



The Scale of Statism: A Principled Framework for Ranking Socioeconomic Systems

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Editorial Note: This paper, *The Scale of Statism: A Principled Framework for Ranking Socioeconomic Systems*, replaces the earlier work *The Scale of Statism: A Framework for Ranking Socioeconomic Systems* (published 13 June 2023). It reintroduces the Scale of Statism as a principled framework for understanding, ranking, and transforming socioeconomic order. While more concise than the original, this version expands the conceptual depth and clarity of the framework, offering a more comprehensive and actionable tool for analysis and reform.

The Scale of Statism: A Principled Framework for Ranking Socioeconomic Systems

Manuel Tacanho*

ABSTRACT

This paper presents *the Scale of Statism*, a principled framework grounded in natural-moral law for understanding and ranking socioeconomic systems based on state intervention, coercion, and structural injustice. It evaluates six distinct systems from free-market capitalism to Marxist socialism through an ordinal scale (1-6) that categorizes the degree of voluntary cooperation versus state domination. Challenging conventional classifications, this analysis demonstrates that modern economies, including those commonly labeled “capitalist,” are statist systems operating at varying degrees of centralized coercion, repression, and control. Most are mixed economies with Western nations in the middle range of the Scale and developing regions largely under more autocratic systems. Systems become increasingly unjust, oppressive, and dysfunctional as they drift from free-market principles. Statist models consistently produce systemic repression, economic instability, and civilizational stagnation. For Africa and the world, the message is clear: sovereignty, dignity, and prosperity require moving from statist orthodoxy toward morally grounded systems of free enterprise, sound money, and respect for natural individual rights—core principles of the Africonomics vision.

KEYWORDS: Africonomics, moral philosophy, social philosophy, economics, social sciences, interventionism, statism, socialism, scale of statism, social systems, structural justice, natural-moral law, civilization.

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Table of Contents

1. Introduction.....	3
2. The Moral and Philosophical Structure of the Scale.....	4
2.1. Liberty vs. Tyranny: A Moral Continuum.....	7
2.2. Coercion, Property Rights, and Voluntary Exchange.....	7
2.3. Ranking Structural Justice or Structural Injustice.....	8
3. The Scale of Statism: From Liberty to Tyranny.....	9
3.1. Free-Market Capitalism.....	11
3.2. Crony Capitalism.....	13
3.3. Mixed Economy (Social Market Economy).....	14
3.4. Economic Fascism.....	15
3.5. Democratic Socialism.....	18
3.6. Marxist-Leninist Socialism.....	19
3.7. The Scale's Diagram.....	21
4. Applications of the Framework.....	22
4.1. Evaluating Real-World Systems Using the Scale.....	22
4.2. Illustrative Examples.....	23
4.3. Global Insights.....	23
5. Statism: The Machinery of Human Enslavement.....	24
6. Why This Framework Matters for Africa and the World.....	25
6.1. Reclaiming Conceptual Clarity.....	26
6.2. Diagnosing the Real Source of Dysfunction.....	26
6.3. Affirming Africa's Economic Heritage.....	28
6.4. A Tool for Global Realignment.....	28
7. Conclusion: A Tool for Clarity, Policy, and Civilization.....	29
References.....	31

1. Introduction

Why rank socioeconomic systems? In the contemporary discourse on economics and governance, confusion reigns. Terms such as *capitalism*, *socialism*, *mixed economy*, *market economy*, and *planned economy* are often used loosely, inconsistently, and ideologically. This semantic and conceptual ambiguity impedes clarity, fuels partisanship, entrenches structural injustices, and prevents societies from understanding the true nature of the systems they inhabit. Popular opinion is frequently shaped not by truth or coherence but by rhetoric and propaganda.

It is not uncommon, for instance, to hear the United States described as the bastion of capitalism, even as it maintains heavy taxation, rampant government spending, fiat monetary manipulation, extensive regulation, and a vast coercive, administrative state. On the other hand, countries that identify as “socialist” may tolerate or even encourage private enterprise in ways that contradict socialist orthodoxy. Meanwhile, the term “free market” is used to describe systems that are riddled with cronyism, corporatism, and state favoritism.

This lack of clarity points to the need for a principled and coherent framework; a tool that cuts through superficial labels and ideological branding to instead assess socioeconomic systems based on how much they respect natural human rights and violate natural-moral law principles (truth, justice, and nonaggression). Such a framework must be morally grounded, conceptually robust, and universally applicable across societies and time periods.

The Scale of Statism provides such a tool. A tool for moral clarity, policy reorientation, and human liberation from systemic oppression. It does not rely on partisan narratives, political preferences, or the ambiguous left-center-right spectrum. Instead, it ranks socioeconomic systems based on the degree to which they are statist—i.e., the extent to which the state imposes coercive, confiscatory, and repressive control over society—and how they affect people’s natural rights to life, liberty, and property ownership.

This framework is grounded in Africonomics, which rejects the modern dogma of “value-free”, meaning ethics-free economics. Unlike the prevailing Western utilitarian and positivist paradigm that divorces economics from the reality of human morality, Africonomics recognizes the existence of objective, universal moral principles and affirms that economic, social, and legal systems must be human-centred and ethically grounded. They must be evaluated not only by output metrics or GDP figures but also by whether they uphold justice, protect human dignity, and enable peaceful and prosperous cooperation among people.

In this spirit, the Scale of Statism helps reorient the global discourse about economics, moving from ideological noise to principled clarity. It invites individuals, scholars, and policymakers to rethink what socioeconomic order means—and to evaluate systems accordingly.

2. The Moral and Philosophical Structure of the Scale

The Scale of Statism serves not just as a political or economic categorization tool; it is a moral and institutional framework for assessing how societies are organized and, more crucially, for developing just, prosperous, and civilized societies. It ranks socioeconomic systems based on their adherence to or deviation from a universal moral order grounded in natural rights and the objective ethical principles of truth, justice, and nonaggression. This framework classifies each system's capacity to foster peaceful, voluntary relations within and among nations while promoting human flourishing.

As a principled and civilizational framework rooted in the natural-moral law philosophy of Africonomics, the Scale of Statism recognizes that social and economic systems rest on foundational assumptions about human nature, rights, and the legitimate role of authority. This section outlines core truths that form the philosophical and analytical foundation of the Scale:

1. **Humankind is distinctly human.** Africonomics rejects the Western animalistic conception of human nature rooted in utilitarian, materialist, and Darwinian theory, maintaining instead that humans are fundamentally different from animals. People are not merely advanced animals who evolved through random mutations and dialectical selection, but dignified beings endowed with moral agency and ethical discernment.
2. **Economic actors are not abstract entities but people.** People are individuals, not necessarily individualistic, but individuals nonetheless. It is individuals who think, evaluate, choose, and act, shaping the economic, social, and cultural landscape through their intentional pursuits. Collectives such as the family, the firm, the army, or the state are important, but do not think or act as if they do not exist independently of the individuals who compose them.
3. **Individuals have natural human rights.** Every person has inherent rights to life, liberty, and ownership of themselves and of justly acquired property. These rights are not granted by a monarch, a political leader, or the state—they originate from God, natural-moral law, and reason, preceding and superseding all artificial structures such as governments,

constitutions, and legislations.

4. **Humans are rational and resourceful actors.** Unlike animals or inanimate matter, humans can reason, plan, and act with intention and determination to achieve a short or long-term goal. This makes peaceful cooperation, innovation, and voluntary exchange both possible and desirable. Hence, social and economic systems must uphold human dignity, liberty, and agency rather than coercive systems where humans are reduced to statistical units and cogs in the state machinery.
5. **Society is an emergent order of individuals.** Human society is composed of individuals, not abstractions. Whether in an ancient village or a modern nation-state, every society consists of unique, autonomous persons. “The people,” “the proletariat,” or “the nation,” while conceptually valid, are in reality abstractions. Similarly, the world is a combination of individuals, as the nations that compose it are merely combinations of the families that compose them, and families, in turn, are composed of individuals. This view challenges the statist and technocratic conception of society as a machine to be managed centrally. Africonomics affirms a vision of society as a moral order, where structural justice, peace, and prosperity arise from shared respect for human dignity and natural rights, and institutional alignment with the natural-moral law principles of truthful, just, and peaceful human relations.
6. **Natural-moral law governance.** Africonomics begins with a theist metaphysics: the recognition of God as the transcendental creator and moral lawgiver. This is not a religious proposition but a philosophical one—one that provides the necessary foundation for the existence of objective, universal moral principles that ought to guide human decisions, actions, and relations. Natural-moral law is the universal moral standard for human decision-making, action, interaction, and institutional design.
7. **The rule of just law versus the rule of law.** Under the prevailing Western racialized and statist global order, law does not serve as a guardian of justice, liberty, or truth. What is enforced is not the rule of law but the rule by law. In this autocratic paradigm, legal authority is wielded arbitrarily to entrench state power, maintain repressive and confiscatory control, and sustain structural injustice. In contrast, Africonomics advances the rule of just law: legal frameworks grounded in natural-moral law that uphold natural rights, promote structural justice, and foster peaceful human relations within and among nations. The Scale of Statism helps nations transition from arbitrary rule by law to the rule of just law.
8. **Fundamentally Ethical and Structurally Just Socioeconomic System.** A

socioeconomic order grounded in natural-moral law that consistently upholds individuals' natural rights to life, liberty, self-ownership, and property. It is guided by the universal moral principles of truth, justice, and nonaggression, and requires a free-market economy supported by a sound monetary system.

9. **Existing systems are statist, not capitalist.** Contrary to academic and popular belief, modern nation-states are not free-market capitalist systems. Even those commonly labeled “capitalist” (e.g., the U.S., the U.K., Canada, or Switzerland) operate under extensive government control. These are statist systems: interventionist, coercive, confiscatory, and centrally managed to varying degrees. One of the most pervasive and detrimental myths of contemporary times is the notion that the United States, other Western economies, and the global order are free-market capitalist systems. In reality, they are heavily statist systems that lean closer to socialism than to market economies. The Western global order is built on statism but cloaked in free-market capitalist rhetoric.
10. **Statism** is a doctrine and socioeconomic system defined by centralized and coercive state control over the economy and society, varying in degree according to how extensively the state imposes coercion, confiscation, and repression. Though often justified as “scientific” or pragmatic, statist models are inherently pseudoscientific and ideological. They rest on flawed premises, rely on force or fraud, violate natural rights, and invariably produce unjust, confiscatory, and oppressive systems—whether mildly interventionist or fully totalitarian.

From this foundation, the Scale of Statism assesses and categorizes systems not by their rhetorical labels but by how closely or distantly they align with a society that honors natural rights, voluntary exchange, peaceful cooperation, sound money, and structural justice. The more a system infringes on these principles—through state coercion, technocratic management, taxation, regulation, fiat monetary manipulation, or forced collectivism—the more statist it is, and therefore, increasingly unjust, oppressive, and morally illegitimate. The further a system drifts from natural-moral law social order, the more arbitrary, autocratic, and dysfunctional the system becomes.

This moral and philosophical clarity is essential. Without it, one is left evaluating systems based on their outcomes or ideologies, rather than on the principles of truth, liberty, sound money, and structural justice that should ground all legitimate economic and social arrangements.

2.1. Liberty vs. Tyranny: A Moral Continuum

The Scale of Statism presents a moral continuum that stretches from *liberty to tyranny*, from human dignity to suppressed dignity, from structural justice to structural injustice, from natural-moral law social order to arbitrary-autocratic rule. At one end of the Scale stands a morally ordered, free, and dignified society where individuals possess and exercise their natural rights to life, liberty, and property ownership without unjust interference. At the opposite end lie statist systems: coercively ordered, centrally managed societies that concentrate political and economic power in state institutions and ruling elites, override individual autonomy, and systematically violate natural rights in pursuit of control, equality, nationalism, or technocratic development.

This framework provides a principled assessment of socioeconomic order. Africonomics rejects the Western utilitarian and positivist paradigm that divorces economics from ethics, dismisses human morality, and reduces individuals to mechanistic entities devoid of dignity, agency, and ethical discernment. Economic systems are not machines—they are expressions of human choices, actions, and relations, and how they relate to one another and distribute decision-making authority. Therefore, they must be evaluated through moral principles, not merely technocratic metrics.

As social philosopher and economist Manuel Tacanho first discussed in *Africonomics: A School of African Philosophical and Economic Thought* (2023), Western economics has long been in disarray, marked by much confusion and distortion. It is dominated by state-centered models that rely on coercive, confiscatory, and repressive policies—models that present themselves as scientifically rigorous but are, as Africonomics demonstrates, fundamentally pseudoscientific. The crisis of Western economics stems from its philosophical foundation: a mechanistic, animalistic conception of human nature coupled with ethics-free utilitarian and positivist frameworks that separate economics from its moral and human roots.

2.2. Coercion, Property Rights, and Voluntary Exchange

The primary axis of the Scale is the presence or absence of coercion in social and economic relations. Societies where individuals freely own property, engage in voluntary exchange, and associate or dissociate without state interference approach the ideal of a free-market economy and thus achieve a more peaceful, civilized, and structurally just social order. Conversely, where the state appropriates property, regulates exchange, controls production, manipulates the

currency, or dictates outcomes, the system moves toward an increasingly coercive, oppressive, and exploitative form of statism.

This distinction is fundamental and carries transformative policy implications, as it determines the level of *structural justice*, economic prosperity, and civilizational development within a society. Coercion entrenches state domination while repressing human dignity, liberty, and agency. It undermines social trust, suppresses innovation, weakens community bonds, erodes peaceful human relations, and leads to violent statist systems characterized by oppression, dispossession, and exploitation.

Voluntary exchange, by contrast, fosters cooperation, human dignity, and wealth creation. Property rights transcend mere legal constructs; they constitute extensions of human freedom and prerequisites for personal responsibility, generational wealth building, and peaceful interaction. The centrality of coercion, property rights, and voluntary exchange becomes clear when one recognizes that statist systems are fundamentally violent forms of state domination that rest on force and fraud.

Force, as defined in the Africonomics framework, is the initiation or threat of coercion, aggression, or violence—whether physical, institutional, or legal—used to extract material gain, appropriate property, or compel compliance from an individual, group, or institution against their will. It violates the universal moral principle of nonaggression and systematically undermines justice, liberty, and peaceful human relations. Force is the primary nature of the state and statist systems.

Fraud is the secondary nature of statist systems, manifesting through systematic deception, ideological indoctrination through schools and universities, media propaganda, fiat monetary manipulation (including currency debasement and artificial credit creation), data and reporting distortion, confiscatory taxation, state favoritism, rent-seeking, and numerous other corrupt and societally detrimental practices.

2.3. Ranking Structural Justice or Structural Injustice

Every socioeconomic system is either structurally just or structurally unjust, determined by whether it institutionalizes coercion or voluntary exchange, sound money or fiat currency, liberty or tyranny, the rule of just law or arbitrary rule by law, decentralization or centralization, and minimal taxation or confiscatory extraction. The Scale of Statism reveals these distinctions by mapping systems along six distinct levels—from Free-market capitalism (Stage 1) to

Marxist-socialism under totalitarian dictatorship (Stage 6). Each level represents a qualitative shift in how societies are organized, how economic activity is governed, and how power is distributed.

Adherence to natural-moral law principles and respect for individual rights provide the most stable foundation for creating fundamentally ethical and structurally just socioeconomic systems. A *structurally just socioeconomic system* is one whose legal and institutional foundations consistently uphold—and minimally, if ever, violate—the natural individual rights to life, liberty, and ownership of self and justly acquired property. Such a system must be grounded in the universal moral principles of truth, justice, and nonaggression. This necessarily requires a free-market economy underpinned by a sound monetary system.

This framework enables scholars, researchers, policymakers, and engaged citizens to identify not only how societies function, but whether they function justly. It provides a moral and structural lens for evaluating systems beyond superficial labels, focusing instead on their fundamental nature, institutional architecture, and practical outcomes for human flourishing.

3. The Scale of Statism: From Liberty to Tyranny

The *Scale of Statism* is a principled framework that ranks socioeconomic systems based on the degree of state coercion, control, and structural injustice embedded within them, ranging from nonexistent to minimal state involvement in a free-market system to extensive state control in a socialist system under a totalitarian government. This framework offers a constructive tool for assessing the extent to which governments dominate the economy and society, eliminating the confusion caused by ideological and semantic ambiguity in economics and the broader social sciences.

Despite the many ideological labels used to describe today's economies and political systems—typically capitalist, socialist, mixed, democratic, authoritarian—their fundamental nature and institutional architecture fall along a spectrum defined by one core distinction: consent versus coercion. Statist systems differ only in their degree of coercion, exploitation, and repression—not in kind. Most nation-states today, including Western democracies, fall between Stages 2 and 4. They are not capitalist in the true sense but are varying forms of statism. A free-market economy is the only system that fully respects human dignity and sustains structurally just, prosperous, and peaceful societies.

Existing socioeconomic systems range from moderate to total state control. The Scale of Statism identifies six categories or stages of socioeconomic systems, ranked by the degree of state coercion, control, centralization, technocratic management, and dispossession they impose. It moves from the least statist—free-market capitalism—to the most statist—Marxist-Leninist socialism. Each system embodies a level of coercion, centralization, and deviation from a society grounded in natural-moral law, individual rights, voluntary exchange, and peaceful cooperation.

The Six Stages of Statism:

1. **Free-market capitalism** (a free-market economy): a peaceful and civilized system based on natural-moral law, individual rights, voluntary exchange, sound money, and nonexistent to minimal state interference, forming the foundation of a structurally just and prosperous society.
2. **Crony capitalism**: a distorted version of free-market capitalism where the government and favored corporations collude. State interventionism, corporate bailouts, special privileges, bureaucratic repression, structural injustices, and systemic corruption begin to form at this stage.
3. **Mixed (social-market) economy**: a centralized system that seeks to blend free-market principles and government control. Markets are no longer free or mostly free but heavily regulated, with the government engaging in monetary manipulation, confiscatory taxation, coerced redistribution, and technocratic management.
4. **Economic fascism**: an autocratic system where the government controls most industries, exercises extensive central economic management, and enforces centralized decision-making, all while maintaining the illusion of private property and markets. This system is more noticeably arbitrary, confiscatory, and repressive.
5. **Democratic socialism**: a more centralized, autocratic, and structurally oppressive system where the state extensively controls, directs, and manages the economy and society—a stage of increasingly coercive and oppressive state domination under a democratic façade.
6. **Marxist-Leninist socialism**: an openly socialist system under total state control. This is the most centralized, corrupt, oppressive, and violent stage of statism—a totalitarian dictatorship where central planning dominates all aspects of life, private property is abolished, and the government directly or indirectly owns and controls everything.

The Scale of Statism dispels a pervasive global myth by demonstrating that the United States, other Western nations, and the current global order are not free-market capitalist systems but heavily statist systems, with most countries falling between Stages 2 and 4. By examining these

categories through a principled lens, the Scale reveals where current systems fall and what a shift toward dignity, liberty, and prosperity requires. The Scale of Statism is a tool of conceptual clarity and a moral framework for understanding, ranking, and transforming modern societies away from structural injustice to structural justice and human flourishing.

3.1. Free-Market Capitalism

Within the natural-moral law framework of Africonomics, law, rights, order, and justice originate independently of the state and precede its formation. Human flourishing does not require a centralized governmental apparatus, as the foundations of justice and social order arise from immutable natural principles, not from state decree. Peace, prosperity, and civility can be sustained without a centralized and vicious system of coercion, control, and command.

Contrary to common misconceptions and deliberate misrepresentations, liberty is not synonymous with anarchy. A genuinely free society upholds law, order, justice, and civility—all of which are based on voluntary cooperation rather than enforced by the mechanisms of state compulsion and repression. The vision of a free society in Africonomics is characterized not by disorder but by an institutional alignment with natural-moral law principles that promote truthful, peaceful, and just human relations.

Statist systems base law and governance on arbitrary legal utilitarianism and positivism, while natural-moral law systems are rooted in objective, universal moral principles. In statist social orders, state domination arises through force and fraud. In contrast, a social order based on natural-moral law consistently respects individual rights and promotes free, just, prosperous, and civilized societies.

The free-market approach to socioeconomic order is ethical, peaceful, and universal, resting on natural rights to life, liberty, and property ownership. Social and economic interactions transpire voluntarily through consent and free markets, respecting fundamental rights while fostering a thriving and structurally just society. This model promotes human dignity, liberty, and civilization while generating greater economic stability and prosperity than statist alternatives. It is a system in which economic coordination occurs peacefully and voluntarily through free enterprise, free trade, and private property. In a free-market society:

- There is no central economic planner.
- People freely exchange goods, services, labor, and ideas.
- Resources are allocated through price signals and consumer choice, not by bureaucratic

edicts or political decrees.

- An entirely sound monetary system, such as the Nilar, prevails—enabling a stable and thriving economy.
- Government’s role, if any, is limited to protecting individual rights and enforcing contracts.

The statist approach to socioeconomic order is fundamentally different, relying on centralized control and technocratic management that employs coercive, confiscatory, and repressive policies enforced through state aggression. In statist systems, the economy becomes state-dominated rather than market-driven. This approach is arbitrary and violent, making statism inherently unethical, uncivilized, and unjust. While statist systems vary in form, they share the common denominator of state coercion and control, making them structurally oppressive.

Examples of free-market capitalism are virtually nonexistent today. The contemporary world is a heavily statist global order rooted in racial hierarchy and Darwinian ideology, built and maintained by Western imperial states. At best, microstates such as the Principality of Liechtenstein or the Republic of San Marino might approximate a free-market model. However, the Scale of Statism identifies a sound monetary system as the principal pillar of a free-market economy. By that standard, even Liechtenstein falls short—proving that no country today fully embodies the principles of a free-market social order.

The free market is not a recent innovation or a concept that originated in the West. It is the natural and moral order of peaceful, voluntary cooperation based on the recognition of each person’s inherent rights to life, liberty, and ownership. In contrast, statist systems are artificial constructs that rely on force, bureaucracy, manipulation, and centralized authority to manage economic relations.

Socioeconomic systems become increasingly unjust, oppressive, and destructive as they drift further from free-market principles toward greater state domination. Historical and contemporary evidence shows that statist models consistently produce systemic repression, economic instability, and civilizational stagnation. The Scale provides crucial conceptual clarity by distinguishing between genuine free-market systems and their statist counterparts, enabling accurate diagnosis of socioeconomic dysfunction and principled paths toward reform.

Resolution:

The only socioeconomic system fully aligned with natural-moral law, free-market capitalism

rests on voluntary cooperation, sound money, and respect for individual rights. It produces the highest levels of economic prosperity, structural justice, and peaceful coexistence.

3.2. Crony Capitalism

Crony capitalism represents the first deviation from free-market capitalism and is the mildest form of statism. In this stage, the state begins systematic intervention in the economy, constructing a bureaucratic apparatus of regulations—tariffs, licenses, permits, and other restrictive measures—typically justified under the pretense of consumer protection or industry safeguarding. This marks the emergence of structural injustice through state favoritism, bureaucratic repression, and technocratic management of society, establishing the foundational mechanisms that enable more comprehensive forms of statist control.

Crony capitalism emerges when governments systematically grant special privileges to favored businesses or industries through targeted regulations, subsidies, tariffs, or selective licensing schemes. In such systems, three fundamental distortions define the economic order: first, the state usurps the market's role in determining which enterprises succeed or fail, substituting political favor for economic merit; second, large firms and political elites forge mutually beneficial alliances that concentrate power and wealth while excluding competitors; and third, regulation serves not to protect consumers but to provide state control and restrict competition, creating artificial barriers that benefit insiders at the expense of the majority.

While the façade of private ownership persists, economic success becomes increasingly determined by political connections rather than entrepreneurial merit or market performance. This distorts market mechanisms, undermines structural justice, and fosters artificial inequality and scarcity—not as a consequence of capitalism, but as a direct result of statism. Crucially, at this stage the state typically consolidates control over money and monetary policy, institutionalizing currency debasement and market manipulation as tools of economic control.

Though crony capitalism is the least intrusive, confiscatory, and repressive form of statism, it is nonetheless the first step away from a genuine market economy. Terms such as “crony capitalism” or “state capitalism” are contradictory, for once a system is characterized by cronyism, it is no longer true capitalism, which is interchangeable with a free-market economy. State capitalism, likewise, is a form of statism and cannot rightly be called capitalism. The more precise term is minimal state interventionism or simply cronyism. Nevertheless, for the sake of familiarity this stage is referred to as crony capitalism within the Scale of Statism framework.

As the entry point into statism, crony capitalism fosters collusion between the state, large corporations, and other powerful actors. This arrangement enriches political and business elites while harming society. Importantly, interventionism tends to breed further interventionism, producing structural economic distortions, currency debasement, instability, repression, endemic corruption, rent-seeking, protectionism, and other forces that ultimately lead to economic decline and social decay. The concentration of political and economic power—already present in this stage—becomes even more pronounced in more aggressive statist systems, particularly socialist ones.

Resolution:

Crony capitalism marks the first betrayal of the free market. By allowing the state to pick winners and losers, it replaces merit with political favoritism. Though still less coercive and repressive than later stages, it plants the seeds of systemic arbitrariness, dysfunction, injustice, and eventual economic decay.

3.3. Mixed Economy (Social Market Economy)

The mixed economy—popular in the West and often branded as the social market economy or the third way—is a hybrid, confused system that attempts to combine free-market mechanisms with state intervention. It claims to offer a “middle path” between capitalism and socialism, supposedly blending the best of both while avoiding their shortcomings. This sounds balanced and noble. In practice, however, the mixed economy is unstable, unsustainable, and ultimately unworkable:

- No actual middle ground exists—the trajectory is always toward greater state interventionism and control.
- Political incentives drive expansion—politicians expand welfare, subsidies, and regulatory programs to secure votes, regardless of fiscal or social consequences.
- Bureaucracies inevitably swell—tax burdens rise, innovation slows, stagnation creeps, and the system drifts toward greater centralization, repression, and dysfunction.

The mixed economy also creates systemic confusion. It is marketed as “capitalism” or a “social market economy,” while in reality functioning as an extensive, repressive statist system. When it inevitably fails, blame is falsely placed on “the market” rather than on the coercive distortions introduced by the state. As noted earlier, most countries—including the United States and other Western societies—fall between Stages 2 and 4 on the Scale of Statism, with the majority squarely

in the Mixed Economy (Stage 3) to Economic Fascism (Stage 4) range. The mounting monetary, economic, and social crises visible across the globe reveal the mixed model's inherent instability.

At this stage, the state no longer intervenes occasionally, as in crony capitalism. Instead, it operates through a comprehensive bureaucratic and technocratic apparatus that controls and directs economic, social, cultural, and political life. Centralized planning and coercion extend across currency, credit, trade, taxation, regulation, and public services.

A defining feature of the modern mixed economy is the institutionalization of fiat money, the linchpin of contemporary statism. Fiat monetary systems enable governments to inflate the currency, monetize debt, and engage in economic repression, all while eroding public trust, destabilizing economies, and undermining human flourishing. The mixed economy is not a safe balance between liberty and tyranny; it is a slow but steady march toward more oppressive statism.

Resolution:

The mixed economy is a confused and deceptively dangerous halfway system. Marketed as balance, it is in reality a transitional phase toward greater statism. Its institutionalization of fiat money and central planning ensures instability, coercion, stagnant growth, and erosion of structural justice.

3.4. Economic Fascism

As a nation-state drifts further from free-market capitalism, the accumulation of state control, technocratic management, and systemic repression produces a condition that can be described as economic fascism. This stage follows the mixed economy and does not necessarily display the overt nationalist or militarist fervor of Mussolini's Italy or Hitler's Germany. Yet, beneath the absence of theatrical pageantry, the structural essence is the same: the state dominates economic and social life while maintaining a veneer of private property and markets.

At this stage, the system is already extensively centralized and bureaucratized. The government does not merely intervene in select sectors—it directs, manages, and orchestrates the economy as a whole. The market becomes a façade, operating within parameters dictated by political authority. Defining features of the economic fascism stage include:

- Centralized mandates: the state determines what is produced, how it is produced, and for whom—often through sweeping regulations and administrative decrees.

- Corporatist alliances: government collusion with large businesses and select industries creates a protected cartel, stifling competition, consolidating state power, and entrenching elite privilege.
- Fusion of political and economic power: political elites, bureaucrats, and favored corporate actors share a vested interest in maintaining the statist order.
- Repression of individual rights: civil liberties are curtailed under the pretext of serving “national interest” or “public order.”
- Omnipresent surveillance and regulation: a pervasive administrative apparatus polices economic and social life, backed by coercive enforcement.

Though it avoids socialist rhetoric, economic fascism is inherently collectivist as individual rights are systemically repressed and subordinated to the state’s priorities. Property rights and markets become nominal; ownership exists in name but not in substance, as all economic activity is subject to bureaucratic control and command.

The United States: Democracy as Procedure, Autocracy in Essence

The United States is typically upheld as the gold standard of liberal democracy. Its centuries-old constitution, regular elections, and entrenched political rituals project an image of freedom and self-governance. However, beneath this democratic architecture lies a fundamentally arbitrary and autocratic state—one that wields powers comparable to, and in some domains exceeding, those of openly authoritarian regimes.

1. **The regulatory-administrative state:** the U.S. operates under a vast unelected bureaucracy that produces binding regulations with the force of law. Citizens and businesses live under an expansive and ever-growing corpus of rules that are drafted, interpreted, and enforced mainly outside the legislative process. This administrative state functions as a permanent apparatus of control, regardless of which party holds elected office.
2. **Executive rule by decree:** the routine use of executive orders—often numbering in the hundreds per presidential term—allows the president to unilaterally dictate domestic and foreign policy. In practice, these directives can reshape entire industries, reallocate vast resources, impose sanctions on foreign nations, and even regulate private conduct, all without direct legislative approval. This concentration of unilateral authority is a hallmark of arbitrary governance.
3. **Permanent surveillance and censorship infrastructure:** through agencies such as the

NSA, DHS, and FBI, the U.S. maintains an unprecedented, comprehensive surveillance apparatus, monitoring communications, financial transactions, and travel patterns of both citizens and foreigners. In recent years, federal agencies have also partnered with major technology firms to monitor, suppress, and de-platform political speech under the guise of combating “misinformation” or “extremism.”

4. **Indoctrination through state-aligned institutions:** from compulsory state schooling to state-subsidized universities and a corporate media ecosystem intertwined with political elites, the U.S. sustains an environment where acceptable narratives are promoted and dissenting views marginalized. While more subtle than the propaganda organs of historical totalitarian states, the effect is similar: the shaping of public opinion to legitimize state domination.
5. **Procedural democracy masking structural autocracy:** elections occur regularly, but the range of viable political alternatives is narrow, filtered through a duopoly sustained by laws, funding systems, and media access barriers that protect established power structures. Policy direction changes little across administrations—especially in matters of foreign policy, financial governance, and security—revealing a structural continuity beneath the surface of partisan competition. The U.S. has long been an arbitrary and autocratic state, well-concealed behind democratic procedures.

The Broader Context: A Statist World Sliding Toward Economic Fascism

According to consecutive reports by the V-Dem Institute and similar research organizations, the past two decades have witnessed a steady global drift toward autocratization. Many states—both in the developing world and in the so-called developed world—now display the hallmarks of Stage 4 on the Scale of Statism.

- In the developing world, openly authoritarian regimes often blend corporatist alliances, resource dependency, and heavy-handed repression—qualifying them as economic fascist systems without using the term or being aware of it.
- In the West, imperialist states such as the United States, United Kingdom, and France retain the democratic façade while operating substantively as autocratic, centrally managed societies.

If this trajectory continues, economic fascism may become the default global model—not by violent coup, but through the continued centralization of political and economic power justified by perpetual “crises.” Economic fascism has often emerged from failed mixed economies, where

economic crises provide the pretext for an authoritarian expansion of state power. Mussolini's Italy and Nazi Germany began as socialist experiments before evolving into regimented statist-corporatist orders. In both cases, the rhetoric of national unity masked the reality of concentrated, tyrannical control over society.

Today's economic fascism—whether in Washington, London, or Luanda—differs in style but not in essence. The central principles are the same: retain the shell of private property and markets; subordinate all economic and social life to state direction; and merge political and economic elites into a self-serving ruling class.

Resolution:

Economic fascism merges formal private ownership with total state control. It maintains the illusion of markets while hollowing them out through centralized command, arbitrary regulation, and corporatist collusion. It is coercion disguised as cooperation, and one step short of outright socialism.

3.5. Democratic Socialism

Democratic socialism claims to merge electoral democracy with collective ownership of the major means of production and distribution. While it preserves the outward forms of democracy—such as voting, political parties, and parliamentary systems—it envisions an economic order in which the state owns and controls the “key economic drivers” of society. Yet the democratic façade cannot conceal the totalitarian nature of the underlying economic model.

- “Collective ownership” is, in practice, state ownership.
- Extensive or total state control over production and resources inevitably concentrates power in a political elite.
- Individual property rights are abolished or severely restricted.
- Market signals are replaced by central planning, quotas, and bureaucratic directives.
- Personal economic freedom is subordinated to the majority will or administrative fiat.

Democratic socialism abolishes the essential foundations for a free, just, and prosperous society while promising equality and welfare for the populace. Whether imposed by violent revolution or ratified at the ballot box, the economic dictatorship it creates is no less coercive, confiscatory, and ruinous than its Marxist-Leninist counterpart. From Venezuela to East Germany, from the Soviet Union to several African states, the democratic route to socialism has

produced the same outcomes: systemic repression, corruption, economic decline, and widespread human suffering.

The process by which socialism is established, violent overthrow or electoral mandate, does not alter its oppressive and destructive nature. Democratic socialism abolishes private property and centralizes economic control, making it structurally totalitarian, regardless of any electoral veneer it may have.

Democratic and Marxist socialists share the same statist goal of abolishing the individual's natural rights to liberty, self-ownership, and justly acquired property. When private property rights are eliminated, human rights themselves are extinguished. This is because property ownership—beginning with ownership of self—is the cornerstone upon which all other individual rights and human dignity rest.

It is therefore naïve to believe that democratic socialists can deliver a “kinder” or more “humane” form of socialism. Democratic or not, socialism remains a viciously anti-human, unjust, and destructive model that invariably results in concentrated power, systemic oppression, economic stagnation, and widespread impoverishment.

Resolution:

Democratic socialism seeks to cloak the violently coercive, confiscatory, and oppressive nature of socialism in the language of democracy and equality. It sacrifices economic truth and justice for promises of security, creating dependency, stagnation, and structural injustice under a veneer of popular consent.

3.6. Marxist-Leninist Socialism

Often termed “scientific socialism” by its founders Karl Marx and Friedrich Engels—and first implemented and popularized by Vladimir Lenin—Marxist-Leninist socialism stands as the most extreme, coercive, and destructive form of statism. Positioned at the farthest end of the Scale of Statism, it embodies the complete negation of individual liberty, private property, and voluntary exchange.

In this totalitarian system, the state becomes the sole planner, owner, and distributor of all economic and social activity. All markets are abolished, private enterprise is prohibited, and all land, labor, and capital are claimed as state property. Economic life is centrally planned and coercively managed under the hubristic presumption of an omniscient ruling apparatus, resulting

in a highly centralized, thoroughly corrupt, and severely oppressed economy and society under an autocratic, single-party regime.

Core characteristics of Marxist-Leninist socialism include:

- Absolute state ownership of land, labor, and capital.
- Centralized economic planning enforced through coercive power.
- Abolition of private property and suppression of market exchange.
- Severe restrictions on speech, movement, religion, and association.
- Omnipresent surveillance, political repression, and punishment for dissent.
- Deification of the state and cultivation of a personality cult around the leader.

Marxist-Leninist socialism has produced some of the most brutally repressive and bloodstained dictatorships in human history. Under such regimes, individuals are stripped of their natural rights, dignity, and autonomy, reduced to statistical units—mere cogs in the machinery of the state. All aspects of life—economic, social, cultural, and political—are centrally directed and enforced through bureaucratic command, leaving no space for personal freedom or civil society.

The human cost of these statist systems has been catastrophic. As documented in *The Black Book of Communism* (1999), Marxist-Leninist states were responsible for over 100 million deaths in the 20th century alone—from Mao Zedong's China to Joseph Stalin's Soviet Union, from Pol Pot's Cambodia to Mengistu's Ethiopia. These deaths were not accidental byproducts but the logical outcomes of a violent system that inherently subordinates human beings to the ambitions of the state.

Marxist-Leninist socialism is the antithesis of human dignity, liberty, agency, and prosperity. It is a system of comprehensive human enslavement, where all rights are abolished, the state monopolizes all power, and society is organized entirely through coercion, fear, and violence.

Resolution:

The most statist, oppressive, and destructive system, Marxist-Leninist socialism abolishes private property, replaces markets with total central planning, and institutionalizes coercion, indoctrination, surveillance, and violence to the most aggressive degree. It is a complete repudiation of natural rights, economic truth, structural justice, and human dignity.

3.7. The Scale's Diagram



4. Applications of the Framework

The Scale of Statism is both a theoretical framework and a practical diagnostic tool for assessing the fundamental nature, institutional architecture, structural justice, and moral legitimacy of real-world socioeconomic systems. It empowers scholars, analysts, reformers, and citizens to position a given economy along a principled continuum and to understand the causes and inevitable consequences of its degree of statism. By examining a system's actual nature rather than its rhetorical labels, the Scale provides a moral and analytical lens that evaluates institutional design, coercive mechanisms, and their impact on human dignity and flourishing.

4.1. Evaluating Real-World Systems Using the Scale

Applying the Scale requires assessing a country's institutional architecture across key dimensions:

1. **Role of Coercion** – To what extent does the state initiate or threaten force to control production, trade, property, and personal affairs?
2. **Integrity of Property Rights** – Are property rights clearly defined, protected, and respected—or overridden by the state in the name of redistribution, planning, or control?
3. **Freedom of Voluntary Exchange** – Are individuals and communities able to trade, produce, and associate freely, without manipulation, compulsion, or bureaucratic obstruction?
4. **Sound Money** – Does the nation maintain a sound monetary system (e.g., the Nilar) without fiat currency printing, artificial credit creation, or fractional-reserve banking?
5. **Structural Justice** – Is the socioeconomic order grounded in universal moral principles—truth, justice, and nonaggression—rather than arbitrary state decrees?
6. **Rule of Just Law** – Is governance rooted in natural-moral law, upholding the rule of just law rather than rule by law as a tool of control and state domination?

Secondary indicators such as historical legacy (e.g., post-Soviet heritage), degree of centralization, censorship, and surveillance further help refine placement on the Scale. Stage 1 (Free-Market Capitalism) reflects minimal coercion, strong property rights, sound money, and voluntary exchange as the dominant organizing principle. Stage 6 (Marxist-Leninist Socialism) reflects the maximum degree of institutionalized coercion, manipulation, repression, exploitation, and structural injustice—with state ownership, command planning, and totalitarian control over society.

4.2. Illustrative Examples

Switzerland – Often celebrated as one of the world’s freest economies, Switzerland benefits from decentralization, robust property rights, and relatively competitive enterprise. Yet it accurately fits Stage 3 (Mixed Economy) due to extensive regulatory control, central bank monetary and economic manipulation, compulsory taxation systems, and comprehensive welfare-state provisions that significantly constrain market freedom.

United States – Commonly portrayed as the global “capitalist” stronghold, the U.S. is more accurately at Stage 4 (Economic Fascism). Despite its original design as a federal constitutional republic, the United States has evolved into a centralized, arbitrary, and increasingly autocratic state. While private enterprise nominally exists, it operates under a vast regulatory-administrative state that imposes confiscatory taxation, central banking, repressive regulations, protectionist policies, deep-seated militarism, pervasive censorship, comprehensive surveillance,

government-sanctioned cartels, and unsustainable national debt.

China – Officially designated a “socialist market economy,” China operates between Stage 5 (Democratic Socialism) and Stage 6 (Marxist-Leninist Socialism). Limited market reforms coexist uneasily with centralized political control, systematic censorship, comprehensive industry regulation, and Communist Party dominance over all economic, social, and cultural spheres. China remains a party-state totalitarian socialist system that merely tolerates controlled market activity within strict state boundaries.

Zimbabwe – Oscillating between Stage 4 (Economic Fascism) and Stage 5 (Democratic Socialism), Zimbabwe’s trajectory of hyperinflation, land seizures, and systematic political and economic repression has systematically destroyed property rights, eliminated freedom, and entrenched widespread poverty. The nation exemplifies how statist policies inevitably devastate human dignity and flourishing regardless of their stated intentions.

4.3. Global Insights

Despite widespread rhetorical commitment to human rights, liberty, and democratic ideals, no country today functions as a free-market capitalist system. Since World War I—especially following the Keynesian shift—statism has become the global norm. Even nations considered relatively “free” have systematically embraced statist institutions: central banking, confiscatory taxation, centralized economic planning, comprehensive regulatory control, and technocratic management of society.

This global transformation reveals a profound disconnect between political rhetoric and economic reality. Nations that proclaim their commitment to freedom simultaneously implement the very mechanisms that undermine it, creating what can only be described as a worldwide statist consensus disguised as democratic capitalism.

The world’s mounting crises—unsustainable debt burdens, monetary debasement, systemic corruption, economic stagnation, social decay, moral collapse, geopolitical tensions, and demographic decline—are not the failures of capitalism but the inevitable consequences of pervasive statism. Modern economies, regardless of their nominal classifications, are centrally planned and coercively managed systems sustained by the illusion of market freedom while operating under an increasingly authoritarian global order that concentrates power in state and supranational institutions.

5. Statism: The Machinery of Human Enslavement

Beneath the labels of “capitalism,” “democracy,” or “socialism,” modern nation-states operate under the same structural logic of statism: the concentration of coercive power in a centralized authority that claims the right to rule, tax, regulate, and control society. Regardless of ideology or political branding, statism functions as a systemic mechanism of control over individuals and societies. This control is not limited to political repression; it extends into every sphere of human life. Through fiat money, debt-based economies, compulsory taxation, licensing regimes, surveillance systems, and centralized education, the state conditions people to live within boundaries it defines. It claims the power to grant or withdraw permission for economic activity, mobility, association, and even expression.

In this way, the state transforms natural rights into state-controlled privileges, making individuals dependent and thus easier to dominate. Whether under democratic rhetoric or authoritarian decree, the outcome is the same: people are rendered subjects of the state, rather than sovereign and dignified individuals. Statism, therefore, is not simply a political arrangement but a civilizational condition that subordinates humanity to an artificial hierarchy maintained through force and fraud. This systemic enslavement is evident across the Scale of Statism, from the bureaucratic manipulation of mixed economies to the overt, violent oppression of Marxist-Leninist socialism.

Humanity’s subjugation by the state is not an accident of history but rather the deliberate outcome of an unprincipled and aggressive worldview. Rooted in the Western tradition of philosophical materialism, mechanistic rationalism, and moral relativism, dominant ideological frameworks such as utilitarianism and positivism have fostered the rise of state-centered systems. These systems, far from being neutral or benevolent, rely inherently on coercion, deception, extraction, and repression—sustained through state aggression and institutionalized violence.

Though often presented with the veneer of scientific objectivity and legitimacy, Africonomics exposes these frameworks as morally bankrupt and intellectually fraudulent. In truth, they are pseudoscientific constructs that produce structural injustice, social instability, political conflict, economic dispossession, and ultimately, widespread human suffering, destruction, and death. Humanity continues to endure under the weight of a sophisticated, insidious form of enslavement—a heavily statist global order undergirded by Western imperial ideologies that are racist, militarist, and Darwinian.

The Western statist order, misrepresented as free-market capitalism, is the principal

mechanism of this enslavement. Its negation of objective moral principles, its rejection of sound money, its superficial adoption of individual rights, and its implementation of coercive, repressive, and extractive systems reveal its true purpose: the pursuit of power, empire, and domination rather than the advancement of truth, justice, liberty, and human flourishing. Africonomics offers a principled framework to break these chains, grounded in natural-moral law, structural justice, and the affirmation of human dignity.

Africonomics rejects the Western racialized, statist, and Darwinian paradigm entirely. It affirms that law, rights, order, and justice originate independently of the state and precede it. In the Africonomics framework, a truly prosperous and civilized society rests on truth, liberty, sound money, and structural justice, not centralized authority and coercive control. Breaking free from statism is therefore not merely an economic reform but a moral and civilizational imperative.

6. Why This Framework Matters for Africa and the World

Public and academic debate often frames political economy as a binary clash between capitalism and socialism. In reality, modern economies exist along a spectrum of statism, defined by varying degrees of coercion, centralization, repression, and technocratic management of society. As this paper shows, the United States, other Western nations, and the current global order are not capitalist in the free-market sense. They are statist systems cloaked in market rhetoric.

This mislabeling is not trivial as it distorts public understanding, entrenches flawed policies, and obscures the structural injustices that hinder human dignity, liberty, and prosperity. The Scale of Statism is a constructive classification model and a principled diagnostic tool for exposing the true nature of socioeconomic systems. Its relevance is especially urgent in Africa and other regions where statist repression and economic dysfunction are most visible and most destructive.

6.1. Reclaiming Conceptual Clarity

One of the most significant obstacles to reform in Africa and globally is the confusion caused by ideological mislabeling. Repressive, autocratic systems are frequently misidentified as "capitalism," leading many to advocate for greater state control as a solution to the very problems statism creates. This misdiagnosis perpetuates destructive cycles of tyranny, dependency,

stagnation, and institutionalized injustice.

The Scale provides a clear, non-partisan, morally grounded framework for understanding what kind of system a country truly has, not what it claims to be. It reframes the debate away from political rhetoric and toward structural realities. This moral and philosophical clarity is essential for understanding and transforming socioeconomic systems to foster structural justice, prosperity, and peaceful human relations within and between nations.

The conceptual precision that the Scale of Statism provides is therefore indispensable to the advancement of human civilization and flourishing.

6.2. Diagnosing the Real Source of Dysfunction

Africa's chronic economic crises—rampant inflation, debt, unemployment, capital flight—are not the result of “market failure.” They are the inevitable outcomes of statist systems that impose confiscatory taxation, currency debasement, regulatory overreach, and politicized development models. Whether branded as socialism, nationalism, or technocratic “development,” the pattern is the same: coercion replaces consent, stagnation replaces growth, and state domination entrenches structural injustice.

These problems are not unique to Africa. They are global, affecting Western nations and other so-called developed economies also. Western democracies may appear freer, but beneath the surface, they are high-functioning autocratic systems. The entrenched repression, systemic corruption, bureaucratic dysfunction, institutionalized injustice, political turmoil, chronic instability, and social decay seen across modern nation-states are the direct consequences of prevailing statist socioeconomic systems.

Statism is institutionalized collectivism—the false and destructive belief that society flourishes when the state centralizes power over economic and social life. History tells a different reality:

- **Individual Rights Matter:** In a free-market system, individuals possess natural rights to life, liberty, and property that exist independently of government. These are not state-granted privileges but inherent rights that form the foundation of justice, prosperity, and civilization.
- **Collectivism Destroys Liberty:** Socialism, economic fascism, and other statist systems depend on coercion, confiscation, and repression. By systematically infringing on individual rights, they erode human dignity and replace self-determination with

centralized control and oppression.

- **The Illusion of Government Benevolence:** State intervention is consistently portrayed as protective and equitable, yet this narrative obscures a fundamental reality. Concentrated power overwhelmingly serves political elites rather than the public interest, entrenching instability, economic stagnation, and widening inequality. Statist systems are inherently centralized, confiscatory, and repressive institutions designed to serve elite interests, with socialist systems being even more extreme manifestations of this dynamic.

Despite abundant historical evidence, many maintain the naive belief that government's primary function is to protect and serve the people. In practice, governments prioritize protecting, serving, and advancing their own institutional interests and political agendas. This pattern has become increasingly evident in the contemporary world under Western-dominated global governance, where supranational institutions and technocratic elites openly pursue policies that benefit consolidated power structures while imposing debilitating costs on the majority.

Statist systems promise equality but institutionalize inequality. They promise prosperity but centralize wealth and power in the hands of elites. The result is arbitrary governance, systemic exploitation, and widespread disempowerment. From the Soviet Union to Cuba, Ethiopia to Angola, Tanzania to Venezuela, the record is clear: collectivist systems, democratic or authoritarian, consistently produce poverty, repression, and human suffering.

By using the Scale of Statism, scholars, reformers, and policymakers can identify the true sources of systemic arbitrariness, corruption, dysfunction, and stagnation—and more importantly, chart a principled path from structural injustice toward human liberation and flourishing.

6.3. Affirming Africa's Economic Heritage

Africonomics affirms that Africa does not need to mimic failed Western models, nor the cronyism of Europe, nor the technocratic empire of the United States. Africa's economic traditions were historically grounded in free markets, property rights, voluntary trade, sound money, and moral accountability. As Ghanaian economist George Ayittey has conclusively demonstrated, stable, orderly, and thriving societies based on property ownership, free enterprise, free trade, and commodity money flourished throughout precolonial Africa.

African economic integration, liberation, and sovereignty must begin with acknowledging the

catastrophic failure of postcolonial statism and socialism. Africonomics offers a fundamentally different paradigm—a principled path forward rooted in Africa’s heritage rather than imported ideologies. This is a transformative economic model for creating integrated, stable, and prosperous African economies. A critical question remains: will Africa embrace Africonomics or remain self-shackled by Western statist orthodoxy?

Statism is not an inevitable reality; it is a destructive paradigm. The Scale of Statism empowers scholars, policymakers, and nations to make informed decisions about governance and socioeconomic systems based on fundamental nature rather than political rhetoric. Africa’s transformation will be determined by whether policies prioritize sound money, voluntary exchange, secured property rights, and structural justice—or continue down the failed path of central planning, technocratic management, and state domination.

The restoration of African sovereignty and dignity lies not in imported ideologies but in reclaiming Africa’s own economic heritage and moral worldview. This is Africa’s path to liberation, flourishing, and civilizational leadership.

6.4. A Tool for Global Realignment

Globally, the Scale of Statism framework facilitates honest assessment of social systems without ideological euphemism. It enables nations, communities, and reformers to evaluate where they stand and determine the direction they must take to become freer, prosperous, and structurally just. In a world where the failures of statist models grow increasingly visible, the Scale of Statism offers a moral compass and an analytical roadmap for building societies grounded not in centralized coercion and institutionalized exploitation, but in liberty, justice, and human dignity.

As Tacanho (2025) articulates in *The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity*:

Africonomics presents a vision of social order not rooted in rivalry, domination, or coercion but anchored in truth, justice, liberty, and peace. It offers a principled and transformative alternative to the failing Western-led global system, which is now buckling under the weight of its moral hollowness, structural injustices, and violent foundations. A fundamental question that social science—and humanity more broadly—must confront is this: Should coercion, deception, oppression, and aggression continue to define human relations within and among societies indefinitely? Africonomics answers unequivocally: No.

Tacanho further remarks:

A system built on force and fraud cannot be civilized. It reflects not progress but stagnation or even regression.

Failing to pursue a structurally just, peaceful, and principled world is not only an intellectual and political failure but a crime against humanity and a betrayal of human vocation. With Africonomics, Africa can liberate and empower itself, and in doing so, inspire the world. It provides the moral compass, intellectual coherence, and practical tools to build a structurally just, fundamentally stable, and genuinely civilized world.

7. Conclusion: A Tool for Clarity, Policy, and Civilization

In a world where economic discourse is clouded by ideological rhetoric and semantic manipulation, the Scale of Statism offers something rare: moral clarity and structural discernment. It provides a principled framework to understand, rank, and transform socioeconomic systems—not by political slogans but by how consistently they uphold or systematically violate natural-moral law, individual rights, and justice. This clarity is not merely academic but essential for policy reform, public discourse, and the liberation of societies, especially in Africa and other regions where the consequences of statist systems prove most destructive.

The prevailing statist economic orthodoxy, founded on utilitarian and positivist frameworks, assumes that governments must manage, direct, and engineer economic outcomes while centrally controlling society, treating the economy as a machine to be manipulated—even as it is an inherently human phenomenon. Whether through central planning, fiat monetary systems, confiscatory taxation, or bureaucratic control, Western economic orthodoxy embeds coercion, manipulation, exploitation, and repression as the foundation of economic life and human relations.

By ranking socioeconomic systems based on their degree of statism, the Scale challenges this orthodoxy. It unmaskes the unjust structures and violent foundations of state-dominated systems, reveals the root causes of most global crises, and exposes the destructive lie that “capitalism” is responsible for systems that are statist in practice and design. The widespread yet false belief that Western nations and the current global order represent capitalist systems has far-reaching, harmful consequences, as it helps entrench the very systems of state domination that continue to prove unjust, destabilizing, and destructive.

For Africa, the stakes could not be higher. Western statist models—whether socialist, technocratic, or mercantilist—have systematically robbed the continent of its economic sovereignty and cultural heritage. The result has been state tyranny, systemic repression, chronic

instability, economic underdevelopment, structural dependency, social decay, and moral disorientation.

Africonomics and the Scale of Statism offer a pathway to African economic integration, liberation, and transformation: a return to free markets, voluntary exchange, property rights, sound money, and decentralized governance. These are not Western inventions but the natural and moral foundations of just economic life, elements of Africa's historical traditions and economic heritage.

The Scale of Statism provides scholars, policymakers, educators, and institutions committed to building just, prosperous, and civilized societies with an essential analytical tool. It calls on:

- **Scholars** to rethink the assumptions of mainstream economic theory and engage in morally anchored, philosophically coherent research.
- **Policymakers** to evaluate the actual impact of their economic choices, not merely by GDP metrics but by the moral legitimacy and structural justice of their systems.
- **Institutions** to educate citizens and future leaders with tools that foster ethical discernment, critical thinking, and principled reform.

The choice facing nations today is not between left and right, or between capitalism and socialism as popularly misdefined. It is between consent and coercion, liberty and tyranny, truth and propaganda, sound money and fiat fraud, structural justice and structural injustice.

The Scale of Statism empowers humanity to choose wisely—and justly.

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