

Greed and Global Financial Crisis: Reflections on the Repeal of Glass-Steagall Act

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Abstract

One of the main causes of the economic crisis is the “greed” manifested at the different levels of society. From a moral point of view, in all religions of the world greed is repulsive and evil. In this paper, we’ll look at how the degree of greed displayed by bank directors and the unscrupulous tactics significantly contributed to the collapse of the financial system and we will focus on the consequences of repealing the Glass Steagall Act.

Though, over time, both philosophers, scientists, politicians, church have tried, through their works, to influence human behavior in order to be more selfless, these actions are not enough. It requires government intervention, through strict regulations applied to institutions and individuals that lead to extreme greed and affect the population through their actions.

We have to launch a strident call for a new kind of humanism to confront a world seemingly out of control!

Key words: greed, economic crisis, Glass Steagall Act

J.E.L. classification: A13, D64, G38

1. Introduction

The first objective of this paper is to delimit the concept of “greed” and then let’s see what influence this feature has over the human behavior and the economy. Greed can be defined as the selfish desire to possess wealth, objects, humans, power, status, appreciation or attention, far beyond what is required for a basic human comfort (Robertson, 2001). To fill the feeling of void and dissatisfaction, the greedy individual acts in such a way that often costs the happiness of others. Doctor Fromm said that: “Greed is a bottomless pit that exhausts the person in an endless effort to satisfy the need, without ever getting satisfaction” (Fromm, 1939, p. 507-523).

This concern regarding the human’s tendency to be greedy exists since over 2000 years ago – the Latin poet Plautus used the expression “Homo homini lupus” (“A man is a wolf to another man,” or more tersely “Man is wolf to man”) in his comedy *Asinaria* (Plautus, 195BC, verce 495), referring to the wild, insatiable greed which transforms some people into beasts towards their peers. In the same direction are the claims of philosopher Thomas Hobbes, who wrote that “the natural state of men is a war of all against all” (Lloyd et al, 2014, p. 2-4), or of philosopher John Locke who considered “amor sceleratus habendi (accursed love of possessing), evil concupiscence” being a cause of corruption, referring to the sinful greed of selfish people and their desire to have more than meeting everyday needs (Locke, 2003, p. 25).

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