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Defusing a world at war, re-enchanting the future through the poetry of the common



Sources: Rebellion [Image: Tour of the Indigenous Minga in Colombia, October 2020.

Source: Inaldo Pérez - Alerta Bogotá]

«We flourish in an abyss.» (Raphael Cadenas, Venezuelan poet)

"I realized, even though all, that in the midst of winter there was within me an invincible summer." (Albert Camus)

I. Overwhelming 2023: Are we facing a third-generation neoliberalism?

War on Life. Something That Rumbles with much more strength when we see what 2023 leaves us. War Against the Nature Sharpened: Global [Oil Demand that reaches a record this year](#), despite the change climate change, COPs and the announced global "energy transition"; Growing extractivism, the mining of critical minerals is on the rise, and They

expand methods and mechanisms of commodification of nature – in the name of a so-called "green economy". Climate crisis in full swing: 2023 is now [the year hottest](#) in recorded history, and Some projections [bring forward the years](#) in which we would cross the 1.5°C threshold of average increase in the planet's temperature.

And articulated with this, war against the Peoples. In addition to the advance of far-right figures such as Javier Milei in Argentina – and the reissue of shock therapies – or the Islamophobic Geert Wilders in the Netherlands, and the remarkable boost of controversial intelligence artificial, 2022-2023 is the pair of years where [the greatest number of armed conflicts](#) since the end of World War II World war. Some reverberate in the media more than others: little is said about the drama in Sudan – with more than 5 million displaced people – or from Yemen, a little more from Armenia and Azerbaijan; much more from Ukraine and Gaza. In The latter is probably one of the worst crimes of the century XXI, an extended genocide – the condemnation of which does not exonerate the crimes of Hamas – which by the end of December it had reached 22,000 deaths in Palestine. We have the devastating figure of [more than 8,600 children](#) and nearly 2 million displaced, according to the UN. Figures that are enunciated in a breath, but that actually represent personal stories, the stories of Ahmed, Dalia, Hazem, Walid Ahmed, Muhammed, Fatma, Hamed, Jamil, Nazmi, thousands of children who incarnate, in one or the other, another way, our own stories.

The wounds that Gaza is leaving behind are very serious. and have incalculable impacts not only on this population, but on the all of humanity. The deepening of this long crisis of civilization is going on to bringing about these new developments, while the new ones Events intensify the crisis of civilization. All very connected. By For example, how many political and social implications does it have, will it have, to witness? passively today an ethnic cleansing; to witness it just in these times of overflow, of suspended democracies and states of emergency; At this stage of the global crisis?

Widespread cruelty not only has the the ability to undermine the possibilities of empathy between people and cultures, it also **broadens the threshold of permissiveness**; represents a new Incentive for "anything goes" as a global policy. Something that undermines their own foundations of the human rights structure, so it has a very significant impact. negative for the entire global population.

In the face of this evolution of the crisis It is inevitable to ask, what are we facing today? Will we face it? We might try to examine what form of capitalism we're living – digital capitalism, turbo-capitalism, necro-capitalism, crack-up capitalism, etc., etc., of digital

economies, new systems of control, surveillance, and biopolitics; the massive precariousness of the world of work, Social Engineering, Artificial Intelligence, Global Value Chains More flexible organizations, transnational organized crime, and a long etcetera. Vast debate. However, what we think is perhaps most important to highlight is the relationship between planetary boundaries (ecological, geographical, energetic) and the endless accumulation of capital. Today we are confronted with this contradiction in its maximum splendour; an existential contradiction. **A breaking point.** There are too many obstacles to maintaining "health" and expansion of the circuits of capitalist accumulation; But at the same time, intensifies the extreme, radical search, at any cost and in the of the means to sustain such cumulative processes. The Capitalism has always been rapacious and violent, but today, it feels less and less the the need to observe normative protocols and rituals, to have scruples some; Today he feels uninhibited, cynical, perched on the growing nihilism and the overwhelming fragmentation of the world. In the current scenario, the on Wall Street of water use rights or the delusional 'rule-breaker' Elon Musk, are some expressions of it.

We could therefore speak of a *third-generation neoliberalism* in development: it does not follow the traditional orthodox recipe of the so-called 'Washington Consensus'; nor its heterodox, more drinkable, hybrid, more versatile and flexible version, '[mutant neoliberalism](#)'; Rather, it represents an extreme neoliberalism – the radicalization of radical capitalism – that persists with its privatizing, commodification, deregulating and corporatizing logics, but challenging and overthrowing all rules, establishing a regime of permanent war against society and life, developing technologies of control that allow the institutional protocols of the liberal-republican tradition to be replaced.

But in this context, it is therefore necessary to not only of exercises of power from above, but of processes of subjectivation, from below. Because if there has been something that has also accompanied to the evolution of neoliberalism, is that it has been socially very contested, generating numerous protests and outbursts against it. Has the What is the social scenario since the first generations of neoliberalism? Approximately Yes. We are facing **important changes in political subjectivities**. even in the collective psyche. Changes that are channeled in a variety of ways in times of enormous social discontent, weariness and civilizational malaise; but It is also a matter of ideological detachment, confusion and misdirection in the void of immediacy, pragmatism, post-truth, conspiracy theories. Some social expressions reveal symptoms of rupture with the network global neurosis, the rupture, the rise of the thanatic impulses, which They increase the love for

the rifle and the chainsaw. Almost 14.5 million Javier Milei got votes; although he lost in Brazil, for Bolsonaro it was more of 58 million votes in the 2022 election. According to CID Gallup, Bukele He has a 93% preference for the 2024 presidential election. Can continue with Trump, Vox and Ayuso, AFD, etc.

With the arrival of Milei to the presidency In Argentina, the much-contested shock therapies are re-emerging. **Are probably in the face of a social experiment: experimenting** again with the Shock therapy, but now 30 years later, when social conditions have changed. When, a percentage of the population seems to applaud when announcing the suffering he is going to experience in the face of a new "There is no alternative" (now at the end of the day). adjustment). I experience that perhaps I seek compensation for this suffering in A policy of securitization. More police and military would be one of the expressions of social vindication and freedom. Experiment That Will Have An Impact regional, but global; that other Latin American governments will examine, to see how it goes, let's see how the population reacts, let's see if there is an example that follow.

How will the population react to the new traumatic adjustment?

If, in fact, a third-generation neoliberalism, this is just in the making. Are probably in the midst of a transition to another variant of capitalism, but at the same time At the same time, everything is being rearranged in this fast-paced world. Plates Move tectonics of the system. The crisis is very deep.

II. Disturbing 2024: What Do We Respond With in this scenario?

Social movements march in Marrakech (Morocco), where he is meeting the IMF. Oct 2023. Source: Avaaz

In 2018-2019 there were protests and outbursts popular protests in almost all of Latin America, something not to be forgotten. In had positive balances, revealed in some cases certain changes political perspectives (Chile, Colombia, for example). Then came the pandemic, which imprinted a great demobilizing force. **Did it change him? the whole pandemic?**

It's hard to know so early on the character of changes in the field of social mobilizations, if they are only or the expression of a 'new normal'. They're probably overlapping temporalities, which show the connection between problems and reactions to the dynamics of the moment. In any case, an element What does not disappear at all is the deep social discontent, that weariness that It can be reactive, but it should also be read as the mixture between, for example, On the one hand, a much deeper, historical, organic malaise, in a

way existential, in the face of a global system in crisis; and on the other, an impulse to (re)existing, a vital agonism, which constitutes the political subject itself. This The current popular malaise is disputed: sometimes it is deluded by a new progressive adventure or getting close to the lesser evil; Sometimes he shows his total rejection the political system with massive abstentions, but sometimes it asks for more state or public policy; sometimes the followers of extremism swell; or the It captures evangelical churches, organized crime, among others. This malaise is profoundly movable, volatile; Set up social fields contradictory, which cannot be interpreted only from creeds own ideological ones; fields with which we must dialogue, build alternative. This is still an open game.

The war against everything, like all war, It seems to represent a polarizing force that makes **the world debate between two paths**: one, that of a violent dispute over resources and the (re)conquest of territories; the other, the struggles in defense of life in the planet, and everything that can be done to preserve it. For this reason, they raise up radicalized, warlike socio-political forces; while also We see others demonstrating in defense of democracy, of human rights. against war, something that is fought mainly in the arena broader politics, which is the public.

2023 **also offered us massive popular protests**, by the thousands and millions around the world, against the war in Gaza. Various cities in India, Jakarta, Islamabad, London, Sana'a, Mexico City, Tunis Capital, Cape Town, Baghdad, Amsterdam, Rome, Istanbul and Ankara, various cities in Ireland, Havana, Paris, Kuala Lumpur, Madrid, Algiers, Lagos, among others, promoted large mobilizations pro-Palestinian, although there were also some pro-Israel. A [coalition of trade unions airports](#) in Belgium made an appeal to refuse to load or unload weapons intended for Israel. In the United States, specifically on college campuses, They have given the [greatest mobilizations since the Vietnam War](#), also mostly through the in favor of Palestine.

But also, we witness in America Latin **America: important victories in the anti-extractivist struggle**, product of popular organization. What is perhaps the most outstanding of the In recent months, it is in Panama, where mobilizations were held in October composed mainly of young people, environmentalists and sections of the who [rejected the Mining Contract](#), which would allow the exploitation of the largest open-pit copper mine in Central America. In In November, as a result of the protests, the [country's National Assembly sanctioned an indefinite mining moratorium law](#) prohibiting the granting concessions and ordering the rejection of those that are in process in all cases. the national territory.

In Ecuador, the national referendum on oil exploitation in the Amazon, and on the mining in the Andean Chocó, in which, in both cases, the Rejection of extractive activities. Very significant victory given the fact that **Ecuadorians have chosen the jungle, the forests, in the** complex, convulsive and violent Ecuadorian context, also representing a An example to follow in other countries to advance the just energy transition and the construction of economic alternatives.

Other notable mobilizations are those of Jujuy against the reforms of the provincial government of Morales and the expansion of the lithium extractivism; The achievements of the anti-fracking movements in Colombia, which in 2023 have managed to have only 2 debates left for the prohibition of this activity and extraction in unconventional deposits [become a law of the Republic](#). These and other social struggles and a variety of local, territorial and cultural expressions, many of them from which great stories of the struggle could be told In the small way, they represent references, sources of inspiration and hope in the face of the enigmatic context.

Certainly, the protests and Mobilizations are not everything. There is a form of politics that is more at the mercy of the a politics of territoriality, proximity, of the relational, the corporeal and the affects, of the common and the autonomy, which is quieter, goes much more unnoticed, but which is, at a glance, after all, the constituent factor of a systemic transformation. No he needs to wait for the arrival of a messiah, no scripts or political promises; they are only the emanation, in the here and now, of another society not centered on the accumulation, which proposes other codes of social relations and with the nature. Emanations that, germinating here, there and beyond, represent the the possibility of becoming a new systemic order. *Small is beautiful*, said the economist-ecologist Ernst Schumacher. Something that reminds us that, in a context of systemic chaos, volatility and uncertainty, political misdirection and being, the principle of order is in the community.

III. Re-enchanting the future through poetry of the common

Inhabitants of the Central Valleys of Oaxaca, during a ceremony of Thank you for the water. Photo: Roxana Romero – Mongabay

The truth is, at the heart of this crisis of empathy, of this proliferation of brutal wars and love for the rifles, of this global neurosis and presidential psychopaths, of this hyper-individuation and massive digital narcissisms, there is **alienation of the subject's connection with otherness**, with nature, with nature, with the web of life. In other words, if you want to resort to worldviews Amazonian Indians, that this planetary pathos is

explained by the radical disconnection between the subject and the cosmos, which are actually one.

Everything is deeply connected. The planet Earth, which is the vital framework that shelters us, embraces us, but at the same time At the same time, it transcends us, of which we humans are just a component. literally a **community of life** that persists through a network of correlation, cooperation and interdependence. Bees, ants, flower flies, butterflies, bumblebees and wasps, insects that sometimes can be so stigmatized by humans, they pollinate, they intervene in the reproduction of plants and enable a large part of the production benefiting some 2 billion people, not to mention involved in the conservation of forests. We can't live without them.

The Crucial but Highly Threatened coral reefs, composed mainly of this species of colony animals that are made up of hundreds or thousands of individuals called zooids, in turn, contribute to the reproduction of a quarter of all life feeding millions of people, and coastal protection from the waves and rising sea levels. We can't live without them.

The common ground is in the very foundations of the life, **cooperation and interdependence are the mainstays of it**. Although long-standing ideologies, such as socio-political Darwinism, he has insisted on to put competition at the top as the prevailing factor in the evolution of species; Or, the Hobbesian idea of 'man is the wolf of man', the axiom of homo oeconomicus of the neoclassical school; and even, the widespread premise during the pandemic that 'the virus is the human'; and the war that the now Argentine president Javier Milei has declared on the "collectivism," that is, everything that opposes his libertarianism.

It is to the common that the war. But the common, therefore, is also a constitutive factor of the species something that has taught us from their ancestral knowledge and practices the indigenous peoples, and that we should take more into account to address the crisis Civilizing; But it is also shown by the numerous movements cooperatives in the region, the community pots, the water sowers, the animal rights activists and agroecological movements, the experiences of economics social and solidarity-based networks, or solidarity food networks and urban and peasant barter that emerged during the pandemic throughout the Latin America to face its impacts, until it reaches the extraordinary Experience of the Zapatista Movement, which recently celebrated its 30th anniversary since its emergence.

In addition to the struggle and mobilization, We need new social paradigms, conceived from and with the land and the environment. a set of human and non-human collectivities;

We need to recover the commons as a paradigm, not only for understanding politics, but life itself. But This involves not only attaining conviction, but also re-enchantment. Desire/pleasure is still very much dominated by the technologies of the individual in the world. capitalism, and for ideals of growth, development, progress and power. Paradoxically, the future in this system appears today as a landscape in which we are Darkness, dark, horror. Re-enchanting politics and the future from the common, it implies highlighting other ideas of well-being seen from the collective; to heal the intoxicated human relational webs through various pedagogical, therapeutic, ecological and community mechanisms; Promote other corporeality and emotionality, not determined by patriarchy, violence and commodification; To vindicate and rescue popular cultures spirituality and sacredness linked to the earth, the effect of of collective singing and dancing, and the enjoyment of work in the minga and the cayapa; re-promoting the links with nature, with the earth; and recover the international flags of solidarity between peoples.

The future that capitalism offers us is disillusionment, sadness, withering; It has no poetry. But the common has its poetry, alive, in the dust of the Sahara desert that travels 6,000 km from distance to fertilize the Amazon; In the wake that a group of elephants savages made outside the home of South African conservationist, Lawrence Anthony, to mourn his death; in the wonder of a Tepui; or on the vine of Borneo, which has seeds with large wings that allow them to glide, to disperse and grow elsewhere. To be re-inspired by the miracle of life, falling in love with the commonality of and in life.

Paradoxically, we will have to pay attention to the day-to-day conjunctures of the multiple extreme events of the crisis of the precariousness of life, of the violent wave of ultra-conservative that is on top of us; and at the same time, look for a A deep, very profound transformation that heals that relational and interdependence that constitutes us. To seek the creation of other subjects, of another policy, which is surely radically different from what dominates so far. now. We don't know if we still have time, but we have to do it.

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