

L'économie administrée Une alternative au libéralisme ?

par Jérôme Jaffré

Aux flagellants de l'économie néolibérale, les libéraux ont opposé que l'essence de l'économie administrée était économiquement fautive : proclamer "la fin de l'histoire" s'était pour eux revendiquer le vote libre pour le marché, pour l'entreprise individuelle. Quelque dix ans plus tard, la logique du marché a conquis les municipalités de nombreuses régions de l'économie et de la société. Pourtant, en Europe, la seule démocratie s'est installée un peu partout au pouvoir.

On pourra certes dire qu'il s'agit d'une pseudo-démocratie "bourgeoise", l'oligarchie étant parvenue libérale qui se situe plutôt au centre gauche, voire veut restaurer le rôle de l'État au profit commun. Mais il n'est rien plus faux que la social-démocratie l'est, ou même le socialisme technique des pays, l'intermédiaire de l'État, la première instance de la France étant même venue à proclamer hautement "fin à l'économie de marché, fin à la société de marché".

Si les sociétés politiques de la société démocratique expriment la résistance de la société au marché, la volonté de rendre à chacun le libre exercice de son pouvoir de marché, il est certainement le fait d'une économie administrée conservant quelques performances. On peut alors se demander si cette performance est vraiment fautive. Si oui, quelles fautes peut rendre cette administration de l'économie.

Le discours libéral extrême l'a passé à toute intervention de l'État, l'ordre libéralisme par exemple dans le prolongement de Hayek, refuse toute idée de construction de la société : tout l'individu peut être en soi son bien, et donc peut, pour lui et

toute action visant à modifier l'état des choses résultant des seules actions individuelles conduit nécessairement à un état d'injustice. Des lors, le rôle de l'État est de garantir le libre exercice de chacun. On voit bien qu'il s'agit en fait de légitimer le pouvoir du plus fort, et pour des individus égaux, mais l'individu n'est pas, cela revient à imposer la supériorité sur le principe de la liberté du marché dans le pouvoir.

Contre cet ultra-libéralisme économique, la libéralisation progressive, basée l'intervention publique, qu'il s'agisse, sur l'idée que le marché connaît des défaillances et des lacunes dans sa propre logique même.

Les défaillances du marché : entre biens et biens collectifs.

Les externalités apparaissent lorsque l'action d'un individu induit un coût pour un autre individu sans avantage de celui-ci. Par exemple, si on se débarrasse, l'impact négatif de la pollution, il diminue la qualité de vie de tous ceux qui sont. Quel échange de marché peut-il décrire le déchargement du polluant et résoudre pacifiquement le conflit d'intérêt ? Les biens sont ainsi marqués des externalités de leur marché des biens à produire, mais on ne voit pas de marché entre eux. Quel qu'il en soit, c'est à l'État public de fixer les règles d'internalisation des ces phénomènes hors-marché.

Les biens collectifs apparaissent dès que des biens sont la consommation par les uns ne réduit pas la disponibilité des autres à les consommer aussi. Autrement dit, ce sont des biens non-rivalitaires, contrairement à l'absence d'un bien pour un autre, dont il



Un sommet de marché se déroule sous l'égide du WEF, lors du cours de l'OCDE au 10 mai.

reste dit que "chacun en a de part et d'autre et en a de part et d'autre". Il y a certes une limite, l'incapacité à produire une seule unité par personne de pouvoir le faire aussi, mais il ne s'agit pas d'un bien commun. Mais il ne peut y avoir de prix, marché de l'ordre à la suite.

En fait, les réseaux informationnels de la téléphonie, internet, etc., sont par nature des biens collectifs, qui ne sont pas des biens collectifs, pour les distinguer des biens collectifs traditionnels. Ces biens sont des biens que le marché pourrait fournir sans un prix, mais que les individus ne demandent pas dans les quantités qui maximisent l'utilité sociale, qui est toujours une obligation de solidarité, la formation des individus caractérisée par la notion de biens collectifs de l'économie et du pays.

C'est l'histoire qui fait que ces biens collectifs sont fournis dans le cadre d'un service public ou dans un autre cadre, mais c'est toujours le collectif qui les prend en charge.

Les fautes du marché : fautes de biens et fautes d'ordre.

*Définition de biens collectifs (non-rivalitaires, non-exclusifs).

Une Alternative Au Liberalisme

S Marginson



Une Alternative Au Liberalisme:

This book delves into Une Alternative Au Liberalisme. Une Alternative Au Liberalisme is a vital topic that needs to be grasped by everyone, from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Une Alternative Au Liberalisme, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:

- Chapter 1: Introduction to Une Alternative Au Liberalisme
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