

Review of: "Economics Rationality in the World of Amartya Sen"

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The author tries to give an analysis of human development, reporting a more philosophical vision of SEN, who makes a harsh criticism of economic rationality. Rationality that does not exist as such, affirms the author. For SEN, the center of economic rationality is focused on ethics, for him, the fundamental problem is that our actions are not always focused on rationality (they are moved more by personal interests, preferences, inclinations, etc. and have little to do with of rational); Sen goes further, stating that economic science has become detached from ethics.

Amartya Sen's analysis focuses on the duty to be of the economy (a normative vision of it), in this duty to be the economy must put the human being and their well-being at the center, built, the latter, from a ethical behavior in individuals.

In this article, although the author focuses her analysis on highlighting the importance that Sen gives to ethics within the economy, the research could be reinforced with some theoretical elements that reinforce the concept of ethics, central to this research. The same can be argued about the concept of rationality and egoism of the human being, both keys to understanding the neoclassical approach to economics.

An important aspect that the author of this document points out is the fact that Sen does not break with the orthodox vision of the economy, and that he only limits himself to demonstrating the scarce rationality of the human being, an aspect that in principle may be true. However, it is very necessary to highlight that Sen puts his finger on the sore point, emphasizing that: the economy must go beyond numbers, and that its true essence must be human development and the well-being of society. In this way, Sen, through various disciplines, makes it clear to us that the economy is not an end, but rather a means to achieve good living.

In the section *reconnecting the economy and rationality*, the author offers us a more detailed analysis of how to arrive at the concept of rationality, based on two key principles: truth and goodness. In such a way, that the human actions guided under these principles, would fulfill the concept of rationality. For the author, Sen manages to identify qualities such as solidarity, cooperation and even love and spirituality, as characteristics that transcend the vision of rationality as a simple matter of maximizing personal interest. That is to say, Sen transcends the vision of economic rationality to a more holistic and integral rationality, where aspects that have to do with capacities, potentialities, freedom, define the human being.

