



WELCOME



TO 2050

We are only 25 years away from 2050, which has become a symbolic year for our global targets. We are standing on the verge of societal transformation, while warning signals all over the world are indicating that we are in an age of depletion.

However, there are some green shoots of rebirth. Never before has humanity had access to so much knowledge or so many tools for innovation. Never before have the younger generations been so engaged. In laboratories, in citizen movements, in cities and in the countryside, alternative futures are already being invented.

The issue is not whether we will survive until 2050, but how we will be living by then. Will we have become good citizens who respect the natural world? What values will we have been guided by? What concessions will we have made? What new forms of balance will we have found?

Just around the corner, a new future is taking shape. It will be influenced by the actions we take, individually and collectively. These will depend on how imaginative, bold and insightful we can be, as well as our ability to think ahead, innovate and adapt.

Here, we are giving a platform to the women and men who are already using their expertise, commitment and vision to design this new tomorrow. This special report is not an exercise in futurology, nor is it a catalogue of miracle solutions. Instead, we are inviting you on a journey, to explore the possibilities and consider the paths we could take. Because, although the future is unclear, one thing is certain: it will be what we make it. And the journey starts now.



1 RE-ENGAGING OUR *IMAGINATIONS*

A NEW TOOL FOR CREATING NARRATIVES?

We spend dozens of hours a week staring at a screen, inundated with marketing, our desires shaped by algorithms, using generative AI instead of thinking for ourselves. Are our lives in the West insidiously being formed in the image of Silicon Valley and the FTSE 100, by a dominant narrative that is colonising our imaginations?

Is it “easier to imagine the end of the world than the end of capitalism”? British philosopher Mark Fisher quoted this phrase when describing how we are constrained by the “invisible barrier” of capitalism.¹ This mental block is preventing us from imagining an alternative model for society. According to Fisher and plenty of other defenders of critical thinking, the key intellectual and political challenge of our time is to free our

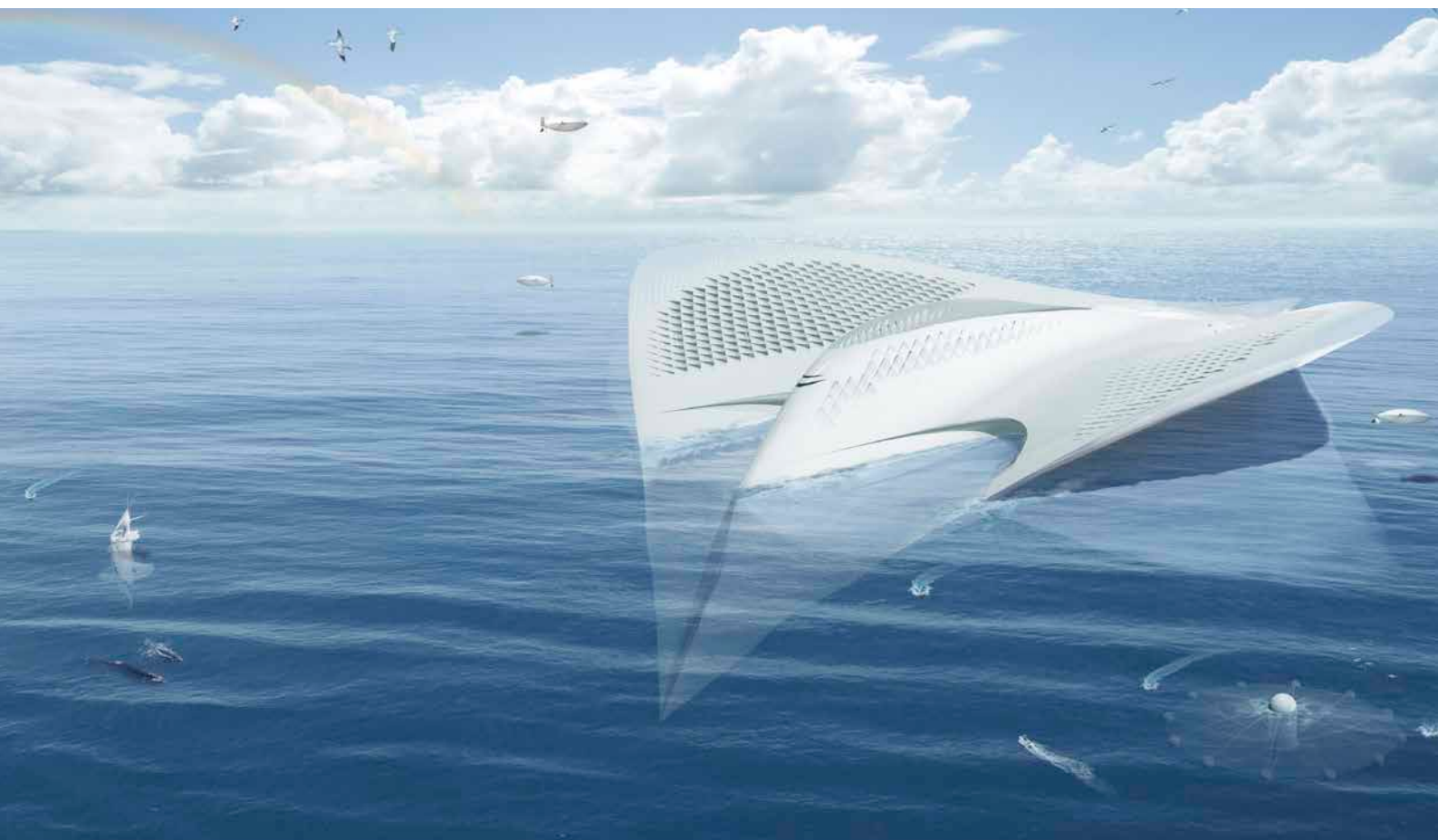
imaginations from this straitjacket. Because how can we transform a system that we cannot even picture any other way?

There is no shortage of scientific reports, green technologies are developing apace and commitments are being outlined in public policies. But change on the scale needed is just not happening fast enough. How do we mobilise eight billion people to address the ecological emergency? What if the key lay in reawakening one of the fundamental human faculties – the imagination?

THE POWER OF STORYTELLING

For thousands of years, our civilisations have been held together by the invisible glue of shared narratives, as noted by Yuval Noah Harari, among others. The Israeli historian and author of worldwide bestseller *Sapiens* says that central to societies is the human

| Project by architect Jacques Rougerie: a floating, biomimetic international oceanographic university called *La Cité des Mériens* (“the city of sea residents”).



¹ Mark Fisher, *Capitalist Realism*, Zero Books, 2009.

² Naomi Klein, *This Changes Everything: Capitalism vs the Climate*, Penguin Books Ltd, 2015.

³ ADEME, *Mobiliser la société à travers le prisme de l'imaginaire* [Mobilising society through the lens of the imagination], 2024.

⁴ According to BDM, the media partner for digital professionals, 2025.

⁵ In an interview by Apolline Guillot on Philonomist, *Brands shape our collective imagination*, 2023.

⁶ Dominique Bourq and Kerry Whiteside, *Vers une démocratie écologique* [Towards an ecological democracy], Seuil, 2010.

⁷ Cynthia Fleury and Antoine Fenoglio, *Ce qui ne peut être volé. Charte du Verstoehlen* [What cannot be stolen: the Verstoehlen Charter], Tracts Gallimard, 2022.



© Créations Jacques Rougerie

capacity to cooperate through shared fictions – “intersubjective reality”. The founding myths that have shaped human societies have now developed into a narrative that is leading to a dead end: the planet is at risk of becoming uninhabitable.

And in the digital age, the imagination factory is working overtime. More than ever, it is crucial to understand the power of stories to help us interpret, and potentially transform, our societies. How can we change the narrative? How can imagination help us face this pressing challenge?

CHANGING OUR VISUALISATIONS

“Something has been damaged in the muscle of our imagination when it comes to thinking about the future”, suggests historian and futurist Mathieu Baudin. “Climate change is a failure of the imagination”, declares author Naomi Klein.² So how can we break away from the dominant narratives? How can we rekindle the creative imagination that philosopher Nietzsche argued for back in the late 19th century, when society was obsessed with the promise of progress?

We can begin by acknowledging the invisible grip that the extractivist and consumerist narrative holds over our perceptions, behaviours and desires. Just one indicator of the state of our society is the fact that many of us know the different big brand slogans better than we do bird calls, highlights Jules Colé in his report for ADEME (the French Agency for Ecological Transition).³ Investment in marketing far outstrips investment in the circular economy. Ever since Guy Debord’s “society of the spectacle”, many other philosophers and sociologists have warned us about the imagination deficit, which is even more pronounced today with the boom in sectors such as video gaming (there are now over three billion registered gamers).⁴ “It’s first and foremost brands which shape our collective imagination”, comments essayist Raphaël Llorca.⁵ And this extends to the most unlikely corners of our psyche and the world.

How can we create alternative narratives and become “imagineers”, helping to shape new collective visualisations that focus on our relationships with the living world and address global challenges? Could this individual and collective recalibration give rise to a new social contract?

DREAMING UP THE FUTURE

Daniel Kaplan, a researcher and co-founder of the worldwide Plurality University Network, has identified two major paradigms of the future that could slow transition efforts: overcoming limits (technoscience) and embracing limits (ecology). It is within the second trend that fresh perspectives are emerging.

The future is already being built. Architects are dreaming up cities inspired by, and alive with, plants (Luc Schuiten) and cities that float on the sea (Jacques Rougerie). There is an upsurge in futures studies, as well as future observatories, alliances and collectives, immersive workshops, citizens’ assemblies, transition pilot projects and more. Some are still at the experimental stage, while others are being implemented and are already shaking up a society in need of a mindset change. They are creating fertile ground and nurturing the first shoots of alternative, co-designed, generally desirable societal models that are better aligned with the challenges of both mitigation and adaptation.

Powering this future-building are creative narratives. Who is producing them? The ADEME study identifies 13 categories of imagineers with the potential to influence our collective ideas. Academics and artists, content creators and politicians, scientists and citizens can all play a vital role in different segments of society.

The visionaries among them are paving the way for new global narratives and identifying fault lines, like the shift in our relationship to time and space inherent in the postmodern experience of a finite planet. “Environmental problems are making us reconnect with the biosphere, which has become a closed, finite world, where things take a long time to happen,” according to Dominique Bourq and Kerry Whiteside.⁶ Philosopher and psychoanalyst Cynthia Fleury has devised a new global social paradigm in the Verstoehlen Charter, which revolves around the concept of care.⁷ Other theorists, such as David Abram, Bruno Latour, Michel Serres, Elisabeth Kolbert, Baptiste Morizot and Vinciane Despret, have described a series of shifts that signal a new way of relating to the living world.

Artists also play a crucial role, by creating emotionally charged works that can communicate new worlds and even spark civilisational

change. Richard Powers visualises a symbiosis between humans and trees in *The Overstory*, Alain Damasio has invented beings called “furtives”, which digest living things, Laure Limongi has described new hybrid languages with cetaceans and crustaceans, and Tomás Saraceno has created highly sensitive spider webs. “Artists are cultural leaders; they have the magical power to sow seeds in the imagination,” explains Magali Payen of Imagine 2050.

IMAGINING RECONNECTION INSTEAD OF CATASTROPHE

“Must we wait for disaster before we question what we’re doing?” asked one of the participants in a research project run by Port-Cros National Park in 2019. After assessing the risks of sea level rise (one metre by 2050) and wildfires, along with the growing impact of mass tourism, around 60 residents of the French island of Porquerolles in the Mediterranean visualised the future of their home. Under the guidance of CAP 2050 coordinator Charlotte Michel, they came up with three scenarios: a bunker island, a high-tech biotechnology laboratory and an adaptation-based transition. Their visualisations have already prompted on-the-ground action, including the introduction of a mobile sawmill, a community oil mill, a herd of donkeys for fighting wildfires, and citizen observatories along the coast.

This model of coastal resilience, designed with the future in mind, could provide inspiration for other islands that are vulnerable to environmental challenges.

In a similar vein at the Green Shift Festival 2025, organised by the Prince Albert II of Monaco Foundation, participants imagined a 2050 where today’s crises had become positive turning points. The stories built on ideas of connection (recognising the rights of the living world in the constitution, a global citizen movement to ban pesticides, etc) give us grounds for hope and reasons to act now.

WHEN WILL THE TURNING POINT COME?

It remains to be seen at what point in time the new narratives will redefine the terms of the social and global contract. The ADEME report emphasises that, “Only when a critical mass of citizens embrace narratives that are aligned with global challenges can we hope to see society reach a turning point”. As sociologist Erwan Lecœur explains, “Cultural battles always come before political battles, which is why it is so important to use culture and the imagination as a lever if we want to trigger ecological transformation within our societies.” The year 2050 starts with our vision, then takes shape through stories that inspire us to take action.

65%

of participants recognise that fiction can be helpful in raising environmental awareness

(Source: *Des Récits et des Actes* [Stories and action] study, Place to B/ADEME/BVA, 2022)

93%

of the French public questions the current model of consumption

(Source: *Barometer of Responsible Consumption*, GreenFlex/ADEME, cited in the report *Mobiliser la société à travers le prisme de l'imaginaire*, ADEME, 2024)



Historian and futurist **Mathieu Baudin** is exploring future pathways. He is the director of the Institute of Desirable Futures, where he sits amid a cabinet of curiosities that includes a backpack made from mushroom leather, a “doxa room” where negative words are trapped forever, a “sentient translator” and an augmented reality “plantoid”. Using a mixture of philosophy of action and functional poetry, he is planning the civilisational transformation we need. His institute has already provided training for 2,000 people (“positive conspirators”), who have started to change the world.

FACING THE AUTUMN OF OUR CIVILISATION WITH POETIC ANTICIPATION

Futures studies was established as a discipline in the 1950s. How do you fit in with that school of thought?

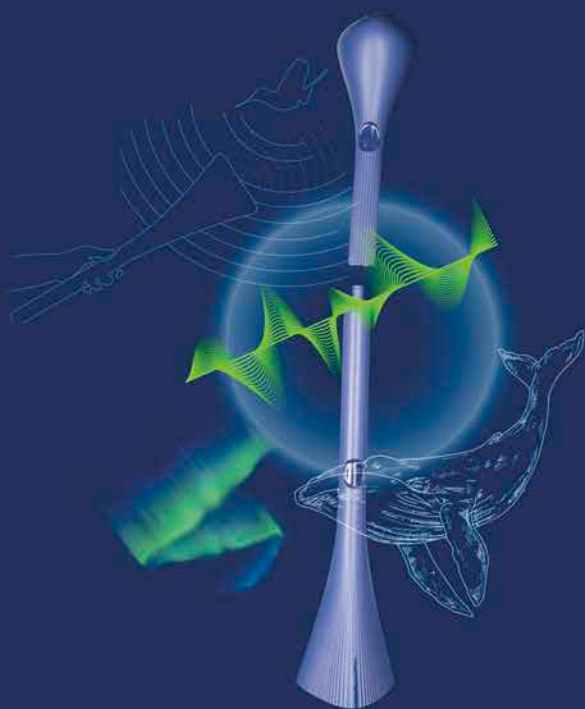
I'm following in the footsteps of Gaston Berger and his philosophy of action. Futures studies originated mainly in the United States and in France. The discipline emerged in the context of resilience after the Second World War, when a vision was needed for reconstruction. Gaston Berger developed *la prospective* in France. Meanwhile, in the United States, probability mathematicians at the RAND Corporation were establishing “foresight” as a method of demonstrating the potential and percentage probability of events in order to inform decision-makers.

I'm more drawn to Berger's philosophical approach, because the object of study is not really the world, but humans – who are always surprising. To Gaston Berger's philosophy of action, I add a poetic dimension. I talk about desirable futures as “poetry of action”. Berger saw philosophy as the means and action as the end. How I see it, action is still the end but poetry becomes the means; functional poetry, in which beauty serves utility once again, like during the Renaissance.

“We have no lack of solutions; we have a lack of horizons, of people saying where they are going together and why.”

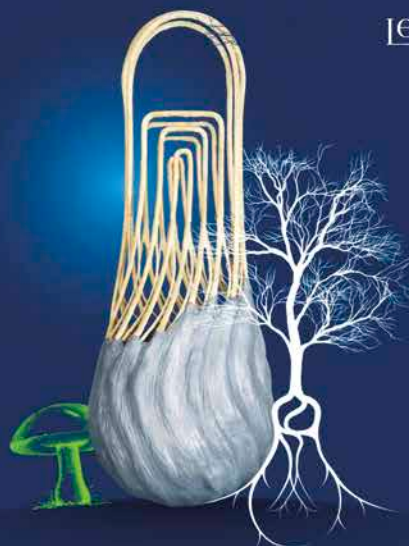
le TRADUCTEUR
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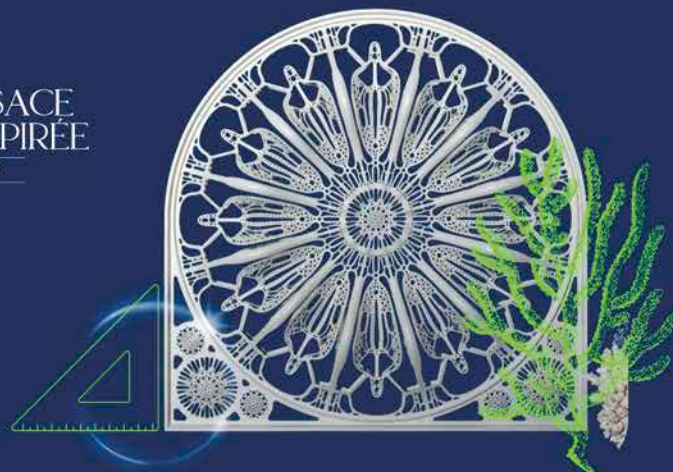
le SAC MAGELLAN

2036



la ROSACE
BIO-INSPIRÉE

2042



How is methodology evolving in futures studies?

There are two game changers. Firstly, there is design fiction, which is now a formalised approach that helps to bring ideas to life. For example, having this bio-inspired rose window from a sacred building of the future in my cabinet of curiosities has a powerful effect on the imagination. It's only waiting for you and me to make it real.

The second game changer is obviously AI. In futures studies, it's no surprise – we were completely expecting it and knew it would change everything. But the surprising thing is that it launched in December 2022 when it hadn't been expected until 2030.

We're currently treading a path between horror and fascination. We're developing a FocusLab on AI at our institute, adopting the view that it could bring out the best in us. It could be the tool we were lacking. Joël de Rosnay wrote *Le Macroscope* in 1975, in which he observed that, without external tools, humans are unable to manage their self-importance. Perhaps we need something greater than ourselves – not a god, but a transcendent force that draws on the finest traditional wisdom of all peoples to enlighten us.

I really like how Microsoft call it an AI “copilot” to assist us. It suggests the prospect of being helped as a human to move towards a new threshold of civilisation.

You say that we're now in the autumn of our civilisation, on the cusp of renewal. What do we need to leave behind to bring about this civilisational change?

There are so many things to leave behind. For a start, there's oil. It may have been a brilliant idea in the 19th century for a population of 400 million, but not for 9 billion. In 100 years, people will ask, “*Didn't you notice that the sun shone everywhere? That 20 minutes of sunlight could power the human economy for a year?*” Oil is like slavery – an appalling idea that should have been done away with early on.

That's where we are now. We're practising slavery on nature. We've become accustomed to having it at our disposal – infinite, abundant and unaffected by the pollution we inflict on it. That's a fundamental error. We are nature, and pollution returns to our bodies.

Perhaps our reawakening will involve repositioning ourselves within the biosphere, no longer at the centre as owners and possessors, but in symbiosis with the living world. As Hubert Reeves summed up so perfectly, “We're at war with nature. If we win, we're lost”.

As we reconsider our relationship with the biosphere, we must also reconsider the value of natural resources. When a dead tree is worth more to the economy than a living tree, something has clearly gone awry. Non-monetary values will emerge – “confidence ratings” perhaps – that will become the true indicators of wealth. Our present system will be abandoned. Currently, GDP increases when there's an oil spill, because it creates employment in decontamination. We'll have new indicators to measure the state of the world in future, so we can achieve a new balance.

Why is 2050 an appropriate year to look ahead to?

We're looking at the future using “uchronia”. Utopia is a place that doesn't (yet) exist; uchronia is a time that doesn't (yet) exist. The idea of utopia claimed a lot of victims in the 20th century. Uchronia is brand new – nobody has died because of it.

By visiting 2050, as we did during the Green Shift Festival, we can show the consequences of current choices. We're taking the time to detect weak signals about the future. With future uchronia, we're forced to see the impact because “we're there”. The challenge becomes: how did we get there?

By talking about the factors that led there in the past tense, the narrative becomes a programme of action. When we bring ourselves back to 2025, we create a strategic focus featuring steps towards a desirable horizon. We have no lack of solutions; we have a lack of horizons, of people saying where they are going together and why.

2050 is an ideal timescale: far enough away to imagine things being different (given that it takes 20 years for a change of direction in the EU), but close enough for all those involved to visualise the consequences of their decisions, or lack of. The year 2100 would be “not my problem, I’ll be long gone”. Whereas 2050 is only the next generation.

What’s your stance on “collapsology”?

The collapsologists are right; we’re looking at the same figures. Having said that, it’s a question of choice – and I’ve chosen the path of vitality. My perspective as a historian has a lot to do with that choice. Chaos is something we have to live through, but we can choose how much energy we invest in it.

The Renaissance was a traumatic era for those who lived through it. It didn’t feel like a time of rebirth for them! They were experiencing a polycrisis: the Mediterranean was no longer the centre of the world, a new continent was being discovered, the world was riddled with religious wars, one third of the German population was being wiped out, while on the other side of the Atlantic genocide was being committed against Native Americans.

Right now, we’re a bit like the men and women of the Renaissance: we feel like we’re living in a time of collapse, and rightly so. But, because it’s much more than a collapse, we must put our heart and soul into creating a better world. I like to repeat this apocryphal quote: “It’s too late to be a pessimist”. If all you feel is despair, you’re stuck. You have to decide how to pull yourself through.

The way out of collapsology is action. And the good news is, by “beautiful coincidence”, as anthropologist Jason Hickel says, “what we need to do to survive is the same as what we need to do to have better lives”.



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HACKING THE DOMINANT NARRATIVES



Yasmina Auburtin-Mezaoui is a specialist in new narratives and collective imagination. Drawing on 25 years of experience in the media and in mobilising community action in support of the ecological transition, she is sharing her vision of transformative narratives.

Yasmina is the executive producer of *Imagine 2050*, a MOOC⁸ launched in 2024. She has also been an editorial advisor for the *On Est Prêt* [We're Ready] movement and a consultant on French popular TV drama *Plus Belle La Vie*. Her approach revolves around “subliminal education”: replacing the abundance of material things with an abundance of connections by injecting new perspectives into cultural content. Her motto is “Let’s explore the Planet Way of Life!”.

⁸ A MOOC (Massive Open Online Course) is a distance learning programme designed for unlimited numbers of students and mostly free, open access via the Web.

What is unique about the *Imagine 2050* course you’ve developed?

Yes, it’s an online course, but it’s a living, breathing, sensory one. It features video, sound, games, colour, humour and poetry – everything I felt was missing from online courses that are generally boring, lifeless and too academic. With ours, you’re learning with your heart, your body and your intuition at the same time. And that makes all the difference.

Why did you choose to use storytelling rather than scientific data to raise awareness about the challenges for 2050? What is unique about the power of the imagination to transform societies?

Because you don’t get up in the morning on the basis of an IPCC report. You take action because of a story you believe in, a future that calls to you. Stories switch us on emotionally, nurture our inner compass. Facts might inform people, but storytelling transforms them. And as long as we keep describing the world in terms of performance, linear progress and individual merit, we’re not going to move forward.



“You don’t get up in the morning on the basis of an IPCC report. You take action because of a story you believe in, a future that calls to you.”



The Green Shift Festival 2025 in Monaco (top) and the design fiction workshop dedicated to professionals in the cultural sector in the Principality (right). The launch of online course Imagine 2050 at the Paris Climate Academy in 2024 (above).





module 01
L'humain est histoire-s

module 03
Faire société autrement
vers un Planet Way of Life

module 04
Activons nos super pouvoirs !

module 02
Imaginaires dominants,
une course à l'extinction

You demonstrate how our dominant “stories” (capitalism, individualism and techno-solutionism) shape reality. How does a narrative become powerful enough to reshape a whole society?

When it becomes invisible. A narrative becomes dominant once nobody questions it anymore, because it appears everywhere: in adverts, in TV series, in weather forecasts, in running apps. Capitalism is not just an economic system; it's a Netflix series. To create alternative realities, we first need to hack the collective software.

In the course, you state that “changing the story” is the key to transformation. In practical terms, how does this shift from one narrative to another happen?

It can't be imposed, it has to soak in. It's what I call “subliminal education”: putting ideas across without being militant about it. Telling stories that make people crave the simple life, like they'd crave a well-cooked meal. The tools we can use for this include fiction, festivals, algorithms, shortform and unlikely alliances. And, above all, joy. We won't change anything by continuing to terrify people.

Working on 2050 involves imagining the world in 25 years' time. What practical steps do you take to avoid predictions entering the realm of science fiction or wishful thinking?

We stick closely to the subject of Earth's physical limits. Studying the future is not an exercise in divination – it's exploring the balance between constraints and desires. We look at plausible forking paths, not out-of-touch utopias. We recommend always bringing it back to the framework of Doughnut Economics,⁹ because it explains the dual boundaries so effectively: the social foundation and the ecological ceiling. It's my north star. If a scenario purports to be an environmental solution but extends outside the doughnut – for example, because it generates too much inequality or consumes too many resources – we rule it out!

| The Imagine 2050 online course has already trained more than 19,000 professionals.

⁹ Kate Raworth, *Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist*, Random House, 2017.

We also need to be aware of the desirability bias. Just because a future makes us dream doesn't mean we have to present it as a fairy tale. We test it, turn it inside out, run it through worst-case scenarios to see how well a top-down way out of the crisis can hold up. We embrace uncertainty, but keep our feet firmly on the ground. The role of stories isn't to send us to sleep, but to wake us up.

Given the planetary boundaries and the climate emergency, isn't there a clash between the long time needed to change mindsets and the urgency to act? How do you manage that time issue?

To be honest, it's not always easy! There's a disconnect in terms of time: we need destination stories that take people on a journey into the long-term, but also small wins – short stories that keep the ball rolling. It's a balancing act between “bringing in a new era” and “achieving something on Monday morning”. Storytelling, like politics, needs tangible milestones where people feel progress is being made.

What underlying narratives did you use to build the learning progression of your online course?

We start by deconstructing: where do our beliefs come from? What is a dominant narrative? Then we explore the margins, the flaws, the counter-narratives and what are generally known as weak signals, but which I call “emerging realities”. And we finish with creative devices such as “backcasting” – a design fiction technique that enables us to imagine desirable futures using radical hypothetical scenarios. What's my theory about change? Everything's already there and we “just” need to open as many people's eyes to it as possible. Everyone who sends messages of any kind could make it their mission to spread stories like positive viruses.

You position yourself as a messenger of new narratives. How can you avoid being prescriptive?

By just telling the story without applying pressure. By presenting possibilities, not templates. The aim is not for everyone to buy into degrowth or permaculture, but for each person to find their own way of living differently. We need to make people want to take ownership of the narrative, not to sign up to it as if it were a programme.

What other key tools and concepts should be included in our “toolbox for the future”?

We could add robustness, as advocated by biologist Olivier Hamant. It's a way of viewing living things and the world that values diversity, redundancy and flexibility. In short, everything that makes us able to withstand shocks without everything breaking. The Prince Albert II of Monaco Foundation and the Principality's Department of Cultural Affairs explored this concept in their recent masterclass for sustainability professionals. Well done to them for running an event exploring a future that's already here. And of course mutual aid, the other law of the jungle that has been well documented by Pablo Servigne.¹⁰

How do we know whether mindsets are really shifting?

We can keep an eye on trending words, changing expressions and emerging formats. But the real sign is when people start to dream differently. When an advert, a TV series or a local election starts to portray a different world without anyone shouting “transition”. It's slow and piecemeal, but that's how change comes.

¹⁰ Pablo Servigne and Gauthier Chapelle, *Mutual Aid: The Other Law of the Jungle*, Polity, 2021.



World-first MOOC in Audiovisual Fiction

A world-first Imagine 2050 online course specialising in Audiovisual Fiction, presented by actor and director Jérémie Rénier, has been designed to breathe new life into audiovisual narratives. With the aim of infusing what it calls the “Planet Way of Life” into audiovisual storytelling, it shares alternatives to conventional drama to create the stories of tomorrow. This innovative course, supported by the Prince Albert II of Monaco Foundation, offers a 90-minute programme for creative film and TV professionals: scriptwriters, directors, production teams and broadcasters.

Magali Payen, the president and founder of Imagine 2050, highlights the challenge: *“This online course represents a crowning achievement for Imagine 2050. It will enable profound transformation to take place among culture and business leaders, which we have been working on for years. We’re hoping it will help to accelerate a shift in our relationship to the world and the emergence of a new vision for society”.*

Young cosmographer **Maxime Blondeau** is part of the resurgence in cosmography, the science or art of representing the features of the universe. This field draws on physical sciences and humanities, Earth sciences and life sciences, data and art. It highlights operational and strategic issues, and raises questions on both a material and a spiritual level.

Cosmography is inherently connected to environmental concerns because the collection of representations transforms our collective awareness by bringing us face to face with the global realities of our time. As a trailblazer in green thinking based on the inseparable link between “technologies” and “places”, Maxime Blondeau has amassed around 200,000 followers on social networks.



COSMOGRAPHY : REINVENTING OUR WORLD NARRATIVES

Can we already visualise the new myths and collective narratives that will shape our relationship with the world of tomorrow? Are the seeds being sown now?

A new paradigm has been emerging since the beginning of the 20th century. Writer Paul Valéry summed it up by saying, “The time of the finite world is beginning”. He meant that the new narrative forming was about our shared space being one of limitations and boundaries, fragility and vulnerability, which was resulting in a new interdependence between events, actions and dreams. Valéry said that all political and economic phenomena would be seen in relation to this important truth, in the form of either obedience or resistance. After the nomadic Palaeolithic and extractivist Neolithic ages, the third era of humanity could be one of harmonious integration into our evolving universe.

How does our generation's technological and spiritual revolution signal the dawn of new representations of the world?

My field is cosmography, the study of the graphic representation of the universe. At the end of the 20th century, environmental awareness coupled with what is referred to as the digital media revolution radically changed how we use images and information to depict the world we live in. As with the emergence of language and the invention of writing and later printing, it has of course already resulted in economic transformations, but also in spiritual, political and religious change. What makes the current revolution unique is that it is coinciding with the end of globalisation – a time of profound conflict between global awareness and local identity. This is heralding a quantum shift in our collective narrative. For the worse, but also for the better, because we could create a collective narrative that could rectify our mistakes and failings. Of which there are many.

Since the dawn of time, all of life has been built on attention to space and time, and we're still evolving.

What could be the cosmographic consequences of this revolution by 2050?

In the worst-case scenario, we disconnect from the real world. We become fully desensitised, we don't adapt to the changes to the climate, the living world and our lands. This leads to conflict and collapse.

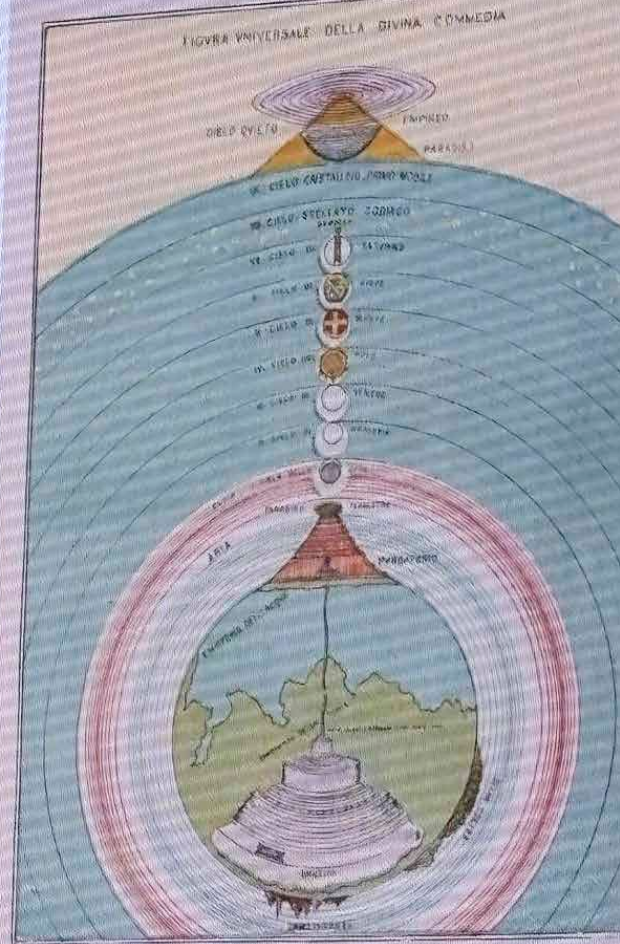
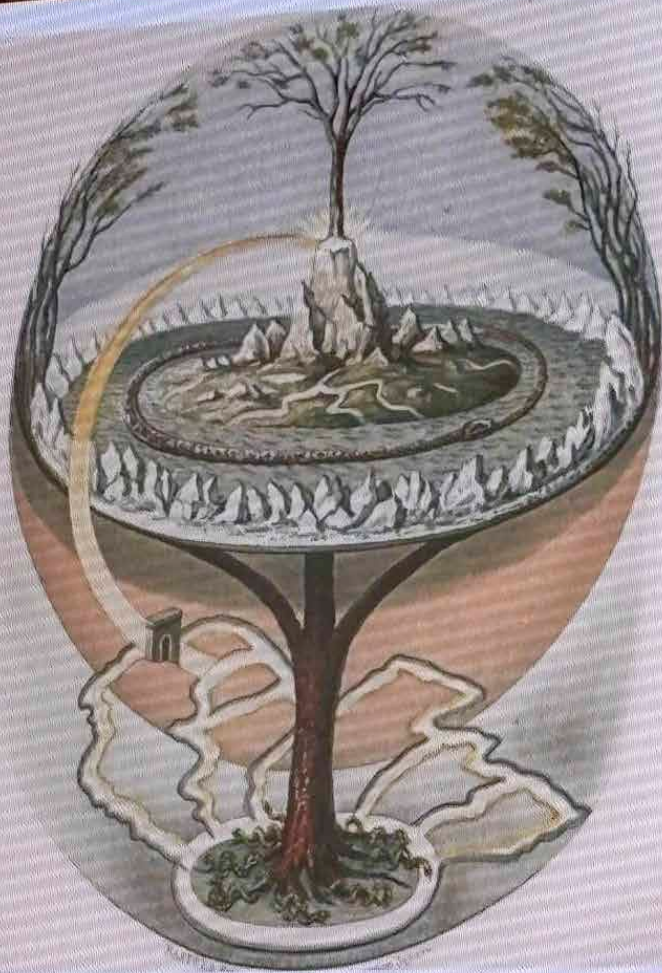
In the best-case scenario, we use the power of collective storytelling provided by new media to reconnect, refocus our attention on what really matters, and reconcile the global and the local in our shared world. In this scenario, we open the way to peace and prosperity.

The future is a story that we're all helping to tell. One thing is certain: we have the tools available to rewrite our collective relationship to space and time. Our existence will depend on the choices we make in balancing the environmental, the digital and the geopolitical.

Is technology able to mitigate the polycrisis we're experiencing?

Technology is not in itself good, bad or even neutral. For example, AI applies the values that we programme into it. So the issue is one of governance and the ethical framework for our collective decisions. The first step in making these values explicit is to create spaces for dialogue that bring technology, ecology and democracy together at last.

“What makes the current revolution unique is that it is coinciding with the end of globalisation.”

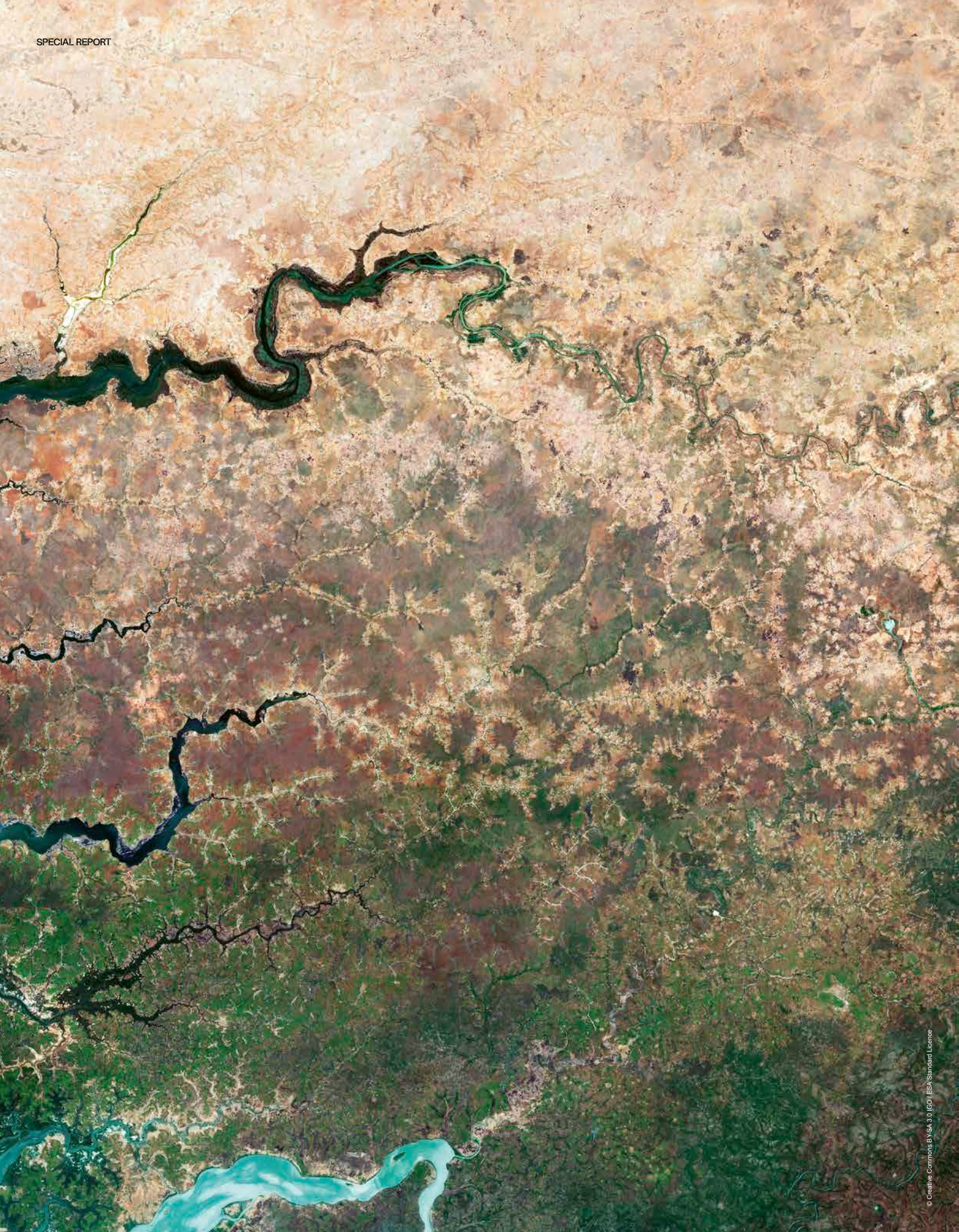


**COLLECTIVE
ACTION**

**SUN
SHINE**

**chan
make**

**What's
your?
patronus!**



| Great Green Wall,
Senegal-Gambia

For example, two billion people currently use Google Maps. This makes it the most widely shared collective narrative of the world in human history, beyond all religions. But the form maps take and the geographical data we use is causing geopolitical friction. A map is an expression of sovereignty.

How can we avoid the current “cosmological crisis” resulting in destructive new belief systems?

In my view, the safeguard against destructive new belief systems developing is always the law, above all else. The hierarchy of values governing a society – whether mutually agreed or dictated – shapes our collective vision. Then there are the imaginary worlds of cinema, literature, art and video games. Fiction is undoubtedly the most powerful way of creating collective narratives. So I’m inviting us all to see ourselves as co-creators of the world and to use these tools to flesh out the ideas whose time has come.

| Iceberg A-68,
Southern Ocean



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OLIVIER HAMANT ENVISIONS 2050: TIME FOR AN ERA OF ROBUSTNESS

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In **2050**, we will live in a much more variable, unpredictable world than today, with environmental instability triggering knock-on effects on our societies, economies and geopolitics. Robustness – when a system remains stable and viable despite fluctuations – will therefore be commonplace. We will have to invent a new civilisation that lives with fluctuations, rather than fights against them.

This means our agricultural landscapes will change significantly, as agroforestry becomes the norm: cultivating biodiversity by planting trees protects crops from adverse weather (hail, drought, etc), enriches the soil with biomass, stimulates symbiotic relationships (especially by replacing the use of fertilisers and pesticides), maintains soil humidity, etc. We will, however, retain certain aspects of intensive agriculture. For example, we will still be able to use machines, but they will have to be the right size to pass between the trees (which will be planted a sufficient distance apart).

We will have achieved a form of decolonisation in our towns and cities, the urban model having colonised the countryside for many years. In 2050, every city will be a “15-minute city” as the village model will have taken over towns and cities.¹¹ Like in agriculture, the key to success for urban areas is diversity: a wide variety of neighbourhoods, each with its own characteristics and independent range of services. These multi-faceted, interconnected communities will make towns and cities internally and externally robust. They will also be much greener than they are today, to benefit from the natural cooling effect of vegetation, but above all, because connecting with nature will once again be essential for culture and education.

¹¹ The 15-minute city, a concept developed by French-Colombian urban architect Carlos Moreno, aims for all essential services to be a 15-minute walk or a 5-minute cycle ride from every resident's home.



With the world around us increasingly showing signs of collapse, biologist **Olivier Hamant**, a plant development specialist and director of the Michel Serres Institute (Lyon), advocates for robustness. His research into mechanisms observed in nature has prompted him to think about building more robust societies by shifting the focus from our obsession with performance.

It will be unthinkable for children to go for more than a week without walking in nature. This will not just be for their well-being; walking in nature will be like a new, bonding connection, almost like a religion (in terms of its root meaning 'to connect'), because the natural world and its fluctuations will have shown us the limits of our human infrastructure. Our sense of wonder when deer ventured into towns during the Covid pandemic was just the trailer for this new age.

Companies and the economy will have completely changed. In a world facing chronic shortages of resources, disruptions in supply and sudden fluctuations, we will have shifted from a goods-based economy to a service economy – a circular economy where the main focus is on local development and on repairing and adapting products, rather than on manufacturing and sales. Competition will be minimal, because in a fluctuating world, cooperation is the only viable solution. Business innovation will no longer be driven by competition, but by the changing world. Companies will no longer participate in competitive calls for projects; they will instead take part in "calls for commons", where they will share all their innovations to develop common resources (an existing example is the ADEME intermediary vehicles project),¹²

The finance sector will be dominated by insurance, because investing in a company will require the company to demonstrate that it is viable during turbulent times. In 2050, robustness will be an integral part of our culture, not as a dogma, but because our fluctuating world will invite us to take this multi-faceted approach. Because it is the only viable solution. And when we look back at human organisations in 2025, and their constant obsession with performance, they will seem like fossils from another age.

¹² The "Intermediary Vehicles Industry" call for projects is part of the eXtrême Défi programme, which "aims to encourage innovation" and "boost cooperation between various stakeholders" in this specific industry, to produce the intermediary vehicles of the future and their equipment (www.agirpourlatransition.ademe.fr).



“Robustness is when a system remains stable and viable despite fluctuations.”



“This vision of our world in 2050 is not utopian. It already exists today, in 2025.”



“We will have to invent a new civilisation that lives with fluctuations, rather than fights against them.”

In **2050**, engineers will no longer want to create the most advanced technology based on delegating tasks to remote algorithms. Instead, they will develop a range of technologies that aim to make citizens technically independent.

The goal will be to stimulate technological diversity and create technologies that citizens can repair, adapt and upgrade themselves.

We will have finally realised that our ultra-high performance world creates technophobia, because high-performance technology drives out older technologies and alienates citizens from technology.

Conversely, the robust world is pro-technology: new, robust technologies will be appealing but will not eliminate older, equally robust technologies. Citizens will be encouraged to connect with technology because it will empower them. The ultimate goal is to create “tools for conviviality”, as described by Ivan Illich. Many of these technologies will rely on the circular bioeconomy, using biodegradable, compostable photosynthetic carbon. For example, we will no longer make batteries with lithium, but with lignin, an abundant polymer in wood. We will repair them at local Repair Cafés and once their useful life is over they will end up in local compost sites.

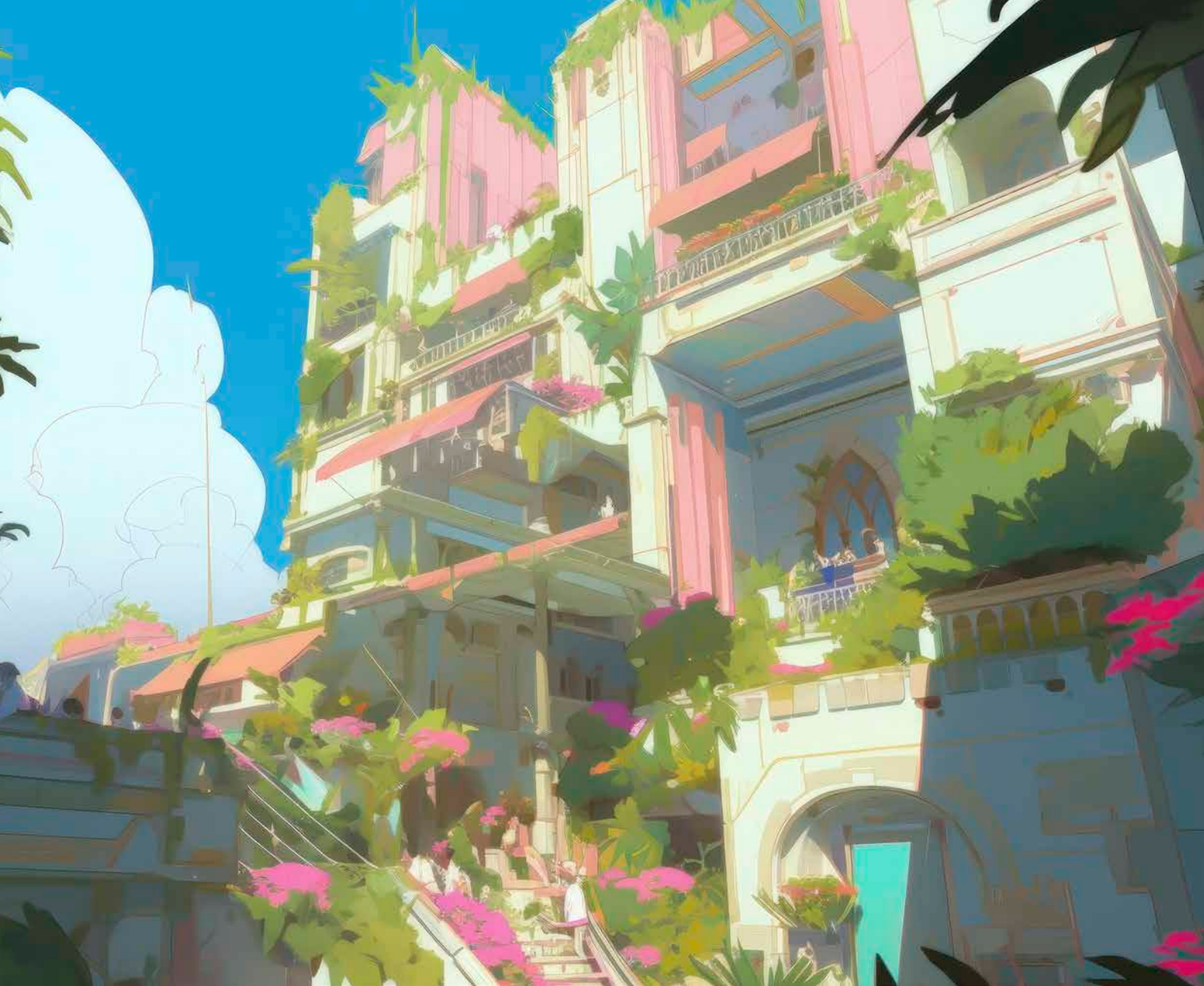
This vision
of our world in

2050 is not utopian. It already exists today, in 2025. We cannot see it because the world of ultra-high performance takes up all the space in the media, the economy and finance. And yet, every time a fluctuation occurs, and as the fluctuations become more intense and more frequent, robust models will demonstrate how remarkably viable they are; models such as agroecology, communal living, full reparability, participatory approaches, citizen’s assemblies and the circular bioeconomy.

A whole range of companies and non-profit organisations are already focusing on robustness: a winegrower (Oé) uses agroecology and 100% returnable bottles, an envelope manufacturer (Pocheco) has invented a new “ecolonomy” model that creates social interactions and has zero environmental impact, an electricity producer (Seaturns) uses a low-tech, robust solution to capture wave energy, a baker (NéoLoco) bakes bread in a solar oven and helps other companies rethink their business models to adapt to energy fluctuations. There are also schools that encourage cooperation rather than competition, where teachers ask questions and rather than providing answers, pupils look for them together. Schools that teach students how to learn.

It is a world in which people understand that cooperation means letting go of individual performance so we can cultivate robustness as a group.

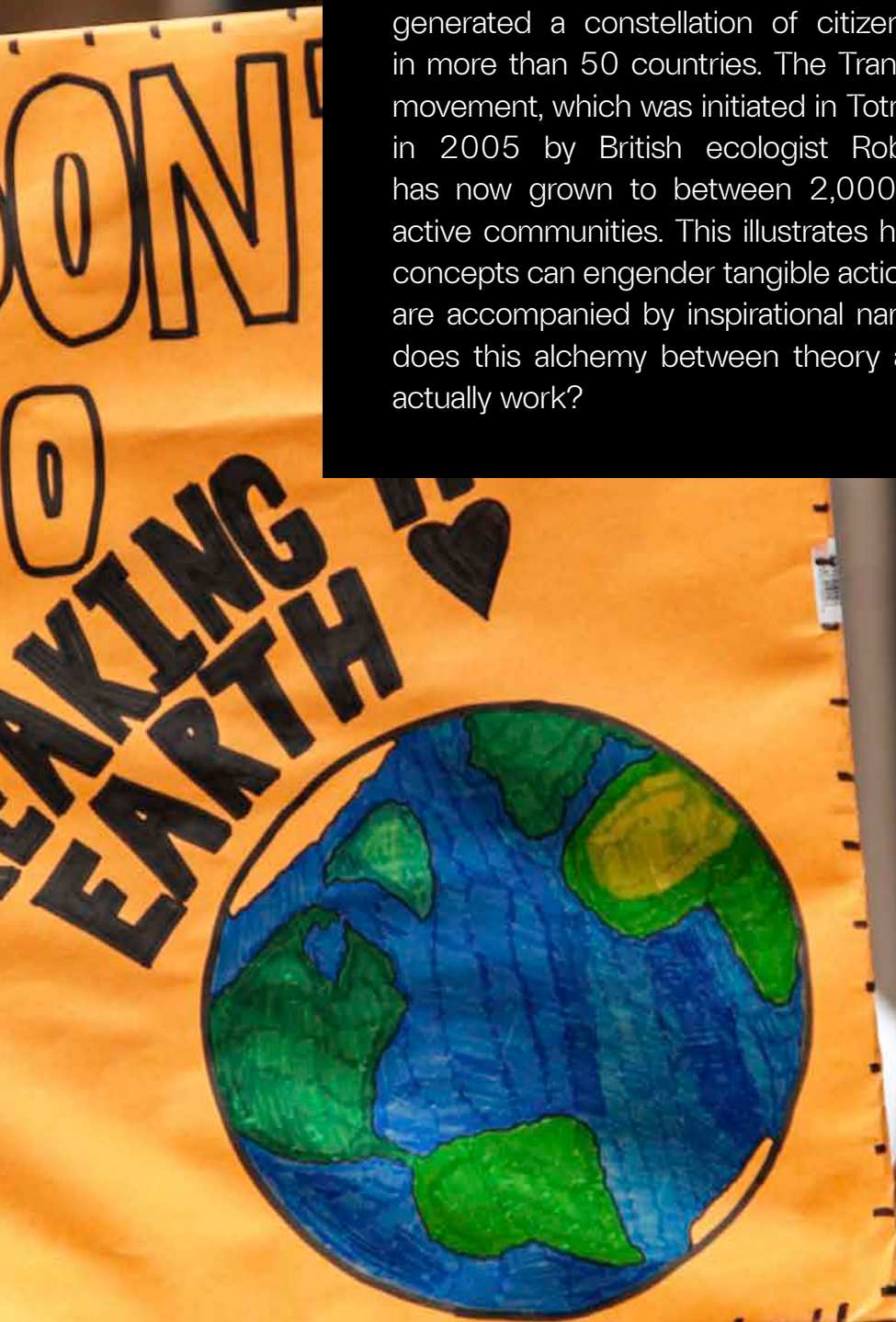
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TAKING ACTION

In 2009, Johan Rockström and his team at the Stockholm Resilience Centre published the planetary boundaries framework, defining nine critical thresholds for maintaining the stability of Earth's biosphere.¹³ Since then, this work has generated a constellation of citizens' initiatives in more than 50 countries. The Transition Towns movement, which was initiated in Totnes, England, in 2005 by British ecologist Rob Hopkins,¹⁴ has now grown to between 2,000 and 3,000 active communities. This illustrates how scientific concepts can engender tangible action when they are accompanied by inspirational narratives. How does this alchemy between theory and practice actually work?



FROM TRANSITION TOWNS TO THE “ECOLONOMY”

Town-based initiatives open up new horizons. In Europe, where the transition movement originated, the municipalities of Ungersheim (Alsace) and Loos-en-Gohelle (Pas-de-Calais) are carrying out several parallel projects to achieve systemic change: ecological restoration of mining wasteland, renewable energy, green belts, bio-construction, organic market gardening, etc. This approach, which relies on community involvement, shows how positive narratives can engender coherent local transformation.

In Fujino, Japan, the transition took shape after the earthquake in 2011 with a local currency, solar workshops, organic crops, etc. Japanese Transition Towns have their own unique identity by incorporating the additional concepts of *tanoshiku* (having fun) and *tsunagaru* (connecting with others).

Transition Towns in Brazil formed a national network at their third forum in São Paulo in February 2016, resulting in another distinctive cultural adaptation of the model. As Transition Network International explains, “In Brazil, the transition is not the same as in Sweden, Japan, Italy or the United States. But the funny thing is, when we get together, we’re all part of the same family”. This unique balance between local adaptation and global affiliation constitutes the essence of the movement.

The new visions for the future are starting to penetrate the private sector too. One example is French company Pochecho. Emmanuel Druon has invested 10 million euros to make his envelope factory energy independent and zero waste. With a living roof that provides a home for 80,000 bees, and a phyto-purification wastewater system, the plant is a model of “*ecolonomy*”. “Our turnover has increased by 20% since we started the transition”, explains Druon, who also advises dozens of other companies. Regeneration success stories like this can help overcome the conventional view that profits are incompatible with a healthy planet.

Of the various initiatives currently taking shape, one project draws inspiration from the Verstohlen Charter, developed by Cynthia Fleury, which contains 10 guiding principles on new ways to live in our world and tackle all the transition issues we face. The town of

Saint-Médard-en-Jalles (France) is carrying out a social experiment based on the charter, with the aim of becoming a “Forest City” and a “caring town”, built on active citizenship. The project brings together academics, designers, caregivers and politicians.

DRIVING TRANSFORMATION

After the initial inspiration, transition initiatives need long-term support to sustain their momentum for change. Through 24 hubs around the world recognised by Transition Network International, they can connect with formal and informal groups, as well as experts. These hubs adapt global approaches to local contexts, while maintaining a coherent transnational narrative.

Changemakers also connect via other networks, such as C40, a global network of mayors to tackle the climate crisis, Alternatiba, a citizens’ climate and social justice movement, and the UNESCO YoU-CAN network, which brings together over 100,000 young people from 184 countries.

Involving the general public in creating narratives helps them take ownership of the issues and generate solutions. New media and futures training are instrumental in that process. Meanwhile, local citizens’ assemblies and collective narrative creation are snowballing. “The Climate Fresk”, an innovative climate education tool created by Cédric Ringenbach, illustrates the transformation potential of such initiatives: to date, 1.5 million people in France have participated in the workshop, which turns IPCC data into a collaborative learning experience. This model has spawned two additional biodiversity and digital “Fresks”, creating an ecosystem of interconnected narrative-generating resources.

Complementary local currencies – of which there are over 80 in France and around 100 in Brazil – are a tangible example of alternative narratives in the everyday economy and show that different local distribution channels are possible.

Third places,¹⁵ Fab Labs and upcycling centres also demonstrate how new collaborative narratives and social innovations are taking shape in society. There are now over 3,000 Fab Labs around the world, forming a network of workshops where citizens can access digital tools to design and create objects. The concept has engendered the Fab City

¹³ Article published in the journal *Nature* (Rockström et al., 2009).

¹⁴ Rob Hopkins is the author of *From What is to What if – Unleashing the Power of Imagination to Create the Future We Want*, Chelsea Green Publishing, 2019.

¹⁵ A citizen-run social space, where a community can meet, assemble, have discussions and share resources, skills and knowledge.

initiative, a global network of 30 cities and urban areas that “aim to become locally self-sufficient and globally connected by 2050”, in the words of the project’s Venezuelan founder, Tomaz Diez, who launched and established the concept in Barcelona in 2014. Low-tech Labs promote accessible, repairable solutions that are “the opposite of Silicon Valley”, explains Corentin de Chatelperron, who distributes simple innovations from his base in Concarneau (Brittany).

A GLOBAL TRANSFORMATION ON THE HORIZON

The transition movement includes initiatives in a wide variety of contexts, from Brazilian favelas to Italian villages to British universities, which shows just how adaptable these transformational narratives can be. Certain areas call themselves Zones to Defend (ZAD), like Notre-Dame-des-Landes (France), which has become a laboratory for post-growth society since the project to build an airport there was abandoned. The 1,650-hectare site now hosts around 100 projects that explore radically different ways of life and are a testbed for experimental narratives.

The result is not fragmentation, but a concentration of diverse projects creatively adapting to local cultural ecosystems. Nevertheless, we need to accelerate transformation to tackle the climate emergency. Narratives are not just cultural devices; they provide us with the cognitive architecture to reshape our vision of what is possible. From Fujino to São Paulo to Totnes, and on every disused plot land in between, a new map of the future is being drawn, region by region, story by story. The challenge is no longer to convince people that change is necessary – our planet’s limits are now clear to be seen – but to cultivate the imagination we need to make change both possible and desirable. As Place to B points out in their 2022 study *Des Récits et des Actes* [Stories and action], we need narratives that inspire joy and hope, but that are also firmly rooted in the reality of our social and environmental situation.

However, the large-scale societal transformation we need requires a systemic approach. The Brazil Climate and Ecological Transformation Investment Platform (BIP), launched by the

Brazilian Government at the end of 2024, aims to match transformational stories with funding partners, since they know that imaginative solutions cannot be realised without appropriate investment infrastructure.

We are on the brink of a global revolution in transition narratives. Drawing on a multitude of local experiments, these narratives are shaping a civilisation that will be able to thrive within the planetary boundaries. As the transformational narratives spread far and wide, they are already showing that, together, we can rewrite our future. We just need to reach the turning point.





Santiago Lefebvre, the founder of ChangeNOW, looks back at the creation of what has now become the largest global event for environmental and social solutions, bringing together 40,000 participants from 140 countries.

Hosted at the Grand Palais (Paris) every spring since 2017, the forum has become a catalyst for practical solutions and unexpected partnerships, a breeding ground for a new era, where ecology, art and social innovation are central to change.

We interviewed the financial specialist turned sustainable solutions architect, who has taken the bold step of leveraging entrepreneurship to drive positive action for the planet.

CREATING AN ECOSYSTEM FOR CHANGE HERE AND NOW

What motivated you to create ChangeNOW, with your background in finance?

I became interested in finance, because I was convinced it was a stepping stone towards entrepreneurship. But when I finished my MBA at INSEAD (2014–2015), I started to meet impact entrepreneurs like Boyan Slat (The Ocean Cleanup) and Josephine Goube (Techfugees). There were very few of them at the time and I said to myself, “That’s the sort of entrepreneur I’d like to be.”

One thing was very clear: in 2015, all the impact entrepreneurs felt very isolated and alone. There was no ecosystem in place yet to help them grow. The initial idea was to create a platform bringing everyone together in one place – innovators, investors, large groups, job candidates, media, public authorities – so they could work together and invent new models.

Which specific approaches did you use?

One of our major advantages was that we were neither from the impact sector, nor from events. So we could really work with a blank canvas to design how to bring the changemakers of our time together.

When we launched the event at Station F, we took tech industry standards and applied them to social and environmental entrepreneurs. We also drew inspiration from TED Talks. We completely rebranded the whole concept of social entrepreneurship to make it much more attractive to play an active part in the social and ecological transition.

How do you facilitate connections and inspiration?

We aim to organise an event that can truly change the world. Being effective at creating connections is therefore key. Given the right context, networking and connections between participants will happen naturally. The layout of the exhibitor stands enables direct interaction between project developers and visitors, without any barriers or intermediaries.

The whole design of the event leaves plenty of space for inspiration, using art, for example. Our intention is to evoke feelings in people to inspire them to take action – emotions are powerful motivators.

And you continue to stand out, don't you?

Yes, we've done things differently and will continue to do things differently. Even the way we organise ChangeNOW is at the cutting edge of sustainable event production, a long way ahead of current standards. We like venturing into new, innovative fields and trying to change the status quo, the way society does things.

Which tools do you think are the most effective to drive transformation today?

First, being creative and showing what a better world might look like. That's why we encourage a holistic approach, which of course includes ecology. But above all, we want to show people how we could live more satisfying lives.

Next, offering a place for people to meet. The common denominator that connects changemakers isn't their position, but the fact they're trying to build the future together. Changing the world relies above all on synergy.

Have you seen tangible results from the eight previous editions of ChangeNOW?

Every year, we draw up an impact report. This year, ChangeNOW generated the equivalent of six months' business for certain project exhibitors. It really is an accelerator for them.

Here are a few concrete examples. Neolithe, which fossilises non-recyclable waste to produce construction materials, met Christophe Béchu (then Mayor of Angers and current French Ecological Transition Minister) at an edition of ChangeNOW. The meeting led to investment by the City of Angers that enabled the company to start manufacturing their innovation on an industrial scale. Meanwhile, a partnership between Slovenian start-up PlanetCare and the French Ministry of Ecological Transition resulted in a new law for all washing machines to be fitted with microplastics filters from 2025. As for investors, Swen Blue Ocean, a fantastic private investment fund for ocean restoration, raised its first millions during ChangeNOW a few years ago. Today, it's worth 300 million euros.

Every year, there are hundreds of stories like these. And impacts of other kinds – like the people who come to ChangeNOW and, as a result, decide to join the industry, change career or sign up for training.





ChangeNOW is an ecosystem where 1,000 environmental solutions meet 1,200 investors every year, as well as political policymakers and local stakeholders.

*“Changing the world relies
above all on synergy.”*



Photos © ChangeNOW



Have you observed any new trends in solutions?

There are major trends in three sectors. First of all, the circular economy remains an essential system for tackling the challenges associated with climate change and planetary boundaries. It is estimated that 40% of climate issues could be managed with a robust circular economy. It would also help us stay within planetary boundaries by having a positive impact on resources (humanity currently consumes the equivalent of more than two planets per year). Biodiversity is next. A few years ago, it was difficult to find any biodiversity restoration projects. Today, biodiversity is one of the most dynamic sectors. Finally, the agricultural transition is another essential part of the efforts to transform our world, namely in the form of regenerative agriculture.

When we talk about innovation, we usually think of technological progress first, but, for you, innovation has a much broader meaning, doesn't it?

Yes, for us, innovation is anything that can change the status quo. Sometimes that entails technology, but more often it involves new processes, narratives or economic theories. For example, Kate Raworth's work on Doughnut Economics is an innovation in economic thought. We created Films for Change, a forum for stakeholders from the film and TV industry, to champion productions addressing the transition. The transition rests on seismic shifts in three key areas: energy, agriculture and culture. Our understanding of the issues relating to the social and ecological transition must not come just from science, but from culture too. I don't believe in having only one new narrative about the transition, but instead in creating a multitude of different stories about it. In the end, that's how a culture evolves.

How does cultural diversity help new solutions to be envisioned?

When changemakers from 140 countries get together, we learn a lot from their multicultural interactions. This motivates us to make sure that ChangeNOW continues to represent diversity within the transition. This year we're going one step further by launching the first ChangeNOW Hubs: licensed local events in Tunis, São Paulo and Bangalore. We're taking the values and momentum of ChangeNOW to local ecosystems, with the same determination to fuel action.

When you imagine 2050, what do you see?

We're always firmly rooted in the present. That's what "change now" is all about! We're totally focused on taking action now, but we remain aware of the challenges that the future will bring. We recently learned that global temperatures will rise by more than 1.5°C. But we mustn't give up. If we can't meet this target, then the next target will be 1.51°C, then 1.52°C, etc. The most important thing is to always do our best to respond to global challenges using the best possible solutions. Our role is to continue to take action so that humanity can tackle these problems as effectively as possible.

CITIZENS, LET'S CHANGE THE WORLD



Hélène Binet is communications and editorial director at non-profit makesense, and a pioneer in creating new environmental narratives. For over 10 years, she has been developing practical ways of inspiring citizens to take action for a desirable future. Through projects such as their website *Chiche*, and Factory of our Times (a new initiative at Paris cultural centre La Gaîté Lyrique), she is mapping out a pragmatic approach to achieving ecological and social transition by 2050.

When you think about 2050, what is your methodological approach to building a desirable future or futures?

I'm not sure we should refer to a methodological approach with a 10-point action plan when dreaming about the future; perhaps instead we should try to let go of now as much as possible so we can (re)engage our ability to imagine far ahead. In a world in crisis, we need to try and break out of the straitjacket of the present so we can immerse ourselves in a desirable future. In other words, we need to step away from the current problems, give ourselves some space, define the ideal destination we want to reach, then work out the path to get there. It's easier to overcome mental blocks and obstacles when you take a long view.

I'm not a futurist; I don't have a precise methodology. I'm more into experimentation. I like approaches that appeal to our artistic side and I like to test these out wherever possible. At makesense, we've been experimenting with writing the future intuitively as a collaborative "exquisite corpse" exercise.¹⁶ We also play at visiting 2050, talking about the future in the present tense and explaining how we got there, which gives people the strength to continue their action. Sometimes we also create utopian drawings or collages. I really like the practice of 81-year-old Belgian architect Luc Schuiten, who, in the same vein, for the past 30 years, has been designing imaginary towns that he gives poetic names to. "*The things I draw will never exist as such. I want to show that other paths are possible, and to empower the imagination*", he explains. Bringing utopias to life is what we're passionate about at makesense.

¹⁶ Exquisite corpse (*cadavre exquis*) is a collaborative drawing or writing game invented by the surrealists, involving chance and the free association of ideas.

“We need to step away from the current problems, define the ideal destination we want to reach, then work out the path to get there.”





How do you implement that vision in your projects?

At makesense, we've established an organisational compass that guides us in all we do. One of our five priorities relates specifically to nurturing and cultivating desirable imaginary worlds. We do that in lots of different ways. Firstly, through our publications. We give widespread visibility to initiatives that are doing the world good, but often pass beneath mainstream media's radar. The aim is to show that utopias don't have to be utopian and that other imagined worlds are possible. We also think out of the box with our event design, we tell stories and invite guest artists and audience participation. We make sure our way of working sparks joy on a daily basis, not as a gimmick, but as a political tool. *"If I can't dance, I don't want to be part of your revolution"*, goes the paraphrased saying by feminist anarchist Emma Goldman from many years ago.¹⁷ It's important that our utopias and our methods are joyous and appealing. It helps give our ideas momentum.

You champion the approach of taking small steps to prepare for a great leap. How does that philosophy apply to the path to 2050?

We're not naive, or not anymore. We now know that individual actions are not enough to tip the world over into ecological and social transition. Having said that, if people haven't tried out changes themselves, had first-hand experience, it's difficult for changes to be advocated for more widely. Goethe is quoted as saying: *"Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness [...] the moment one definitely commits oneself, then Providence moves too"*. Action has magical power, mainly because it brings us optimism, and this is as applicable to 2025 as it is to 2050.

¹⁷ Vivian Gornick, *Emma Goldman: Revolution as a Way of Life*, Yale University Press, 2013.



Makesense's website *Chiche* encapsulates this approach. How can it help to bring this future about?

Our website has three main roles: to help readers understand the environmental and social challenges, to draw inspiration from the initiatives addressing them, and to find ways to take practical action, whether individually or collectively. At the end of every article, there are suggested ways of taking action. We think that's crucial. The news tends to leave us in a state of shock, whereas with *Chiche* we want to give everyone a way of being part of the transition. In our mission statement, we point out that some people in society look at how the world is and ask, why? While others imagine the world as it should be and ask, why not? *Chiche* has been created for those people.

Collective wisdom seems to be central to your work. Can you give us some examples of collective "small steps"?

Most of the actions we suggest are collective, because being part of a group can have a positive effect on individuals, providing them with allies and support for all their efforts. For example, we encourage young people to do things like talk to local retailers about switching to reusable packaging, organise "disco soups" (big community soup dinners made from surplus market produce) or play sport with refugees. There are about a hundred collective practical actions listed on our website; you just need to take your pick.

How do you engage people's emotions in what you do?

The head-heart-body model is our trademark at makesense. The emotional aspect is important because we look after the people we engage with. There's a big emphasis on listening in all our programmes, as well as on celebration and joy. Taking environmental action doesn't mean wearing a hairshirt; it means having fun and connecting with others and our emotions.

What indications do you see that this approach could work on the scale needed for 2050?

We've been measuring the impact of our work for several years now. In 2024, we reached over 2.6 million people with our content, messaging and listings through our website *Chiche* and our platform *Jobs that makesense*. 24,500 people have tried our programmes in schools, community education centres and businesses, in both the public and private sector. What matters most to us is how we share our guiding principles. The ultimate goal is to empower everyone to take action, become a catalyst for change, and regain control of events. This is important in a society where people are becoming more resigned and withdrawn by the day. Our work isn't changing the world but it's contributing in its own way to the cultural shift needed for the transition. We keep telling ourselves that even if we're just one drop of water, we may as well be the one that makes the cup run over!

***“The worst can be avoided.
Let's be the ones who can say,
at least we tried.”***

GET FLUENT IN NEW NARRATIVES

A small selection
of the many inspiring
resources on offer.

ATTEND



- Visit the **Green Shift Festival** organised by the Prince Albert II of Monaco Foundation
- Take part in a **Deep Time Walk**, which retraces the Earth's history, step by step
- Sign up to **Epop&**, an ongoing programme of free and open-access events by the Institute of Desirable Futures (in French)

READ



- Enjoy the optimism of **Rob Hopkins**, co-founder of the international Transition Network movement, in his books, *How to Fall in Love with the Future*, Chelsea Green Publishing UK, 2025, and *From What Is to What If*, Chelsea Green Publishing UK, 2019 (in English; both also available as audiobooks)
- Learn some new brand words from **Jeanne Henin's** dictionary, *Les Mots qu'il nous faut* [The words we need], La Mer Salée, 2024 (in French)
- Shift paradigm with **Olivier Hamant's** *Antidote to the cult of performance: Robustness from nature*, Éditions Gallimard, 2024 (in English)
- Subscribe to **makesense's Chiche newsletter** for explanations, inspiration and action to take on the social and environmental transition (in French)

STUDY



- **The Imagine 2050** online course teaches you how to become proficient in powerful new narratives (the French version is free to access as an individual; the English version requires a paid subscription)



- **Post-R**, is an educational journey through the current state of the world to help us understand the future, designed by the Institute of Desirable Futures (in French)



LISTEN

- The Prince Albert II of Monaco Foundation Green Shift Festival podcast, in partnership with Music for Planet (in French)
- All the fascinating episodes of **Mathieu Baudin's** podcast, *Dîtes à l'avenir que nous arrivons* [Tell the future we're coming], in partnership with Canal+ researchers (in French)

