

Beitrag zum AG BFN-Forum und 5. Jahrestagung der *Gesellschaft für sozioökonomische Bildung und Wissenschaft (GSÖBW)*

Humane Ökonomie.

Selbstverständlicher Auftrag sozioökonomischer Bildung und Wissenschaft oder sozialromantische Utopie?

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For a posthuman, sustainable economy

Abstract

The concepts of economy and ecology derive from a common root: the Greek word oikos, meaning house. Both disciplines are about the relationship to the house, to the environment - which today, in our globalised world, is to be understood as the earth.

But now the existence of the earth is threatened by ecological catastrophes - partly caused by the exploitation of its resources for so-called economic interests (P. Brown and P. Tillermann: *Ecological Economics for the Anthropocene*, 2015).

Has the economy then irrevocably detached itself from ecology?

In my conceptual contribution, I will intertextually analyse philosophical and ethical approaches to a sustainable economy: a collaborative way of dealing with the conditions of possibility of human existence (Arendt: *The Human Condition*, 1958), that is, a way of both preserving the environment (oikos) and implementing the (re)generation of its natural and social resources.

First, I will critically deconstruct the concept of the human economy by analysing the paradoxes of Humanism. For philosopher G. Vattimo, humanism is implicitly based on a specific model of the human being: that of Western patriarchal culture (Vattimo: *The Transparent Society*, 1992). This homologising human-centrism has led to the needs and interests of only one specific group, at the expense of cultural, gender and ecological diversity (L. Irigaray: *Sharing the World*, 2008).

Therefore, we need to think and act beyond a human and Humanistic model (Lyotard: *The Inhuman*, 1989). A posthuman, sustainable economy would help resolve the separation between economy and ecology: at its centre, there would be not the efficient exploitation of natural and social resources in the name of one specific group, but rather the sustainable relationships and exchanges of diverse cultural and social groups with and within their environments.

A sustainable, posthuman economy would bring radical changes and opportunities also on a socio-economic and political level. Since the vulnerable part of the global population contribute less to the climate change, but is more exposed to its terrible consequences (W. Adger- N. Brooks, in M. Pelling, *Natural Disaster*, 2003), then a sustainable, diverse relationship to the oikos would contribute to diminishing inequalities and to implement the development of different economic and cultural (sub)systems (B. Latour: *Down to Earth*, 2018).