be managed instead of persons to be respected.

Africonomics rejects philosophical materialism in its entirety. It affirms that human beings are created, moral, and agential persons, not mechanistic units or advanced animals shaped by random mutation and dialectical selection. Social systems grounded in materialist assumptions inevitably become exploitative and destructive because they fail to recognize, much less respect, human moral agency and inherent dignity. Economic life cannot be reduced to production and consumption alone. It is an expression of human action, responsibility, and ethical choice. Any

model that abstracts from this reality is not only incomplete; it is fundamentally flawed. It is unfit for human society and civilized social order.

Utilitarianism and the Relativization of Ethics

Alongside materialism, statist economics is profoundly shaped by utilitarian ethics, which evaluate actions and policies solely by their outcomes, typically defined in terms of aggregate welfare, efficiency, or growth. In this framework, moral principles are subordinated to calculations of utility, and justice is reduced to statistical improvement.

Utilitarianism permits the violation of individual rights whenever such violations can be justified by appeals to collective benefit. Policies that involve inflation, confiscatory taxation, forced redistribution, or regulatory coercion are deemed acceptable if they appear to improve aggregate indicators. This logic enables systemic injustice while cloaking it in the language of welfare, equality, or economic necessity.

Africonomics rejects this consequentialist reduction of morality. It affirms that ethics is grounded in natural-moral law rather than in outcome aggregation. Certain acts—such as theft, fraud, and coercion—are unjust by their nature, regardless of their statistical effects. Human dignity and rights are not negotiable inputs in a policy calculus. Economic systems that violate these principles are morally illegitimate, even if they appear successful by utilitarian measures.

Positivism and the Denial of Moral Reality

The third philosophical pillar of statist economics is positivism, the doctrine that only empirically measurable phenomena constitute valid knowledge. In economics, positivism drives the attempt to model human conduct using the methods of physics and mathematics, treating social life as predictable, quantifiable, and value-free.

This approach divorces economic analysis from moral reasoning and cultural meaning. Policy decisions are assessed through metrics and models, while questions of justice, legitimacy, and human impact are excluded as unscientific. Economics thus becomes an instrument of technocratic governance that serves state power rather than a moral inquiry into human cooperation and flourishing.

Africonomics rejects positivism as an epistemology for the social sciences. Human beings are not inert particles or mechanical components but reasoning, choosing, and morally accountable agents. Economics, law, and politics deal with meaningful human action and social relations, not

with lifeless objects. A social science that ignores this reality may produce data, but it cannot produce truth or constructive understanding.

Africonomics affirms that true scientific rigor in the human sciences requires ethical reasoning, philosophical clarity, and respect for human nature. Truth in economics must include objective moral truths, not merely statistical or empirical regularities. Any framework that excludes ethics does not achieve neutrality. It achieves blindness and, in doing so, becomes a tool of domination instead of a science of human flourishing.

4. The Utilitarian Foundation: A Moral and Logical Failure

4.1. What Utilitarianism Claims

Utilitarianism holds that the moral worth of an action or policy is determined by its ability to produce the greatest happiness for the greatest number. Since the nineteenth century, this consequentialist doctrine has profoundly shaped Western economics, welfare theory, cost-benefit analysis, and technocratic policymaking. It presents itself as pragmatic and scientific. In reality, it is ethically incoherent and morally corrosive.

Unlike natural-moral law and other deontological traditions, utilitarianism evaluates actions solely by outcomes. It denies the existence of objective moral principles that categorically prohibit certain acts as intrinsically wrong. Truth, justice, and human dignity are subordinated to expediency, efficiency, and aggregate outcomes.

As Manuel Tacanho (2025) explains in *Restoring Objective Morality: The Africonomics Refutation of Western Consequentialist Philosophies*, utilitarianism abolishes morality by redefining good and evil in terms of collective results. By doing so, it permits the sacrifice of the few for the alleged benefit of the many, legitimizes injustice in the name of efficiency, and transforms ethics into a calculus of pleasure and pain. Rights become negotiable. Conscience becomes irrelevant. Society is reduced to a marketplace of competing appetites.

Under utilitarian logic, no act is intrinsically unjust. Even coercion, theft, or the destruction of life and liberty can be rationalized if they appear to generate net social benefit. Historically, this moral relativism has been used to justify colonial exploitation, forced redistribution, population control, and other systemic abuses, all committed under claims of collective good.

Utilitarianism suffers from several fatal flaws that disqualify it as a foundation for ethics or economics:

1. **Reduction of morality to calculation** - Ethical reality is collapsed into subjective gain-and-loss metrics, incapable of grounding justice or human dignity.
2. **Subordination of rights to outcomes** - Individual rights are treated as variables rather than inviolable constraints, enabling systematic violations.
3. **Legitimization of exploitation** - The framework explicitly permits sacrificing minorities for majority benefit, providing philosophical cover for oppression and dispossession.
4. **Epistemological impossibility** - Utility cannot be objectively measured or compared across persons, making utilitarian calculations inherently arbitrary.
5. **Practical corruption** - Policymakers define "utility" to suit political interests while claiming scientific neutrality, disguising injustice as advanced management.

Africonomics rejects utilitarianism as both morally untenable and logically flawed. An economic system grounded in such a framework cannot produce justice, stability, or genuine prosperity. It can only rationalize coercion, normalize exploitation, and institutionalize structural injustice under the false banner of collective welfare.

4.2. The Moral Bankruptcy of Utilitarianism

Utilitarian ethics, economics, and governance are fundamentally incapable of accounting for individual rights and human dignity. Within utilitarian frameworks, rights are reduced to side constraints within broader calculations of aggregate utility, efficiency, or statistical outcomes. The logic of outcome-based reasoning inevitably permits the tyranny of the majority. Classic thought experiments, such as sacrificing one innocent person to harvest organs for several others in the name of the "greater good," are not aberrations but faithful expressions of utilitarian logic. Aggregated utility cannot respect individual dignity, nor can it sustain a structurally just social order.

Instead of preventing injustice, utilitarianism enables and entrenches it. The absence of objective moral standards guiding theory and policy formation produces structural confusion, dysfunction, and arbitrariness. Systems of coercion, confiscation, and exploitation are justified as pragmatic, necessary, or scientifically neutral. Throughout history and into the present, the phrase "for the greater good" has functioned as a moral anesthetic, repeatedly invoked to rationalize oppression, dispossession, and systemic abuse.

At its core, utilitarianism reduces human beings to pleasure–pain calculators. Persons are treated as interchangeable units whose value lies in their contribution to aggregate outcomes. This reduction denies moral agency and intrinsic worth, replacing human dignity with numerical abstraction. Such a mechanistic anthropology is fundamentally flawed. It is dangerous, destructive, and incompatible with human reality, a structurally just social order, and genuinely civilized human relations.

Africonomics rejects utilitarianism outright and advances a natural-moral law framework grounded in discoverable and universally observable realities of human existence. It affirms that certain actions, such as coercion, theft, fraud, and deception, are intrinsically wrong regardless of outcomes. Justice is not determined by aggregated preferences or statistical satisfaction but by conformity to objective moral principles and respect for individual rights.

Accordingly, Africonomics rejects reducing morality to calculation. Cost-benefit analysis cannot serve as a foundation for ethics or for genuine social science. Morality cannot be derived from balance sheets, optimization models, or statistical abstractions. Within the Africonomics framework, moral principles are categorical rather than contingent. Coercion remains wrong regardless of efficiency. Fraud remains wrong regardless of growth. Human dignity cannot be traded for convenience or political expediency.

The principled rejection of utilitarianism in Africonomics rests on three central reasons:

First, **honoring human dignity beyond mechanistic units**. Utilitarian economics dehumanizes by reducing individuals to variables in optimization formulas. This stands in direct contradiction to the Africonomics anthropology, which affirms that human beings are moral agents with inherent dignity, purpose, and responsibility, not advanced animals or mechanistic units to be managed. Economic life is inseparable from moral duty, justice, and relational obligation.

Second, **protection against exploitation and oppression**. Historically, utilitarian reasoning has provided philosophical cover for some of humanity's gravest injustices, including colonial extraction, authoritarian economic control, forced redistribution, and technocratic repression. Africonomics rejects the subordination of moral principles to efficiency metrics, recognizing that when ethics yield to expediency, the most vulnerable inevitably bear the cost. No genuine prosperity can arise from systems that violate justice, regardless of promised aggregate benefits.

Third, **affirmation of human moral nature**. Utilitarianism rests on a fundamentally flawed

anthropology. Consequentialist frameworks interpret humans through an animalistic and materialist lens, missing what truly distinguishes human beings: the capacity for moral discernment and ethical responsibility. Africonomics affirms natural-moral law as the proper foundation of economic thought and social order. Systems must align with universal moral principles, not merely optimize statistical outcomes, if they are to support human flourishing.

Utilitarianism and related Western consequentialist philosophies therefore fail ethically and anthropologically. By misunderstanding human nature itself, they generate systems that are efficient in appearance yet unjust in structure, sophisticated in technique yet barbaric in essence, and destructive in consequence.

4.3. The Fundamental Flaws of Utilitarian Economics

Utilitarianism holds that the optimal action or policy is the one that maximizes aggregate utility or well-being. This framework is entrenched in modern economic theory. It routinely justifies interventions that prioritize statistical aggregates, efficiency metrics, and modeled outcomes over individual rights and objective ethical principles. Policymakers invoke utilitarian calculations to defend policies that promise the "greatest good for the greatest number," often through complex welfare models that claim scientific precision. In practice, however, these models frequently rely on coercive, fraudulent, confiscatory, or repressive measures enforced through state aggression.

The core flaw of utilitarianism lies in its reduction of morality to subjective calculations of pleasure and pain, or benefit and cost. Individuals are treated as interchangeable units within an aggregate formula rather than as moral agents with inherent dignity. As a result, utilitarianism provides no principled barrier against sacrificing the rights of some to benefit others, so long as the numerical outcome appears positive. Justice becomes contingent, negotiable, and subordinate to arithmetic or arbitrary power.

Utilitarian economics also collapses under its own technical assumptions. It faces an insurmountable measurement problem. Interpersonal utility comparisons are impossible, cardinal utility is a fiction, and "utils" have no objective referent. It also faces an aggregation problem. There is no coherent, non-arbitrary method for summing individual utilities into a social welfare function. These constructs are necessarily subjective and, in practice, politically determined, typically serving state priorities and elite interests rather than any defensible notion of social good.

Historical and contemporary experience confirms these theoretical failures. Utilitarian frameworks have repeatedly enabled systems in which political authorities decide whose interests count and to what extent. The predictable outcome is not optimal welfare but policy capture, structural injustice, and the privileging of the politically connected at the expense of the productive majority.

A sound economic framework requires moral foundations that recognize inviolable principles of justice and respect for individual autonomy. Absent such grounding, economics degenerates into a technical instrument capable of justifying virtually any intervention, regardless of its ethical consequences. The persistent failure of utilitarian economics to produce just, peaceful, and flourishing societies reflects not a series of policy errors but a fundamental misunderstanding of the moral requirements of genuine human flourishing within a structurally just and civilized socioeconomic system.

In effect, mainstream utilitarian economics functions less as a science in pursuit of truth than as an ideology that legitimizes state power and technocratic control. Centralized management and social engineering are portrayed as neutral and scientific while systematically violating natural-moral law principles and individual rights. Utilitarian economics is therefore fundamentally arbitrary, morally bankrupt, and pseudoscientific. It denies objective moral truth, rests on an anthropologically false conception of human beings as pleasure–pain calculators, and advances claims that are ultimately unfalsifiable. For these reasons, it fails the Africonomics Demarcation Criterion.

5. The Positivist Foundation: An Epistemological Failure

5.1. What Positivism Claims

Positivism holds that legitimate knowledge arises solely from empirical observation, measurement, and experimental verification. By elevating the methods of natural sciences as the universal standard of knowledge, positivism attempts to impose a framework designed for inert physical phenomena onto the realm of human choice, action, and social relations. This philosophical stance has shaped modern economics, producing an intellectual culture dominated by mathematical modeling, statistical techniques, and data-driven policymaking that claims scientific authority while being fundamentally detached from ethical reasoning, philosophical

coherence, and lived human reality.

In economics—the most influential of the social sciences—this positivist orientation has led to the elevation of quantifiable indicators over substantive moral considerations. Complex human societies are reduced to abstract variables within econometric models that convey an illusion of sophistication, precision, and objectivity while systematically excluding questions of justice, rights, responsibility, and moral legitimacy as allegedly "unscientific." What cannot be measured is treated as irrelevant, even when it concerns the very conditions that make social cooperation, prosperity, and peace possible.

The problem with positivism is not only its philosophical incoherence but also its concrete consequences. When positivist economics informs policy, it tends to generate interventionist approaches that prioritize technical manipulation of aggregate outcomes over respect for individual rights and moral limits. Monetary engineering, regulatory micromanagement, and fiscal control are justified as neutral instruments of optimization, yet their implementation inevitably relies on state enforcement—coercion, confiscation, and repression—to impose outcomes designed by technocrats instead of chosen by free individuals.

By mimicking the natural sciences, positivist economics treats human conduct as deterministic and mechanical rather than as the expression of moral agency and purposive action. Individuals are reduced to empirical data points, populations to experimental samples, and societies to systems to be engineered. In doing so, positivism undermines human dignity and provides epistemological cover for policies that violate natural rights. Like utilitarianism and materialism, it facilitates coercive and tyrannical systems by denying the distinct moral nature of the human person.

The historical record exposes the failure of this approach. Far from preventing abuse, positivist economics has enabled it by stripping economic reasoning of moral guardrails. Under the banner of scientific necessity, it has legitimized increasingly intrusive and repressive state policies that erode liberty, property, and voluntary association—the essential foundations of a peaceful and prosperous civilization. What began as an attempt to enhance rigor has instead produced intellectual frameworks that rationalize state tyranny, exploitation, and structural injustice.

Africonomics rejects positivism as an inappropriate epistemology for the social sciences. Economics, law, and politics do not deal with inert objects but with meaningful human choices, actions, and relations. They therefore require deductive, interpretive, philosophical, and ethical

reasoning grounded in an accurate understanding of human nature. Africonomics affirms that truth in the human sciences must include objective ethical truths, not merely statistical correlations or empirical regularities abstracted from moral reality.

5.2. The Self-Refuting Nature of Positivism

Positivism's fatal flaw is not merely that it is wrong but that it refutes itself. The doctrine collapses under the weight of its own criteria, rendering it philosophically untenable as a foundation for any science, much less economics. At the heart of logical positivism lies the verification principle: a statement is meaningful only if it can be empirically verified or is analytically true (true by definition). This criterion was designed to eliminate metaphysics, ethics, and theology from discourse, leaving only empirical science and logic as legitimate knowledge.

The problem is immediately apparent. Positivism's verification principle defeats itself, as it cannot be empirically verified nor is it analytically true. Consider the claim: "Only statements that are empirically verifiable or analytically true are meaningful." Yet this statement is neither:

- **Not empirically verifiable** - No observation or experiment can confirm it. What empirical test would demonstrate that unverifiable statements are meaningless?
- **Not analytically true** - It is not true by definition. The meaning of "meaningful" does not logically entail the verification principle.

Therefore, by its own standard, the verification principle is meaningless. The doctrine self-refutes. Professional philosophy abandoned logical positivism by the 1960s. The discipline recognized the verification principle's self-refutation, along with other insurmountable problems, including that all observation involves theoretical interpretation; there are no "pure" empirical facts. In other words, even in natural sciences, observation depends on theory, values influence research, and complete value-freedom is impossible.

Somehow, economics never received the memo. While philosophy moved on, economics continued building its edifice on positivist foundations long after those foundations had crumbled. Contemporary mainstream economics still operates as if logical positivism were philosophically viable, claiming value-neutrality and methodological purity that even physicists no longer pretend to achieve.

This intellectual lag is not accidental but convenient. Positivism provides the perfect ideology for technocratic-statist economics. It allows economists to present normative policy prescriptions

as neutral scientific findings, to evade moral responsibility for harmful policies, and to claim authority based on methodology rather than sound economic reasoning.

Additionally, positivism's second pillar—the strict separation between facts and values, between "is" and "ought"—is equally untenable. As Tacanho (2025) notes in *The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science:*

> 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.

Economic discourse is saturated with ethical concepts, terms that simultaneously describe and evaluate. Unemployment is not only a statistical category but also an undesirable state. Poverty embeds judgments about what constitutes adequate living standards. Development presupposes a conception of progress and human flourishing. These and other economic concepts cannot be decomposed into separate factual and evaluative components without losing their meaning. To describe someone as living in "poverty" is simultaneously to make a factual claim and to express moral concern. The description carries evaluation inherently.

Even supposedly pure observation involves theoretical commitments and value judgments: What is chosen to measure reflects what is considered important. How social phenomena are categorized embeds theoretical assumptions. Which data are collected depends on prior beliefs about relevance. How results are interpreted involves value-laden frameworks. GDP measurement, for example, is not a neutral description but a normative construction. It counts certain activities (market transactions) while excluding others (household labor, volunteer work). It treats spending on prisons and hospitals identically, equating societal costs with benefits. These are value choices masquerading as technical, value-free decisions.

The positivist economist claims: "I only describe reality and predict consequences. Policymakers choose based on their values." This is disingenuous fiction. Policy recommendations are unavoidably normative. Emphasizing certain outcomes over others reflects value priorities. When an economist recommends monetary stimulus, they are not only predicting that aggregate demand will increase. They implicitly judge that the property rights of savers can be sacrificed for "growth" and that centralized management of the money supply is legitimate, while disregarding monetary inflation's redistributive effects. These are profound moral judgments disguised as purely technical analysis.

Positivism in economics involves a performative contradiction. The practice contradicts the theory. Positivists say: "We engage in value-free inquiry, merely describing economic reality and predicting outcomes." Yet what positivists do is entirely value-laden. They recommend policies that redistribute wealth through monetary inflation. Advise governments on "optimal" taxation levels—design models to achieve particular ends. Evaluate economic systems as better or worse. Train students to think in utilitarian terms. And serve on policy committees, making normative choices.

The value-freedom posture is theater. Behind the curtain, economists constantly make moral judgments but refuse to acknowledge or defend them explicitly. This makes their work less scientific, not more, because it introduces unexamined biases that serve state power and centralized control while claiming objectivity.

If positivism is philosophically dead and practically impossible, why does economics maintain the pretense? Because it serves crucial ideological functions:

1. **Authority without accountability** - Claim expertise without moral responsibility.
2. **Technocratic legitimation** - Present political choices as technical necessities.
3. **Criticism deflection** - Dismiss ethical objections as "unscientific."
4. **Status enhancement** - Physics envy drives the imitation of natural science methods.
5. **Serving state power** - Provide intellectual cover for political power and control while maintaining the appearance of independence.

The value-free myth is convenient for economics that serves state interests. It allows economists to recommend coercive, confiscatory, and repressive policies while disavowing moral culpability, to advocate wealth redistribution while claiming neutrality, to enable structural injustice while maintaining scientific credibility. Positivist economics is thus not only fundamentally flawed but also ideologically driven and intellectually dishonest.

5.3. The Fundamental Flaws of Positivist Economics

Africonomics offers a comprehensive rejection of positivism in economics, identifying a set of foundational flaws that render this approach theoretically incoherent, systematically dehumanizing, and practically destructive.

Misclassification of Economics as a Natural Science

Economics is categorically distinct from natural sciences. Its subject matter is not inert objects

governed by mechanical laws, but human beings who act purposefully, guided by values, meanings, rights, and responsibilities. Positivism misconceives this reality by treating economic life as if it were analogous to physics or chemistry. Africonomics instead recognizes that economic principles are most coherently derived through deductive reasoning grounded in the irrefutable fact of human action. As long as human nature is characterized by intentional choice and moral agency, positivist methodologies will remain fundamentally misaligned with economic reality.

Positivism misunderstands economics. Because intentionality and meaning are central to human life, economics cannot be reduced to mechanistic observation. Human sciences necessarily require interpretive, philosophical, and ethical reasoning rooted in an accurate anthropology. Truth in economics must therefore include objective moral reality and respect for human dignity and agency.

The Ethical Failure of Human Experimentation

Positivism implicitly treats human beings as experimental objects, subordinating dignity and agency to the pursuit of empirical data. This methodological posture reflects profound hubris. Despite repeated policy failures and social harm, positivist economics persists in experimenting on entire populations. Africonomics establishes a crucial insight: economic models that require coercion, confiscation, or repression to function are unjust and unscientific, as they violate the natural-moral principles of human interaction instead of illuminating them.

Positivist economics enables systematic dehumanization and exploitation, all while serving state power under the guise of neutrality and objectivity.

Epistemological and Integrity Crisis of Empirical Economics

Empirical economics is plagued by profound epistemological weaknesses. Data selection, aggregation, and statistical modeling suffer from inherent flaws and systematic biases that often serve political power rather than scientific ends and truth. Aggregated indicators routinely obscure causal realities and human consequences. When such compromised frameworks are elevated to the status of scientific legitimacy, they produce distorted theories and destructive policies that fail to address fundamental human needs while legitimizing state control.

The Impossibility of Value-Free Economics

Africonomics demonstrates that value-free social science is impossible. Economics studies

beings who act according to values, meanings, and purposes. Unlike atoms or machines, humans interpret their circumstances, respond reflexively to incentives, and act intentionally toward chosen ends. Economics cannot bracket values because:

- Human action is purposive and value-driven.
- Economic institutions presuppose moral and legal norms.
- Markets function as moral orders that require trust, honesty, and promise-keeping.
- Core economic concepts such as growth, efficiency, productivity, employment, and development are inherently evaluative.

Positivist economics attempts to study humans as if they were billiard balls—governed by mechanical laws, devoid of dignity and agency, explicable through purely external observation. This is not scientific rigor but a category error. It misunderstands the nature of its subject matter and therefore the kind of knowledge economics can produce.

Positivism as a Failed Foundation

As a foundation for economics, positivism is self-defeating and untenable. It is philosophically incoherent, since its verification principle refutes itself. It is practically impossible, because values permeate all inquiry and policy. It is methodologically inappropriate because it misconstrues the purpose of social science. It is morally evasive because it disguises ethical irresponsibility as neutrality. And it is anthropologically false, because it reduces moral agents to mechanistic units.

Any economics built on positivist foundations inherits these failures. It becomes pseudoscience, claiming scientific status while violating basic requirements of coherent inquiry. It produces not knowledge but ideology disguised as expertise, not understanding but obfuscation dressed in mathematical formalism.

Africonomics rejects this failed foundation entirely. It affirms that economics, as a science of purposive human choice and interaction, must explicitly acknowledge values, evaluate policies morally, and ground itself in objective ethical truth accessible through reason. This approach is not less scientific; it is more scientific because it aligns method with reality and replaces positivist pretense with intellectual honesty.

6. Synthesis: Mainstream Statist Economics as Pseudoscience

The Fundamental Moral Failure

The pseudoscientific nature of mainstream and statist economic models is fundamentally a moral failure. Western economics rests on materialist, positivist, and utilitarian philosophical frameworks, which are consequentialist philosophies that deny moral standards. Instead, they evaluate actions and policies solely by outcomes: greater satisfaction, economic gains, or political objectives justify any means.

This ethics-free approach (euphemistically termed "value-free") has proven disastrous, throwing economics and other social sciences into profound disarray. The result is the prevalence of hubristic yet flawed models with coercive, confiscatory, and repressive policy implications. Instead of promoting justice, prosperity, and peaceful human relations—as commendable social science should—Western economics is characterized by models that rely on coercive, fraudulent, and confiscatory policies enforced through state aggression.

Despite mathematical sophistication and institutional prestige, mainstream statist models are pseudoscientific; not because they lack technical knowledge but because they lack moral coherence, philosophical integrity, and anthropological accuracy. Riddled with internal contradictions, false assumptions, and ethically indefensible implications, they masquerade as science while serving as ideological tools that legitimize systematic coercion, state domination, and structural injustice.

Ethical Absence and Moral Evasion

The defining feature of pseudoscience is not the absence of data but the absence of a principled foundation. Mainstream economics routinely constructs theories and policies without reference to justice, rights, or objective moral reality, thereby failing the Africonomics Demarcation Criterion. It assumes that coercion is neutral, state control is objective, and policy outcomes are ethically irrelevant if statistically justified.

Models that lead to forced taxation, inflationary theft, systematic dispossession, financial fraud, and regulatory repression are treated as rational and necessary, not as violations of ethical standards. The moral vacuum at the heart of these models enables widespread human suffering and injustice to be framed as "externalities," "policy trade-offs," or "adjustment costs."

Africonomics exposes this evasion as intellectually fraudulent. A discipline that systematically

omits ethics while producing policies with destructive consequences is not scientific; it is pseudoscientific. These constructs produce structural injustice, social instability, political conflict, economic dispossession, and ultimately widespread destruction, suffering, and death.

Western "value-free" economics has prioritized power over people, control over freedom, and repression over justice under the guise of scientific neutrality. The pretense of neutrality has enabled arbitrary, confiscatory, and tyrannical systems that treat people as data points to be managed rather than individuals with dignity and agency. Africonomics rejects this mechanistic and dehumanizing anthropology, maintaining that economics cannot be scientific if detached from objective moral truth and human dignity.

The Confused Foundation of Mainstream Economics

Mainstream economics is a fragmented and contradictory amalgam of classical, Keynesian, socialist, protectionist-mercantilist, corporatist, and monetarist elements. It lacks a consistent philosophical foundation and a unifying ethical vision. It draws selectively from various schools to support political expedience, not theoretical coherence or objective truth.

This epistemological incoherence produces irreconcilable doctrines:

- Governments are simultaneously expected to protect property and redistribute it.
- Markets are praised for efficiency and productivity, but subordinated to bureaucratic control and state "corrections."
- Inflation is criticized in principle but deployed in practice.
- Growth is pursued regardless of moral, social, or institutional costs.

Such contradictions reveal that mainstream economics is not a science seeking truth but a managerial toolkit for statecraft, designed to justify and optimize statist control in line with shifting political goals. This produces frameworks that enable autocratic systems of coercion, fraud, confiscation, and repression presented as neutral or scientific. Procedural democracy further disguises and legitimizes fundamental autocracy under the prevailing Western global order rooted in statism, racism, and militarism.

Statism as the Machinery of Human Enslavement

As demonstrated in *The Scale of Statism: A Principled Framework for Ranking Socioeconomic Systems* (Tacanho, 2025), statism is the machinery of human enslavement, and mainstream economics, dominated by state-serving models, is the primary enabler of this sophisticated barbarism.

Beneath the labels of capitalism, democracy, or socialism, modern nation-states operate under the same structural logic: the concentration of coercive power in a centralized authority that claims the right to rule, tax, regulate, control, and technocratically manage society.

Western philosophical materialism, mechanistic rationalism, and moral relativism—embodied in utilitarian and positivist frameworks—have fostered state-centered systems that rely inherently on coercion, deception, extraction, and repression sustained through state aggression and institutionalized violence. The result is the comprehensive subjugation, exploitation, and enslavement of human societies under the Western consequentialist and statist global order.

Africonomics exposes this pseudoscience and presents a principled, human-centered alternative: economics based on natural-moral law. This approach recognizes humans as moral agents with inherent dignity and agency, rather than as mechanistic units to be centrally managed. It outlines a path forward that rejects coercion and oppression while prioritizing justice and prosperity.

Technocratic Control and the Pretense of Objectivity

Statist models facilitate centralized societal management through economic tools, often implemented by unelected bureaucracies and technocratic institutions. These models portray themselves as objective and neutral while institutionalizing coercion and marginalizing ethical scrutiny. The proliferation of complex formulas, indicators, and models serves not to clarify but to obscure the structural violence of statist systems. The more complex the model, the easier it is to mask confiscation, repression, and fraud behind abstract macroeconomic metrics and jargon. Pseudoscience thrives in this intellectual fog.

Africonomics asserts that any system that requires coercion, distortion, and deception to function cannot be scientific, regardless of technical sophistication. Science that justifies fraud and force is not science but state-serving ideology masquerading as expertise.

The West could have built a civilized global order underpinned by sound money, free markets, and respect for individual rights. Instead, it constructed a heavily statist world defined by fiat money, military dominance, technocratic autocracy, structural oppression, systematic dispossession, and comprehensive, totalitarian-like surveillance. This uncivilized, fundamentally anti-human paradigm systematically dehumanizes and tyrannizes populations while claiming scientific objectivity.

Western mechanistic reductionism erases what makes human beings human. It denies that

people are moral agents capable of ethical discernment, principled choice, relational peace, and responsibility. 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 society trapped in arbitrary governance, structural violence, and sophisticated barbarism.

Social Harm and Civilizational Regression

The Western "value-free" utilitarian-positivist paradigm has normalized coercive, fraudulent, confiscatory, and repressive policies, and it is severely detrimental to human progress and civilization. This has resulted in centralized and authoritarian government systems, rampant inflation, widespread corruption, economic turmoil, stagnation, and persistent conflict within and among nations.

The real-world consequences of pseudoscientific economics are devastating. The rise of statist economics in the 20th century, particularly through socialist and Keynesian frameworks, has coincided with widespread tyranny, poverty, social decay, and geopolitical instability. From totalitarian regimes in the East to stagnating welfare states in the West, the legacy is one of chronic instability, systemic dysfunction, institutional corruption, broken societies, stolen dignity, and denied sovereignty.

In Africa, postcolonial adoption of Western-statist economic models has resulted in structural underdevelopment, economic dependency, destabilizing inflation, and endemic autocratic governance. These models were imported as "science" but imposed as ideology, often through foreign institutions and local elite complicity. Western models are unsuited to the African worldview, incompatible with African moral philosophy, and ultimately destructive to African prosperity.

The Path Forward

Africonomics calls for rejecting utilitarian-positivist models not only because they have failed but because they are false in principle and destructive in practice. They are intellectually incoherent, morally illegitimate, and methodologically corrupt. To continue treating them as scientific is to perpetuate a lie and prolong the suffering it enables.

Economics becomes civilized only when it recognizes that human beings are moral agents, not mechanistic units to be managed or optimized; that dignity cannot be captured in equations; and that social order must be grounded in the objective natural-moral law principles of truth, justice, and nonaggression—not state control, coercion, and manipulation.

The synthesis is categorical: mainstream and statist economics exhibit all characteristics of pseudoscience—moral bankruptcy, logical incoherence, unfalsifiable claims, predictive failure, and service to political power. They fail both as science and as ethics. Africonomics provides the principled foundation for genuine economic science, one that acknowledges universal moral reality, respects human agency, and serves human flourishing instead of state domination.

7. Economics as a Moral Science in the Africonomics Framework

While mainstream and statist models reduce economics to technical analysis and statecraft, Africonomics restores economics to its rightful place as a moral science—a discipline concerned not merely with resource allocation but with the ethical structure of human life, society, and civilization. It redefines economics as a field grounded in the pursuit of justice, prosperity, and peaceful coexistence, rooted in natural-moral law, and oriented toward human dignity and flourishing.

Unlike the utilitarian-positivist paradigm, Africonomics advances a distinctly principled, human-centered framework capable of fostering structurally just, fundamentally peaceful, and truly civilized socioeconomic systems. It offers a path forward, away from the arbitrary governance, structural violence, and sophisticated barbarism of modern statism toward genuine human flourishing grounded in objective moral truth and respect for natural individual rights.

7.1. Economics Is About Human Beings, Not Objects

The Fundamental Anthropological Error

Africonomics begins with a clear distinction: economics is not a natural science. It is a social science concerned with thinking, acting, and choosing human beings who possess individual rights, moral agency, and responsibility. Economics must therefore be grounded in human purpose, ethical reasoning, and institutional justice. It cannot be modeled as if people were mechanical units, material inputs, or statistical abstractions.

This is not only a methodological preference but a recognition of ontological reality. Human beings are fundamentally different from the objects studied by physics or chemistry. Unlike atoms or molecules, humans act purposively toward self-chosen ends, interpret their circumstances

through frameworks of meaning, respond resourcefully to changing conditions, make moral judgments about right and wrong, bear responsibility for their choices, and possess inherent dignity that cannot be reduced to utility functions. Any economics that ignores these realities studies something other than actual human economic life. It studies fictional creatures of the economist's imagination.

The Failure of Materialist-Positivist Methodology

The prevailing materialist-positivist methodology attempts to apply the methods of physics to human activity. This approach assumes that humans are mechanistic systems whose actions can be predicted through mathematical laws, just as one predicts planetary motion or chemical reactions. This yields complex models adorned with impressive technical formalism, but fails to capture the essence of human economic life: moral decision-making in the face of scarcity, uncertainty, and competing values. Humans do not simply respond to stimuli like automata; they deliberate, choose, create meaning, and act in accordance with conscience and conviction.

The outcome is abstraction without truth—technocratic models that fail to serve true economic and social flourishing. Instead, they serve centralized state control, structural injustice, and political manipulation. When models treat individuals as objects, policymaking becomes a matter of coercion and manipulation rather than respect for dignity and agency.

The Africonomics Alternative: Human-Centered Economics

Africonomics rejects the Western reductionist and anti-human approach entirely. It affirms that humans are not mechanistic or animalistic entities or programmable units, but moral beings whose choices reflect values, beliefs, obligations, and responsibilities. Any meaningful and constructive social science must reflect this reality, not as an unfortunate complication to be abstracted away, but as the very subject matter of studies.

This anthropological foundation has profound methodological and policy implications:

1. **Purpose over mechanism** - Economics must understand intentional action, not merely predict behavior patterns.
2. **Meaning over measurement** - Quantification serves understanding; it does not constitute it.
3. **Ethics over efficiency** - Moral evaluation precedes technical optimization.
4. **Rights over outcomes** - Individual dignity constrains aggregate calculations.
5. **Freedom over control** - Policy respects individual liberty and agency rather than

systematically manipulating choices or coercing (politically driven) outcomes.

Western economics starts with scarcity and utility, abstract concepts divorced from human dignity and moral context. From this foundation, it builds models that treat humans as utility-maximizers constrained by resources, reducing rich human existence to simplified preference satisfaction. Africonomics starts with the dignity and agency of the human person, an objective moral reality that grounds all economic reasoning. From this foundation, it builds understanding of how moral beings coordinate peacefully, create value through cooperation, and structure societies justly.

This different starting point yields fundamentally different economics:

1. **Western economics asks**: How do we optimally allocate scarce resources?
2. **Africonomics asks**: How do moral beings with rights coordinate peacefully and justly?
3. **Western economics sees**: Variables to optimize, constraints to manage, outcomes to maximize.
4. **Africonomics sees**: Persons to respect, rights to honor, dignity to protect.
5. **Western economics produces**: Arbitrary systems of coercion, manipulation, confiscation, repression, and technocratic control.
6. **Africonomics produces**: Frameworks for structurally just, fundamentally peaceful, and truly civilized socioeconomic systems.

The choice of starting point is not neutral. Begin with abstract scarcity or utility, and one ends with statist systems of arbitrary governance, structural violence, and sophisticated barbarism. If one starts with human dignity, agency, and objective moral reality, it leads to a justice-oriented economics that serves peace and flourishing. This approach stands in contrast to "value-free" economics that facilitates dehumanization, subjugation, and exploitation.

Economics worthy of the name—economics that is genuinely scientific because it studies reality rather than convenient fictions—must begin where Africonomics begins; namely, with the recognition that economic life consists of moral beings making meaningful choices in pursuit of purposive ends within frameworks of justice. Everything else follows from this foundational truth.

7.2. The True Purpose of Economics

[This part, *The True Purpose of Economics*, reproduces subsection 5.4, Definition and Purpose of Economics, in *The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science* (Tacanho, 2025).]

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.

7.3. The Role of Natural-Moral Law and Ethical Standards

The Natural-Moral Law Foundation

Africonomics recognizes and affirms the existence of natural-moral law, a universal, discoverable moral order embedded in existence that precedes and transcends all man-made laws, institutions, and cultural arrangements. This moral order provides the objective standard by which human choices, actions, institutions, and systems must be evaluated.

Africonomics establishes natural-moral law through two complementary foundations:

- **Theist Foundation** - The Creator (God) stipulates natural-moral law, giving humanity objective, universal moral principles accessible through reason and conscience.
- **Rational-Empirical Foundation** - Through reason and observation of human nature, it becomes evident that humans possess ethical discernment, inherent dignity, and natural rights, including self-ownership and property rights.

This approach is fundamentally different from Western materialism and consequentialist models that reduce humans to animals or machines, and from collectivist frameworks that subsume the individual into the group. The Africonomics worldview begins with transcendent moral reality and arrives at individual rights through rational reflection on human nature.

Objective Moral Truth vs. Relativism

Africonomics rejects moral relativism and the mechanistic "value-free" frameworks dominant in Western economics. It asserts that economics, like all social sciences, must be rooted in objective moral truth that transcends culture, ideology, and state power. This positions Africonomics as a critique of contemporary orthodoxy and a constructive alternative grounded in

natural-moral law ethics, human dignity, and the quest for structural justice, civilized social order, and peaceful human relations.

The core moral principles upheld by Africonomics—truth, justice, nonaggression, and human dignity—are not culturally contingent preferences but objective, rationally discernible realities. They serve as the ethical basis for economic interaction, institutional design, and a structurally just socioeconomic order.

Ethics is central to genuine social science; it is not optional or peripheral. Africonomics affirms that ethical considerations are fundamental to the proper functioning of economics as a discipline. By integrating ethical standards into economic reasoning, scholars can effectively develop models that foster productive peace and human flourishing rather than enable structural human oppression and exploitation.

The Four Foundational Principles

Four objective standards guide Africonomics reasoning:

- **Truth** - Economic models must not obscure or manipulate reality. Systems built on deception, falsification of value, or artificial money creation violate the preconditions for productive enterprise, social trust, and structural justice. Institutional honesty is not merely preferable but essential for productive peace and genuine economic prosperity.
- **Justice** - Policies must respect individual rights, especially property and voluntary exchange. People 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. Justice constrains utility maximization; it is not a variable to be traded for technocratic manipulation and "optimal outcomes."
- **Nonaggression** - Coercion, theft, and fraud are categorically excluded as legitimate economic tools. Force and state aggression are incompatible with moral economic order—not only suboptimal but fundamentally illegitimate. State power must never initiate violence or deception against individuals. All legitimate economic activity must be voluntary.
- **Human Dignity and Agency** - Every person is a moral agent with the right to pursue livelihood, enterprise, and prosperity without arbitrary interference. Economic structures must respect this natural agency rather than reduce persons to objects of state manipulation and control. Dignity requires that people be treated as ends in themselves, never merely as means to collective goals.

These principles are not ideological preferences or cultural artifacts; they are objective, universal moral truths accessible through reason and grounded in the natural-moral order of human existence. They apply across all cultures, all economic systems, all historical periods. Any economic framework that disregards or violates them is structurally unjust and inherently pseudoscientific, regardless of mathematical sophistication or institutional prestige.

Natural-moral law provides economics with what the "value-free" utilitarian and positivist paradigm cannot: a stable foundation for distinguishing justice from injustice, legitimate policy from systematic oppression, and genuine prosperity from organized plunder. Without this foundation, economics becomes merely a sophisticated rationalization for whatever serves state power. With it, economics can fulfill its proper role as a moral science serving human flourishing.

7.4. The Africonomics Framework of Principled Praxeology

While due credit must be given to Ludwig von Mises and the Mises–Rothbard tradition within the Austrian School for advancing praxeology as a methodological approach, it is essential to clarify its historical origins and its philosophical limitations. The recognition of purposeful human action predates Mises, as does the term praxeology itself. In its modern usage, the concept is traced to French thinker Louis Bourdeau, who is generally credited with coining the term praxéologie in 1882. Bourdeau, alongside sociologist Alfred Espinas (1844–1922), articulated early formulations of praxeology as a deductive study of human action. Mises later developed praxeology into a formal economic methodology, which remains one of the most important contributions to economic thought in the twentieth century.

Beyond Austrian Praxeology: The Moral Dimension

Grounded in human dignity and agency, Africonomics naturally recognizes the self-evident and irrefutable fact that humans act purposefully. Yet Africonomics goes further, affirming that humans are not merely purposeful actors but moral agents. Human action is value-driven not only in the subjective sense of preference satisfaction, but in the more crucial sense that ethical discernment is a defining characteristic of human nature. *Ethical discernment capacity is a central feature that distinguishes humans from animals*.

As noted, humans act toward self-chosen ends, interpret circumstances through frameworks of meaning, respond resourcefully to changing conditions, make moral judgments about right and wrong, bear responsibility for choices, and possess inherent dignity. Africonomics rejects the Western reductionist conception of human nature as mechanistic units or advanced animals and

affirms instead a moral anthropology rooted in natural-moral law. It establishes humans as moral beings whose choices reflect values, beliefs, obligations, and responsibilities.

This leads to a critical distinction: Western utilitarian praxeology, primarily developed by the Austrian School, is foundationally flawed because it lacks a correct conception of humans as moral agents. While it recognizes purposive action, it reduces that action to preference satisfaction or utility maximization. Human beings, however, are not merely pleasure-pain calculators or utility maximizers; they are fundamentally moral agents. Moral agency, ethical discernment, and responsibility are not peripheral attributes but constitutive features of what makes humans human.

To disregard this reality is to disregard a central characteristic of human nature and action itself. Western utilitarian praxeology is thus detrimentally incomplete because it fails to recognize and account for humankind's innate ethical discernment and moral responsibility. By disregarding a defining characteristic that distinguishes humans from animals, Western praxeology becomes significantly flawed, reducing human nature and action to a mechanistic, quasi-animalistic conception devoid of moral foundations.

While the Austrian School's praxeological framework is a meaningful advance over mechanistic, positivist, and statistical economic models, it remains confined within utilitarian assumptions that reduce human action to preference satisfaction and subjective value maximization. Despite valuable insights into purposeful behavior, Austrian praxeology lacks a moral foundation—treating human choices as equally valid expressions of individual preference without distinguishing between actions that are virtuous or harmful, just or unjust.

Africonomics: Principled Praxeology

Africonomics transcends these limitations by grounding praxeology in natural-moral law and an accurate anthropology of the human person. This principled praxeology recognizes that human action is not only purposeful but inherently moral, oriented toward objective goods discoverable through reason rather than arbitrary subjective preferences. Where Austrian theory views humans as utility-maximizing agents operating within value-neutral frameworks, Africonomics understands persons as moral agents whose actions derive meaning and legitimacy from alignment with universal ethical principles.

This superior anthropological foundation enables Africonomics to explain not only how humans act, but how they ought to act within institutional structures that uphold justice, liberty,

and human flourishing. It provides objective ethical criteria for evaluating economic systems, legal frameworks, and public policy. This level of philosophical coherence and moral clarity remains unattainable within utilitarian praxeology, despite its methodological contributions.

Africonomics provides a principled, more constructive conception of human nature, action, and praxeology by recognizing that morality and ethical discernment are embedded in human choices, actions, and relations. Unlike conventional economics and other social sciences, which overlook or dismiss the moral dimensions of human action, Africonomics affirms that ethical considerations are intrinsic to human nature and fundamental to social order and civilization.

Africonomics therefore reframes praxeology, fundamentally transforming it from a purportedly value-free methodology into a principled science of human action. It defines praxeology as **the systematic deductive study of human choices, actions, institutions, and relations, grounded in logical reasoning, informed by historical experience, and ordered by objective moral principles**.

In restoring the ethical core of praxeology, Africonomics applies this framework across economics, jurisprudence, and the broader social sciences. It rejects morally detached approaches that claim neutrality while legitimizing coercion, confiscation, repression, and dehumanization. Structurally just, peaceful, and civilized socioeconomic systems cannot be achieved without a principled conception of human nature and institutions grounded in natural-moral law.

Methodology: Deduction Over Empiricism

A principled praxeological approach offers a coherent, indispensable methodology because it acknowledges and aligns with the fact that humans engage in moral, reasoned, intentional, and methodical action. Unlike positivist and empiricist approaches that seek to analyze human activities through laboratory-style experimentation, praxeology respects human dignity and agency, rejecting the notion that economic laws can be established through purely empirical means.

Critics often argue that praxeology's rejection of positivist methods constitutes an abandonment of scientific principles in economic inquiry. This criticism fundamentally misunderstands both the nature of economics and the requirements of genuine scientific investigation in the social realm. Truly scientific inquiry in economics must account for its unique subject matter: human beings with inherent dignity and agency whose actions are purposive and fundamentally ethics-driven—not mechanistic units or experimental objects.

Models that claim scientific status while justifying coercive interventions, confiscatory policies, and repressive state actions cannot be genuinely scientific regardless of mathematical sophistication or empirical adornments. Actual science seeks to understand reality and establish truth. It does not provide intellectual cover for violating natural rights, consolidating state power, or enabling technocratic tyranny.

Why Economics Cannot Adopt Natural Science Methods

Economics and other social sciences must not adopt the methods of natural sciences, as doing so invariably leads to arbitrary, oppressive, and destructive systems. History has consistently demonstrated this—from the atrocities committed by socialist states to the systematic coercion, confiscation, and structural violence found in modern statist systems, where economic policies result in ongoing instability, repression, destruction, and widespread suffering.

This does not imply a rejection of empirical inquiry altogether. Africonomics does not reject empirical research outright. Data and observation have a supporting role in understanding economic phenomena and institutional outcomes, but they cannot dictate economic truth. Humans are not mechanical components, and empirical methods alone cannot capture moral responsibility, purposive choice, or social meaning.

The core of economics lies in moral philosophy and praxeology, not positivist empiricism. Data helps illustrate, not dictate, economic truths. Without moral reasoning, empirical analysis leads to relativism, confusion, and technocratic abuse of power. Africonomics thus restores the proper methodological order: *principle before policy, philosophy before measurement, and morality before mathematics*. Without this order, economics degenerates into relativism, pseudoscience, and abuse.

Principled praxeology is the foundation of sound economics. A praxeological approach is essential for understanding economic truths, studying human activities, and establishing sound economic principles—without violating human dignity, agency, or natural rights. Economic truths and models must be established primarily through deductive logical reasoning, ethics, and historical understanding rather than mathematical abstractions and empirical experimentation.

Only by grounding economic science in logical reasoning, moral philosophy, and human reality can societies develop systems that promote structural justice, genuine prosperity, peaceful human relations, and civilization. The principled praxeological framework of Africonomics provides the most coherent and constructive methodological approach for the social sciences.

Conclusion: Economics Aligned with Reality

In contrast to behavioral economics, which emphasizes irrationality and neoclassical models built on abstract utility functions, Africonomics holds that human choices, actions, relations, and institutions are best understood as volitional, intentional, and morally evaluable. By aligning economics with moral philosophy, Africonomics restores the discipline's true purpose of serving human flourishing—rather than serving as a tool for predictive analysis, state control, and technocratic social engineering.

Principled praxeology is not a rejection of science but its proper application to human affairs, recognizing that studying moral beings requires a moral framework, that understanding purposive action requires teleological analysis, and that economics that serves humanity must respect what humans actually are: moral agents created for dignity, cooperation, and flourishing within a structurally just social order.

8. Africonomics and the Rehumanization of Economic Thought

Africonomics provides a comprehensive alternative to the pseudoscientific frameworks that dominate contemporary economics. At its core, Africonomics represents the rehumanization of economic thought and social order. It restores the discipline to its rightful foundation: the understanding of human beings as moral agents engaged in purposeful action, embedded in society, and bound by ethical obligations.

If modern socioeconomic systems are to shift from the arbitrary governance, structural violence, and sophisticated barbarism of Western statism toward structural justice, human dignity, productive peace, and civilized social order, this fundamental transformation must begin with the rehumanization of economic thought grounded in natural-moral law and anthropological accuracy.

8.1. The Economy Is Not a Machine

The Western utilitarian-positivist economic paradigm frames and treats the economy as if it were a machine to be centrally managed top-down by government officials and technocrats. However, centralized economic management has not led to economic justice, stability, and prosperity, but rather institutional corruption, systemic deception, chronic instability, economic

deterioration, and social decay. The mechanical conceptualization of the economy is neither neutral nor scientific. It is dehumanizing, destabilizing, and destructive.

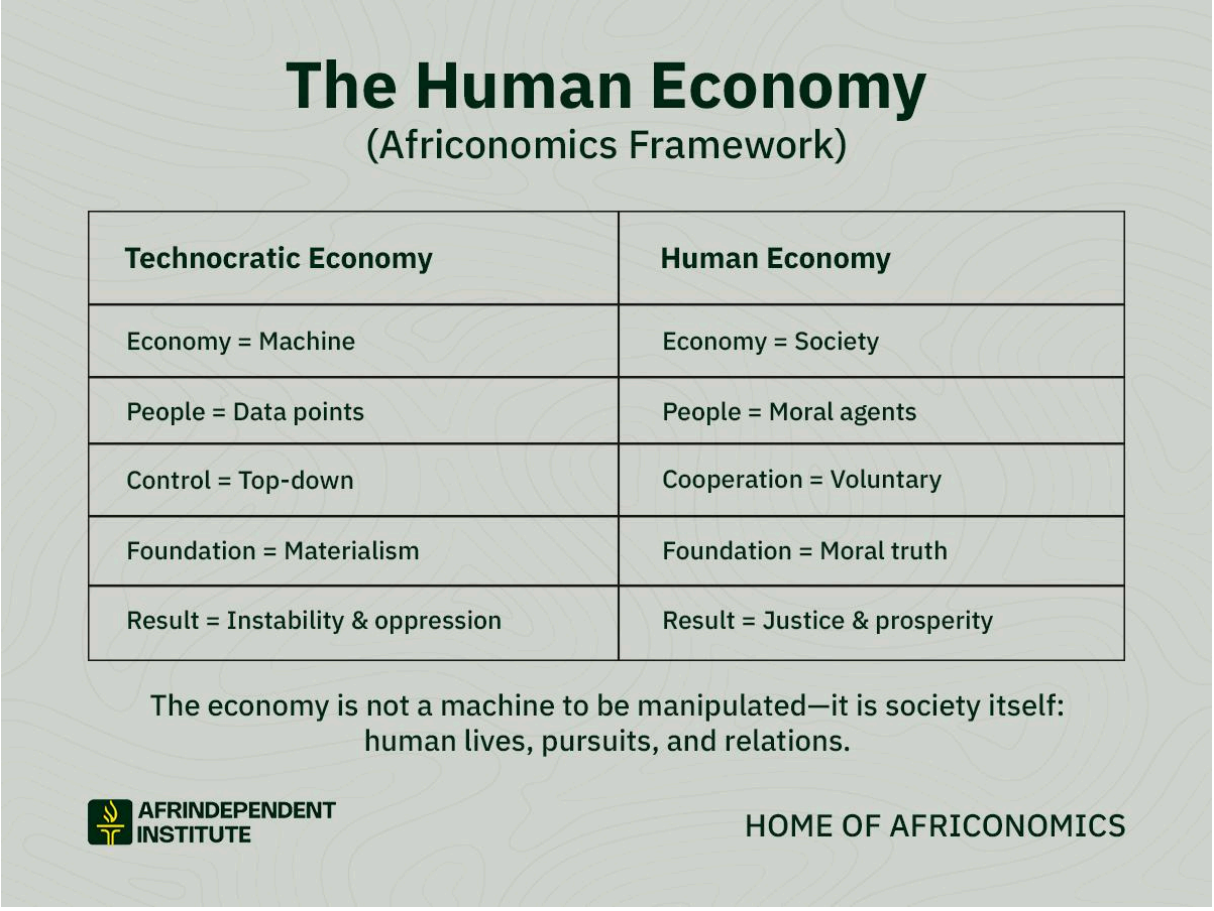
The economy is not a machine and cannot be treated as such without institutionalizing coercion, fraud, and injustice. As discussed in *What the Economy Really Is: People, Pursuits, and Social Relations* (Tacanho, 2024), the economy is a living network of human choices, actions, and relations. It is society itself, not a distinct mechanical system to be centrally managed and manipulated. Attempts to manage it technocratically are inherently unjust and ruinous.

Mechanistic philosophical models produce mechanistic economics, which reduces human beings to mechanistic units and experimental objects, resulting in a dehumanized, mechanized society dominated by the state. This is the reality of modern mainstream economics under the prevailing Western statist global order—marked by confiscatory taxation, currency debasement, bureaucratic dysfunction, economic stagnation, and tyrannical governance through centralized systems of coercion, confiscation, and repression.

Africonomics offers a foundational reconception of economic life. Instead of reduction to abstract mechanisms, it recognizes that economies are living systems of human purpose and social coordination. People are not threads in a tapestry or cogs in a state-controlled machine; they are purposeful agents who create value, build productive relationships, and shape their communities.

This is not idealism but recognition of objective reality. Economic activity consists of real persons making real choices about how to use their time, talents, and resources to serve themselves and others. These choices reflect values, embody purposes, and express moral commitments. Any economics that ignores this reality studies fiction, not human economic life.

Figure 2:



8.2. From Technocratic Control to Human Agency

Statist economic models premise themselves on the idea that society can and should be managed by technocrats—individuals armed with data, algorithms, and models who engineer outcomes through policy levers. This view reduces people to mere variables, marginalizes their agency, and justifies systematic coercion in the name of efficiency or stability. Yet beneath the pretense of "value-free" neutrality, the Western utilitarian-positivist paradigm—dominated by mechanistic, mathematical, and statist models—is not only pseudoscientific but actively anti-human.

Modern mainstream economics treats human beings as mechanistic units, behavioral automatons, or variables in mathematical functions that can be coerced, manipulated, and centrally managed like inert objects. In these frameworks, individuals are reduced to material inputs in technocratic systems, 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 stability, and moral 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."

The consequences extend beyond intellectual error to practical catastrophe. When economics treats people as objects, policy inevitably becomes manipulation. When dignity is reduced to utility, individual rights become nominal and negotiable. When human moral agency is denied, coercion, repression, and exploitation become normalized as tools of governance. The result is the arbitrary governance, structural violence, and sophisticated barbarism of modern statism.

Africonomics categorically rejects the Western approach of technocratic societal management as tyrannical, dehumanizing, and uncivilized. It upholds the dignity, agency, and sovereignty of the individual, recognizing that each person is endowed with natural rights, reason, will, and moral responsibility.

Economic life, therefore, is not something to be centrally managed but something to be freely and peacefully coordinated through voluntary exchange and ethical institutional structures. To rehumanize economics is to acknowledge that people are not problems to be solved but dignified beings to be respected. This shift in philosophical orientation changes everything, from how policies are evaluated to how institutions are designed.

8.3. Civilizational Economics, Not Statistical Engineering

For over a century, Western economics has claimed to be "value-free," thereby neutral and objective. As Africonomics has demonstrated, this claim is not only false but one of the most destructive myths in modern social thought. By stripping ethics from economic reasoning, modern economics became an instrument of statism, technocracy, and structural injustice. It normalized coercive policies—taxation, inflation, confiscation, monetary manipulation—while pretending they are neutral tools of economic management.

Mechanistic economics cannot serve the imperative of building and preserving civilization. It can only describe mechanical processes, optimize material outputs, and maximize abstract aggregates. It cannot distinguish between genuine prosperity and disguised plunder, between sound development and structural exploitation, and between true civilization and sophisticated barbarism.

Africonomics restores what has been missing:

1. **Objective moral principles** - Universal standards accessible through reason.
2. **Human dignity and agency** - Recognition of persons as moral beings, not objects.
3. **Monetary and structural justice** - Economic systems that respect rather than violate rights.
4. **Principled framework** - A foundation for free, prosperous, and civilized societies.

This contrasts sharply with the statistical and mechanistic orientation of mainstream economics, which too often ignores moral degradation, institutional decay, and spiritual impoverishment so long as GDP rises or inflation is "managed." Africonomics insists that an economic system that rewards fraud, punishes savings, and enables repression is not an economy worth preserving, no matter the numbers.

True economics is about the moral architecture of socioeconomic order and human life, not abstract formulas. If economics is to serve human flourishing instead of state power, it must be grounded in natural-moral law, recognizing humans as moral agents with inherent dignity—not mechanistic units to be managed.

8.4. Replacing Pseudoscience with Principle

To rehumanize economics, it is necessary to purge the discipline of its pseudoscientific elements—those models and methodologies that deny the moral nature of economic life and rationalize state overreach. In their place, Africonomics offers a framework built on:

1. **Natural-Moral Law** - Universal ethical principles that govern human choice, action, institutional design, and social order.
2. **Praxeological Analysis** - Systematic deductive study of human action grounded in objective moral reality.
3. **Human Dignity and Natural Rights** - Recognition that individuals possess inherent worth and inalienable rights that emanate from the Creator, not the state.
4. **Decentralization and Voluntary Order** - Social coordination through peaceful cooperation instead of coercive control.
5. **Justice as Foundational Standard** - Policy legitimacy determined by conformity to natural-moral law principles, not merely political power, democratic approval, or aggregate outcomes.

This constitutes a fundamental philosophical and moral recalibration grounded in the reality of

human nature and the ethical demands of structurally just, civilized social order. In a world where dominant economics has led to tyranny, impoverishment, and conflict, Africonomics points to a superior alternative—one that is principled, humane, and truly scientific because it studies reality, not convenient fictions. The rehumanization of economics is not an optional reform but an existential necessity. Societies cannot flourish under systems that treat people as objects, cannot achieve justice through frameworks that deny moral reality, and cannot build civilization on foundations of pseudoscience that serve state power.

Africonomics provides the intellectual resources for this imperative transformation: sound anthropology that recognizes human dignity and ethical discernment, a coherent epistemology grounded in natural-moral law, an appropriate methodology that respects what economics actually studies, and a principled framework capable of distinguishing structural justice from structural violence, genuine prosperity from organized exploitation.

9. Conclusion

Modern economics, in its mainstream and statist form, has abandoned its moral purpose and betrayed its scientific integrity. What masquerades as objective, rigorous analysis is, in reality, a body of pseudoscientific models grounded in philosophical materialism, utilitarian consequentialism, and methodological positivism. These models, however mathematically sophisticated or institutionally endorsed, enable and legitimize coercive, confiscatory, and repressive state policies that systematically violate the natural rights and dignity of human beings.

The evidence of failure is unequivocal. Chronic economic instability, rampant inflation that dispossesses savers and wage earners, recurring crises justified as necessary adjustments, technocratic tyranny masquerading as expertise, and structural injustice rationalized as optimal policy. Mainstream economics has produced not prosperity and peace but sophisticated mechanisms for organized exploitation, and calls them science.

Africonomics exposes this intellectual and moral failure with clarity and resolve. It demonstrates that true economics must be a moral science concerned not only with efficiency or growth but with justice, liberty, and the flourishing of human society. By affirming truth, justice, nonaggression, and human dignity as objective, universal principles accessible through reason, Africonomics establishes a framework in which economic models and policies are evaluated by ethical coherence and civilizational consequences, not merely by outputs.

This paper has demonstrated that:

1. **Utilitarian ethics is morally bankrupt** - It cannot account for rights, enables systematic injustice, and reduces persons to pleasure-pain calculators.
2. **Positivist epistemology is self-refuting** - The verification principle defeats itself; the fact-value dichotomy is false; and value-free social science is impossible.
3. **Statist economics exhibits all the characteristics of pseudoscience** - Unfalsifiable claims, moral evasion, logical incoherence, and service to power while claiming neutrality.
4. **Natural-moral law provides a sound foundation** - Universal principles discoverable through reason, grounded in human nature and reality.
5. **Principled praxeology offers a superior methodology** - It recognizes humans as moral agents, not mechanistic units, and grounds analysis in ethical reality.

Africonomics is not merely a critique but a comprehensive alternative. It presents a coherent anthropology, a sound epistemology, a rigorous methodology, and a principled framework for truly scientific economics that serves human flourishing instead of state domination.

The call of Africonomics is both corrective and visionary. It challenges the utilitarian-positivist orthodoxy of the Western statist paradigm—and provides a principled path forward grounded in natural-moral law, respect for human agency, and the pursuit of a just, peaceful, and civilized social order. This shift is not optional; it is essential. Economics that cannot distinguish prosperity from plunder, efficiency from exploitation, or optimization from oppression has ceased to be science and has become ideology. When a discipline treats persons as objects, rights as negotiable, and justice as optional, it forfeits any claim to scientific legitimacy regardless of technical sophistication or institutional prestige.

The choice is civilizational. Continue with mechanistic pseudoscience that produces structural injustice, or embrace human-centered economics that serves human flourishing. Continue treating the economy as a machine to be technocratically managed, or recognize it as society itself, composed of moral beings whose dignity must be respected. Continue building on false foundations of materialism and moral relativism, or ground economics in objective moral truth.

Africonomics charts the path to genuine economic science. It calls for intellectual reformation, methodological transformation, educational renewal, institutional restructuring, and policy reorientation grounded in justice rather than expedience. This is not utopian idealism but practical necessity. Systems built on false foundations cannot yield structural justice, productive peace, and genuine prosperity.

What is at stake is not academic debate but human welfare at a civilizational scale. The failures of statist economics are not accidental; they are the predictable results of a discipline severed from moral reality and accurate anthropology. Change the foundations, and the outcomes change. Africonomics provides the resources for that transformation. It restores economics to what it must be to serve humanity: a morally grounded science of human choice, action, and cooperation—based on truth, ordered by justice, and directed toward peace.

References

Tacanho, Manuel. 2023. Africonomics: A School of African Philosophical and Economic Thought. *Afrindependent Institute Paper No. 002/2023*. Available at SSRN: https://ssrn.com/abstract=4578541.

Tacanho, Manuel. 2025. The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity. *Afrindependent Institute Paper No. 001/2025*. Available at SSRN: https://ssrn.com/abstract=5236633.

Tacanho, Manuel. 2025. Restoring Objective Morality: The Africonomics Refutation of Western Consequentialist Philosophies. Afrindependent Institute Academic Paper No. 012/2025. Available at SSRN: https://ssrn.com/abstract=.

Tacanho, Manuel. 2025. The Ethical Foundations of Economics: Beyond the Myth of Value-Free Social Science. *Afrindependent Institute Academic Paper No. 013/2025*. Available at SSRN: https://ssrn.com/abstract=5891122.

Tacanho, Manuel. 2025. The Scale of Statism: A Principled Framework for Ranking Socioeconomic Systems. *Afrindependent Institute Academic Paper No. 005/2025*. Available at SSRN: https://ssrn.com/abstract=5392745.

Tacanho, Manuel. 2024. The Essence of Economics: A New Definition and Its True Purpose. *Afrindependent Lens*. Available at: https://www.afrindependent.org/publications/the-essence-of-economics-a-new-definition-and-i?type=afrindependent-lens.

Tacanho, Manuel. 2024. What the Economy Really Is: People, Pursuits, and Social Relations. *Afrindependent Lens*. Available at: https://www.afrindependent.org/publications/what-the-economy-really-is-people-pursuits-and-?type=afrindependent-lens.

Tacanho, Manuel. 2025. Africonomics and the Rebirth of Civilization: A Moral Vision for a Truly Civilized World. *Afrindependent Institute Academic Paper No. 010/2025*. Available at SSRN:

https://ssrn.com/abstract=5640650.

Tacanho, Manuel. 2025. The African Worldview: A Principled and Civilized Vision in Contrast to the Western Aggressive Ethos. *Afrindependent Institute Academic Paper No. 003/2025*. Available at SSRN: https://ssrn.com/abstract=5346402.

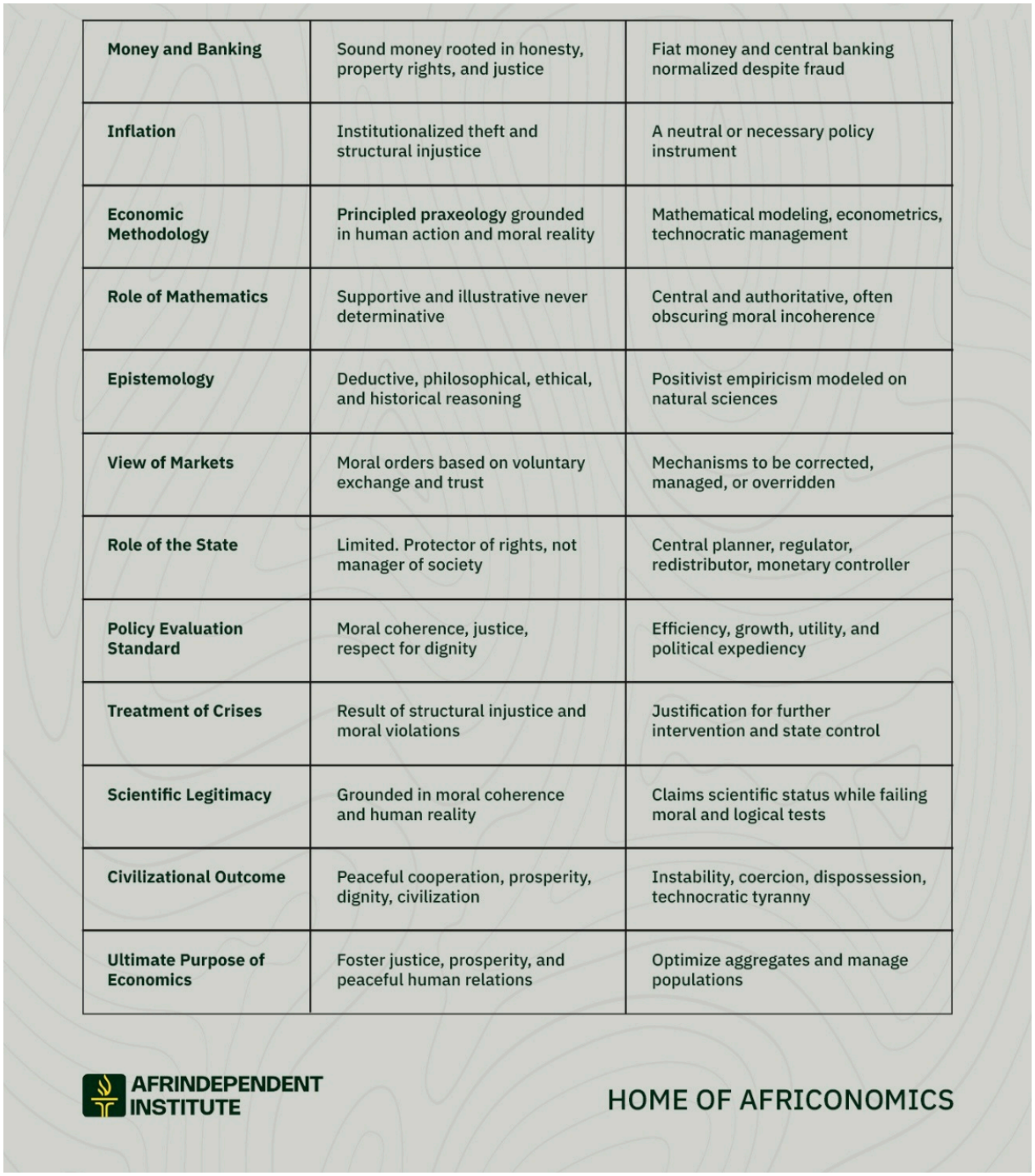
Tacanho, Manuel. 2025. The Africonomics Theory of Monetary Justice: A Refutation of Fiat Money and Fractional Reserve Banking. *Afrindependent Institute Academic Paper No. 002/2025*. Available at SSRN: https://ssrn.com/abstract=5295888.

Tacanho, Manuel. 2025. The Africonomics Theory of Structural Justice: A Transformative Framework for Civilized and Prosperous Society. *Afrindependent Institute Academic Paper No. 006/2025*. Available at SSRN: https://ssrn.com/abstract=5404094.

Appendix: Comparative Table

Africonomics vs. Mainstream Economics
A Comparative Framework

Dimension	Africonomics (Principled, Human-Centered)	Mainstream Economics (Utilitarian-Positivist)
View of Human Nature	Humans are **moral agents** with inherent dignity, rights, responsibility, and ethical discernment	Humans are **mechanistic agents**, utility-maximizers or behavioral automatons
Antropological Foundation	Moral, relational, purposive beings	Materialist, animalistic, mechanistic conception
Moral Status of the Individual	Individual dignity and rights are **inviolable**	Individual rights are **negotiable** and subordinate to aggregate outcomes
Ethical Framework	**Natural-moral law.** Objective truth, justice, and nonaggression	**Utilitarian consequentialism.** Outcomes justify actions
Role of Ethics in Economics	Ethics are **foundational and explicit**	Ethics are excluded or concealed under claims of neutrality
Claim of Value-Neutrality	Explicitly rejects value-free economics as impossible	Claims value-neutrality while embedding hidden values
Concept of Justice	Structural justice grounded in rights, consent, and nonaggression	Outcome-based "justice" measured by aggregates and statistics
View of Coercion	Coercion is inherently unjust and illegitimate	Coercion is acceptable if it serves policy goals
Taxation	Inherently coercive. Must be minimal to nonexistent	Normalized policy tool justified by redistribution or efficiency



Money and Banking	Sound money rooted in honesty, property rights, and justice	Fiat money and central banking normalized despite fraud
Inflation	Institutionalized theft and structural injustice	A neutral or necessary policy instrument
Economic Methodology	**Principled praxeology** grounded in human action and moral reality	Mathematical modeling, econometrics, technocratic management
Role of Mathematics	Supportive and illustrative never determinative	Central and authoritative, often obscuring moral incoherence
Epistemology	Deductive, philosophical, ethical, and historical reasoning	Positivist empiricism modeled on natural sciences
View of Markets	Moral orders based on voluntary exchange and trust	Mechanisms to be corrected, managed, or overridden
Role of the State	Limited. Protector of rights, not manager of society	Central planner, regulator, redistributor, monetary controller
Policy Evaluation Standard	Moral coherence, justice, respect for dignity	Efficiency, growth, utility, and political expediency
Treatment of Crises	Result of structural injustice and moral violations	Justification for further intervention and state control
Scientific Legitimacy	Grounded in moral coherence and human reality	Claims scientific status while failing moral and logical tests
Civilizational Outcome	Peaceful cooperation, prosperity, dignity, civilization	Instability, coercion, dispossession, technocratic tyranny
Ultimate Purpose of Economics	Foster justice, prosperity, and peaceful human relations	Optimize aggregates and manage populations

Summary Insight:

Africonomics treats economics as a moral science concerned with human dignity, justice, and peaceful flourishing. Mainstream economics treats economics as a technical control system divorced from moral reality.

This distinction explains:

- Why statist systems generate injustice, instability, impoverishment, and conflict.
- Why "value-free" economics enables tyrannical governance through centralized systems of coercion, confiscation, and repression.
- Why structural justice, productive peace, and true prosperity cannot emerge from technocratic management of society.
- Why Africonomics provides the framework capable of fostering structurally just, peaceful, and civilized socioeconomic systems; while the Western utilitarian-positivist economic paradigm cannot.

PUBLICATION:

The Pseudoscience of Statist Economics: An Africonomics Refutation of Utilitarian and Positivist Models
Afrindependent Institute Academic Paper No. 014/2025

www.afrindependent.org/publications