

The Deceptive Delusions of Green Capitalism

Why Endless Consumption of Our Finite Planet Will Take Us to Our Cliff of Doom and How We Can Prevent It

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Abstract

Pundits and apologists of “green capitalism”, an oxymoron, are working strenuously to deceive people. They want people to think that technology will solve all the problems associated with climate change and the planetary rift created by the Anthropocene geological epoch. With the full and enthusiastic cooperation of governments around the world, all underlying social structures such as educational systems, mass media, government public messaging, advertising, corporate public relations and many NGOs are conveying the narrative that the technological prowess of twentieth-century capitalism will solve all the problems of the increasingly catastrophic planetary events. In this way, the messaging continues to be business as usual. People are led to presume that capitalism and its inherent and unsustainable consumer society will continue by making capitalism more efficient, more ecologically and socially responsible and sustainable as if it were already ecologically and socially sustainable to some extent. We just need to transition to new energy sources and become more efficient in resource consumption. Nonetheless, science has demonstrated that a safe and just transition to make the planet sustainable for the future generations of humans and non-



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humans, without transgressing the nine planetary boundaries, will require a radical structural and tectonic change to downscale our consumption of resources drastically. This inevitably requires the replacement of capitalism with a new eco-humanistic paradigm for the well-being of people and the planet and not the market. However, given that governments are utterly committed to preserving capitalism, only a global eco-social movement of conscientious and concerned individuals can organise to peacefully and democratically save our home, Planet Earth.

Introduction

The unrelenting pursuit of wealth accumulation by those behind the power of capitalism—the institutional investors of international financial markets in control of the global

Capitalism the Promethean fantasy that the technological prowess of the system's metropolises will find the way to tame Gaia and control climate change and sustain the consumeristic lifestyles of future generations... or life under capitalism is not to be but to have.

economy of transnational corporations—are working hard to make believe that its economic system of monopoly capitalism is

sustainable. Hence they pursue and push the Promethean

fantasy that the technological prowess of the system's metropolises will find the way to tame Gaia and control climate change and sustain the consumeristic lifestyles of future generations. The implicit message of this fantasy is that people will live in bliss, enjoying high material standards of living, consuming as much of the Earth's resources as they can afford. Promethean prowess will provide the resources necessary for the goods and services they desire. Consumer societies of capitalism will remain and grow. The relentless production and accumulation of capital of the owners of capitalism will have its future guaranteed as more "individual consumer units" will comply with their mission. They will demand the products and services they have been told they need to be happy or, otherwise, they will not exist, for life under capitalism is not to be but to have.

Hence, the Davos Summits celebrate their Fourth Industrial Revolution (4IR). Their gurus push the benefits of their new technologies. The Promethean inventive of the 4IR will solve the significant issues of desertification, mega-storms and flooding, wildfires, the stripping of the soil nutrients, the mass extinction of many species of flora and fauna, the melting of the poles, the rising and acidification of the oceans, the disappearance of islands, and the growing scarcity of the resources vital for life, particularly water, but also clean air to breath and soils rich in nutrients to produce healthy foods. The technologies of the 4IR will achieve this by improving capitalism. Fossil fuel transportation will be replaced by lithium-charged individual vehicles that will reassure us that our individualistic and consumeristic lifestyles remain safe. The rhetoric is conveyed in the context that we will build a more fair and sustainable world for all living things as if we were already enjoying some degree of fairness and sustainability. We would only need to make it better and more encompassing of the inhabitants of this planet, both humans and non-humans. We would abandon fossil fuels, embrace renewable energies and drive our individual "green electric vehicles". We would adjust our consumer lifestyles by reducing plastics and synthetic fibres, using predominantly solar, wind and hydro energies, consume more organic and less processed foods without meaningfully changing our consumer cultures. Growth (GDP) would remain the quintessential indicator of progress. The way to do it, according to the discourse of its proponents is, to be sure, under a

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new kind of capitalism, through what they call “The Great Reset”, to fine-tune it and fix it since “TINA” (there is no alternative), as Thatcherism asserted last century.¹

However, in the best case, such narrative is a delusion, when not a deliberate deception to keep people captured under the same diabolic system that is driving us to our final existential cliff.

The laws of nature, of natural science, which has been telling us since the nineteenth century that we cannot pretend to have a system that requires the infinite consumption of resources in a planet with finite resources, as the second law of thermodynamics demonstrates.

Those who propose to fix capitalism to preserve it forget or refuse to admit that human prowess cannot overcome the laws of nature, of natural science, which has been telling us since the nineteenth century that we cannot pretend to have a system that requires the infinite consumption of resources in a planet with finite resources, as the second law of thermodynamics demonstrates. They refuse to admit that we are not at the centre of the universe but, instead, just another species part of nature. And no matter how much technology our intelligence develops, it will never

overcome the finitude of the Earth’s resources. We cannot change natural science that governs the planet’s behaviour.

Nonetheless, now that it is impossible to deny the effects in reaction to the ecological disasters authored by the Anthropocene, or, to be precise, by the capitalist era that has dominated socioeconomic relations since the First Industrial Revolution, capitalist pundits work hard to make people think that the transition to their so-called *Green Economy* or *Green New Deal*, in the U.S. case, will allow us to transfer our consumeristic lifestyles to new sources of energy with no major changes or disruptions to the completely unsustainable marketocratic system that the planet is enduring. They entirely disregard the fact that the only way we can save the survival of all living things on this planet, including our species, cannot be achieved unless capitalism is replaced and not fixed. They utterly avoid the issue.

The champions of marketocracy are deliberately working to make people think that replacing fossil fuels with renewable energies, a few tweaks to our lifestyles and the full development of the technologies of the 4IR would allow us to sustain the materialistic standards of living and economic growth demanded by the centres of global capital. The metropolises of capitalism refuse to give up a system of reproduction and accumulation to benefit the-less-than-one-per-cent of the population. Even if it were to benefit one hundred per cent, it would still be unsustainable. Unambiguously, in pursuit of their most perverse instincts, they are unwilling to save life on our planet for all living things.

In stark contrast, this paper is prepared precisely to substantiate that the current rhetoric about our transition to a green economy without a radical transmutation of our market-based social relations into a planet-based ethos is a deliberate deception of people, and it will take us to our final demise before the end of this century. Furthermore, it is critical that the citizenry, the Demos, become conscientious that only we and not governments can save ourselves by saving our home, Planet Earth. We must work with a sense of urgency to increase awareness to create a critical mass and organise into a revolutionary movement of conscientious and determined individuals to force an eco-social contract between humanity and the planet.

The Inherent Unsustainability of Capitalism

All living things have a metabolic interaction with nature to sustain themselves. They take nutrients from their ecosystems and, in this interaction, they “help”—consciously or unconsciously—the planet to replenish its resources in

¹ ↪ Álvaro J de Regil: [The Fourth Industrial Revolution, the Great Reset and the End of Life as We Know it](#) — The Jus Semper Global Alliance, November 2021.

a way that a sustainable equilibrium is maintained. The actions of all species in their interaction, and nature-imposed conditions, transform the processes and the outcomes of their dynamic interchanges. This constitutes the metabolic interactions between all species and nature. Humans, as another species, also have a metabolic interaction that, following Marx' analysis, we describe as our social metabolism with nature. Our activity, as we depend on nature to sustain and reproduce ourselves, interacts with the ecosystems where we are active and, combined with the nature-imposed conditions, produces outcomes that influence and may transform the ecosystems.² As we become conscientious of our mutually-dependent social relationship with nature, we may attempt to sustain it by taking care of our planet, by treating it as a friend or as our home, or we may not, as with capitalism.

may attempt to sustain it by taking care of our planet, by treating it as a friend or as our home, or we may not, as with capitalism. Indeed, Marx's analysis detected that the social relations of capitalism produced what he described as a metabolic rift between humans and nature. According to Foster, Marx became aware of the metabolic rift between humans and nature—the alienation of humans from nature—in capitalism after he investigated the work of German agricultural chemist Justus Von Liebig.³ As he observed the degradation of the soils as the result of the British "high farming" system of large landowners during the mid-nineteenth century, Liebig qualified it as an economic system of advanced robbery of the soil's nutrients.⁴ With the second agricultural revolution, British agriculture became intensive, importing large amounts of fertiliser—such as guano from the Chincha Islands off the coast of Peru—and emphasising the maximum commercial output.⁵ Human activity under capitalism was already creating a metabolic rift with nature, in agriculture and all other activities of the First Industrial Revolution, as systematic growth (maximum output) for maximising the rate of reproduction and accumulation was the sole underlying criterion in the Industrial Revolution. Any impact on nature was utterly disregarded as the planet's resources were preconceived as unlimited. Nonetheless, the metabolic rift between the human species and nature was already clearly evident in the nineteenth century to an extent capable of breaking the balance required for the planet's sustainability to provide the conditions necessary for the life of all species. This was detected early on, not just by Liebig, Marx and Engels, who had become keenly aware of the metabolism between humanity and nature and the ecological rift that capitalism produces. Many other thinkers, such as Lankester, Ruskin, Morris, Tensely, Bernal, Haldane and others in Victorian England, clearly identified the inherent unsustainable metabolic rift with the planet and our alienation with nature under capitalism.⁶

❖ **The Essence of Capitalism.** The fundamental feature of capitalism is the expropriation of nature, encompassing human beings in the form of human labour and the earth's resources in the form of water, air, minerals, soils, flora and fauna in a way that requires the unrelenting and ever-growing consumption of the earth's resources. The motive is the reproduction and accumulation of wealth for the owners of the means of production. The result is an incremental metabolic rift that has become unsustainable for the sake of the unrelenting maximisation of wealth for the centres of economic power.

² ↪ John Bellamy Foster, Brett Clark and Richard York: *The Ecological Rift* — Monthly Review Press, 2010 (p. 75).

³ ↪ John Bellamy Foster: *Marx's Ecology* — Monthly Review Press, 2000 (p. IX).

⁴ ↪ Justus Von Liebig: [1862 Preface to Agricultural Chemistry](#) — The Jus Semper Global Alliance, December 2021 (p. 4).

⁵ ↪ John Bellamy Foster and Brett Clark: [The Robbery of Nature — Capitalism and the Metabolic Rift](#) – The Jus Semper Global Alliance, August 2021 (p. 5).

⁶ ↪ John Bellamy Foster: *The Return of Nature* — Monthly Review Press, 2020 (pp. 7-8).

This human activity, where people in positions of power exploit the natural and human resources for the exclusive benefit of a tiny minority, has existed throughout human history since the first civilisations emerged in the Near East, in Mesopotamia, ten thousand years ago. Slavery was the first form of human exploitation and began since sedentary agricultural cultures emerged and were practised by every ancient civilisation in Mesopotamia and across the Mediterranean, becoming an essential part of their economies. Slavery pervaded through many historical ages, the Middle Ages, the mercantilism of the despotic monarchies of the Age of Enlightenment and their spice companies, the First Industrial Revolution, until practically our times. Today, we have several forms of human trafficking and labour bondage in many parts of the world, including in the world's wealthiest regions in North America and Western Europe. This takes place in agriculture, service sectors, garment industries and sex trafficking, to mention only a few economic ethe, in the context of capitalism at the centre of human life.

Human exploitation has indeed prevailed from the cradle of civilisations until our times. However, the metabolic rift with nature that puts in great peril our survival and that of all forms of life on the planet took off when the emergence of capitalism—as a sophisticated system of exploitation of human labour and the earth's resources—began with the British Industrial Revolution in the eighteenth and nineteenth centuries. The era of monopoly and despotic mercantilism transmuted into the classical economics of industrial capitalism, with Smith, Ricardo, Malthus, Spencer, Bentham, Stuart Mill, Senior and other economic thinkers. This is an elaborate form of a predominantly supply-side market system designed to maximise the reproduction and accumulation of wealth for the owners of capital, the political and business oligarchies of empires and emerging nations, particularly throughout the nineteenth century in the British Empire, European nations, the emerging empire of the United States and a few other nations. Capitalism requires markets to reign supreme over the life of people. The economics of capitalism assumes that markets should be self-regulated. Its laissez-faire logic would allow, through an invisible hand, for the most efficient distribution of wealth.⁷ In his “An Inquiry Into the Nature and Causes of the Wealth of Nations” of 1776, which was intended to be the capstone of his philosophical work, Adam Smith focuses on the growth of national wealth pervasively reaching all levels of society. For that, he firmly believed in freedom as the centre point in the achievement of a perfect and upwardly-mobile economy that resulted from a simple and free system of competition: *The establishment of perfect justice, of perfect liberty, and of perfect equality is the very simple secret which most effectually secures the highest degree of prosperity of all three classes.*⁸ In Smith's naive vision, the free market, as a demigod, would wisely dispense good fortunes to everyone, allocating the resources in the most efficient fashion in pursuit of achieving the maximum level of general welfare for the community.⁹

However, as the free market system of classical economics advanced, it became evident that instead of dispensing good fortunes to everyone, capitalism dispensed wealth to a tiny elite and misery to the vast majority. Equally important, instead of the economy remaining a part of the life of societies, as it always was until that time, embedded in the relations (political, cultural, social...) of a nation's society, the relationship was inverted, to subordinate societies to the logic of the market. The fact that the market has organised the structure of social relations in every country to fulfil the owners of capital demands has had pervasive consequences in their lives. During the nineteenth century's British Industrial Revolution, people were uprooted from their small farming communities, the commons—which were

⁷ ↪ For a detailed description of the emergence of classical economics during the British Industrial Revolution, see Álvaro J. de Regil: [The Neo-Capitalist Assault — The Historical Background in the XVIII and XIX Centuries](#) – Essay Two of Part I (The Economics of Reference) – The Jus Semper Global Alliance, April 2003.

⁸ ↪ Adam Smith, *An Inquiry Into the Nature and Causes of the Wealth of Nations*, Edwin Cannan, from the fifth ed. (1776; New York: Random House, 1994) (p. 726).

⁹ ↪ Álvaro J. de Regil: [The Neo-Capitalist Assault: Essay Two of Part I \(The Economics of Reference\) — The Historical Background in the XVIII and XIX Centuries](#), The Jus Semper Global Alliance, April 2001, (pp. 2-5).

previously robbed by the rich to create private farming enclosures—and forced to labour in the textile factories and iron foundries of the growing urban centres under subhuman conditions of bondage and indenture poignantly depicted in the works of Dickens. People were deliberately pauperised to fulfil market demands. Abject inequality became an inherent feature of market economics. People were alienated from their communities and dehumanised by removing them from the countryside to the urban dwellings of misery. From being farmers and traditional crafters, people, men, women and even children were transformed into commodities in the manufacturing processes.

This practice was replicated throughout Europe and North America as industrialism progressed during the Second Industrial Revolution, driven by the unrelenting quest for the reproduction and accumulation of wealth for the owners of capital. After World War II, for the first time, a demand-side economic paradigm, Keynesianism, put money in people's pockets, labour and human rights were enacted into new charters of international law and the material standard of living appreciably increased for millions of people, primarily in the wealthy nations of the Global North and to a much lesser extent in the countries of the Global South. This is the turning point in which the power of the market began to alienate people further to transform them from members of their community into consumer units of the products and services offered by companies to fulfil their demands for growth and maximisation. Inequality decreased to some extent during the post-war era but remained a pervasive feature of market economies.

With the further advancement and consolidation of capitalism and the emergence of supply-side neo-classical neoliberal economics since the 1970s, societies are now entirely dominated by market logic. Thus, instead of living in so-called “democracies”, as politicians of virtually the entire political spectrum lead people to believe, we live in marketocracies¹⁰ or the dictatorship of the market. Polanyi expounds on it very clearly:

Ultimately, that is why the control of the economic system by the market is of overwhelming consequence to the whole organisation of society: it means no less than the running of society as an adjunct to the market. Instead of the economy being embedded in social relations, social relations are embedded in the economic system. The vital importance of the economic factor to the existence of society precludes any other result. For once the economic system is organised in separate institutions, based on specific motives and conferring a special status, society must be shaped in such a manner as to allow that system to function according to its own laws. This is the meaning of the familiar assertion that a market economy can function only in a market society.¹¹

We can see that clearly materialised in the U.S., the beacon of marketocracy, with the elimination in 1999 of the Glass-Steagall Act of 1933, separating commercial banking from investment banking¹² and the idea that companies ought to be regarded as legal persons with individual rights as if they were natural persons, endorsed by a U.S. Supreme Court ruling in 2010.¹³ We also have the revolving door system, where politicians and business executives frequently change roles between the public and the private arena in a sort of coordinated dance to ensure that capitalist interests prevail in the public agenda. In this

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¹⁰ ↪ Álvaro J. de Regil: [Marketocracy and the Capture of People and Planet](#), The Jus Semper Global Alliance, July 2021, pp. 35-38.

¹¹ ↪ Karl Polanyi: *The Great Transformation*, Beacon Press, 2001 (p. 60).

¹² ↪ Dean Baker, *The high priests of the bubble economy*. The Guardian, 10 November 2008.

¹³ ↪ United States Supreme Court: [Citizens United v. Federal Election Commission](#), 21 January 2010.

way, they dictate what policies and new legislation should be pushed to ensure the continuous growth of the market and the maximisation of shareholder value in financial markets. Unrelenting growth is the sole objective. This represents democracy for "the less than one per cent" elite: the marketocratic ethos that has captured states to ensure that market structures reign supreme.

If the metabolic rift between the human species and the planet began with the First Industrial Revolution, twenty-first-century capitalism has put us on the brink of extinction. Capitalism demands the ideal conditions for the infinite reproduction and accumulation of capital through the consumption of resources and their transformation into goods and services. To materialise this, it requires an unending growth spiral in the consumption of natural resources to catapult, in turn, an unending spiral of growth in the rate of reproduction. Nothing else matters; not the least, the welfare of the

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communities (capital's markets) that make possible the reproduction and accumulation of wealth, for this is the only quintessential *raison d'être* of capitalism. Capitalism, the epitome expression of selfishness, greed and individualism of the human species, has waged myriad wars on the unrelenting pursuit of its mantra at the cost of hundreds of millions of people, the destruction of entire nations and the ravaging of ecosystems across the planet. It has no limits, and

it will never will. Capital on one side and limits, boundaries, maximums and control on the other is an oxymoron. Our planet Earth can be exhausted by capitalism. Yet, there is no remorse, no reckoning on the social, economic, environmental and moral implications of such an inherently unsustainable and destructive system. Furthermore, there is a deliberate denial of the possibility that such a system will drive us to our self-annihilation.

❖ **The Planetary Boundaries for Sustainability.** Nevertheless, as the direct result of two hundred years of capitalism, we have already crossed, or are on the brink of crossing, the nine planetary boundaries which are indispensable for maintaining the Earth's sustainability to allow humanity to live sustainably in harmony with our home: climate change, ocean acidification, stratospheric ozone depletion, biogeochemical flows of the nitrogen and phosphorus cycles, freshwater use, change in land use, biodiversity loss, atmospheric aerosol loading and chemical pollution.¹⁴ We should conspicuously note that climate change, the one that governments and corporate media talk about with considerable disdain every day, is just one of the nine planetary boundaries that we are transgressing. To explain it succinctly, for capitalism to thrive and fulfil all the delusional dreams of the tiny elite driving it requires the infinite consumption of resources to transgress these boundaries, disregarding the axiomatic fact that we live on a planet with finite resources; an axiom that makes the marketocratic system delusional and utterly unsustainable. We cannot change the natural laws of science for the simple fact that technology cannot change the natural science that rules life on our planet.

❖ **Second Law of Thermodynamics or Entropy.** Scientists have known this since the nineteenth century. Technological hubris cannot suspend the mathematics of capitalist accumulation and the laws of thermodynamics. The second law of Thermodynamics, first formulated by Sadi Carnot (in Carnot's principle) in the nineteenth century, in its standard definition, states that *the transformation of energy is not completely reversible due to a quantity called entropy* (from Greek: transformation), *which represents the unavailability of a system's thermal energy for conversion into mechanical work, often interpreted as the degree of disorder or randomness in the system.* This second law states that entropy always

¹⁴ ↪ Will Steffen, Katherine Richardson, Johan Rockström et al. 2015. [Planetary Boundaries: Guiding human development on a changing planet](#). Science Vol. 347 no. 6223 DOI: 10.1126/science.1259855

increases with time: *the sum of the entropies of all the bodies taking part in the process* (Oxford Dictionary). Consequently, if the diverse forms of transformation of energy (heat, movement...) are not completely reversible, it is not possible to not have any consequences in economics, which is based on such transformations. Yet this was customarily ignored by economists. It was not until the 1970s that ecology was included in economics with the work of Nicholas Georgescu-Roegen: *The economy excludes the irreversibility of time. So it ignores entropy, the irreversibility of the transformations of energy and matter.* Consequently, residue and pollution are not factored-in in economic activity.¹⁵ This is why Georgescu-Roegen explains *Had economics recognised the entropic nature of the economic process, it might have been able to warn its co-workers for the betterment of mankind—the technological sciences—that “bigger and better” washing machines, automobiles, and superjets must lead to “bigger and better” pollution.*¹⁶ Furthermore, although technology can increase the energy efficiency to reduce the ecological footprint of economic activity, it exponentially increases the use of new technologies that increase the ecological impact, which is explained by the phenomenon of the Jevons Paradox, or rebound effect.¹⁷ A greater efficiency paradoxically turns into greater use of the resource.¹⁸ Furthermore, if it weren't for entropy (the transformation of a quantity of energy into waste) all living things on this planet would never find scarcity and would be able to consume our home's resources eternally:

*The Most important for the student of economics is the point that the Entropy Law is the taproot of economic scarcity. Were it not for this law, we could use the energy of a piece of coal over and over again, by transforming it into heat, the heat into work, and the work back into heat. Also, engines, homes, and even living organisms (if they could exist at all) would never wear out. There would be no economic difference between material goods and Ricardian land. In such an imaginary, purely mechanical world, there would be no true scarcity of energy and materials. A population as large as the space of our globe would allow could live indeed forever.*¹⁹

The incontrovertible fact is that capitalism is utterly and inherently unsustainable for the simple reason that it demands

Capitalism and sustainability are an oxymoron. They are entirely incompatible, for the former requires unrelenting growth whilst the latter requires a drastic decrease of our ecological footprint until we reach a stationary state that can permanently be sustained in the long term, through many centuries.

ever-growing growth. For that, it requires the ever-growing consumption of resources. We cannot fix a system that requires its eternal expansion and the unrelenting consumption of resources at rates much faster than the earth system can replenish them, if at all. Capitalism cannot be fixed to make it sustainable because sustainability requires the sustained management of resources and the replacement of many resources such as fossil fuels, requiring drastic changes in living systems to change our consumption

patterns and the rate of consumption of resources that are vital for life, such as water and the nutrients of the earth and oceans that feed humanity. Capitalism and sustainability are an oxymoron. They are entirely incompatible, for the former requires unrelenting growth whilst the latter requires a drastic decrease of our ecological footprint until we reach a stationary state that can permanently be sustained in the long term, through many centuries.

¹⁵ ↪ Serge Latouche: La apuesta por el decrecimiento, Icaria – Antrazyt 2006, p.21-22.

¹⁶ ↪ Nicholas Georgescu-Roegen, *The Entropy Law and the Economic Process* (Cambridge, Mass.: Harvard University Press, 1971), (p. 19).

¹⁷ ↪ John Bellamy Foster, Brett Clark, and Richard York: *The Ecological Rift - Capitalism's War on the Earth* - Monthly Review Press, 2010. (pp. 177-178).

¹⁸ ↪ The Jevons Paradox materialises when new technologies increase efficiency and—under a market logic—increase demand due to a rebound in consumption levels. See also: Álvaro J. de Regil: [Transitioning to “Geocratia” — the People and Planet and Not the Market Paradigm](#) — First Steps, The Jus Semper Global Alliance, May 2020, pp. 11, 29 and 37.

¹⁹ ↪ Nicholas Georgescu-Roegen. "Energy and Economic Myths." *Southern Economic Journal* 41, no. 3 (1975): 347-81. Accessed April 27, 2020. doi:10.2307/1056148. P 353.

What is True Sustainability?

We live under the Anthropocene geological epoch using the standard nomenclature for geological aeons, eras, periods, epochs, and ages. We call it the Anthropocene based on the recognition that Earth System change, as represented in the stratigraphic record, is now primarily due to the forces of human activity on our planet. However, beginning after post-WWII, human activity became powerful enough to make unsustainable the planet's sustainability as we know it. Foster and Clark propose that based on the stratigraphic record and conforming to the historical period that environmental historians see as commencing around 1950, we live under the structures of capitalism because it has been the driving force behind the world's economies transforming our planet.²⁰ They note that *the 1950s are known for having ushered in "the synthetic age," not only because of the advent of the nuclear age itself but also due to the massive proliferation of plastics and other petrochemicals associated with the global growth and consolidation of monopoly capitalism.*²¹ The term Anthropocene, however, has elicited some controversy. One case is the argument of leading environmental historian Andreas Malm on behalf of the Capitalocene as a better term for the epoch that is not generally driven by human activity but specifically by capital accumulation driven by fossil capital. But Foster and Clark rightly argue that *the notion of the Anthropocene as demarcated in natural science stands for an irreversible change in humanity's relation to the Earth. There can be no conceivable industrial civilisation on Earth from this time forward where humanity, if it is to continue to exist at all, is no longer the primary geological force conditioning the Earth's system.*²² However, following the nomenclature for the geological time scale, they clearly acknowledge that life on our planet in the twentieth-first century is dominated by the capitalist system:

*The uncontrollable, alienated social metabolism of global monopoly capitalism, coinciding with the introduction of radionuclides from nuclear testing, proliferation of plastics and petrochemicals, and carbon emissions from fossil capital — along with innumerable other ecological problems resulting from the crossing of critical thresholds — is manifested in the Capitalinian Age, associated with the present planetary crisis. Capitalism's relentless drive to accumulate capital is its defining characteristic, ensuring anthropogenic rifts and ecological destruction as it systematically undermines the overall conditions of life.*²³

Thus, they propose that the first age of the Anthropocene be called the Capitalinian Age. Indeed, the tremendous risk posed on the planetary boundaries that we have already crossed or are on the verge of crossing is the direct result of the marketocratic system that we endure. This is driven by monopoly capitalism controlled by international financial markets and their global corporations, which has captured the life of humanity and all living beings across the world. Of the nine planetary boundaries, four have now been crossed due to human activity, as reported in the updated report of an international team of 18 researchers in the journal *Science* (16 January 2015). These are climate change, loss of biosphere integrity (earlier "biodiversity loss"), land-system change and altered biogeochemical cycles (phosphorus and nitrogen).²⁴ Scientists regard two of these, climate change and biosphere integrity, as "core boundaries".²⁵ Significantly

²⁰ ↪ John Bellamy Foster and Brett Clark: [The Capitalinian – The First Geological Age of the Anthropocene](#) — The Jus Semper Global Alliance, October 2021.

²¹ ↪ Ibidem, (p. 2).

²² ↪ Ibidem, (p. 5).

²³ ↪ Ibidem, (pp. 11-12).

²⁴ ↪ Will Steffen, Katherine Richardson, Johan Rockström et al. 2015. [Planetary Boundaries: Guiding human development on a changing planet](#). *Science*, (research article summary), Vol. 347 no. 6223 DOI: 10.1126/science.1259855.

²⁵ ↪ Will Steffen, Katherine Richardson, Johan Rockström et al. 2015. [Planetary Boundaries: Guiding human development on a changing planet](#). *Science* (research article), Vol. 347 no. 6223 DOI: 10.1126/science.1259855 (p. 1).

altering either of these "core boundaries" would "drive the Earth System into a new state", which entails a much less liveable state. To this effect, the lead author, Will Steffen, at the Australian National University, Canberra, asserts that transgressing a boundary increases the risk that human activities could inadvertently drive the Earth System into a much less hospitable state, damaging efforts to reduce poverty and leading to a deterioration of human wellbeing in many parts of the world, including wealthy countries.²⁶ Foster, Clark and York explain that the boundaries for climate change, ocean acidification, and stratospheric ozone depletion can be regarded as tipping points where, if we cross their thresholds, we would make the Earth unhealthy for life, whilst the boundaries of nitrogen and phosphorus cycles, freshwater use, change in land use, and biodiversity loss are seen as the onset of irreversible environmental degradation.²⁷

The trajectory that humanity is following driven by capitalism is entirely and absolutely unsustainable and unless we rapidly and drastically modify our living systems to change our trajectory, the probability that humanity and many life forms on this planet will be extinct or, at the very least, life will not resemble at all what we know.

Hence, we can assert in full confidence that the trajectory that humanity is following driven by capitalism is entirely and absolutely unsustainable and unless we rapidly and drastically modify our living systems to change our trajectory, the probability that humanity and many life forms on this planet will be extinct or, at the very least, life will not resemble at all what we know for those species that manage to survive. The IPCC's scientist "Assessment Reports" of the COP26—covered in the [Planetary versus Human Time section](#)—drastically reinforce this analysis.

despite that population growth is greater in poor countries, the main driver of the Anthropocene is consumption, which comes overwhelmingly from the wealthiest countries: In 2010, the 18% of the world's population that lives in OECD countries accounted for 74% of global economic activity.

We must also keep in mind that the Anthropocene Epoch does not imply whatsoever that humankind as a whole is responsible for the depredation of our home and the trajectory of complete destruction that we are following. The vast majority of the damage to the nine planetary boundaries aforementioned comes from the wealthiest countries, which are also in control of the capitalist system that has imposed a marketocratic regime upon the world. Will Steffen, the leading researcher developing the stratigraphic boundaries of the Anthropocene, points out that the global aggregates of the world's socio-economic trends mask vast inequalities among countries. He stresses that the difference among the wealthiest countries (OECD countries), the BRICS (Brazil, Russia, India, China and South Africa) and the rest (the poorest countries) are striking. And, despite that population growth is greater in poor countries, the main driver of the Anthropocene is consumption, which comes overwhelmingly from the wealthiest countries:

Nearly all of the population growth from 1950 to 2010 occurred in the BRICS and poor countries. On the other hand, even with the rapid rise of the Chinese economy in the first decade of the 21st century, most of the world's economic activity and hence consumption still resided in the OECD countries. In 2010, the 18% of the world's population that lives in OECD countries accounted for 74% of global economic activity. Thus, the Malm/Hornborg hypothesis that industrial capitalists of the wealthy countries, not 'mankind as a whole', are largely responsible for the Anthropocene, as seen in the Great Acceleration patterns, is borne out by the data.²⁸

²⁶ ↪ Will Steffen et al. 2015. [Planetary Boundaries: Guiding human development on a changing planet](#). Science Vol. 347 no. 6223 (press release)

²⁷ ↪ John Bellamy Foster, Brett Clark, and Richard York: *The Ecological Rift - Capitalism's War on the Earth* - Monthly Review Press, 2010. (pp. 15-16).

²⁸ ↪ Will Steffen, "[Mid-20th-Century 'Great Acceleration,'](#)" in [The Anthropocene as a Geological Time Unit](#), ed. Jan Zalasiewicz et al., (Cambridge: Cambridge University Press, 2019), (p. 258).

Another study assesses the sustainability of the world's population growth vis-à-vis the parallel deforestation process by applying a model based on a random growth process, which depicts the technological evolution of humankind, along with humans-forest interaction, and evaluates the probability of avoiding the self-destruction of our species. *Based on the current resource consumption rates and best estimate of technological rate growth the study shows that we have a very low probability, less than 10% in the most optimistic estimate, to survive without facing a catastrophic collapse.*²⁹

Essentially, the source of the Anthropocene and the crossing of the planet's boundaries that make it unsafe for all life forms is consumption, and the overwhelming majority (three-fourths) of consumption comes from less than one-fifth of the world's population living in wealthy countries of the OECD club. They are taking the rest of humanity to a final cliff of death by imposing a completely unsustainable economic-political system driven by global capitalism that only benefits a tiny elite of plutocrats of not even one per cent.

Furthermore, global supply chains have incorporated millions of workers in the Global South into manufacturing and

A substantial part of the greenhouse gasses emitted in the periphery of the system is produced by these manufacturing units owned by global corporations. But the bulk of the production is exported to the Global North for its final consumption. This is another important element that aggregates into the completely unsustainable ecological footprint of the wealthier countries responsible for the vast majority of the destruction of the Earth's systems.

assembly lines that exploit them as labour commodities through labour arbitrage.³⁰ Consequently, a substantial part of the greenhouse gasses emitted in the periphery of the system is produced by these manufacturing units owned or subcontracted by global corporations. But the bulk of the production is exported to the Global North for its final consumption. This is another important element that aggregates into the completely unsustainable ecological footprint of the wealthier countries responsible for the vast majority of the

destruction of the Earth's systems.

This begets the following question: if this is an ethos of absolute unsustainability, then what is sustainability? The term sustainability is currently used and abused depending on who is using it. Politicians and corporate leaders like to push their narrative as if we were already enjoying some degree of sustainability. Hence, they discuss a future where “we will enjoy a more sustainable, more fair and more democratic ethos”. Their political campaigns are filled with mentions of a

We are not at the centre of the universe. The planet, our home, was not created for our delight and enjoyment at the expense of everything else, including the planet itself, on which our life and future depend. We are just another species created by mother nature on the planet with mental and physical abilities capable of creating sustainable living systems for all but also unsustainable ones that can drive us to our final demise, as is the case today.

“more sustainable future” when concurrently they support a system that increases human inequality and ecological unsustainability every second of the day. The rhetoric is always dishonest and deliberately designed to instil in public opinion the idea that we are not doing too bad and that we could do better by being “more democratic”, “more fair”, and “more environmentally” sustainable when the truth is the opposite.

However, the true sustainability of the activity of the human species in our planet must be the range of living systems that do not transgress the planetary boundaries that the earth

²⁹ ↪ Mauro Bologna and Gerardo Aquino: Deforestation and world population sustainability: a quantitative analysis — Deforestation and world population sustainability: a quantitative analysis. *Sci Rep* 10, 7631 (2020). <https://doi.org/10.1038/s41598-020-63657-6>

³⁰ ↪ Intan Suwandi: [Back to Production: An Analysis of the Imperialist Global Economy](#) — The Jus Semper Global Alliance, October 2020.

requires to replenish its resources at a rate that maintains an equilibrium allowing all living things, humans and non-humans, to be able to sustain themselves and reproduce in the long-term. In other words, the living systems of the human species must be in line with natural science laws and cease to transgress them, as we do today, or to attempt to modify them with Promethean technologies that will never be able to change natural science laws (physics, chemistry, astronomy, geoscience, biology). A sustainable paradigm must provide a safe and just ethos that is resilient for all living beings on our planet.³¹ Safe in terms of making sure that all activity falls within the planetary boundaries. Just in terms of providing an ethos that provides materially dignified qualities of life to all members of our species whilst providing safe and sustainable environments for all living beings.

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To achieve true sustainability, we must dramatically reduce our consumption of resources, implementing a safe and just transition, until we arrive at a “stationary state” that is within the nine planetary boundaries and sustainable in the long term for the future generations of humans and non-humans alike. This is the true meaning of sustainability.

evident that the only way to become sustainable is by replacing capitalism in its entirety. Namely, capitalism—without adjectives—cannot be fixed and must be replaced. We cannot solve this life-threatening conundrum by replacing global monopoly capitalism or financialised capitalism and so on with a basic form of capitalism for the simple reason that consumption and growth are the inherent drivers of any type of capitalism,

which, furthermore, is grossly unfair for the majority. It is both socially and environmentally utterly unsustainable. To be sustainable, to achieve true sustainability, we must dramatically reduce our consumption of resources, implementing a safe and just transition, until we arrive at a “stationary state” that is within the nine planetary boundaries and sustainable in the long term for the future generations of humans and non-humans alike. This is the true meaning of sustainability.

Further complicating our pursuit of true sustainability is the fact that we may be approaching a threshold that will not allow us to stabilise the Earth System. A study finds that

the Earth System may be approaching a planetary threshold that could lock in a continuing rapid pathway toward much hotter conditions—Hothouse Earth. This pathway would be propelled by strong, intrinsic, biogeophysical feedbacks difficult to influence by human actions, a pathway that could not be reversed, steered, or substantially slowed. This threshold could be only decades ahead at a temperature rise of ~2.0 °C above pre-industrial levels. The study argues that the impacts of a Hothouse Earth pathway on human societies would likely be massive, sometimes abrupt, and undoubtedly disruptive.³²

Hence, the only way to avoid this is by creating a Stabilised Earth pathway if it is not too late already. How can this be accomplished? Only through a coordinated effort by human societies to manage our relationship with the rest of the Earth System and critically recognise that we are an integral and interacting part of the Earth System. We do not own it; we are just another species. But we endure enormous egos that have transformed themselves into the great barrier for

³¹ ↪ Johan Rockström, Joyeeta Gupta, Timothy M. Lenton, Dahe Qin, Steven J. Lade et al: [Identifying a Safe and Just Corridor for People and the Planet](#) — The Jus Semper Global Alliance, January 2022.

³² ↪ Will Steffen et al: [Trajectories of the Earth System in the Anthropocene](#) — Proceedings of the National Academy of Sciences Aug 2018, 115 (33) 8252-8259; DOI: 10.1073/pnas.1810141115, (pp. 1-2).

sustainability, which is, of course, capitalism. The study argues that only fundamental transformations will likely be required because incremental linear changes to the capitalist system are not enough to stabilise the Earth System. Therefore, *widespread, rapid, and fundamental transformations will likely be required to reduce the risk of crossing the threshold and locking in the Hot-house Earth pathway; these include changes in behaviour, technology and innovation, governance, and values.*³³

The Promethean Deception of Green Capitalism

In a trajectory directly in the opposite direction of what we need to save ourselves, apologists of capitalism have come up with a reckless discourse that seeks to appeal to our most primitive instincts of selfishness, individualism and possession by promising a future full of material hedonism courtesy of twenty-first-century techno hubris.

This narrative is anchored on the Promethean virtuosity of the Fourth Industrial Revolution (4IR) and the prowess of their technologies such as artificial intelligence (AI), machine learning, autonomous and urban air mobility drones, precision medicine, surveillance systems, cyber-physical systems (CPS), robotics, the Internet of Things (IoT) and the internet of everything (IoE) with their underlying algorithms. The idea is to transition from the current digital revolution, the Third Industrial Revolution, to the 4IR, which promises to fulfil many so-called Sustainable Development Goals. Its core components are Cyber-Physical Systems, IoT and Smart factories. Its application covers every industrial and business sector. It will also have many applications in many areas of our public and private daily lives, from education, healthcare and employment, to the way in which the executive, parliamentary and judicial branches of governments will function.³⁴ All consulting firms and “experts” who are part of the dominant capitalist system tout the 4IR as bringing great benefits to all aspects of life through its main applications. For example, a joint study between PwC and the World Economic Forum in Davos, Switzerland (WEF) mapped 345 technology applications that will help achieve the UN’s so-called “Sustainable Development Goals” (SDGs).³⁵ The applications cover virtually all areas of human activity within reach of the SDGs, with applications for sixteen of the seventeen SDGs, with AI being promoted as bringing benefits to virtually every sphere of human activity. Needless to say, many aspects of the 4IR, including prominently AI, impacts the whole spectrum of human rights, and its applications carry a powerful ethical context. The most transcendent ethical aspect of AI is likely to be the case of “singularity”, which refers to when machines will outsmart humans.

The 4IR and its applications are being utilised to preserve the marketocratic ethos by launching what is being called “The Great Reset”. Touted as the solution to humanity’s existential problems, the so-called Great Reset is positioned by the WEF as the way societies should deal with our existential problems of sustainability. However, the pretence is to completely reset the structures of society towards a new capitalist paradigm anchored in the 4IR: *As we enter a unique window of opportunity to shape the recovery, this initiative will offer insights to help inform all those determining the future state of global relations, the direction of national economies, the priorities of societies, the nature of business models and the management of a global commons. Drawing from the vision and vast expertise of the leaders engaged across the Forum’s communities, the Great Reset initiative has a set of dimensions to build a new social contract that honours the dignity of every human being.* The narrative advanced is that due to the 4IR, 50% of people will need re-

³³ ↪ *ibidem*, (pp. 5-6).

³⁴ ↪ For a detail assessment of the 4IR see: Alvaro J. De Regil: [The Fourth Industrial Revolution, the Great Reset and the End of Life as We Know it](#) — The Jus Semper Global Alliance, November 2021.

³⁵ ↪ World Economic Forum, In collaboration with PwC: [Unlocking Technology for the Global Goals](#), 2020.

skilling. *We will have an angrier world... but the 4IR will impact our lives completely, it will change actually us, our own identity, which of course it will give life to policies and developments like smart traffic, smart government, smart cities.*³⁶

The argument is, of course, put forward as an idea for good, for the good of the people, for the global commons. But this

On whose authority do they pretend to advance an initiative that “will change our lives completely, it will change us and our own identity”? On whose authority do they pretend to “build a new social contract”? Have they asked the Demos if we now want technologies that will deprive us of ourselves, our identity and our dignity? This is a preposterous and cynic initiative to accelerate the implementation of the 4IR strictly from the perspective of the less than 1% global elite to maximise their wealth and power.

immediately begs the question of on whose authority do they pretend to advance an initiative that “will change our lives completely, it will change us and our own identity”? On whose authority do they pretend to “build a new social contract”? Have they asked the Demos if we now want technologies that will deprive us of ourselves, our identity and our dignity? This is a preposterous and cynic initiative to accelerate the implementation of the 4IR strictly from the perspective of the less than 1% global elite to maximise their wealth and power. And, above all, who will take responsibility for the billions of people who will not be able to “re-skill” who will be rendered permanently and

deliberately obsolete? This is the primary push from the overlords of global financial conglomerates and their corporations to preserve the capitalist status quo by reinventing it with a new narrative of sustainability that will address the issues starkly lacking human development and climate change. Of course, they do not even address the other eight planetary boundaries that have put humankind on the trajectory of reaching our final demise in the course of this century. This is a mockery of change to remain with the same marketocratic paradigm.

❖ **Green Capitalistic Deals.** As for the market agents in control of the halls of governments, in complete congruence with their adherence to the imperium of the marketocratic paradigm, they have come up with the so-called Green New Deal in the U.S. and Europe. Although there were several versions, if we read the U.S. Congress bill drafted for the Green New Deal,³⁷ one can immediately attest that the context continues to be a capitalist economy. The “Green New Deal Goals” described in the bill pursue achieving greenhouse gas and toxic emissions reductions needed to stay under 1,5 degrees Celsius of warming compared to pre-industrial levels³⁸ through a “fair and just transition of workers”; including the creation of millions of good, high-wage union jobs and the encouragement of collective bargaining agreements. The other goals consist of investing in infrastructure and industry, securing clean air and water, climate and community resiliency, healthy food, access to nature, and a sustainable environment, and promoting justice and equity, particularly for underprivileged communities.³⁹ The complete incongruence and chasm between achieving a fair and just transition and remaining in an ethos of workers and the creation of millions of “high-wage” union jobs, which implies a capital-labour relationship, exchange value, global supply chains of exploitation through labour arbitrage, shareholder value, economic growth and the unrelenting consumption of resources and of goods and services are striking. The bill does not explain how it pretends to reduce greenhouse gas and toxic emissions to stay under 1,5 degrees Celsius while concurrently remaining in a capitalist ethos that requires unrelenting growth for capital accumulation. The fourteen-page

³⁶ ↪ World Economic Forum: [The Great Reset](#), as of 17 May 2021.

³⁷ ↪ U.S. Congress — RESOLUTION – Recognizing the duty of the Federal Government to create a Green New Deal <https://www.congress.gov/117/bills/hres332/BILLS-117hres332ih.pdf>

³⁸ ↪ Pre-industrial: The multi-century period prior to the onset of large-scale industrial activity around 1750. The reference period 1850–1900 is used to approximate pre-industrial global mean surface temperature (GMST).

³⁹ ↪ U.S. Congress — RESOLUTION – Recognizing the duty of the Federal Government to create a Green New Deal <https://www.congress.gov/117/bills/hres332/BILLS-117hres332ih.pdf> (pp. 5-6).

The U.S. Green New Deal is a wishful thinking exercise, in which the authors try to imagine a capitalist economy that manages to reduce greenhouse gas emissions to stay between the 1,5 degree Celsius threshold while continuing to pursue the growth of resource extraction, consumption and capital accumulation, an abject oxymoron.

document talks about upgrading infrastructure and everything (power grids, buildings, water sources, transportation systems...) as much as technologically feasible; meeting 100 per cent of the power demand through clean energies; spurring massive growth in clean manufacturing. Growth and consumption are still preeminent factors in the equation. It also includes *directing investments to spur economic development, deepen and diversify industry and business in local and regional economies, and build wealth and community ownership, while prioritising high-quality job creation*

*and economic, social, and environmental benefits in frontline and vulnerable communities, and de-industrialised communities.*⁴⁰

In summary, the U.S. Green New Deal is a wishful thinking exercise, in which the authors try to imagine a capitalist economy that manages to reduce greenhouse gas emissions to stay between the 1,5 degree Celsius threshold while continuing to pursue the growth of resource extraction, consumption and capital accumulation, an abject oxymoron. Their magic wand is the Promethean technology since the entire document talks about upgrading both public and private infrastructure as much as technologically feasible to remain capitalistic; ergo, keep growing whilst reducing greenhouse emissions to a safe level. Even though this comes from the most liberal extreme sector of the Democratic party, Ocasio Cortez and Bernie Sanders and undoubtedly they mean well, it is entirely unrealistic as long as their imaginary remains captured by the marketocratic paradigm. Moreover, Joe Biden said from the onset that he would not support a Green New Deal and only offered to upgrade infrastructure and support more efficient technologies.⁴¹ This did not change even in 2021, when Representative Ocasio-Cortez and Senator Markey, reintroduced their "Green New Deal" resolution.⁴²

As for the European Union, it mirrors the U.S. version. It highlights fresh air, clean water, healthy soil and biodiversity; renovated, energy-efficient buildings; healthy and affordable food; more public transport; cleaner energy and cutting-edge clean technological innovation; longer-lasting products that can be repaired, recycled and re-used; future-proof jobs and skills training for the transition; and globally competitive and resilient industry.⁴³ In full adherence to the

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marketocratic paradigm, it remains anchored on the structures of capitalism, the precursor of the absolutely unsustainable Capitalinian Age that we are enduring. As in the U.S. case, it relies on the Promethean solutions of "cutting-edge clean technological innovation". And, as in the U.S. case, the transition is not from an unsustainable ethos of extraction and consumption to a fully sustainable ethos of no growth after drastically reducing consumption. Their capitalistic "Green Deal" is only about an energy

transition from fossil fuel technologies to renewable energy technologies that would maintain the same consumeristic

⁴⁰ ↪ Ibidem (pp. 11-12).

⁴¹ ↪ Lisa Friedman and Katie Glueck (July 6, 2020). "[Biden's Big Climate Decision: Will He Embrace His Task Force's Goals?](#)". New York Times, 6 July 2020.

⁴² ↪ Makin Brice: [Ahead of Biden's climate summit, lawmakers relaunch 'Green New Deal'](#), Reuters, April 20, 2021

⁴³ ↪ European Commission: [A European Green Deal – Striving to be the first climate-neutral continent, Highlights](#), accessed on 11 January 2022. See also: [EUROPEAN COMMISSION Brussels, 11.12.2019 COM\(2019\) 640 final COMMUNICATION FROM THE COMMISSION — The European Green Deal](#)

lifestyles of capitalism that required resource extraction to produce and continue growing in these nations' GDP. It is a deliberately deceptive delusion enticed by the need to sustain capitalism at all costs. They remain transfixed in the fatalistic ethos of "TINA": There is no alternative but capitalism. Nubia Barrera rightly denounces in her most recent paper that:

Underneath the energy transition lie ambiguous expressions: sustainable capitalism, sustainable agriculture, sustainable use of energy and resources... as capital reproduces itself, consumption intensifies, emissions increase and the global North's energy transition is proposed.... the green economy hoax, an essential component of the policy of the European Green Pact (EGP) policy, emerges.⁴⁴

We must become conscientious that the "Green Deals" touted by the overlords of marketocracy and their agents in the halls of government are nothing more than a "Greenwash" to keep societies embedded in the market structures of unsustainable and catastrophic consumerism. Indeed, we are currently being driven into a rather dangerous deception⁴⁵ about our transition to regenerative economies to live off sustainable energy sources. The transition we are following, driven by the overlords of the prevailing structures, work to incorporate their so-called "green initiatives" to add to the mix of so-called "green products" that are touted as far more fossil-fuel efficient or simply free of fossil-fuel use for their energy sources, as well as energy sources that are touted as being genuinely green or completely clean energies that we should embrace wholeheartedly to sustain our current standards of living. This is what constitutes "green capitalism", a total greenwash of unsustainable energy solutions in our production and use of energies.

Energy is a critical component in the functioning of modern societies and is playing a pivotal role in how we are living

All so-called green energies" carry ecological footprints. There are no energies that have no impact on the planet, only energies that carry smaller ecological footprints, and thus they are less damaging to our planet.

and how we may transition into new sustainable ecosystems. Thus, we must raise our understanding of the great risks and perils that we are currently facing in developing our future energy sources, given the unsustainable trajectory that we are following with Green Capitalism. When assessing this trajectory, with potential solutions to the replacement of fossil fuels, we must account for the environmental impact incurred to extract the raw materials, including the energy and

materials used to extract them, the energy used to manufacture the new technologies, and the environmental impact that we produce once we dispose of them after they have completed their life cycle. All so-called "green energies" carry ecological footprints. There are no energies that have no impact on the planet, only energies that carry smaller ecological footprints, and thus they are less damaging to our planet.

The best example is the fossil-free energies that the motor-vehicle industry gradually embraces. They sell them as genuinely green solutions as if the manufacturing of these vehicles—including all their parts and the manufacturing processes applied to make them, as well as the sources of energy used to manufacture them—overwhelmingly fuel-fossil sources—by the many different producers in their supply chains—lack large ecological footprints. These include the lithium-ion batteries that generate large footprints for their manufacturing and will also leave large footprints of very polluting components, such as lithium and cobalt, which are also non-renewable sources of energy that power the Teslas and other electric vehicles. They are not renewable because there are no unlimited amounts of lithium, cobalt and other minerals on the planet. Only wind power, sunlight, water and geothermal energy are renewable energy resources.

⁴⁴ ↪ Nubia Barrera Silva: [Lithium and the Contradictions in the Energy Transition that Devastate the Global South In Favour of the Global North](#) — The Jus Semper Global Alliance, November 2021, (p. 5).

⁴⁵ ↪ Okbazghi Yohannes: The Biofuels Deception — Going Hungry on the green Carbon Diet, Monthly Review Press, 2018.

And we have not even considered the cost of recycling these batteries. We have not considered the fossil-fuel energy used for recycling that expels toxic fumes into the air and the inputs and processes—such as cryogenic freezing—used to dispose of them after seven to ten years. Moreover, according to Tesla, only 60% of the materials are recycled whilst the rest are dumped into the environment in landfills,⁴⁶ particularly the most toxic part. Lastly, we also must consider all the mining that is done. Lithium is mined in North and South America, Asia, South Africa, Central Andes and China, whilst cobalt comes primarily from the Congo. Argentina, Bolivia and Chile hold some of the most significant lithium reserves in the world,⁴⁷ and mining lithium creates horrific environmental damage, including the massive use of water, the killing of fish in rivers and the disposal of toxic chemicals that are filtered out of the brine produced, such as hydrochloric acid.⁴⁸ Lastly, many of the parts used in electric vehicles, both underneath and on the dashboards, doors and seats, are made of plastic, which comes from fossil sources. This makes ecological footprints that would be tentatively sustainable only if the use of these electric vehicles is drastically reduced, to the point that individual/private vehicles are no longer allowed for the sake of cutting consumption drastically.

The case is the same for solar panels and wind turbines. Just for the manufacturing of solar panels and wind turbines (including mining, manufacturing, transporting and installing), the fossil energy used is usually more significant than these technologies' energy. Indeed, an assessment indicates that *fossil fuels supply the power behind wind turbine operations... Lifecycle calculations reveal that wind power technologies actually rely heavily on fossil fuels.*⁴⁹ This is because wind turbines rely on fossil power when the wind is down, making this alternative a hybrid of wind and fossil fuels. Thus it becomes evident that such “low-carbon solutions” to replace fossil fuels are creating new and major environmental damage. Photovoltaic cells for solar energy and wind turbines carry large ecological footprints from mineral exploration to manufacturing, delivery, operation, maintenance, and disposal,⁵⁰ and will never stop generating considerable ecological footprints. The sun and wind are clean, accessible and renewable but not the technologies and the extractive and manufacturing processes used to generate electric power with them.

The sun and wind are clean, accessible and renewable but not the technologies and the extractive and manufacturing processes used to generate electric power with them.

A recent study focuses on the fundamental issue of the inherent contradiction between capitalism's bet and a truly safe and just transition, in the light of green capitalism's deceptive strategy to transition to so-called renewable energies that require the expansion of the inherently unsustainable extractive industrial sector. The study argues that

*The concept of a “just transition” to a low-carbon economy is firmly embedded in mainstream global discourses about mitigating climate change. Drawing on Karl Polanyi's political economy elaborated in *The Great Transformation*, we interrogate the idea of a just transition and place it within its historical context. We address a major contradiction at the core of global energy transition debates: the rapid shift to low-carbon energy systems will require increased extraction of minerals and metals. In doing so, we argue that extractive industries are energy and carbon-intensive, and will enlarge and intensify social and ecological injustice. Our findings reveal the importance of understanding how the idea of a just transition is used, and by who, and the type of justice that*

⁴⁶ ↪ Michael Dawson: [Electric Evasion](#), Counterpunch, 15 October 2010.

⁴⁷ ↪ U.S. Geological Survey, [Mineral Commodity Summaries](#), Lithium, February 2019

⁴⁸ ↪ Nubia Barrera Silva: [Lithium and the Contradictions in the Energy Transition that Devastate the Global South In Favour of the Global North](#) — The Jus Semper Global Alliance, November 2021.

⁴⁹ ↪ Ozzie Zehner: *Green Illusions: The Dirty Secrets of Clean Energy and the Future of Environmentalism (Our Sustainable Future)*, University of Nebraska Press, 2012, Pp 41.

⁵⁰ ↪ Ibidem, Pp 28.

*underpins this concept. We demonstrate the need to ground just transition policies and programmes in a notion of justice as fairness.*⁵¹

The paper pointedly illustrates the inherent injustice of a system designed for capital accumulation as well as for the material benefit of predominantly the Global North at the cost of billions of people in the Global South who suffer the consequences not only of their exploitation but also of the depredation of their lands:

*I get to have the benefits of air conditioning and air travel and all the other environmentally expensive amenities that the prime victims of climate change will not have. And the same holds for the overlapping case of global economic justice. 'The Beneficiary' (Robbins, 2017).*⁵²

And, once again, the overlords of marketocracy focus only on climate change and largely disregard the other eight planetary boundaries that we have already transgressed or are on the verge of crossing. This, of course, is due to their fixation with the preservation of capitalism at any cost, although it has been repeatedly demonstrated that no technological acumen will ever be able to transgress or modify the natural science laws. The apologists of marketocracy are addicted to GDP growth when the true measure of progress is the long-term sustainability of human and non-human development. Indeed, physicist Erald Kolasi argues that

*Inspired by neoclassical theories, a new generation of economists began to argue that economic growth could continue without the consumption of additional resources from the environment. They claimed that we could reach this economic nirvana by doing more with less, investing in clean energy, and developing energy-efficient technologies. In short, they were arguing for nothing less than the long-term sustainability of capitalism, ignoring all the science and evidence piling up along the way... In this fundamental sense, economic activities cannot be decoupled from energy use, for that would be like asking economics to step completely outside the laws of physics—a clear absurdity. But this clear absurdity is exactly what certain economic theories imply can actually happen: they artificially detach capital and labour from energetic constraints and effectively sever any and all links between physics and economics.*⁵³

Renewable energies are indeed crucial in the transition, but not in the context of capitalism, which requires the expansion of consumption and growth. As we will see ahead, the only way to save our planet is to transition to a new ethos that must drastically cut consumption until we reach a state that is sustainable and provides a safe and just transition for all, including prominently the billions of the Global South who have been deliberately pauperised by capitalism and endure, in rather dramatic ways, the worst impact of climate change to feed the cycle of reproduction and accumulation of capital for the tiny elite who think they own the world.⁵⁴

⁵¹ ↪ Nicholas Bainton, Deanna Kemp, Eleonore Lèbre, John R. Owen, Greg Marston: [The Energy-Extractives Nexus and the Just Transition](#) — The Jus Semper Global Alliance, December 2021, (p. 1).

⁵² ↪ Ibidem, (p. 2).

⁵³ ↪ Erald Kolasi: [Energy, Economic Growth, and Ecological Crisis](#) — The Jus Semper Global Alliance, May 2021, (pp. 2-4).

⁵⁴ ↪ Saeed Kamali Dehghan: [World's poorest bear brunt of climate crisis: 10 underreported emergencies](#). The Guardian, 14 February 2022.

From the Dystopia of Marketocracy to the Utopian Realism of Geocratia

Utopias refer to imaginary ideas that appear ideal but unrealistic. However, many realities throughout human history (laudable or nefarious) seemed initially unrealistic but eventually became a reality. Furthermore, because we are literally at the threshold of planetary tipping points, where the planet is not asking whether we like or not how it reacts to the impact of the dystopian Anthropocene, we have no choice but to work diligently to change the trajectory that we are following and veer dramatically towards a sustainable path for humans and non-humans. This requires replacing, and not fixing, capitalism's fatal course. That is the imaginary we have to work on.

In 2020 I imagined a new life ethos that can be sustainable for people and the planet. I called it Geocratia. At the time, scientific data were already alarming, with the trajectory that we were following pointing towards our final precipice. Today, the latest IPCC reports (see the [Planetary versus Human Time](#) section) are even more alarming, particularly because the window of opportunity to veer course keeps getting smaller and the geopolitics of planetary sustainability remain startling short of what is needed, for they remain fixated with the protection of marketocracy. In other words, we are still pointing a gun at our head by remaining on the same trajectory of reaching our self-extinction.

By detaching ourselves from seeing the planet as our war chest instead of our home, we can begin to imagine how to care for our sustainability by taking care of our house.

❖ **Geocratia.** Because the metabolic rift between humankind and Planet Earth has fundamentally changed everything, as Naomi Klein rightly asserted, the overarching tenet of our sustainability is to build a new paradigm where the health of our planet is at the centre of our future. Hence, Geocratia is about what we need to do to make it happen.⁵⁵ Because the fundamental premise of this paradigm is first rescuing and then preserving the planet at sustainable levels, we must place it at the centre of our collective vision, around which we develop, organise and structure the fundamental pillars and core components of new forms of human organisation. In this way, by detaching ourselves from seeing the planet as our war chest instead of our home, we can begin to imagine how to care for our sustainability by taking care of our house. To save ourselves by saving our planet, we need to create an ecological civilisation where we submit ourselves and restrain our presence in the planet to the planetary boundaries necessary to allow nature to govern us, instead of unrelentingly attempting to conquer nature's natural laws. It follows that we must surrender to the planet, capitulate as conquerors, and let the planet take the lead and govern us in a sort of Geocratia—government of the Earth. If we do not, we would be destroying the home that nurtures us and accelerating our demise.

The overarching *raison d'être* of Geocratia is to achieve and maintain planetary sustainability. Because by caring for our home we take care of all species—humans and non-humans, flora and fauna—which are fundamental in preserving the sustainable ecosystems that humans need to enjoy life. To achieve this, as illustrated in figure 1, we need a safe and just transition structured in three pillars: social justice, environmental health and true democracy. All three pillars are closely interdependent. We cannot achieve social justice without true democracy and environmental health; there cannot be an ethos of true democracy if we do not materialise social justice and environmental health, and we cannot achieve environmental health without true democracy and social justice. This chart shares similarities with many of the arguments of other visions such as the views conveyed in Kate Raworth's concept of Doughnut Economics. A major difference is that Raworth's arguments do not explicitly assert that there is no realistic pathway to a safe and just transition if we do not replace the marketocratic paradigm. One can only infer by assertions such as *mainstream*

⁵⁵ ↪ Álvaro J. de Regil: [Transitioning to "Geocratia" — the People and Planet and Not the Market Paradigm](#) — First Steps — The Jus Semper Global Alliance, May 2020.

economic policies have so far failed to deliver inclusive and sustainable economic growth, and policymakers continue to rely on economic indicators – such as GDP growth – that are not up to the task of measuring what matters for social justice and environmental integrity,⁵⁶ that capitalism does not fit into the pathway for a safe and just transition. One would hope that it has become crystal clear for her and many other thinkers that capitalism is the barrier and not a vehicle towards a safe and just transition. The other significant difference is that she does not address the need to build a truly democratic ethos, a sine-qua-non-condition for achieving social justice, environmental health, and planetary sustainability. As earlier noted, the pillars of the Geocratic paradigm are closely linked and interdependent. One pillar cannot materialise without the others and can only come to fruition contingent on marketocracy being replaced. Indeed, all three pillars are anathema to the

It is an ethos exercising society's systematic and customary direct involvement in the entire public arena. All meaningful government decisions are reached by direct consensus with the Demos and not just approved by the different branches of government.

can be accomplished, for all governments are enthusiastic marketocratic agents. Until now, they keep manoeuvring to protect the status quo of business as usual through the deceptive narrative of the Great Reset of capitalism.

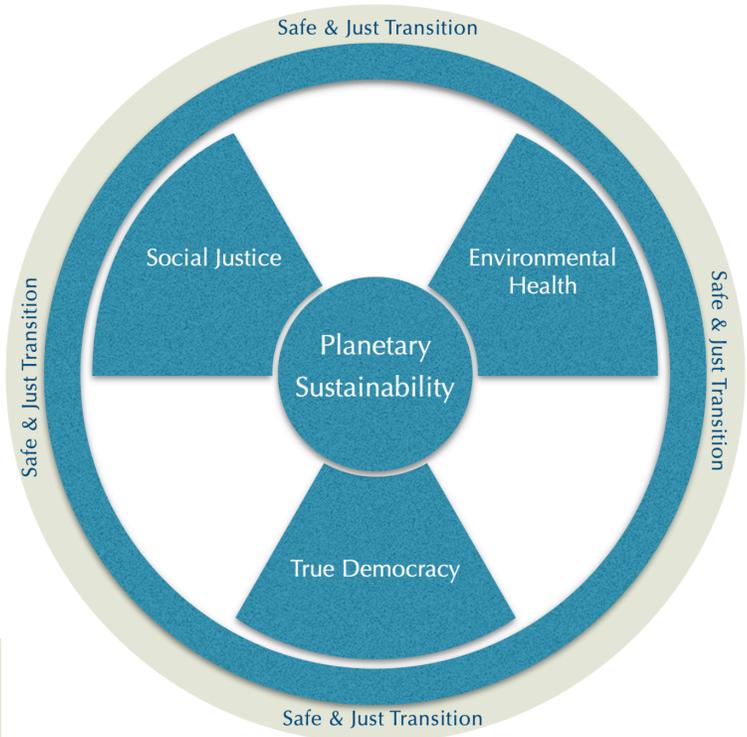
❖ **True Democracy:** In Geocratia, power lies in the Demos anchored on structures of direct and true democratic practice, whose only purpose is to pursue the welfare of every rank of society—with particular emphasis on the dispossessed—and the planet, in an equitably and sustainable manner. In this ethos, the Demos is permanently in the driver's seat of the public agenda. Decision making flows in a bottom-up direction for all relevant matters affecting the sustainability of

We cannot sustain our current living systems if we are to drastically cut our ecological footprint on the planet without addressing the question of the sustainable amount of human population.

our new structures. This takes place in a liquid manner, constantly evolving and adjusting as the agoras convene to propose, debate and resolve the agreed course of action on specific issues. It follows that decision making at the executive and legislative branches of government is permanently shared with the Demos. It is an ethos exercising society's systematic and customary direct involvement in

the entire public arena. All meaningful government decisions are reached by direct consensus with the Demos and not

Figure 1. Geocratia's fundamental pillars to achieve a safe and just transition to long-term planetary sustainability



marketocratic paradigm, where enormous inequality, the Anthropocene and a plutocratic regime behind a mock veil of democratic practice reign supreme.⁵⁷ This is why the starting point is building an ethos of true democracy. Without it, nothing

⁵⁶ ↪ Kate Raworth: A safe and just space for humanity – Can we live within the Doughnut? Oxfam Discussion Papers. Oxfam Great Britain, February 2012 (p. 6).

⁵⁷ ↪ Álvaro J. de Regil: [The Capture of Democracy to Impose Marketocracy — Why Democracy is a Hoax](#) — The Jus Semper Global Alliance, October 2021.

just approved by the different branches of government. A detailed description of the pillar of True Democracy and its components is available in [appendix A](#).⁵⁸

The truly democratic ethos includes the utterly complex question of population reduction. To be sure, it carries the heaviest ethical weight for humanity, for it goes against our deepest essence and the nature of all living things of Mother Earth. However, we cannot sustain our current living systems if we are to drastically cut our ecological footprint on the planet without addressing the question of the sustainable amount of human population. [Appendix B](#) discusses this issue in detail and how it should be addressed in the context of a truly democratic ethos.

❖ **Social Justice:** In Geocratia, capitalism has ceased to exist, but we still function as societies that work and continue to consume a plethora of natural resources for our functioning. However, we no longer have the capital-labour relationship with the inherent surplus-value and the customary and systematic exploitation of labour favouring capitalism's shareholder value, nor do we generate unsustainable consumption levels. In the new paradigm, people work under entirely different organisational and production arrangements and earn a remuneration for their work as part of their contribution to the community's well-being and its ecological systems. The remuneration people earn for their contribution is of a living sort, of dignified nature, that enables people to fulfil all of their basic necessities for food, housing, clothing, energy, water, transportation and all the other inputs necessary to enjoy a dignified quality of life standard, but frugally and sustainably.

People will have a basic income⁵⁹ plus a remuneration for their community work, whatever it may be, and, additionally, far more personal time for leisure, communal activities, cultural activities, aesthetics and other activities. People will also

We do not have an energy crisis but a consumeristic crisis infused by capitalism because that is the sole underlying cause of the metabolic rift driving us to the brink of falling into our final cliff of self-annihilation.

have the right to free education and healthcare and social services, such as childcare, when needed. Once it is implemented across nations, all of this would lift billions of dispossessed people out of poverty permanently. It follows that their consumption levels and ecological footprint will increase to a very substantial degree, sometimes manifold what they were under capitalism.

The question is, how do we accomplish this by concurrently achieving sustainable levels of consumption of resources under such a proposition? The only way is to radically change our cultural values, patterns and concepts determining our consumeristic lifestyles. This entails a complete change of culture and rethinking our forms of social organisation. We do not have an energy crisis but a consumeristic crisis infused by capitalism because that is the sole underlying cause of the metabolic rift driving us to the brink of falling into our final cliff of self-annihilation. If we drastically cut consumption, we would drastically cut our energy use and our ecological footprint. Consumerism must be erased from the face of the earth.

❖ **Wealth Redistribution:** The balancing act of concurrently addressing environmental health and social justice in Geocratia requires actual sustainable human development with radically different consumption levels. Thus, relative to the urgent need to materialise the social demands of one billion people who live in dire poverty—and also to lift from poverty at least another 2,6 billion people who endure relative poverty deliberately ignored in the assessments of

⁵⁸ ↪ Álvaro J. de Regil: [Transitioning to “Geocratia” the People and Planet and Not the Market Paradigm — First Steps](#) — The Jus Semper Global Alliance, May 2020, (pp. 24-30).

⁵⁹ ↪ Guy Standing: [The Case for a Basic Income](#) — The Jus Semper Global Alliance, December 2020.

multilateral organisations—development policies affecting the entire population must be anchored on wealth redistribution and not on any growth as an end in itself.

❖ **Development, Progress and Sustainability:** With the change from marketocracy to Geocratia, fundamental concepts in assessing activity in the different forms of social organisation (nation, province, municipality, town, community...) are redefined as we transcend from capitalistic consumer societies to an ethos of sustainable democratic societies. These

We are running a rather dangerous ecological overdrive that depletes ecological reserves and renders unsustainable footprints that turn resources into waste faster than they can be turned back into resources.

concepts are development, progress and sustainability and are closely connected and are interdependent. You cannot have development if you do not progress on your objective and, for the same reason, you cannot progress if you do not develop. Similarly, you cannot develop or progress if your trajectory is not sustainable through time. [Appendix C](#) elaborates how the Geocratic paradigm

of people and planet re-conceptualises the meaning of development, progress and sustainability in their interaction.

In Geocratia, at the same concurrent lapse that we increase consumption and, inevitably, the footprint of the dispossessed, the social strata with an unsustainable ecological footprint will have to reduce it drastically. The ecological footprint in 2017—the relationship between ecological impact and biocapacity, measured in hectares, recorded a deficit of 1,2 hectares per capita, equivalent to 75% of the world's biocapacity. In the U.S, the deficit was 4,6 hectares per capita or 131% of its biocapacity, and China had a deficit of 2,8 hectares per capita or 311% of its biocapacity.⁶⁰ These constitute two of the worst footprints in the world because their consumption of resources is far greater than their capacity to sustain them.

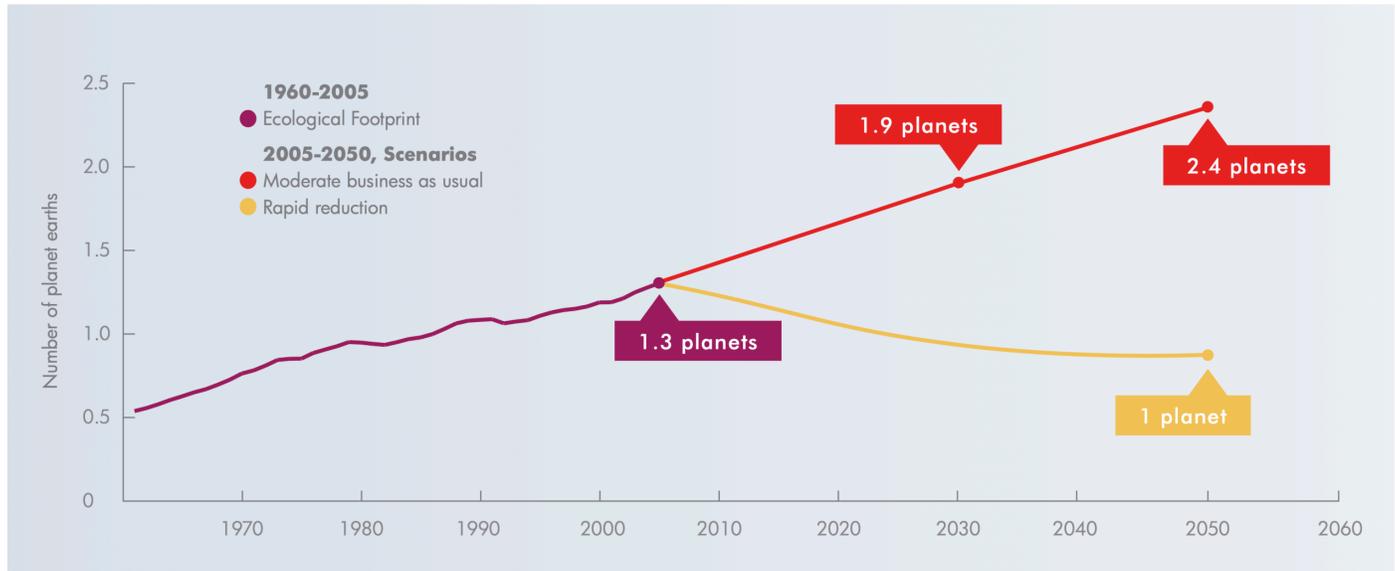
We are running a rather dangerous ecological overdrive that depletes ecological reserves and renders unsustainable footprints that turn resources into waste faster than they can be turned back into resources. It follows that the world must focus on developing a wealth redistribution model with a long-term tendency towards much lower energy consumption levels than we currently have to build new living systems that can produce sustainable levels of social justice. This does not entail a proportional reduction in the quality of the welfare of well-off strata per se. Yet, a new conception of quality of well-being with a drastic reduction of materials and energy consumption, increasing efficiencies and replacing fossil energy use with predominantly renewable energy sources and exponentially consuming more recyclable materials that generate a rather small ecological footprint vis-a-vis the original materials. We transition from a trajectory taking us to consume the equivalent of 2,4 planets per year by 2050 (chart 1) to a sustainable trajectory of consuming the resources equivalent to one planet. It also entails a drastic change in consumer values and habits, eliminating an enormous amount of artificially-created needs and frivolous appetites for possessing hedonistic things and services entirely unnecessary for new and desirable living standards. Concepts such as the quality of welfare and well-being in living standards are redefined. Our civil responsibilities must take precedence over our consumption habits, culturally transforming our values scale and concept of material well-being by psychologically internalising the transition from an ethos of vacuous human desires to the ethos of true human needs that will provide a sustainable, dignified and enjoyable quality of life. Humanity urgently needs an educational revolution of our existence and purpose on our planet.

To elaborate on the imaginary of the new Geocratic paradigm, [appendix D](#) describes a non-exhaustive list of 19 Core Components of a Planetary Sustainable Ecology, previously developed in Geocratia in 2020, updated where necessary. These are Energy, economy, currency, common's contributions, degrowth and steady-state, enterprise, work and labour

⁶⁰ ↪ Global Footprint Network. [2021 Edition National Footprint and Biocapacity Accounts](#) (data year 2017)

Chart 1: Beyond GDP

Making Ecological Limits Central to Policy



Source: GLOBAL FOOTPRINT NETWORK ANNUAL REPORT - [08 A time for change](#)

rights, markets, human rights, well-being and responsibilities (including universal healthcare, education, basic income, housing and a dignified retirement pension), private property, high-quality of life standards, a culture of frugality, poverty, population, food and land use, transportation, housing, locality and technology.

❖ **A Steady-State Economic Ethos:** In Geocratia, economic development and wealth have no capitalistic meaning. They translate into new indicators that measure increments in the level of sustainability—by reducing our ecological footprint in all aspects of human life—to assess whether we are progressing in our new development goals. These indicators would measure the development of human capacities anchored on solidarity and true sustainability. To drastically cut our ecological footprint, we must steer from a trajectory of doom to a trajectory of degrowth⁶¹ in consumption until we reach a stationary state or steady-state or stationary economy, as argued by Herman Daly⁶² and others that is sustainable, just for the people and safe for the planet.

Many observers believe that we must cut our ecological footprint by one-third by 2050 at the latest, if not much earlier.⁶³ New assessments stress that, at the very least, final energy demand must be cut by 40%. A universal basic income, work

Many observers believe that we must cut our ecological footprint by one-third by 2050 at the latest, if not much earlier.

remunerations and social security entitlements that secure dignified living standards for the dispossessed, if followed by drastically-reduced consumption and waste by the affluent, would bend the curve of unsustainable consumption toward a sustainable

consumption trajectory. Chart 2 illustrates—paralleling the rapid reduction scenario of the Global Footprint Network that advocates the need to cut our energy consumption by about one third by 2050—how this trend might diminish our

⁶¹ ↪ Giorgos Kallis: [The Degrowth Alternative](#) — The Jus Semper Global Alliance, April 2019.

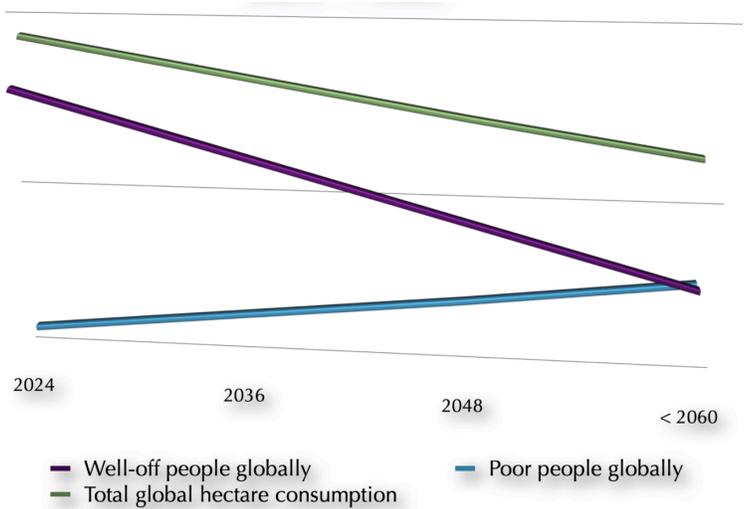
⁶² ↪ Herman E. Daly: A Steady-State Economy: Sustainable Development Commission, UK (24 April, 2008)

⁶³ ↪ Many environmental scientists consider that our footprint needs to be reduced substantially at a faster pace than by 2050. See David S. Wood and Margaret Pennoc, *Journey to Planet Earth – Plan B: Mobilising to Save Civilisation, Educators Guide*. (Washington, DC: Screenscope, 2010).

global footprint while achieving the equity outcome a living remuneration represents by 2060.⁶⁴ To accomplish this, and following a trajectory of degrowth until reaching a stationary or steady-state economy, the affluent would need to cut their per capita hectare consumption by as much as three-fifths whilst poor people would increase it by as much as threefold. It must be emphasised that in the “safe and just transition” to the Geocratic paradigm, capital-labour remunerations must be gradually phased out as we successfully transition to the underlying Core Components of a Planetary Sustainable Ecology presented in [appendix D](#), that constitute the new sustainable living systems of Geocratia.

This constitutes humankind's trajectory that must be followed for a successfully safe and just transition to a

Chart 2: Hectare consumption per capita 2024 - < 2060



Source: Chart elaborated by author.

This particular task makes utopian visions of a new paradigm liberated from marketocracy a realistic endeavour, or Mother Nature will take care of wiping us out from the face of the earth.

Geocratic paradigm. It is quintessential to bear in mind that the danger to our survival is so enormous that we are at a point where the discussion is beyond arguments in favour or against traditional political and philosophical labels such as capitalism, socialism, neoliberalism, Marxism and others. The only way to make our best effort to save our home and thus humanity is to cut consumption drastically. This

particular task makes utopian visions of a new paradigm liberated from marketocracy a very realistic endeavour, or Mother Nature will take care of wiping us out from the face of the earth. Consequently, we have no choice but to build a dramatically different paradigm for the welfare of people and the planet and NOT the market. We must transition from marketocracy to Geocratia if we want to bequest humans and non-humans a future with life as we knew it on our planet.

First Steps to Replacing Marketocracy with Geocratia

Capitalism is reaching its end of history, courtesy of Mother Earth. It is gradually crumbling bit by bit despite all the governments' efforts and their overlords, whilst it keeps increasing inequality, suffering and death around the world for refusing to capitulate and liberate the planet from the great rift that it has created with the Anthropocene.

Governments and the global plutocracy of "the less than one per cent" are working strenuously to keep capitalism afloat.

Governments and the global plutocracy of "the less than one per cent" are working strenuously to keep capitalism afloat.... Hence, governments will never be the conduit to seriously and effectively address the existential threat that we are facing. They are the greatest barrier to changing our trajectory of doom and veer towards a sustainable future.

We suffer daily a mental barrage of narratives from mass media as if nothing needs to change but for the few tweaks needed to solve climate change with the Promethean prowess of the technologies of the Fourth Industrial Revolution. The narrative is business as usual, calling on people to keep consuming and working and competing to acquire all the things that advertising tells them they should

⁶⁴ ↪ GLOBAL FOOTPRINT NETWORK ANNUAL REPORT - [08 A time for change](#).

own to exist and be someone worthy of respect and notoriety. We are told that despite all the problems of climate change, including the COVID-19 pandemic, the capitalist economic system will solve the problems so that we can return to our alienated state of being, to consume and possess blissfully.

Hence, governments will never be the conduit to seriously and effectively address the existential threat that we are facing. They are the greatest barrier to changing our trajectory of doom and veer towards a sustainable future. Governments have always partnered with the wielders of economic power, the wealthiest oligarchs of society. They customarily have amassed their fortunes by exploiting workers and depleting the land and resources that they extract from nature. Then, particularly since the arrival of neoliberal capitalism, we have the revolving doors where privateers and "public servants" switch roles between private and public spheres for their benefit and to maintain the supremacy of the market over people and the planet. This is why Polanyi argued that society had become an adjunct of the market instead of the market being subject to the rules of society. The market overlords have captured states and made politicians their market agents with the mission to ensure that the public agenda always remains in control of the plutocratic elite. Given that the benefit is mutual through the revolving door system, politicians enthusiastically maintain the supremacy of the market in all realms of life. They constitute an oligarchic elite imposing the marketocratic regime.

Indeed, as I write, the wealthiest tycoons such as Bill Gates, Elon Musk and Jeff Bezos, and the politicians acting in tandem as their agents to preserve the marketocratic structures of global exploitation and appropriation of the commons that they claim to protect, are meeting once again in Davos, Switzerland, to pretend to save the world from their machinations. As customary, there is a parade of prime ministers, presidents and corporate leaders that talk about the next steps in a carefully crafted agenda intended to dictate everything that will be done in all spheres of life around the world. In 2022, some of the topics on the agenda are: Technology Cooperation in the Fourth Industrial Revolution; Connectivity is a Human Right; A Policy and Regulatory Environment that Nurtures Innovation; Renewing a Global Social Contract; Accelerating and Scaling Up Climate Innovation; Navigating the Energy Transition; ESG Metrics for a Sustainable Future; Restoring Trust in Global Trade and Supply Chains and Accelerating a Nature-Positive Economy for People and Planet among others. They work to capture the dominant narrative on the same critical issues we face in a clear push to address them within the marketocratic ethos. They speak in the context of GDP to state, for example, that *50% of the world's total GDP is dependent on nature and its services.*⁶⁵ As expected, the safe and just transition must be under the realm of capitalism: *We are transitioning to a new type of capitalism, melding the creation of prosperity, serving society and caring for the planet. How are early movers using the International Business Council and World Economic Forum Stakeholder Capitalism Metrics to achieve a sustainable future?*⁶⁶

❖ **Coalescing into a Planetary Movement of a Conscientious and Concerned Demos.** Given that governments are in partnership with capitalism's overlords, only we, the Demos, can break the capture of society by the structures of

The first step must be to work diligently to provoke awareness, critical thinking and concern about the planetary rift that we are enduring because of the Anthropocene.

marketocracy. Only the Demos, through direct action, by building a global revolutionary movement, can force governments to a new social contract of true democracy and sustainability in the best sense of the term. This social contract must be agreed upon exclusively among the Demos. And it must be explicitly designed

to change our trajectory of doom by replacing capitalism to build a radically different paradigm for the welfare of people and the planet as a matter of utter urgency.

⁶⁵ ↪ World Economic Forum: [Accelerating a Nature-Positive Economy for People and Planet](#) — The Davos Agenda, 21 January 2022.

⁶⁶ ↪ World Economic Forum: [Accelerating a Nature-Positive Economy for People and Planet](#) — The Davos Agenda, 20 January 2022.

Nonetheless, to accomplish this, the first step must be to work diligently to provoke awareness, critical thinking and concern about the planetary rift that we are enduring because of the Anthropocene and, to be precise, because of the Capitalinian Age, as Foster and Clark propose, courtesy of the marketocratic regime imposed on humanity. People need to become conscientious, mindful, critically aware and concerned about the underlying causes of climate change and

The critical statement that people must internalise is that the root cause is capitalism, that the solutions that it can bring to solve the planetary rift constitute a deliberate deception to prevail because its inherent nature of growth and consumption is utterly incompatible with the trajectory we must follow to build genuinely sustainable living systems.

the other eight planetary boundaries that capitalism has created. The Demos needs to learn that the current trajectory we follow will take us unequivocally to our final precipice of extinction unless we drastically change our living systems and materialistic cultures. The critical statement that people must internalise

is that the root cause is capitalism, that the solutions that it can bring to solve the planetary rift constitute a deliberate deception to prevail because its inherent nature of growth and consumption is utterly incompatible with the trajectory we must follow to build genuinely sustainable living systems. The Demos needs to learn that there will never be technologies that can tame Gaia because natural science laws cannot be changed.

Furthermore, the Demos must also become keenly aware and concerned that the window of opportunity to change course is rapidly narrowing because the latest scientific assessments show that planetary events are taking place sooner than expected and that even the most optimistic scenario, which will not be met, would bring great suffering to billions

Regardless of what we do, it is very likely that we and future generations will face extreme catastrophic events. Yet, if we do not react urgently and expediently, we will meet our end of history. Hence, there is nothing more important in our lifetime than getting organised to save ourselves by saving our home.

of people around the world, north and south, due to extreme heat and rainfall. Thus, regardless of what we do, it is very likely that we and future generations will face extreme catastrophic events. Yet, if we do not react urgently and expediently, we will meet our

end of history. Hence, there is nothing more important in our lifetime than getting organised to save ourselves by saving our home.

Lastly, we need to become aware and concerned that it is inevitable that this process will not be completed without

The first practical thing that we must do as concerned individuals is to increase public awareness and concern by bringing up the topic in our individual sphere of influence and trust... The first goal is to coalesce into a global movement to save our home, Planet Earth.

much unnecessary hostility and suffering among humankind, all living things and the planet as a whole. It goes without saying that breaking down capitalism will not occur without much conflict and struggle triggered by the owners of the system, their agents in the halls of governments and their apologists, who will

invest all of their energy to “save it”.

Consequently, the first practical thing that we must do as concerned individuals is to increase public awareness and concern by bringing up the topic in our individual sphere of influence and trust and call for a serious discussion in small groups of people. How do we accomplish this? The very first step is to start with a basic cluster of already concerned groups and individuals to provoke critical thinking to raise awareness and concern about the impending existential peril; that we cannot bequest a future to coming generations unless we rectify immediately by organising locally to gradually create local, national and then global critical masses of citizens in pursuit of a new paradigm like Geocratia. It must be patently evident that we cannot attempt to materialise our dream unless we break the alienation that the vast majority of

people are immersed in, as they struggle daily to survive a system that deliberately coerces, misinforms and neutralises them through corporate media, consumerism/individualism and the deliberate and unrelenting threat of losing their already precarious existence. The first goal is to coalesce into a global movement to save our home, Planet Earth.

❖ **The Eco-Social Contract.** How do we build the structures of Geocratia? This paper does not pretend to propose the entire process of building it. This is only possible through an ongoing working effort defined by communities through

Our work to increase awareness and concern to coalesce into a planetary movement must place at the centre of our mission to force a global social contract that we have never had and that it must specifically be an Eco-Social Contract for a safe and just transition that replaces capitalism.

democratic consensus and will produce many different versions of truly sustainable Geocratic systems. Nonetheless, to even aspire to materialise our dream, we need to organise and, by reaching consensus, coalesce into a global movement capable of transcending the status quo. The

overlords of the Capitalinian Age propose “renewing a Global Social Contract” as if we already had one. Thus, in direct contradiction of this charade, our work to increase awareness and concern to coalesce into a planetary movement must place at the centre of our mission to force a global social contract that we have never had and that it must specifically be an Eco-Social Contract for a safe and just transition that replaces capitalism. This contract has to be the product of a process where the common citizenry must celebrate a series of assemblies at all levels of political demarcations (local, municipal, regional, national and international) where the common citizenry sends its delegates to propose, debate and agree on resolutions covering the entire spectrum encompassing the social and environmental arenas, for a safe and just transition to a new paradigm. It must be noted that this process must be carried out outside the traditional halls of governments, legislative, executive and judicial, branches, for they have been captured by marketocracy and will

All people with a minimum level of concern about the future must become aware that there is nothing more important in our lifetime than getting organised to save ourselves by saving our home.

attempt to act as gatekeepers to block the participation of movements that go in the opposite direction of the supremacy of the market. Therefore, the citizenry needs to devise strategies—such as a program of non-participation or boycotts—to exert enough pressure on governments to

carry out the process for the eco-social contract in an ethos of direct democratic agoras where all participants are common citizens, and no one has prerogatives above the rest.

❖ **From Citizen Cells to a Planetary Movement.** How do we break the alienation and provoke critical thinking? We work to create a network of people that starts locally and grows exponentially through positive pollination in our sphere of influence and confidence until we “planetise the movement” once we reach a critical mass. We need millions of small units of citizens who gradually converge to form local, regional and national assemblies. Once the movement is consolidated, we can organise a global movement through national assemblies. The World Social Forum could be transformed—or a new one to be created—if we coalesce in enough numbers to redefine its mission to the very concrete

The smallest unit of people can be best described as a citizen cell (CC). This is where we all start the entire process.

goal of saving our home by establishing the new Eco-Social Contract proposed in Geocratia. All people with a minimum level of concern about the future must become aware that there is nothing more important in our lifetime than getting organised to save ourselves by

saving our home.

The smallest unit of people can be best described as a citizen cell (CC). This is where we all start the entire process of de-alienation and catalytic conversion to produce critical thinking about the impending need to transition to a new paradigm truly sustainable for our planet, people and all forms of life. This must take place both in the Global North and

the Global South. The Global South, in particular, would take a preeminent role, given its decades-long struggle to organise against the extreme exploitation and precarisation of their lives and depredation of their ecosystems that have forced it to endure the eco-social chasm imposed by the development of the global commodity supply chains and resource extraction processes for the benefit of global monopoly capital. The Global South is also ahead in the imaginary of new living systems as proposed under the concept of Buen Vivir or Good Living in South America, which is gaining a sphere of influence in the consciousness and imaginary of the Global North particularly in Europe.⁶⁷

The critical factor is achieving cohesiveness in terms of analysis, principles, vision, mission and goals, and the roadmap to materialise it.

How do we create our citizen cells? We start by all of us creating our CC of three or more members. We do it—taking advantage of social media and other online networks—by convening people in our sphere of influence and trust who exhibit some disposition to discuss the current state of societal relations and the potential solutions to their own sense of an unsustainable reality. We seek to connect with like-minded individuals in mimesis (*the deliberate imitation of the*

Citizen cells are the amalgam and catalytic converter that give cohesion to the diversity of claims, disputes and citizen opposition against the established order by unifying them into a common aim to confront the underlying causes of our unsustainability by building our new paradigm.

behaviour of one group of people by another group as a factor in social change)⁶⁸ to create our CC. The small local communities of CCs organise to create more cells convinced about building Geocratia. These CCs commit to exercise direct democratic practice in a predominantly horizontal network of local, regional, national and global CCs whose only purpose is to care for the wellbeing of

people and the planet.

The critical factor at this stage is achieving cohesiveness in terms of analysis, principles, vision, mission and goals, and the roadmap to materialise it. Of paramount importance is to understand that the CCs are not created just to organise to force the Eco-Social Contract but also to develop permanent forms of community activity as the first steps for our cultural, structural change. We do this through a process of education that works in all directions. We must not assume that we will have all the questions, answers, and solutions when we hold our first citizen cell get-together. This is a permanent educational process where we all learn, design and refine our program to planetise Geocratia. Citizen cells are the amalgam and catalytic converter that give cohesion to the diversity of claims, disputes and citizen opposition

A very positive ongoing event is that the youth is also several steps ahead of the rest of us. They have realised the terrible legacy that we are inheriting them with the marketocratic system that we built.

against the established order by unifying them into a common aim to confront the underlying causes of our unsustainability by building our new paradigm. Indeed, a transformational—or revolutionary—movement for Geocratia will result from the convergence of movements

that confront the exploitation and ecological depredation of the capitalist system in its latest and more predatory form of monopoly capital.

A very positive ongoing event is that the youth is also several steps ahead of the rest of us. They have realised the terrible legacy that they are inheriting with the marketocratic system that we built, or at least tolerated. They already have active movements—such as Extinction Rebellion⁶⁹—that work to coalesce into a global movement, and leaders such as Greta

⁶⁷ ↪ Gustavo Hernández and Henkjan Laats: [Buen Vivir: A Concept on the Rise in Europe?](#) – The Jus Semper Global Alliance, December 2021.

⁶⁸ ↪ From the Oxford Dictionary: Mimesis is the deliberate imitation of the behaviour of one group of people by another group as a factor in social change: *culture is organised in terms of mimesis and desire.*

⁶⁹ ↪ [Extinction Rebellion](#)

Thunberg with Fridays for Future,⁷⁰ who decry the hypocrisy of global leaders and politicians, or Aditya Mukarji, the boy in India campaigning to have single-use plastics phased out of hotels and Lesein Mutunkei, the young Kenyan footballer who plants a tree for every goal he scores,⁷¹ or the youth around Action for Conservation, a charity that supports and inspires to get involved in conservation.⁷² To be sure, governments and multilateral organisations try at every opportunity to control their actions, such as with Young,⁷³ the official youth constituency of the UN Convention on Climate Change.

The revolutionary planetary movement for Geocratia takes place outside of the traditional political structures of party systems and legislative bodies, and it must be conducive to start our cultural change.

The revolutionary planetary movement for Geocratia takes place outside of the traditional political structures of party systems and legislative bodies, and it must be conducive to start our cultural change. As soon as the CCs are created, they incorporate a number of activities and actions that will help them gain cohesiveness and structure that immediately increase their quality of life, identity, and sense of belonging. Table 1 illustrates schematically four fundamental areas of work and activity conducive to the successful formation and cohesion of the CCs: 1) Awareness, education and planning workshops, 2) fundraising, 3) community development, and 4) systemic boycotts.

Table 1. Citizen Cells’ development and areas of activity and operation

Citizen Awareness Workshops	Fundraising and / or resource program
Cultural, political, social, economic and ecological approach in the context of Socially and Ecologically Responsible Citizens (SERCs)	Development of fundraising programs
Analysis, diagnosis and solutions from the perspective of True Democracy	Cells, councils and National Council funds
Paradigmatic change to Geocratia: Well-being of the People and the Planet and NOT the market	Defraying of operating expenses: assemblies, transportation, communication, office equipment, premises
Workshop on how to build Geocratia	Campaigns to raise donations in money or in kind
Planning workshops for the local, regional and national Assemblies	Fund raising from community economy networks (SERCs)
Community Economy Network Development (SERCs)	Development of Consumer Boycott Campaigns and National Economic Boycott (SERCs)
Cultural conversion to an ethos of socially and environmentally responsible citizens (SERCs)	Cultural conversion of consumer behaviour to develop a culture of social and ecological responsibility in consumption (SERC)
New habits for responsibility in consumption: ethical, critical, supportive and sustainable	Analysis and planning of specific boycott campaigns
Replacement of supermarkets by neighbourhood stores supplied by community vendors and wholesalers (SERCs)	Scheduled execution of incremental boycotts
Development of micro-economic focal points: “I consume what you produce, I produce what you consume”	Development and collection of experiences, encouraging the emergence of a Critical Mass for a National Economic Boycott
Rational / sustainable use of basic resources: water, electricity, gas	Organization and planning of National Economic Boycott = Labour + Students + Consumption

⁷⁰ ↪ [Fridays for Future](#)

⁷¹ ↪ Positive News: [How young people are tackling the climate crisis and five ways to help them](#), 13 November 2020.

⁷² ↪ [Action for Conservation](#)

⁷³ ↪ [Young, the official youth constituency of the UN Convention on Climate Change](#)

How do we materialise the Eco-Social Contract? The CCs force the new Eco-Social Contract by unleashing the power of

The critical factor is raising awareness, critical thinking, and concern so that people internalise the planetary crisis and make it their own. People must internalise that there is nothing more important in our lifetime than getting organised to save ourselves by saving our home because this is the last opportunity we will get. Only in this way, they will commit to pursuing the organisation of their citizen cells to keep further raising awareness, critical thinking and commitment until we reach a critical mass.

the market by using the logic of the market. It is about organising consumer boycotts, targeting specific products and services and companies with the lowest regard for authentic social and sustainable practices. Once we gain a critical mass, we boycott the entire structure for several weeks, which should unleash enough pressure to force the Eco-Social Contract: We do not consume, do not work and do not study. We do not demonstrate as well. We stay at home to avoid giving the oligarchies any opportunity for repression. The pressure is directed explicitly at securing a pact for

carrying out the necessary citizen assemblies to agree on the Eco-Social Contract for the people and the planet and NOT the market. The critical factor is raising awareness, critical thinking, and concern so that people internalise the planetary crisis and make it their own. People must internalise that there is nothing more important in our lifetime than getting organised to save ourselves by saving our home because this is the last opportunity we will get. Only in this way, they

Capitalism exploits people; it commoditises everything and seeks to grow unrelentingly.

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will commit to pursuing the organisation of their citizen cells to keep further raising awareness, critical thinking and commitment until we reach a critical mass to move to the second step, which is organising to carry out the previously agreed actions to force governments to the Eco-Social Contract. Thus, we currently remain and will continue in the first step, raising awareness and the level of concern among the Demos. A more elaborate presentation of how to organise the citizen

cells to push for the Eco-Social Contract is available in the paper about transitioning to Geocratia.⁷⁴

❖ **A Cohesive Narrative for a Safe and Just Transition.** Lastly, it is paramount to raise awareness, provoke critical thinking and concern, to instil the message that there is no real solution in capitalism. The narratives that still consider the possibility of a safe and just transition under capitalism, upholding the dominant social relations of production-labour-capital, naively forget that the nature of capitalism is unsustainable for it is inherently unjust for people and the planet, even if a transition to low-carbon energies materialises. Capitalism exploits people; it commoditises everything and seeks to grow unrelentingly. This is the exact opposite of what the planet and its inhabitants need to sustain life. Hence, capitalism's narratives are unsafe, unjust and unsustainable.

Planetary Versus Human Time

Parting from the data coming out from the latest scientific reports, it is clear that we are running out of time, not just because governments continue to be deliberately negligent and deceptive in properly addressing the metabolic rift with the planet as the direct result of the marketocratic regime that we endure, but also because the planetary reactions to the Anthropocene are taking place sooner than anticipated. The dominant opinion is that the Paris Agreement of 2015⁷⁵ is just a set of promises that many countries neglect. The U.S. even dropped its participation in the agreement during

⁷⁴ ↪ Álvaro J. de Regil: [Transitioning to "Geocratia" — the People and Planet and Not the Market Paradigm](#) — First Steps — The Jus Semper Global Alliance, May 2020, (pp. 45-50).

⁷⁵ ↪ United Nations Framework Convention on Climate Change (UNFCCC): [Key aspects of the Paris Agreement](#) and UNFCCC: [Conference of the Parties Report of the Conference of the Parties on its twenty-first session](#), held in Paris from 30 November to 13 December 2015.

The IPCC makes it clear that there is no solution without urgently and fundamentally abandoning the marketocratic paradigm.

Trump's term to rejoin with Biden in the context of the supremacy of the marketocratic regime. As earlier noted, no government dares to question the primacy of marketocracy. Yet, even if all governments were to commit and implement the accord, most experts agree that it is too little to secure a safe transition to a sustainable path.

The Fifth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC) already warned the world in 2014 that global warming was a direct product of human influence and that the increasing trend the world is following in global warming makes it very likely that we will experience catastrophic events. In fact, they are already taking place, as reports of megafloods and mega wildfires both north and south keep piling up. Moreover, it makes it clear that there is no solution without urgently and fundamentally abandoning the marketocratic paradigm of business as usual:

The Synthesis Report (SYR) confirms that human influence on the climate system is clear and growing, with impacts observed across all continents and oceans. Many of the observed changes since the 1950s are unprecedented over decades to millennia. The IPCC is now 95 per cent certain that humans are the main cause of current global warming. In addition, the SYR finds that the more human activities disrupt the climate, the greater the risks of severe, pervasive and irreversible impacts for people and ecosystems, and long-lasting changes in all components of the climate system. The SYR highlights that we have the means to limit climate change and its risks, with many solutions that allow for continued economic and human development. However, stabilising temperature increase to below 2°C relative to pre-industrial levels will require an urgent and fundamental departure from business as usual.⁷⁶

The entire set of the Sixth Assessment Reports (AR6) of the IPCC is in the process of coming out. The working group I report (Part I): The Physical Science Basis, was released in August 2021. Part II, Impacts, adaptation and vulnerability, is scheduled to be released in February 2022, and Part III, Mitigation of climate change, will be published in March 2022.

Part I already offers a daunting prognosis. It presents five possible climate futures or scenarios of anthropogenic drivers. The worst futures (SSP3-7.0 and SSP5-8.5) are those with very high and high greenhouse gas emissions (GHG), and CO₂ emissions that roughly double from current levels by 2100 and 2050, respectively. The middle one has intermediate

Global warming of 1,5°C and 2°C will be exceeded during the 21st century unless deep reductions in CO₂ and other greenhouse gas emissions occur in the coming decades.

GHG emissions (SSP2-4.5) and CO₂ emissions remaining around current levels until the middle of the century. The futures with the lesser impact have very low and low GHG emissions and CO₂ emissions declining to net-zero around or after 2050, followed by varying levels of net negative CO₂ emissions (SSP1-1.9 and

SSP1-2.6). The most optimistic scenario (SSP1-1.9) shows that the global temperature peaks at 1,6 °C in the years 2041 – 2060 and declines after, and the goal of net-zero carbon emissions would be reached by 2050. This is extremely worrisome, for the report finds that:

Global surface temperature will continue to increase until at least the mid-century under all emissions scenarios considered. Global warming of 1,5°C and 2°C will be exceeded during the 21st century unless deep reductions in CO₂ and other greenhouse gas emissions occur in the coming decades. Hence, even under the very low

⁷⁶ ↪ IPCC, 2014: Climate Change 2014: [Synthesis Report. Contribution of Working Groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change](#) [Core Writing Team, R.K. Pachauri and L.A. Meyer (eds.)]. IPCC, Geneva, Switzerland, 151 pp. (p. V).

*emissions scenario SSP1-1.9, temperatures are assessed to remain elevated above those of the most recent decade until at least 2100 and therefore warmer than the century-scale period 6500 years ago.*⁷⁷

The report states that (A.2) *the scale of recent changes across the climate system as a whole and the present state of many aspects of the climate system are unprecedented over many centuries to many thousands of years.* It also states that human activity has likely increased the chance of extreme compound events, including high confidence in the frequency of concurrent heatwaves and droughts on the global scale (A.3.5).⁷⁸ The analysis of the editors of Monthly Review on this report concludes that:

*In the most optimistic scenario (SSP1-1.9), the consequences for global humanity would nonetheless be catastrophic by the measure of all historical precedents. The second scenario (also optimistic), SSP1-2.6—in which the increase in global average temperature would remain slightly below a 2°C increase, in the “best estimate” for 2081–2100—is a sort of last hope and carries with it dangers disproportionately greater. The other three scenarios are almost unthinkable, although more consistent with current trends, threatening the very existence of civilisation and humanity itself. And they add that Under the most optimistic scenario, the best that can be hoped for at this point is that the ultimate threat to humanity will be held off. Yet some of the negative effects of climate change, posing dire threats to billions of people, will nevertheless continue to play out over the twenty-first century.... The fifth and most apocalyptic scenario, resulting from the unhindered continuation of capitalist “business as usual”, embodies an absolute catastrophe for humanity and innumerable species on the planet.*⁷⁹

The situation is so unsettling that two draft versions of both Part II and Part III reports were leaked during the summer of 2021 to avoid the expected deletion or watering down of the most alarming findings. Part II of AR6 was leaked to

Life on Earth can recover from a drastic climate shift by evolving into new species and creating new ecosystems, Humans cannot.

Agence-France Presse (AFP). Some of the most relevant statements of the leaked report published by AFP are that *Climate change will fundamentally reshape life on Earth in the coming decades, even if humans can tame planet-warming greenhouse gas emissions.*

Another statement conveys that *Species extinction, more widespread disease, unliveable heat, ecosystem collapse, cities menaced by rising seas -- these and other devastating climate impacts are accelerating and bound to become painfully obvious before a child born today turns 30.* And, quoting the leaked report:

*“Life on Earth can recover from a drastic climate shift by evolving into new species and creating new ecosystems, Humans cannot.”*⁸⁰ The report also states that *“We need transformational change operating on processes and behaviours at all levels: individual, communities, business, institutions and governments”.*⁸¹

Subsequently, two more leaks were made public by scientists associated with Scientist Rebellion and Extinction Rebellion Spain. The first one is the key section of Part III, a [“Summary for Policymakers,”](#) which is the draft document

⁷⁷ ↪ [IPCC, 2021: Summary for Policymakers. In: Climate Change 2021: The Physical Science Basis.](#) Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Masson-Delmotte, V., P. Zhai, A. Pirani, S. L. Connors, C. Péan, S. Berger, N. Caud, Y. Chen, L. Goldfarb, M. I. Gomis, M. Huang, K. Leitzell, E. Lonnoy, J.B.R. Matthews, T. K. Maycock, T. Waterfield, O. Yelekçi, R. Yu and B. Zhou (eds.)]. Cambridge University Press. In Press. (pp. SPM-9 and SPM-17).

⁷⁸ ↪ Ibidem (pp. SPM-9 and SPM-11).

⁷⁹ ↪ The Editors of Monthly Review: [Leaked IPCC Reports](#) — The Jus Semper Global Alliance, 1 January 2022, (p.2).

⁸⁰ ↪ Agency France Press: [Crushing climate impacts to hit sooner than feared: draft UN report](#), 23 June 2021.

⁸¹ ↪ Ibidem.

accepted by Working Group III. The second leak came out at the end of August for [Chapter One of the third report](#). In the article prepared by Juan Bordera and Fernando Prieto, members of Extinction Rebellion Spain, to announce the leak of the Summary for Policy Makers, they point out that the IPCC sees degrowth as key to mitigating climate change.⁸² They inferred this from several paragraphs in the report. Indeed, the report repetitively mentions the need to cut energy demand and consumption in general. One paragraph of the “Summary for Policy Makers” implicitly indicates the need to reduce energy drastically by stating that

*providing better services with less energy and resource input is possible and consistent with providing wellbeing for all (medium confidence). The impacts of improved service provision on the constituents of wellbeing has many more positive than negative impacts. In low-energy demand scenarios, final energy demand is 40% lower in 2050 than in 2018, while wellbeing is maintained or improved.*⁸³

This is the central argument of Degrowth as part of the transition to a safe and just new paradigm, as earlier discussed in this paper. Degrowth does not mean cutting on wellbeing but reducing consumption to reach a sustainable pathway to the steady-state economy as proposed for Geocratia. It does not mean as well an end in itself but a stage into the process to achieve true sustainability; first Degrowth and then steady-state. Furthermore, the Summary for Policy Makers confirms that, at the very least, energy consumption must drop 40 per cent in the next three decades.

The report also asserts that technology will not fix the problems caused by the Capitalinian.

technology will not fix the problems caused by the Capitalinian, as earlier noted. Indeed, the editors of Monthly Review stress the report's statement that

*Although stabilising the climate below 1,5°C necessitates some carbon dioxide removal (CDR), there is no mere technological fix to the climate change problem. Attempts to intervene massively in the climate by technological means to counteract the effect of carbon emissions carry with them their own extraordinary threats to the planet as a safe space for humanity.*⁸⁴

Last but not least, the report also warns about the [Jevons Paradox](#) (rebound effects) if solutions are pursued following market logic. New technologies may contribute to greater efficiencies in renewable energies and reduce some consumption of all energy resources, particularly fossil fuels and other natural resources. Yet, these technologies may encourage greater consumption of, for example, electric vehicles, lithium, cobalt, silicon, electric power for domestic electronics and others:

*Technology can contribute to decoupling growth in human well-being from increased emissions, environmental impacts, and demand for natural resources. Yet, if current patterns of technological change continue, it may also lead to higher emissions or other side effects. For instance, through rebound effects whereby falling costs incentivise higher levels of consumption.*⁸⁵

⁸² ↪ Juan Bordera / Fernando Prieto: [El IPCC considera que el decrecimiento es clave para mitigar el cambio climático](#), CTXT, 7 August 2021.

⁸³ ↪ IPCC: A. Introduction and Framing — [AR6 First Draft of Summary for Policymakers IPCC AR6 WGIII \(C4.5\)](#)

⁸⁴ ↪ The Editors of Monthly Review: [Leaked IPCC Reports](#) — The Jus Semper Global Alliance, 1 January 2022, (p.3).

⁸⁵ ↪ IPCC: A. Introduction and Framing — [AR6 First Draft of Summary for Policymakers IPCC AR6 WGIII \(E6.1\)](#)

As for chapter one of the Third Report, the group of scientists and researchers associated with Extinction Rebellion Spain that leaked this report concludes that *we don't think we have ever read anything so illuminating in the world's most important climate report* in reference to the inclusion in the report of a relationship between climate change and capitalism. Hence, in the article for the second leak, they assert that "the IPCC warns that capitalism is unsustainable".⁸⁶ This leak of chapter one is indeed mindful of the arguments of advocates of degrowth⁸⁷ and the fact that the planetary crisis is the direct result of capitalism:

Reducing energy demand substantially is the only way to reduce GHG emissions and achieve sustainability... Needless to say, once again, reducing energy consumption cannot take place in the context of capitalism.

that leaked this report concludes that *we don't think we have ever read anything so illuminating in the world's most important climate report* in reference to the inclusion in the report of a relationship between climate change and capitalism. Hence, in the article for the second leak, they assert that "the IPCC warns that capitalism is unsustainable".⁸⁶ This leak of chapter one is

*Others stress that climate change is caused by industrial development and more specifically, the character of social and economic development produced by the nature of capitalist society (Pelling and Manuel Navarrete 2011; Koch 2012; Malm 2016), which they, therefore, view as ultimately unsustainable.*⁸⁸

The report also asserts that GDP is a poor proxy for measuring wellbeing or the Good Life.⁸⁹ But, as could be expected, even in this leaked draft, the authors refrain from explicitly denouncing the fact that there is no possible path to sustainability in the context of capitalism. However, throughout the chapter, as is the case in the leaked "Summary for Policy Makers", there is a consistent mention that reducing energy demand substantially is the only way to reduce GHG emissions and achieve sustainability, such as in *Reduced demand leads to early emission reductions and expands the potential to achieve close to 1,5 degrees Celsius*.⁹⁰ Needless to say, once again, reducing energy consumption cannot

Our window of opportunity is rapidly narrowing because the impact on the nine planetary boundaries that the Capitalinian has transgressed or is on the verge of transgressing is moving at a faster pace than what humanity is doing to address the most complex situation that we have ever encounter in our life.

take place in the context of capitalism, for its nature goes in the opposite direction of true sustainability. The only way to reduce demand is by reducing personal consumption of everything: energy, plastics, methane food (animal source), travelling, and many other consumerist behaviours that are inherent to the nature of capitalism. It follows that unless we make a dramatic veer in our current trajectory of doom by drastically changing our living systems to replace capitalism, we will be reaching

our final cliff of extinction.

Lastly, our window of opportunity is rapidly narrowing because the impact on the nine planetary boundaries that the Capitalinian has transgressed or is on the verge of transgressing is moving at a faster pace than what humanity is doing to address the most complex situation that we have ever encountered in our life. Although the planet moves at the pace of aeons, it is already reacting to the Capitalinian faster than humankind is reacting to reverse the damage we have inflicted upon our home. This time planetary time is moving faster than human time, only because of the political-economic interests of the overlords of marketocracy, whilst planetary events are happening sooner than expected. Indeed, a paper in Nature magazine—based on a special report of the IPCC that makes a point that we must stop global warming at 1,5 degrees Celsius—stresses that global warming will happen faster than we think because three trends will combine to

⁸⁶ ↩ Juan Bordera / Fernando Valladares / Antonio Turiel / Ferran Puig Vilar / Fernando Prieto / Tim Hewlett: [Leaked report of the IPCC reveals that the growth model of capitalism is unsustainable](#)— CTXX, 22 August 2021. (Translated into English by MR online)

⁸⁷ ↩ IPCC: [Chapter 1 - Introduction and Framing – Second Order Draft Chapter 1](#) - IPCC AR6 ·WGIII (1.4.1 - page 25)

⁸⁸ ↩ Ibidem: (1.4 - page 24).

⁸⁹ ↩ Ibidem: (1.4.2- page 31).

⁹⁰ ↩ Ibidem: Box 1.I Table I General characteristics of illustrative pathways (page 21).

hasten it: *Rising emissions, declining air pollution and natural climate cycles will combine over the next 20 years to make climate change faster and more furious than anticipated.* Consequently, the authors believe that

there's a good chance that we could breach the 1,5°C level by 2030, not by 2040 as projected in the special report (see 'Accelerated warming').⁹¹

Furthermore, they cite three lines of evidence that indicate that global warming will take place faster than projected in the IPCC special report:⁹²

- ➔ First, greenhouse-gas emissions are still rising. This puts them on track with the highest emissions trajectory the IPCC has modelled so far and is faster than the 0,2°C per decade that we have experienced since the 2000s, which the IPCC used in its special report.
- ➔ Second, governments are cleaning up air pollution faster than the IPCC, and most climate modellers have assumed. But aerosols, including sulphates, nitrates and organic compounds, reflect sunlight. This shield of aerosols has kept the planet cooler, possibly by as much as 0,7°C globally.
- ➔ Third, there are signs that the planet might be entering a natural warm phase that could last for a couple of decades.

However, the authors assert that these three forces reinforce each other. Thus, they estimate that *rising greenhouse-gas emissions, along with declines in air pollution, bring forward the estimated date of 1,5°C of warming to around 2030, with the 2°C boundary reached by 2045. These could happen sooner with quicker shedding of air pollutants.*⁹³

I need to stress that their assessment remains anchored in the logic of the marketocratic paradigm. Thus their

Time is ticking, and the vast majority of us, the Demos, are still mostly oblivious or, at best, relatively aware and concerned, but not yet being proactive. We do not think yet that to save the planet to save ourselves, we and not governments must take the lead and be in the driver's seat of the real solutions that need to be implemented as a matter of utter urgency.

recommendations are aimed at policymakers and are limited to cost-benefit analysis (*"More planning and costing is needed around the worst-case outcomes."*) and the social and political trade-offs. And they conclude that *Serious climate policy must focus more on the near-term and on feasibility. It must consider the full range of options, even though some are uncomfortable and freighted with risk.*⁹⁴

The above is a 2018 analysis. In 2022, catastrophic events, beginning with the three-year COVID-19 pandemic, and the evidence that the impact on climate change and the other eight planetary boundaries that determine the sustainability of life on our planet, keep piling up at a faster rate every year. Yet governments remain anchored in their deliberate delusions of saving the planet without replacing the underlying root of the problem.

Time is ticking, and the vast majority of us, the Demos, are still mostly oblivious or, at best, relatively aware and concerned, but not yet being proactive. We do not think yet that to save the planet to save ourselves, we and not governments must take the lead and be in the driver's seat of the real solutions that need to be implemented as a matter of utter urgency.

⁹¹ ↪ Yangyang Xu, Veerabhadran Ramanathan and David G. Victor: [Global warming will happen faster than we think](#) — NATURE, Vol 564, 6 December 2018 (P. 30).

⁹² ↪ Ibidem (p. 31).

⁹³ ↪ Ibidem: (p. 31).

⁹⁴ ↪ Ibidem: (p. 32).

Concluding Remarks

- We are facing a planetary rift of cataclysmic proportions, where human activity has already transgressed several of the planetary boundaries and is on the verge of transgressing the remaining ones that provide the conditions for safe sustainability of life in our planet for all living things.
- The metabolic rift with the planet is of such dramatic proportions that we are facing a daunting existential threat.
- The direct cause of this rift is the incremental human activity on the planet, since our species first emerged, to such a degree that it has produced, in geological terms, the Anthropocene Epoch.
- The underlying cause of the Anthropocene is the capitalist economic system whose nature, besides being inherently unjust, requires the unrelenting consumption of the Earth's resources, in an ever-growing spiral, which has accelerated the metabolic rift since the 1950s and increased its pace since the turn of this century, giving way to the Capitalinian Age in geological terms.
- The Capitalinian has placed humanity in a trajectory of doom that will take us to our final cliff of self-annihilation before the end of this century unless we drastically change course.
- We urgently need to drastically veer our trajectory by eliminating the underlying cause, by transforming human activity to transition successfully to a safe, just and dramatically different paradigm for all forms of life on the planet, which complement each other.
- The new paradigm for people and planet and not the market, as Geocratia illustrates, must cut consumption drastically, at the very least by 40 per cent, by following a trajectory of degrowth until we reach a sustainable steady-state or stationary-state economy. We do not have an energy crisis but a consumption crisis.
- To accomplish this, we must replace capitalism because its nature goes in the exact opposite direction of the safe and just transition that we must follow to achieve a sustainable ethos in our home, planet Earth.
- The latest planetary scientific reports warn us that the window of opportunity we have to save ourselves by saving the planet is narrowing because planetary changes are happening sooner. We must cut consumption now to attempt to remain close to 1,5 °C to avoid worse catastrophic events than those we are currently experiencing worldwide and keep piling up.
- Because capitalism has captured states and their governments to impose the marketocratic system that has forced us to endure the Capitalinian, the only way to change course is to do it peacefully and democratically outside of the conventional structures of governmental control.
- Governments and the overlords of capitalism are systematically working to deceive people with their delusory narrative that cutting-edge technology's prowess will solve climate change problems; thus, we can continue enjoying our consumerist lifestyles with their newly touted "Green Capitalism".
- To change this, we must organise to counter the deceptive narrative promoted by all the apologists of the Capitalinian and force eco-social contracts in every country for the welfare of people and the planet and not the market, by organising a global revolutionary movement of citizen cells until we create a critical mass with enough power to force the eco-social contracts.
- Our immediate step to planetise the movement is to increase awareness, critical thinking and concern that, unless we act now, we and the future generations of humanity have no future except our final demise of our own doing. There is nothing more important in our lifetime than getting organised to save ourselves by saving our home.

Related links:

- The Jus Semper Global Alliance
- Álvaro J. de Regil: [Transitioning to “Geocratia” — the People and Planet and Not the Market Paradigm — First Steps](#)
- Álvaro J. De Regil: [True Sustainability and Degrowth in the Citizens Imaginary](#)
- Álvaro J. de Regil: [Marketocracy and the Capture of People and Planet](#)
- Álvaro J. de Regil: [The Fourth Industrial Revolution, the Great Reset and the End of Life as We Know it](#)
- Álvaro J. de Regil: [The Capture of Democracy to Impose Marketocracy](#)
- Álvaro J. de Regil: [COVID-19 and Marketocracy](#)
- Editors of Monthly Review: [Leaked IPCC Reports](#)
- John Bellamy Foster: [The Long Ecological Revolution](#)
- John Bellamy Foster: [The Anthropocene Crisis](#)
- John Bellamy Foster: [Marxism and Ecology](#)
- John Bellamy Foster and Brett Clark: [The Capitalinian – The First Geological Age of the Anthropocene](#)
- John Bellamy Foster and Haris Golemis: [The Planetary Rift](#)
- John Bellamy Foster, John Molyneux and Owen McCormack: [Against Doomsday Scenarios: What Is to Be Done Now?](#)
- Erald Kolasi: [The Physics of Capitalism](#)
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- Intan Suwandi: [Back to Production: An Analysis of the Imperialist Global Economy](#)
- Paul Burkett: [An Eco-Revolutionary Tipping Point?](#)
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- Alejandro Teitelbaum: [Inside Capitalism](#)
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- Nubia Barrera Silva: [Water as the Pandora's Box of Ecological Debacle from South and Central America](#)
- Nubia Barrera Silva: [Lithium and the Contradictions in the Energy Transition that Devastate the Global South In Favour of the Global North](#)
- Michael: Löwy: [Why Ecosocialism: For a Red-Green Future](#)

❖ **About Jus Semper:** The Jus Semper Global Alliance aims to contribute to achieving a sustainable ethos of social justice in the world, where all communities live in truly democratic environments that provide full enjoyment of human rights and sustainable living standards in accordance with human dignity. To accomplish this, it contributes to the liberalisation of the democratic institutions of society that have been captured by the owners of the market. With that purpose, it is devoted to research and analysis to provoke the awareness and critical thinking to generate ideas for a transformative vision to materialise the truly democratic and sustainable paradigm of People and Planet and NOT of the market.

❖ **About the author:** Álvaro J. de Regil is the Project initiator and Executive Director of The Jus Semper Global Alliance since 2003. At a broader level, his work is currently centred on advancing a "people and planet" paradigm. As part of this transformative concept, he is active in the areas of labour rights, business and human rights, no-growth / degrowth / steady-state economics, basic income and the drastic reduction of humanity's environmental footprint on our planet as the only way to achieve real sustainability of life on our home: planet earth. Álvaro is also a founding member and facilitator of the International Living Wage Observatory at La Salle University (Mexico City campus), a contributor to the transformative vision and praxis of the Great Transition Initiative of the Tellus Institute in Boston, Massachusetts and consultant on the underlying causes of immigration with various community organisations in California.



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