

# TOMORROW *ANEW*

— *What will be different*  
TOMORROW?

Gabriel *Kozlowski*  
Euarda *Volschan*  
Luisa *Schettino*  
Monica Vieira *Eisenberg*

200 participants

22 countries

8 interviews

10 photographers

4 NGOs

2020-2022

We live in troubling and uncertain times. It is our responsibility to call for rationality, common sense, solidarity and national unity, admitting that there are no magical solutions, but it is up to the country to look for them arm in arm.

> **Fernando Henrique Cardoso.** In the violent experiences of these intersecting ground zeroes within the human body, propelled by racism and a viral epidemic, a new tomorrow will depend on the type of rapid, intense change we activate and nurture repeatedly within.

> **Mae-ling Lokko.** There is a technologist and researcher in me that yearns for a solution in science: an analytical understanding of the problem, leading to better dissemination of information, actionable behaviors and vaccines that can help us overcome this. However, there is an emotional animal in me too, and I worry about our instinctive response to the unknown: the closing of borders, the hoarding of supplies, the fear induced xenophobia.

> **Ani Liu.** Needless to say COVID19 hit our perception of time directly. The line of time was bent backwards, pointing at a notion of time which was ceaselessly lurking in the depths of our archaic minds. Bubble time of boiling water, heat time of a chill that arrives right after sunset, song time of morning birds, skin time of a caress that lasts. COVID19 also uncovered regardless of how invested we are in a linear time we just could not see the future.

> **Pinar Yoldas.** One of the most important lessons of the past few months with Covid 19 has been to witness the power of sharing ideas, of collaboration and the willingness to experiment with new ways of doing things. It is imperative for both practice and the academy to seize the moment. In the world of architectural education such an ethos of togetherness – based on both openness and hospitality – would enable a radical rethinking of the links between pedagogy and society.

> **Mohsen Mostafavi.** It is more urgent than ever to remind each other of the wisdom, intelligence, and agency of nonhuman beings and the people—often Black, Indigenous, and People of Color—who have ardently carried this knowledge from the past. Since we cannot photosynthesize ourselves, we are obligated to take from the land, but what would happen if instead of labeling the members of the natural world as commodities and resources, we saw plants and our relationships with them as gifts?

> **Mariel Collard Arias.** Tomorrow never comes. Like the horizon, it is always just over there. Beyond our reach, but each day has its own. Before the pandemic, tomorrows seemed more certain and grim: we increased the concentration of greenhouse gases in the atmosphere, the acidity of the oceans, deforestation. The tomorrows of today continue in the same vein, but they seem to be a little more unpredictable.

> **Bruno Carvalho.** My desire is to build a tomorrow where we can return to the etymological meaning of the word economy. Economy is taking care of the house, it is taking care of where we live, the space that surrounds us, taking care of where we live so that we can protect ourselves and live our lives in a holistic way.

> **Gustavo Neiva.** Today, I am lucky; I'm home, I'm healthy, but in order for tomorrow to be better I have to think beyond my today. Today, I believe things could and should be different. Today, I reflect on what matters and what doesn't. Today, I believe values should be simpler, life can be simpler, and generosity needs to be

paramount.

> **Carlos Saldanha.** The pandemic has laid bare the painful irrationalities of our politico-economic rationale. Talks about a new normal or a post-normal arise not because we cannot go back to the world as it was before, but because we should not. Locked up in what is undoubtedly the largest social experiment in the history of civilization, “the imperative to re-imagine the planet” (to borrow the term from scholar Gayatri Spivak) is no longer the duty of scholars, experts, cultural commentators, or political leaders. Anyone can and everyone should partake in this common task.

> **Daniel Daou.** Societies once geared toward the future, as in the time of the modern avant-garde at the beginning of the 20th century, have seen their horizons of expectation blurred, dramatically reduced. In a world where the globe shrank, we were left with only the compressed and precarious present. After all, the economy is based precisely on the anticipated sale of the future through debt and credit. Now, condemned to an even narrower future horizon, facing a distressing present that we don't know how long it will last, it is not difficult to imagine dystopian scenarios for the near future.

> **Guilherme Wisnik.** You know, even though this happens every day, Tomorrow, I still have dreams about what you can bring. Not only dreams, but also plans, hopes, and of course illusions. I'm not sure why, but I always end up forgetting that you are made primarily of intentions. Without intending to, you end up—almost always—being an inert continuation of the Now.

> **Luis Nobrega.** In this moment of suspension, we can reflect on our frantic travels and constant commute, the rush to catch up and chase phantom growth ideas often empowered by extractive greed and unsustainable economic logic.

> **Malkit Shoshan.** Depending on if you are an optimist, a cynic, a pessimist, an idealist, a believer, a denier, tomorrow may now look very different, or it may look very similar to what you expected—with only slightly annoying differences.

> **Pedro Gadanho.** The children of the neighborhood have taken the time of crisis as an opportunity to create, as so many have done in turbulent times before them. They have contributed their own glimmers of hope in the form of red, orange, yellow, green, blue, and violet. Each rainbow is a premature augury, drawn during the peak of New York's curve. These small gestures of crayon, marker, or finger paint represent a faith that will continue after the storm.

> **Diana Flatto.** For those who are doubly fortunate to remain healthy and to be able to observe a sliver of the world through the window, the Apocalypse is strange. Everything is still outside, trees standing, roofs in place, and few people in sight, although the fact that many people wear masks adds something different to the scene. The future announces itself in small everyday displacements, in the attitudes that allow us to glimpse it. Masks: self-fear, solidarity with others, the feeling of a common destiny, fear of the whole species, trust in science, active obedience.

> **Sidney Chalhoub.** It is difficult to know sociologically what will become of the post-coronavirus world. It is easier to predict “our” world. I remember that, when I was cured of cancer, more than 20 years ago, when the disease was more associated with death than today, I felt unprecedented pleasure in admiring the sea, for example, which I used to see daily without feeling anything special.

> **Zuenir Ventura.**

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**Book Editors**

**Gabriel Kozlowski**  
**Eduarda Volschan**

**Campaign Authors**

**Gabriel Kozlowski**  
**Luisa Schettino**  
**Monica Vieira Eisenberg**

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*To all those who allowed us to  
dream of a new tomorrow.*

## *Book*

Editorial Production + Design

**NESS**

Production Editor

**Agustin Schang**

Graphic Designer

**Santiago Passero**

Translation

**Laura Folgueira**

Transcription

**Joana Martins**

Proofreading

**Steve Yolen**

Photographers

**Cassandra Cury**

**Cristiana Lima**

**Delfim Martins**

**Juliana Lima**

**Luciana Whitaker**

**Marcos Amend**

**Rafael Costa**

**Ricardo Teles**

**Rogério Reis**

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**Alessandra Fischer**

**Miguel Darcy**

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## *Campaign*

Authors

**Gabriel Kozlowski**

**Luisa Schettino**

**Monica Vieira Eisenberg**

Team

**Ariel Kozlowski**

**Helena Wajnman**

**Max Ghenis**

**Maria Kozlowski**

**Leticia Schettino**

Collaborators

**Refik Anadol Studio**, *artwork*

**NESS Magazine**, *media*

**Create - Pensamentos Online**, *web developer*

**Fleishman Advogados**, *law firm*

**Richard Sanches**, *copy editor and translator*

Partner NGOs

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**Angelica Walker**  
**Luis Nobrega**

Photographers  
**Cassandra Cury**  
**Cristiana Lima**  
**Delfim Martins**  
**Juliana Lima**  
**Luciana Whitaker**  
**Marcos Amend**  
**Rafael Costa**  
**Ricardo Teles**  
**Rogério Reis**  
**Sergio Ranalli**



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## Reflection Categories

T	NOTE
R	NARRATIVE
E	ESSAY
V	RECALL
O	SCRIPT
I	INTERVIEW
P	PHOTOGRAPH

## Keywords

ISOLATION	ISO
INTROVERSION	INT
ROUTINE	RUT
CHALLENGES	CHA
UNCERTAINTY	UNC
HELPLESSNESS	HLP
LOSSES	LOS
INEQUALITY	INQ
COLLECTIVITY	COL
POLITICS	POL
TECHNOLOGY	TEC
URBAN	URB
NATURE	NAT
RESPONSIBILITY	RES
REGRESSION	REG
NOSTALGIA	NOS
ADAPTATION	ADP
EXPECTATION	EXP
RESTART	RST
HOPE	HOP

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095	<b>Carlos Saldanha</b>	07/06/2020	R	INEQUALITY, RESPONSIBILITY, RESTART, HOPE	USA	176							
096	<b>Aditya Barve</b>	05/26/2020 06/03/2022	R V	INTROVERSION, INEQUALITY, COLLECTIVITY, RESTART	IND	177							
097	<b>Claudia Escarlata</b>	11/12/2020	T	CHALLENGES, UNCERTAINTY, INEQUALITY, URBAN	BRA	178							
098	<b>Cripta Djan</b>	05/24/2020	T	INTROVERSION, RESPONSIBILITY, EXPECTATION, RESTART	BRA	178							
099	<b>Pedro Zylbersztajn</b>	05/04/2020 03/30/2022	R V	INEQUALITY, RESPONSIBILITY, EXPECTATION, HOPE	BRA	179							

116	<b>Bruno Carvalho</b>	03/29/2022 07/31/2020	<b>R</b> <b>V</b>	INEQUALITY, URBAN, NATURE, HOPE	<b>BRA</b>	221	139	<b>Cauê Capillé</b>	05/30/2020 03/29/2020	<b>R</b> <b>V</b>	CHALLENGES, TECHNOLOGY, URBAN, RESPONSIBILITY	<b>BRA</b>	261
117	<b>Renata Minerbo</b>	06/16/2020	<b>R</b>	INEQUALITY, COLLECTIVITY, URBAN, NATURE	<b>UK</b>	223	140	<b>Philip Yang</b>	06/15/2020	<b>E</b>	CHALLENGES, URBAN, ADAPTATION, RESTART	<b>BRA</b>	263
118	<b>Osborne Macharia</b>	05/16/2020	<b>T</b>	CHALLENGES, UNCERTAINTY, COLLECTIVITY, NATURE	<b>KEN</b>	223	141	<b>Natalia Timerman</b>	03/31/2022	<b>R</b>	CHALLENGES, HELPLESSNESS, NATURE, RESPONSIBILITY	<b>BRA</b>	266
119	<b>Leticia Cotrim da Cunha</b>	06/17/2020 06/03/2022	<b>R</b> <b>V</b>	NATURE, RESPONSIBILITY, RESTART, HOPE	<b>BRA</b>	224	142	<b>Barbara Veiga</b>	04/04/2022	<b>R</b>	COLLECTIVITY, POLITICS, EXPECTATION, HOPE	<b>BRA</b>	266
120	<b>Carlos Saul Zebulun</b>	05/29/2020	<b>T</b>	COLLECTIVITY, NATURE, RESPONSIBILITY, REGRESSION	<b>BRA</b>	226	143	<b>Carlos Nobre</b>	04/05/2022	<b>R</b>	POLITICS, NATURE, RESPONSIBILITY, HOPE	<b>BRA</b>	266
121	<b>Ariel Kozlowski</b>	05/03/2020	<b>R</b>	CHALLENGES, TECHNOLOGY, RESPONSIBILITY, EXPECTATION	<b>BRA</b>	226	144	<b>Gustavo Neiva</b>	07/21/2020 04/05/2022	<b>E</b> <b>V</b>	CHALLENGES, POLITICS, NATURE, RESPONSIBILITY	<b>BRA</b>	267
122	<b>Mariel Collard Arias</b>	08/11/2020	<b>R</b>	NATURE, RESPONSIBILITY, RESTART, HOPE	<b>MEX</b>	227	145	<b>Amanda Palma</b>	04/31/2022	<b>R</b>	CHALLENGES, NATURE, RESPONSIBILITY, RESTART	<b>BRA</b>	271
123	<b>Sidney Chalhoub</b>	05/29/2020 04/04/2022	<b>R</b> <b>V</b>	URBAN, NATURE, RESPONSIBILITY, HOPE	<b>BRA</b>	228	146	<b>Helena Singer</b>	05/15/2022	<b>R</b>	COLLECTIVITY, POLITICS, RESPONSIBILITY, EXPECTATION	<b>BRA</b>	271
124	<b>Marina Grinover</b>	04/26/2020	<b>R</b>	INEQUALITY, COLLECTIVITY, NATURE, RESPONSIBILITY	<b>BRA</b>	230	147	<b>Shirley Krenak</b>	03/21/2022	<b>T</b>	CHALLENGES, COLLECTIVITY, NATURE, RESPONSIBILITY	<b>BRA</b>	272
125	<b>Naomi Davy</b>	06/02/2020	<b>R</b>	ROUTINE, POLITICS, NATURE, RESPONSIBILITY	<b>USA</b>	231	148	<b>Beth Kozlowski</b>	06/26/2022	<b>R</b>	COLLECTIVITY, NATURE, RESPONSIBILITY, HOPE	<b>BRA</b>	273
126	<b>Michael Batty</b>	05/14/2020	<b>E</b>	COLLECTIVITY, TECHNOLOGY, URBAN, ADAPTATION	<b>UK</b>	232	149	<b>Ricardo Bayão</b>	07/15/2022	<b>R</b>	UNCERTAINTY, NATURE, RESPONSIBILITY, HOPE	<b>BRA</b>	273
127	<b>Isaac Karabtchevsky</b>	05/04/2020	<b>R</b>	COLLECTIVITY, NATURE, ADAPTATION, EXPECTATION	<b>BRA</b>	238	150	<b>Marcia Kambeba</b>	02/23/2022	<b>R</b>	CHALLENGES, COLLECTIVITY, NATURE, RESPONSIBILITY	<b>BRA</b>	274
128	<b>Daniel Corsi</b>	06/29/2020	<b>R</b>	COLLECTIVITY, NATURE, RESPONSIBILITY, HOPE	<b>BRA</b>	238	<b>INTERVIEWS VII &amp; VIII</b>						
129	<b>Martim Moulton</b>	05/16/2020	<b>R</b>	COLLECTIVITY, URBAN, NATURE, ADAPTATION	<b>BRA</b>	242	151	<b>Sônia Guajajara</b>	05/29/2022	<b>I</b>	COLLECTIVITY, NATURE, EXPECTATION, RESTART	<b>BRA</b>	277
130	<b>Christiana Figueres</b>	03/24/2020	<b>E</b>	CHALLENGES, POLITICS, NATURE, RESPONSIBILITY	<b>CR</b>	242	152	<b>Beto Veríssimo</b>	04/12/2022	<b>I</b>	COLLECTIVITY, URBAN, NATURE, EXPECTATION	<b>BRA</b>	291
131	<b>Pedro Gadanho</b>	05/29/2020	<b>R</b>	NATURE, RESPONSIBILITY, EXPECTATION, HOPE	<b>POR</b>	244							
132	<b>Maria Manuela Moog</b>	05/16/2020	<b>R</b>	COLLECTIVITY, RESPONSIBILITY, RESTART, HOPE	<b>BRA</b>	244							
133	<b>Alejandro de Miguel Solano</b>	05/05/2020	<b>E</b>	POLITICS, TECHNOLOGY, URBAN, ADAPTATION	<b>HOP</b>	245							
134	<b>Lúcia Guimarães</b>	05/27/2020	<b>T</b>	CHALLENGES, INEQUALITY, POLITICS, URBAN	<b>USA</b>	254							
135	<b>Joris Komen</b>	01/17/2021	<b>R</b>	URBAN, NATURE, RESPONSIBILITY, ADAPTATION	<b>NAM</b>	254							
136	<b>Marko Brajović</b>	04/20/2020	<b>E</b>	ISOLATION, RESPONSIBILITY, EXPECTATION, RESTART	<b>BRA</b>	257							
137	<b>Simone Klabin</b>	06/30/2020	<b>R</b>	CHALLENGES, TECHNOLOGY, URBAN, HOPE	<b>USA</b> <b>BRA</b>	259							
138	<b>Ricardo Trevisan</b>	06/15/2020	<b>T</b>	CHALLENGES, UNCERTAINTY, URBAN, EXPECTATION	<b>BRA</b>	260							

153	<b>Mohsen Mostafavi</b>	09/27/2020	E	POLITICS, TECHNOLOGY, RESPONSIBILITY, ADAPTATION	IR	303	176	<b>Tereza C. Mc Courtney</b>	05/17/2020	T	CHALLENGES, UNCERTAINTY, ADAPTATION, EXPECTATION	BRA	325
154	<b>Dado Villa-Lobos</b>	05/04/2020	T	CHALLENGES, UNCERTAINTY, ADAPTATION, RESTART	BRA	312	177	<b>Miguel Darcy de Oliveira</b>	05/08/2020	T	COLLECTIVITY, RESPONSIBILITY, EXPECTATION, HOPE	BRA	325
155	<b>João Anzanello Carrascoza</b>	04/04/2022	R	UNCERTAINTY, COLLECTIVITY, ADAPTATION, HOPE	BRA	313	178	<b>Marcelo Maia Rosa</b>	05/07/2020	R	INTROVERSION, COLLECTIVITY, ADAPTATION, EXPECTATION	BRA	325
156	<b>Adam Haar Horowitz</b>	05/27/2020	R	ISOLATION, ADAPTATION, EXPECTATION, HOPE	USA	313	179	<b>Ney Latorraca</b>	05/03/2020	T	ISOLATION, INTROVERSION, EXPECTATION, HOPE	BRA	326
157	<b>Jeremy Bailey</b>	10/28/2020	R	INTROVERSION, CHALLENGES, UNCERTAINTY, RESTART	CAN	314	180	<b>José Benedito Tui(~) Huni Kuin</b>	03/23/2022	R	ROUTINE, CHALLENGES, UNCERTAINTY, COLLECTIVITY	BRA	326
158	<b>Heloisa Escudeiro</b>	05/27/2020	T	CHALLENGES, INEQUALITY, RESPONSIBILITY, HOPE	BRA	315	181	<b>Rita Braune Guedes</b>	05/01/2020	R	COLLECTIVITY, POLITICS, RESPONSIBILITY, HOPE	BRA	327
159	<b>Anna Maria Moog Rodrigues</b>	04/26/2020	R	COLLECTIVITY, TECHNOLOGY, RESPONSIBILITY, HOPE	BRA	315	182	<b>Adriana Lucena</b>	04/27/2020	R	CHALLENGES, RESPONSIBILITY, ADAPTATION, EXPECTATION	BRA	328
160	<b>Maira Genovese</b>	08/15/2022	R	RESPONSIBILITY, EXPECTATION, RESTART, HOPE	USA	316	183	<b>Cláudio Domênico</b>	04/26/2020	T	ISOLATION, INTROVERSION, CHALLENGES, UNCERTAINTY	BRA	328
161	<b>Mark Bryan</b>	08/31/2020	T	RESPONSIBILITY, EXPECTATION, RESTART, HOPE	USA	316	184	<b>Rafael Marengoni</b>	05/26/2020	R	ADAPTATION, EXPECTATION, RESTART, HOPE	BRA	329
162	<b>Sergio Branco</b>	06/25/2020 04/03/2022	R V	CHALLENGES, COLLECTIVITY, TECHNOLOGY, ADAPTATION	BRA	317	185	<b>Fernanda Ferreira</b>	04/25/2020	R	INTROVERSION, COLLECTIVITY, RESPONSIBILITY, HOPE	BRA	329
163	<b>B. Castelar &amp; J. Moreira</b>	06/05/2020	T	COLLECTIVITY, RESPONSIBILITY, EXPECTATION, HOPE	BRA	319	186	<b>Gabriel Kozłowski</b>	11/16/2020	E	ISOLATION, COLLECTIVITY, URBAN, ADAPTATION	BRA	330
164	<b>Eime Tobarí</b>	06/16/2020	R	COLLECTIVITY, POLITICS, NATURE, ADAPTATION	UK	319	187	<b>Charles Silva</b>	05/29/2020	R	CHALLENGES, INEQUALITY, COLLECTIVITY, RESTART	BRA	332
165	<b>Debora Martini</b>	06/15/2020	R	COLLECTIVITY, RESPONSIBILITY, EXPECTATION, HOPE	BRA	320	188	<b>Seamus O'Farrell</b>	05/28/2020	R	ISOLATION, ROUTINE, EXPECTATION, HOPE	AUS	333
166	<b>Igor Lima</b>	06/15/2020	T	COLLECTIVITY, POLITICS, RESPONSIBILITY, HOPE	BRA	320	189	<b>Tina Correia</b>	10/09/2020 04/30/2022	R V	COLLECTIVITY, POLITICS, TECHNOLOGY, ADAPTATION	BRA	334
167	<b>Higia Ikeda</b>	06/11/2020	R	COLLECTIVITY, RESPONSIBILITY, RESTART, HOPE	BRA	321	190	<b>Luis Nobrega</b>	06/01/2020	R	LOSSES, ADAPTATION, RESTART, HOPE	USA	336
168	<b>Marcos Frazão</b>	06/04/2020	R	COLLECTIVITY, RESPONSIBILITY, EXPECTATION, RESTART	USA BRA	321							
169	<b>Antônio de Salles Guerra Lage</b>	08/07/2020	T	CHALLENGES, COLLECTIVITY, POLITICS, RESPONSIBILITY	BRA	322							
170	<b>Paula Braun</b>	03/14/2022	R	COLLECTIVITY, RESPONSIBILITY, EXPECTATION, HOPE	BRA	322							
171	<b>Ontxa Mehinaku</b>	03/05/2022	T	LOSSES, RESPONSIBILITY, RESTART, HOPE	BRA	323							
172	<b>Isabella Simões</b>	07/13/2022	R	CHALLENGES, UNCERTAINTY, INEQUALITY, HOPE	BRA	323							
173	<b>Guilherme Alves</b>	05/20/2020	T	CHALLENGES, COLLECTIVITY, RESPONSIBILITY, HOPE	BRA	324							
174	<b>Julie Michiels</b>	05/25/2020	T	COLLECTIVITY, URBAN, RESPONSIBILITY, EXPECTATION	USA	324							
175	<b>Mari Mel Ostermann</b>	05/20/2020	T	COLLECTIVITY, ADAPTATION, EXPECTATION, HOPE	BRA	324							

**RESPONSIBILITY**

**Tomorrow Anew** 09/2022 E USA 339

**POSTFACE**

**Rebecca Tavares** 08/2022 T USA 348

**M. Moreira Salles & T. Alvim** 09/2022 T USA 349

**Graham Goymour** 02/2023 T UK 351

**Tiago Genoveze** 08/2022 T BRA 352

**PHOTOGRAPHIC ESSAYS**

191 **Cassandra Cury** 07/2022 F COLLECTIVE, CHILDREN, PORTRAITS, RITUALS BRA 355

192 **Cristiana Lima** 08/2022 F BUILDINGS, CUSTOMS, CHILDREN, LANDSCAPE BRA 365

193 **Delfim Martins** 06/2022 F BUILDINGS, LANDSCAPE, PORTRAITS, RITUALS BRA 375

194 **Juliana Lima** 04/2019 F CHILDREN, LANDSCAPE, PORTRAITS, RITUALS BRA 385

195 **Luciana Whitaker** 11/2018 F BUILDINGS, CUSTOMS, CHILDREN, LANDSCAPE BRA 395

196 **Marcos Amend** 01/2020 F COLLECTIVE, BUILDINGS, CHILDREN, CUSTOMS BRA 405

197 **Rafael Costa** 08/2018 F CHILDREN, PORTRAITS, RITUALS, LANDSCAPE BRA 415

198 **Ricardo Teles** 07/2021 F CUSTOMS, CHILDREN, LANDSCAPE, RITUALS BRA 425

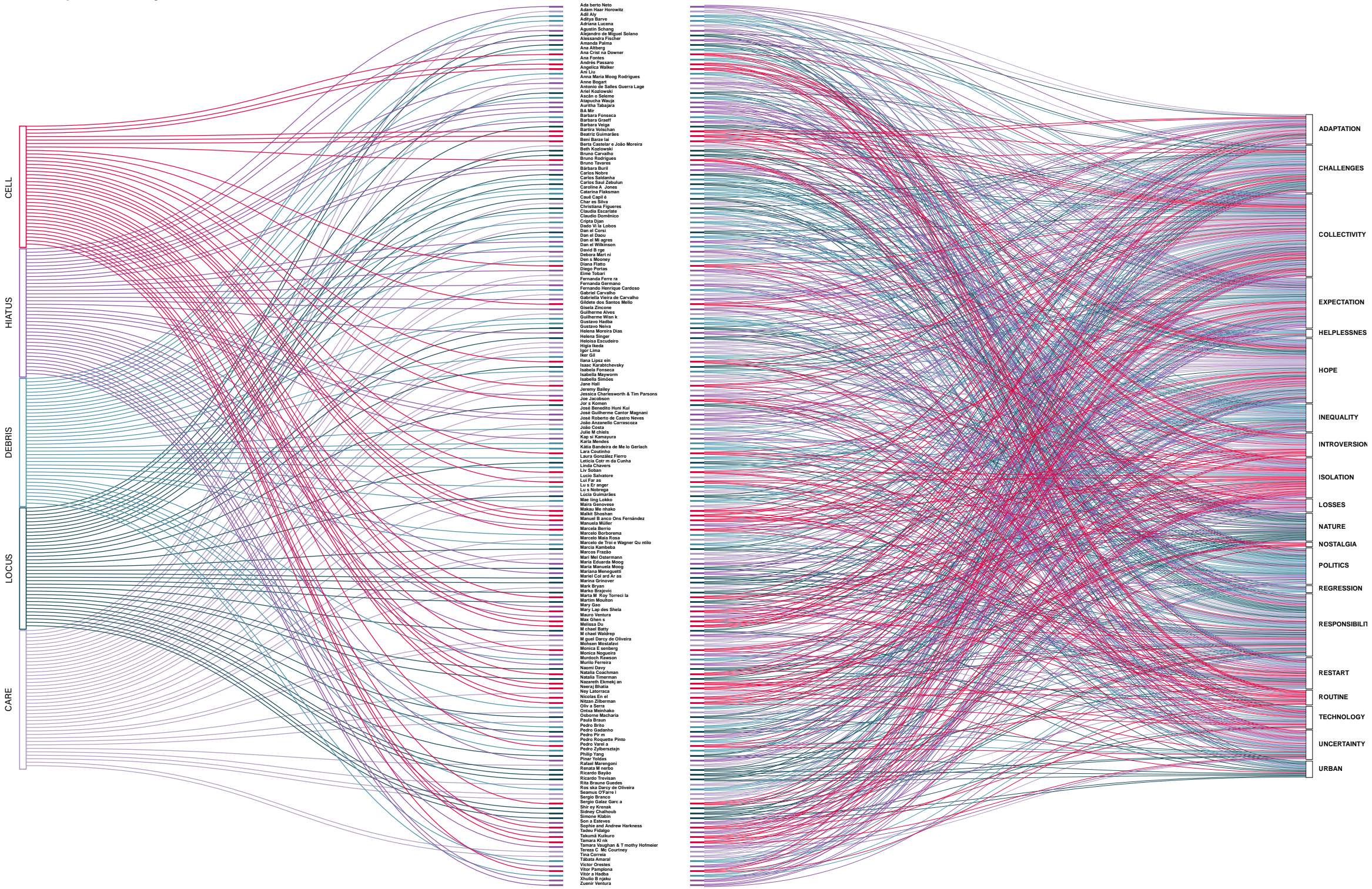
199 **Rogério Reis** 08/2012 F BUILDINGS, LANDSCAPE, PORTRAITS, RITUALS BRA 435

200 **Sérgio Ranalli** 07/2011 F BUILDINGS, CHILDREN, LANDSCAPE, PORTRAITS BRA 445

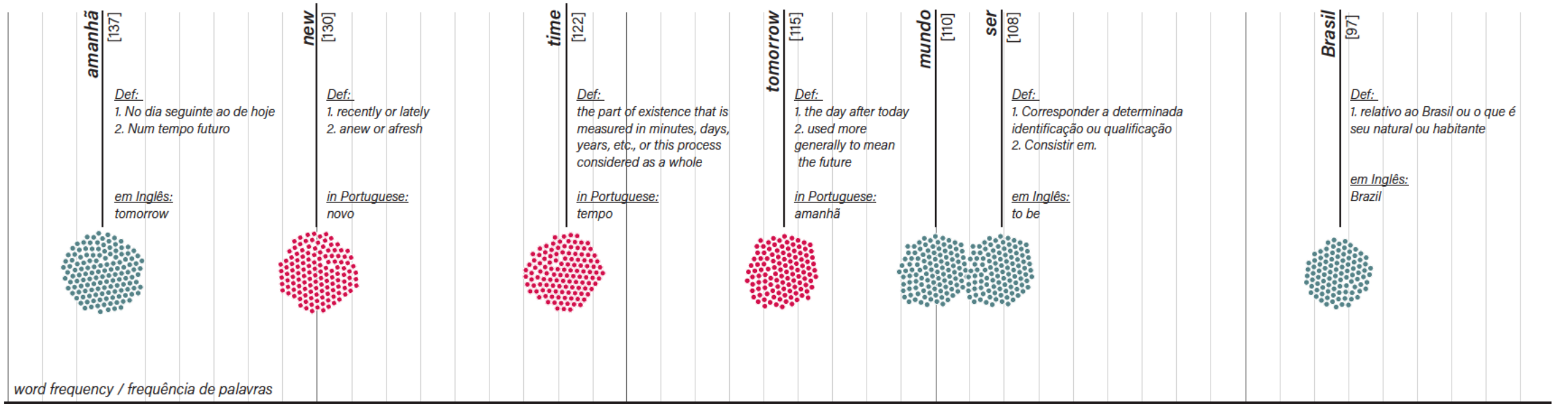
2020 • 2022

# *Visual Summary*

# Responses x Keywords



## Most used words



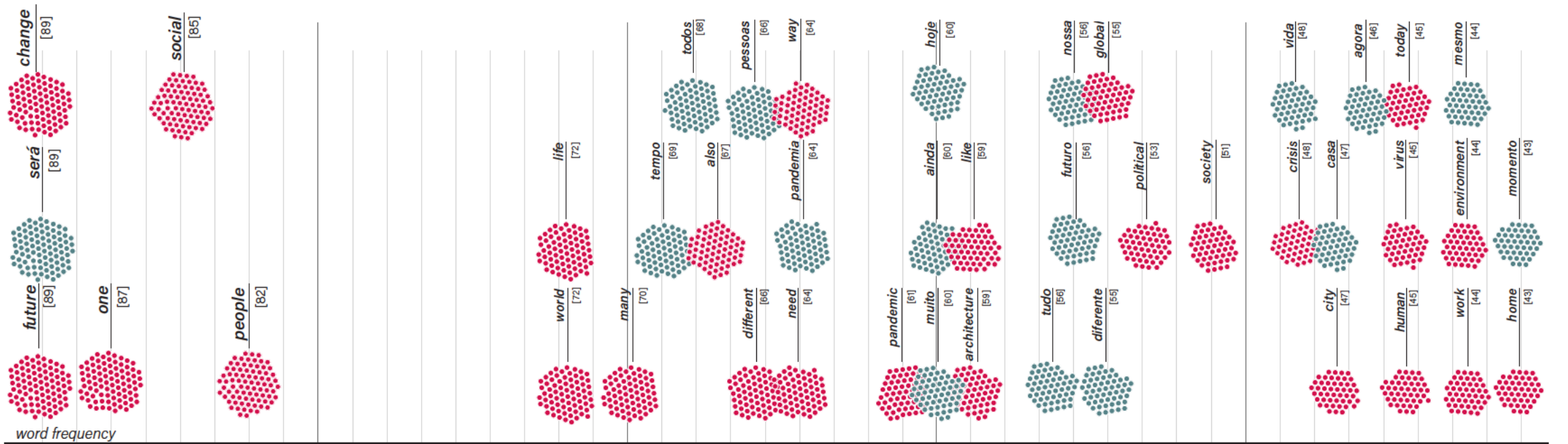
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120 >

110 >

100 >



90 >

80 >

70 >

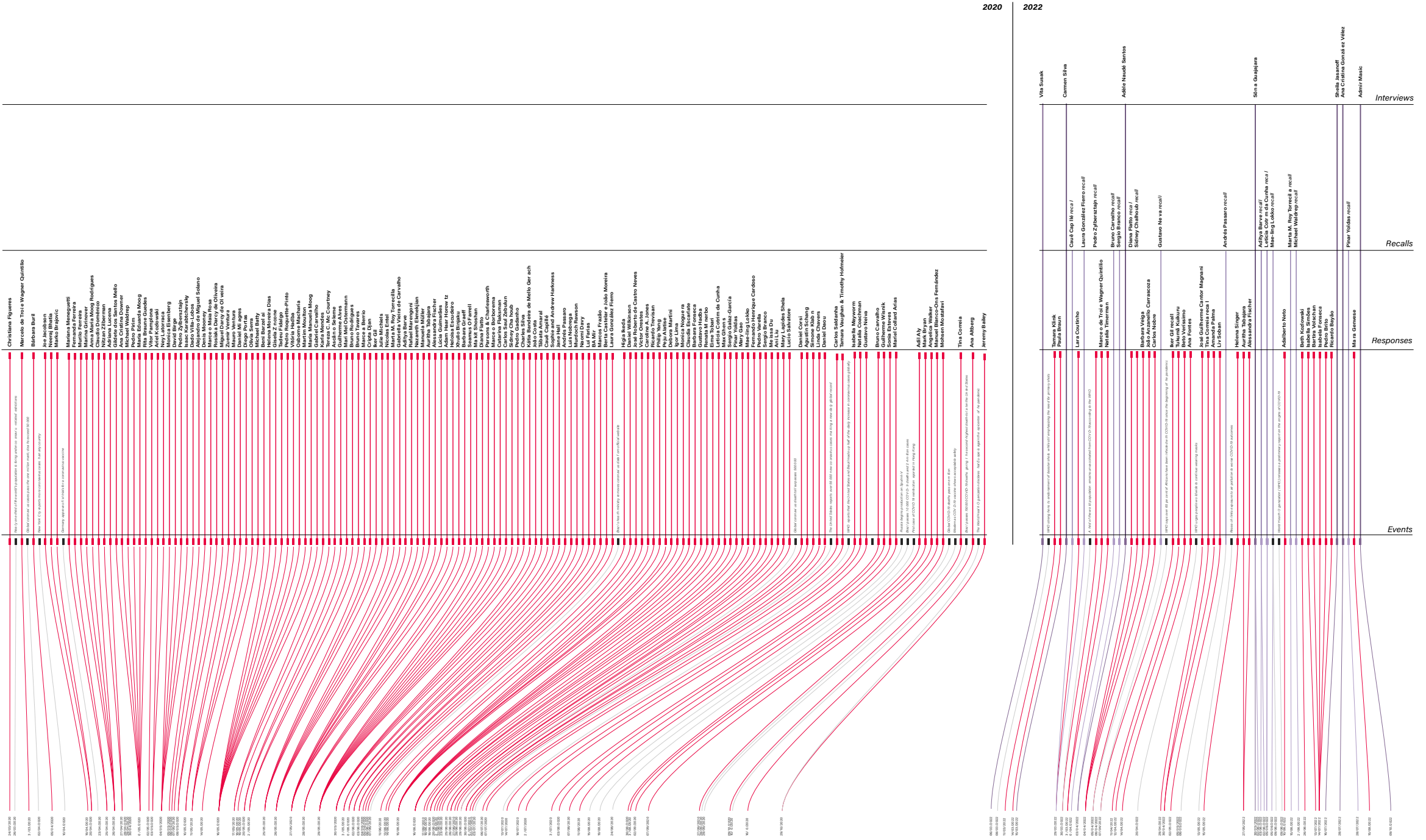
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50 >

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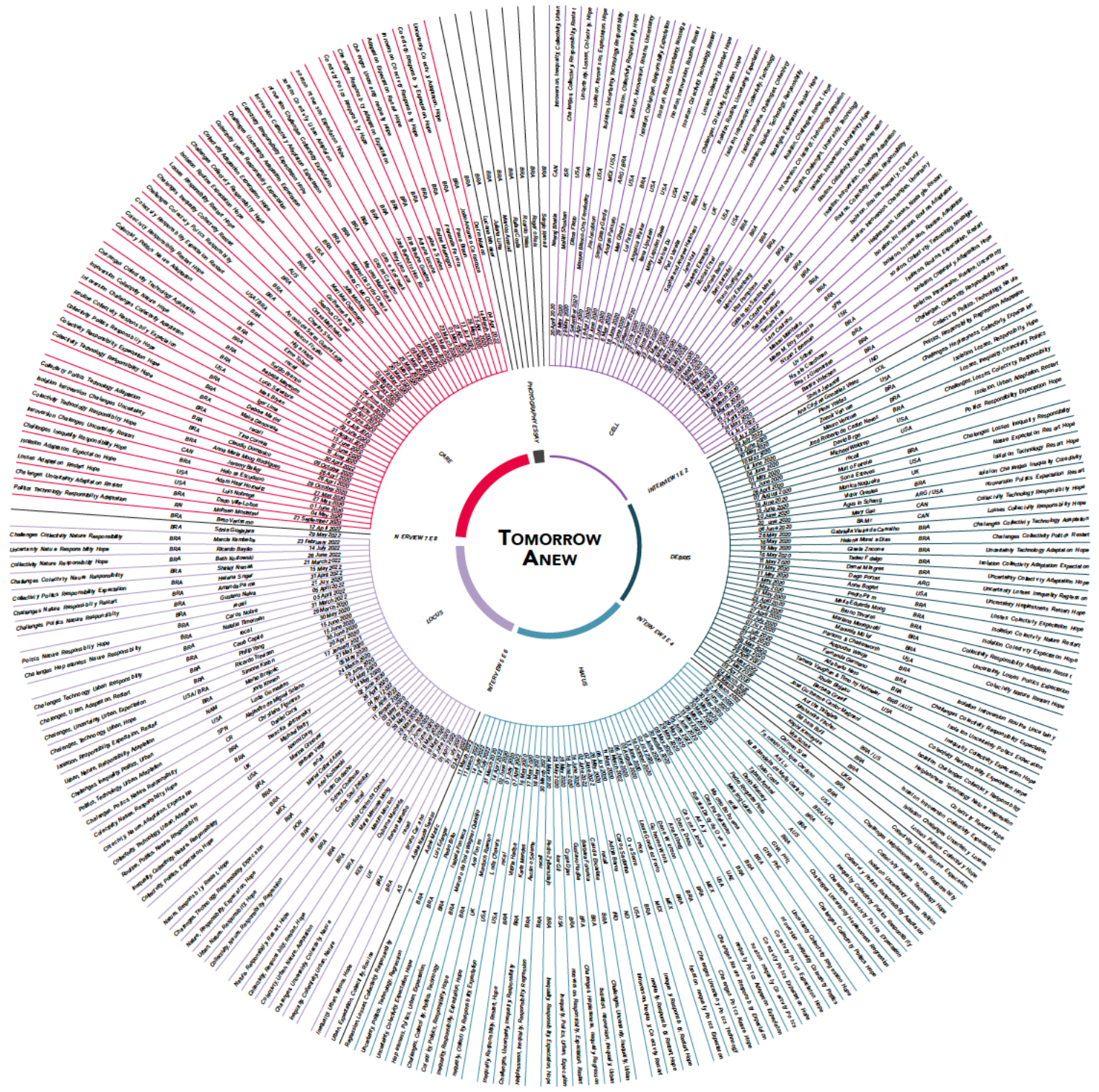
# Timeline



2020 2022

Events	Responses	Recalls	Interviews
WPC final has to be an open public event. It is not possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center.	Paula Brant Lara Coutinho	Claudia Capell recall / Laura Gonzalez Ferrn recall / Pedro Zylberstajn recall / Sergio Branco recall / Diana Pardo recall / Sidney Chalkoub recall	Via Susak Carmen Silva Adrie Nadei Santos
A WPC final has to be an open public event. It is not possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center.	Marcos de Tros e Wagner Quintillo Natalla Timerman	Diana Pardo recall / Sidney Chalkoub recall / Gustavo Herts recall	
WPC final has to be an open public event. It is not possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center.	Carlos Nobre Joao Azevedo Carrasca Sora Estewes Beto Verissimo Aur Vontes Tina Correla Amanda Palma LUI 300m	Adrie Nadei Santos recall / Maria M. de Sousa recall / Michael Andrade recall / Pinar Yodanis recall	Sonia Guajajara
WPC final has to be an open public event. It is not possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center. It is possible to have a public event in the city center.	Helena Singer Aurtho Tobiasjan Alexandra Fichter Adalberto Neto Beth Kostowski Barbara Volochian Ricardo Fonseca Ricardo Baydo Ma ra Gamessa	Adrie Nadei Santos recall / Maria M. de Sousa recall / Michael Andrade recall / Pinar Yodanis recall	Berle Jarosoff Ana Cristina Gonzalez Velez Adrie Masik

# Participants



# Introduction

**Gabriel Kozlowski**

*Originally written in English*

Tomorrow Anew began as a reaction to a state of crisis. It was one among a constellation of artistic expressions that tried to make sense of what was happening in the world and do something about it. It was conceived out of an urgency to not just sit and observe but, instead, to mobilize people around a common cause. Rather than fully fleshed out and planned to its last details, Tomorrow Anew was the outcome of a gut feeling that forced us to fight inertia and a sense of disbelief that was starting to weigh heavily on everyone as tragic news spilled out day after day in the early months of the pandemic. By then, it was already clear that the toll of the new disease mirrored our social inequalities. True, one might say the disease spared no one, but this is different from saying it flattened structural differences. If anything, the result was the opposite: inequalities worsened, and the hardest impacts were felt in socially vulnerable regions and disenfranchised communities. This represented a segment of the population for whom isolation was not an option, access to fast and individualized health care service was nonexistent, and whose daily survival depended on the income of the previous month. Thus, as the pandemic deepened and uncertainties grew, solidarity among people increased in an effort to minimize the harmful consequences of the inequity that was created. The feeling was that acts of selflessness were sprouting everywhere along with a sense of responsibility, emerging not only from those in a more privileged position to those who were not, but also among those in need. It was as if anyone who could extend a hand to their fellow neighbor would do it if necessary. And so did we. The gravity of the situation compelled us to think about ways to expand our possibilities for providing help. How could we do more than the little we could do individually, so small acts could build up to something bigger? Or, more pragmatically, how could we create a channel through which those who did not know how to help or had no time to do so could find an easy and reliable way to contribute to alleviating the hardship of others?

The first drive of Tomorrow Anew was its philanthropic ethos, gathering resources—no matter how big or small—to help address a situation that was escalating quickly and becoming more critical as time went by. Aware of the network we had, we knew a fundraiser could be a viable path, but we also realized that, in order to succeed in garnering support, we had to establish trust, clearly communicate our dedication, provide transparency, and make it appealing. Thus, we set out to understand how to make donations work legally, transactionally and in terms of user experience. We reached out to lawyers, economists, directors of nonprofits, web developers, translators, and marketing profes-

nals for advice, and this way we established the initial partnerships that built the foundations of the campaign; every single one of them offering their time and experience without asking anything back. A large component of this initial phase was finding the right NGOs to work with that were already committed to the Covid-19 cause and that, between them, could have a geographical reach to offer multiple possibilities of assistance in different places around the globe. We joined forces with NGOs that were already actively responding to the current crisis, covering the US, Kenya, and Brazil, in different regions and capacities. They had been selected because of their seriousness, transparency, efficiency and scope, while acting like redistribution channels. Donations would first go to them, from where they entered the targeted communities. Thus, our initiative was set to redirect donations to the indigenous peoples of the Xingu and to families living in precarious conditions in slums of São Paulo (in partnership with Instituto Bei); to *quilombola* and riverine communities in the Amazon (in partnership with Brazil Foundation and Conservation International – Brazil); and to families hit hard by the pandemic and the unleashed economic crisis in the US and in Kenya (in partnership with GiveDirectly). Our campaign was possible because of them: for the beautiful work they were doing on the ground and due to the trust these large institutions placed in us, i.e. a couple of individuals without any charity structure in place or previous knowledge in philanthropy. Side-by-side, Tomorrow Anew moved from design into action, becoming a vehicle to connect new donors to people in need.

If gathering donations was a response to the present situation, one that focused on the immediate and urgent needs of those in need of support and not afterwards, we were convinced that, as a global society, we would come out of this challenge stronger if we also took steps to secure our futures. Not only acting through doing but also acting through thinking. Being able to imagine what tomorrow might hold, where it could be taken, or what we wanted it to be was necessary to avoid missing an opportunity of converting disintegration into evolution. The need was to fight the inertia of sticking to a form of presentism and problem-solving mode only while losing sight of a broader perspective. Thinking, far from a passive act, becomes an active, political stance that extends in time. Through thinking, we can extract lessons from the past, from what brought us to such a point of collapse, so as to re-channel them forward, preempting the future of similar mistakes. We can reject the many facets of pragmatism, utilitarianism, economicism and conformism and accept to give room to innovation, imagination, daydreaming and utopia. The same way that the idea of the present is something we have socially constructed rather than being a natural, given, or preordained concept, so too should the future be. But the

future also takes its form from a given present, some would argue, more sober than idealized, a predetermined extension of our current certainties. This view suggests a tomorrow that replicates the path that led to today. The future is not different from what the present once was: a past promise of brighter days, failed due to the very systems of politics, capital accumulation, social exploitation and disregard of nature that we see invariably continuing into the future. In fact, reconciling the two views is a negotiation between optimism and pessimism. Perhaps it is a matter of understanding what triggers real change. Is it a matter of scale: how much is enough for a wake-up call? Or, is it perhaps a matter of method, a search for the processes that may occasion rupture? Regardless of the direction, it became important to us to delve into the relationship between this dystopic moment and our potential futures. We sought to use the multiple kinds of resources and energy we were mobilizing to build, in parallel to the fundraising efforts, a platform where thoughts about our future could be collected and shared. This was a platform conceived of as an incentive for people to reflect collectively, to take time to stop, and then think. Thus, we asked them: “*What will be different tomorrow?*” And their answers became this book.

This is a book about envisioned futures from the perspective of a derailed present. We reached out to a wide range of people, from multiple backgrounds, genders, races, ethnicities and nationalities. We asked for reflections from professionals in the arts, design, photography, architecture, literature, journalism, cinema, sociology, psychology, healthcare, economics, entrepreneurship, law, politics, climate activism and more. From a former president to a housewife. We heard from intellectuals we admire and individuals we do not know as a result of both the direct invitations we sent and the campaign’s organic dissemination due to the open character of its online presence, expanding answers beyond our initial circle. As there was no imposed framework for the individual reflections, they came in multiple formats and lengths. From a paragraph to an essay to a movie script. Some reflected on the future they saw as needed, others on the future they wanted, and others yet on the future they thought inevitable. Some thought there was no future. In hindsight, we see the answers as a balancing act between hope and disillusionment and, generally speaking, the feeling is that they tended to get grimmer the later they were written. Despite the severe atmosphere of the moment and the shared anguish, it is noticeable that in the first phase of the pandemic there was a hint of excitement, even if in reverse: a sense that from the dusk of doom a new dawn would arise. This change in tone according to the period of the year compelled us to take advantage of the timeframe of the book’s production process to deepen its content and gather updated reflections from some individuals who had already

submitted answers a year before, like a recall. Reading their reflections before and after the pandemic offers a fascinating perspective on its development.

Throughout production, we also explored another type of dialogue through the medium of interviews. We selected eight outstanding thinkers for whom the pandemic had become an extra drive to expand their practices around social, political and environmental rights. They deal with questions pertaining to universal access to housing (Carmen Silva), the role of design in the provision of an affordable and equitable city (Adele Santos), the defense of indigenous territories (Sonia Guajajara), women's rights and gender equality (Ana Cristina González Vélez), transnational solutions to the refugee crisis (Admir Masic), rights to sovereignty and peace in Ukraine (Vita Susak), protection of the Amazon forest and its inhabitants (Beto Veríssimo), and the ethics of scientific development as it intersects with politics (Sheila Jasanoff). Furthermore, to this collection of eight verbal reflections, we added ten visual essays. These were generous gifts from renowned Brazilian photographers who have been photographing indigenous tribes for decades. Concluding the book, the collection of about sixty photographs depicts the beauty of Brazil's native peoples, a group for whom the pandemic has been particularly destructive due to their low immunity to viruses, collective traditional ways of living, limited access to health services and hospitals, and current governmental inaction. These photos are an homage to their cultures that have for so long persevered against adverse conditions, such as the one built around the current administration, which has mobilized everything in its power to dismantle such communities and cede their lands to agribusiness and resource extraction activities. By depicting multiple aspects of indigenous peoples' life, culture and arts, these photographers help raise awareness about the urgency of valuing and protecting Brazil's original inhabitants, who, at the end of the day, are the true owners of this land and the most important protectors of its forests. Altogether, between reflections, recalls, essays, interviews and photographs, the book depicts the thoughts of 200 people, written in two batches between April and October 2020, and March and July of 2022, building a panorama of the ways we have dealt with the crisis.

The book organizes this written material into 5 sections, which also reflect the structure of its chapters. They are: Cell, Hiatus, Debris, Locus and Care. Each chapter's beginning offers a deeper elaboration on these words, trying to convey a set of positions and feelings that make sense when read together. Siding more with the poetic than with the utilitarian, they represent a loose attempt at categorization and clustering designed to emphasize some areas of discussion

while also facilitating the reader's access to the different themes present in the publication. The purpose was not to build a rigid framework that precisely corresponded to the content of each individual reflection; instead, it was an exercise to help identify and point to intersections that can be perceived when a group of texts is viewed collectively. This way, the sections should rather be understood as a retroactive effort on extracting some of the main concerns that cut across the texts while finding similarities and differences between them. The sections were then ordered as to subtly suggest a progression of feelings and postures towards the pandemic, ranging from disbelief to hope and renewal. Naturally, an attempt at categorization for something that was not originally designed to fit into categories risks oversimplifying or diluting the nuances of the arguments. Our response to that was to first embrace the instability of the sections' labels and actively work to blur the boundaries between them by positioning texts that talk across sections when it came to the closing and opening of each chapter. To reinforce this blurring, we also used the interviews as transition moments between the chapters. Displayed in pairs, they function as thematic markers leading the conversation from certain themes into others. Second, we created a system of keywords that offered more depth to the classification while the same time providing the reader with a roadmap to find in the book the reflections that spoke to their interests. By following the keywords, each reader can create his or her own paths for accessing the content and navigating through the multiple discussions. One may decide, for example, to read only the texts tagged as Nature, while someone else may prefer to explore Routine, Politics and Nostalgia and see how these topics have been addressed by our writers. Equally valid would be to ignore the keywords and sections altogether and read the texts chronologically. All in all, the book offers multiple discussion paths, including, we believe, many we have not foreseen.

Another component that is important to emphasize when introducing this publication is that the initial campaign was bigger in scope than the actual book. Not everything from there made it here. A couple of examples include the material of the crowdfunding campaign launched by Instituto BEI and Tide Setubal simultaneously to our campaign and with whom we joined forces; the artwork auction we created under the name "Mapping Brazil" to increase our fundraising capacity by selling the maps myself and my fellow co-curators created for the Brazilian pavilion at the 2018 Venice Biennale; the event we prepared for the ringing of the New York Stock Exchange closing bell to raise awareness for our campaign; the countless social media content, pitch decks and marketing materials; and, most importantly, the gorgeous digital animation that Turkish media artist Refik Anadol crafted specifically for Tomorrow Anew depicting the spatial evolution of Covid-19 cases throughout the world.

The work entitled *New Gravity of the Earth* builds a 3D visualization that draws data from John Hopkins University and Healthmap.org, mapping the 2.5 million confirmed cases as of June 2020. The data was processed to make legible the cumulative sum of infections throughout time, filtered by continent, country, province and city, while encouraging a more comprehensive understanding of the current moment and the imagination of a post-pandemic world, where global interconnections will be instrumental for our collective healing process. Refik's generosity in producing this piece and helping expand the campaign makes any note of appreciation fall short next to it; we can only express our gratitude for this collaboration. The reason it was not included in the book is simply due to the different nature of its content in comparison to the ones we chose to prioritize: raw texts and visuals of indigenous peoples. *The New Gravity of the World* should be experienced in its original version, hence the video can be seen online at the locations listed in the footnote<sup>1</sup>. All these components, succinctly listed here, were as integral parts of the campaign as the content that ended up in the making of the book. They were equally important for building momentum to our fundraising efforts while also giving them legitimacy, traction, reach and, ultimately, success.

To conclude, this book also acts as the end point of a long enterprise. Both symbolically and practically. Practically, because it is a way to show ourselves accountable to all the trust that has been deposited in us. As it consolidates the content produced by hundreds of people in a single place, it concomitantly makes such content concrete, allowing it to endure beyond the pandemic years. In this sense, the book can be seen as an artifact, a small glimpse into a particular time. Additionally, it provides a section explicitly labeled *Accountability*, where it offers an overview of the path the donations took until reaching their recipients. On the symbolic side, the book marks a completion. It is a culmination of events, time, resources and the good will many people put into making a philanthropic drive an actual source of impact.

All this considered, the book is an opportunity to thank genuinely and publicly everyone who participated in any capacity throughout the different phases of the initiative. To every single contributor who donated their time and knowledge to put *Tomorrow Anew* together; to all who embraced the prompt and donated their ideas in the form of written reflections and conversations; to every generous person who donated money to the campaign, as well as those

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Studio Refik Anadol: <https://refikanadol.com>.  
*New Gravity of the Earth*: <https://vimeo.com/446199466>.

who gracefully received the donations; and to all our partners and sponsors we could not be more grateful. Although we have listed their names in the front credits, here we pay an additional homage to our closest partners: the Brazil Foundation, under the leadership of Rebecca Tavares; the Instituto BEI, headed up by Tomas Alvim and Marisa Moreira Salles; the Harvard David Rockefeller Center for Latin American Studies, with its executive director of the Brazil Office Maria Helena Monteiro and program manager Tiago Genoveze; and our publisher Editora Gryphus, under the creative and resourceful figure of Gisela Zincone. Finally, we extend the thank-you note to the readers, who, by acquiring this publication, are not only valuing and celebrating this work, but also providing proceeds to the inhabitants of the Amazon region and the Association for the Indigenous Territories of the Xingu (ATIX).

We thank you all from the bottom of our hearts and sincerely wish that the compilation of ideas presented here sparks a sense of empathy, curiosity and responsibility towards the building of our collective tomorrow.

**Gabriel Kozlowski**  
Campaign Author & Book Editor  
Belém, Brazil. July, 2022

# Debris

The concept of entropy is present in the second law of thermodynamics, which implies the inexorable loss present in all energy processes as well as the irreversibility of a closed system. It describes the degree of disorder and randomness in a system. According to Robert Smithson, certain landscapes, characterized by processes of continuous destruction, would be better characterized as “post-natural.” due to the scale and intensity of the change they underwent. They can never really be recovered; there is no return to a previous state. Smithson’s “entropic landscapes” are places where the self-regulating and self-sustaining processes of nature are so hopelessly compromised that the spontaneous return of an ecological activity is no longer possible.<sup>1</sup> What is left are transformed spaces, simultaneously new and old, that describe both a collapse and an emerging order.

Old because they function as indexes of past configurations that persist to some degree in the present. Like ruins, they reveal pasts that have been broken but nevertheless linger around in a compromised form. Not fully dead, neither fully alive. These are pasts that have begun perishing, taking with them old ways of living, thinking and relating. While they crumble, they reveal the obscenity of their constitutions, more random and makeshift than planned and stable as it was made believe.

1. Peter Smithson and Robert Smithson, *Robert Smithson: the collected writings*. ed. (Berkeley, California: University of California Press, 1996).

In their decomposition, however, they serve as nutrition for an emerging stratum of life. In this sense, they also represent something new. They have the capacity to inaugurate new forms and spaces of existence. So what appeared to be disorder was only such due to a particular perspective or limited observation time. The pieces that had been disassembled always carried with them the seeds of rearrangement. A new ecology arising from the ashes of an older one. This does not mean that the new mirrors the old, but that successions are made out of the interchange between continuity and discontinuity, between appropriation and rupture. It is never solely one side, even if the relationship is established in the reverse: one exists as it negates the other.

The collection of texts in this section reveals states of deterioration. Be it deterioration brought by the crisis or unveiled by it; novel or existent. They bring attention to the decline of paradigms and to the disintegration of certainties. Some point to the formation of ruins in the present, while others predict their appearance in the future. Destruction is at times seen as transitory, at others as perennial. Nothing is solid as it used to be. Debris is everywhere. The only nature is post-nature.

[Redacted text block]

[Redacted text block]

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Ani Liu

Experimental artist and technologist. B.A. from Dartmouth College, Master of Architecture from the Harvard Graduate School of Design, and a Master of Science from the MIT Media Lab. Associate Professor of Practice at the University of Pennsylvania.

USA / Narrative / 26-Jun-2020  
Originally written in English

collectivity, politics, technology, hope

"What we are dealing with in this new technology of power is not exactly society (or at least not the social body, as defined by the jurists), nor is it the individual body. It is a new body, a multiple body, a body with so many heads that, while they might not be infinite in number, cannot necessarily be counted. Biopolitics deals with the population, with the population as a political problem, as a problem that is at once scientific and political, as a biological problem and as power's problem."

- M. Foucault<sup>1</sup>

UA single-stranded RNA virus with ~30,000 base pairs<sup>2</sup> has radically impacted everything from the global economy down to the daily social ritual of the handshake. When I first studied Foucault's notion of biopolitics, I never imagined that we would be living today in such a biopolitical crisis.

1. M. Foucault. 1997. "The Birth of Biopolitics," 73-79 in *Ethics, Subjectivity, and Truth: P. Rabinow and J.D. Faubion eds. New Press.*

There is a technologist and researcher in me that yearns for a solution in science: an analytical understanding of the

- ISO
- INT
- RUT
- CHA
- UNC
- HLP
- LOS
- INQ
- COL
- POL
- TEC
- URB
- NAT
- RES
- REG
- NOS
- ADP
- EXP
- REC
- HOP





Masks, gloves, scarf and hat were de rigueur. And upon returning from the diseased outside world, I required both of us to change shoes and shirts and immediately wash hands for 30 seconds. > **Angelica Walker.** I write from the chair in which I have sat every day for 97 days. From here, looking at my own reflected image superimposed on the text that I write, rewrite, and give up writing, I know that I cannot and, perhaps for this reason, I do not want to contribute with assertive or minimally objective reflections about the future time. > **Pedro Varella.** My tomorrow will become multi-scalar (and multi-choice) again in the coming months. What will be different tomorrow? My everyday choices, as real life thrives in the everyday, not in the tomorrows. > **Marta M. Roy Torrecilla.** Much has been discussed about the possible impacts of the pandemic in the labor market. The need for isolation imposed by the coronavirus is forcing companies to adapt to a new reality that demands innovative solutions and the adoption of new work dynamics. > **Bruno Rodrigues.** In this same ship we are in, we live with the expectation of what the promising future may bring, and with the debts and liabilities that we still have to reverse. Since “my destiny will be as God wants it,” may God soon resolve the latter. > **Isaac Volschan.** Change in emotions, where the comfort of being in the presence of one might be replaced by a greater comfort with the absence. Although optimism is what we need in a time like this, we need to be smart with our optimism. Smarter move in the present by adhering to the restrictions, is what keeps our future safe and stable. > **Adil Aly.** We can and must transform the experience of the epidemic into something positive, thinking about a fairer, less unequal world, and this should also apply to thinking about the climate crisis, a ticking time bomb. But how to sensitize people just as they were sensitized by the viral threat? Why wait for the worst to happen when we can act now as we are already working against COVID-19? > **Marcelo de Troi & Wagner Quintilio.** We learn from sadness, they say, sadness strengthens us, they say, sadness makes us capable, they say. Sadness, death, hunger, they say. Tomorrow we’ll come back, they say, tomorrow we’ll change, they say, tomorrow we’ll recover, they say. > **Paula Braun.** Upon the ruins of the present and the aftermath, it will be a great impact to reassess our attitudes as human beings, the great damage we have already caused. And there are so many—we will need to enter a new cycle, to recreate ourselves. > **Charles Silva.** We live, in these present times, in a very difficult moment of human life. We live in a time of illness, of loss of loved ones. Humanity has suffered from this virus, in which many have lost their father and mother, have lost their sons, their daughters, their brothers and sisters, their family. The world has suffered a lot from this cursed disease. > **José Benedito Tui(~) Huni Kuin.** You are only free if you have the full capacity to know the exact weight of every little gesture you put into the world, and this is impossible. For this reason, the human race decides nothing, it is a prisoner of itself, and worse, it doesn’t know it. It is too arrogant, short-sighted, selfish, and, above all, clumsy. > **Pedro Roquette-Pinto.** Tomorrow will be warmer and more humid—sweat will drip down our cheeks and the slight taste of salt on our lips will feel bitter once again.

We have already experienced tomorrow, many times now. > **João Costa.** I hope the world post coronavirus can be a better one, and that the lessons learned are not regarding the lack of sociability, but the power of collective will. > **Olivia Serra.** History teaches us that we have never emerged the same, as humanity, from such profound crises. This pandemic has made us reflect on our deep inequalities and, mainly, on the model of society in which we live. > **Tábata Amaral.** The good news is that we can still have a different world for a better tomorrow. There are few items to change—but difficult ones. Respect for human rights and the environment would already make a huge difference. > **Luis Erlanger.** To answer this question about a new tomorrow, we need first to reflect on the aspects that urgently need change, because the best way to predict the future is to invent it. We shall envision the opportunities we want to create, instead of dealing with short term circumstances. > **Ariel Kozłowski.** We are all aware that, in the near future, human relationships will be different. As a result of the coronavirus, it is as if the time factor will be interrupted and, instead of encompassing a development dictated by the course of history, will suddenly be condensed. > **Isaac Karabtchevsky.** I hope that the shock of this pandemic will jolt people out of their desire to ignore global issues like climate change. I hope our growing sense of urgency, of solidarity, of stubborn optimism and empowerment to take action, can be one thing that rises out of this terrible situation. Because while we will, eventually, return to normal after this pandemic, the climate that we know as normal is never coming back. > **Christiana Figueres.** The Coronavirus epidemic, as one of the plagues of old, feels like one of these landmark moments in history, when bashed human culture remembers its lost virtues, drawing on one of the traits that most distinctively makes us human, the ability to gather strength and positivity from moments of despair and uncertainty. > **Alejandro de Miguel Solano.** We are currently in an inflection point in human history. We have gone from speed to curated, connected to analog, and from stigma to strength. We are in a time of a creative renaissance where we are redefining our inner circle and our values. > **Mark Bryan.** That our leaders and population would show solidarity with those who need it most. That we would believe more in science and data. May we believe more in forgiveness and love. May we have prosperity for all and peace. > **Igor Lima.** And how can we think of a new tomorrow? A tomorrow that is not as frightening as the present we are living in. Maybe it is the small hidden actors that change the big narratives and make us believe that there are better possibilities for the future. > **Isabella Simões.** The world used to be turned outward, people only looked at other people’s houses, other people’s lives, other people’s countries. Today, and in the near future, they will have to look at their homes, their countries, their lives, they will be turned toward themselves, more concerned about helping others, because we will all need help in some way. > **Fernanda Ferreira.** What will be different tomorrow? Probably nothing. However, the broader sense of tomorrow is some period of time that we can work towards. What might be different tomorrow is based on how and what we work on from now. > **Nazareth Ekmekjian.**

## Tomorrow Anew

Amidst the Covid-19 crisis, a wide range of people from diverse backgrounds, genders, races, ethnicities, and nationalities were invited to reflect on our common future. Responding to the question "*What will be different tomorrow?*", professionals from the arts, architecture, literature, journalism, film, sociology, psychology, health, economics, law, politics, climate activism, and more shared their thoughts on the post-pandemic tomorrow. Some reflected on the future they deemed necessary, others on the future they desired, and still others on the future they considered inevitable. **Their responses have become this book.**

Through reflections, memories, dreams, conversations, and photographs, the book portrays thoughts compiled between 2020 and 2022, thus constructing a panorama of how we have dealt with the crisis. As an artifact of a particular moment in human history, *Tomorrow Anew* is a memory; both tales of what we imagined and reassessments of what could have been different.