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Why "Zoécommunism"?

What is the difference between “believers in the flat Earth” and economists? the former assert small balderdash and are aware of them; the latter say great balderdash without being aware of them

unknown

The time of the great disorder comes ...

The historians of the future will call the beginning of the third millennium "the era of great disorder". An era marked by:

- confusional state in the governance of world policies
- degradation of the quality of international political personnel
- widespread phenomena of aversion to political institutions
- propagation of local conflicts
- endemic economic crises
- humanitarian crises
- environmental catastrophes
- increase in the suffering of peoples

But a big question opens up

Will there be "historians in the future"?

It is not obvious, because it is the same concept of the future that is in question

- The first risk is constituted by the **end of history** understood as loss of the directionality of events, precipitation in political chaos, regression of the fragments of civilizations hitherto accumulated
- The second risk is constituted by the effects of the **anthropocene**, the geological epoch characterized by irreversible environmental and climatic changes attributable to human activity

The two combined effects seem to prefigure a tragic destiny on our species and on life in general (**Zoé**)

5 questions to which "Zoécommunism" tries to offer answers

- 1) What are the causes that have led to this state?
- 2) What forms does the state of disorder of the world take?
- 3) What catastrophic conditions can it generate?
- 4) There exists a little possibility of to recreate a new order?
- 5) If a new order will emerge, what features will it have?

The first question: what are the causes that led to this state?

Zoécommunism does not place emphasis on capitalism, but on the counter-evolutive use of a human property that precedes it

Capitalism is only one of the forms - the last - produced by this property

It consists of the tight weave of

- **a material practice** and ...
- **an ideological vision**

A powerful practice and a distorted view

The **practice** translates into a capacity typical of the human species exercised without control; this capacity consists in the aggression of the **stocks of nature**, that is to say, resources that are inaccessible to other animal species without technology

This manifests itself thanks to the powerful symbolic capacity of the brain of our species

Vision is the ideological reflection of this practice and takes the name of "**anthropocentrism**". It is the stubborn belief of humans to be entities ontologically separated from the rest of nature

A powerful practice and a distorted view

The uncontrolled aggression to the stocks of natural resources and the anthropocentrism represent the plot and the warp of the painful human journey that, unless of unpredictable surprises, sails towards a tragic destiny

The battle against capitalism must be conducted because it is the universal system that constitutes the final phase of human history, that which we find ourselves living; however, it must be understood that no battle will succeed if two aspects that have long lived in the depths of the human species and which work for its damnation are neglected: the way in which he draws goods from nature and the absurd claim to consider himself a foreign entity to the animal kingdom

A powerful practice and a distorted view

Capitalism thus constitutes a specific social organization - certainly different from its predecessors - more destructive and violent by virtue of the transformative potential it possesses. But it is equally marked by those two events that precede it and which have been operating since the foundation of the Neolithic society

The second question: what is the state of world disorder?

The state of world disorder is marked by:

- Lack of natural resources that hinders the expanded reproduction of capital
- Ethno-nationalist tensions to acquire, wherever they are, the remaining resources in a desperate attempt to consolidate the level of welfare and national power conquered
- Further attack on stocks of primary resources with dramatic environmental and climatic involution
- Uncontrolled demographic development

The effects of world disorder

All eight big problems listed at the beginning (let us remember them!)...

- confusional state in the governance of world policies
- degradation of the quality of international political personnel
- widespread phenomena of aversion to political institutions
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derive directly or indirectly from the four factors described in the previous slide

Third question: what catastrophic conditions this can determine

The answer is commonplace:

- the intensification of the eight problems to the point of constituting a lump of feedbacks in which everyone becomes the cause and effect of the amplification of the others
- to the general tendency to degrade the conditions that make life possible

It prefigures the **end of history**, which deprives the human species of those possibilities of rebirth that in the past have always allowed us to get out of recurrent crises

What does "end of history" mean?

The **end of history** does not indicate the end of human existence. It means the end of the conditions that allowed us to create History

In fact, **History is the creation of the modern human** that reinterprets its past journey in the perspective of an (imagined) destination

if the destination disappears, for obvious impossibility to pursue it, **History ends**, and the human falls into a dystopian vortex

Fourth question: There is a subtle possibility of to recreate a new order?

The fallacy of mainstream political and economic thought is built on the idea of the **reversibility** of material processes

Unfortunately, every damage stabilizes and entails its **irreversibility** (entropy law)

It follows that - in any case - the damages produced by the crimes of liberalism can never be resolved again

The conditions for the establishment of a new order

- The first condition: to eliminate capitalism and cancel liberalist theories
- The second condition: to prevent the establishment of practices anthropocentric and aimed at economic growth although anti-capitalist
- The third condition: to establish a international governance based on plan policies aimed at a temporary decrease in the prospect of a semi-stationary stabilization

The goal is to establish a correct relationship between humans and primary resources: those resources necessary for biocenosis to be able to reproduce in compliance with the evolutionary laws

Fifth question: which forms should the new order necessarily need to take?

The quantitative control of production, the global redistribution of resources left, the finalization of the economy to human needs, the creation of rigid planning policies to reorganize needs based on criteria of justice, all these necessities require the reconstruction of relations social **with consequent communist characteristics**

However ...

A new communism, therefore ... zoécommunism

The new communism, at least for some fundamental aspects, must distance itself from the communism of Marxian origin

- First of all for overcoming the idea - borrowed from the classical economy - according to which the circuit of capital acts as a closed system
- Then for the abandonment of the ambiguous titanism inherent in the human-nature relationship
- Finally, for the indispensable reconstruction of the relationship with the biocoenosis, the community of the living

Zoécommunism is for the communists!

In fact, zoécommunism revitalizes a powerful theory that, due to the incomprehension of the "factor of nature", has encountered insurmountable difficulties and, despite the generosity that inspired it, has paid very painful prices

Zoécommunism is for animal rights defenders and for the anti-speciesist revolution

Animal rights activists have half a century of activism behind them, but despite the strenuous altruism and other prices paid to bourgeois justice, they are locked in a battle with no prospects

Their limits can be summarized in a fragile prescriptivism and in the absence of a substantial theory that reconstructs the relationship "human - other animals"

Zoécommunism provides them with the most powerful theoretical instrumentation to put anthropocentrism in check

Zoécommunism is for the "developing" peoples

Zoécommunism represents the solution to the tragedy that awaits them if they do not shirk from the grip of the Occident and the elites that the Occident itself has placed in defense of its despicable interests

Zoécommunism is for environmentalists

Zoécommunism highlights the unendurable errors of environmentalism

- The first is constituted by the unsustainable idea that the environment and the planet can be saved with a virtuous market society, an idea with oddities like the circular economy and other similar ones
- But the second is even more serious: the conception of biocoenosis as a balance of the living after having "extracted from the bag" the human species, a concept that demonstrates the survival of anthropocentrism in a field that should have been abandoned by Darwin on

Zoécommunism is for those who follow politics without understanding its aporias

Needless to try to understand the truth and falsity in the argumentative duels with which politicians challenge each other. Politics, in every part of the world, can not get out of the contradictions it has created and from which it can not free itself

Zoécomunismo opens a way for a new paradigm of politics

Zoécommunism is for those who care about a future, whatever meaning can be attributed to "future"

Zoécommunism represents the weak possibility of getting out of a crazy world that has lost all reference to the way to go

The text "**Zoécommunism**", as far as it can be extended, is only a draft that requires in-depth analyzes, developments and corrections of the errors it still contains; a work of clarification that no single individual can achieve; a job that requires the contribution of collectives of militants

If you reject the saying "après moi le déluge", contribute to the development of **Zoécommunism**!

“Zoécomunismo” is located on the website

www.criticadelleteologieeconomiche.net