

ECOCIVILIZATION

Making a World That Works for All

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BOOK CLUB DISCUSSION GUIDE

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General Discussion

These opening questions are designed for groups who want to begin with the book's broadest themes before diving chapter by chapter.

- The book opens with the acronym TINA — "There Is No Alternative" — and promises to dethrone it. Before reading, how fully did you accept TINA? Has the book changed your sense of what is actually possible?
- The author proposes three core principles of an ecocivilization: mutually beneficial symbiosis, fractal flourishing, and the human evolutionary niche. In your own words, what does each of these mean — and which resonates most with you personally?
- The book argues that our civilization's crises are not accidental bugs but structural features — designed into the system from the outset. Did this framing shift anything in how you understand news stories, economic debates, or political choices?
- Ecocivilization is described not as a blueprint but as a framework — a set of core principles with an invitation for co-creation. What would you add to it? What feels incomplete or underdeveloped?
- Which chapter's vision surprised you most? Which felt most urgent? Which felt most achievable in your own lifetime?
- The book weaves together critiques of the present with concrete visions of alternatives. Did you find the critical sections energizing or overwhelming? How did you hold both?
- Where do you see "islands of coherence" — in your own community, profession, or life — that feel like living hints of an ecocivilization?
- What question would you most like to ask the author, Jeremy Lent?

Introduction

The introduction makes the case that our civilization is running a "faulty operating system" and proposes backcasting — beginning with the conditions needed for humanity to flourish, then working backward to see what must change.

- The book opens with the image of a fifteen-year-old Greta Thunberg telling world leaders: "If solutions within this system are so impossible to find, maybe we should change the system itself." Have you ever had that thought in your own life — about a system you were embedded in? What happened?

- Lent distinguishes between two meanings of "realistic": starting from the present and tweaking, versus starting from a genuinely desirable future and working backward (backcasting). Which approach tends to govern your own thinking about change? Which feels harder?
- The introduction describes our situation as a civilization based on "extraction, exploitation, and elite wealth accumulation" as founding principles, not unfortunate side-effects. If that's true, what does it mean for how we engage with reform efforts?

Section 1: How Did We Get Here?

These questions can be used after reading the section as a whole, or to open conversation before turning to individual chapter questions.

- This section traces a continuous thread from Bronze Age hierarchy through colonialism to today's neoliberal order. Did reading this history change how you see current events — in news, politics, or economics?
- Lent argues that the inequalities and ecological crises we face are not natural or inevitable but are the result of deliberate political choices made over centuries. How does that shift your sense of what is possible — and what is required?
- Which historical chapter or episode in this section was most new to you? Which made you most uncomfortable?

Chapter 1: Careening Toward a Precipice

This chapter surveys the full scope of our civilizational crisis — ecological, social, and political — urging readers to face the darkness before imagining alternatives.

- The chapter opens with astronauts experiencing the "Overview Effect" — a profound sense of Earth's fragility and beauty from space. Have you had an analogous moment of sudden, visceral clarity about the state of the world? What happened?
- The author asks us to "hold" despair — feel it, but not let it overwhelm. How do you personally navigate grief and despair about the ecological and social crisis? What has helped you stay engaged rather than numb or paralyzed?
- The chapter describes staggering global inequality: while twenty-five thousand people die of starvation daily, a handful of billionaires own more than half the world's wealth. Is there a risk that presenting statistics at this scale leads to numbness rather than action? How do you stay emotionally connected to these facts?
- Lovly Josaphat, a resident of Haiti's Cité Soleil, describes living in water "everywhere, green and smelly." How does giving an individual human voice to these statistics change your relationship to the data?

Chapter 2: The History They Didn't Teach You at School

This chapter offers an alternative history of civilization — from the enclosure of common land in England to colonialism, slavery, and the making of global inequality — as context for understanding how we arrived here.

- Karl Polanyi called the enclosure of common land "a revolution of the rich against the poor." Did this framing of enclosure as a deliberate political act — rather than an inevitable economic development — change how you see property rights or land today?

- The chapter traces how enormous amounts of wealth extracted through colonialism and slavery underwrote Europe's industrialization. Has learning this history changed how you think about the wealth of wealthy nations — or your own material circumstances?
- The book describes approximately seventy US attempts to overthrow foreign governments since WWII, largely to protect economic interests. How does knowing this history affect how you interpret current geopolitical events?
- The chapter argues that today's global inequality is not a natural condition but the accumulated result of centuries of deliberate exploitation. If inequality is a political choice, what political choices would begin to undo it?

Chapter 3: The Windigo Diagnosis

This chapter introduces the Ojibwe concept of the Windigo — a monster whose hunger grows the more it consumes — as a metaphor for the extractive logic of capitalism, and explores how systems of domination maintain themselves through cultural hegemony.

- The Windigo is described as a monster that consumes without ever being satisfied — and as a diagnosis of modern capitalism. Does this metaphor resonate with you? Where do you see Windigo logic in your own daily life?
- The book uses Gramsci's concept of "cultural hegemony" — the way a system perpetuates itself not just through force but by shaping what we think of as common sense. What are some examples of Windigo values you absorbed without realizing it?
- The chapter notes that hierarchy, exploitation, and patriarchy have only existed for about five thousand years — a tiny fraction of human history. Did this realization change your sense of what is "natural" about human social organization?
- The book argues that the survival of the Windigo system depends on most people — including many who are harmed by it — accepting it as inevitable. What does it take to see through that acceptance? Have you experienced a moment of that kind of clarity?

Chapter 4: The Need for System Change

This chapter makes the empirical case that technological fixes and green growth cannot solve our civilizational crisis — that the operating system itself must change — and explores why so many well-intentioned people resist that conclusion.

- The chapter examines "Jevons Paradox" — the finding that every efficiency gain under capitalism tends to produce more consumption, not less. Can you think of examples from your own life or field where this paradox has played out?
- The Doomsday Clock is now set at 89 seconds to midnight — the closest it has ever been. Did this land differently for you in the context of this book than it might have in a news article? Why or why not?
- Lent describes "lifeboat ethics" — the quiet assumption that wealthy nations are justified in protecting their own at the expense of the Global South. Where do you see lifeboat ethics operating in current political debates?
- The chapter argues that the problem is not a broken system but a system doing exactly what it was designed to do. If that is true, what does "reform" actually mean — and what does real change require?

Section 2: Principles of an Ecocivilization

These questions can be used after reading the section as a whole.

- The two principles chapters sit at the heart of the book's argument. Do you find the grounding in evolutionary biology and ecology persuasive — or does it feel like the principles are being reverse-engineered from values the author already holds?
- The book proposes that our evolutionary heritage — 95% of human history in egalitarian, cooperative bands — is actually a resource for building different kinds of societies. Do you agree? What would it mean to take that seriously?

Chapter 5: Core Principles of Life, Ecosystems, and Humanity

This chapter argues that the major transitions in evolutionary history were all characterized by dramatic increases in cooperation — and that our own evolutionary heritage as cooperative, egalitarian beings is a foundation for an alternative civilization.

- Richard Dawkins's *The Selfish Gene* shaped a generation's understanding of human nature as fundamentally competitive. How has that narrative influenced your own assumptions? Has reading this chapter shifted anything?
- The chapter describes how hunter-gatherer societies actively and systematically suppressed dominant behavior — what anthropologist Christopher Boehm called "counter-dominance." Does knowing this change your sense of whether hierarchy is natural?
- The book draws on *eudaimonia* — Aristotle's concept of flourishing through living according to one's highest nature — as distinct from hedonic pleasure or consumerism. What does *eudaimonia* look like in your own life? What conditions in our current society make it harder to achieve?
- The chapter argues that evolution operates at multiple levels simultaneously — genes, individuals, and groups — and that cooperation, not competition alone, drives major transitions. How does this multilevel view change how you think about "human nature"?

Chapter 6: Principles of an Ecocivilization

This chapter presents the three foundational principles of an ecocivilization — mutually beneficial symbiosis, fractal flourishing, and the human evolutionary niche — and introduces Elinor Ostrom's groundbreaking work on governing the commons.

- Elinor Ostrom showed that communities around the world — for centuries — have sustainably governed shared resources without either top-down state control or privatization. Does this change how you think about "the tragedy of the commons"?
- The principle of "fractal flourishing" holds that the health of the whole depends on the flourishing of each of its parts — from cells to communities to the living Earth. Where do you see this principle violated in current economic or political arrangements? Where do you see it honored?
- The book draws on Indigenous concepts like *buen vivir* (living well in relation to community and nature) and *ubuntu* ("I am because you are") as living examples of the ecocivilization's relational values. What would it mean to take these frameworks seriously as political — not just philosophical — alternatives?
- The chapter presents an ecocivilization not as a fixed blueprint but as a framework of principles with space for diverse local expressions. Does that openness feel like a strength or a weakness to you?

Section 3: Envisioning an Ecocivilization

These questions can be used after reading the section as a whole, or to open or close discussion of the "Envisioning" chapters.

- Section 3 takes us through twelve domains of civilization — from the economy to culture — imagining each redesigned according to life-affirming principles. Which domains felt most transformed? Which felt most continuous with what we already have?
- The "Three Horizons" framework runs through this section: First Horizon (the current dominant system), Second Horizon (transitional innovations), Third Horizon (the emerging alternative paradigm). In which domains do you see the strongest Second Horizon innovations already under way?
- These chapters describe what might appear to be radically different arrangements for industry, finance, democracy, and law. Which felt most achievable in your lifetime? Which felt most utopian — and why?

Chapter 7: Economy — How to Live within the Doughnut

This chapter introduces Kate Raworth's Doughnut Economics framework — a social foundation below which no one should fall, within an ecological ceiling that must not be breached — and explores what a post-growth economy might look like.

- The Doughnut model asks us to imagine an economy that ensures everyone's basic needs are met while remaining within planetary limits. Do you find this a more compelling goal than GDP growth? What would need to change to make it politically mainstream?
- The chapter reveals that worldwide, approximately \$11 trillion in unpaid care work — overwhelmingly performed by women — is systematically excluded from GDP. What does it mean that our primary measure of economic success makes this work invisible?
- Costa Rica is cited as one of the closest real-world examples of living within the Doughnut — high wellbeing with a relatively small ecological footprint. What can we actually learn from Costa Rica? What are the limits of that example?
- The book calls for moving beyond GDP as our measure of success. What should we measure instead? What would it take to make those alternative measures politically operative?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 8: Industry — Structuring Enterprise to Serve the Common Good

This chapter examines how the corporation's legal structure drives it to maximize shareholder value regardless of harm — and explores alternatives including worker-owned cooperatives, B corporations, and a redesigned corporate charter.

- The chapter compares a profit-seeking corporation to a fictional AI superintelligence optimizing for a misaligned goal regardless of human welfare. Does this analogy resonate with you? Where have you seen it play out?
- Worker-owned cooperatives like Mondragón demonstrate that large-scale, globally competitive enterprises can be structured around worker ownership rather than shareholder returns. Why do you think this model isn't more widespread? What would accelerate it?
- The chapter proposes redesigning the corporate charter as a time-limited license bestowed by society, revocable if the corporation fails to serve the public good — returning to how charters originally worked. Does this seem feasible? What would it require?
- What would it feel like to work in an organization structured for the common good rather than shareholder return? Have you experienced anything like that? What was different?

- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 9: Agriculture — Diversifying Food Production for Sustenance and Sovereignty

This chapter exposes the consolidation and extractive logic of industrial agriculture and presents agroecology, food sovereignty, and La Vía Campesina as pathways toward a regenerative food system.

- "Food sovereignty" — the right of peoples to define their own food systems rather than having them determined by global commodity markets — is presented as a core principle. How does this concept land for you? What would it mean in practice?
- The chapter reveals that just four companies control 90% of the global grain trade, and that three plant species provide more than half of all human calories. What are the risks of this concentration — ecological, political, and cultural?
- La Vía Campesina, representing hundreds of millions of small farmers, is described as one of the world's largest social movements — yet most people in wealthy countries have never heard of it. Why do you think that is?
- Evidence shows that small-scale farmers, using only a quarter of agricultural land, produce 70% of global food. If this is true, what story does it tell about the argument that industrial agriculture is necessary to "feed the world"?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 10: Wealth — Regaining the Commons for a True "Commonwealth"

This chapter examines the extreme concentration of wealth in our world, the historical construction of private property, and proposals for a commonwealth dividend — wealth redistributed as a birthright of every person.

- Alexandria Ocasio-Cortez's formulation "Every billionaire is a policy failure" encapsulates one of the book's central arguments. Do you agree? What makes that hard to say in mainstream political discourse?
- The chapter proposes treating accumulated human knowledge, culture, and infrastructure as a "commonwealth" — a collective inheritance belonging to everyone — and using it as the basis for a universal basic income. Does this reframing change how UBI feels to you compared to debates framing it as government welfare?
- The book documents that Jeff Bezos earns the average annual wage of one of his employees every nine seconds. What does this level of inequality do to society — not just economically, but to trust, democracy, and the sense of shared fate?
- The chapter cites a group of 250 Davos multi-millionaires calling for higher taxes on the wealthy, saying "we are not the solution to your problems — we are the problem." What do you make of that? Is self-taxation by the ultra-rich a meaningful force for change?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 11: Finance — Transforming Money to Work for Us All

This chapter reveals how money is actually created (primarily by private banks as debt), how this drives the growth imperative, and what sovereign money and community finance alternatives might look like.

- The chapter argues that because money is created as interest-bearing debt, the entire economy must grow just to service existing loans — building the growth imperative into the foundation of the financial system. What does this mean for degrowth?
- Standard economic discount rates make climate damages occurring in a hundred years worth virtually nothing in present-value terms — effectively making long-term catastrophe economically invisible. How should we think about intergenerational justice in economic policy?
- "Sovereign money" — where governments create money debt-free and spend it into circulation for public purposes — is proposed as an alternative to bank-created debt. What would be the implications of such a shift? What objections arise?
- Are you familiar with any alternative currencies? How do you think they might affect a sense of community?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 12: Technology — Distributed Information for Collective Empowerment

This chapter traces how the internet's early utopian promise of democratized knowledge was captured by corporate platforms, and explores open-source, Creative Commons, and platform cooperative models as alternatives.

- OpenAI was founded as a nonprofit explicitly committed to broad human benefit — and within a decade became a multi-billion-dollar for-profit enterprise. Does this trajectory surprise you? What does it reveal about the structural pressures facing mission-driven technology organizations?
- Creative Commons, Wikipedia, and open-source software demonstrate that commons-based digital infrastructure can sustain and flourish at enormous scale. Why don't these models receive as much attention as Silicon Valley platforms?
- The chapter describes platform cooperativism — worker- and user-owned alternatives to corporate platforms. What would it take for a driver-owned ride-share or a journalist-owned media platform to compete with their corporate counterparts?
- Technology is presented here as a domain of political economy, not a neutral tool. How does framing technology as fundamentally shaped by ownership and incentive structures change how you think about AI, social media, or the platforms you use every day?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 13: Infrastructure — Designing Built Systems for Communal Wellbeing

This chapter explores how car-dependent urban sprawl was in part deliberately engineered — and envisions ecocities designed around human flourishing, integrated food production, and genuine community.

- The chapter describes how General Motors and its partners were found criminally guilty of conspiracy for buying up and destroying electric tramlines across US cities to create car dependency. Did this surprise you? How does it affect how you see "natural" market outcomes in infrastructure?
- Urban areas now account for 90% of the world's GDP and will house two-thirds of humanity by mid-century. What are the most important design choices that will determine whether cities support or undermine human wellbeing and ecological health?
- The "15-minute city" concept — where all daily needs are accessible within a 15-minute walk or cycle — has generated both excitement and fierce political backlash. What does the backlash reveal about what is at stake in urban design?

- Vienna, with its extensive public housing and world-class transit, consistently ranks among the world's most livable cities. What would it take to apply that model more broadly — and what forces resist it?
- What life-affirming built systems are you familiar with personally? How have they affected you and your community?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 14: Governance — Redefining Democracy through Direct Participation

This chapter traces the origins of sortition (selection by lottery) in Athenian democracy, examines the track record of citizens' assemblies, and explores Rojava's experiment in democratic confederalism as a living alternative.

- Aristotle described sortition (choosing representatives by lottery) as democratic, and elections as oligarchic — reasoning that only a lottery guarantees representation across the whole population. Do you find this argument compelling? What would be lost or gained by replacing elected legislatures with sortition-based assemblies?
- Ireland's Citizens' Assembly, selected by lottery, resolved deadlocked issues around abortion and same-sex marriage that elected politicians had failed to address for decades. What does this tell us about the relative strengths of deliberative versus electoral democracy?
- Rojava — a territory of 4.5 million people in northern Syria — is practicing a form of direct, participatory democracy rooted in feminist principles and ecological commitments. What do you know about this experiment? What does it suggest about what is possible?
- The chapter describes a "Partner State" — one that enables and facilitates commons-based civil society rather than acting as a top-down service provider. What would it mean for the state to take this role in a domain you care about?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 15: Law — A New Relational Paradigm Interweaving Rights and Responsibilities

This chapter traces the design of law as a "wealth pump" serving property holders, and explores relational, commons-based legal frameworks — including intellectual property reform, restorative justice, and kuleana as an alternative to rights without responsibilities.

- The Charter of the Forest (1217) — reinstating commoners' access to the land — was once read aloud in every English church at Christmas and Easter. It is now almost entirely forgotten. What does that forgetting tell us about whose history is preserved?
- The Hawaiian concept of *kuleana* — encompassing privilege, responsibility, and stewardship simultaneously — suggests that rights always come with obligations. How might this shift the terms of contemporary debates about property, intellectual property, or land use?
- The chapter reports that recidivism rates are around 70% after standard imprisonment, compared to just 16% at Bastøy Prison in Norway, which uses a rehabilitative model. What prevents restorative and rehabilitative approaches from becoming the norm?
- Intellectual property law is presented as a mechanism for enclosing the commons of human knowledge — concentrating wealth and stifling innovation. Has this framing changed how you think about patents, copyright, or the pharmaceutical industry?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 16: Global Governance — Guiding Principles for Steering a Planetary Community

This chapter revisits Einstein's post-WWII call for world government, examines how transnational corporations have filled the vacuum, and explores bioregionalism and other emerging frameworks for planetary governance accountable to humanity.

- Einstein argued that only a world government with real enforcement power could prevent nuclear annihilation. Immediately after WWII, 56% of Americans agreed. Why did that vision fade — and does it feel more or less relevant today?
- The chapter argues that transnational corporations have effectively superseded nation-states as the dominant form of global governance — not through democratic election but through economic power. Do you agree? What follows from that?
- What would a legitimate, accountable form of planetary governance actually look like — one that could address existential threats like climate breakdown without becoming a tool of corporate or imperial power?
- Are you familiar with any bioregional communities? What might the world look like if it were organized according to bioregions?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 17: Living Earth — Mutually Beneficial Symbiosis with All Our Relations

This chapter examines humanity's catastrophic impact on the living world and explores Rights of Nature, the Stop Ecocide movement, and legal personhood for animals and ecosystems as pathways toward a different relationship with life.

- Homo sapiens comprises just 0.01% of Earth's biomass but has already extinguished 83% of wild animals. What does it feel like to sit with that fact? What does it call for?
- The Earth Charter — drafted through the most inclusive international process ever attempted for such a declaration — has been endorsed by over 6,000 organizations worldwide. Yet most people haven't heard of it. What would it take to give it political teeth?
- Ecuador's 2008 constitution granted nature legal standing to be protected and represented in court. New Zealand granted legal personhood to the Whanganui River. Do you think Rights of Nature could be practically effective — or is this primarily symbolic? What would make it real?
- The Stop Ecocide movement is working to make the destruction of ecosystems prosecutable as an international crime alongside genocide and crimes against humanity. Do you think ecocide should be a crime? What would prosecution look like in practice?
- The chapter challenges anthropodenial — the scientific refusal to recognize rich subjective lives in animals, despite overwhelming evidence. How does accepting animal sentience and consciousness change your sense of the ethical obligations we have toward nonhuman beings?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Chapter 18: Culture & Community — Cultivating Care, Dignity, and Planetary Consciousness

This chapter traces the Prussian origins of compulsory schooling, the structural roots of the loneliness epidemic, and the systemic nature of gender inequality — and envisions education, media, and community life redesigned for genuine human flourishing.

- The modern school system originated in Prussian militarism — designed to produce obedient soldiers and industrial workers rather than curious, cooperative citizens. How much of that design do you still recognize in education today? What would schooling designed for an ecocivilization look like?
- The chapter identifies a loneliness epidemic in modern Western societies — directly contrary to our evolved needs for community and belonging. In your own experience, what structural conditions produce loneliness? What conditions overcome it?
- Despite formal legal advances, surveys show approximately 90% of people still hold prejudices against women in at least one area, and men own 50% more wealth than women worldwide. What does this persistent gap between legal equality and lived reality tell us about how cultural change actually works?
- What has been your own personal direct experience of the effects of patriarchy?
- Eudaimonia — flourishing through living according to one's highest nature — is distinguished from hedonic pleasure and consumerism. What does eudaimonia look, feel, and sound like in the communities or relationships you value most?
- What Second and Third Horizon ideas arise in your own mind inspired by this chapter?

Section 4: How Do We Get There?

These questions can be used after reading the section as a whole.

- The final section grapples with the question of whether transformation of the scale described in this book is possible before civilization comes apart. After reading it, are you more or less hopeful? What most shaped that response?
- The Three Horizons model asks us to work simultaneously in the present (First Horizon), in transitional innovations (Second Horizon), and in the long-term vision (Third Horizon). How do you relate to each horizon in your own life or work?

Chapter 19: How Change Happens — Models of Societal Transformation

This chapter examines historical models of transformative change — from Japan's post-WWII redistribution to Prigogine's islands of coherence — and explores how ecocivilization-scale change might be possible without catastrophic collapse.

- Walter Scheidel's research suggests that historically, significant reductions in inequality have only followed mass warfare, revolution, state collapse, or catastrophic plague — what he calls the "Four Horsemen." Does this suggest our crisis will have to deepen dramatically before change becomes possible? Or are there other pathways?
- The chapter introduces the concept of "non-reformist reforms" — changes achievable within the current system that simultaneously build structural capacity for deeper transformation. Can you think of examples in areas you care about? What distinguishes them from mere fixes?
- Ilya Prigogine showed that complex systems can transition to a new stable state when "islands of coherence" in the chaos become numerous and connected enough. Where do you see islands of coherence that could catalyze broader systemic change?
- The book acknowledges that some scientists and activists now consider near-term societal collapse probable. How should we respond to this possibility — with preparation, resistance, or transformation? Can we do all three simultaneously?

Chapter 20: Making Change Happen — Moving Toward an Ecocivilization

This final chapter draws lessons from the Mont Pelerin Society's successful reshaping of the political imagination over decades, the LGBTQ movement's coordinated strategy, and the concept of "islands of coherence" to propose how the movement for an ecocivilization can build sufficient momentum for transformation.

- Friedrich Hayek and the Mont Pelerin Society spent decades deliberately shifting the Overton window — the range of politically thinkable ideas — transforming what seemed like fringe ideology into governing doctrine. What can the movement for an ecocivilization learn from this, while avoiding what was harmful in it?
- The LGBTQ movement's breakthrough came when activists coordinated a spectrum of approaches — from anti-discrimination campaigns to civil unions to full marriage equality — tailored to what was achievable in different contexts, while sharing a common long-term vision. How might this approach apply to the movement for an ecocivilization?
- Buckminster Fuller said: "You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete." Where do you see this principle at work — or where could you apply it in your own sphere of influence?
- The book identifies four Third Horizon cornerstones that could form the foundation for systemic transformation: Universal Basic Income; a triple bottom line for corporations; Rights of Nature; and Citizens' Assemblies. Which of these feels most achievable as a near-term entry point? Where would you begin?

Epilogue: Toward the Symbiocene

The epilogue envisions the Symbiocene — a term coined by philosopher Glenn Albrecht for a future era characterized by mutually beneficial symbiosis between humans and the living world — as the horizon toward which an ecocivilization points.

- Glenn Albrecht coined "solastalgia" for the grief of watching one's home environment destroyed, and "Symbiocene" for the era of mutual flourishing that could replace the Anthropocene. How do these words affect you? Is there something powerful about naming what we have lost — and what we are working toward?
- The book closes with an invitation: the ecocivilization is not a blueprint but a framework — a set of core principles inviting co-creation. What is the strand you are weaving — in your work, your relationships, your community — in this collective movement right now?
- If you were to write one sentence on a card and put it somewhere you could see it every day — a sentence inspired by reading this book — what would it say?

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