

Manifest

For an economy of the common good

Towards an Economic Renaissance

Premise

The global crisis linked to the COVID-19 pandemic has undoubtedly challenged us in all areas of human life. One of these is the economic one. Many people have become aware that the dominant economic model is now inadequate and there is a need, more than ever, for economic models that are sustainable with the environment, with social relations but, first of all, with what "we are", what we define our **ontological reason**.

To understand this statement, it must be remembered that for some centuries the economy has been oriented towards satisfying individual interests through the mathematical logic based on the law of supply and demand that has given rise to economic positivism that has left out of the systems any question "of sense" with transcendental and subjective implications, such as: what kind of society do we want?

Society thus becomes a subset of the market which tends only to accumulate individual wealth. Even the wealth of Nations is obtained through the wealth that individual citizens achieve; there is no common vision and well-being, only a set of individuality through the boundless faith in the famous invisible hand (which alas is not seen in reality). But the problems of this model are there for all to see (it is estimated that 1% will soon own 99% of the planet's resources). The imperative to grow, grow, grow has raped and continues to rape entire countries, even in the face of a crisis like the one we have experienced in this epochal moment: stopping in time in some highly industrialized areas was impossible, because profits come first of human life. We are now living economies of death. Environmental contamination is just one of the many problems: 7 million people die each year from the effects of environmental pollution in the world.

To all this, we must add that the workforce is increasingly eroded in the face of the circulation of capital in the international financial markets that respond only to the imperative of creating large profits by buying shares with no relation to production.

Matryoshka companies are born as boxes of shares on shares that permanently weaken real production. In this way, since the 1970s the preponderant role of finance on the real economy has been affirmed, a process that is called financialization of the economy. This is now a fact and has a serious influence on the lives of populations around the world. It is estimated that 95% of financial values have no relation to the goods and services traded, without thinking that the remaining 5% is also due to the production of weapons or goods and services that are absolutely unsustainable with the environment and society: they only comply with the laws market in which 10 economic groups increasingly impose their supremacy, leaving civil society on the sidelines and creating new poor people all over the world.

In this perspective, also taking up the Letter of Pope Francis addressed to popular movements, and in harmony with his former Encyclicals “Laudato Si” and “All brothers”, with this Document we would like to relaunch, in a secular dimension, “common well-being”, as the central pillar of the economy on which to relaunch an “**Economic Renaissance**” based on the affirmation of the full identity of the men and women of peoples in perfect harmony with natural life.

For these reasons, the economy is always conceived as a promoter of an ontological reason of the peoples that is determined in a relational way between all the inhabitants of the earth, between them and with the natural environment, of which we are an integral part and we cannot reduce to individual interests.

For these reasons, human identity, as a relational construction, is the goal of economic actions to get out of the obscurantism of the logic of economic positivism based on individual interests, legitimized today, massively in the international financial markets that have created a chasm between the economy and the society.

Otherwise, economies of exploitation and foreign debts are produced that grip the peoples of mainly developing or poor countries, who remain trapped under the threshold of minimal sporadic existence and at the mercy of a few economic and financial power groups that manage the fate of the world.

For all this, it is necessary to be aware that each people has its own demand for rights and not for consumption to which the economy must tend in an integrated way with that of other peoples, such as to promote together a **demand for universal rights**, that is the only one common home which is the planet earth.

Principles

In light of this premise, the principles on which we want to propose a new economic thought are:

- The economy is a **social phenomenon** and, therefore, cannot be studied through the alleged self-sufficiency of systems based on natural laws based on individual interests oriented by the law of supply and demand (this is the field of crematistic); only individual interest lead to the concentration of wealth in the hands of a few and to the destruction of human, social and environmental relations.
- The assumptions of mathematical reasoning do not necessarily contain a human truth, this is constructed in an intersubjective way and is inspired by choices and values considered as such in the conscience of individuals and societies, in a relational way.
- The economy is based on relational identity which is reflected in a **common good** that develops from the interaction of the social parts, with the environment and with the State. It defines the priorities considered social non-economic values for all and carry out an **economic socialization** that allow the economy regain possession of a dimension of "meaning". Without this core of non-economic values reflected in goods and services, the very life of society is put at risk.
- The identity of peoples, which implies a core of goods and services necessary for human and social life, is the result of the responsible and reciprocal relationships of all components of society with each other and with the natural environment; it cannot be subordinated to interests related to the accumulation and circulation of capital.
- **The natural environment** is an absolute value that cannot be subjected to an action of unlimited exploitation by the economy for monetary interests but must be protected and promoted as an essential part of the quality of life of all human beings.
- **The work and wisdom of workers** in permanent evolution is the pillar on which the well-being of a country is founded. Work has a community value when it pursues a vision of life that promotes rights and not the accumulation of capital.
- Wages are always linked to the prices of a core of rights and not of commercial consumer goods; it must always contain a savings percentage on which to expand the system. The value of these goods and services is linked to production and not to marketing.
- Finance must be linked to the real economy in a responsible and ethical dimension.
- The growth rates of the economy must be linked to the growth rates of social and natural life.

- Technology must be lived in support of human work and never as a substitute.
- The economic language must respond to the description of the being of the societies and get out of the straitjacket of the acquisitive logic of the market, means-ends, linked to the maximization of profits.

Practices

On the basis of these principles, some economic practices are proposed such as:

- **Participation practices** that promote development plans that put man and the community at the center, and therefore conformed by various socio-economic actors at national or regional level, for example socio-economic councils, which plan the demand for rights of peoples and non-consumers.
- Supporting the **production of added value** through a working class capable of facing the challenges of the times, overcoming the dominance of commercial and speculative relations or the export of raw materials or semi-finished products that tend to centralize wealth in the hands of a few and generate financial rents.
- Promote forms of **associative entrepreneurship** such as social, popular, solidarity, civil economies, cooperativism, centered on reciprocity and responsibility where social participation prevails over financial capital, i.e. one person one vote, and profits are reinvested in the same territory and not accumulated. In particular, to promote a fundamental role of the public sector and social economies for what concerns relational goods such as health, education, training, which cannot be managed by the logic of individual interests aimed at maximizing profit but must respond to the creation of rights.
- Promote **de-urbanization processes** where cities decentralize their activities and men and women can reclaim highly sustainable cyclical rural spaces and economies.
- Promote **local development processes** centered on cooperation between entities, institutions, popular movements, civil society, businesses and organizations of the economy in general, capable of promoting visions of life that incorporate sustainable, social and environmental values and ethical codes, and Human Rights (meso-economy, an intermediate space between micro and macro-economic).
- Promote territorial development and management processes based on the principles of **socialization and economic democratization** that provide for a salary that allows access to essential goods and services such as food, clothing, housing, education, training, health, essential manufactures that implement human rights and social for all citizens.

- Promote **SMEs and community companies** so that a direct and reciprocal relationship is developed between the economy and the local community. It happens through permanent re-inversion in the territory and social practices that make it possible to define the mission of the company in a participatory way; for example, "local management tables", "shareholders' meetings extended to the population", "services related to unmet needs", production of "goods and services that contribute to the identity of citizens in a historic way", it means of high durability and added value that contain a sustainable relationship with the environment.

- Promote models of management and use of money based on the values and principles of **ethical and responsible finance** such as transparency, social inclusion, direct relationship with production, promotion of the environment, analyzes based on the quality of the project and not on the possession of capital assets.

- Promote a **descriptive language** of the being of peoples, safeguarding and promoting local and national languages. Talking about the societies rather than the market. Propose to describe men and women as social subjects, bearers of constantly evolving rights and not just subjects who carry out exchanges.