

A guide to making things happen, in the age of the climate emergency. By Andrew Mills. Revised 11/26/2024

Note: The word "activist", as it is used herein; refers to anyone who is a concerned person.

Chapter 1: Towards a new clarity

What are the causes of the climate emergency, and the threatening global extinction, now underway? People will tell you that it is from all of the impacts of all of the activities of mankind on earth, and more particularly, that it is from the use of fossil fuels. As a beginning, and for the purpose of stopping this world emergency I want to emphasize a different cause; it is the single-minded prioritizing of profit (or wealth) before people within the world's cultures, which drives mankind to create this problem. If people had come first, then their concerns and desires would have come first. I believe that people naturally cherish our earth and, that it is their will for it to have a secure and healthy future. However, it is unclear if that still remains possible. Our order of prioritization remains wrong.

I bring up the notion of "cause" because I want to talk about "cure" or healthy responsive action. Everyone knows that the burning of fossil fuels and the way we use land have brought on a threat to our lands, water, the air we breathe, our food, wild species and the quality of life for future generations of children. Faced with the climate changes currently underway all of humanity will be making big changes, whether we like it or not.

The choices people make in societies now will determine everyone's future. And yet, the materialistic cultures in richer countries have barely registered the wake up call.

So I will be discussing, in essence, what you and I might do, now. Depending on others, on institutions, on government, on obstructive activism, or its demand making, will likely be insufficient; yet many, all together, can act significantly. We are social creatures; no individual is isolated, having no influence on others. It is the way we manage our internal space and our external space that will cause change. But instead of a set of painful, self-sacrificing and unrealistic instructions, I will be looking at preferences, beliefs and strategies, as I believe the cause of climate change is cultural, and in some ways, mental.

At this point I am going to digress a bit. My perspective comes from a lifetime of observation. As a child I was caught between the world views of my mom and dad, both educated, but worlds apart it seemed. During the 1960s my college professor father who had always had a conservative and Christian moral tendency found himself agreeing more and more with the liberalism appearing in the great schism that occurred between 1965 and 1972 in the United States social realm. While my mother, a grade school teacher from a family where natural sciences were important, seemed less bothered by the changing morality of the times.

Growing up through this, what I came to believe at the time was that many aspects of society

were due for a re-humanizing, and a re-harmonizing with nature. Only to witness these very things slide by the wayside in our society during the ensuing years. This has left me with something of a wide angle view, knowing how things could be, but seeing acutely that everything today has a reason for how it is.

However, now, the bedrock facts of existence are different. The facts are that the energizing pillars of our society (fossil fuel energy and individualistic wealth) are drawing us daily toward the largest and swiftest mass extinction in the world's history. And in part, because of the immense world population size and hyper-focus of economics on material gain, we are polluting and destroying our environment, its atmosphere, and capacity to support existing living species.

Habitat loss is nearly as important as our release of previously buried carbon; all aspects of the climate crisis are closely interwoven. The result is we must change what we are doing, extensively and rapidly, to delay as much hardship as possible while also doing what we can to adapt to the worsening climate chaos resulting from cumulative past years of impact.

But, wealthy countries have barely budged. And the United States almost did not have even a climate policy until recently. There are specific changes, such as the decarbonizing and de-energizing of the economic machine, and the resizing of personal material consumption that need occur with the willingness of individual citizens.

These changes can sometimes begin with government's leadership. But obtaining leadership will require both citizen support and citizen demand. Something bolder is required because the fossil fuel energy has been the great price reducer for nearly all commercial industrial activity, and even agriculture. Profit must lose its position of acceptance as the sole organizer of the business world; other factors, such as carbon, and the environment, and such as social concerns enabling people to live, comfortably, and cooperatively together must each be considered in determining business viability. And this change must be demanded by "we, the people" in order for appropriate policy and regulation to be put in force.

Economics cannot be allowed to function as the great exploiter of people. Not any longer; because of the dire difficulties coming to us in the climate emergency. Instead, citizens must in their attitudes support measures which allow more people to share limited space and resources, while taking action to lower carbon footprints and environmental impacts. Preservation of the ability of "living things" to live must be integrated into our cities and living spaces. We are all part of this climate emergency.

But the task before us is to put together, bit by bit an acceptable, functional climate friendly and environmentally stable means for humanity to provide for itself. This is not a revolution (or any kind of rebellion). This is a massive, people aware summons to assimilate not only the difficult and painful truths of the climate emergency, but also the additional truths that the way people do business today, and the way people live their lives, today, are instigators of catastrophe.

The task is a call to do something further, beyond what we have been doing. It is a story of how

societies might best see changes -- such as carbon use reductions, lowering of environmental impacts, rehumanization, and more social cooperation. But most of all it is a story that involves everyone. It is a story that involves everyone's dreams. And also everyone's decision making. Because getting rich or becoming powerful will not help the world. And because every child born will need food, shelter, work, and care while the Earth's climate continues to worsen and become inhospitable.

Importantly, people must be able to talk to each other, so that together people are all able to come to terms with what is happening. For it is humans who have a chance to prevent extensive mass extinction. It is humans who build a social reality, who share goals with friends, and decide together, what is worth living for. And it is humans who propel governments to take action on their behalf. (Provided "wealth" is not allowed to divide people.)

Chapter 2: The path to there

It is necessary to "build" the society that does not create climate change.

Every person has an extensive set of beliefs. Beliefs embody common knowledge and the way things normally work in a culture. Counter cultural people's movements question these sort of beliefs. There are a great many beliefs that must be questioned in order for the people's of the world to deal effectively with humanity's situation and impacts on earth.

Even the most basic beliefs can stand in the way of progress. For example, one could believe one knows how the climate crisis will be resolved, and that society will at some point take care of it. And believing this could prevent the person from devising effective new approaches, or taking personal action and responsibility.

For this reason, I will discuss certain possible beliefs; and what I think would be better for helping change to happen:

It would be easy to believe that little change is required, especially as progress occurs toward adoption of renewable energy and reusable resources.

I suggest that a better understanding is that people need to make significant total reductions in per person energy use, across the economy. Also reducing use of nearly all resources is needed, because the crisis is multitiered, with total world population exceeding carrying capacity (what the biosphere can support). Also this implies many secondary changes are needed in how we live.

These changes are needed because we have overshot the carrying capacity for humans, living as we are, with what is available to us through nature. That this is true is evidenced by loss of species and by reductions in the counts of living things; and other impacts on nature.

A more accurate concept of what should happen is: curtailment of fossil fuel usage, re-growing

the economy, changing what is available for people to eat, living in smaller houses so as to use less resources, living in localized communities.... all these sort of things require that people know how to handle the situation, when all evidence is, they do not. So also people need to be guided into the alternatives. This is a lot for people to accomplish.

We could believe that stopping carbon at the source would solve many problems. Likely we would want to stop all oil drilling and pipelines. I suggest that a preoccupation with the sources of carbon is a mistaking of the true perpetrators of climate violence and destruction, the consumer. Business as usual in people's daily lives will no longer suffice. At present people make an unconscious decision to go on daily refueling vehicles or to continue burning natural gas for heat. These sort of decisions must be brought into everyone's everyday awareness. Therefore our beliefs should be that the consumer's participation is as important as restriction of the supply of fossil fuels.

Government policy is needed to accomplish significant changes. However the public's approval is required; which brings the discussion straight back to the need for public willingness to do something about climate and environment.

It follows from this point of view that the climate movement should aim towards promoting social acceptance of climate measures.

It is a matter of beliefs when people assume that everyone "automatically" understands. The truth is the world's situation had been shifting at such an unprecedented rate for at least the last sixty years, it is a wonder that any of us feel caught up.

Today we know for example that as humans, we must come to terms with how many of us we are. We have also began to understand that we do not fully own the space we live within -- as it also has identity as earth's biosphere, replete with environmental service obligations and contributions to the physical state (such as weather) of our surroundings. We must also accept the fact that world trade and the products of human effort fail to provide for stability and the continued health of everything that we depend on. It has become necessary for all people to lower their impact to a point where continued survival is possible.

With this understanding as background it is culturally imperative to help one another adapt. Closing roadways, and holding signs may not do the trick. But developing a cultural movement and sharing conscious awareness may, particularly if it gains recognition as the only morally acceptable path.

There are beliefs about technology too. Some will believe that the miracles of modern technology will yet save the day; and at the other extreme, there are persons who blame the entire crisis on technology and its lures. Indeed, climate impact generally rises along with levels of technology use. However there are two important things about technology; the first is that it is not a uniform whole, but rather an entire set of alternatives, all requiring examination and re-examination. New or re-examined technologies are critical to climate mitigation and relief of the

human condition. Second, technology is really a reframing of an individual's ability to contribute to the whole of humanity. This ability is what must be shifted towards remediation and care.

A final barrier a person could have is the conviction that what one believes is simply a private matter of one's own choosing; that personal views and assumptions, and personal choices in ideology and politics have little impact, beyond the person's immediate contacts.

There is an alternative for this conviction, too. It goes like this:

I want people to build whatever they believe -- into their way of living, and acting. Like not acting racist or like, giving others a second chance. Or not using energy. etc

Then I want people's politics and people's voting to all come forth out of the way they are actually living, or trying to live, or wanting to live.

This approach removes the problem of conformity with established thought patterns. Because of the abrupt intrusion that is occurring with Earth's crowded human caused climate emergency, political platforms and supposed life wisdoms are naturally encumbered by being untested, and perhaps untestable.

But also this approach gives power to healing efforts, environmentally friendly planning and attempts at regenerative living. Rather than establishing an identity, such as "I am in the Green party", this allows interested people to contribute from whatever place they are in, in life. And it relegates thoughts such as "its all the government's fault" to a secondary place where they can cause fewer divisions. In this way, alternative forms of living release social change to work throughout a society.

Chapter 3: Activism and what to do.

I am hoping to suggest a different and more effective approach to activism than what has been advocated by major climate groups up to this point. But before doing this, I must exactly clarify what is needed at this juncture, and what changes are required in order that society restructure. I am hoping that this can be an unfolding story, of sorts.

What is needed is to bring in larger segments of populations, focusing not on making leaders move, but on being leaders, and heralding change. People must see life alternatives that are able to provide happiness and also; lower energy usage, and decrease environmental footprint, substitute cooperation and togetherness with our neighbors for the endless competition for superior advantage, and with all of this bring forth popular support for government policy, strong enough to correct the plunge toward a total planetary extinction, at least to the extent that that is possible.

Generally, there is one answer, known, when vast social change is called for, and that answer has historically been for there to be a growing and strong social movement. Making this happen

can be referred to as "movement building". While this is currently already underway from people's natural reaction to earth's total crisis, there is a great deal of work needed to help people forge common identities, become aware of each other and grasp what can be different. Activists should be leading all of this; though it is almost completely different from the social disruptions, protests and sign holding typical in environmental and social activist's current repertoire.

But set that aside for the moment; there is a great deal more to discuss about the new social reality needed to fix our modern world.

Naming categories, here are five basic areas of concern that should be worked and solutions found in order resolve the convergence of crises of our age: (1) diet, agriculture and land use,(2) world's population, (3) energy and carbon management, (4) hyper-consumption, (5) inequality, prevalence of oligarchs and billionaires (with their spending habits and decision making).

Potential solutions are generally available and well covered by scientists and experts. The job remains to apply them. This is a job for leaders, activists and concerned citizens. Solutions must be shown to the public to enable belief, hope, and enthusiasm -- and it is a part of generating a popular movement capable of addressing our time.

I want only to pick up a couple of the above ideas. While there are many governmental and tax solutions that might help with inequality and the concentration of wealth, I suggest the way forward might be to change the society from under these problems. Our biggest change is with the level of consumption, particularly material usage, and that its reduction is associated with austerity. This is where innovation most needs to occur, because in truth, alternate lifestyles and different forms of value can provide happiness -- with a little adjustment. I once thought of a mantra; "Just create value" to describe the process of making radical change in a community.

Like with most other things, it is only necessary to look around and see what isn't working so well, to find how things can be improved. People need togetherness and to matter to each other. Capitalism has been very shoddy in addressing these needs, even as it has also set us trying to outcompete each other to achieve personal worthiness. Hence there is room for greater optimization of what happiness and security is obtained from our energy, and resource usage.

Movements can also thrive by changing social rules and customs. In this regard it matters how much, or little significance we attach to the activities of life. Happiness can be obtained by contentment, and security by social support. By being "inclusive" we can create communities where people are worry free. By teaching each other habits of identifying the needs of others upon social contact, one can make communication deeply practical even among strangers. Nonviolent Communication (NVC) helps with this. It is a tool developed by Dr. Marshall Rosenberg, which can be taught within a community.

It is time to talk about how to make all this happen. There are three parts; activism itself;

developing a shareable identity, and preserving the rules.

Activism itself is a process of getting out and talking to people, asking questions, and then building connections between people. To an extent, society has fixated on methods of nonviolence and on using protest to get the word out. But anything that is done to facilitate social change can be thought of as activism.

Often the first thing forgotten is the need of others to talk to each other. Which is why it is critical to get people to share contact information -- and also to be a connector to others, for interested people. In this sense, activism is a service to others. But there are two roles, being a catalyst, and also a proponent of justice. Excitement builds when people are shown progress and how problems can be solved. It becomes a "hope" that is held in common.

A social movement is needed to turn climate awareness into full scale acceptance by society. There are too many instances where everyday habits, and customary thinking will no longer work. The impact of climate effects will intrude on an increasing scale into living -- and that is without a movement -- so a movement is needed to enable healthy voluntary adjustment with the greatest amount of justice and fairness as is possible. And it is needed to popularize preventive measures and help people request effective policy from lawmakers.

A movement is a sum of many persons on a common path. This typically involves persons sharing a common identity or outlook or situation. With regard to climate change, this is in a way, all of us. And the movement needs to be about all of the aspects of life change that will be required for each of us to adapt, eliminating carbon based energy from our lives; and other matters such as population, the impact of our food choices and willingness to reshape our other consumer choices. And the movement must include reprioritizing nature's health and the integrity of the biosphere as integral to how we live our lives.

Happiness is an essential ingredient. Nobody would be happy with a movement that did not re-establish the importance of human living. We need human health and human rights. Nobody would be happy with a movement that did not also bring back hope.

How do we establish a movement? The potential to bring happiness is the motivating promise. Its what will bring people to join, that and it's promising a solution to people's current distress.

How do we establish a shareable identity? This is asking how we can have a common outlook. The shareable identity that can hold the climate movement together is the conviction that we cannot allow humanity's impact on earth to end all future life possibility for humans and other living things. It is an understanding that all living things have supreme importance to everyone's survival; and that the needs of individuals in society cannot be neglected without hurting every one of us. We must provide for everyone's needs while also ending the burning of fossil fuels because otherwise life will end.

The identity includes an understanding that solutions to society's social problems are necessary

in order to provide quality of living while reductions in consumption and energy usage occur. Cooperative living is necessary. Individuals and families, pitting themselves against other individuals and families in competition to the access to wealth, and jobs, will not provide for mental health, or peace of mind necessary for the well-being of society. The identity must therefore include access to common foundations for living; such as housing and transportation.

Additionally there are needs to reshape agriculture, diet, family size and so forth. Cheap fossil fuel energy has been built into almost every facet of modern consumer/industrial society. Today's technology has been shaped within the cradle of capitalism's singleminded desire for profit; to obtain better, environmentally friendly, technology, we must alter our attitudes regarding "ownership" and what it should entail. Along with ownership, there is responsibility for that which is owned. Ownership, must now support maintaining human survival and environmental integrity, over time.

It is worth understanding what doesn't require change. Automated production can continue to provide high productivity, contingent on worker wellbeing. Technology and technical training can continue (but with deep re-examination for footprint, elimination of emissions, resource usage and provision of sustainable loops and connections).

What should change is how value is provided, and what the kinds of value are, that are provided. Energy and resource use must be slashed. Respect for other people and for nature should be built into our living and our system. Progress made in respecting each other should continue; this includes the recognition that "personhood" is more than anyone's physical characteristics. We all have a right to be here on this earth.

An effective response to the climate emergency is fundamentally, first, a way of thinking; a very clear-sighted state of mind, about how society must change to make continuing with life possible, and then, how we must change our ways of living to cause it to happen. This implies that there are a lot of ideas to share, person to person, and over the society's mass media.

Second, what people "believe" will shape what people "do"; and this "doing" has the effect of demonstrating an alternative for society. Which then reaches more people. Hence there is a great deal to be busy with, getting beliefs and actions coordinated together, toward worthy goals.

Chapter 4: Fundamentals:

We are in overshoot. Ecological overshoot is the term used to describe a condition of increasing harm which can occur when living things take more than can be naturally provided by their living scape. As is widely documented, humans on earth have overshoot the global carrying capacity of the globe, given our immense energy use, agricultural needs and profligate living. Because of global warming, atmospheric alteration, habitat loss, indiscriminate agriculture, pollution and other impacts, we are now facing the global climate crisis and are headed into mass global extinctions of many species.

We don't notice overshoot occurring in daily living; the shortcomings and losses occur little by little as we spend time waiting in lines, in traffic, in dangerous neighborhoods, in the lack of quality in the items we buy, in the quantities of things that must be thrown away, in shortages, in weather events, and in prices of essential goods. When extreme events then we are left stunned, suddenly asking why have these things occurred.

Sustainability: In order to have a continuing future, all must be sustainable; the way people live, and the things, people surround themselves with. In order for things to be sustainable they must be made of materials from sustainable sources, impacts of activities must be managed and ecological footprint examined. For every item and for every activity, energy is consumed, materials are taken from the environment. Wastes, and/or recycled material or reusable items produced.

And it is in the attempt to become sustainable that the intricate interdependence of aspects of the crisis are clearly seen. Everything in stores and markets has been manufactured using energy, often fossil fuel energy. The materials of construction only exist through energy intensive mining, sourcing or industrial operations. Farms use energy. These activities create waste and tie up the use of land away from its more natural role of supporting of nature.

Here is our human problem: our great desire for profit allocates, matches, determines and guides nearly all human activities. Yet concern for an intact future must now become integral to all that we do; necessary now, to create the changes needed to avoid the extermination of life on earth.

To control carbon emissions, carbon usage must also be controlled. Carbon is used in producing metals from ores and of course in plastics manufacture and concrete and fertilizer. Mining often poisons land. Methane escapes from heating systems, and cattle and farm operations. Airplanes leave invisible trails of carbon exhaust. Rubber tires are made of carbonaceous chemicals. And of course the wood in houses is a stealing from nature's normal carbon cycle. Anyone who thinks that matters are simple is avoiding reality.

Human enterprise is however, about creating value. It is not the eradication of modern technical living which would solve problems. Rather, it is that increased value is the desired result of building in sustainability into products and employments. The future is there. We must simply stop using fossil fuels and start managing all of society's demands upon resources, with a determination to require environmental health, restorations and provisions for the future.

Population is a multiplier of all the stresses and needs of humans on earth. The cost of supporting a human life at this critical time must be kept in the minds of everyone of us. In the same manner consumers bear a responsibility in what they choose to eat. The agricultural sector is a prime contributor to methane, carbon dioxide emissions, habitat loss and land degradation. In these matters everyone should be led towards making changes or concessions.

Many activists are demanding for immediate changes to begin now. This seems justified by urgency; the world is already in ecological overshoot and in peril of extreme climate change. Protestors want fossil fuel pipelines and facilities immediately shut down.

I believe the fundamental changes that are needed are deeper -- than what might be addressed in such a rash manner; we need curtailment of fossil fuels; but also substitution of alternate means to live, ungrowing the economy, changing what is available for people to eat, living in smaller houses so as to use less wood, living in localized communities.... all these sort of things require that people know how to handle the situation, or at least be moving in the right direction..

Politicians and authorities, when confronted with disruptions, are unlikely to know the best things to do. They would not seek to displease constituencies. Elimination of fossil fuels would cause cost of living increases. People need the means to heat their homes. And even if officials want to enact healthy environmental provisions they have still to deal with conservative and fossil fuel interests.

Therefore, climate activists should seek to create the space and freedom for elected officials to act. They cannot act when it immediately deprives the people. It remains to activists to create the conditions in which change can happen; which is why development and proving out of alternatives is important.

Alternatives must be available; and must be made to appear obvious before people will adopt them. In parallel, people must understand the climate imperative and the need for whole society change.

The profit motive must remain and partially guide the economy; but with help, and then within a context of the public's will and the determination to satisfy needs; the needs of the environment and the needs of citizens within society. What is required is a greater order and a greater plan; that which would pull us simultaneously out of the coming disaster and into a new kind of being. Our future is not for sale.

Chapter 5: Bringing love forward:

The accelerating plunge toward climate hell and species extinction confronts everyone. Pain and loss are unavoidable feelings; powerlessness and frustration have been universally experienced by all who seek justice. It is very hard not to seek to protect oneself by assuming the worst. In fact, much evidence seems to point toward collapse of civilization and inexorable decline.

Because of this, it is very necessary to keep one's head straight. Bitterness should not be allowed to rule the heart. Irrespective of the actual physical conditions that prevail, this is a last and greatest moment for humans to act "human".

What this should mean for activists is a deep internal grappling with responsibility and empathy

for others. The emotion of love is not out of place in this moment; rather it is the greatest possible internal motivating factor, proven in history to have immense catalytic power.

So when many others are grim, there are things to keep in mind. Preventive action is still possible, desirable, and high priority, without regard for whether it has total preventive power. The potential for people to act will be shaped by what people see in one another. This is a time to help one another see through illusions. It is a time when education can happen, dynamically, as change occurs. It is a time when social progress can be concretely felt, and yearned for. It may raise enthusiasm.

Imagination is necessary. It is not impossible that there could be masses of people -- whose spirit is with making the world a better place.

We can imagine, those with electric vehicles willingly going about and picking up other employees or neighbors and bringing them to work. We can build a society where it is normal to be helping others get on with life without fossil energy. People need to get needs met alternatively. They might find their own life-meaning through deeper connections to each other, saving the energy now expended in status seeking and pursuit of luxury.

There is a richness, available, in choosing to develop close communities and in the choosing of closeness with nature which is seldom tapped within modern industrial existence. It would be cruelty not to pursue a path that understands these needs. And so the character type of task required, is that of unleashing love; which must be initiated, and cherished in order for it to happen, by determined individuals.

Chapter 6: Beyond fundamentals

Okay, what else is there? There is the most obvious. A completely different world has been created by the increase in concentration of wealth in the hands of the few, a phenomenon which has been occurring at least since the 1970s. This has had the effect of obscuring injustice and abuses of power. To the idea of a people's movement it is like pouring honey and molasses over everything, as it effectively diminishes the resources and control available to common people.

There is now large scale homelessness and a massive affordable housing crisis. Food could be next. For climate, it has meant that we have had to wait upon decision makers until the most wealthy are moved to recognize this planet's emergency and take action. And this is true, despite it being in the rich's own best interest in long term to take prompt action now.

Understanding this -- really deeply acknowledging this -- is central to effectively engaging climate. It is the reason all of us must, in thought and action, demand that other factors beside profit are utilized to shape businesses, and insist that laws be created to curtail fossil fuel consumption. In fact, the task is to get the public looking for, and welcoming the changes needed so that the public will be able to drive climate and justice issues. Shifts of power can be

accomplished, in fact legislation can reshape economics to lessen inequality; but not until after the need becomes starkly obvious to common citizens, so they can be less swayed by misinformation. Therefore, this is all the more reason activists ought to work to build understanding among people, and be less interested in simply lobbying to get their political aims fulfilled. We might yet see even the most marvelous leaders, but those leaders need followers smart enough to recognize society's and world's needs.

For these reasons, education is an essential element for making things happen. The complexity of modern living is greater than ever; it is unlikely that any of us fully understand very much beyond those situations we directly experience. Now, with the earth stretched beyond its capacity to naturally provide for the billions of people now inhabiting its surface; it is a certainty that any and all of us have blind spots. It is not enough to worry about educating children; adults information soon becomes dated in decades of living. Yet adults must vote correctly today to shape the future. And it is not enough to leave matters to professional educators. They are caught between following their own views and the need to properly represent the public's wisdom. Activism must seek towards building a healthy worldview for each and every person. All of us must scrape through each coming crisis; all of us have need for peace of mind and all of us have a necessary part to play. Transformation is inevitable; it is a matter of each person's individual fate; still, compassion drives the will to care. And the call for justice motivates us to think as one.

Chapter 7: Concluding remarks

We need a more reasoned way of consuming, and of production - with care concerning our impacts, on each other, equally, and on earth, and all living things. This is the path and the goal of work for the climate activist.

Nature's systems contain balances, variation, and reserves which assure the continuity of survival. Now look at humans. Everything about ourselves is unbounded, except for the unattainable desire to have, what we cannot have, and be, what we cannot be. Nature always finds the limits to exponential growth and then recovers. So must we.

As activists it is our job to imagine how to do this; how to be like nature. And it is our job to rebuild the balances and reserves that we need to survive; or at least to inspire society to do so.

Activists should feel naturally alive and confident, despite knowing that matters are not simple. For response, to the climate and world emergency is entangled in many different areas and matters at once. There is so much work to be done. It is almost all in the details. And there is work for every person. But one sees that improvements are possible. And this makes meaning and joy, worth striving for.