The current situation thus refers to an image that stoics used to discuss the relationship between the individual and the universal. This brings us back to what Illich, Kohr, Schumacher, Jean-Pierre Dupuy and others meant by the word “utopia”. Some utopias, such as the one described by Illich in his new urban utopia based on Illich’s work, which they called Illichville - the car-free city. These are the same cities where people are already emitting the least amount of carbon dioxide (see the maps). Asking them to be more sustainable and to act as a model for others is a bit like asking a university or an opera house. These are the cities of the rich, both the North and the South, with of course some dramatic differences, but the rich, both in their family, when deprived of the ability to travel they lack the means to support themselves. Thus, they have to make do with calling their children on the phone. In the faraway provinces of the city and beyond, the poor are limited by the absence of any means of transport. As local and traditional uses are abandoned in favor of modern uses, people increasingly view these as commodities. This example showcases the madness of modernity, illustrating the central and flawed “law” discussed above: as to take into account the behavior of a panicked population.

Counter-productivity and deferred counter-productivity. Direct counter-productivity, which is driven by the industrial system, is a central problem that is both hidden and resounding. Many people know, for example, that automobile traffic can clog up streets or run over a fox. However, it is something else that seems to be at work, a strange acceleration of rhythms that has never been performed en masse and its consequences are felt. As local and traditional modes of transport were abandoned in favor of modern ones, the industrial system first caused a direct counter-productivity that prevents the movement of cars and vehicles. As local and traditional uses are abandoned in favor of modern uses, people increasingly view these as commodities.

Indirect counter-productivity, the societal impact of an industrial counter-productivity, can manifest itself in a chain reaction that affects society on a daily basis. This is why counter-productivity is central to our understanding of the current situation. The example is cited notably by Hippolytus (3rd century AD), thus placing it in the context of the concept of “turbulence” developed by Tim Cresswell in the 1970s. The political turbulence that arose in the 1970s provide safe guidance. They offer a rare image of the way people can mobilize in order to resist the industrial counter-productivity. The example of the transport crisis in ancient Rome is an illustration of the central and flawed “law” discussed above, as well as to take into account the behavior of a panicked population.

The example is cited notably by Hippolytus (3rd century AD), thus placing it in the context of the concept of “turbulence” developed by Tim Cresswell in the 1970s. The political turbulence that arose in the 1970s provide safe guidance. They offer a rare image of the way people can mobilize in order to resist the industrial counter-productivity. The example of the transport crisis in ancient Rome is an illustration of the central and flawed “law” discussed above, as well as to take into account the behavior of a panicked population. But, as the example shows, the industrial counter-productivity was not the only problem. The transport crisis was a direct counter-productivity that prevents the movement of cars and vehicles. As local and traditional uses are abandoned in favor of modern uses, people increasingly view these as commodities. As local and traditional uses are abandoned in favor of modern uses, people increasingly view these as commodities. As local and traditional uses are abandoned in favor of modern uses, people increasingly view these as commodities.

The current crisis is not the result of an accident or of an overly chaotic transport system with the addition of road accidents, as the story goes in ancient Rome where Julius Caesar was forced to ban vehicles between 6 am and 4 pm to avoid the city grinding to a halt. The current crisis is not the result of an accident or of an overly chaotic transport system with the addition of road accidents, as the story goes in ancient Rome where Julius Caesar was forced to ban vehicles between 6 am and 4 pm to avoid the city grinding to a halt. The current crisis is not the result of an accident or of an overly chaotic transport system with the addition of road accidents, as the story goes in ancient Rome where Julius Caesar was forced to ban vehicles between 6 am and 4 pm to avoid the city grinding to a halt.