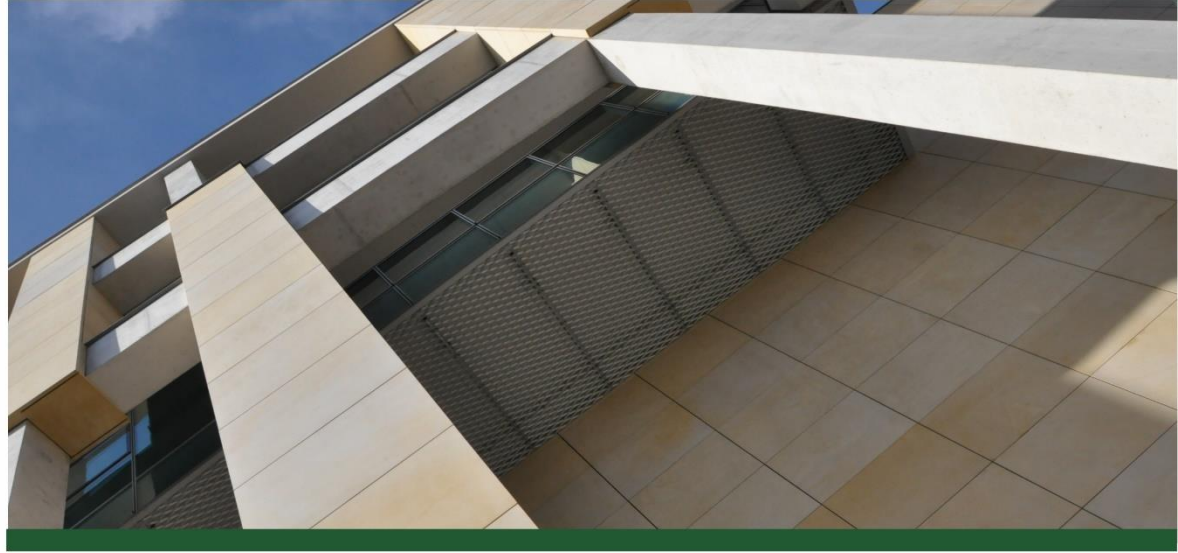




POZNAŃ UNIVERSITY  
OF ECONOMICS  
AND BUSINESS



Polskie  
Towarzystwo  
Ekonomiczne



## ***Post-pandemic economy – continuation or strategic turnaround?***

### ***"New Challenges in Economic Policy, Business and Management,,***

**Institute of Economics, Polish Academy of Sciences**

**Mayor of the City and Commune of Wieliczka**

**Centrum PUCP,**

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## *What would I like to talk about?*

- 1. CONCEPTUAL APPARATUS**
- 2. MODERATION AND GLOBAL RATIONALITY**
- 3. THEORETICAL BASIS**
  - RATIONALITY
  - UTILITY
  - PREFERENCES
  - PROSPERITY
- 4. COMMON GOOD**
- 5. FINAL REMARKS**

# *Conceptual Apparatus*

## TRIPTYCH OF THREE TERMS:

- **MODERATION**
- **GLOBAL RATIONALITY**
- **COMMON GOOD**

# **Global Moderation and Rationality - a Holistic Approach**

**In the dimension of civilization, the world community – such functioning of humanity that will enable it to survive in the long run in the context of limitations in the exploitation of the environment.**

**In the individual dimension – the functioning of individuals is subordinated to the concept of moderation in the civilization dimension.**

**How to regulate it?**

**How to introduce order and harmony with the survival of civilization in mind?**

# **Theoretical Foundation - Rationality, Usefulness, Preferences, Prosperity**

**Individual rationality, usefulness, preferences, and welfare are categories very popular among economists, both within the framework of purely economic discourse, philosophical foundations of economics and empirical analyzes, and at the same time very ambiguous. The economic concept of welfare is equated with utility interpreted as the fulfillment of preferences.**

**The concept of rationality adopted in neoclassical economics assumes that:**

- (1) the utility of an individual is defined by his own consumption (self-centered welfare),**
- (2) the subject's sole purpose is to maximize its own utility (self-welfare goal) and**
- (3) the individual's action is solely motivated by the pursuit of his own goal (self-goal choice).**

# *Theoretical Foundation - Normative Involvement*

In neoclassical economics, we are dealing with an approach that is exactly opposite to the concept of moderation in the holistic approach - here we have an individualistic, reductionist approach, dominated by individual rationality related to the postulate of individual / consumer freedom.

**AMARTYA SEN** - Introducing the concept of normative commitment. According to SEN, the decision-making unit can take other people's circumstances into account in two ways. First, by empathetic consideration of their situation, known as sympathy, for example, a sensitive person feels worse when he/she hears that a misfortune has happened to his/her friends or family members. Second, by acting in accordance with moral norms or social rules, whatever effect this ultimately may have on one's own usefulness. For example, someone engages in helping those in need not because he/she is moved by their fate (which reduces its usefulness), but because that is what should be done, standards of righteous behavior demand it. This type of activity is an example of normative commitment.

## **Theoretical Foundation - Normative Involvement – c.d.**

**The idea of normative commitment can therefore be treated as a bridge between the holistic concept of moderation and the concept of individual rationality applicable in neoclassical economics.**

**However, the construction of the above-mentioned bridge itself does not seem sufficient. In this perspective, it seems inevitable to use an active constructivist approach, assuming the possibility of effectively influencing people's behavior by making them aware of the limitations related to the implementation of the concept of moderation subordinated to the idea of global rationality. A tool for the implementation of the concept of moderation would be the moral and social norms proposed by SEN, some of which would have to be obligatorily introduced by the legal system. This would mean restricting the freedom of consumers. Is it possible? How to do it?**

**Here, the idea of the common comes to the rescue.**

# Common Good

The operationalization of the idea of the common good is not an easy task. An example is an attempt to interpret the COVID-19 pandemic as a consequence of the scarcity of the specifically understood common good. It was assumed that in the situation under consideration, the common good means the existence and functioning of a global, global preventive mechanism protecting our civilization against the consequences of the appearance of "black swans", an example of which is the COVID-19 pandemic. The common good perceived in this way is a specific intangible resource produced by the entire world community. One can imagine that, in an ideal order, each state and each of its citizens participate to the extent possible for it in building and using the common good understood in this way.

The proposed holistic concept of moderation is an example of the common good. So understood moderation translates into ensuring the duration of civilization in the long term, and the continuation of civilization can be considered a special case of the common good. The peculiarity of this case lies in the fact that it has a cardinal significance - in the perspective adopted here, other cases of the realization of the common good are irrelevant, secondary, because achieving them without fulfilling the condition of the duration of civilization ceases to make sense.

Moderation in the sense of subordinating the functioning of civilization to the idea of global rationality should therefore be treated as a global immaterial resource or a universal common good.



## **Final remarks - Conclusions**

**The economy of moderation is, first of all, necessary - imperative. It is also possible. Moderation determines the implementation of the postulate of global rationality, which extends to the entire civilization and for a long period. Moderation determines the duration of civilization, and without moderation civilization threatens.**

**The issue of conceptualization and operationalization of moderation - environmental and natural parameters that must be met for a civilization to last - identification of these parameters, methods of their measurement, projects ensuring their fulfillment in the long run (probably not only noticing and measuring the so-called carbon footprint is not enough), but this should be made more specific.**

**There must be a place in the public debate for categories that may seem like utopias, empty ideals, and ideal types detached from life. I mean the necessity to move away from only ad hoc thinking, ad hoc, under pressure, short-term thinking, devoted to solving only current problems. Archetypes of such categories constitute the concepts of the common good and global rationality.**

***Thank you for your attention***



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