

The Utopias of New World Contracts and Amazonia

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Received:  July 18, 2026

Published:  July 29, 2026

Abstract

This article¹ presents a brief conceptual description of the new utopias for the twenty-first century. It shows the importance of a new economic and socio-anthropological reordering of the capitalist system and the need to reformulate the concepts of economic development and citizenship, permeated by sustainability. It reaffirms and clarifies the Amazonia's importance in the world political and economic process and on the new global geopolitics order.

Keywords: Utopias; World Contracts; Amazonia; Sustainability; World Political Process; World Social Process; Participative Democracy

Introduction

Utopia is a universal category. In certain cultural contexts, it can be a reactionary counterpoint to the historical praxis that proposes to change the world in a critical perspective that proposes liberating the man from alienation and capitalist exploitation. It, too, can be considered as a reference for the solution of problems of universal nature or as a virtual structure that moves idealistic intellectual abstractions. In this article, utopia is used as a methodological strategy for the construction of a consistent analytical text. It analyzes several utopias associated with relevant issues of modernity (Freitas and Silva Freitas, 2021, 2014) [1,2] through a prospective theoretical study.

Studies demonstrate that five utopias will guide the socio-anthropological processes in the 21st century. Construction of a worldwide political contract, centered on "East×West" confrontation and elimination of racism; crystallization of participatory democracy within a universal political system; implementation of a new natural contract, based on the possibility of the destruction of the planet and extinction of the human species because of climate change and environmental injustice; consolidation of a social contract,

reaffirming universal human rights; and affirmation of an ethical contract among nations, in response to the dilemmas and impasses outlined above, revealed and exacerbated by the globalization process and growing socioeconomic inequality. These are the utopias of the 21st century, all with the participation of the Amazonia.

Sustainability still constitutes the utopia of utopias. It is very dependent on ecology as a process of production, construction, and reproduction of life in all its material and symbolic dimensions. History shows that capitalism is incapable heuristically of exploiting the planet economically while preserving its great biomes and populations. This reaffirms the importance of a new economic and political reordering of the capitalist system and the need to reformulate the concepts of economic development and citizenship. Sustainability is a key element in this process. However, to fully attain sustainability, new global contracts must be developed: contracts that will be widely effective for a long period of time and which strengthen the distribution of wealth, the construction of peace, and better social and economic integration among countries. This study presents a brief conceptual description of the new utopias of the 21st century.

¹This article is referenced in the author essay 'Sustainability: The Utopia of Utopias,' published by Global Journal of Human-Social Science: C. Sociology & Culture, Vol 15 Issue 7, 2015.

Redemptive Utopias and the New Global Geopolitics

The world travels towards its socioecological collapse. Wars, social-ecological destruction, climate change, environmental injustice, exacerbated social inequality, and civilizing clashes command this journey without return. The materialization of new utopias in the form of global contracts promoting the full life and the sustainable protection of the planet presents new challenges and hopes for humanity and for us all. A beam of light illuminating the darkness.

Political Utopia: A New Worldwide Political Contract and the Amazônia

The conceptions and the current political regimes are diverse and complex, in quantity and quality. At this conjuncture, the West-East political confrontation has been emphasized. Pragmatism, rationalism, technical and exacerbated Western privatization, as well as religious and political fundamentalism from the Eastern countries, deny the materialization of a Republican state committed to an integrated and multicultural humanity. These issues conspire against the construction of peace and world solidarity.

Wars of civilizations, political blackmail, and U.S. territorial invasions in countries with large reserves of fossil fuels and minerals strategic for the electrical-electronics industry intensify this confrontation that endangers the world's political stability. The abundance of mineral and natural resources in the Amazonia justifies its presence in this global contract.

The growing financial flow from West to East puts new elements in this world economic process. Although preservation of the environment and poverty are not yet concerns central to the global institutions that control the production, circulation, and reproduction of capital. Organized societies are demanding the inclusion of sustainability in public policies.

This means that the structural conditions are being built for a new framework that incorporates sustainability as the foundation of the civilizing processes. The multiplication and politicization of social and economic networks and the new forms of social organization contribute to the implementation of a political utopia, a new worldwide political contract.

The political utopia that moves a new world political contract proposes to decentralize the economic and political powers of the developed countries. This will generate waves of instabilities in the national and international economic processes. These issues presuppose constructing a new political centrality and a new time metric for the economic and social processes. A political centrality to be radiated from the 'regions' and a temporal metric seated, both, in the brief time of human needs and in the long time of the preservation of the planet. This conjuncture requires reinterpreting the concepts of citizenship and economic development (Freitas and Silva Freitas, 2021) [1]. The structural conditions for a new framework that incorporates sustainability into the foundation of the Western civilizing processes are being constructed.

The asymmetric insertion of China, the United States, Russia, North Korea, Iran, and Israel in a world political dialogue contributes to the formulation of a political utopia in the 21st century (Freitas and Silva Freitas, 2014) [2]. This utopia proposes to establish the democracy as a universal political system, with the economic processes and the legal framework being permeated by the new juridical regulations and political determinations of the capitalist system. It also proposes the construction of a new world economic and political order focused on the elimination of the cult of racism and anthropocentrism. In this new conjuncture is put the possibility of each culture having values and plural perspectives: love, religious belief, art, oral communication, technical knowledge, and social, economic, and political organization, in different intensities and gradations.

The Environmental Utopia: A New Worldwide Natural Contract and the Amazonia

The environmental issue is an unfolding of ecology's emblem while the production process, development, and reproduction of life. At this conjuncture, the environmental utopia is based principally in the "nature × culture" confrontation. This utopia presupposes the conception focused on enlightenment thought from the 18th century that virtually takes care to become eternal and invincible "man-nature-culture" in a world marked by great social inequality and an exacerbated consumer market.

The rupture of the climate, chemistry, and thermodynamics stabilities of the planet puts at risk the future of mankind and constitutes a real possibility. The mitigation of the greenhouse effect and of climatic changes is the main ecological challenge in this century (Freitas and Silva Freitas, 2013) [3].

The incompatibility of environmental utopia with the capitalist system constitutes a structural contradiction of modernity. The capitalist process of accumulation, reproduction, and circulation of capital has no theoretical and empirical reach to safeguard the environmental preservation of the planet, present and future. The possibility of the total loss of the control of mankind's perpetuity because climate change has potentially led to the implantation of the worldwide programs for the preservation and conservation of natural resources, including soils, waters, and the terrestrial atmosphere (IPCC, 2023) [4]. This requires constructing a new symbolic and material base to move this utopia, a base seated on the principles of responsibility and precaution, interlaced in a network of global integration through mobile structures.

A new worldwide natural contract will result in new forms of organization of cities, industrial matrices, professions, and societies. It has been evidenced the need for sustainable development. The cultural and ecological greatness of the Amazonia demands its presence in this world natural contract. It is home to 385 indigenous peoples, 500 billion trees, and 2,000 large rivers, and is an important entity for mitigating climate change.

The Social Utopia: A New Worldwide Social Contract and the Amazonia

The implementation of the multicultural programs and the urgency to combat the growing social inequality are the main assumptions of social utopia. The disintegration of the world social base reaffirms the need to construct the operational mechanisms of this “redemptive utopia” that intends to value the social processes.

The tendency of the market and the nation-state to create new instruments to increase social inequality, incorporating them into public policies, has to be reversed. This enterprise requires the synchronization of the marches of state, market, and society in the perspective of society (Vivien, 2001, 19-60) [5].

This worldwide contract should prioritize the fight against the eight “pests” of postmodernity: the racism, poverty, war, structural unemployment, ecological destruction, child labor, endemic and epidemic diseases (especially covid-19), and the moral crisis.

The world integration of the basic public policies - health, education, culture -, and the mobilization of world public opinion constitute the main challenge of the operational mechanisms of this utopia.

The increase of the migratory movements, the resurgence of violence, and the world economic asymmetry reaffirm the importance of this utopia. Also reaffirm the need to change the fundamentals of education as an agent of the production and reproduction processes of capitalist society. The intertwining of social and natural contracts will mitigate the world’s social tensions aggravated in the 21st century.

The emergence of the Age of sustainable development models boosts optimistic trends for the success of this worldwide contract. The Amazonia is embedded in this global picture because it is currently the world’s leading laboratory open to sustainable production arrangement experiments.

The Ethical Utopia: A Pluricultural Ethical Contract and the Amazonia

Self-determination of peoples, political and religious tolerance, and respect toward differences and to human dignity are the foundations of ethics utopia. Its operational mechanisms are settled in the collective responsibility to construct a generous, fraternal, solidary, and perennial world of multiple features and multicultural coexistences.

Its material base has as assumptions a new market regulation and restructuring of the state’s role in the implementation and management of public policies. However, its symbolic representation has the arts and the education as its main references.

It can be stated that the sustainability principle has as a presupposition the central idea of building an “ethical modernity” that will stop the destruction of the self-affirmation and mankind perpetuity process on Earth. In a perspective that has an ethical modernity and

not just a technical modernity. This ethics can be constructed as a radical critique of the notion of destiny, intertwining intelligence and freedom in a virtuous link with the good. However, such universal ethics is articulated to the globalization of the technical and the scientific culture. Modern science methodologically supposes the distinction between fact and value, physical reality and value, remaining in a strictly extrinsic relationship with the sphere of the good (Ospina, 2000) [6].

A new society more intertwined with each other and with the perpetuity of mankind constitutes an immediate deployment of this utopia. This will mean rupturing with the moral foundations and the capitalist tradition of Western culture.

The Amazonia has a central role in this utopia, as presented below. From the biological perspective, life is not sustainable; it continuously travels towards physical death. Human deification opens new perspectives for this process, as there is no restriction on the sustainability of the spirit. In this universe, the foundations of theology can potentiate full sustainability without contradictions with divine, spiritualized sustainability.

This picture raises the following question: what is the relationship of this issue with the Amazonia? It is the reinvention of the myths of immortality (religion), the natural world (the Amazonia), the universe-as-spectacle (science), and the fashion world (merchandise). Myths that are the matrices of symbolic representations that project ecology and sustainability as the main signs of postmodernity. For this existential reference, nature has no skin. There is an interweaving of the type: being human-nature-spirit, according to the integral ecology of Pope Francis, *Laudato Si*, which considers the Amazonia as a living and spiritualized entity (Pope Francis, 2025) [7]. In these conditions, one can identify ten ‘capital sins’ practiced against it, as defined by Pope Gregory the Great in the 6th century, and the new theological demands of the 21st century [8-12]. Namely: capitalist gluttony, lust, avarice, wrath, pride, sloth, envy, racism, environmental injustice, and extreme social inequality. Therefore, these ten capital sins have been very present in the growing practice of illicit and ecological and cultural destruction of Amazonia. Certainly, the Amazonia and nature alive and spiritualized simultaneously compose a structuring foundation of spiritualized sustainability. A worldwide ethical contract must also apprehend nature as a living and spiritualized entity. This existential framework also reaffirms the presence of the Amazonia in this world contract.

Provisional Conclusion

Science, religion, and humanist education have a key role in the reinvention of the utopias analyzed in this article and will be very present in the 21st century. But nowadays, there are many uncertainties and threats against humanity. The political and economic barbarism seems to have no end. This situation reaffirms the importance of these utopias. This is our understanding.

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