

\*HOPE\*



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BASED ON CONVERSATIONS WITH *JOSÉ ALBERTO GARIBALDI*.  
SPECIAL THANKS TO *PAULO GARIBALDI* AND *GILBERTO ARIAS*  
FOR THEIR INVALUABLE COLLABORATION.

TRANSLATED FROM SPANISH BY CUAHUTEMOC LÓPEZ-BASSOLS









# CLIMATE, NATURE AND IMAGINATION.

The climate is not something we can observe only with our senses. It's not like the wind or rain; the cold or heat. To understand it, we require the aid of human intelligence and comprehension. There's a hidden story in that term; the word itself has a history. In this story, we find how the word 'climate' migrated from the classical Greek term 'Klimata' – which referred to the conditions found in a latitude or region – to the compilation and quantification of meteorological features (e.g., precipitation, temperature, humidity, etc.), a more physical and quantitative approach to its description that emerged in the 19th century.

The dominant version of climate in our time retains many of the numerical and quantitative aspects that emerged in the 19th century. Thus, the prevailing understanding of climate in the natural sciences remains anchored in the aggregation of meteorological data measurements, as well as the evaluation of its projection, an evaluation that also relies on the physical and natural sciences. In this prevailing sense, by climate, we mean the statistical aggregation of the meteorological conditions present in a region to describe its most frequent characteristics. In this way, climate is differentiated from weather, which refers to the daily variations in atmospheric and meteorological conditions – i.e., a description or estimate of the state or changes in atmospheric variables expected at a given time. To examine more permanent atmospheric conditions, the physical and natural sciences have further developed the sense of the prevailing climate in the 19th century towards understanding climate as the result of a holistic, complex, and integrated system. In that understanding, the relationship between the elements affecting regional and global climate stands out, including the interaction between the atmosphere, oceans, ice sheets, snow, and life

on Earth. This latter aspect – life – however, brings up considerations that go beyond a more quantitative and numerical designation of climate. Indeed, if one consults a dictionary, this different etymological root also becomes evident. Thus, according to the dictionary, with the word 'climate' we not only refer to the set of atmospheric conditions that characterize a region, but we can also refer to the environment, i.e., the conditions that surround and affect life in a specific place. or circumstances predominant in a field. In this sense, we refer, for example, to the intellectual climate, the political one, or that of customs. In reality, the word 'climate' designates a broad field of meanings, senses that include but go beyond meteorology and the physical and natural sciences, to encompass those pointed out by metaphor and culture.

What we want to highlight here is that climate change suggests a modification that is related to both aspects, both with physical and natural changes, and those linked to the human environment and culture.

Thus, meteorology and metaphor are related. Contrary to the separation between nature and culture that modernity often assumes, this close relationship between meteorology and metaphor helps us remember that human life and its culture have a relationship more of continuity than of separation with nature and the environment, despite our tendency to forget it. In the long history of human civilization, the climate can change, and in doing so, it affects civilization. More recently, civilization has begun to act on the climate, and it seems that the climate might retaliate. Whatever metaphor we privilege to understand the relationship between culture, nature, and climate, this aspect has helped to show that, in any case, humans continually imagine and act on our environment; in doing so, we never cease to interact with nature. We can now complete or undermine it, contribute to its flourishing, or help to diminish and destroy it.

While the history of the relationship between humanity and the climate is almost as old as history itself, one way to understand how the idea of climate change has emerged could well start by reconstructing the first aspect, and begin with the history of the discovery that the physical climate is changing.

José Alberto Garibaldi, 2023



SPES, 2024

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© Texts and original idea: José Alberto Garibaldi

© Script and color: Francisco de la Mora

© Illustrations: José Luis Pescador

Translation by Cuauhtemoc López-Bassols

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# PROLOGUE

In a world where climate has become a product and nature is viewed as property, what does it truly mean to live in harmony with the planet?

As the dawn of the 21st century unfolds, humans are increasingly alienated from nature, both physically and conceptually. By assuming ownership over nature and its resources, we tend to commodify the climate. This narrow view is one of the reasons the climate crisis is often boiled down to an inefficiency problem, seeing it purely as an economic challenge with ramifications for public policy.

However, the reality is much more intricate. This graphic novel is the result of a series of conversations between Francisco de la Mora and José Alberto Garibaldi, along with numerous meetings with various stakeholders involved in “Learning by Doing”, a project aimed at redefining the goals of the Paris Agreement in four countries: the Dominican Republic, Lebanon, Mexico, and South Africa.

In these dialogues, we delved into the deep layers of the climate crisis that go beyond economic, political, and resource management issues. We found these layers are rooted in our understanding of the human relationship with nature.

In each country, with teams of enthusiastic and knowledgeable climate experts, we envisioned and crafted narratives of what the good life might look like in 2050, considering current global warming trends, natural resources, and each region’s social features. It soon became evident that living in harmony with nature required a transformation beyond just technology, all the while recognizing the urgency to maintain a livable climate for humanity.

Even though our experts came from scientific fields, the discussions took on a philosophical tone, spanning from the Middle Ages to a near future. In this journey, we identified the profound ontological divide between humans and nature. Our mission shifted to tracing the causes of this disconnect and, more critically, finding ways to bridge this gap, reminding ourselves at every step that we are not separate from the natural world.

By envisioning societies in 2050 where the divide between humans and nature has disappeared, climate discussions are filled with new insights. Beyond economic and political facets, we unearthed subtler yet equally captivating dimensions tied to values, virtues, and traditions rooted in a universal cultural concept within each region.

This novel underscores the importance of living in harmony with the natural world rather than trying to dominate it. That’s why our main character, Joe, is an anthropomorphic bear. Although our capacity for speech, work, and thought often leads us to feel superior to other living organisms on the planet, we are more alike than we’d like to admit.

Living harmoniously with nature implies a bond and unity. In this union, humans cannot evade their responsibilities, nor their virtues. Bridging the divide between nature and humanity is a call to reconnect with our essence, live in balance with our surroundings, and find ways to truly thrive. A magic fix, even if we label it technology, is neither politically feasible nor socially desirable. The path to solutions should be appealing, and this graphic novel seeks to capture that.

We imagine a world we desire to inhabit, focusing on elements that make life beautiful: community, human relationships with nature, creativity, and beauty. A good life aids community resilience (as we can’t deny the impacts of climate change are already here), is low-carbon, and is worth living; however, it also demands imagination and creativity.

This graphic novel recounts a journey across the planet, but it’s also an intergenerational, historical journey, filled with dreams and nightmares. “Spes”, meaning “hope” in Latin, offers a glimmer of light on a path filled with philosophical, theoretical, and physical challenges, but it has an open and optimistic ending. This path is for all of us to traverse, primarily using our imagination: a joint discovery of reality, understanding that living well in a place means learning from it, grasping its spirit, and envisioning a desirable future with and for the communities that inhabit it.





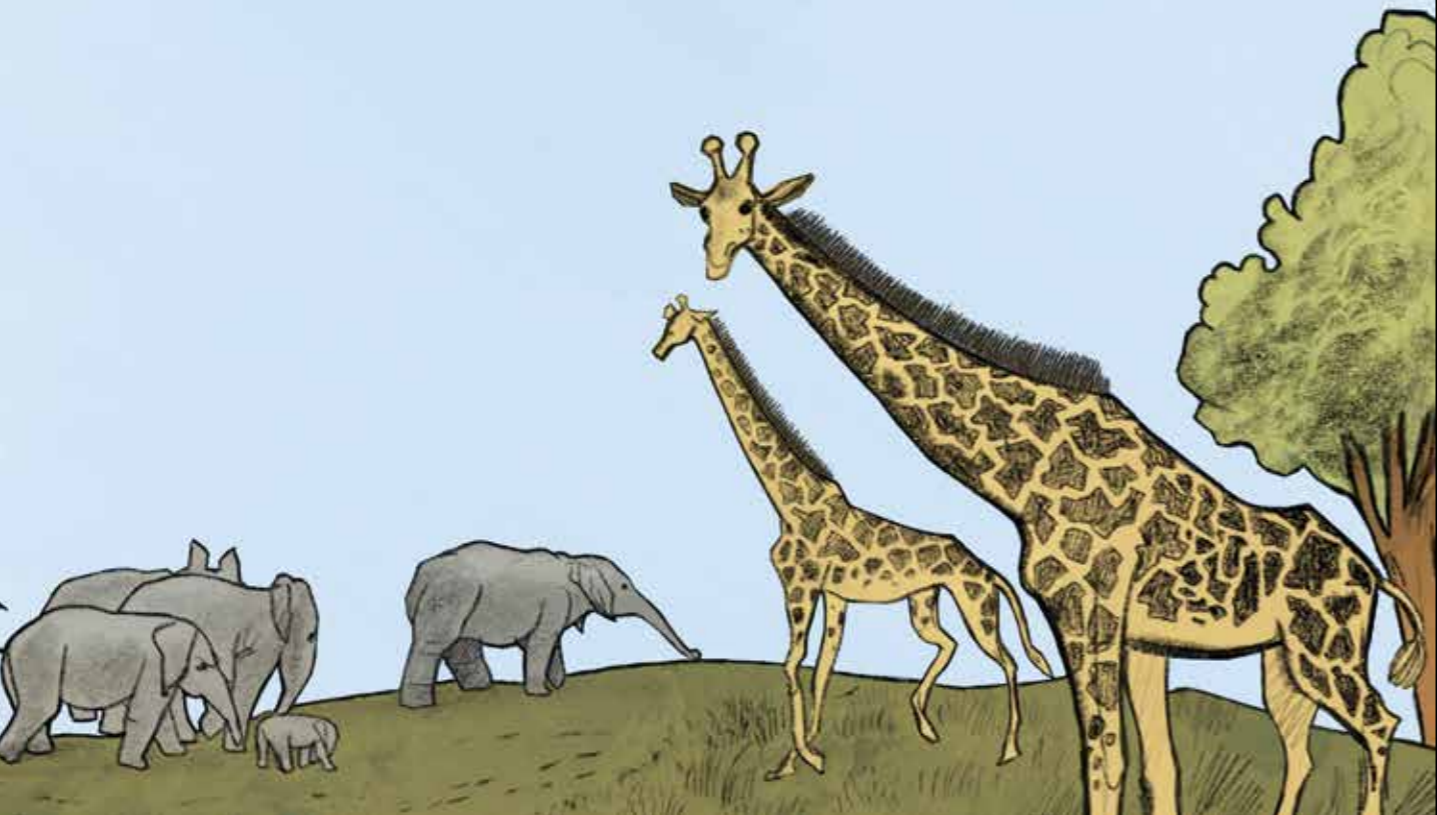
We neither seek nor claim to find a perfect idea to impose everywhere and at all times; this is not a rulebook but merely the start of an adventure with a possible destination towards a good life in 2050, in the near future. In every region, conversation, and meeting, we found abundant hope, and we wanted this sentiment to be reflected in the title, addressing a feeling increasingly common among people.

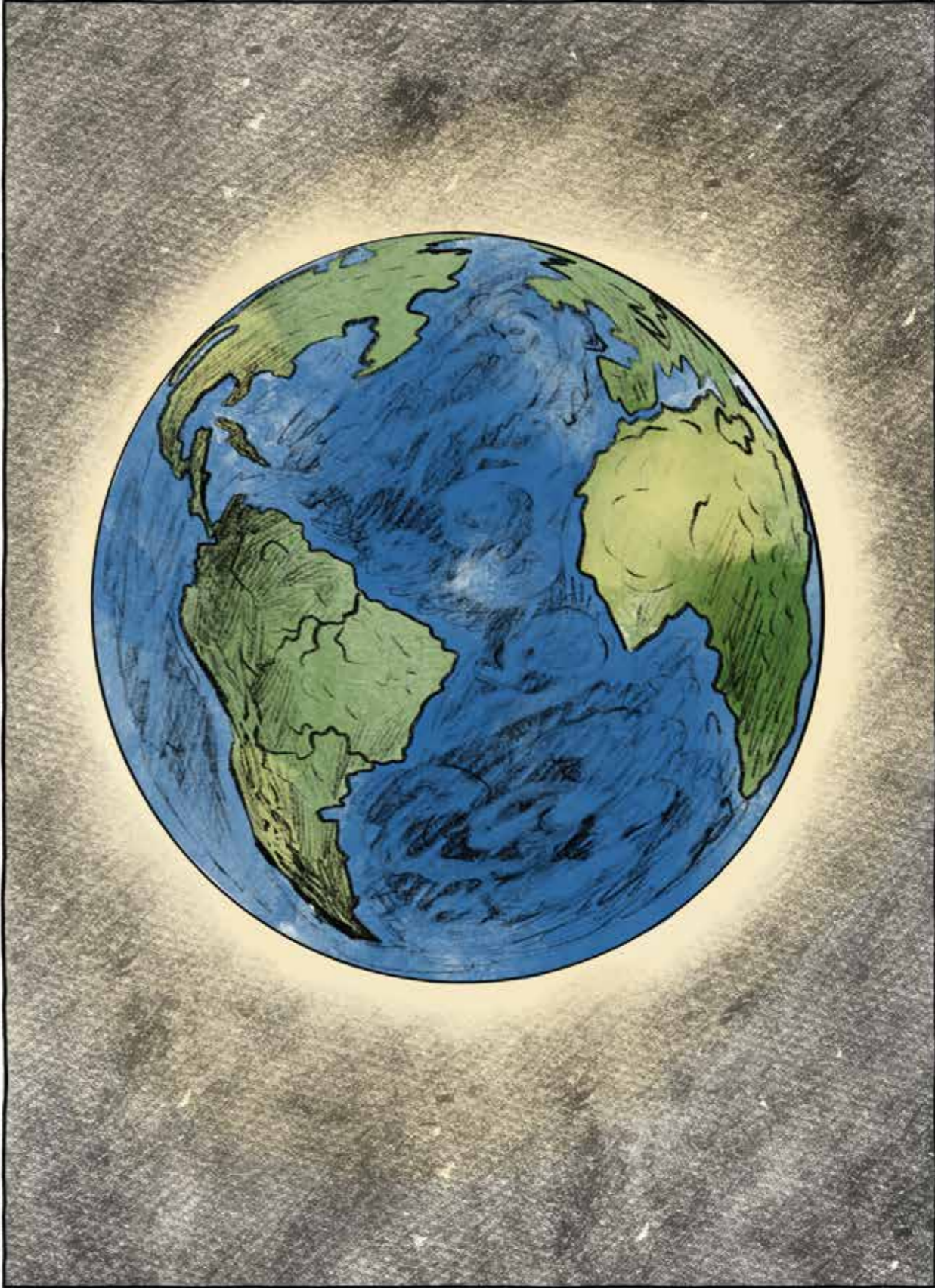
Facing climate change, humanity has oscillated from denial to despair and inaction. We're now at a juncture where people are starting to realize that time is running out, and change is inevitable. This change manifests in various ways and dimensions, and in this work, we endeavor to explore some of them.

We invite you to join us on this journey, a journey for all of us.

José Alberto Garibaldi y Francisco de la Mora  
Londres, 2023

**SOMETIME  
IN THE EARLY  
21ST CENTURY.**













THE DAMAGE IN THE REGION IS INCALCULABLE...

... HUNDREDS OF THOUSANDS OF DISPLACED PEOPLE HAVE LOST EVERYTHING...

... WHILE THE REPRESENTATIVES OF THE DIFFERENT COUNTRIES HAVE STILL NOT REACHED ANY AGREEMENT IN THE CONFERENCE OF THE PARTIES, WHICH IS TAKING PLACE IN...



I THINK I MIGHT JUST STAY HERE A WHILE LONGER.



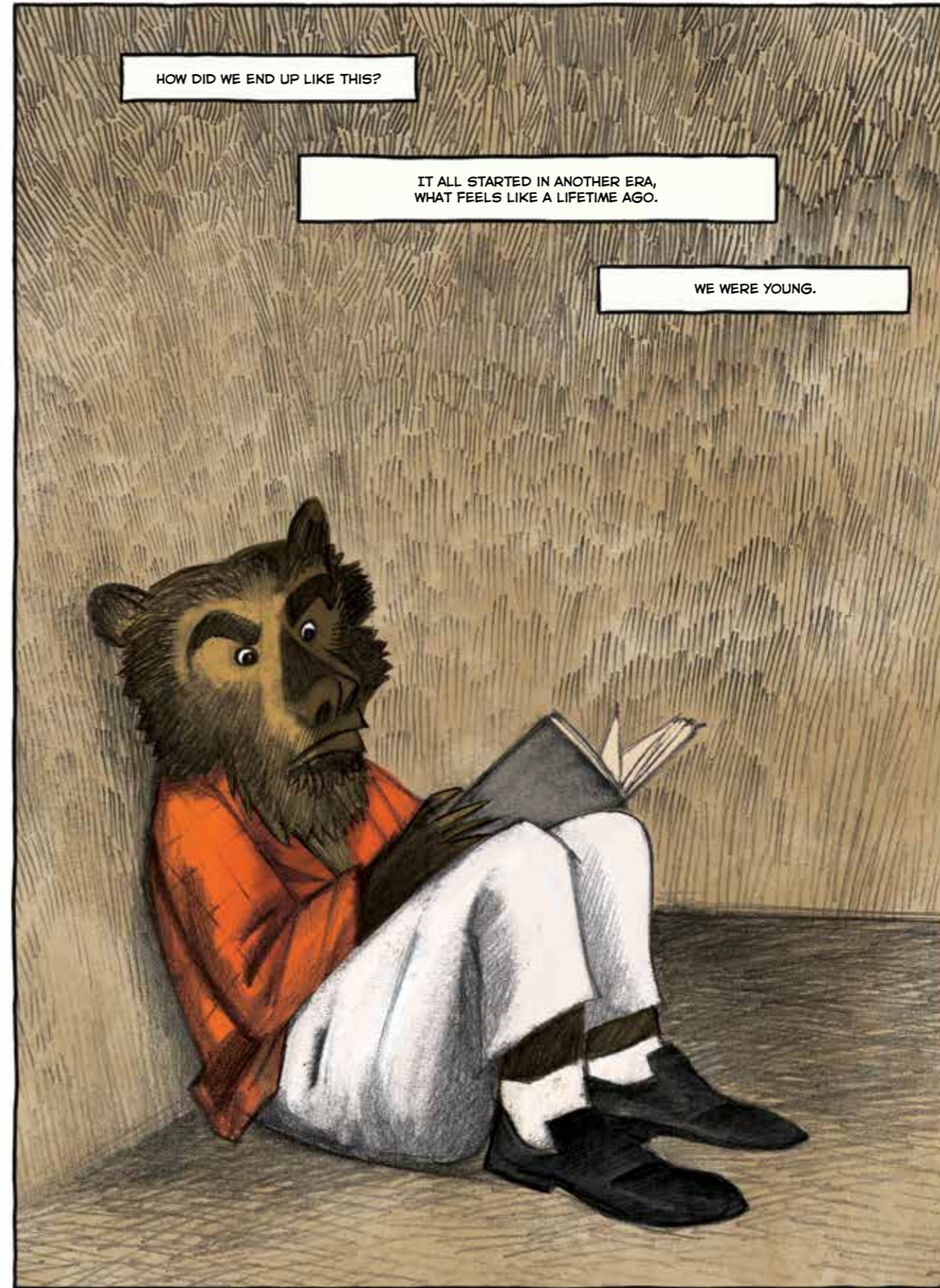
BUT JOE, THEY ARE CLOSING...

JUST GO, I'LL MEET YOU THERE LATER.



CHEER UP JOE, YOU'LL SEE NEXT YEAR WILL BE DIFFERENT.



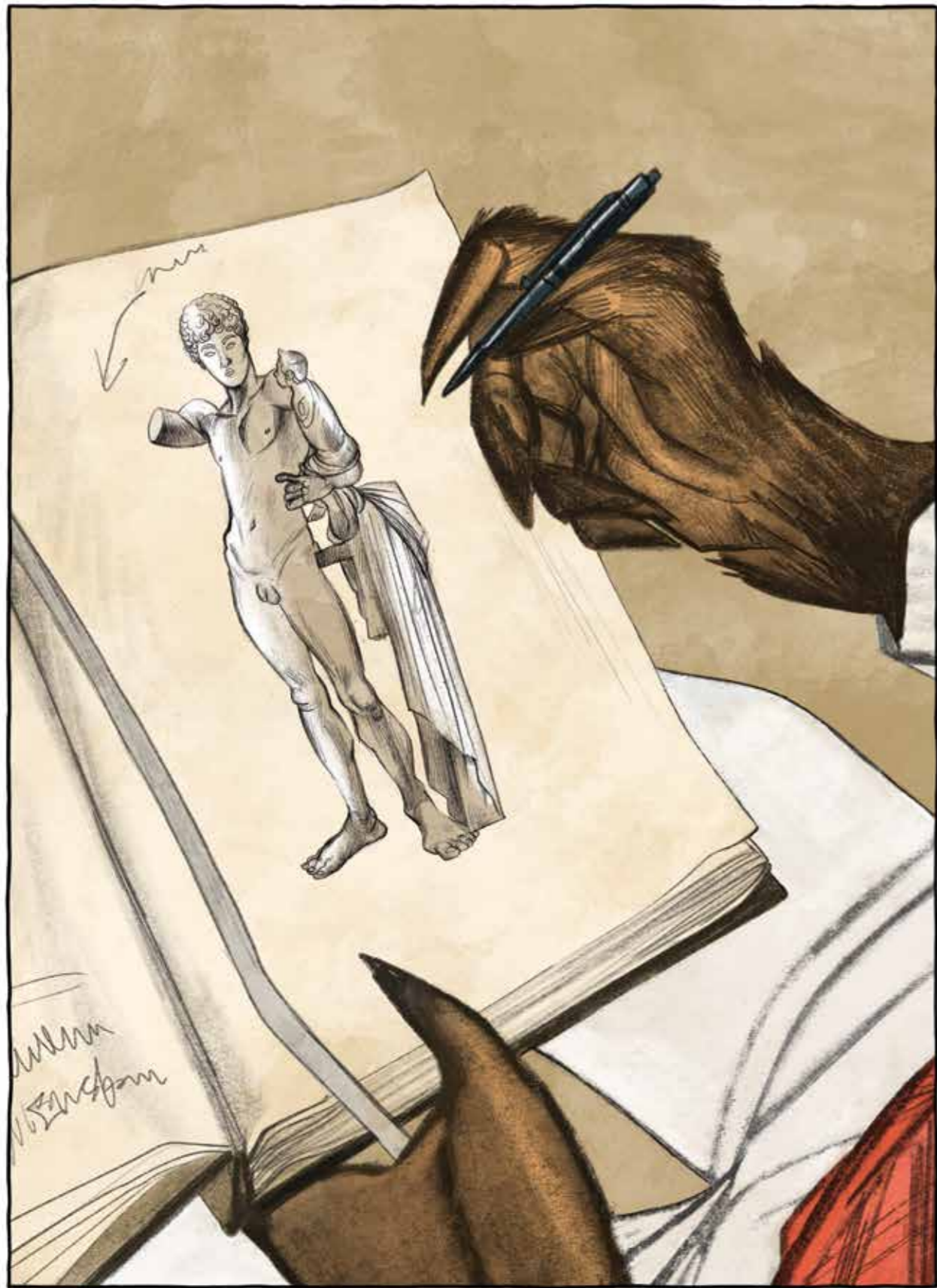


HOW DID WE END UP LIKE THIS?

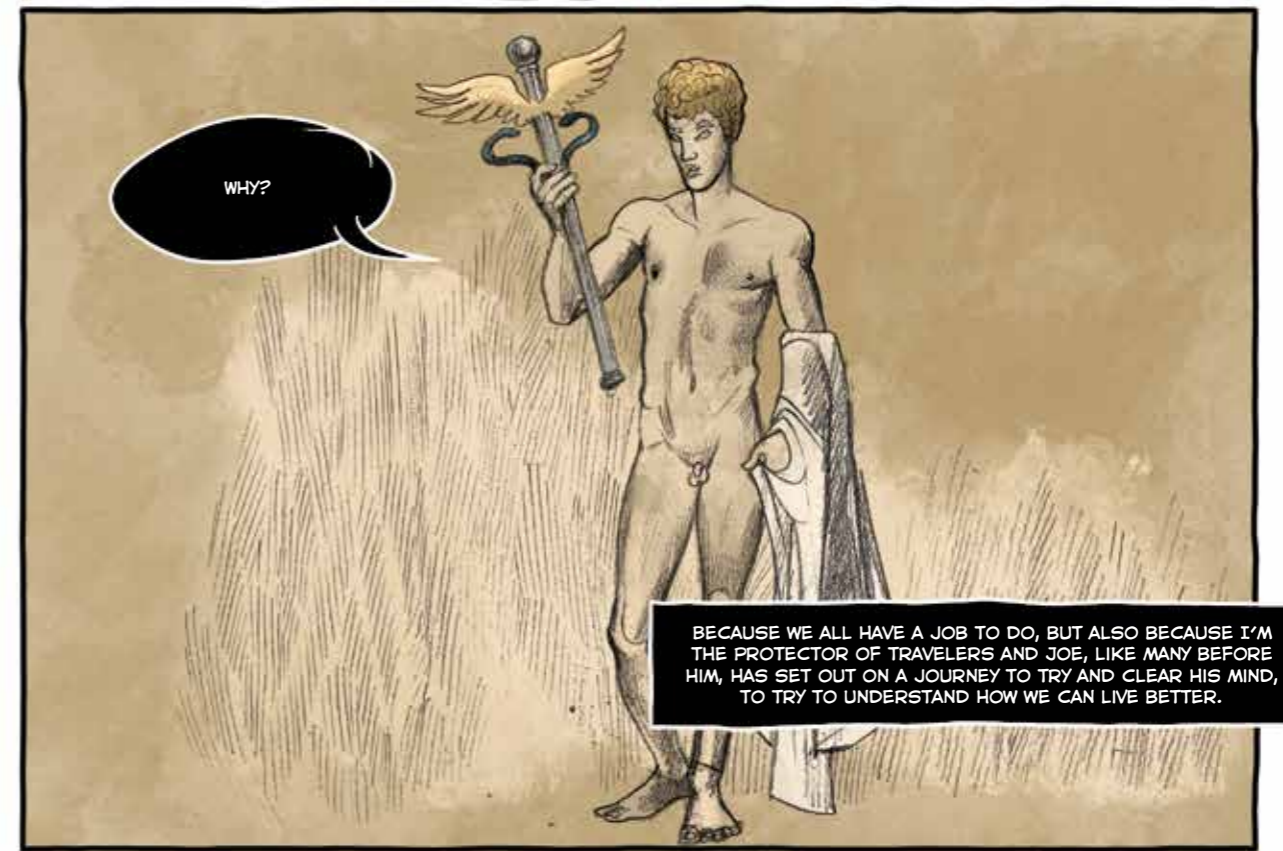
IT ALL STARTED IN ANOTHER ERA,  
WHAT FEELS LIKE A LIFETIME AGO.

WE WERE YOUNG.



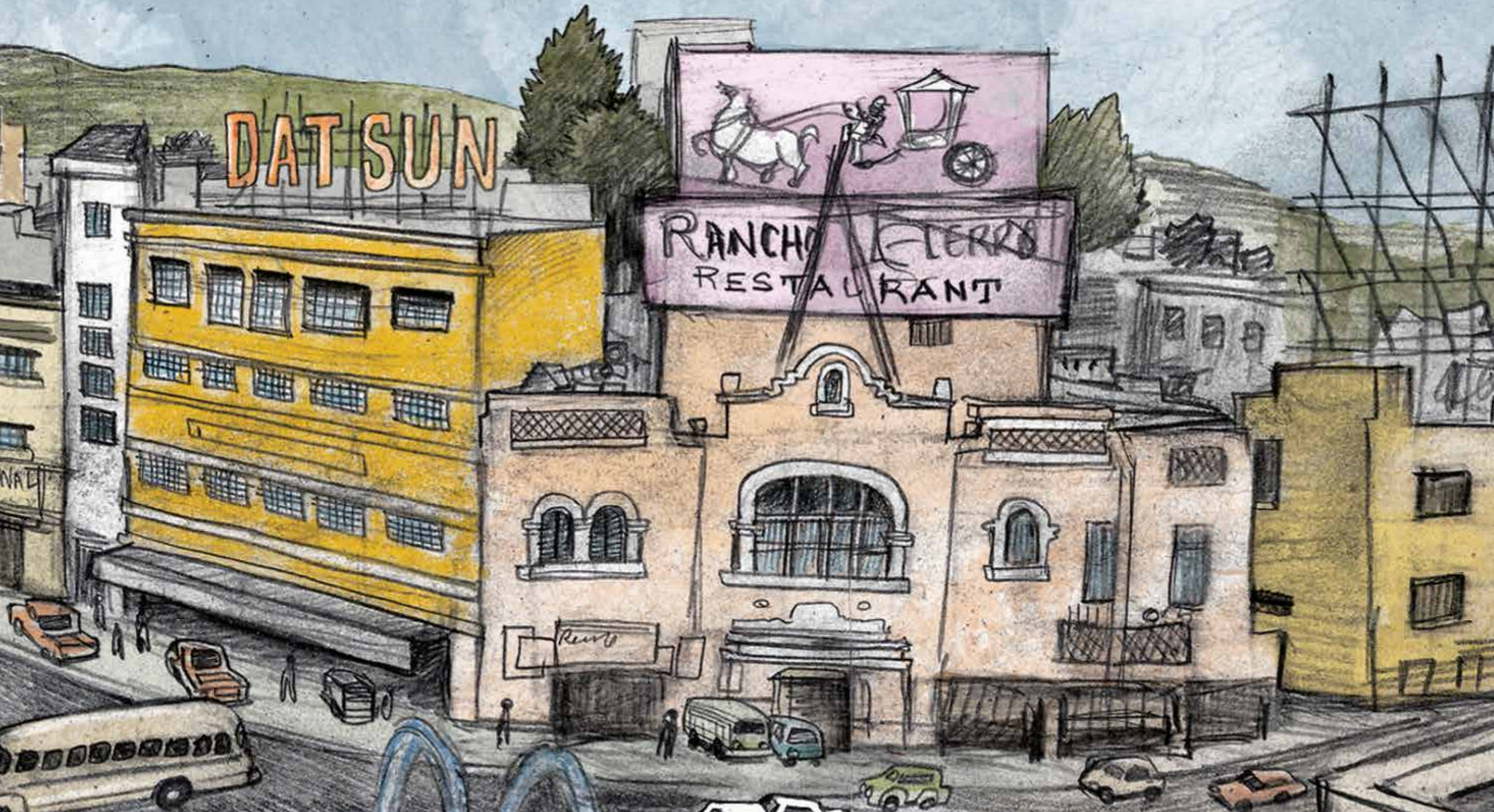








# CHAPTER 1





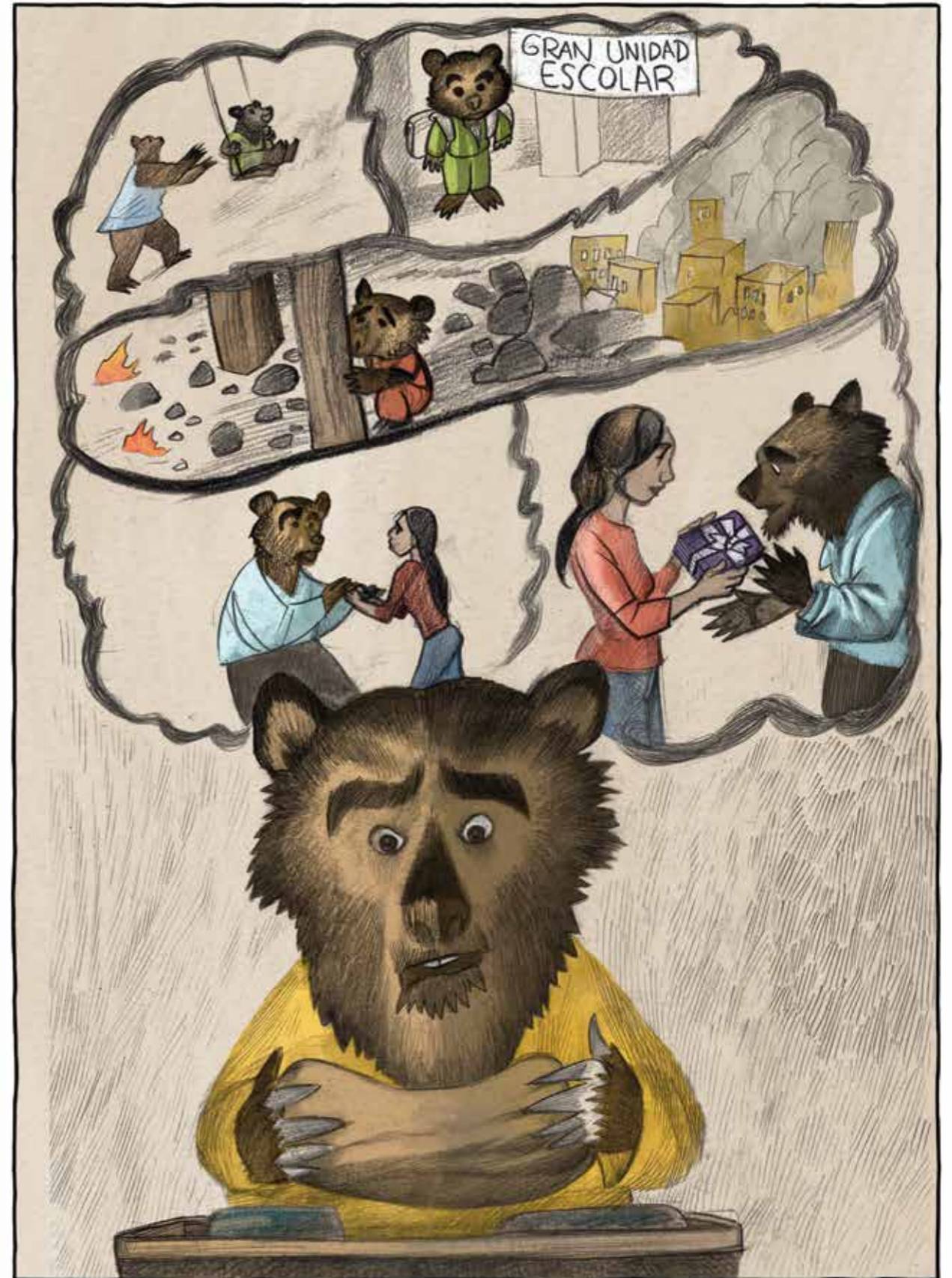


ME TOO.



JOE I'LL MISS YOU LOADS.

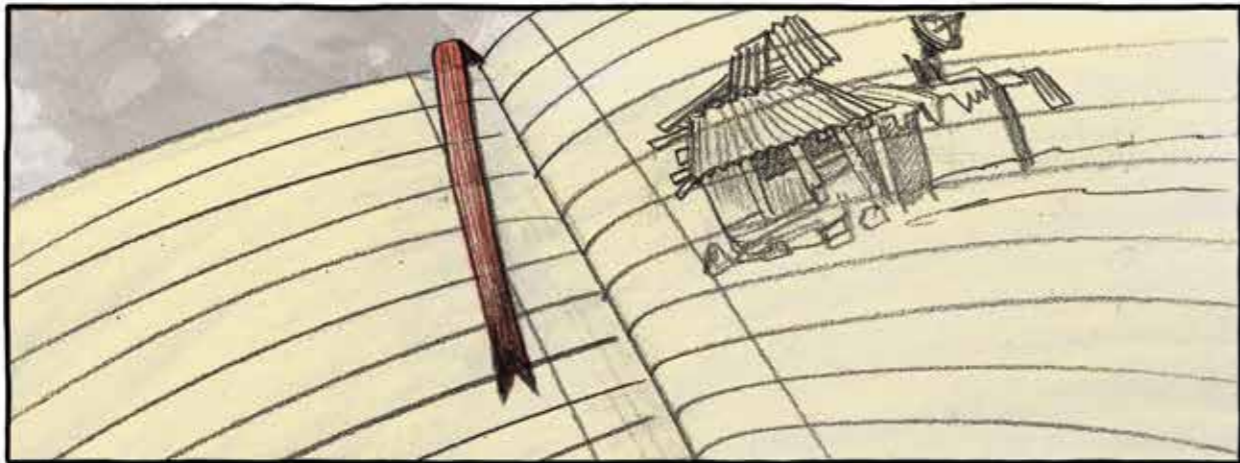
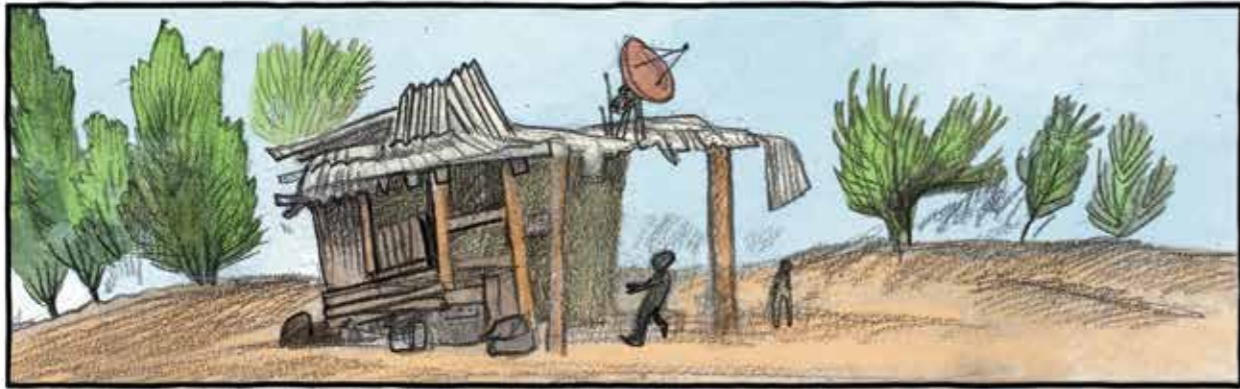
I'D LOVE TO GO WITH YOU.



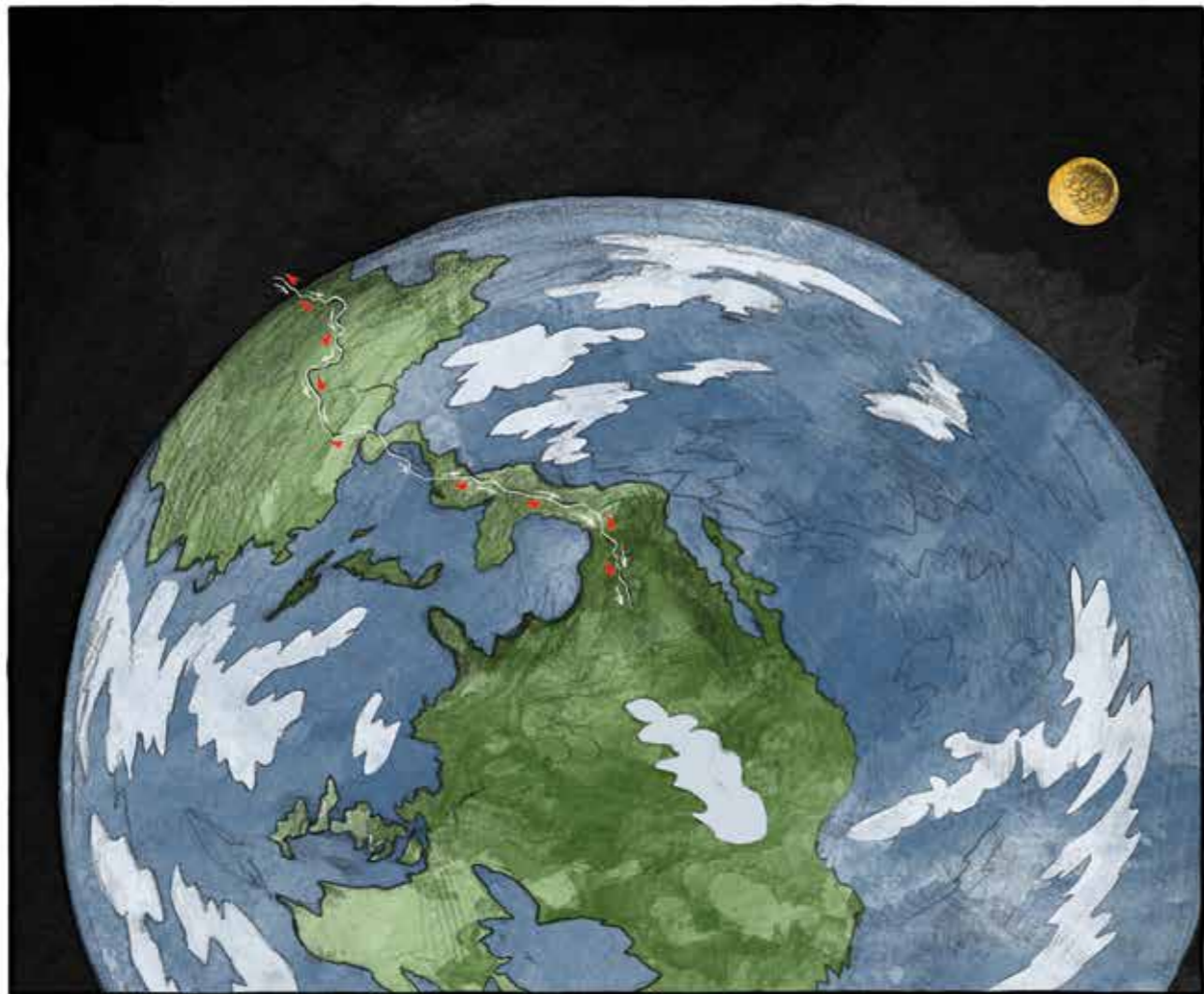




TODAY'S EVIDENT DISCONNECT BETWEEN NATURE AND HUMANS BEGINS...PERHAPS SOME 500 YEARS AGO... THIS DISCONNECT HAS NOT ONLY MADE THE LIVING CONDITIONS OF THE MAJORITY OF THE POPULATION DRAMATICALLY MORE DIFICULT, BUT IT NOW SEEMS TO THREATEN THE VERY EXISTENCE OF HUMAN LIFE ON THE PLANET.













IN A DISTANT FUTURE...





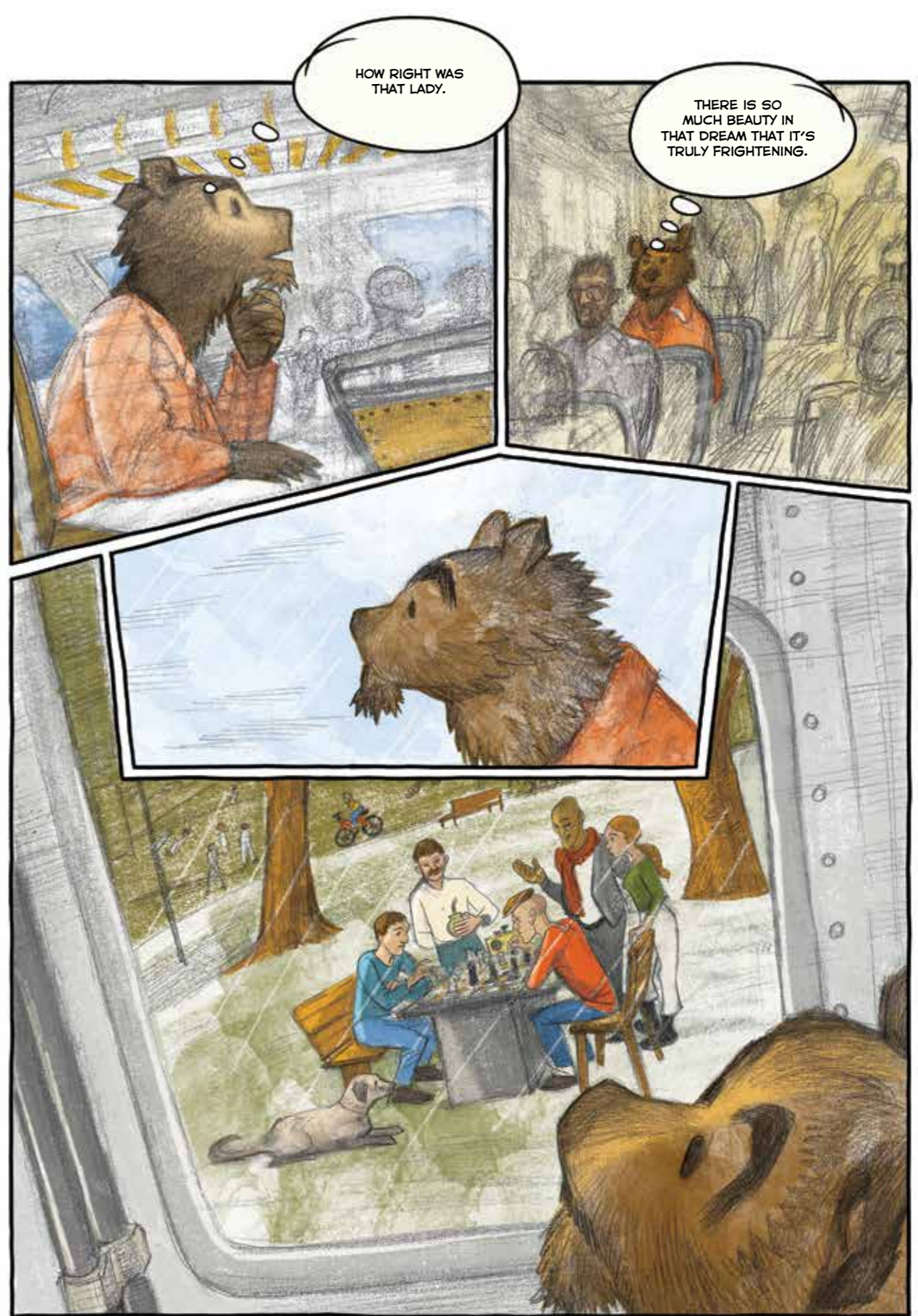




# CHAPTER 2

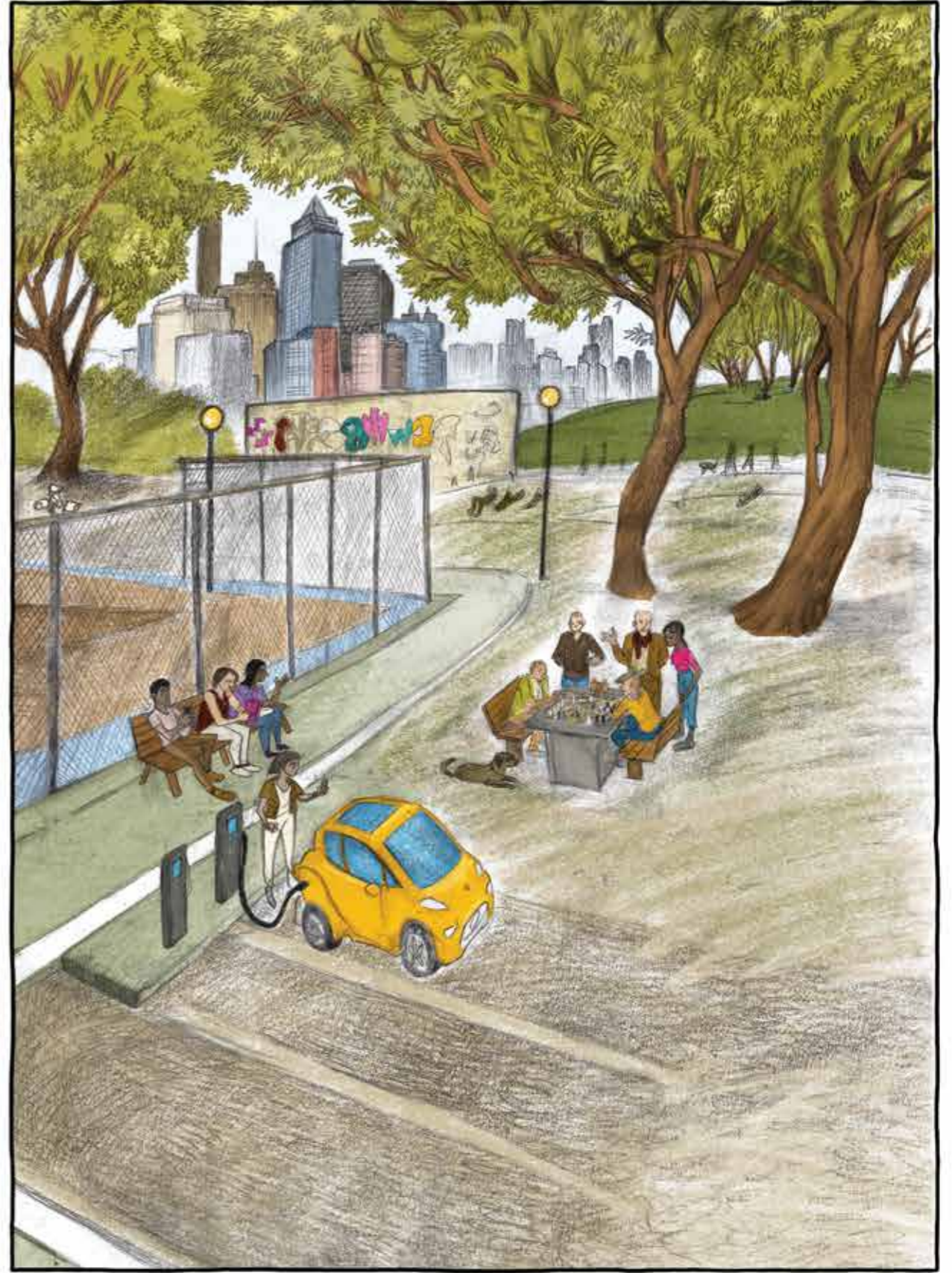
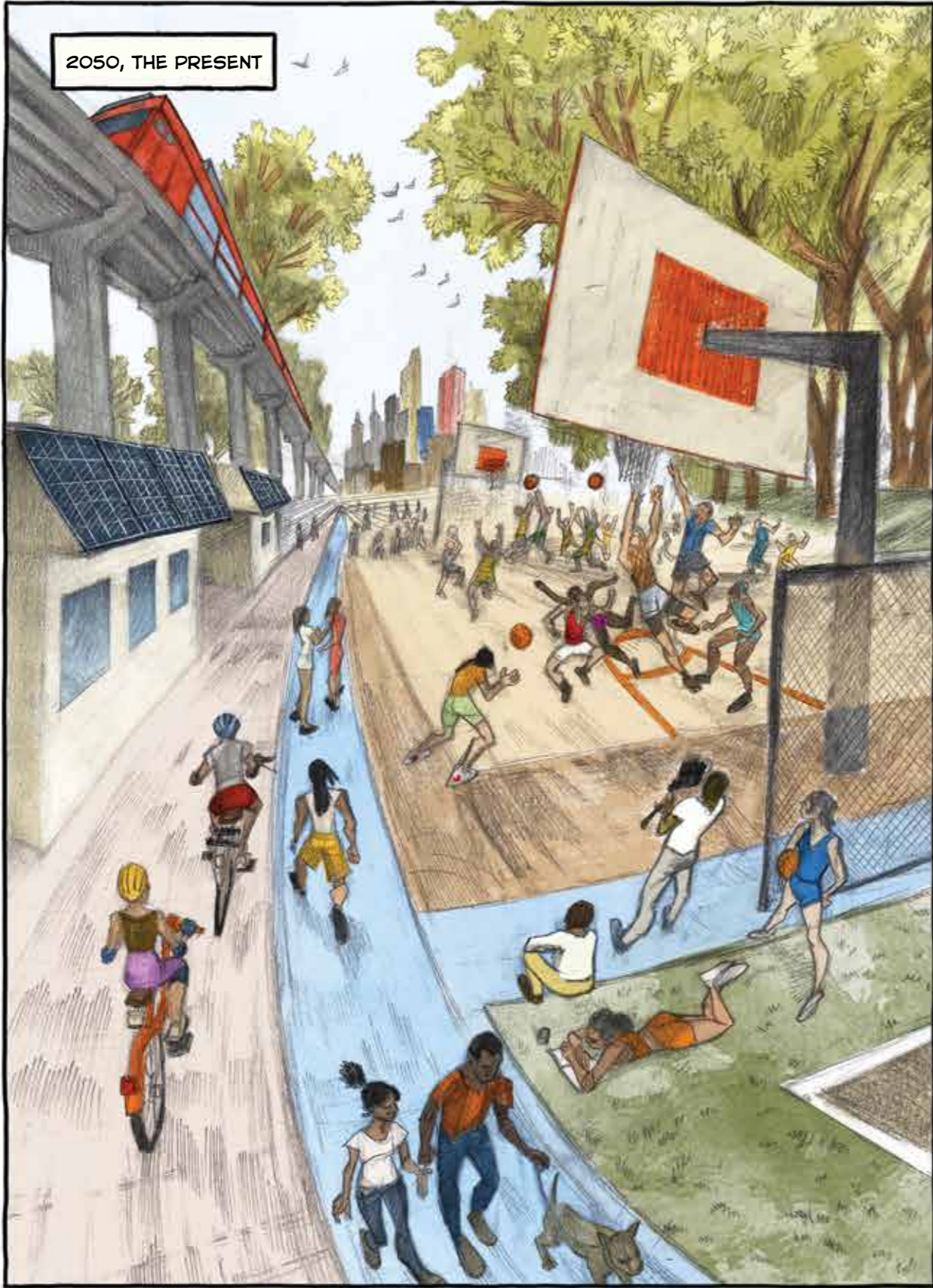




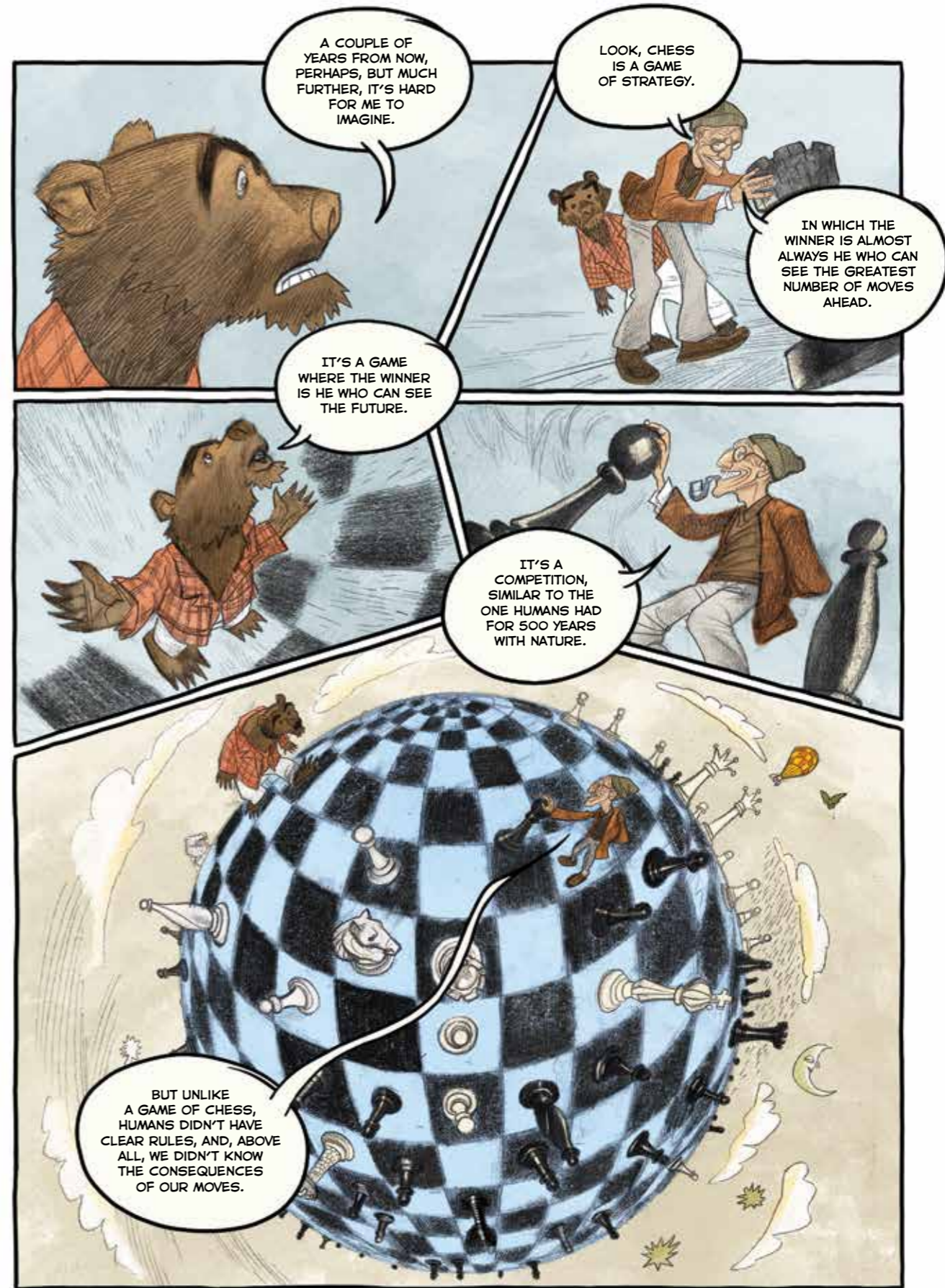
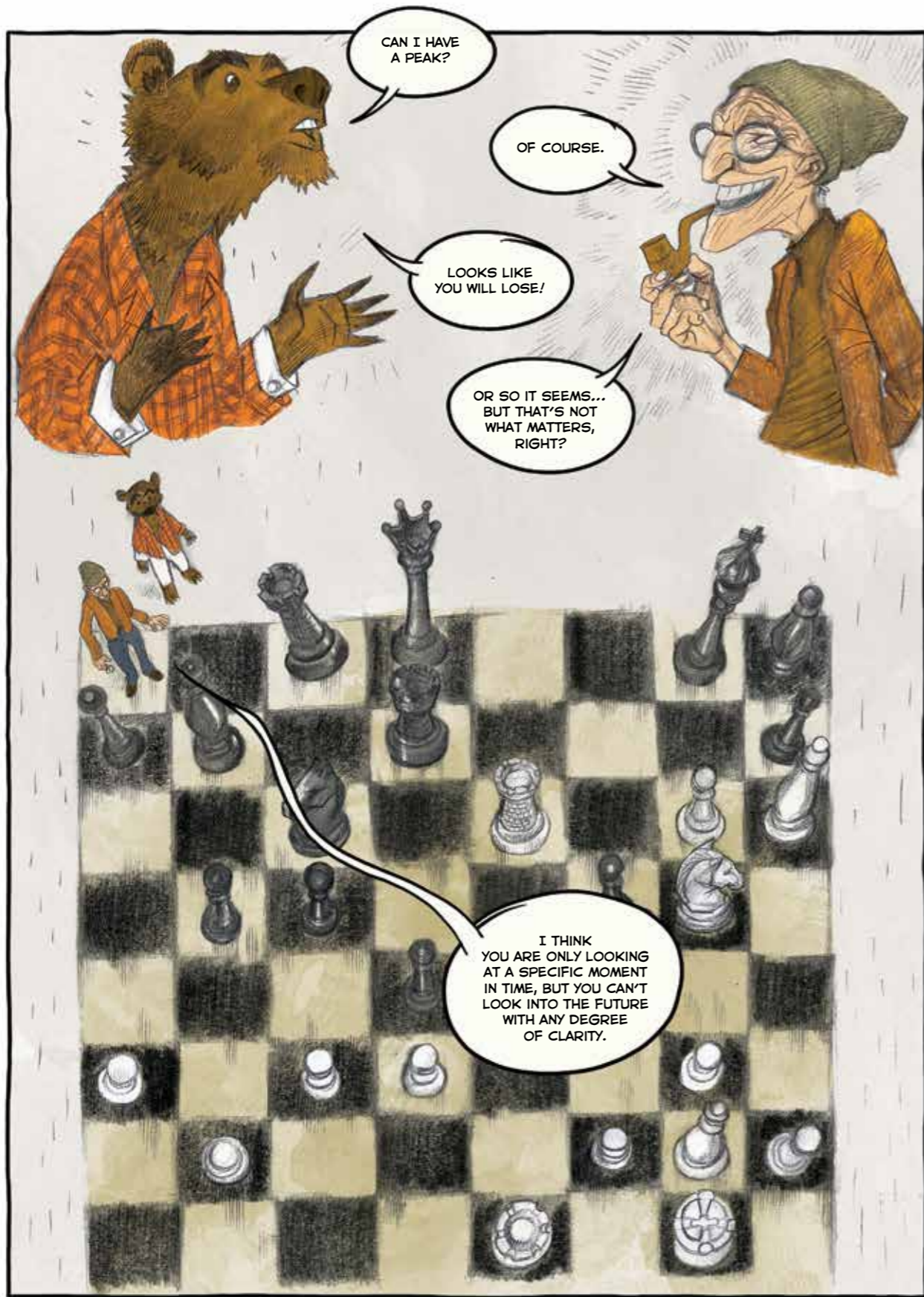




2050, THE PRESENT











WHEN PLAYING CHESS, BEFORE EACH MOVE, ONE HAS TO CONSIDER THE REPERCUSSIONS.

WHEN WE ACT UPON NATURE, IT SEEMS THAT WE EITHER DON'T WANT TO OR DON'T KNOW HOW TO UNDERSTAND THOSE REPERCUSSIONS.

200 YEARS AGO, AFTER THE INDUSTRIAL REVOLUTION, OUR FOOTPRINT ON NATURE BEGAN TO INCREASE AND ACCELERATED DRAMATICALLY.

... AND AS THE 20TH CENTURY PROGRESSED, WITH ALL ITS ATROCITIES, THE WORLD SEEMED TO MOVE ALMOST ON INERTIA.

TOWARDS THE END OF THE CENTURY, THE CLIMATE CRISIS THAT YOU DREAMED OF AND THAT BEGAN TO TAKE SHAPE 500 YEARS BEFORE, BECAME DRAMATICALLY APPARENT. ENTERING THE 21ST CENTURY, THE SPEED AT WHICH IT MOVED WAS VERY WORRYING.



TRY TO THINK ABOUT THE CLIMATIC CRISIS BUT ON A SMALL SCALE.

WE, HUMANS, FOUND OURSELVES IN THE NEED (OUT OF URGENCY AND DESIRE) TO ONCE AGAIN THINK THROUGH EVERY MOVE IN THIS IMAGINARY GAME THAT YOU AND I ARE CONTEMPLATING.

IT TOOK A LOT OF WORK.

BUT WHEN WE MANAGED TO SEE THE TRUTH, EVERYTHING CHANGED.

THINKING ABOUT THINGS DIFFERENTLY, WE MANAGE TO TRANSFORM THE HEAVINESS OF LIVING INTO A PLEASURE THAT ARISES FROM EVERY MOVE BEING CONSIDERED IN TERMS OF WHAT IS GOOD.

DUTY BECAME A FORMIDABLE ENGINE.

A FORCE TO BUILD RELATIONSHIPS, AND WITH RELATIONSHIPS, A BETTER WAY OF LIVING. A GOOD LIFE.

THE RECONNECTION BETWEEN TRUTH AND GOOD, BETWEEN NATURE AND MAN GENERATED A FREER AND MORE LEISURELY LIFE...

... ONE IN WHICH HUMANS HAVE THE TIME TO CONTEMPLATE BEAUTY.



LOOK...

...ABOUT 500 YEARS AGO, IN THE WEST, A SERIES OF EVENTS BEGAN TO OCCUR, WHICH MODIFIED THE RELATIONSHIP BETWEEN MAN AND NATURE.

LITTLE BY LITTLE THOUGHT, PHILOSOPHY, THE WAY OF ACTING AND RELATING BEGAN TO SHOW A CONSTANT SEPARATION BETWEEN THE ESSENCE OF THINGS AND THE THING ITSELF.



### Middle Ages



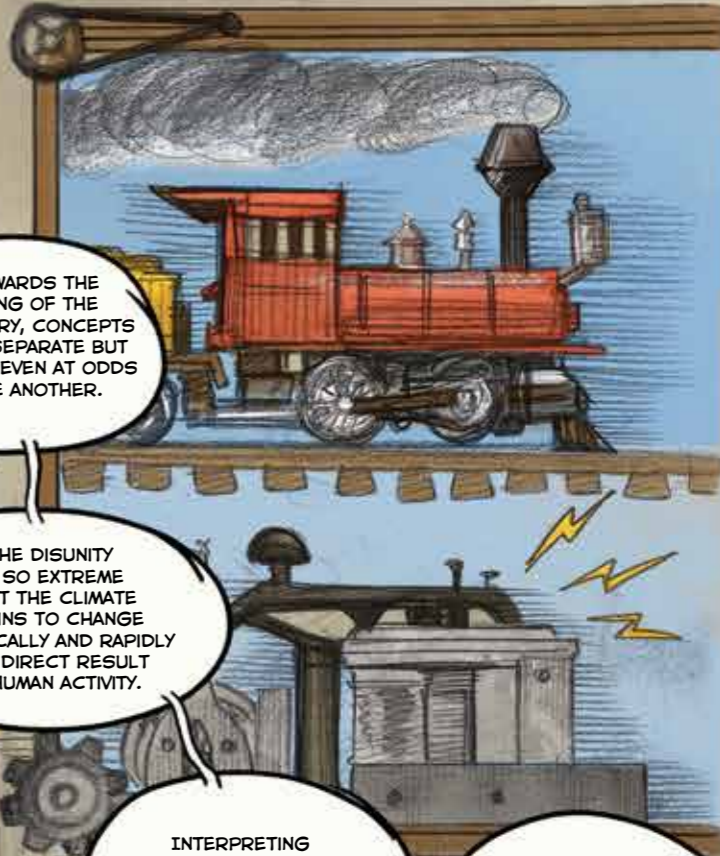
### Renaissance



### XVII Century



### XIX Century



AND TOWARDS THE BEGINNING OF THE 21ST CENTURY, CONCEPTS NOT ONLY SEPARATE BUT SOMETIMES EVEN AT ODDS WITH ONE ANOTHER.

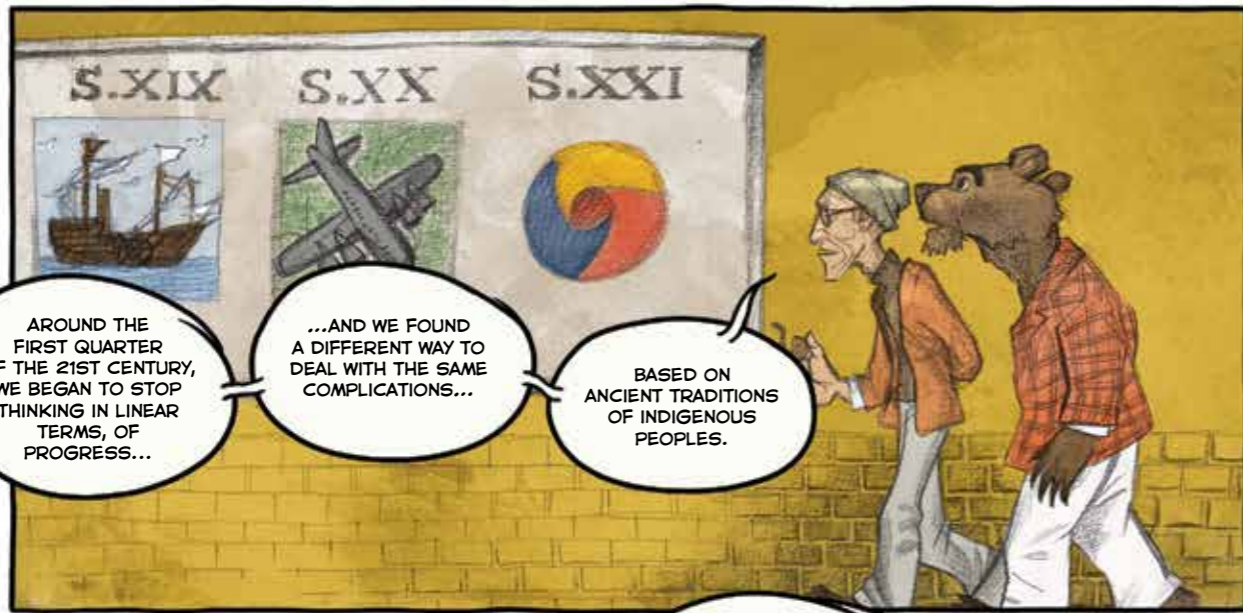
THE DISUNITY IS SO EXTREME THAT THE CLIMATE BEGINS TO CHANGE DRASTICALLY AND RAPIDLY AS A DIRECT RESULT OF HUMAN ACTIVITY.

INTERPRETING LIFE IN ANOTHER WAY WAS NOT ONLY DESIRABLE, BUT TREMENDOUSLY URGENT.

HUMANITY UNDERSTOOD THAT NATURE AND HUMAN ACTION HAD TO BE UNDERSTOOD ONCE AGAIN AS PART OF THE SAME THING.







AROUND THE FIRST QUARTER OF THE 21ST CENTURY, WE BEGAN TO STOP THINKING IN LINEAR TERMS, OF PROGRESS...

...AND WE FOUND A DIFFERENT WAY TO DEAL WITH THE SAME COMPLICATIONS...

BASED ON ANCIENT TRADITIONS OF INDIGENOUS PEOPLES.

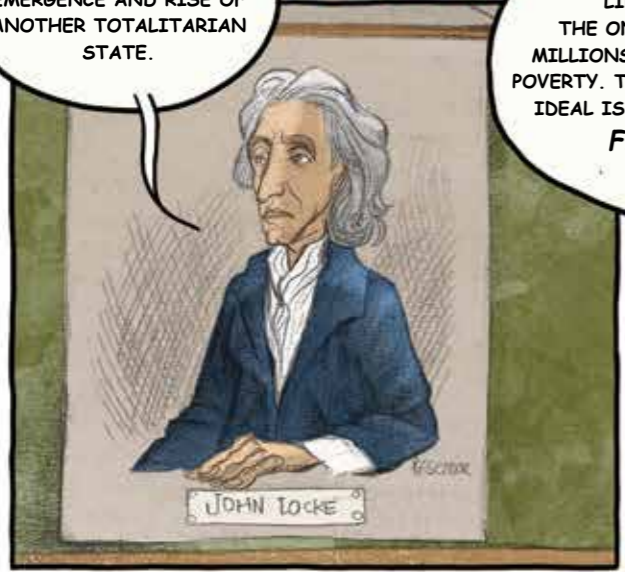


AND FAR FROM THE IDEA THAT DOMINATED THOUGHT DURING THE 19TH AND 20TH CENTURIES: **LIBERALISM.**

WE MUST DEFEND AT ALL COSTS INDIVIDUAL FREEDOM, EQUALITY BEFORE THE LAW AND LIMIT STATE INTERVENTION IN PERSONAL AFFAIRS.

WE CANNOT AND MUST NOT ALLOW THE EMERGENCE AND RISE OF ANOTHER TOTALITARIAN STATE.

LIBERALISM IS THE ONLY WAY TO LIFT MILLIONS OF PEOPLE OUT OF POVERTY. TELL ME, WHAT OTHER IDEAL IS MORE NOBLE THAN **FREEDOM.**



ALTHOUGH IN MANY CASES THESE IDEAS COME FROM A POSITIVE PLACE, THE FREEDOM THAT THIS GOOD MAN TALKS ABOUT IS WHAT CAN BE CONSIDERED A NEGATIVE FREEDOM.

OH YEAH? AND WHAT DO YOU SMARTY PANTS PROPOSE?

WELL, LOOK, WE UNDERSTOOD THAT WE MUST ALSO CONSIDER THE IDEA OF WISDOM, OF WHAT IT IS AND WHAT IT MEANS TO LIVE WELL, WHAT A GOOD LIFE IS AND HOW WE PURSUE IT.

THAT, OBVIOUSLY, INCLUDES THE IDEA OF FREEDOM BUT GOES BEYOND IT.



BUT WHEN YOU SAY THAT IT GOES **BEYOND** FREEDOM, WHAT DO YOU MEAN EXACTLY?

VERY GOOD QUESTION.... PERHAPS WE COULD START BY LOOKING FOR WHAT'S TRANSCENDENTAL: **TRUTH, GOODNESS AND BEAUTY.**



HUHI!

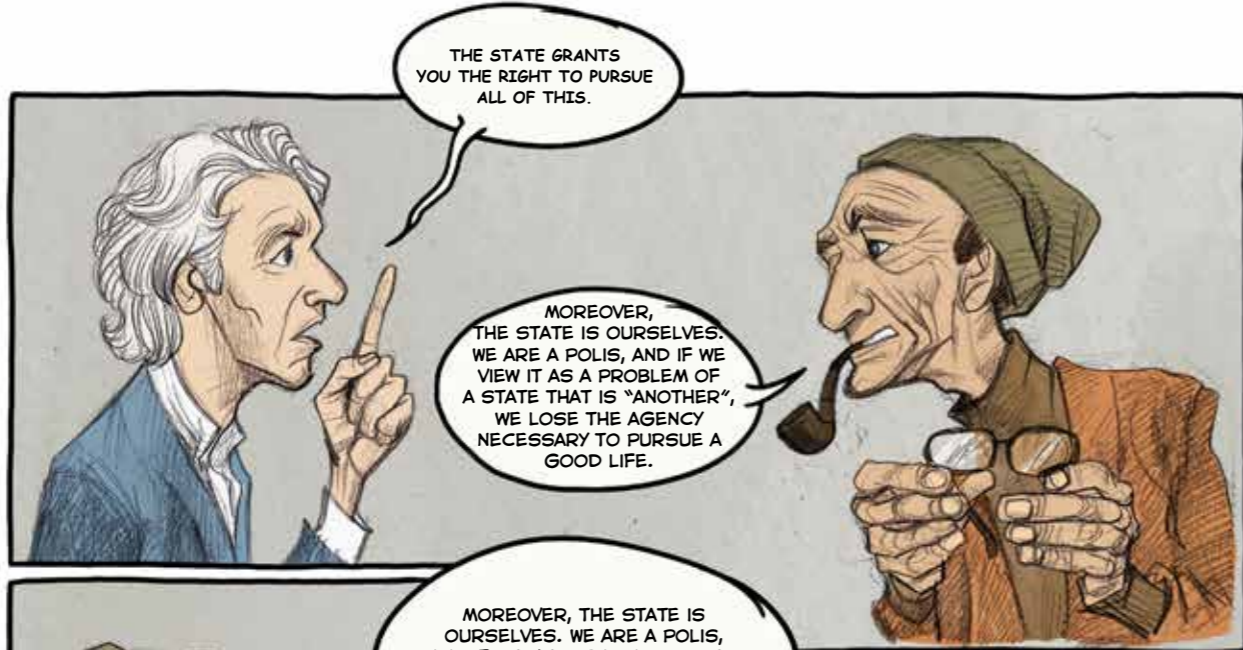


THOSE CONCEPTS ARE SUBJECTIVE. NO ONE AGREES ON WHAT A GOOD LIFE IS.

CREATIVITY, PRODUCTION, OUR PERSONAL AND COMMUNITY RELATIONSHIPS, CONTEMPLATION; DON'T YOU THINK ALL OF THIS IS PART OF A GOOD LIFE? DO YOU FIND ALL OF THIS SUBJECTIVE?







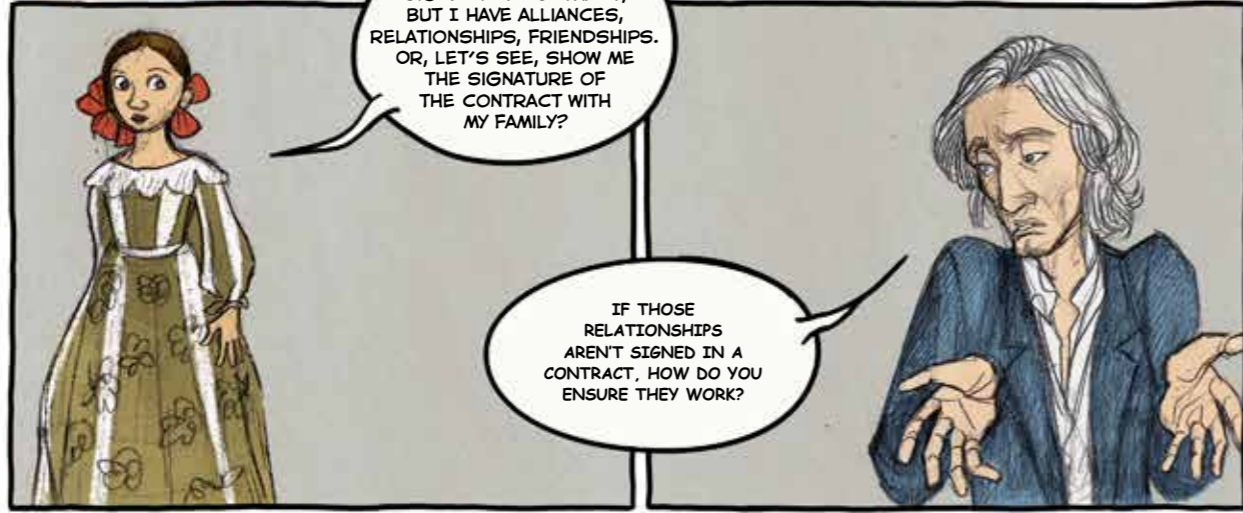
THE STATE GRANTS YOU THE RIGHT TO PURSUE ALL OF THIS.

MOREOVER, THE STATE IS OURSELVES. WE ARE A POLIS, AND IF WE VIEW IT AS A PROBLEM OF A STATE THAT IS "ANOTHER", WE LOSE THE AGENCY NECESSARY TO PURSUE A GOOD LIFE.



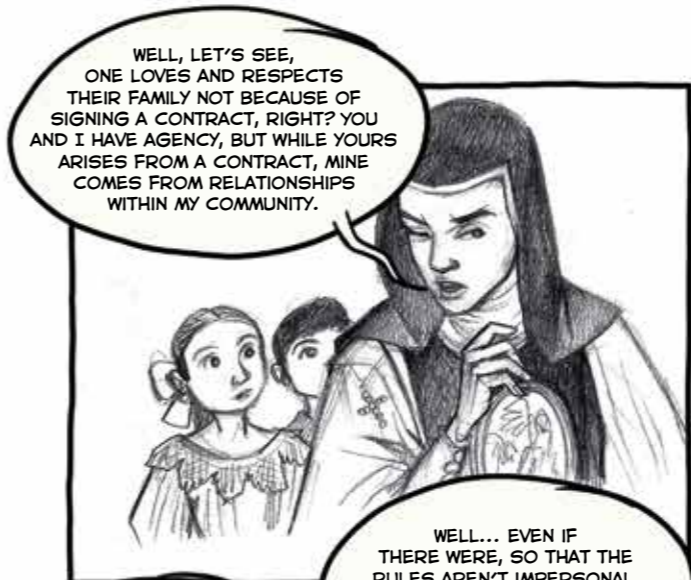
MOREOVER, THE STATE IS OURSELVES. WE ARE A POLIS, AND IF WE VIEW IT AS A PROBLEM OF A STATE THAT IS AN "OTHER," WE LOSE THE AGENCY NECESSARY TO PURSUE A GOOD LIFE.

AGREED, AGENCY IS CRUCIAL, BUT IT COMES FROM A SOCIAL CONTRACT. AND IN YOUR THEORIES, WITH WHOM DO YOU SIGN THAT CONTRACT?



I HAVE NEVER SIGNED ANY CONTRACT, BUT I HAVE ALLIANCES, RELATIONSHIPS, FRIENDSHIPS. OR, LET'S SEE, SHOW ME THE SIGNATURE OF THE CONTRACT WITH MY FAMILY?

IF THOSE RELATIONSHIPS AREN'T SIGNED IN A CONTRACT, HOW DO YOU ENSURE THEY WORK?



WELL, LET'S SEE, ONE LOVES AND RESPECTS THEIR FAMILY NOT BECAUSE OF SIGNING A CONTRACT, RIGHT? YOU AND I HAVE AGENCY, BUT WHILE YOURS ARISES FROM A CONTRACT, MINE COMES FROM RELATIONSHIPS WITHIN MY COMMUNITY.



BUT DOES THAT MEAN THERE CAN'T BE CONTRACTS, RIGHT?

WELL... EVEN IF THERE WERE, SO THAT THE RULES AREN'T IMPERSONAL, WE HAVE TO GO BACK TO THE BASICS: OUR RELATIONSHIPS, SKILLS, AND VALUES.

I THINK THEY ARE RIGHT MAKING IT TO THE END OF THE MONTH IS IMPORTANT, BUT WHAT KIND OF LIFE IS A LIFE WITHOUT COMMUNITY AND VALUES?



AND ULTIMATELY, IT'S ABOUT STRENGTHENING THE THINGS WE LOVE TO PROTECT THEM. WHETHER IT'S IN OUR COMMUNITY, NATION, OR AMONG NATIONS.

WELL, I BELIEVE THE OLD MAN FROM ANOTHER ERA! JUST FOLLOW THE RULES IMPOSED BY THE STATE. IF EVERYONE DID THAT, WE WOULD ALL BE FINE. THE REST IS ANARCHY.

OF COURSE, BECAUSE WE NEED TO WORK. BEFORE WORRYING ABOUT THE END OF THE WORLD, I HAVE TO MAKE IT TO THE END OF THE MONTH.

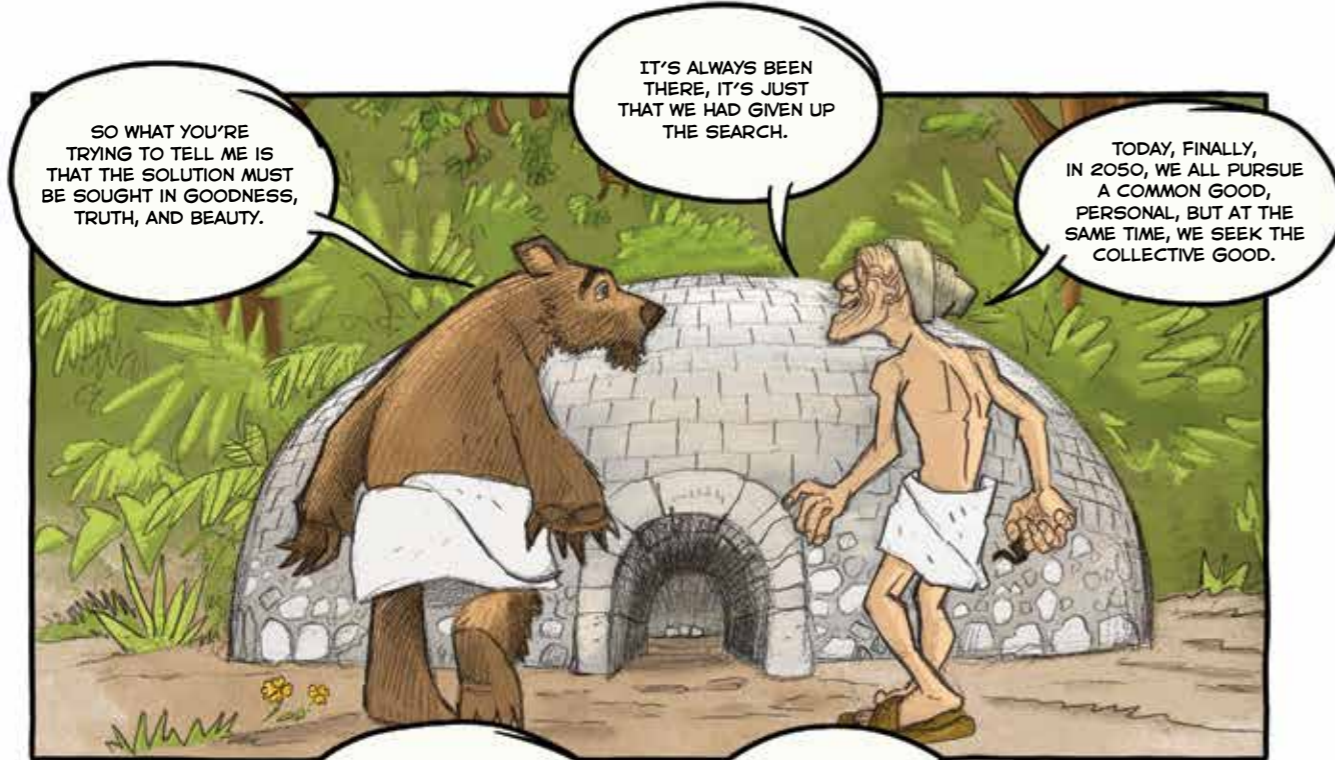


I THINK... I THINK I'M BEGINNING TO UNDERSTAND THE DILEMMA.



COME, JOIN ME. HAVE YOU BEEN IN A TEMAZCAL? LET'S DETOX A BIT...





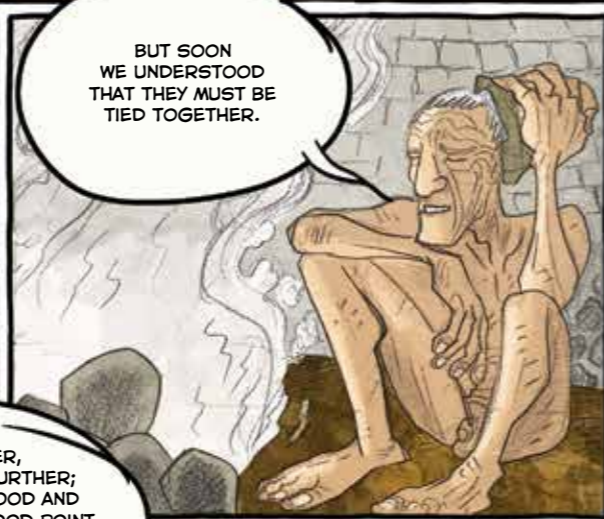
SO WHAT YOU'RE TRYING TO TELL ME IS THAT THE SOLUTION MUST BE SOUGHT IN GOODNESS, TRUTH, AND BEAUTY.

IT'S ALWAYS BEEN THERE, IT'S JUST THAT WE HAD GIVEN UP THE SEARCH.

TODAY, FINALLY, IN 2050, WE ALL PURSUE A COMMON GOOD, PERSONAL, BUT AT THE SAME TIME, WE SEEK THE COLLECTIVE GOOD.



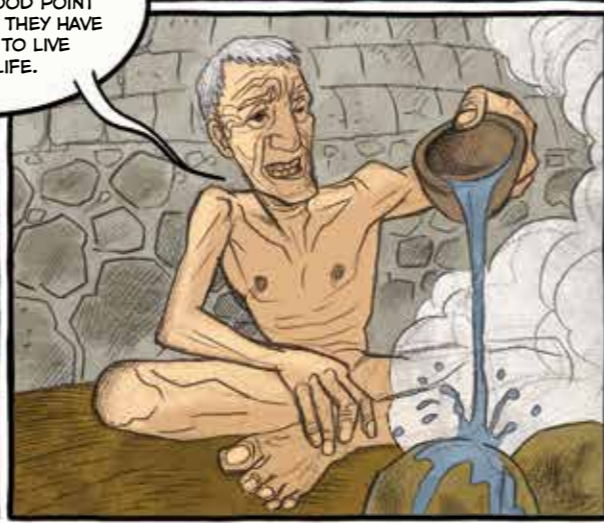
FOR A LONG TIME, THESE TWO GOODS WERE SEPARATED.



BUT SOON WE UNDERSTOOD THAT THEY MUST BE TIED TOGETHER.



HOWEVER, THIS GOES FURTHER; PERSONAL GOOD AND COLLECTIVE GOOD POINT TO SOMETHING: THEY HAVE A PURPOSE: TO LIVE A GOOD LIFE.



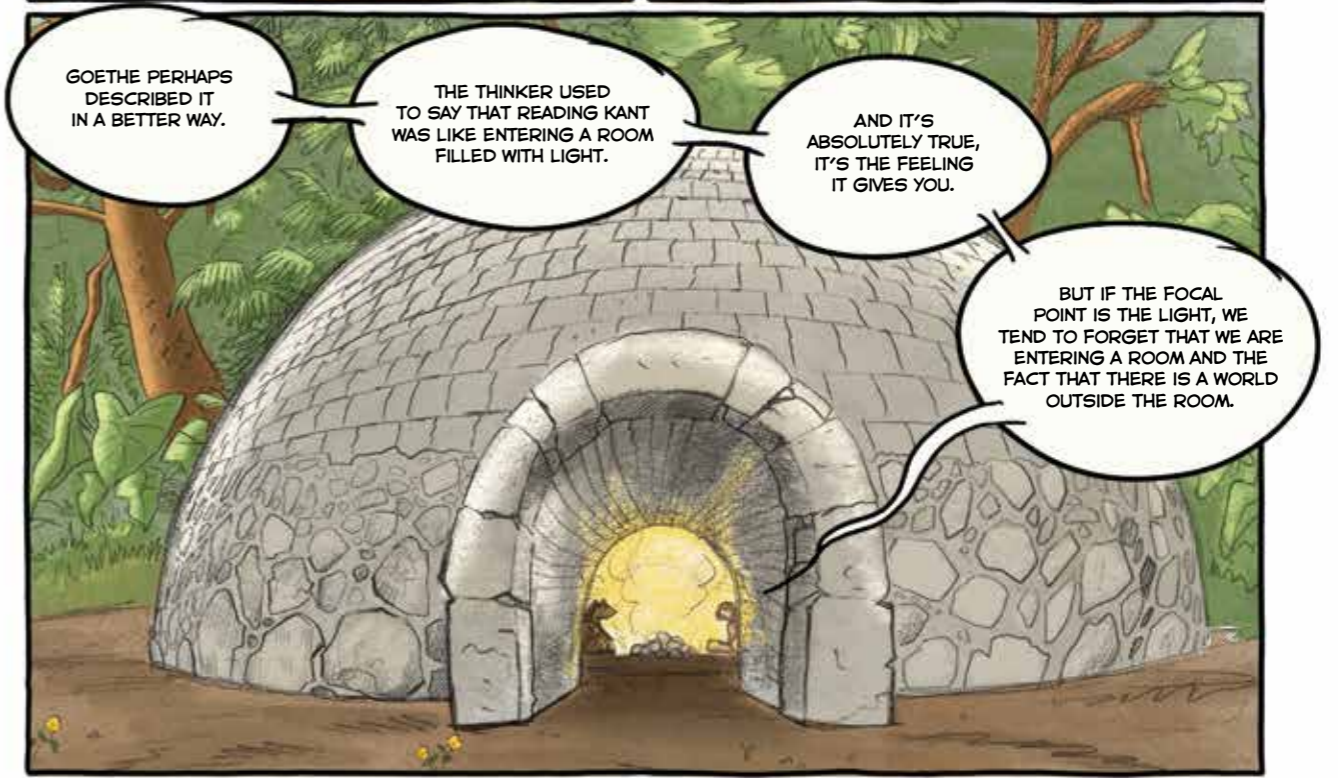
AND THE TRUTH?

DURING THE WORST YEARS OF THE CLIMATE CRISIS, HUMANS UNDERSTOOD TRUTH AS A FUNCTION OF THE SUBJECT OR LANGUAGE BUT NOT AS A VARIABLE OF THINGS. THUS, TRUTH BECAME A VARIABLE OF THE SUBJECT, SOMETHING THAT IS EITHER IN CONSCIOUSNESS OR IN LANGUAGE.

AND IN BOTH CASES, THE CLIMATE PROBLEM COULD NOT BE SOLVED BECAUSE WHAT PEOPLE WERE DOING WAS ADAPTING THEIR PERSONAL OR SOCIAL BEHAVIOR TO A VISION OF THINGS, BUT NOT TO THINGS THEMSELVES, RIGHT?

TRUE... THE CLIMATE CRISIS STEMS FROM THAT PROBLEM: WE BELIEVE THAT WE ARE THE CREATORS OF THE WORLD, AND NOT ACTORS IN THE WORLD.

WE ARE THE ONES WHO MEASURE THINGS, AND THAT IS TO A LARGE EXTENT WHAT LED US TO THE GREAT CLIMATE CRISIS.



GOETHE PERHAPS DESCRIBED IT IN A BETTER WAY.

THE THINKER USED TO SAY THAT READING KANT WAS LIKE ENTERING A ROOM FILLED WITH LIGHT.

AND IT'S ABSOLUTELY TRUE, IT'S THE FEELING IT GIVES YOU.

BUT IF THE FOCAL POINT IS THE LIGHT, WE TEND TO FORGET THAT WE ARE ENTERING A ROOM AND THE FACT THAT THERE IS A WORLD OUTSIDE THE ROOM.





WHAT WE COLLECTIVELY UNDERSTOOD WAS THAT WHAT NEEDED TO BE DONE WAS TO LEAVE THAT ROOM AND SEEK THE TRUTH IN THINGS. AND LEAVING THE ROOM TAKES YOU TO NATURE.

IN ANCIENT WESTERN TRADITIONS, THERE WAS A CRITICAL USE OF TRUTH, THAT IS, THE PURSUIT OF TRUTH AS THE ELEMENT OF PUBLIC DEBATE, NOT AS SOMETHING USED INSTRUMENTALLY OR EFFICIENTLY TO ACHIEVE GOALS, BUT AS THE FOUNDATION OF DISCOURSE.

AND WE UNDERSTOOD THAT WE HAD TO GO BACK TO SEEKING WHAT IS TRUE, BECAUSE WITHOUT WHAT IS TRUE, WE CANNOT UNDERSTAND EACH OTHER.

WHAT IS TRUE, BUT ALSO THAT IT'S IN THINGS, NOT IN OUR PERCEPTION OF THINGS.

THE SEARCH FOR THE TRUTH IN THINGS ONCE AGAIN BECAME THE FOUNDATION OF OUR LIFE TOGETHER.

BECAUSE IF THE TRUTH IS IN THINGS, NO ONE CAN POSSESS IT.



I SEE YOU'RE BACK...

... AND THAT YOU ARE NOT COMFORTABLE WITH WHAT YOU SAW IN THE FIRST FOLDER...

I HOPE THIS ONE IS BETTER, YEAH.

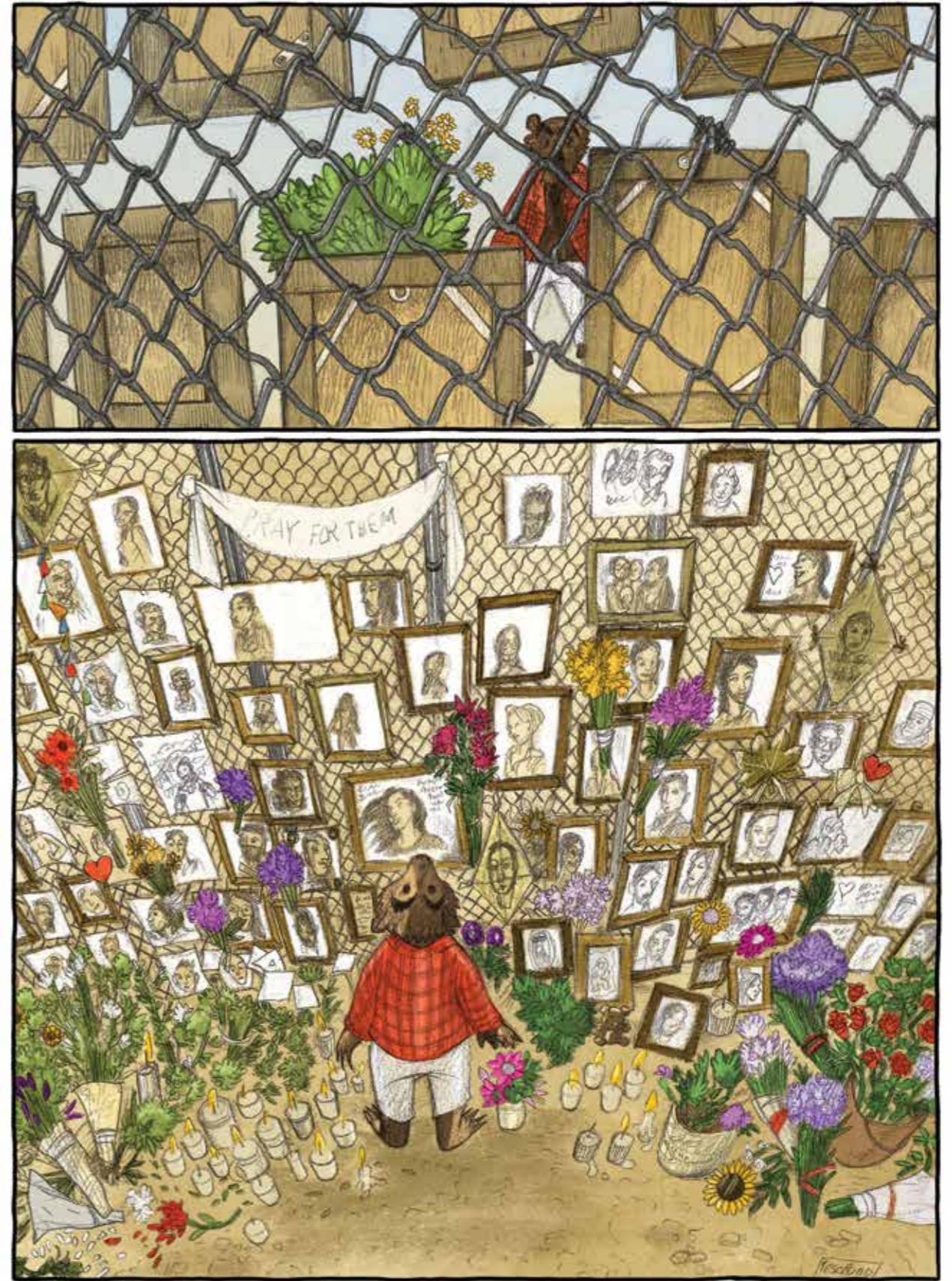
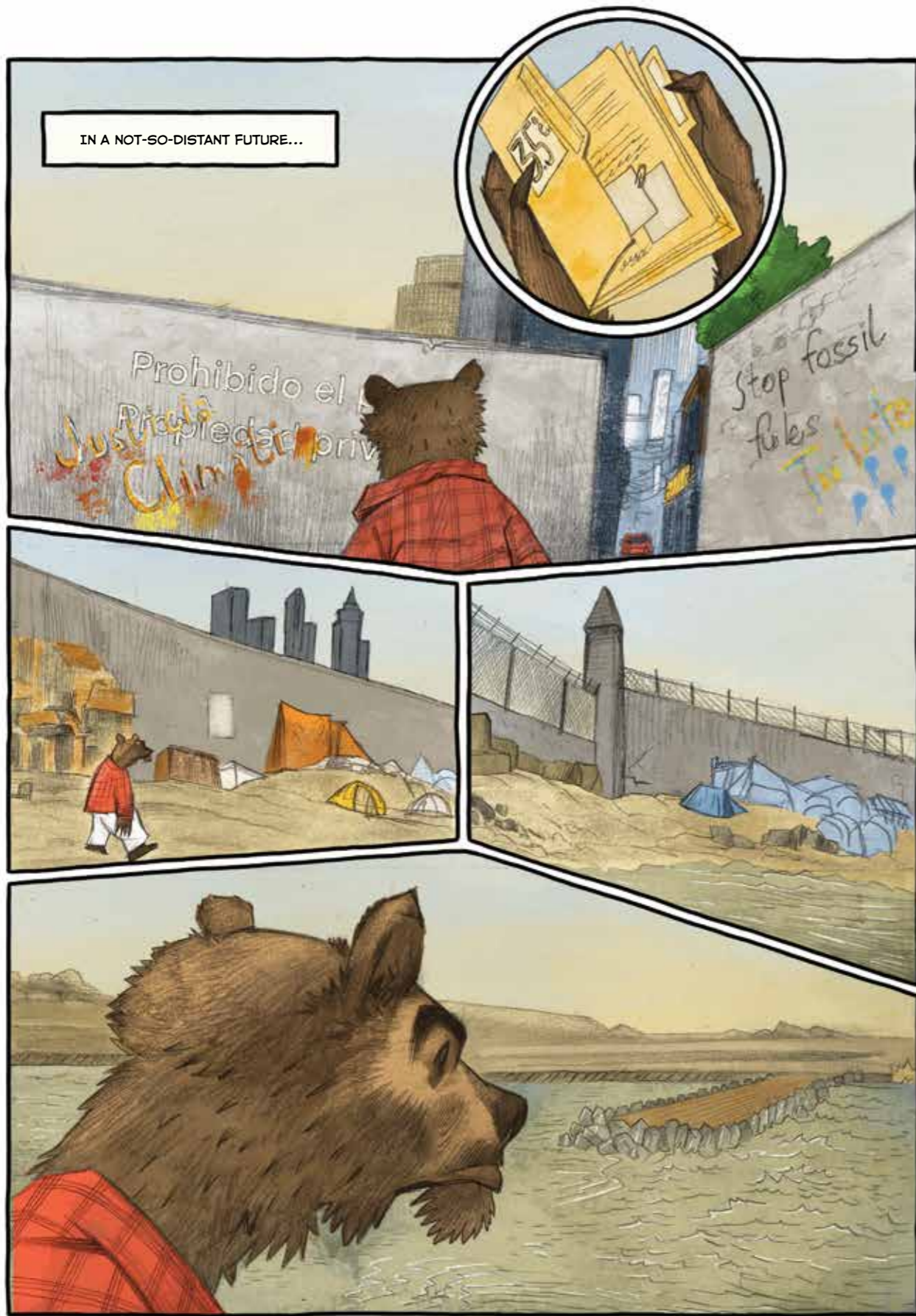
BUT... REMEMBER, YOU ALWAYS HAVE TO BE CAREFUL WHAT YOU WISH FOR...



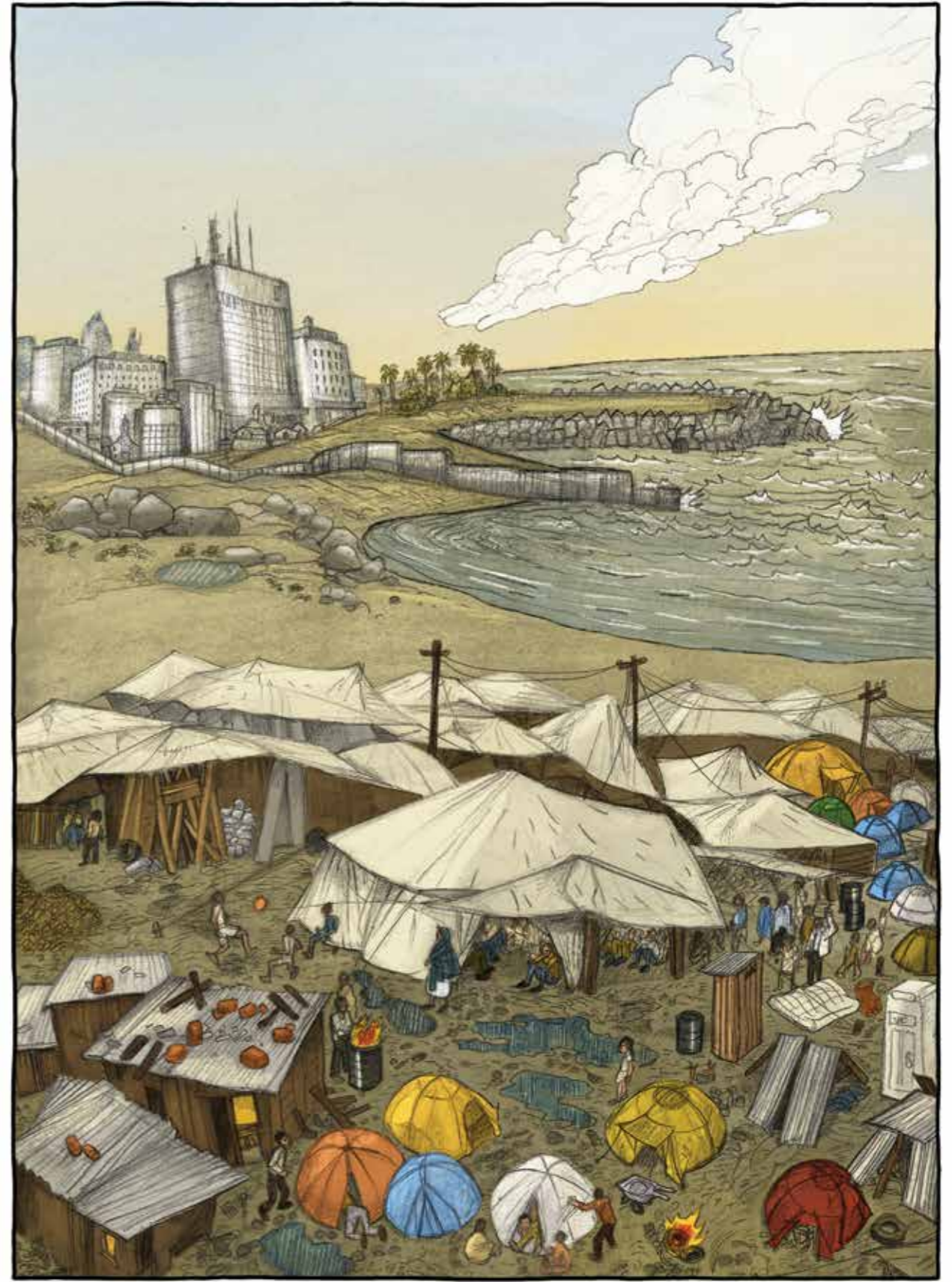
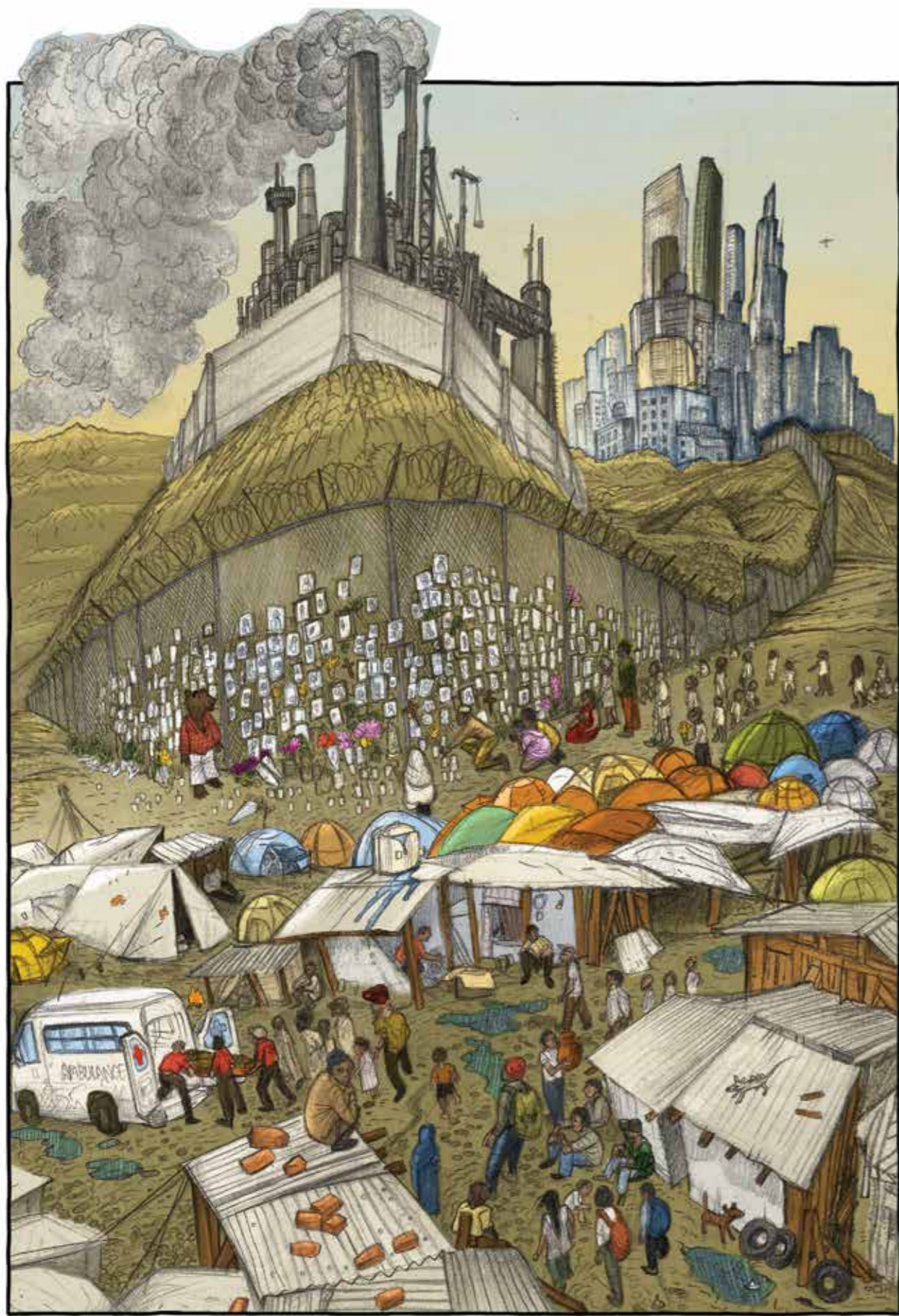
# INTERMEZZO



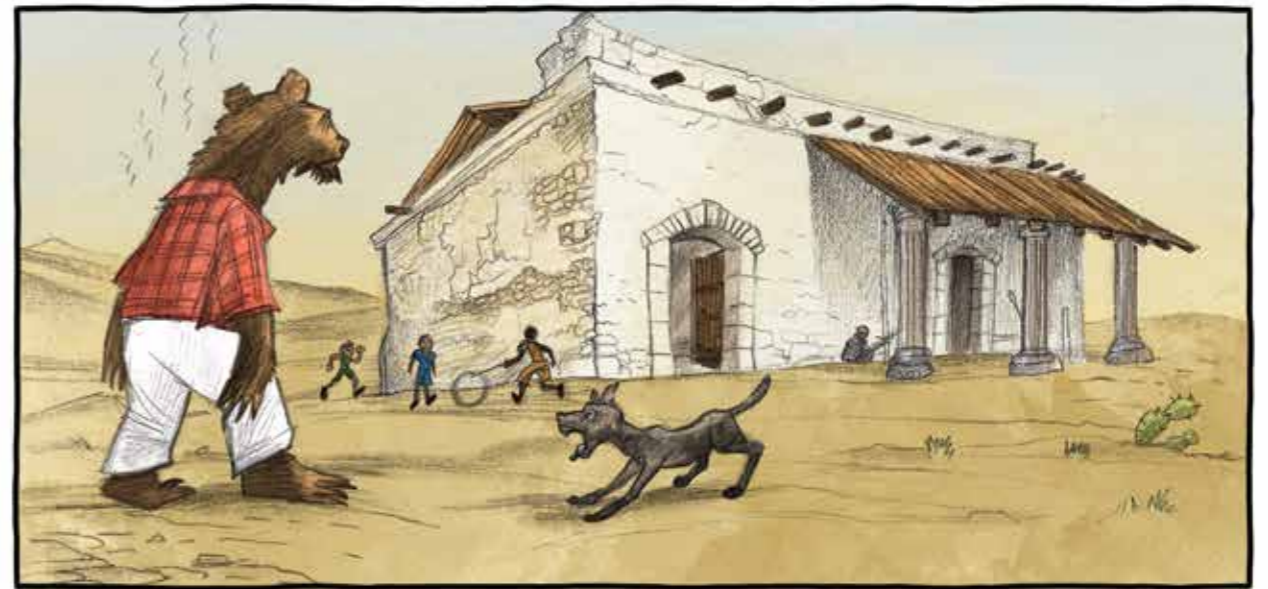
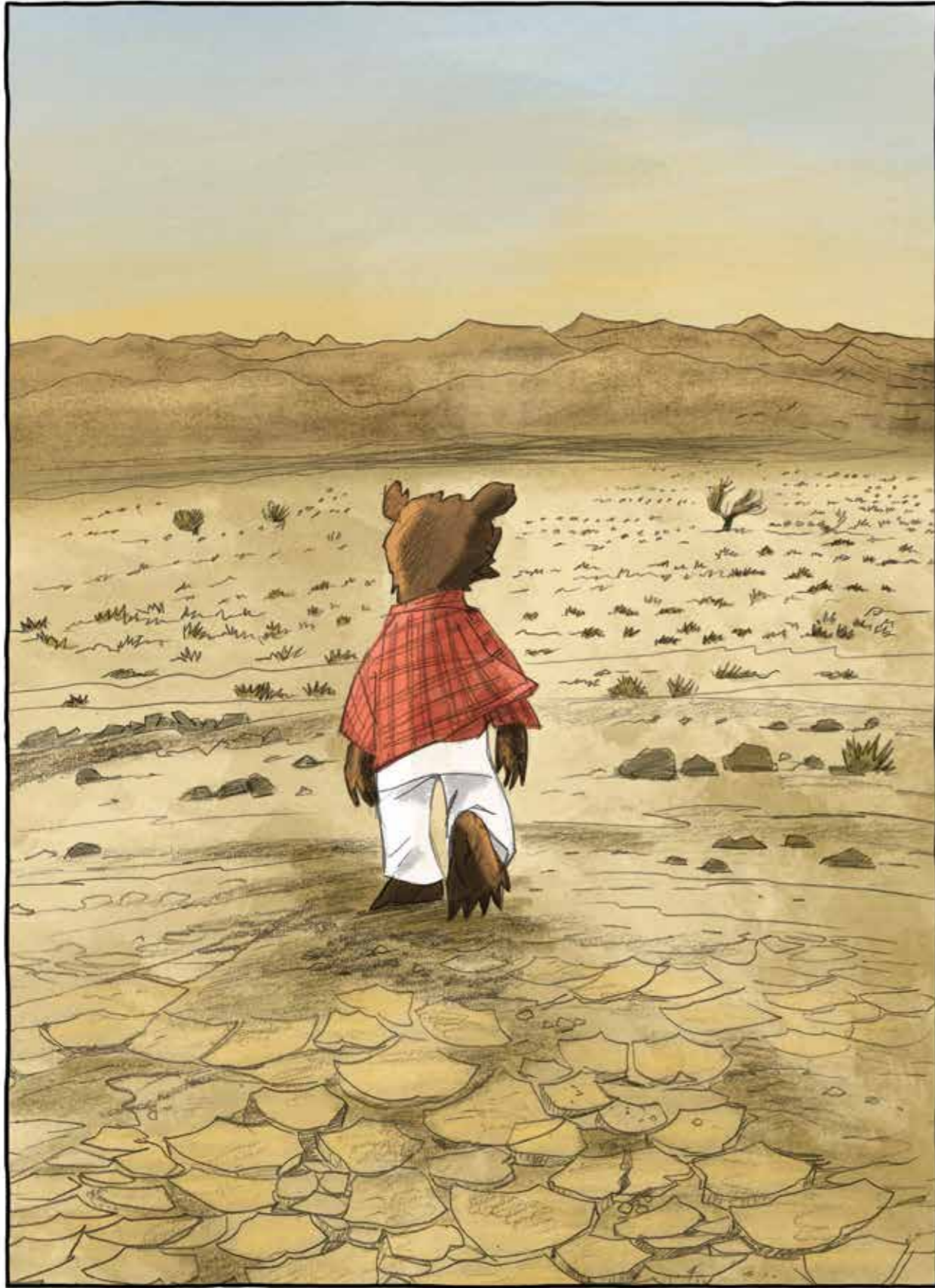




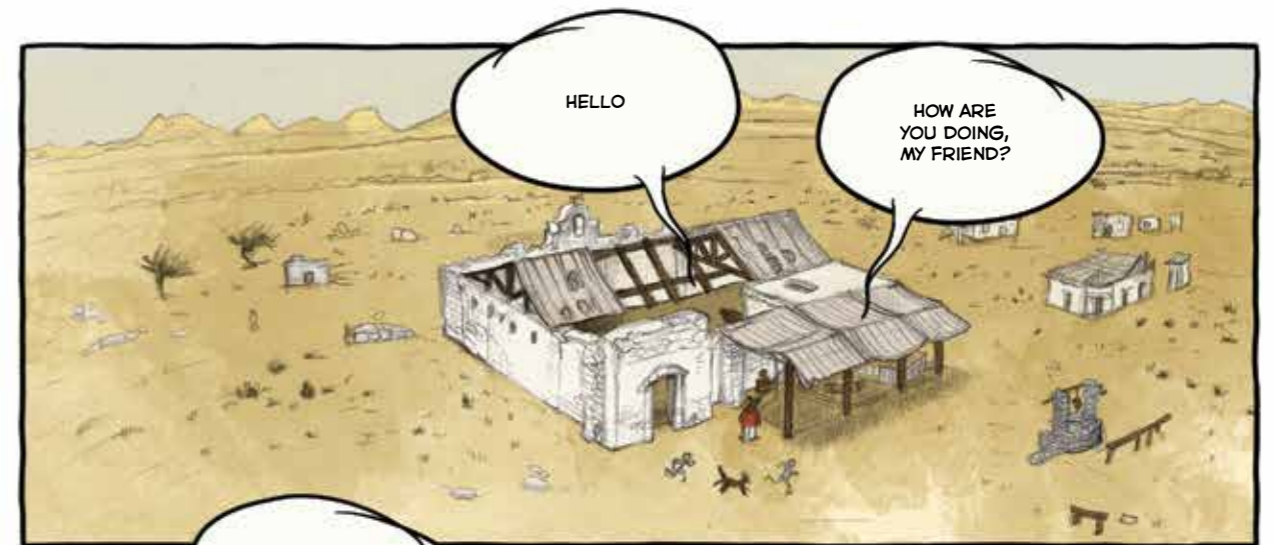
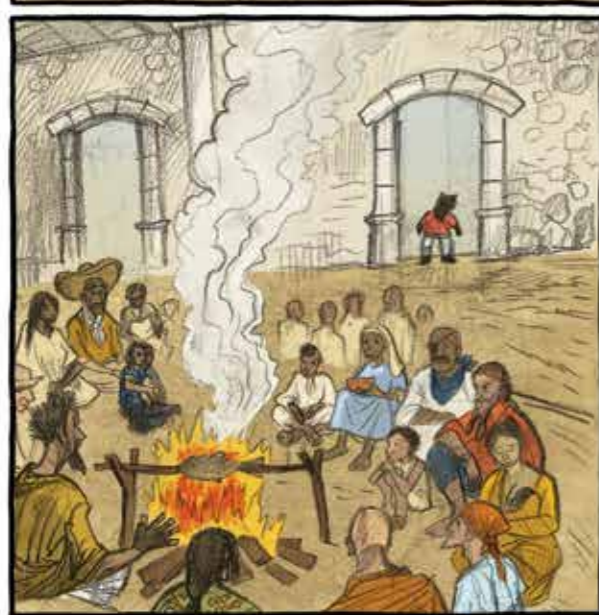
















HOW LONG HAVE THEY BEEN HERE?

SINCE WE WERE DISPLACED, BUT, SIT DOWN.



AND WHERE DO YOU ALL COME FROM?



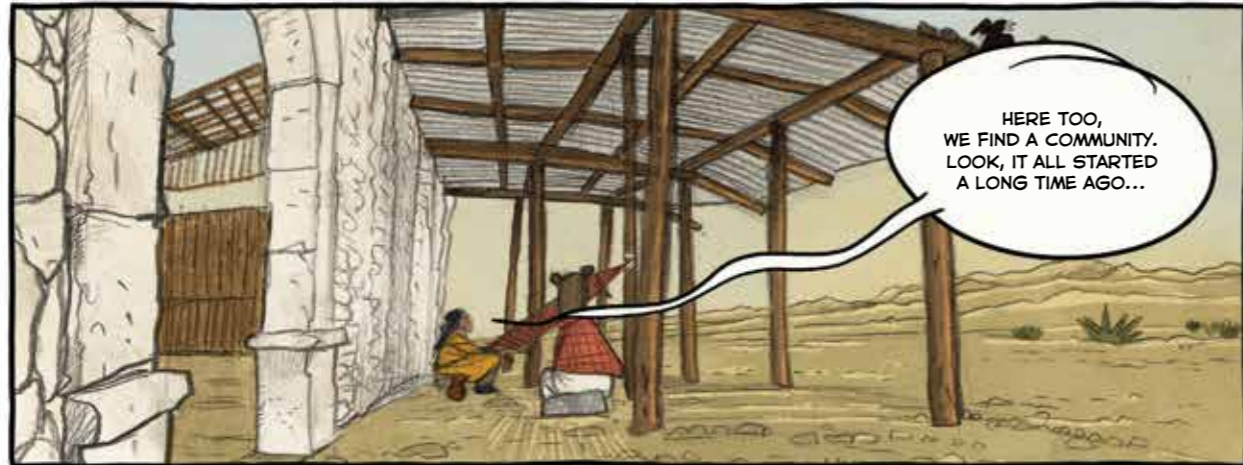
FROM EVERYWHERE. THERE ARE PEOPLE FROM THE NORTH, AND FROM THE SOUTH. THERE ARE FOLKS FROM THE COAST AND FROM THE MOUNTAINS.



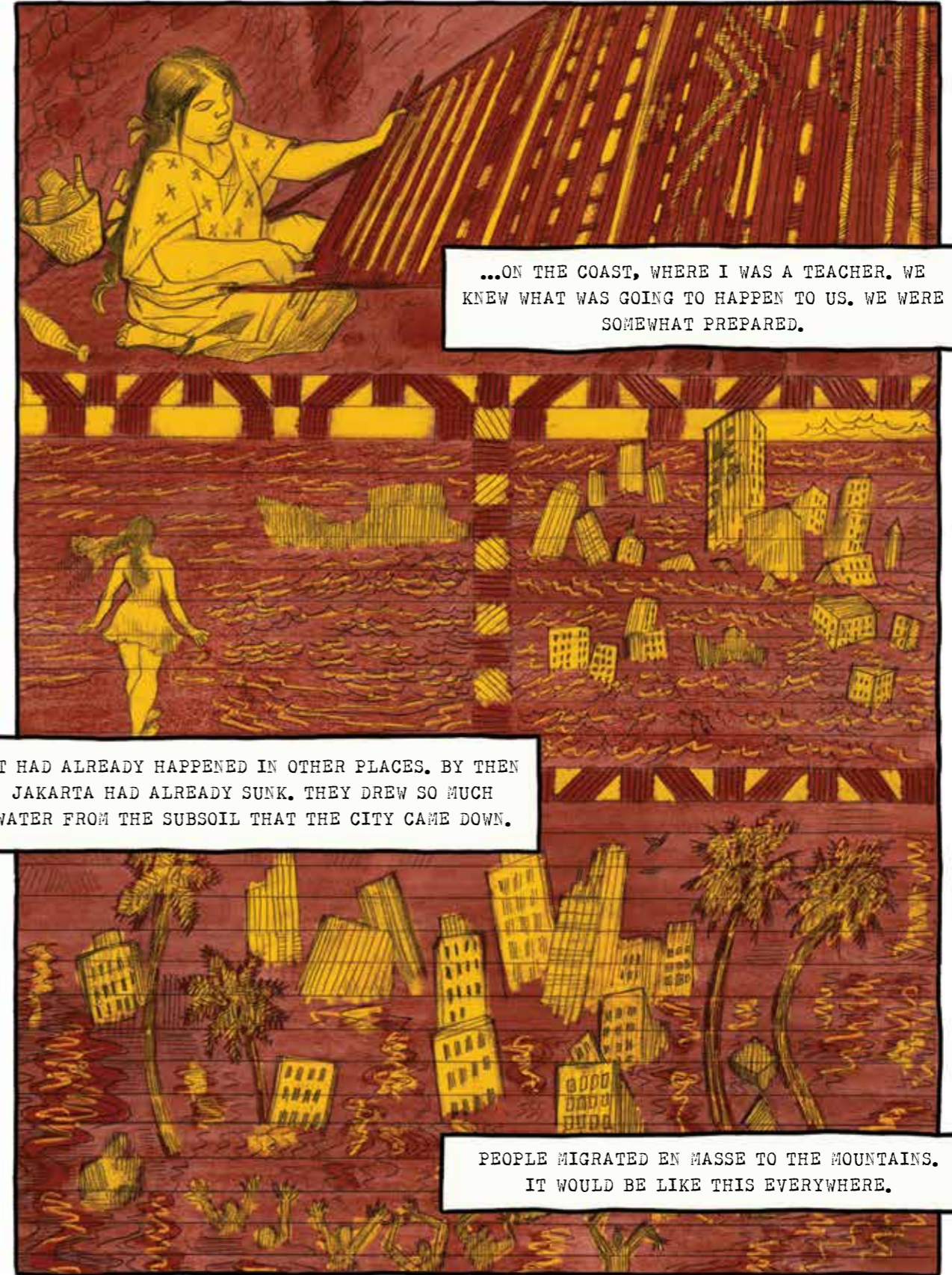
AND ARE YOU HERE FOR THE WATER?



BECAUSE OF THE WATER, YES. BUT...



HERE TOO, WE FIND A COMMUNITY. LOOK, IT ALL STARTED A LONG TIME AGO...



...ON THE COAST, WHERE I WAS A TEACHER. WE KNEW WHAT WAS GOING TO HAPPEN TO US. WE WERE SOMEWHAT PREPARED.

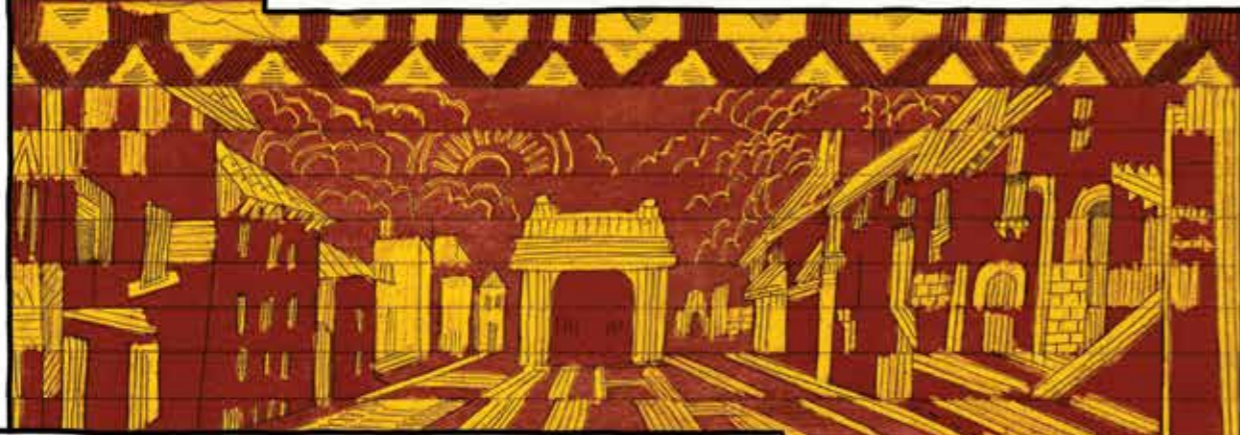
IT HAD ALREADY HAPPENED IN OTHER PLACES. BY THEN JAKARTA HAD ALREADY SUNK. THEY DREW SO MUCH WATER FROM THE SUBSOIL THAT THE CITY CAME DOWN.

PEOPLE MIGRATED EN MASSE TO THE MOUNTAINS. IT WOULD BE LIKE THIS EVERYWHERE.





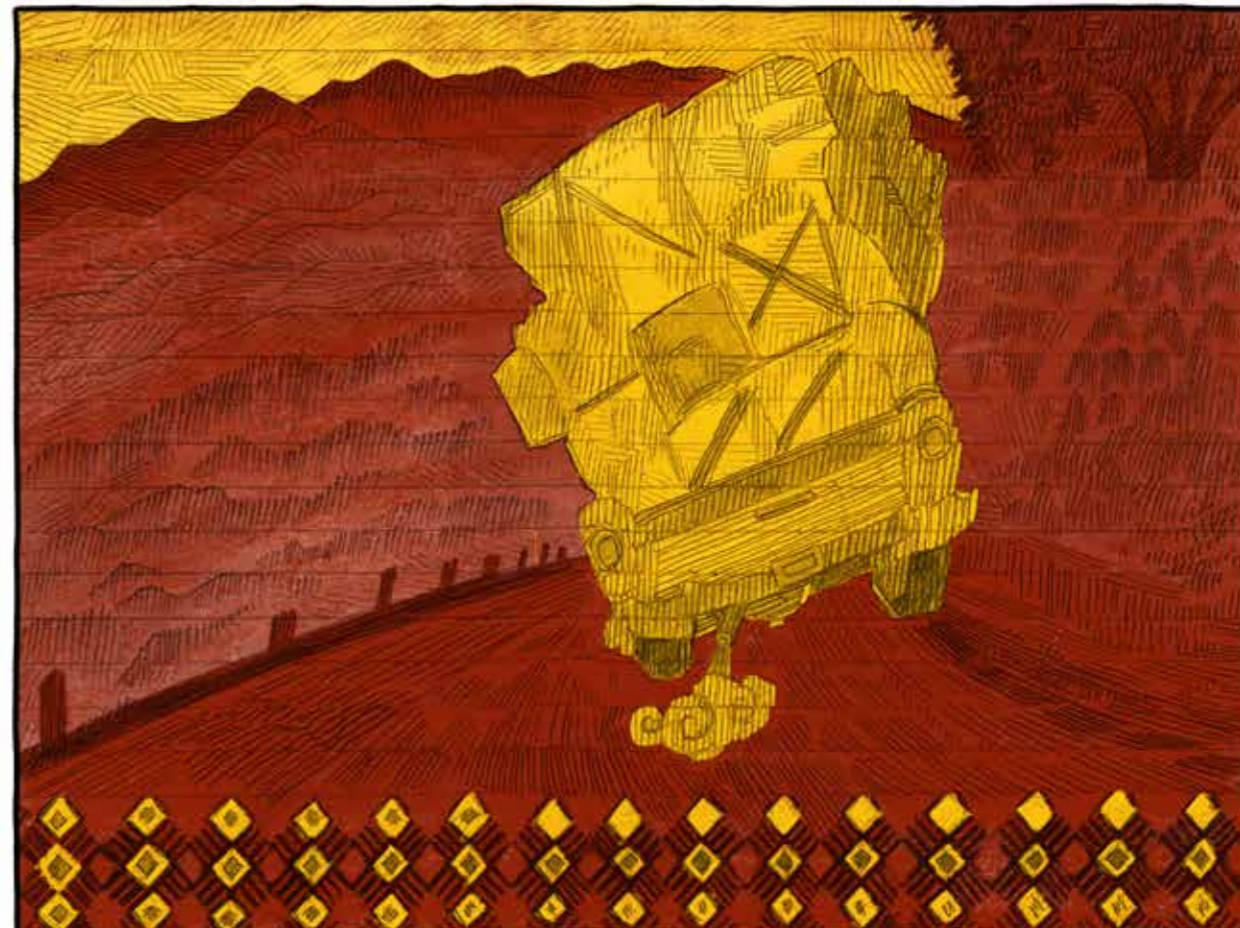
AND IF WE DIDN'T LEAVE EARLIER, IT WAS BECAUSE WE THOUGHT OUR CITY WOULD WITHSTAND LONGER, THAT THE LEVEES BUILT IN 2025, 2026, AND THOSE IN 2028, WHICH WERE THREE TIMES HIGHER, WOULD BE ENOUGH.



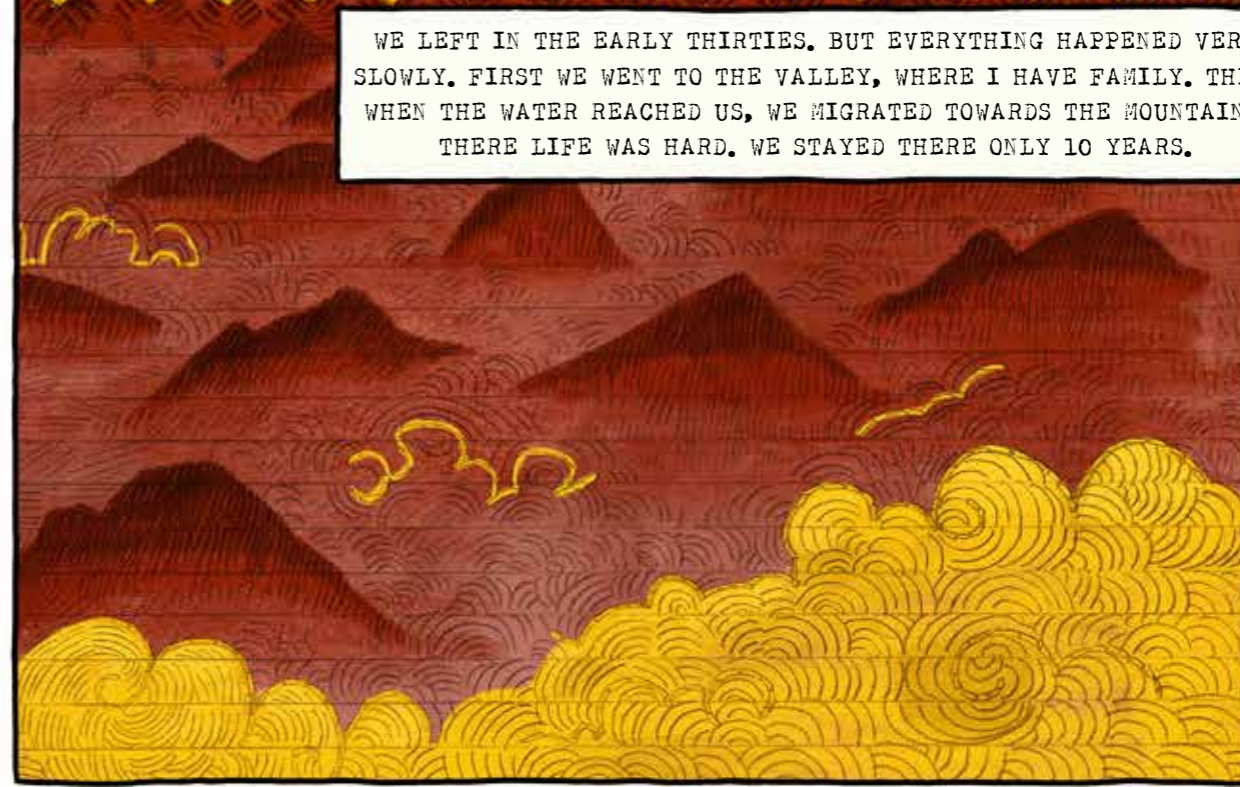
BUT BY THEN, THERE WERE VERY FEW PEOPLE LEFT. ONLY A FEW CAME ON PRIVATE FLIGHTS, TO EXCLUSIVE HOTELS. PEOPLE CONTINUED TO PRETEND NOTHING WAS HAPPENING.



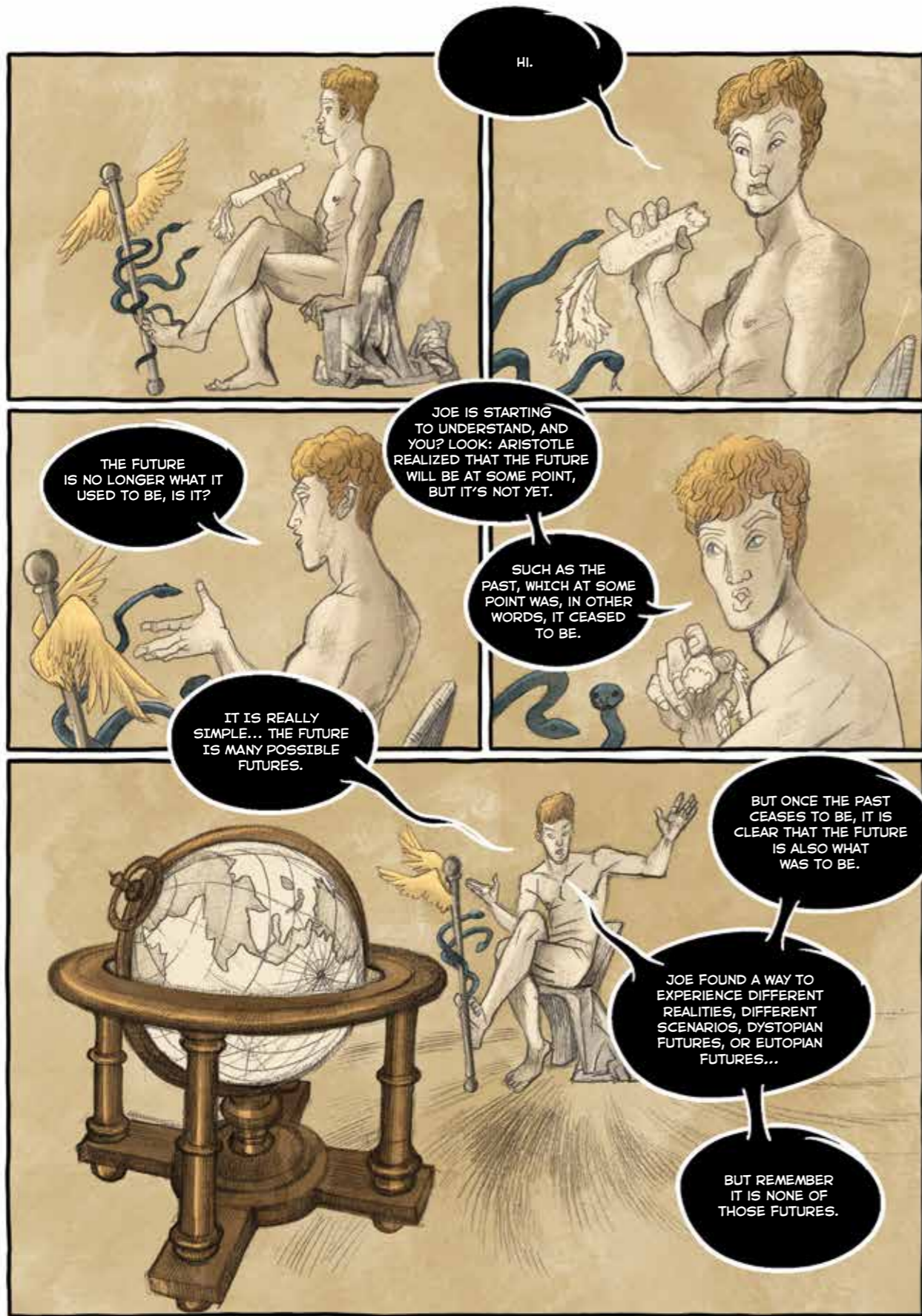
THE WEATHER HIT US ALL. RICH AND POOR, ALTHOUGH SOME WERE ABLE TO LEAVE EARLIER, AND THE REST OF US LEFT LITTLE BY LITTLE.



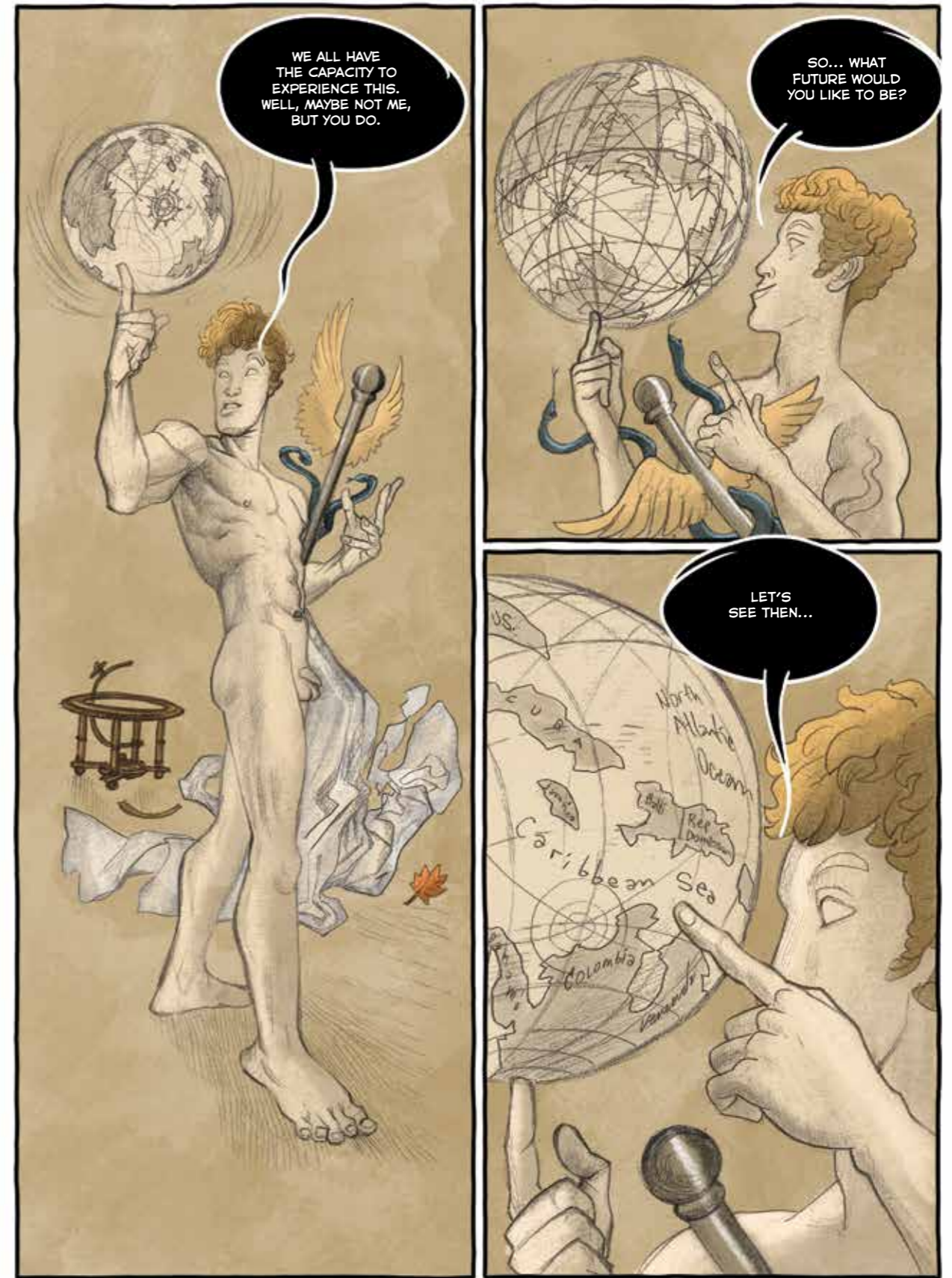
WE LEFT IN THE EARLY THIRTIES. BUT EVERYTHING HAPPENED VERY SLOWLY. FIRST WE WENT TO THE VALLEY, WHERE I HAVE FAMILY. THEN, WHEN THE WATER REACHED US, WE MIGRATED TOWARDS THE MOUNTAINS. THERE LIFE WAS HARD. WE STAYED THERE ONLY 10 YEARS.







\* EUTOPIA: THE UTOPIAN FUTURE THAT DOES EXIST.

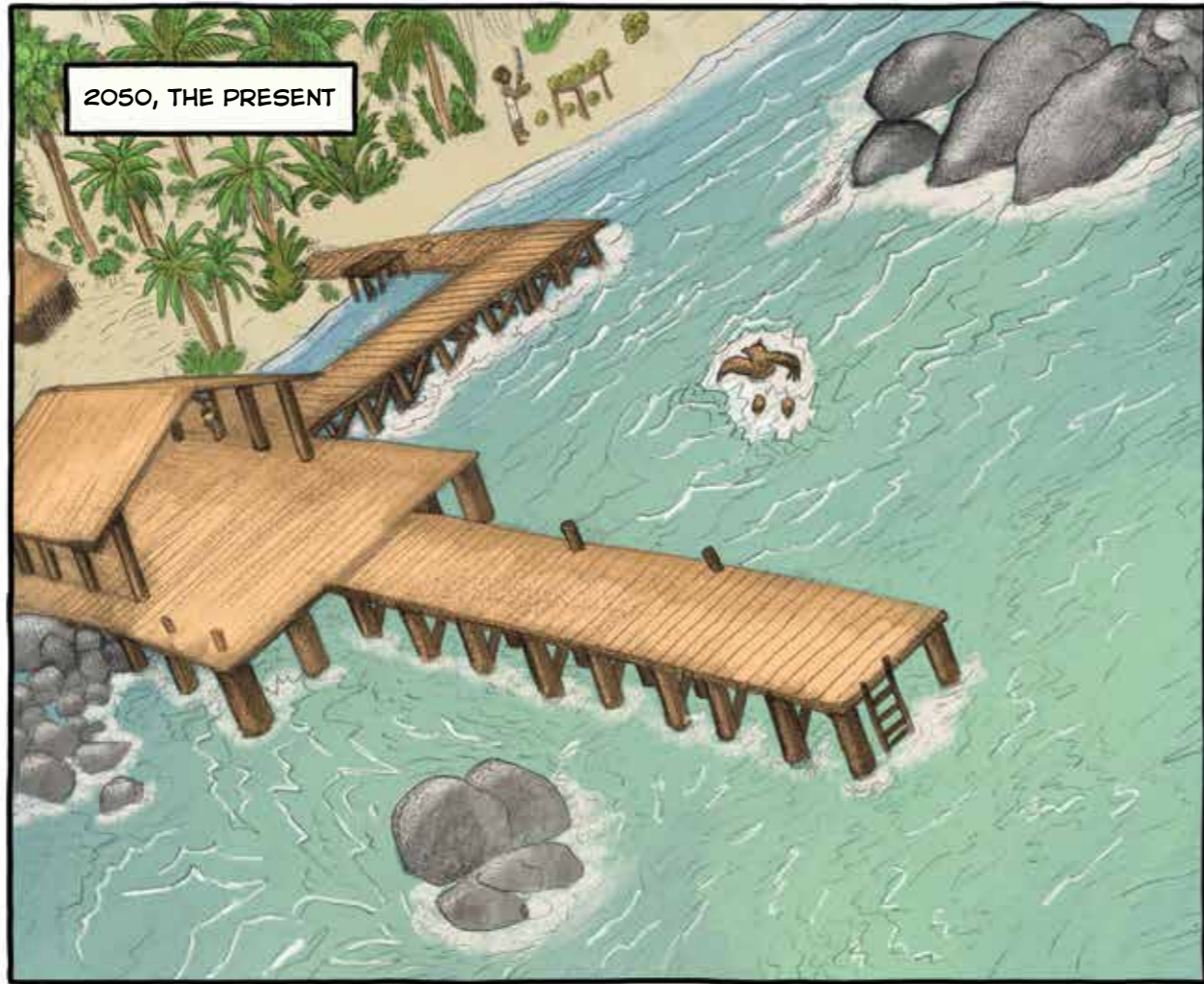




# CHAPTER 3















EXCUSE ME, YOUNG MAN, BUT... WHAT YEAR IS IT?

IT'S THE YEAR 2050, MY FRIEND.



2050? BUT... WELL... ANYWAY.



I IMAGINE YOU WANT TO KNOW HOW YOU GOT HERE, RIGHT?



GLUG GLUG GLUG... YES, OF COURSE...



LOOK. I CAN TELL YOU HOW WE GOT HERE, AND MAYBE THIS WILL SHED SOME LIGHT ON YOUR STORY.

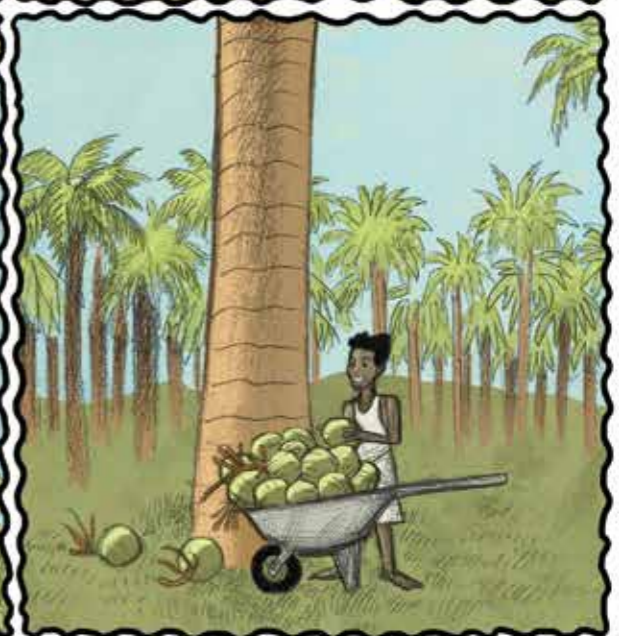
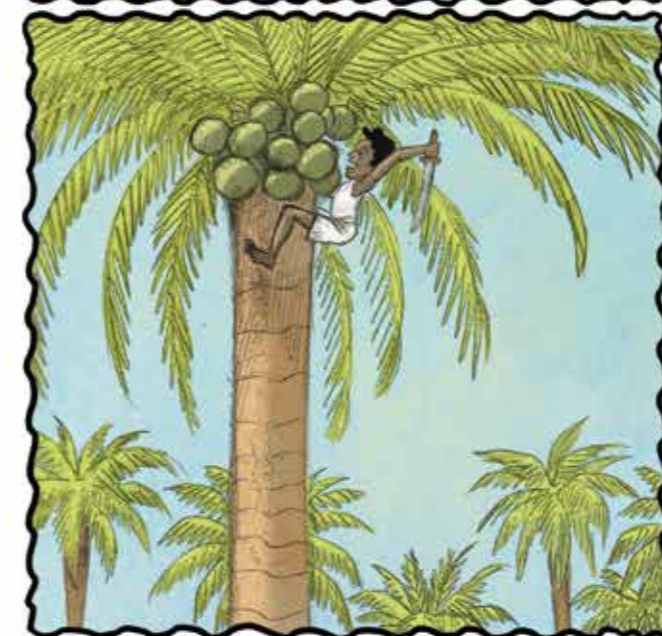


AROUND THE SECOND DECADE OF THE CENTURY, DEAR FRIEND, WE LIVED HERE THE BEST OF TIMES, BUT ALSO THE WORST OF TIMES.

WHAT SEEMS SO OBVIOUS TO YOU NOW WAS NOT SO OBVIOUS BACK THEN...



BE CAREFUL, SON. USE YOUR MOUTH, LIKE I TOLD YOU.







IT'S 7 O'CLOCK WE BETTER GET GOING... THERE IS NO ONE HERE.



THE IDEA SEEMS SIMPLE, LADIES AND GENTLEMEN. WE ARE GOING TO TAKE MEASURES TO DEAL WITH THE RECONSTRUCTION, BUT ALL TOGETHER AND WITH A COMMON PLAN.

A NEW VISION FOR THE COMMUNITY, THEN.

LET'S START BY IMAGINING WHAT WE WANT.



THIS ALL SOUNDS VERY GOOD

BUT IT ALSO SOUNDS A BIT EUTOPIAN... SOME OF US HERE ARE IN A HURRY.



THOSE OF US WHO WERE AFFECTED BY THE HURRICANE NEED SUPPORT NOW.

FIRST LET'S TRY TO SOLVE THE WATER ISSUE.

AND WHAT ABOUT MIGRATION? IT'S AN OBVIOUS PROBLEM. WHY ISN'T ANYONE GOING TO TALK ABOUT MIGRATION?





AND IN THE COUNTRYSIDE, THOSE OF US WHO WORK THE FIELDS ARE OVERWHELMED BY THE FLOODS.

WATER, YOU SAY? WHAT WE HAVE HERE IS A LAKE IN THE TOWN SQUARE.

AT LEAST YOU HAVE WATER.

IT'S BETTER THAN NOTHING.



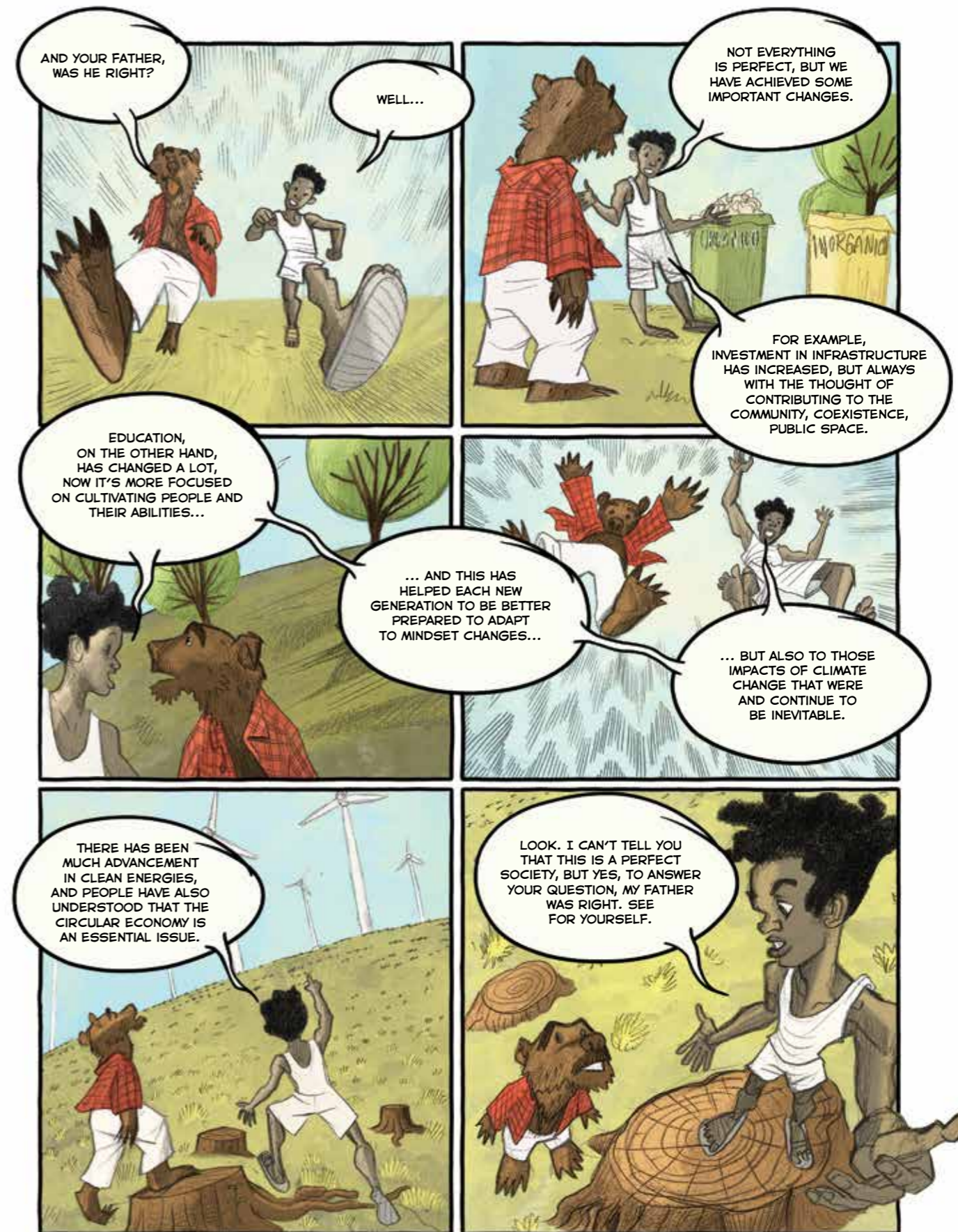
LOOKS LIKE WE HAVE NOT MADE MUCH PROGRESS, HAVE WE DAD?

WELL SON...



THE IMPORTANT THING IS THAT FINALLY ALL OF THIS IS BEING TALKED ABOUT, SON.

THE AGREEMENTS WILL COME.



AND YOUR FATHER, WAS HE RIGHT?

WELL...

NOT EVERYTHING IS PERFECT, BUT WE HAVE ACHIEVED SOME IMPORTANT CHANGES.

FOR EXAMPLE, INVESTMENT IN INFRASTRUCTURE HAS INCREASED, BUT ALWAYS WITH THE THOUGHT OF CONTRIBUTING TO THE COMMUNITY, COEXISTENCE, PUBLIC SPACE.

EDUCATION, ON THE OTHER HAND, HAS CHANGED A LOT, NOW IT'S MORE FOCUSED ON CULTIVATING PEOPLE AND THEIR ABILITIES...

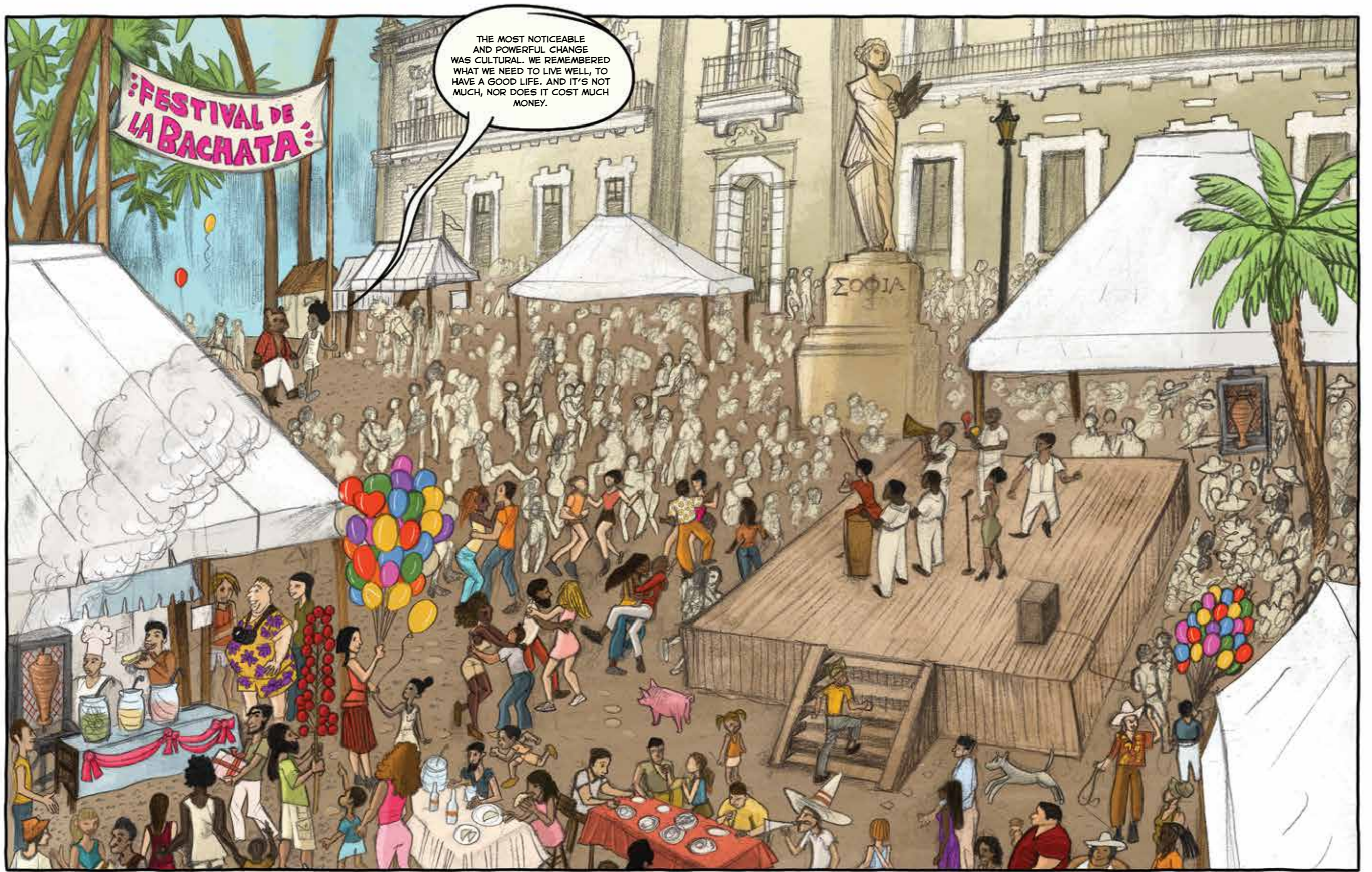
... AND THIS HAS HELPED EACH NEW GENERATION TO BE BETTER PREPARED TO ADAPT TO MINDSET CHANGES...

... BUT ALSO TO THOSE IMPACTS OF CLIMATE CHANGE THAT WERE AND CONTINUE TO BE INEVITABLE.

THERE HAS BEEN MUCH ADVANCEMENT IN CLEAN ENERGIES, AND PEOPLE HAVE ALSO UNDERSTOOD THAT THE CIRCULAR ECONOMY IS AN ESSENTIAL ISSUE.

LOOK. I CAN'T TELL YOU THAT THIS IS A PERFECT SOCIETY, BUT YES, TO ANSWER YOUR QUESTION, MY FATHER WAS RIGHT. SEE FOR YOURSELF.



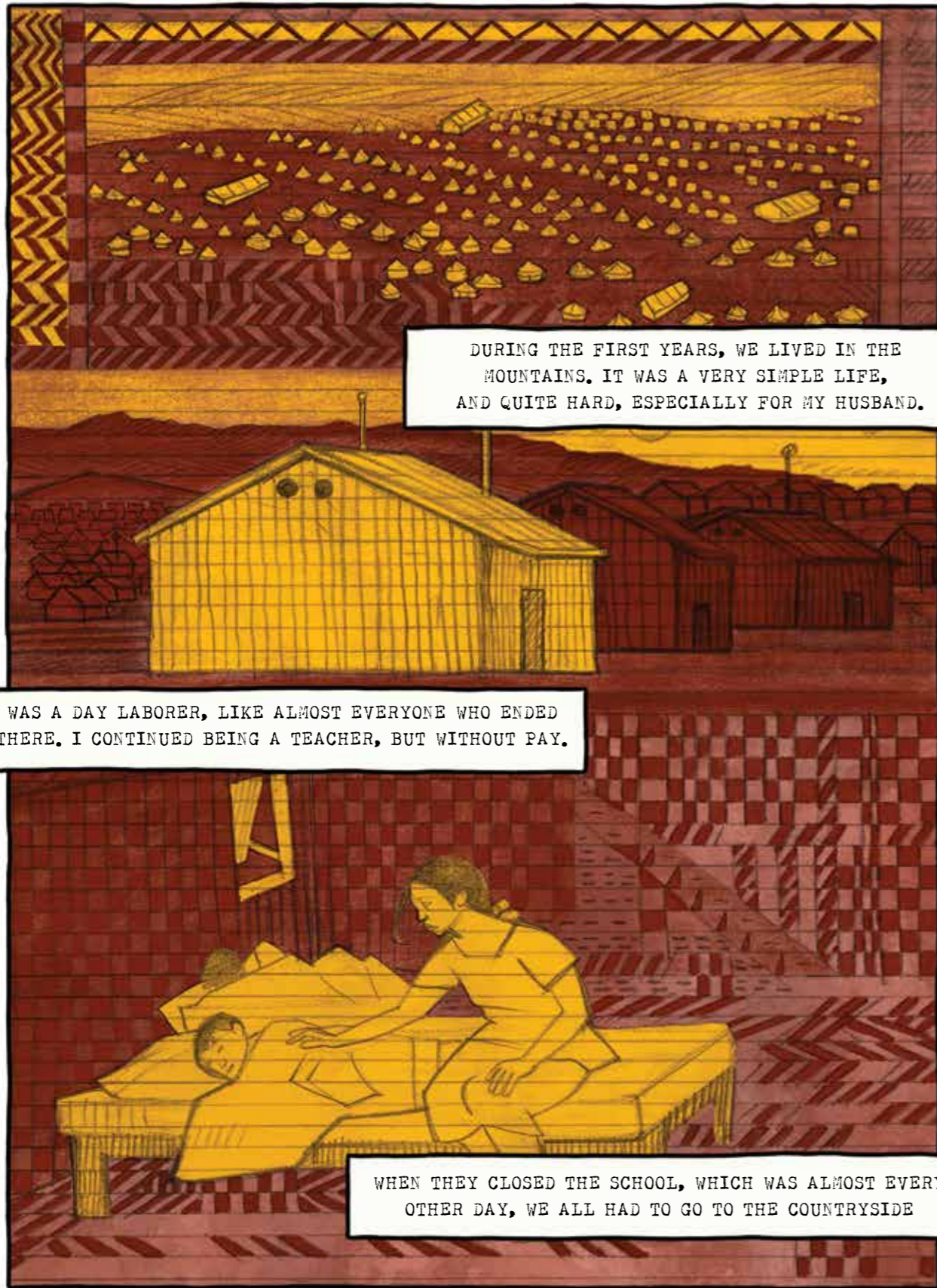


THE MOST NOTICEABLE AND POWERFUL CHANGE WAS CULTURAL. WE REMEMBERED WHAT WE NEED TO LIVE WELL, TO HAVE A GOOD LIFE. AND IT'S NOT MUCH, NOR DOES IT COST MUCH MONEY.







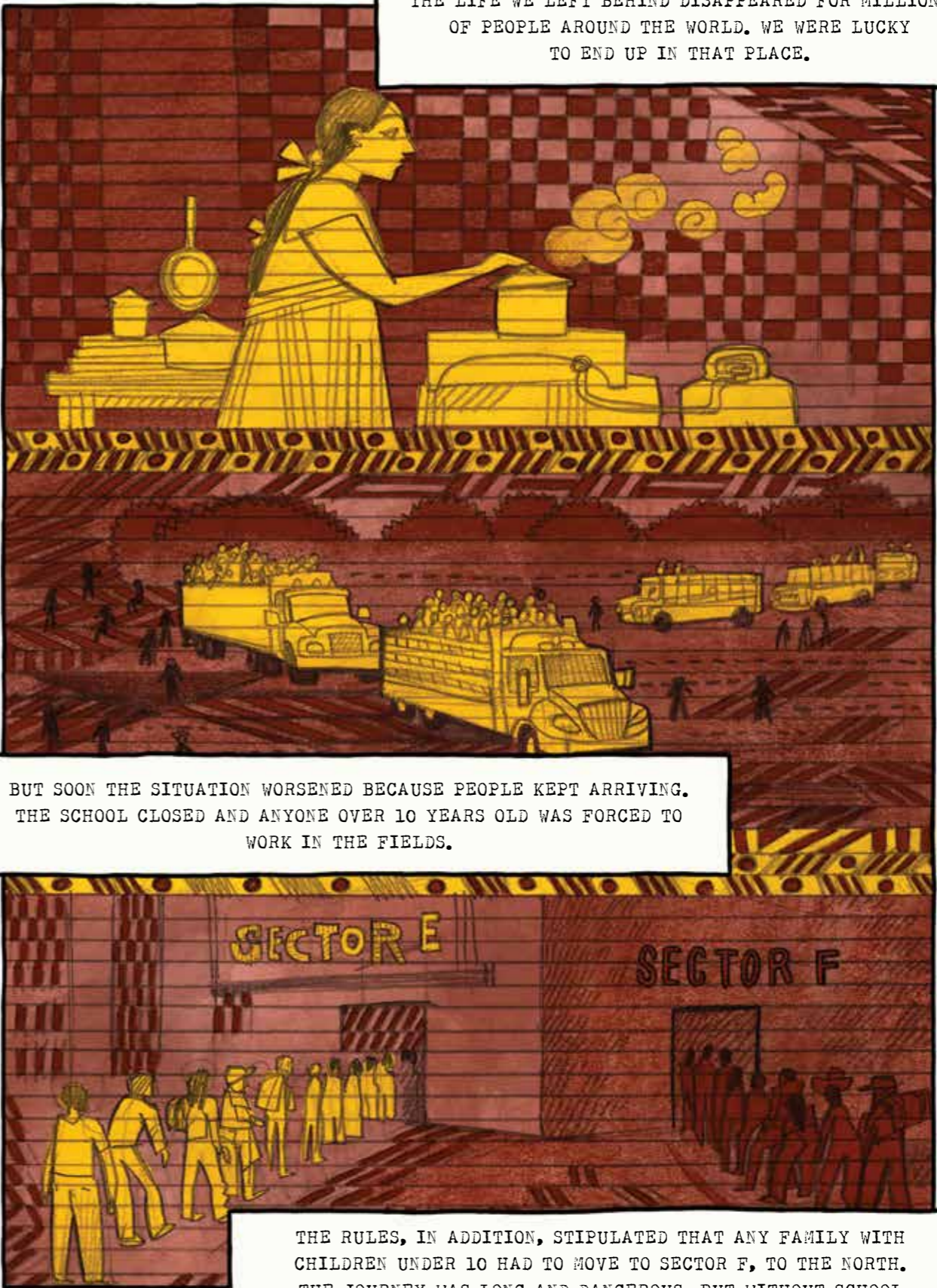


DURING THE FIRST YEARS, WE LIVED IN THE MOUNTAINS. IT WAS A VERY SIMPLE LIFE, AND QUITE HARD, ESPECIALLY FOR MY HUSBAND.

HE WAS A DAY LABORER, LIKE ALMOST EVERYONE WHO ENDED UP THERE. I CONTINUED BEING A TEACHER, BUT WITHOUT PAY.

WHEN THEY CLOSED THE SCHOOL, WHICH WAS ALMOST EVERY OTHER DAY, WE ALL HAD TO GO TO THE COUNTRYSIDE

THE LIFE WE LEFT BEHIND DISAPPEARED FOR MILLIONS OF PEOPLE AROUND THE WORLD. WE WERE LUCKY TO END UP IN THAT PLACE.

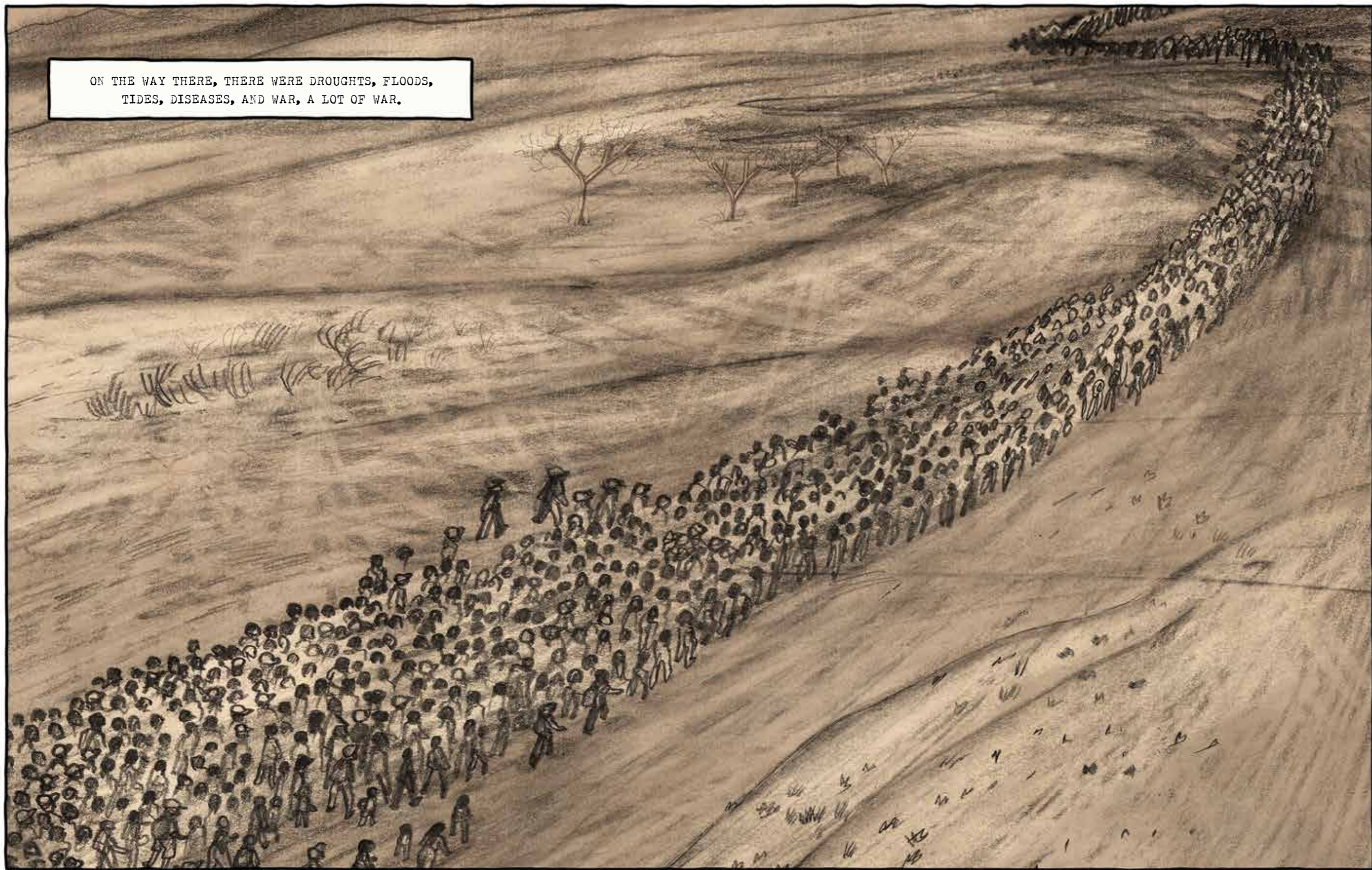


BUT SOON THE SITUATION WORSENER BECAUSE PEOPLE KEPT ARRIVING. THE SCHOOL CLOSED AND ANYONE OVER 10 YEARS OLD WAS FORCED TO WORK IN THE FIELDS.

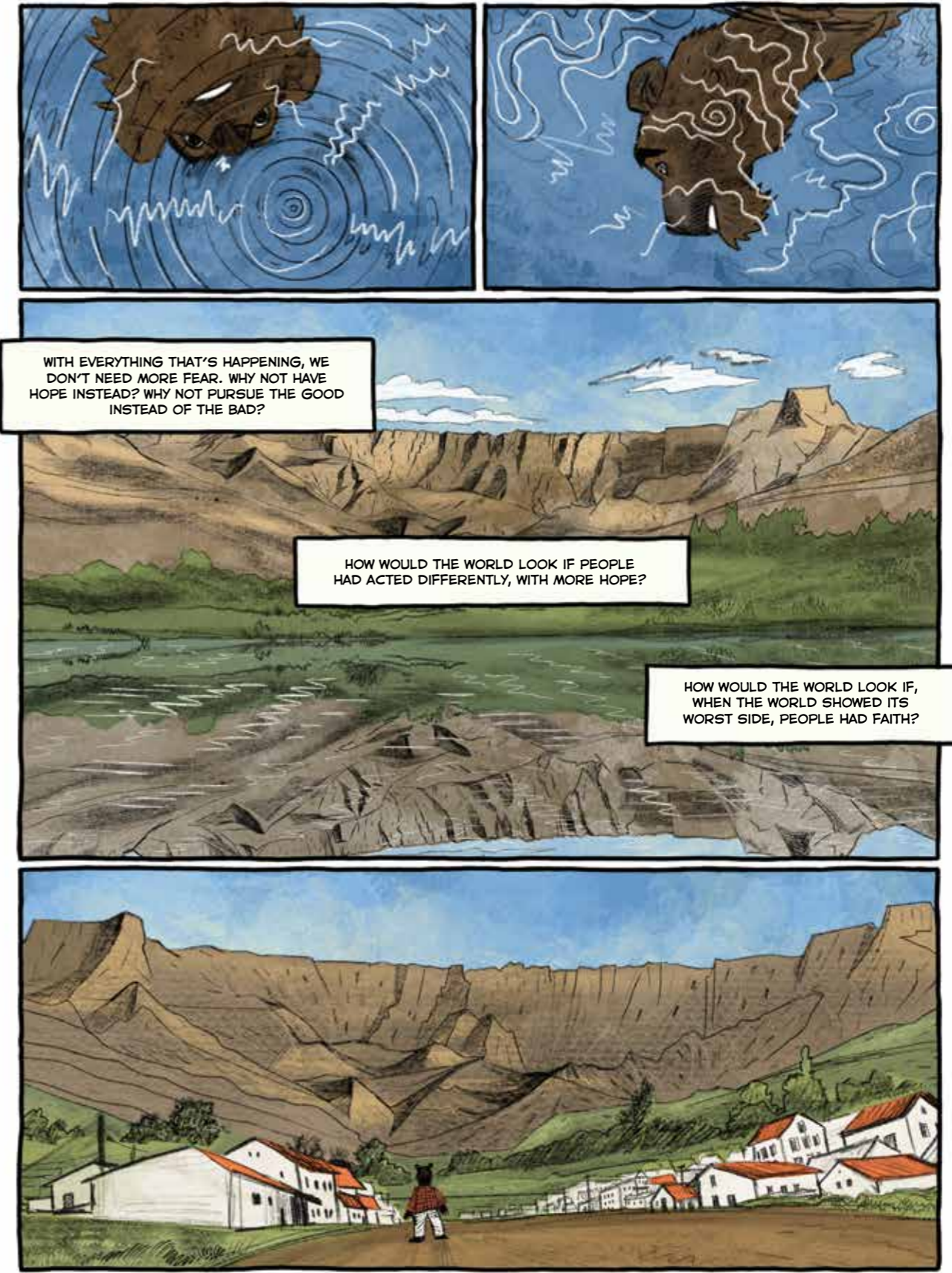
THE RULES, IN ADDITION, STIPULATED THAT ANY FAMILY WITH CHILDREN UNDER 10 HAD TO MOVE TO SECTOR F, TO THE NORTH. THE JOURNEY WAS LONG AND DANGEROUS, BUT WITHOUT SCHOOL AND WITH THE YOUNG GIRL, WE HAD NO CHOICE BUT TO MIGRATE.



ON THE WAY THERE, THERE WERE DROUGHTS, FLOODS,  
TIDES, DISEASES, AND WAR, A LOT OF WAR.





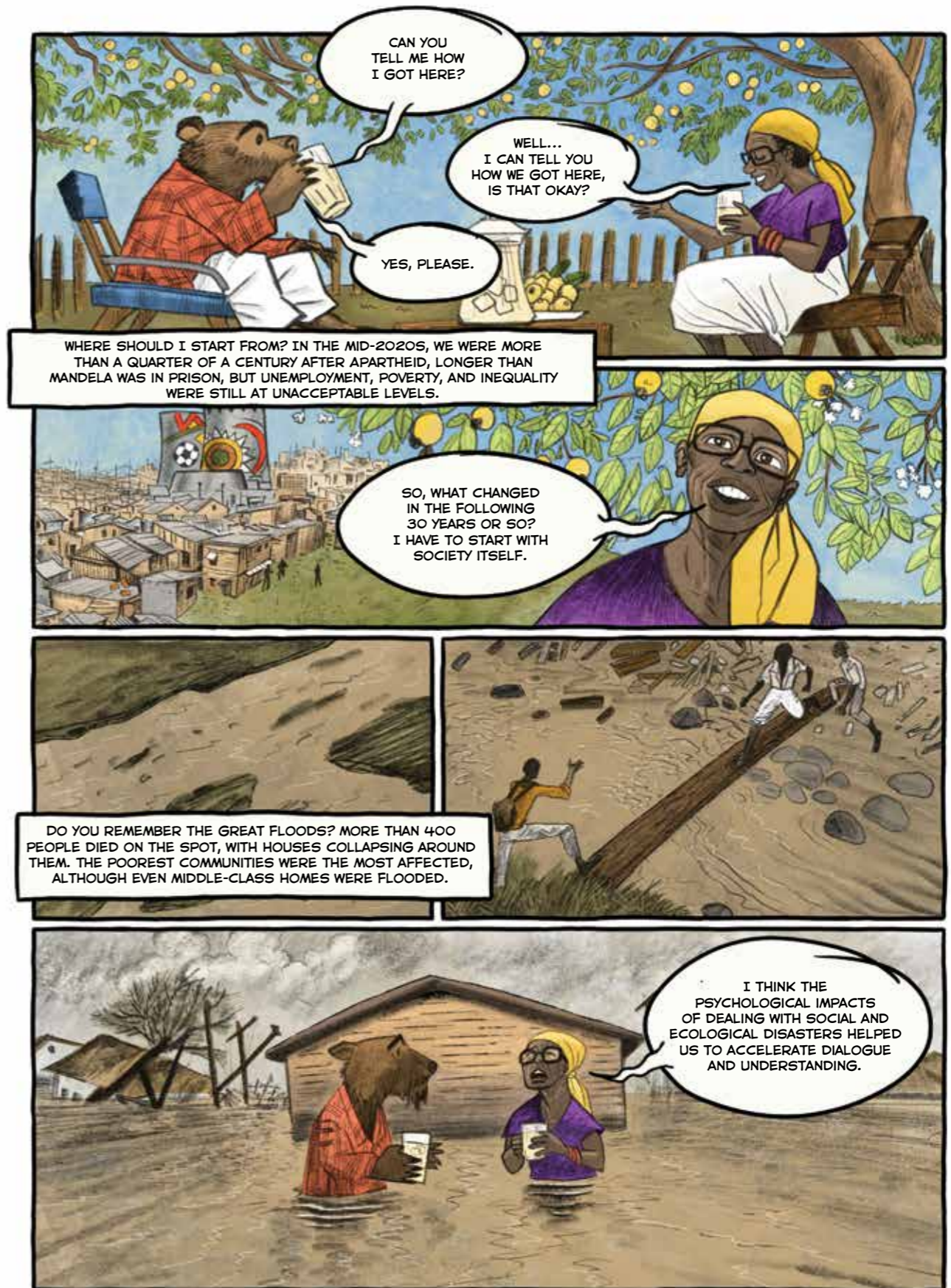




# CHAPTER 4









WE WERE TRAPPED IN ETERNAL CONFLICTS, LOOKING FOR A SOLUTION. SOME SUPPORTED STATE DEVELOPMENT, OTHERS PREFERRED FREE MARKETS.

PERHAPS THE MOST IMPORTANT THING WAS THAT THAT PERIOD MADE US RETHINK HOW WE WANTED TO LIVE.

I'VE HEARD THAT BEFORE...



PEOPLE STARTED TO THINK ABOUT HOW TO CHANGE THE SITUATION.

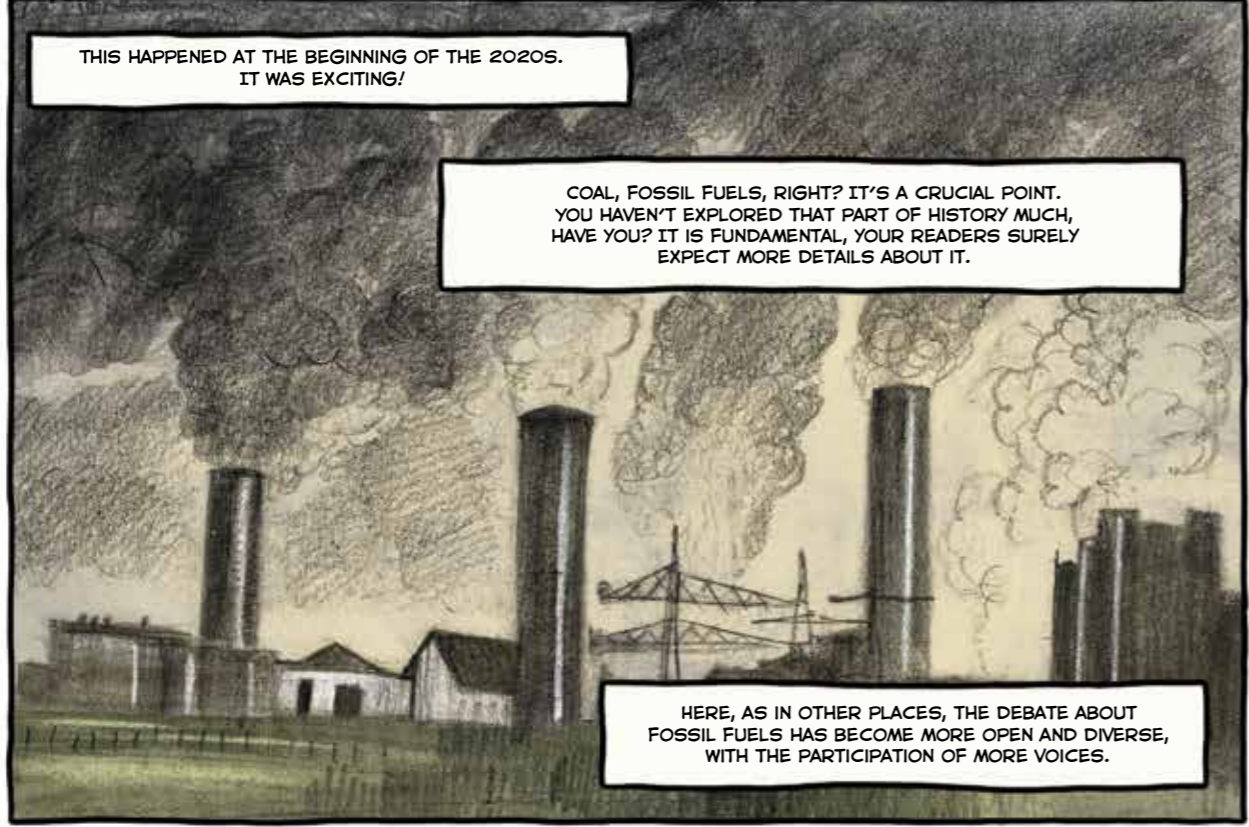
HOW SO?



WELL... OUR FORMER WAY OF DOING THINGS HAD BECOME SO INGRAINED. OUR CONSUMERIST CULTURE AND EXPECTATIONS, WHICH NOW SEEM ALMOST ANTEDILUVIAN.

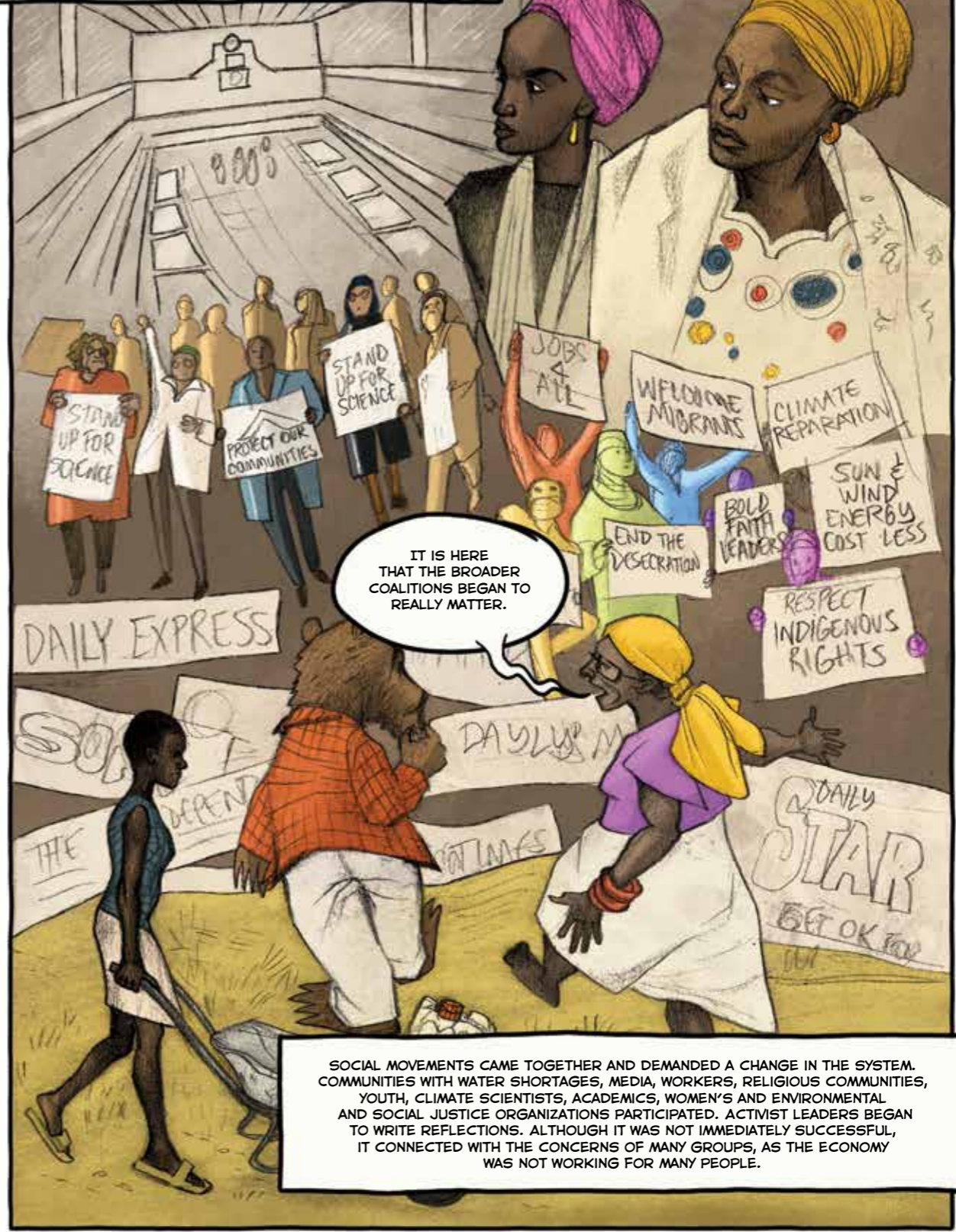
THIS HAPPENED AT THE BEGINNING OF THE 2020S. IT WAS EXCITING!

COAL, FOSSIL FUELS, RIGHT? IT'S A CRUCIAL POINT. YOU HAVEN'T EXPLORED THAT PART OF HISTORY MUCH, HAVE YOU? IT IS FUNDAMENTAL, YOUR READERS SURELY EXPECT MORE DETAILS ABOUT IT.



HERE, AS IN OTHER PLACES, THE DEBATE ABOUT FOSSIL FUELS HAS BECOME MORE OPEN AND DIVERSE, WITH THE PARTICIPATION OF MORE VOICES.

WE DEVELOPED A FRAMEWORK FOR A JUST TRANSITION, LARGELY FOCUSED ON TRANSITIONING AWAY FROM COAL, BUT OTHER ISSUES RELATED TO ADAPTATION AND OTHER ISSUES ALSO EMERGED.



IT IS HERE THAT THE BROADER COALITIONS BEGAN TO REALLY MATTER.

SOCIAL MOVEMENTS CAME TOGETHER AND DEMANDED A CHANGE IN THE SYSTEM. COMMUNITIES WITH WATER SHORTAGES, MEDIA, WORKERS, RELIGIOUS COMMUNITIES, YOUTH, CLIMATE SCIENTISTS, ACADEMICS, WOMEN'S AND ENVIRONMENTAL AND SOCIAL JUSTICE ORGANIZATIONS PARTICIPATED. ACTIVIST LEADERS BEGAN TO WRITE REFLECTIONS. ALTHOUGH IT WAS NOT IMMEDIATELY SUCCESSFUL, IT CONNECTED WITH THE CONCERNS OF MANY GROUPS, AS THE ECONOMY WAS NOT WORKING FOR MANY PEOPLE.





LET'S NOT FORGET THE ECONOMY; UNEMPLOYMENT WAS ALMOST 30% AT THAT TIME.

THE INTERESTS OF THE FOSSIL FUEL INDUSTRY AND COAL WORKERS DRIFTED APART, LEADING TO THE FORMATION OF NEW ALLIANCES.



HOW DID THEY BUILD THOSE COALITIONS?

WELL, TO SOME EXTENT, IT'S THE OLDEST STORY IN THE BOOK. WE HAD TO FIND COMMON GROUND.



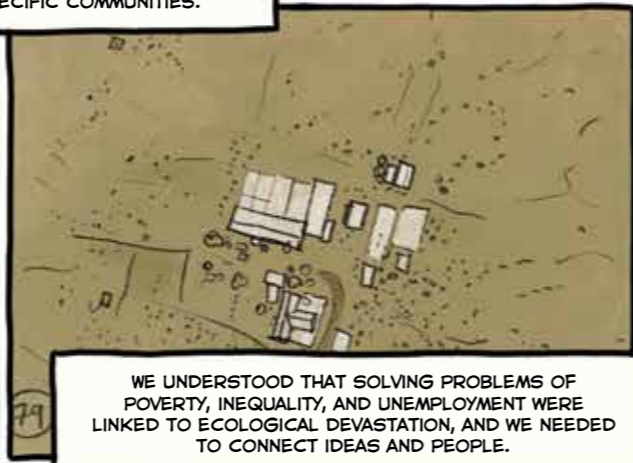
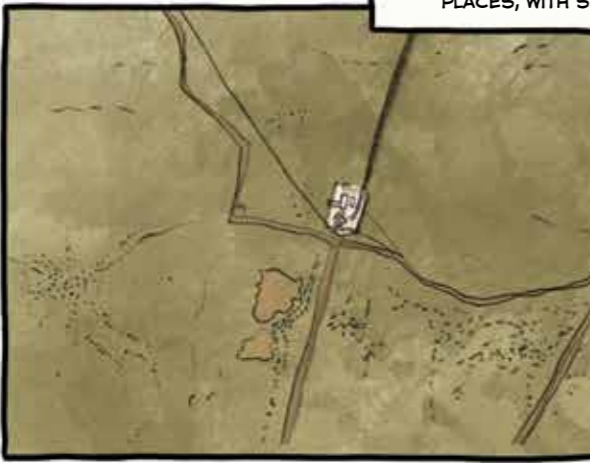
I GUESS IF I'M HONEST, I WAS ALSO PART OF THIS AT THAT TIME. ALL OF THIS HAPPENED EVEN BEFORE I PLANTED THOSE GUAVA TREES! A BROAD GROUP OF INDIVIDUALS AND GROUPS BEGAN TO UNDERSTAND...



PART OF THIS WAS REALLY DRIVEN BY THE YOUNGER GENERATION, WHO UNDERSTOOD THAT POLITICS, BUSINESS, AND ACTIVISM WERE NOT SEPARATE DOMAINS BUT COULD COME TOGETHER.



WE STARTED TO PAY A LOT OF ATTENTION TO LOCAL AREAS AND ASK OURSELVES HOW WE COULD SOLVE PROBLEMS IN SPECIFIC PLACES, WITH SPECIFIC COMMUNITIES.



WE UNDERSTOOD THAT SOLVING PROBLEMS OF POVERTY, INEQUALITY, AND UNEMPLOYMENT WERE LINKED TO ECOLOGICAL DEVASTATION, AND WE NEEDED TO CONNECT IDEAS AND PEOPLE.



IN GENERAL, WE SAW WAYS TO SHIFT FROM AN ECONOMY DRIVEN BY CONSUMERISM TO ONE CENTERED ON HUMAN INTERACTION.

ONCE IT WAS UNDERSTOOD THAT WE COULD LIVE WELL WITHOUT HAVING MORE THINGS, MANY OTHER THINGS FOLLOWED.

OF COURSE, WE KNOW THAT FOR THOSE LIVING IN EXTREME POVERTY, MEETING BASIC MATERIAL NEEDS IS ESSENTIAL. POVERTY CANNOT BE TAKEN LIGHTLY



BUT IT WAS SURPRISING TO MANY TO REALIZE THAT EVEN THE RICH WERE OFTEN UNHAPPY.

WHEN IT BECAME EVIDENT THAT THEY WERE WORKING ALL THE TIME TO LIVE POORLY, THAT WAS A KEY MOMENT FOR BOTH THE RICH AND THE MIDDLE CLASSES, WHO HAD ASPIRED TO LIVE LIKE THE RICH. THE NEW ASPIRATION BECAME WHAT OUR LATIN AMERICAN FRIENDS CALL "BUEN VIVIR", LIVING WELL, A GOOD LIFE.

BEING ABLE TO SEE THAT A GOOD LIFE WAS REALLY POSSIBLE MEANT THAT WE COULD MORE EASILY UNITE FORCES ACROSS DIVERSE COMMUNITIES AND BUILD MORE POWERFUL COALITIONS. THE BROAD POLITICAL FRONT APPROACH OF THE 2020S MOBILIZED GROUPS BEHIND A JUST TRANSITION TO A GOOD LIFE.



TRADE UNIONS AND COMMUNITY ORGANIZATIONS PLAYED A CRUCIAL ROLE IN THIS MOBILIZATION, OVERCOMING INTERNAL DIVISIONS AND THE INFLUENCE OF SPECIFIC INTEREST GROUPS, SUCH AS THE COAL LOBBY. UNTIL THE EARLY 2020S, TRADITIONAL UNIONS WERE SLOW TO COME TOGETHER AROUND MORE INCLUSIVE FORMS OF UNION ORGANIZATION.



THE LAND BECAME A KEY ELEMENT IN THE JUST TRANSITION. IT REPRESENTED MUCH MORE THAN THAT. THE DEEP-ROOTED PAIN FROM APARTHEID CONFISCATION CREATED A CONSTANT NEED FOR REDISTRIBUTION. THIS ENCOMPASSED CHANGES IN OWNERSHIP, OF COURSE, BUT BEYOND THE LEGAL ASPECTS, IT ALSO IMPLIED MODIFICATIONS IN POLITICAL CONTROL AND LAND TENURE SECURITY.

FOR EXAMPLE, I AM TECHNICALLY NOT THE OWNER OF MY LAND, LAND OWNERSHIP HAS CHANGED A LOT IN MY LIFE.

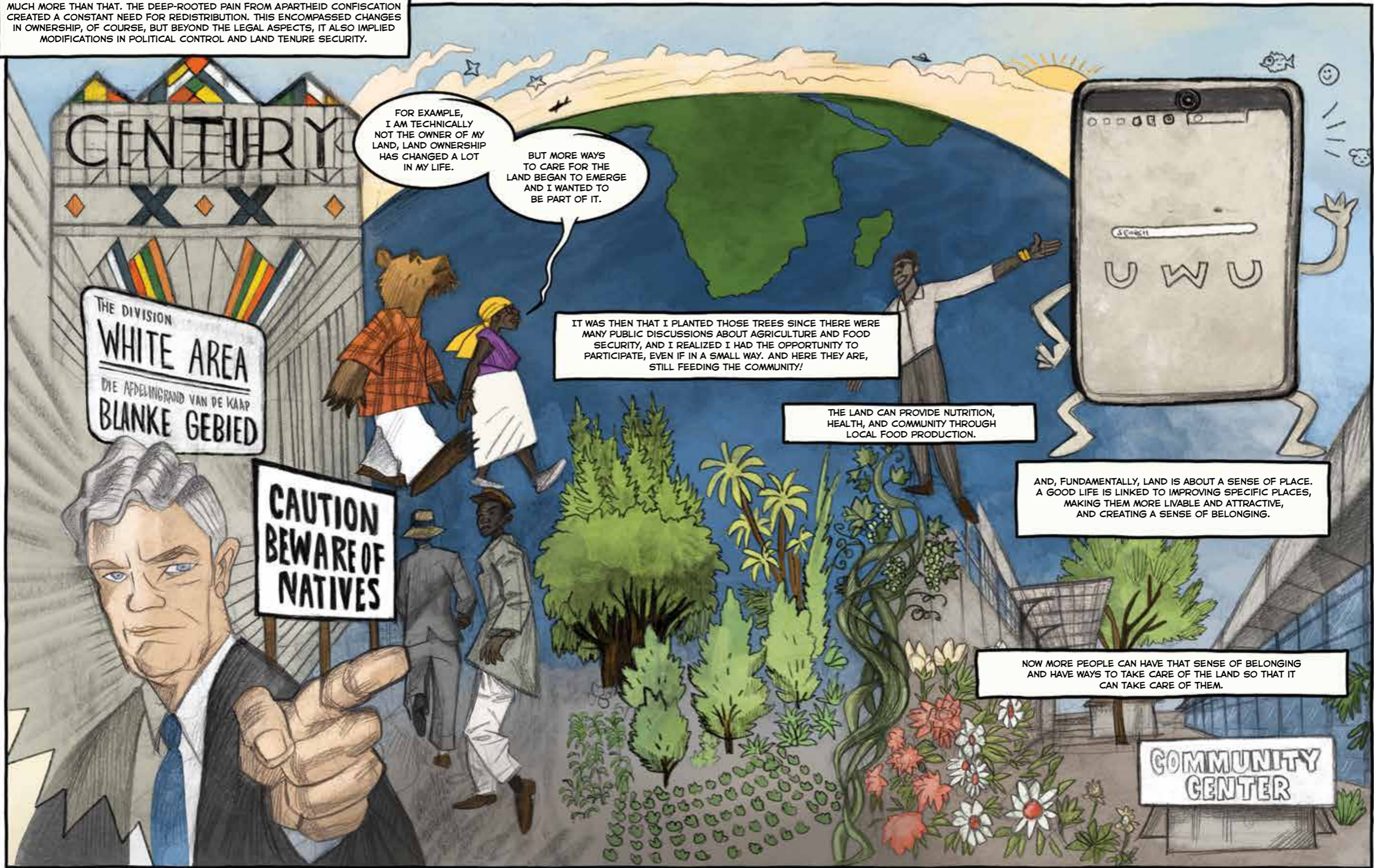
BUT MORE WAYS TO CARE FOR THE LAND BEGAN TO EMERGE AND I WANTED TO BE PART OF IT.

IT WAS THEN THAT I PLANTED THOSE TREES SINCE THERE WERE MANY PUBLIC DISCUSSIONS ABOUT AGRICULTURE AND FOOD SECURITY, AND I REALIZED I HAD THE OPPORTUNITY TO PARTICIPATE, EVEN IF IN A SMALL WAY. AND HERE THEY ARE, STILL FEEDING THE COMMUNITY!

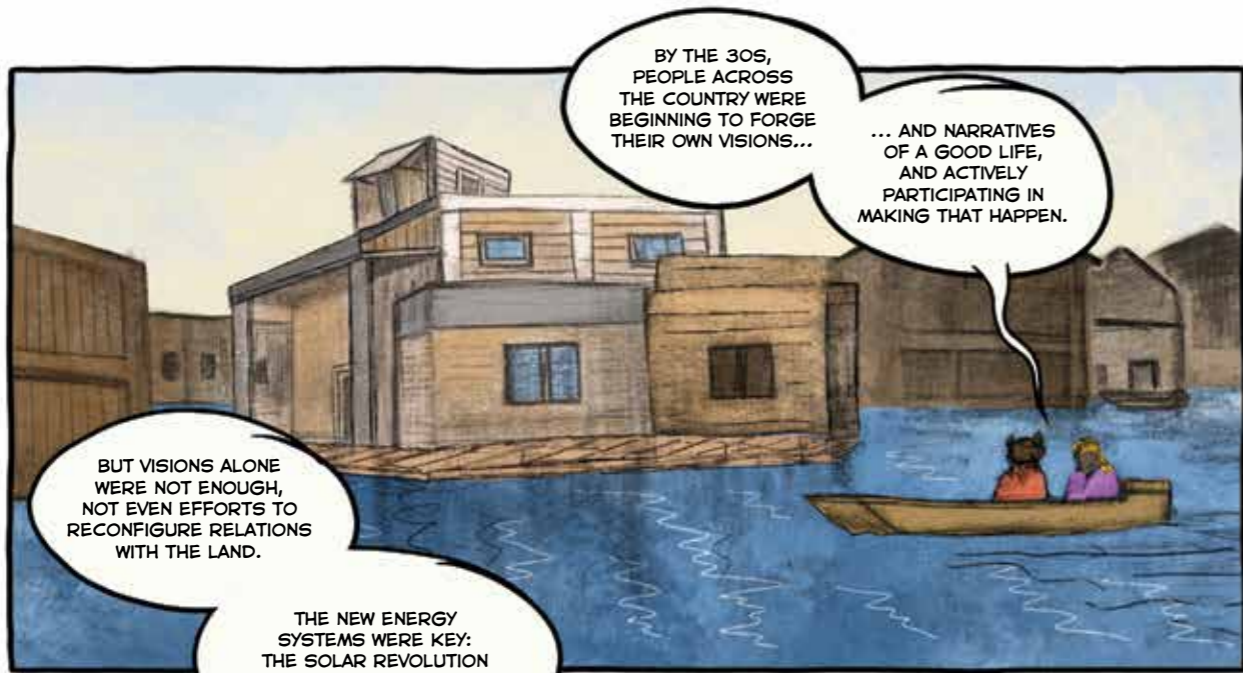
THE LAND CAN PROVIDE NUTRITION, HEALTH, AND COMMUNITY THROUGH LOCAL FOOD PRODUCTION.

AND, FUNDAMENTALLY, LAND IS ABOUT A SENSE OF PLACE. A GOOD LIFE IS LINKED TO IMPROVING SPECIFIC PLACES, MAKING THEM MORE LIVABLE AND ATTRACTIVE, AND CREATING A SENSE OF BELONGING.

NOW MORE PEOPLE CAN HAVE THAT SENSE OF BELONGING AND HAVE WAYS TO TAKE CARE OF THE LAND SO THAT IT CAN TAKE CARE OF THEM.

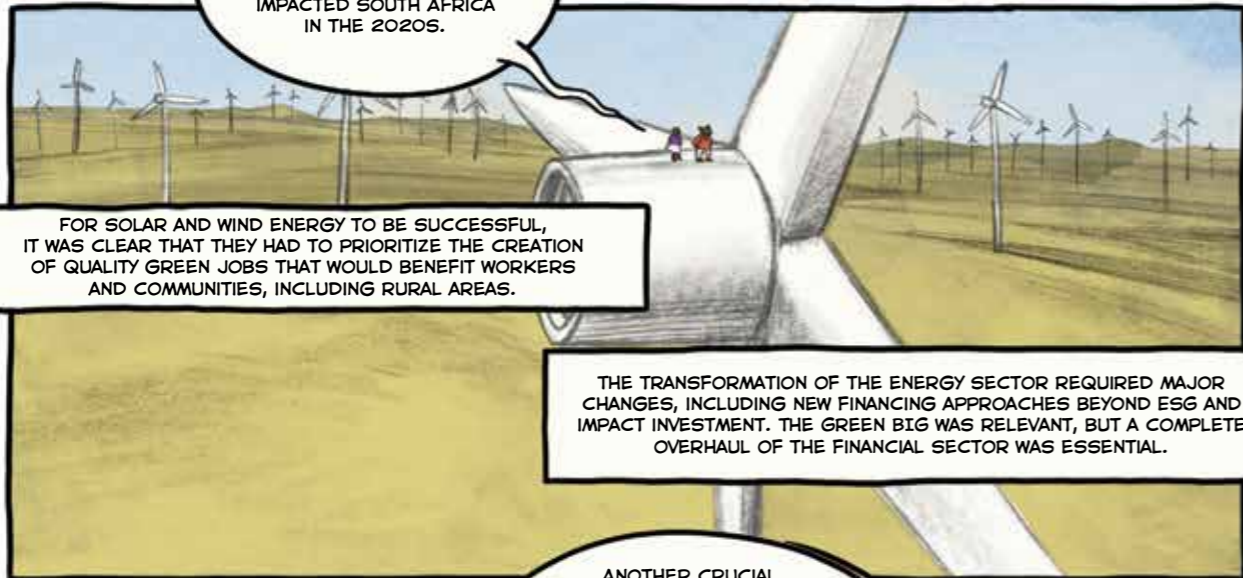






BUT VISIONS ALONE WERE NOT ENOUGH, NOT EVEN EFFORTS TO RECONFIGURE RELATIONS WITH THE LAND.

THE NEW ENERGY SYSTEMS WERE KEY: THE SOLAR REVOLUTION IMPACTED SOUTH AFRICA IN THE 2020S.



FOR SOLAR AND WIND ENERGY TO BE SUCCESSFUL, IT WAS CLEAR THAT THEY HAD TO PRIORITIZE THE CREATION OF QUALITY GREEN JOBS THAT WOULD BENEFIT WORKERS AND COMMUNITIES, INCLUDING RURAL AREAS.

THE TRANSFORMATION OF THE ENERGY SECTOR REQUIRED MAJOR CHANGES, INCLUDING NEW FINANCING APPROACHES BEYOND ESG AND IMPACT INVESTMENT. THE GREEN BIG WAS RELEVANT, BUT A COMPLETE OVERHAUL OF THE FINANCIAL SECTOR WAS ESSENTIAL.



ANOTHER CRUCIAL CHANGE WAS IN OUR WAY OF ADDRESSING GOVERNANCE FUNDING. IT TOOK TIME TO REALIZE THAT WE COULD NOT ACHIEVE A MORE EGALITARIAN SOCIETY THROUGH REDISTRIBUTION ALONE, DESPITE THE IMPORTANCE OF SOCIAL SUBSIDIES IN POST-APARTHEID SOUTH AFRICA.

BY THE YEAR 2050, WE NO LONGER NEED TO FOCUS THE SOLUTION SOLELY ON SOCIAL SUBSIDIES. THE JUST TRANSITION PROCESSES THAT BEGAN IN THE 2020S GENUINELY PROVIDED SOCIO-ECONOMIC BENEFITS AND REDUCED INEQUALITY.



WE HAD SEEN HOW THE EFFECTIVENESS OF GLOBALIZED SUPPLY CHAINS UNDER TRANSNATIONAL CORPORATE OWNERSHIP AND THE GROWING DOMINANCE OF THE FINANCIAL SECTOR WAS DIMINISHING. EVEN SO, GIVING UP CONCENTRATED PRIVATE OWNERSHIP WAS DIFFICULT FOR MANY. THE IDEA OF SHARING RESOURCES AND ASSUMING THAT WE WOULD HAVE ENOUGH WAS NOT EASY TO ACCEPT.



PEOPLE CARED FOR THE EARTH AND EACH OTHER, EMPHASIZING THE IMPORTANCE OF 'CARE.' THIS INCLUDED COMMUNITY OWNERSHIP OF RESOURCES, FOSTERING SECURITY AND A SENSE OF COMMUNITY

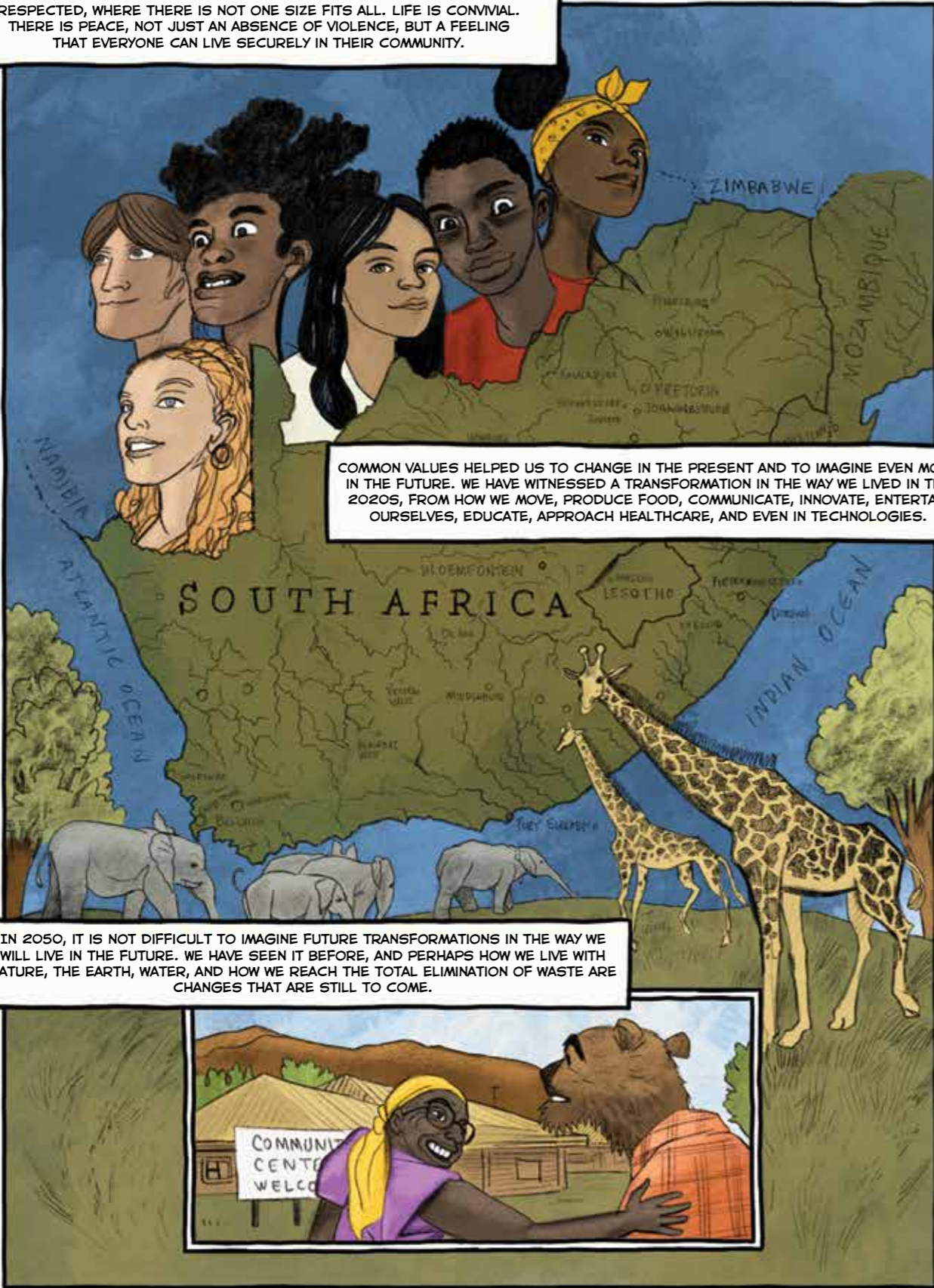
A CARE ECONOMY WAS PERCEIVED AS ESSENTIAL, INFRASTRUCTURE IN A BROAD SENSE. NON-AUTOMATED DOMESTIC WORK IS HIGHLY SPECIALIZED, AND THE PREFERENCE FOR HUMAN CARE PERSISTS IN SITUATIONS OF ILLNESS, YOUTH, OR VULNERABILITY.



CAREWORK, OFTEN UNDERESTIMATED IN LABOR COALITIONS, GAINS RECOGNITION AS PEOPLE REDEFINE A GOOD LIFE. THIS ENRICHES LOCAL ECONOMIES WITH GREATER FINANCIAL SUPPORT AND RECOGNITION FOR ROLES SUCH AS TEACHERS, NURSES, AND SUPPORT PROFESSIONALS.



WE ALSO HAD TO REFLECT ON WHAT VALUES UNITE US AS SOUTH AFRICANS. SOUTH AFRICA IN 2050 IS A SOCIETY WHERE CULTURAL DIVERSITY IS RESPECTED, WHERE THERE IS NOT ONE SIZE FITS ALL. LIFE IS CONVIVIAL. THERE IS PEACE, NOT JUST AN ABSENCE OF VIOLENCE, BUT A FEELING THAT EVERYONE CAN LIVE SECURELY IN THEIR COMMUNITY.

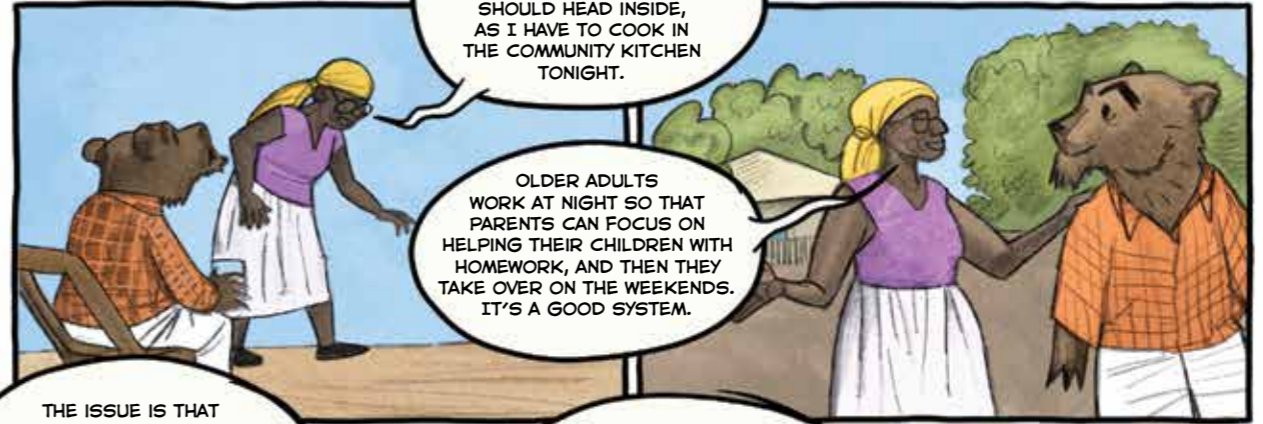


COMMON VALUES HELPED US TO CHANGE IN THE PRESENT AND TO IMAGINE EVEN MORE IN THE FUTURE. WE HAVE WITNESSED A TRANSFORMATION IN THE WAY WE LIVED IN THE 2020S, FROM HOW WE MOVE, PRODUCE FOOD, COMMUNICATE, INNOVATE, ENTERTAIN OURSELVES, EDUCATE, APPROACH HEALTHCARE, AND EVEN IN TECHNOLOGIES.

IN 2050, IT IS NOT DIFFICULT TO IMAGINE FUTURE TRANSFORMATIONS IN THE WAY WE WILL LIVE IN THE FUTURE. WE HAVE SEEN IT BEFORE, AND PERHAPS HOW WE LIVE WITH NATURE, THE EARTH, WATER, AND HOW WE REACH THE TOTAL ELIMINATION OF WASTE ARE CHANGES THAT ARE STILL TO COME.

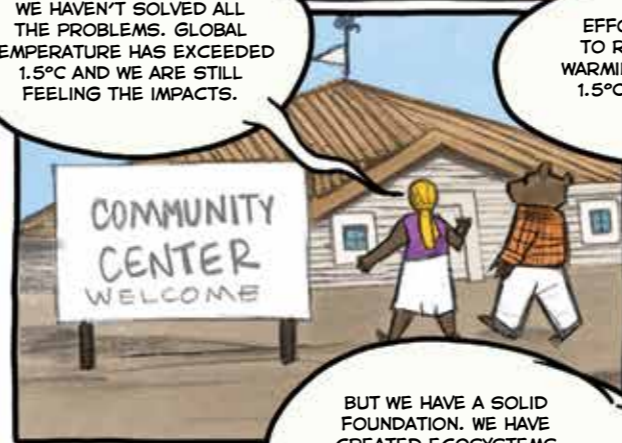


SO HERE WE ARE, AND THE SUN IS BEGINNING TO SET. WE PROBABLY SHOULD HEAD INSIDE, AS I HAVE TO COOK IN THE COMMUNITY KITCHEN TONIGHT.

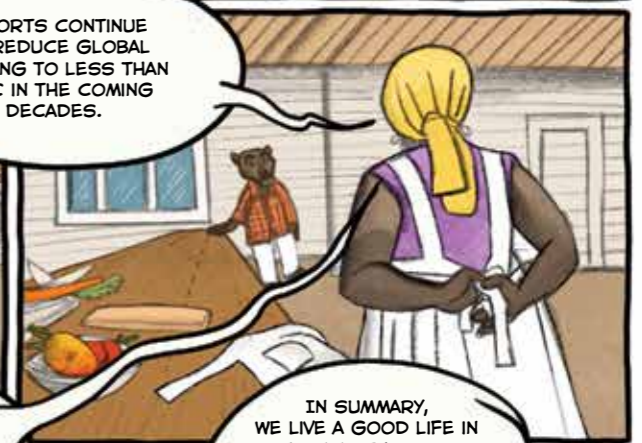


OLDER ADULTS WORK AT NIGHT SO THAT PARENTS CAN FOCUS ON HELPING THEIR CHILDREN WITH HOMEWORK, AND THEN THEY TAKE OVER ON THE WEEKENDS. IT'S A GOOD SYSTEM.

THE ISSUE IS THAT WE HAVEN'T SOLVED ALL THE PROBLEMS. GLOBAL TEMPERATURE HAS EXCEEDED 1.5°C AND WE ARE STILL FEELING THE IMPACTS.



EFFORTS CONTINUE TO REDUCE GLOBAL WARMING TO LESS THAN 1.5°C IN THE COMING DECADES.



BUT WE HAVE A SOLID FOUNDATION. WE HAVE CREATED ECOSYSTEMS WHERE PEOPLE WORK, PRODUCE FOOD, AND LIVE WELL...



IN SUMMARY, WE LIVE A GOOD LIFE IN 2050, AND THIS IS OUR CULTURE NOW. SHALL WE CHOP SOME VEGETABLES?





# CHAPTER 5











JOE, COME ON, I WAS WAITING FOR YOU.

THERE'S NO TIME. WE'RE LEAVING NOW.

WHY THE RUSH?

WE HAVE A LOT TO DO.



WHERE ARE WE?



WE'RE IN THE MIDDLE EAST, JOE.



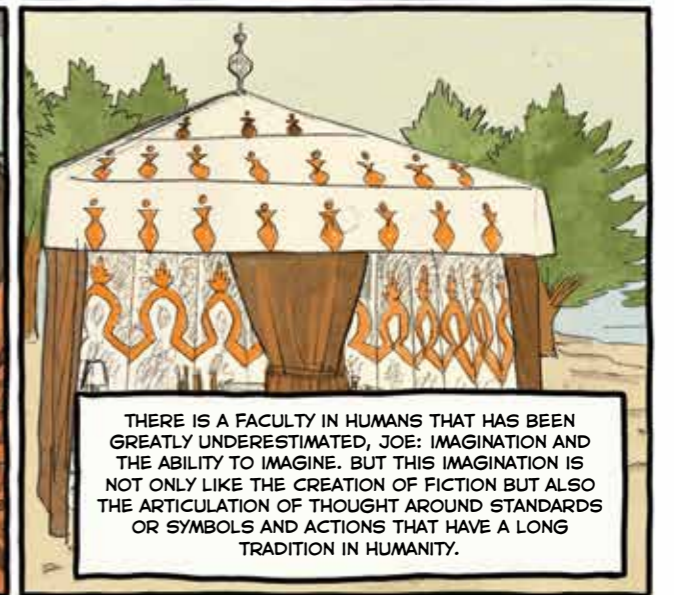
THIS AREA, HALF A CENTURY AGO, WAS ONE OF THE MOST CONFLICT-RIDDEN ON THE PLANET.



PEOPLE LIVED IN DESPERATION, AND MANY MILLIONS MIGRATED IN SEARCH OF BETTER OPPORTUNITIES, BUT RISKING THEIR LIVES.



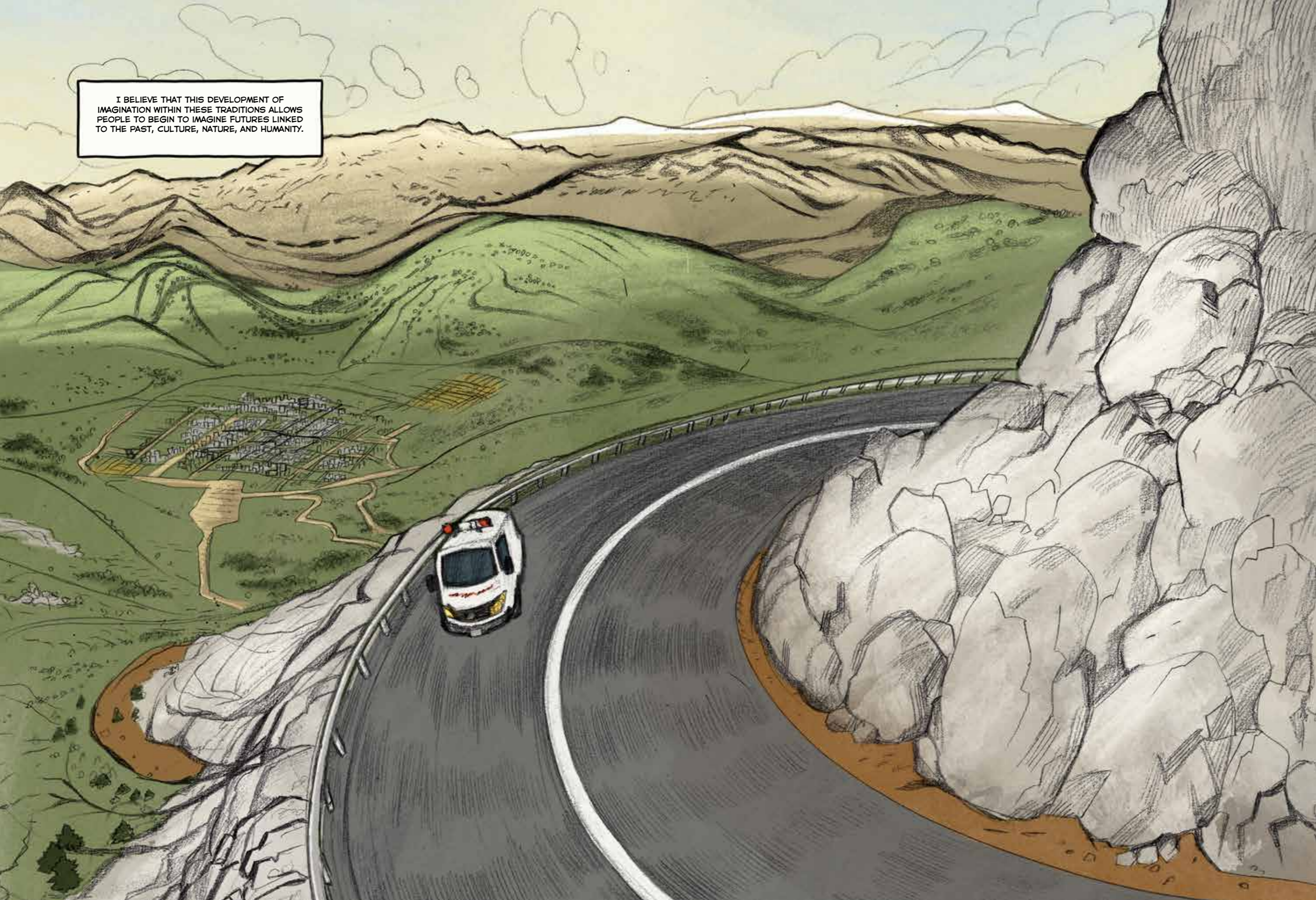
AND WHAT HAPPENED?



THERE IS A FACULTY IN HUMANS THAT HAS BEEN GREATLY UNDERESTIMATED, JOE: IMAGINATION AND THE ABILITY TO IMAGINE. BUT THIS IMAGINATION IS NOT ONLY LIKE THE CREATION OF FICTION BUT ALSO THE ARTICULATION OF THOUGHT AROUND STANDARDS OR SYMBOLS AND ACTIONS THAT HAVE A LONG TRADITION IN HUMANITY.



I BELIEVE THAT THIS DEVELOPMENT OF IMAGINATION WITHIN THESE TRADITIONS ALLOWS PEOPLE TO BEGIN TO IMAGINE FUTURES LINKED TO THE PAST, CULTURE, NATURE, AND HUMANITY.







NOW, THIS TENDS TO OCCUR MORE IN SMALLER GROUPS THAN IN LARGER ONES...

AND THAT'S WHY THERE IS A LINK BETWEEN THE ABILITY TO IMAGINE THOUGHT IN SMALL GROUPS AND IN SMALL COMMUNITIES.

BUT THAT DOES NOT MEAN THAT THERE IS NO POSSIBILITY OF GOING FROM SMALL TO LARGE.



IN WHICH THE SENSE OF COMMUNITY GOES FROM THE BOTTOM UP, WITH PEOPLE WHO CULTIVATE THEIR OWN VIRTUES AND USE IMAGINATION TO CONTINUE EXPANDING THE TRADITIONS IN WHICH EACH ONE LIVES.



THESE TRADITIONS (THERE ARE AS MANY AS YOU CAN IMAGINE) ARE OPEN TO THIS WISDOM AND AWAY FROM THE MISCONCEPTION OF CURRENT LIBERALISM, WHICH POSES AS A TRADITION, BUT UNFORTUNATELY, IT IS NOT.



AT THE HEART OF SUCH TRADITIONS, WHETHER ONE AGREES WITH THEM OR NOT, THERE IS AN INTENTION TO CREATE SOMETHING. THERE IS A TELEOLOGY; IT IS A DYNAMIS, NOT AN ATELEOLOGICAL KINESIS, THAT IS TO SAY, THERE IS A PURPOSE.



AND THEY ARE DISTINGUISHED FROM LIBERALISM IN THAT THE LATTER IS INDEED AN ATELEOLOGICAL KINESIS, FOR IN THE FREE MARKET THERE IS NO PURPOSE OTHER THAN THE ACCUMULATION OF WEALTH.



THE TRADITIONS I SPEAK OF STIPULATE RIGHTS AND OBLIGATIONS (OR DUTIES) TOWARDS OTHERS; ONE HAS TO RESPECT BOTH WHAT IS DUE TO ONESELF AND THE SPACE OF OTHERS.

BUT DUTIES AND RIGHTS ARE NOT AT ODDS WITH EACH OTHER. WHAT HAPPENS IS THAT THEY BECOME MORE INVOLVED BECAUSE THEY HAVE A PURPOSE.

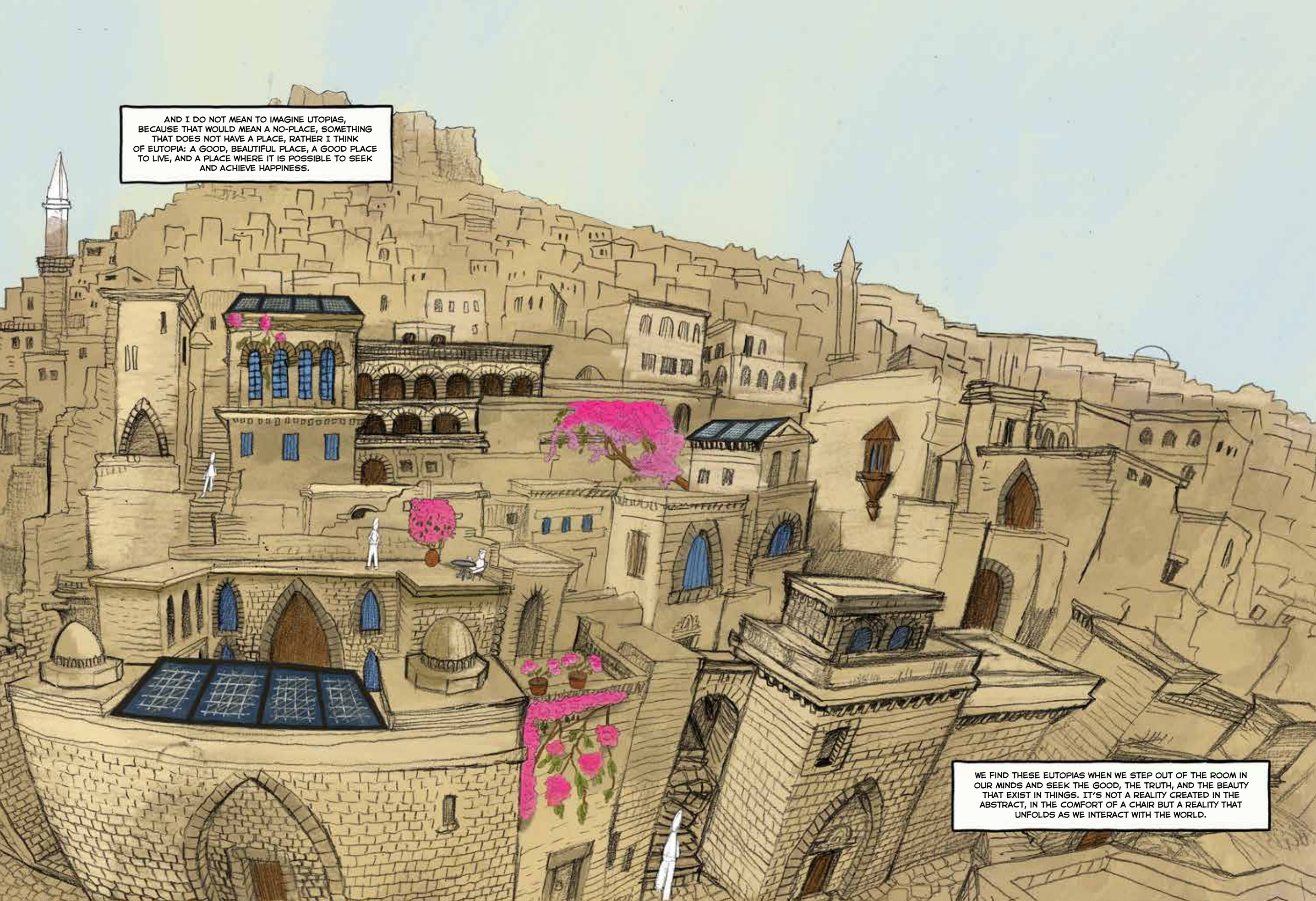


AND THIS PURPOSE COULD BE TRANSLATED INTO IMAGINING HOW WE WANT AND CAN LIVE WELL. WHAT IT MEANS TO LIVE A GOOD LIFE.



PERHAPS WE DO NOT AGREE, BUT AT LEAST WE ARE THINKING ABOUT IT. SO IN A COMMUNITY, THE ADVANTAGE OF THE LOCAL IS THAT YOU START TO THINK ABOUT HOW YOU ORGANIZE SOMETHING IN A SPECIFIC PLACE.

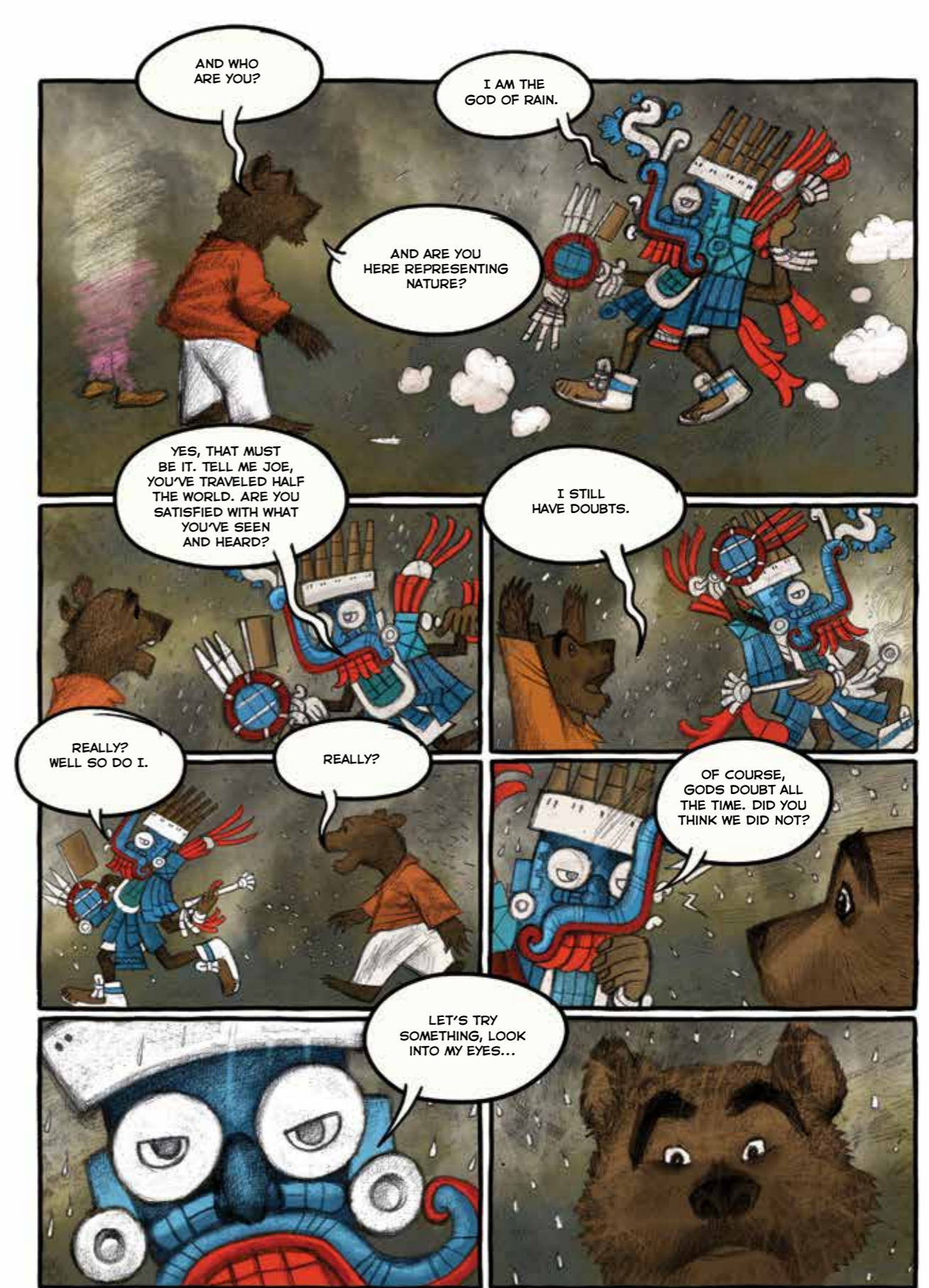




AND I DO NOT MEAN TO IMAGINE UTOPIAS,  
BECAUSE THAT WOULD MEAN A NO-PLACE, SOMETHING  
THAT DOES NOT HAVE A PLACE, RATHER I THINK  
OF EUTOPIA: A GOOD, BEAUTIFUL PLACE, A GOOD PLACE  
TO LIVE, AND A PLACE WHERE IT IS POSSIBLE TO SEEK  
AND ACHIEVE HAPPINESS.

WE FIND THESE EUTOPIAS WHEN WE STEP OUT OF THE ROOM IN  
OUR MINDS AND SEEK THE GOOD, THE TRUTH, AND THE BEAUTY  
THAT EXIST IN THINGS. IT'S NOT A REALITY CREATED IN THE  
ABSTRACT, IN THE COMFORT OF A CHAIR BUT A REALITY THAT  
UNFOLDS AS WE INTERACT WITH THE WORLD.



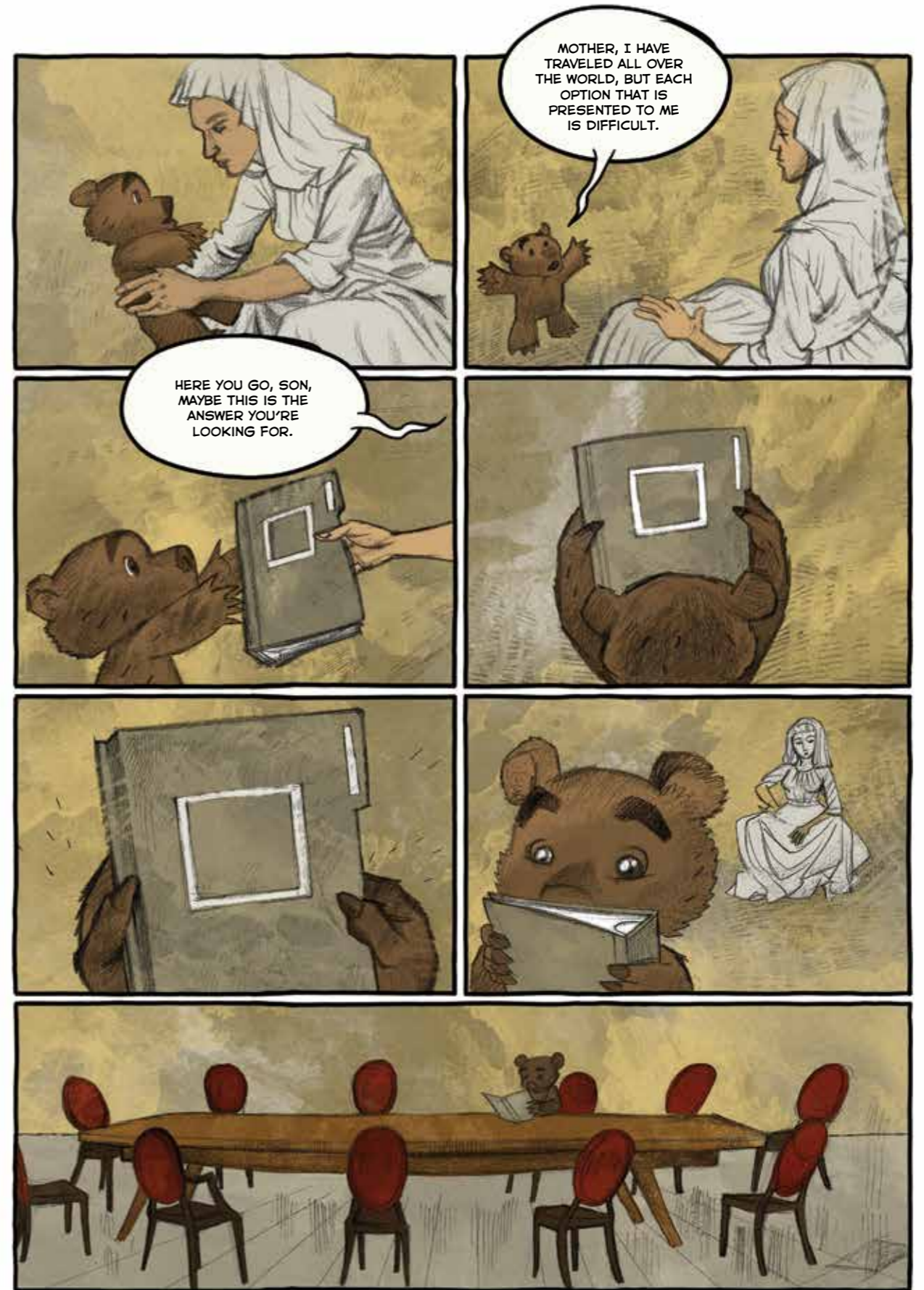




**THE END**





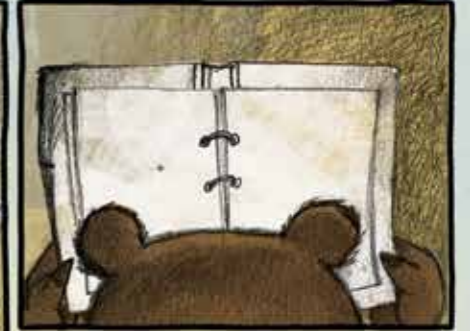






I DON'T UNDERSTAND... THERE'S NOTHING HERE.

LOOK CLOSELY, JOE, OPEN YOUR EYES.









THIS GRAPHIC NOVEL WOULD NOT HAVE BEEN POSSIBLE WITHOUT THE COLLABORATION OF ALL THE PEOPLE FROM THE LEARNING BY DOING PROJECT. TO EVERYONE, A BIG THANK YOU.

***ENERGEIA***

JOSÉ ALBERTO GARIBALDI  
GILBERTO ARIAS  
PAULO GARIBALDI  
CHIARA GARIBALDI LÓPEZ-BASSOLS  
CUAUHTÉMOC LÓPEZ-BASSOLS.  
FRANCISCO DE LA MORA  
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