Season of Creation 2024

“To hope and act with Creation”

“We know the whole creation has been groaning in labor pains until now”

(Rom. 8:22)

We are moving towards an ecological transition away from fossil fuels (Laudate Deum, 55):

The Fossil Fuels Non-Proliferation Treaty

Because "we know that things can change" (Pope Francis—Laudato Si’, 13), we hope for a better world and wish to act accordingly.
“To hope and care with creation,” during the Season of Creation 2024

“To say that there is nothing to hope for would be suicidal, for it would mean exposing all humanity, especially the poorest, to the worst impacts of climate change” (Laudate Deum, 53)

The theme of the Season of Creation is founded in a metaphor that portrays the Earth as a Mother, groaning in the manner of childbirth (Rom. 8:22). Francis of Assisi echoed this sentiment when he referred to the Earth as both our sister and our mother in his Canticle of Creatures. Unfortunately, our current times reveal that we often view the Earth and creatures that inhabit it not as divine gifts from our Creator, with their creaturely goodness, but as a mere reservoir of resources to exploit.

In this context, we cannot remain indifferent to the alarming disappearance of numerous species and the existential threat climate crises pose to other living beings. Actively caring for the environment, with a special focus on preserving the delicate balance of human ecology, is an essential aspect of human dignity.¹

Human dignity is the foundation of hope—a hopeful anticipation for a better future. In the biblical context, hope isn’t passive; it involves groaning, crying out, and actively striving for renewal amidst life’s struggles. Just as in childbirth, where intense pain precedes new life, we too can emerge into a brighter future.

There is hope in human beings that they can heal their sister and mother Earth’s wounds because they are endowed “with intelligence and love” and, therefore, “are called to lead all creatures back to their Creator.” We are called to care with creation since “all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.” Their ultimate purpose is not to be found in us.²

The Season of Creation 2024 calls us to hope and to act with Creation to contribute to a better world. One of the current wounds the Earth suffers from is climate

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¹ Cf. Dignitas Infinita (2024), 28.
change and its intimate relationship with carbon dioxide emissions and the latter with fossil fuels. The fossil fuel industries are strong in diverting attention to clean energy greenwashing initiatives instead of joining the call of science and the most vulnerable to help societies headed by their governments move away from fossil fuels.

We are now confronting the consequences of selfish and ill-advised decisions that ignore the plight of the most vulnerable, including refugees and those displaced by climate change, mining, and ecological devastation. The presence of major oil companies at COP28 last year starkly illustrates this disconnect.

Therefore, we are invited to address climate crises by recognizing that change is gradual. We seek a balance between urgency and lasting transformation, trusting God's guidance. For this, we have an instrument of global civil society that can help us generate long-term, transformational change and, at the same time, ensure its immediate implementation: the **Fossil Fuel Non-Proliferation Treaty (FFNPT)**.

The current toolkit will help us understand the relationship between climate change, carbon dioxide emissions, and fossil fuels according to the best science available and why an FFNPT can help us hope and act with Creation. It will also help us understand the Church's call for integral human development based on developing new technologies and sustainable energies, focusing on climate and energy justice, abandoning fossil fuels justly, and leaving no one behind. The toolkit is shaped by Pope Francis's Laudate Deum (LD) exhortation.

“To say that there is nothing to hope for would be suicidal, for it would mean exposing all humanity, especially the poorest, to the worst impacts of climate change” (LD, 53). Hope isn't mere optimism; it's grounded trust in deeds and the Word of God. Even when results aren't immediate, hope persists.

May God the Creator “teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light.”

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3 LS, 246.
Science has spoken clearly

The signs of human-induced climate change are increasingly evident (LD, 5). Burning fossil fuels is the leading cause (LD, 10, 11, 13, 44, 53, 55, 57, 72).

To address the climate crisis, the United Nations Panel on Climate Change Mitigation (IPCC-WGIII) report confirmed that the world must cut its greenhouse gas emissions (including carbon dioxide - CO2) by half by 2030 to stay within the 1.5°C global warming limit set by the Paris Agreement at the 2015 Climate Summit. In this sense, burning coal, oil, and natural gas has been responsible for 86% of CO2 emissions in the last decade, with a historical contribution of 64%. The remainder corresponds to land use change (biomass burning).

The International Energy Agency (IEA) also made it clear that further expansion of fossil fuels is unnecessary and incompatible with this goal. It was known that to have a 50 percent chance of meeting the 1.5°C target, "almost 60 percent of oil and natural gas and 90 percent of coal must not be extracted".

Despite the scientific evidence, governments around the world still planned to produce more than double the amount of coal, oil, and gas needed to stay below 1.5°C of warming, according to the United Nations Environment Programme's (UNEP) Production Gap Report (PGR). The problem of phasing out fossil fuel production represents an existential challenge for many countries. The Carbon Tracker Initiative identified 19 countries in 2020 with more than 400 million

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5 Ibid., TS-46.
people that are "highly vulnerable" to the transition away from oil and gas, given the dependence of state revenues on fossil fuel production."\(^9\)

Therefore, careful planning and international cooperation are essential to quickly meet the twin challenges of phasing out fossil fuels to avoid catastrophic climate change while ensuring equity and a just global transition to sustainable energy. International cooperation on fossil fuel production can ensure a more equitable transition away from coal, oil, and gas globally and complement the Paris Agreement by explicitly helping address the main source of carbon dioxide emissions. These goals may be achievable through an international agreement among countries, i.e., a global and binding Treaty on fossil fuel phase-out.

☐ **Nations recognize we must transit away from fossil fuels**

*All nations have recognized “that combustible fuels still provide 80% of the world’s energy and that their use continues to increase.” (LD, 50). We must move towards “a decisive acceleration of energy transition.” (LD, 54).*

The IPCC's sixth report on the Physical Science Basis of Climate Change (IPCC-WGI) has stated that:

"It is unequivocal that human influence has warmed the atmosphere, ocean, and land. Widespread and rapid changes have occurred in the atmosphere, ocean, cryosphere, and biosphere".\(^10\)

Since the main gas driving accelerating human-induced climate change is CO2, the report states:

"From a physical science point of view, limiting human-induced global warming to a specific level requires limiting cumulative CO2 emissions,

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\(^9\) Mike Coffin, Axel Dalman, and Andrew Grant, “Beyond Petrostates: The Burning Need to Cut Oil Dependence in the Energy Transition” (Carbon Tracker, February 2021). Beyond Petrostates - Carbon Tracker Initiative

achieving at least net-zero CO2 emissions, along with deep reductions in other greenhouse gas emissions".11

In 2015, with the Paris Agreement on climate change, Governments agreed to make every effort not to allow global warming to exceed 2°C and as far as possible to be less than 1.5°C by the end of this century to preserve ecosystem life as we know it.12 However, the expert report on Climate Change Mitigation indicates that to meet the 1.5°C target, the reduction in CO2 emissions must be 43% in 2030 and 84% in 2050 compared to global emissions in 2019.13 In other words, a huge commitment and effort are required to reduce CO2 emissions over the next two decades, which necessarily involves phasing out fossil fuel-based energy.

Six years later, in 2021, countries presented their Nationally Determined Ambition (NDC) plans, in which - freely and sovereignly - each country assumed to take action towards 2030 to achieve greenhouse gas emission reductions in line with the Paris Agreement target. The Synthesis Report of these NDCs showed that countries' ambitions were far from achieving the Agreement's target of less than 2°C warming. If countries' global ambitions were to be realized concretely, warming would be around 2.8°C14 and up to 4.5°C15 by the end of this century. Some countries provided information on long-term mitigation visions, strategies, and targets up to 2050 and beyond, referring to climate neutrality, greenhouse gas neutrality, or net zero emissions; however, eliminating energy dependence on fossil fuels was not specifically considered.16

The COP26 outcome document offered for the first time some intention to "phase down coal" and "phase out oil subsidies" without stating how, by whom, or when.17 In this regard, the message from the Holy See, close to the end of the Glasgow summit, reported that:

"During these two weeks, several "gaps" have emerged in mitigation, adaptation, and finance. The resources available for these three aspects,
which are key to achieving the goals of the Paris Agreement, will need to be strengthened and renewed to reach these goals”.18

The Holy See remained hopeful that countries would be able to reach an "agreement on a clear roadmap to close these gaps soon, with developed countries taking the lead."19 Initiatives that should unfailingly consider fossil fuel divestment, the rapid and gradual abandonment of fossil fuels as the energy base, and the development of alternative energies and subsidies for just transition financing for the countries most in need. This was like this because “we know that technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay” (Laudato Si’, 165) and that “a true ‘ecological debt’ exists, particularly between the global north and south.” (Laudato Si’, 51).

**The Proposal for a Fossil Fuels Non-Proliferation Treaty**

*We must find ways for “a transition towards clean energy sources such as wind and solar energy, and the abandonment of fossil fuels.” (Laudate Deum, 55)*

The global Civil Society initiative at the United Nations for a "Fossil Fuels Non-Proliferation Treaty"20 started to develop right after the Paris Agreement in 2016, as the latter showed a gap in the issue of fossil fuels. It was not mentioned at all in the formal agreement.

It strives for an international regime that complements the Paris Agreement in addressing the still-growing supply of fossil fuels. Previous experience from other successful global initiatives for international agreements—including the Nuclear Weapons Ban Treaty, the Landmine Ban Treaty, and the Montreal Protocol—offer a model for the path toward a Fossil Fuels Treaty.

The Fossil Fuels Treaty rests on three pillars:

- **Non-proliferation**: A halt in exacerbating the issue by ceasing the growth of coal, oil, and gas production.

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19 Ibid.
20 Treaty website accessible at [The Fossil Fuel Non-Proliferation Treaty](https://www.thefossilfuelsnonproliferationtreaty.org/)
A flagship UN report on climate change, released in 2022, highlights that harmful carbon emissions from 2010-2019 have reached unprecedented levels in human history. This alarming situation puts the world on a ‘fast track’ to disaster, prompting scientists to emphasize that urgent action is required to limit global warming to 1.5 degrees Celsius. The report underscores the critical need to halt the exploration and expansion of new fossil fuel reserves immediately. Doing so would prevent the unnecessary proliferation of unburnable fossil fuels, safeguard workers, communities, and investments, and avoid irreversible climate disruption.\textsuperscript{21}

- **A Fair phase-out:** A just and balanced strategy to gradually reduce existing fossil fuel production, prioritizing nations with the capacity and historical responsibility for emissions to transition swiftly and offering assistance to other countries worldwide.

The vast reserves of oil and gas fields and coal mines harbor enough carbon to propel the world beyond the temperature thresholds set by the Paris Agreement. To mitigate this, a phased reduction in fossil fuel production is imperative. Key steps include regulating fossil fuel supply, limiting extraction, eliminating production subsidies, dismantling unnecessary infrastructure, safeguarding the rights of indigenous peoples and affected communities, and transitioning support toward safer alternatives. Wealthier nations can play a pivotal role in leading and supporting this managed phase-out of fossil fuels.\textsuperscript{22}

- **Just transition:** Accelerate the implementation of renewable energy and promote economic diversification away from fossil fuels to ensure that no worker, community, or country is left behind.

Addressing the immense challenge ahead necessitates immediate collective action. Achieving a peaceful and equitable transition involves charting a well-defined path and implementing a proactive strategy. This approach should facilitate economic diversification, promote the adoption of renewable energy, and explore other dependable, cost-effective, low-carbon solutions. Additionally, it must prioritize supporting workers, communities, and countries. Failing to intentionally innovate and adapt risks missing the chance to secure a safe climate, a robust economy, and a sustainable future.

The proposal has been gaining momentum. It is currently supported by 101 Nobel Laureates, more than 3,000 scientists and academics, more than 1,750 civil society organizations, more than 500 elected members of Congress from 61 countries, and

\textsuperscript{21} IEA, 2021, o.c.
\textsuperscript{22} As noted above, the Production Gap Report confirms that fossil fuel production must decline by at least 6% per year to avoid the risk of exceeding 1.5°C by more than one third, i.e. approximately 50% reduction in production by 2030; cf. UNEP-PGR, 2021, o.c.
more than 100 cities or sub-national governments worldwide, including Sydney, Los Angeles, Barcelona, London, Rome, Lima, and Hawaii. From its sphere of action, the World Health Organization also adhered to a letter signed by 200 health organizations and more than 2,000 health professionals worldwide.

It is worth noting that the Vatican Dicastery for Promoting Human Integral Development, in the voice of Cardinal Michael Czerny, announced its endorsement of the proposal on 21 July 2022: a “Fossil-Fuels Non-Proliferation Treaty gives great hope for integrating and strengthening the Paris Agreement.” Later, in November 2022, faith leaders and institutions of various religions representing 1.5 billion people wrote the Faith Letter, which calls on governments to develop and implement a Fossil Fuel Non-Proliferation Treaty. So far, more than 250 Catholic church institutions have endorsed the letter, among them the Latin American and Caribbean Bishops Conference (CELAM), the Federation of Asian Catholic Bishops (FACB), the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), the Catholic Agency for Overseas Development (CAFOD), the Catholic Climate Covenant, and Scottish Catholic International Aid Fund (SCIAF).

Building public support for a fossil fuel treaty is the first step towards negotiating it at the United Nations, changing international norms around government accountability for fossil fuels, and creating the momentum for a set of countries to start negotiations towards a treaty. The latter, as we will see later, is already happening. Our faith communities, whether as individuals or organizations, are part of global civil society and contribute to building this strong base of public support.

☐ **We must take a step forward to solve the “energy problem”**

It is worth noting that concern for ecology in the broad sense has long been present in the Church's discernment. A moral principle that has guided human response to care for the poor and creation is that of solidarity on a global scale:

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23 [Faith leaders call for a Fossil Fuel Non-Proliferation Treaty — The Fossil Fuel Non-Proliferation Treaty Initiative (fossilfueltreaty.org)]
“The ecological question must not be faced solely because of the frightening prospects that environmental destruction represents; rather, it must above all become a strong motivation for an authentic solidarity of worldwide dimensions.”

Such a "call to globalize solidarity" affects the just distribution and use of the Earth's goods, and the ecological problem is ultimately a question of social justice. In this regard, Pope Benedict XVI pointed out that "there is ... an urgent moral need for a renewed solidarity, especially in relations between developing and highly industrialized countries". Moreover, he pointed to the "energy problem," in which "the hoarding by some States, power groups and companies of non-renewable energy resources" - i.e., fossil fuels - is detrimental to the development of poor countries.” In this regard, the emeritus Pope called for reducing "our energy consumption," developing more energy-efficient technologies, and progressing "in the search for alternative energies." It is now well known that fossil fuels are key drivers of the ecological crisis associated with "climate change," which is "a global problem with grave implications: environmental, social, economic, political and for the distribution of goods,” and poses “one of the principal challenges facing humanity in our day." Using fossil fuels is part of "the human root of the ecological crisis." Pope Francis also highlights human activity as the primary cause of global warming - without neglecting other natural factors - and calls for an awareness of the need to combat the human causes that produce or accentuate it, given that:

"If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us."

For this reason, Francis believed that it has become urgent to replace fossil fuels and develop alternative renewable energy sources, warning that there is still a low
level of access to clean and renewable energy in the world.\textsuperscript{31} While in recent years there have been interesting advances in renewable sources, such as solar and wind in some countries, they are still far from achieving a significant proportion and, ultimately, "the reduction of greenhouse gasses requires honesty, courage, and responsibility, especially from the most powerful and most polluting countries." \textsuperscript{32} Nine years after the encyclical Laudato Si' and the Paris Agreement, it can unfortunately still be said today that "with regard to climate change, the advances have been regrettably few." \textsuperscript{33}

In the climate change negotiations, Francis stressed, in line with Church teaching, that the principle mentioned above of international solidarity must be translated into common but differentiated responsibilities.\textsuperscript{34} The Holy Father also warns that "international negotiations cannot make significant progress due to positions taken by countries which place their national interests above the global common good\textsuperscript{35}, "which would risk imposing on countries with fewer resources burdensome commitments to reducing emissions comparable to those of the more industrialized countries..."; thus, "a further injustice is perpetrated under the guise of protecting the environment."\textsuperscript{36}

\section*{Towards Just Energy Transition}

Consequently, the energy issue in the face of the climate emergency is one more reason for justice that should encourage us "to bring the whole human family together to seek a sustainable and integral development, for we know that things can change."\textsuperscript{37} In this regard, seeking sustainable and integral development means transitioning away from fossil fuels justly, leaving no one behind. The Catholic Social Teaching notes that for any transition towards sustainable and integral development to be authentically just, "\textit{the principle of the centrality of the human person, as the subject primarily responsible for the development, must be}
In other words, the fundamental priority must be to improve the concrete living conditions of people in a specific region. Thus, there is no sustainable development if it is not at the same time an integral human development, which necessarily includes relations with the natural world and mutual interconnections. Catholic Social Teaching recognizes that climate and, by extension, biodiversity, are part of the moral principle of the common good and are linked to the centrality of the human person. A healthy climate and biodiversity are guarantors of the socio-environmental conditions that facilitate integral human development, in a profound respect for the dignity of the human person, together with peace, food, health, and education.

The further development of the principles of an FFNPT that are being underway can be an opportunity to review and overcome “the technocratic paradigm underlying the current process of environmental decay,” with its logic of “infinite or unlimited growth” (Laudate Deum, 20), for which the world around us is merely “an object of exploitation, unbridled use, and unlimited ambition." (Laudate Deum, 25). We should rethink the underlying logic in developing prosperous societies based on extractivism, exploitation, and overconsumption. “Otherwise, even the best ecological initiatives,” as the FFNPT is, “can be caught up in the same globalized logic.” We recognize that seeking “only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system” (Laudato Si’, 111). Conventional technocratic logic has already proved to create unsustainable development patterns of production and consumption and unsustainable lifestyles that are drivers of inequality and injustice (Laudato Si’, 5, 23, 59, 164).

Moreover, the effects of exploiting fossil fuels and other extractivist activities, such as mining, on people's health and ecosystem biodiversity are another reason to eliminate this exploitation infrastructure to protect biodiversity and people.

The dimension of justice in the energy transition implies the search for a civilizational transition through an integral ecological conversion, the result of giving God his rightful place (Laudate Deum, 73) and the rethinking of a lifestyle

39 Cf. Ibid., 48; Francis, 2015, oc., 5.
based on responsible per capita consumption and the pathways towards mutual care (Laudate Deum, 72).

Therefore, just energy transition implies creative efforts to devise alternatives for integral human development that lead to good living in social dialogue with ancestral cultures and the knowledge of those who inhabit the territories affected by extractivist industries, both of fossil fuels and strategic minerals for an unjust energy transition, neocolonialism, and violence.

That is why, on 1 September 2022, Pope Francis reminded us in his message for the World Day of Prayer for the Care of Creation that:

“The effort to achieve the Paris goal of limiting temperature increase to 1.5°C is quite demanding; it calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions to reduce to zero, as quickly as possible, net greenhouse gas emissions. This means “converting” models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future, a development grounded in responsibility, prudence/precaution, solidarity, concern for the poor and future generations... Let me repeat: “In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people.”

The conversion of production and consumption models and lifestyles calls for a just transition pathway for everyone.

From the perspective of Laudato Si's integral ecology, a great challenge for the missionary disciples of the Gospel is to propose synodality in the territories to establish just, sustainable, and integral solutions based on "roadmaps" agreed upon with local, national, and international decision-makers.

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In these roadmaps, the hope proclaimed by the Season of Creation verifies the human capacity to work for the common good through the discernment of energy alternatives appropriate to the reality of each territory, ensuring the preservation of sister water, the protection of biodiversity and the promotion of the human rights of the caretakers of the common home.

A just transition to phase out fossil fuels

Right after the former Francis’ creation care message, in September 2022, in front of the United Nations General Assembly, Vanuatu was the first to ask all countries to commit to and develop the Fossil Fuel Non-Proliferation Treaty. A few weeks later, Tuvalu did the same during COP 27. Thus, little by little, some more Pacific Island nations, which are leaders in the fight against the climate crisis, have joined the call.

Simultaneously, the latest Francis message for the World Day of Prayer for the Care of Creation, in September 2023, was quite straightforward aligned with the first and second FFNPT principles:

“The world leaders who will gather for the COP28 summit in Dubai from 30 November to 12 December next must listen to science and institute a rapid and equitable transition to end the era of fossil fuel. According to the commitments undertaken in the Paris Agreement to restrain global warming, it is absurd to permit the continued exploration and expansion of fossil fuel infrastructures.”

The message was somehow a prelude to the exhortation Laudate Deum, published on 4 October, which explicitly tackles the fossil fuel phaseout ahead of COP 28.

Notably, in the opening session of COP 28, the Colombian government called for a Fossil Fuels Non-Proliferation Treaty on 2 December 2023, being the fifth big coal producer in the world.

At the same opening session of COP 28, Pope Francis noted:

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42 Message of His Holiness Pope Francis for the World Day of Prayer for the Care of Creation [1st September 2023] (13 May 2023) | Francis (vatican.va)
"May this COP prove to be a turning point, demonstrating a clear and tangible political will that can lead to a decisive acceleration of ecological transition through means that meet three requirements: they must be “efficient, obligatory and readily monitored” (LD, 59). And achieved in four sectors: energy efficiency; renewable sources; the elimination of fossil fuels; and education in lifestyles that are less dependent on the latter."43

Somehow, the call to phase out fossil fuels was heard. So far, thirteen countries have formally called for the FFNPT at the United Nations. Besides, more than 120 countries called for a "transition away from fossil fuels" in the summit's outcome document (the Global Stocktake) for the first time. However, the statement was insufficient, as it falls short of asking for phasing out fossil fuels only in energy systems, and it is expressed as an à la carte menu. That is to say, oil can continue to be extracted and used according to demand. Nonetheless, “we are confident in the capacity of human beings to transcend their petty interests and to think in bigger terms.” (Laudate Deum, 54).

□ Journeying together with others

Our faith in creation tells us that God has endowed human beings with intelligence and love44, having been created in the image and likeness of the Creator.45 Thus, Christian hope and confidence that we will build a just response to the climate crisis and energy problems are deeply rooted in science and the human capacity for compassion, under the guidance of the Holy Spirit, that ensures equity among peoples and healing for the most vulnerable on this earth, the poor and other creatures.

The FFNPT would help us to promote an international framework that recognizes economic measures to keep oil and coal reserves in the ground, unite leaders on a profoundly inequitable global problem, ensure that the transition is done fairly according to international standards, obtain support from rich countries to make the

43 Address of His Holiness Pope Francis to the Conference of Parties to the United Nations Framework Convention on Climate Change (COP28) (2 December 2023) [Francis (vatican.va)]

44 Francis, 2015, oc., 83.

45 Gn 1:27.
energy transition, diversify its productive basket away from dependence on coal and oil revenues, and generate international and national attention and publicity for greater leadership on the issue. It is about a global and binding Treaty to phase out fossil fuels early and gradually and to support a just energy transition driven by clean energy and a comprehensive and sustainable development future for all.

The window of opportunity to act is short. As a Church that walks in the theological places where both the "cry of the earth" and the "cry of the poor" are heard, we are called to join in a journey of endeavor with other brothers and sisters, indigenous peoples, civil society leaders, youth, city governments, academics, and scientists who today cry out for a better and more just world.

We are at a critical moment when we all have a role to play in addressing the climate crisis and realizing a more just future. We need international cooperation to explicitly halt the expansion of fossil fuels and manage a global and just transition away from coal, oil, and gas—a swift transition so that no worker, community, or country is left behind.

We recognize that “the creation waits with eager longing for the revealing of the children of God ... in the hope that the creation itself will be set free from its bondage to decay” (Rom. 8:19-20) and because “we know the whole creation has been groaning in labor pains until now” (Rom. 8:22), in this Season of creation, we are called to take action by endorsing the Faith Letter, which calls on our governments to develop and implement a FFNPT.

This action joins other Catholic initiatives, such as divestment from fossil fuels and ecological conversion to more sustainable and less fossil fuel-dependent lifestyles. Thus, we can hope for a better world free from fossil fuels and other extractivist practices.