

GONZALO ALORAS

# GRETA SYNDROME



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GONZALO ALORAS

# GRETA SYNDROME



*They took all the trees, and put 'em in a tree museum.  
And they charged the people a dollar and a half  
just to see them.*

JONI MITCHELL

*"Big Yellow Taxi"* (1970)

# Little Red Riding Hood and the Wolf<sup>1</sup>

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<sup>1</sup> The title refers to the famous tale of *Little Red Riding Hood and the Wolf*. Greta Thunberg as Little Red Riding Hood and Wild Capitalism as the Wolf.

These last years, while news were turning into terror and catastrophes' series, we have seen for the first time with a planetary repercussion uprising, demonstrations and proposals against social injustice, racism, discrimination and ecocide. These events carry peace as their banner and are not promoted by political parties. It is youth itself, organized through new practices, built up in a social body with no leader and no face. This allows giving priority to the struggles and objectives of youth. Such struggles are no longer of a personal matter and concern humanity as a whole and also endangered species.

It took a new way of perceiving oneself as part of a whole, as an extension of nature itself, to weave this web. This new sensibility is what we call the Greta Syndrome. It is formed by young people whose selves show open, freed from the individualistic subjection and alienation of the capitalist era. It is a self connected to others, implied in the Other, opened to the Outside.

In the urgency to reverse old values that are no longer vital, the emergence of this epochal syndrome calls into question the idea that we had of the body, limits of the self, function of work, real social stakes, of current democracies and the harmful consequences of progress. In doing so, it begins to irreversibly undermine the perpetuity of the system itself.

## **Three at a Time**

We can see demonstrations, struggles, protests, claims and demands<sup>2</sup> multiplying all over the world by considerable masses of young people not necessarily linked to traditional political formations. The novelty of these events is their planetary scale and the conviction in which these groups express themselves and coincide in the same urgency: the need for a radical change of paradigm to live differently in this world.

At first, three examples are enough to illustrate the three faces of our actual environmental, social and mental crisis. There is a major challenge in our time which arises on three axes as well.

From Sweden, a girl diagnosed with Asperger syndrome begins to be heard and massively supported by young people in many countries, in her energetic request to modify the systems of production and consumption. Her school strike proposal *Skolstrejk för klimatet*<sup>3</sup> was

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2 A series of phenomena that arises as a reaction to “The political ascetics, the sad militant, the terrorists of theory, those who would preserve the pure order of politics and political discourse. Bureaucrats of the revolution and civil servants of Truth” mentioned by Foucault in the preface to the American edition of *The Anti-Oedipus* (Deleuze and Guattari, 1977, pp. XI-XIV).

3 During September 2019, 7.6 million people struck over climate change in 185 countries. *I am Greta* (Grossman, Heinig and Nessen, 2020) and Pandiella, 2019.

adopted by millions of students in countless countries. In doing so, they demand not only attention, but action from world authorities to drastically reduce greenhouse gas emissions and stop the rise in ocean temperatures that will lead us to extinction.

In Chile, during 2019, hundreds of thousands of young people took to the streets peacefully and uninterruptedly for a definitive social claim. A new national constitution, drafted mostly by independent and native representatives, was one of their greatest achievements<sup>4</sup>.

In the United States, since the murder of an African-American in May 2020 at the hands of a white Minneapolis police officer, an estimated 25 million people participated in demonstrations against racism and xenophobia. This is considered the largest mobilization in the history of that country with repercussions in many others.

It is partly due to technological globalization and the proliferation of social networks that we are witnessing at the same time and in different countries, configurations of the characteristics above mentioned. We are in front of the first line of young people who

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<sup>4</sup> France24, 2021.

suffer from the same epochal syndrome, a new sensibility and the intuition of something unpostponable that overflows them as individuals. These current social movements share a transversal and three-dimensional axis in their heterogeneity: same enemy, same deadline and change of paradigm as a main goal<sup>5</sup>.

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5 1) Same enemy: world capitalism in its negationist face. 2) Deadline: the *socio-(environ)mental* collapse generated by capitalist praxis itself. 3) Paradigm shift: to achieve a change of subjectivity based on responsibility and deconstruction; to reinvent the purpose of work and free time based on new coordinates not linked to profit and consumerism.

# **Historic Challenges on a New Scale**

*We are the land, the sea and the animals.  
That is the education we have always needed.*

GONZALO ALORAS  
*Volver a la Tierra*<sup>6</sup> (2005)

For several decades, scientists, sociologists, philosophers, psychoanalysts, artists and activists, among others, have been warning about the terrifying consequences of a lethal virus: the Integrated World Capitalism<sup>7</sup> (IWC). Under the *leitmotiv* of profit, the IWC crushes any other type of valorization, and threatens the implantation of life on this planet in the short or medium term.

The symptoms of this virus can no longer be concealed by governments, nor by large multinationals, nor by the mass media. This World Capitalism survives at the expense of natural disasters, forest fires, floods,

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6 “*Volver a la Tierra*” (Back to Earth) is a text in blog format written between 2004 and 2016 around the concerns shared in this book.

7 The IWC suggested by Felix Guattari (1996; spanish edition) refers to the globalized world in which there are no areas of the planet outside the capitalist axiomatic regime or in constant relations with it.

environmental pollution, extinction of animal species<sup>8</sup>, famines, plagues, pandemics, demographic overflow, massive exodus due to environmental disasters<sup>9</sup>, sophistication in the systems of control over citizenship and digital slavery, centralization of the great powers in fewer and fewer hands, financial speculation in collusion with the Nation-States, supremacy of the arms and drugs market, proliferation of nuclear power plants and weapons, pauperization, unemployment and job insecurity, high levels of illiteracy, racism, religious fundamentalism, neo-fascism, femicide, terricide, extinction of traditional regional artistic expressions and depredation of art<sup>10</sup>, etc.

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8 For more details on these processes see: Fridays For Future, 2021.

9 Cf. Virilio, 2009.

10 “Women being flogged in Muslim countries, murdered in Latin America, exploited in Europe, and what do the *artists* do? [italics added]. A clothesline with little papers, a collective embroidery in a square, a mattress lined in plastic.” Lésper, 2015.

# **From Insistent Protests to Consistent Proposals**

*I am she as you are he as you are me  
and we are all together*<sup>11</sup>.

JOHN LENNON

“*I Am the Walrus*” (1967)

While this lethal virus continues to appropriate bodies and desires in order to subsist, a new syndrome crosses the era, giving it another type of perception and creativity to face it. Part of a generation takes to the streets and puts its energy, its libido and its work in a collective, transversal, heterogeneous, peaceful and revolutionary struggle in favor of life itself. It constitutes a revolutionary and peaceful struggle because the claims and proposals carry peace and freedom as a flag.

We propose here the term **creactivity** to refer to every creative activity applied specifically against the norm, the powers and the dominant subjectivity, in favor of difference and resistance. Since creativity is also used

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11 We use here a small modification to the original lyrics written by John Lennon. We prefer to use “she” as a possible update in the sense of the ideas that we discuss in this text.

to mutilate, belittle and deny life<sup>12</sup>, we adopt **creativity** as an activity of resistance and creative activism.

From this perspective, advertising puts into operation the creativity of marketing to impose new norms in the form of signs/products/services. That is: the object of advertising is to form, shape and impose a certain type of valorization in order to generate consumers of a new need. On the other hand, the artisan, the artist, activist or militant makes use of a **creativity** to avoid the norm, to try to annul it, to overcome it or to modify it. On this path, the surnames of famous artists in turn designate revolutions and crucial transformations in perception. Van Gogh's work, which was unnoticed in his time, later modified both the evolution of the visual arts and the perception of reality itself<sup>13</sup>.

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12 Creativity was necessary both to design Nazi Propaganda (linked to the extermination of millions of people during the Holocaust) and to develop the Manhattan Project (dedicated to the construction and implementation of the atomic bomb). Both were constituted as creative enterprises aimed at mass destruction, while **creativity** is always associated with minorities and pro-life resistance. Julian Assange appears as an example of hacker creativity (see [wikileaks.org](http://wikileaks.org)).

13 “Because it is not a certain conformism of manners that Van Gogh's painting attacks, but that of the institutions themselves. And even the external nature, with its climates, its tides and tides and its storms of equinox cannot, after the passage of Van Gogh's passage on earth, keep the same gravitation”. Artaud, 1947.

In relation to new technologies, the new generations have been able to make use of them to disseminate innovative and experimental proposals outside the approval of multinational companies. Just a few years ago it would have been impossible to promote and circulate materials, works and projects on a massive and international scale without having to surrender hand and foot to onerous contracts.

It is the reaction of the Nation-State and the establishment (also implemented through the media, *trolls*, *haters* and a wide range of conspiracy theories<sup>14</sup>) that imposes itself warlike and violent in the face of these processes of change. Neither capitalism as such nor the figure of the Nation-State could survive in a truly free and peaceful world. A great irony demonstrates this today and it is the accumulation of nuclear weapons by Nation-States... to ensure peace!

If every struggle for peace and freedom is a revolutionary struggle against the establishment,

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14 Social networks have become a battlefield of opinions, and in this war, new professions such as *trolls* were born. People and algorithm *haters* are dedicated to spreading hatred and resentment, for example, from a certain political sector against another.

normality and the norm<sup>15</sup> seem to be questioned in each of these social revolts. The purpose of these events, seen between 2019 and 2021, is a radical paradigm shift based on a three-dimensional axis: environmental, social and mental: **socio-(environ) mental.**

Although the three dimensions<sup>16</sup> are necessarily intertwined, we can refer to a first environmental axis in which the issue of global warming and the survival of species is a priority. *Fridays for Future*, *Extinction Rebellion*, veganism, denunciations against agrotoxic and extractivism, demonstrations and denunciations against the burning of forests and deforestation, implementation of the legal figure of ecocide<sup>17</sup>, are some of the practices oriented into this direction.

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15 In the course entitled “Abnormal”, Foucault analyzes that in relation to power, the norm is defined by the role of exigency and coercion that it is capable of exercising with respect to the spheres in which it is applied. Consequently, certain discourses are instituted and their function is to codify social danger as illness. We could add the figure of the incorrigible as contemporary to the introduction of disciplinary techniques.

16 In “The Three Ecologies” (1996; spanish edition) Guattari establishes the need to strengthen a three-way ecological front.

17 Fridays For Future, 2021; Fernández, 2020; Colombo, S.F.; Neira et al, 2019.

A social axis in which struggles against injustice, inequity, inequality, dictatorships and the right-wing politics in general are evident in these examples: indigenous resistance in Quito, indigenous resistance against the coup d'état in Bolivia, students revolution in Chile, protests in Colombia and Peru, Yellow vests movement in Europe, “*Strajk Kobiet*” in Poland, continuous demonstrations around the world against the Palestinian genocide, major political crises from powerful demonstrations in Nepal, Lebanon, Iraq, Sudan, Algeria and Iran<sup>18</sup>.

Finally, a mental axis in which neighborhood relations, ways of self-perception, the place of women and some mechanisms of discrimination resonate in events such as: *Black Lives Matter*, marches for dignity and sexual diversity, inclusive language, movements for the protection and rights of indigenous peoples, “*Ni Una Menos*”, *Me Too*, exponential growth of feminist consciousness, struggles for women's rights and against patriarchy<sup>19</sup>.

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18 Agencia EFE, 2019; Montes, 2019; REDACCIÓN PERÚ<sup>21</sup>, 2020; Kourliandsky, 2019; Newsroom Infobae, 2020; BBC News Mundo, 2019; Kopel, 2019; Le Monde, 2022.

19 Black Lives Matter, 2021; Aguirre, 2019; Marcos, 2019; Moring,

In many of these events, brutal repression and human rights violations are recorded, documented and viralized. Torture and assassinations, kidnappings and persecutions by the armed forces or police are the Nation-State's reaction<sup>20</sup> to these demands.

In this way, millions of young people denounce the intolerable, renounce the normative, deconstruct the present (rethinking the oppressive and excessive functions of the State, questioning the effectiveness of our current democracies). They seek to change mentalities in a race against time.

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2018; Espoiler, 2019; EFE, 2020; Quesada Arancibia, 2019.

<sup>20</sup> Human Rights Watch, 2019.

**Reorganization of Objectives and  
Purposes of Work Outside the  
Nation-States**

Along with the emergence of these massive expressions of dissent against the state of things, we also see the emergence of new social and aesthetic practices. We propose the term **Aesthetics** taking into account the ethical implication immanent to all creation—that is, the ethical decisions implicit in each production process<sup>21</sup>. A different kind of subjectivity is put into circulation by means of these practices, through characters and dispositif unheard and unimaginable until very recently.

**Aesthetics** functions as the main force for transformation and production of change. Posts, independent radio stations, parades, live performances, street interventions, murals, counter-advertising movements, conferences, book publications, videos, poetry, songs, films and documentaries, dances and choreographies in public spaces, production and proliferation of memes, a whole new generation of humorists and graphic activists, songs with anti-racist,

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21 In June 2021, the tweet “Inhabitants of Comuna 13 in Medellín are erasing J Balvin’s graffiti because of their indifference to the suffering of the people” went viral, in the midst of Colombian government repression during a series of protests. At the same time, painter Darío Ortiz Robledo, immortalized youth resistance in his work *Primera línea* (Ortiz Robledo, 2021).

ecologist and feminist twists aim at raising awareness. These practices herald a change in the demands and requirements of younger consumers, usually manipulated and captured by the advertising discourse. It is therefore necessary a reappropriation of desire by this segment of the population.

However strange, distant or alien they may seem at first sight, these diverse events and their motives are intersected by the same line that constitutes them as a new epochal syndrome: the Greta Syndrome. We understand by syndrome the set of symptoms that characterizes a certain way of being in the world; either that of a subject-body or that of a social-body.

# **Greta Syndrome**

According to the DSM-IV manual, the criteria for Asperger Syndrome one of the autism spectrum disorders are as follows<sup>22</sup>:

- Qualitative impairment in social interaction, as manifested by at least two of the following:

1. **marked impairment in the use of multiple nonverbal behaviors** such as eye-to-eye gaze, facial expression, body postures, and gestures to regulate social interaction

2. **failure to develop peer relationships** appropriate to developmental level

3. **a lack of spontaneous seeking to share enjoyment, interests or achievements with other people** (e.g., by a lack of showing, bringing or pointing out objects of interest)

4. **lack of social or emotional reciprocity**

- Restricted, repetitive and stereotyped patterns of behavior, interests and activities, as manifested by at least one of the following:

1. **encompassing preoccupation with one or more stereotyped** and restricted patterns of interest that is abnormal either in intensity or focus

2. **apparently inflexible adherence to specific**

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22 Autism Society of Southern Arizona, 2022.

### **nonfunctional routines or rituals**

3. stereotyped and repetitive motor mannerisms (e.g., hand or finger flapping or twisting, or complex whole-body movements)

### **4. persistent preoccupation with parts of objects**

- The disturbance causes **clinically significant impairment in social, occupational, or other important areas of functioning.**

According to Berney<sup>23</sup>, this type of autism presents: very limited social relationships or a certain phobia to socialize; some degree of naivety and credulity; very specific or circumscribed interests and concerns that are obsessively pursued in solitude, for example, the collection of data or figures of little practical or social value; formal language with difficulties to grasp a meaning that is not literal; speaking in a strange, monotonous voice or of unusual volume; lack of recognition of limits and social norms; very unusual routines and rituals.

However, we could resignify this reading by asking ourselves: Who does not feel some phobia of socializing in an absurd, unjust and murderous world?

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23 2004, pp. 341-351.

Who does not need a certain naivety and belief to be in it? Whoever pursues truths works obsessively in solitude between figures and data. In a world clogged by advertising metaphors, literalness is a machete to break through! Every voice is strange, unique and unusual! If it were for limits and social norms, there would be no great changes or revolutions. Isn't it the proper thing for someone free to live according to their own rituals and routines<sup>24</sup>?

From this point of view, the qualities of the syndrome as a whole, escaping, resisting in the subject what holds it down, are what allow access to its resingularization. The syndrome is born as a mode of resistance to the established<sup>25</sup>.

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24 ... "in a world where everyone strives to act, think and look the same – being different is truly something to be proud of.// That's why I'm very proud to be autistic." (Thunberg, 2021) In the documentary that bears her name, Greta culminates by saying "sometimes I feel like it would be nice if everyone had a little more Asperger's" (Thunberg in Grossman, Heinig, & Nessen, 2020).

25 Soccer star Lionel Messi is one of the prestigious athletes who apparently would have been diagnosed with Asperger's Syndrome in childhood. Beyond the veracity of this popular assumption, it is indeed an athlete harshly criticized and stigmatized during his career. An individualistic and overwhelming personality is usually required for a group leader, so that he can prevail over the rest. However, both in his style of play and every time he expresses himself in conferences and

The Greta Syndrome is defined by a weakening or loss of the feeling of the self, similar to that in schizophrenia or psychosis, but instead of being activated to the detriment of the self, it works in favor of the survival of the body<sup>26</sup>. This constitutes a softening of the self (of the self-absorbed, rigid, closed, individualistic self) in favor of an openness that conceives the landscape, the environment and its inhabitants, as extensions of the same body<sup>27</sup>.

This is also observed in children in their first months of life, endowed with a prodigious sensitivity that allows them to perceive and relate to the environment perfectly without having formed a

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interviews, Messi emphasizes the collective spirit, the importance of teamwork and joint achievements.

26 ... “the ‘ego’ itself is merely a ‘supreme swindle,’ an ‘ideal.’... (Nietzsche, 1911, p. 65).

27 Oceanic sentiment (Rolland, 1927), cosmic narcissism (Kohut, 1966) and tertiary narcissism (Alizade, 1995) are some concepts familiar to each other, with resonance in this new epochal syndrome. Both in the stories of ancestral rituals with psychoactive plants (see for example the classic texts by Castaneda and Artaud on peyote experiences and more recently Gastelumendi’s analysis of ayahuasca from a psychoanalytic perspective) as in Buddhist meditation (anātman, nirvana) from lysergic experimentation with LSD (see Hofmann’s studies) and in the ecstasy of artistic creation, the sensation of an open, impersonal self, embraced by a sort of cosmic oneness, presents itself as a constant.

finished image of themselves<sup>28</sup>. Freud reminds us that “A child can see no difference between his own nature and that of animals (...) Not until he is grown up does he become so far estranged from animals”<sup>29</sup>.

It can be assumed then, from the massiveness of cases, that this syndrome of the open self, far from manifesting itself in isolation, represents the emergence of another type of sensibility in our time. Just like every historical period evidences its own diseases and its own antibodies, Greta Syndrome comes at a hinge moment for Humanity. A hinge in which the future of its own survival is at stake, as well as that of other species. In this impasse of possible no return, only a rapid inversion of values could propitiate an auspicious exit on a large scale.

This epochal syndrome does not arise without a dark shadow: young people are killed, blinded, repressed, seriously injured or stigmatized. These young people, conceiving themselves as part of a body that surpasses them as individuals, do not fear for their own life because they do not experience it as something strictly personal. The survival instinct of that opened self, pushes in enthusiasm to defend, care for and

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28 On the emerging self in the first months of life: Stern, 1991.

29 Freud, 1917, p. 3611.

protect equally the forest and the lung, the river and the blood, the other as oneself.

If we follow Spinoza's ideas, when we find in Nature a body that suits our own, its power (*puissance*) is added to ours. We are affected by the passions of joy, our power of action is increased, therefore: “joyful passions lead [us] toward forming the common notion, that is, an idea of what there is in common between two bodies (...) the idea of a third body of which the external body and mine are parts”<sup>30</sup>.

In ancient warfare, soldiers formed a collective body and individual casualties did not imply defeat, as long as the consistency of the collective body was sustained. Then the feeling of community and solidarity was linked to the effects of belonging and to nationalist identities. In today's societies, bonds, communities, social ties, have less to do with the representativeness and identities of the past. They are rather played out in acts, in movements, in heterogeneous struggles, in a common becoming that links and embraces increasingly incomposable<sup>31</sup> differences.

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30 Deleuze, G. (1981).

31 “So therefore this is the only way the community is given in the encounter, in the intermediaries of the being-in-common, and not in the intersubjective recognition”. Dipaola, 2013, p. 105 (translated by us).

Somehow, this characteristic of the opened self has a correlation in the way some animal and plant species relate to each other. Such is the prodigious case of the orchid<sup>32</sup>, which imitates the shape and perfume of a female bee so that the male bee can pollinate it. The future of life itself is at stake in this evolution between kingdoms of different natures. Both the bee and the plant, in this swaying, in this transcopular, instinctively and intuitively, open themselves to an Outside<sup>33</sup> in which they mutually depend.

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32 See on this subject the pollination mode of the *Ophrys* orchid.

33 ... “the outside is there, open, without intimacy, without protection or retention (...) but that one cannot gain access to that opening because the outside never yields its essence. The outside cannot offer itself as a positive presence — as something inwardly illuminated by the certainty of its own existence — but only as an absence that pulls as far away from itself as possible, receding into the sign it makes to draw one toward it (as though it were possible to reach it)”. (Foucault, 1987, p. 27-28).

# **Apokálypsis<sup>34</sup>**

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34 Γρ. αποκάλυψη disclosure.

*What you see transforms what it is...*

GONZALO ALORAS

“*Tres*” (2004)

Social networks have been a means of contagion in the last decade. But not only for the further expansion of the IWC virus, but in parallel for its resistance in conformations of **aesthetic** antibodies and non-traditional political struggles.

We witness the story of the girl with Asperger syndrome, supported in their “madness” by young people from all over the world. A generation conceives itself as part of a common body and acts in response to the need to modify the systems of production and consumption on a planetary scale, in order to stop the **socio-(environ)mental** collapse it inherited.

In different countries, the enthusiasm to manifest itself **aesthetically** en masse continues to open up unthought transformations<sup>35</sup>. It is a priority to leave behind

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35 In Chile we could see and hear thousands of young people in peaceful demonstrations in the streets of Santiago singing in unison the verses of Victor Jara's “*El derecho de vivir en Paz*” (The right to live in peace).

a certain type of valorization typical of the world capitalist axiomatic<sup>36</sup>, centered on personal economic benefit as the only engine of human activity. Consequently, it becomes imperative to prioritize solidarity, which is contrary to all kinds of assistentialism, as a capital raw material.

For this enterprise we need **creativity** and a constant production of senses that avoids being homologated, captured, abducted by the dominant semiotics. It is necessary to detect and discard the traps and temptations set by the old world, which will do its utmost to stop and crush this peaceful and revolutionary metamorphosis like that of a caterpillar.

Capitalism has always needed to individualize and serialize bodies in order to control them and perpetuate itself in its deadly enterprise. Only a body that escapes this individualization and specificity will be able to slip through its claws, like sand or water. Hence the nomadic nature of this social-body embodied in **aesthetic** struggles.

It was necessary to detach from the face (as an individualizing image) to open up to a face-landscape that contains not only people, but also communities, ideas and mixed species in the same vital timeline. It

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36 Oxford Reference, 2022.

is necessary to take off the mask of the “I” to discover and expose the infinite masks that inhabit us. Those who carry the Greta Syndrome suffer a transformation in the way that they perceive themselves; they become part of a whole thing that surpasses and contains them for which they feel responsible... “I is another”<sup>37</sup>.

The paradigm shift that our time needs is irreversibly taking place. Struggles that used to be associated with relatively isolated and dissimilar minorities are now linked globally. In this sort of planetary and heterogeneous embrace, antibodies acquire greater plasticity and power to face this lethal virus, which constantly mutates, appropriating desires and subjectivities.

Asperger Syndrome gave a girl the perseverance and insistence of a tree, in the face of indifference and the contaminating grayness. We notice in the voice of her generation something of that opened self to an Outside. It is this new perception that allows us to deduce a new epochal syndrome, the Greta Syndrome, in which so many young people nowadays are involved, day after day, in risky and varied challenges. They try to save this planet and transform it, at the same time, into a plausible place of unimagined forms of existence and joy.

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37 Expression used by Rimbaud in two letters from 1871. See *Œuvres* (1987, pp. 346-347).

## **Afterword**



*The clearest repetition (the refrain, the ritornello) is the dawn: the birds sing, the old woman wakes up. The sun rises, the children go to school, the workers to the workshop, the young people study. A whole nature of production. One always enjoys a refrain or suffers in it. Art and clinic.*

GONZALO ALORAS

*Hojas de yerba* (2010)

Today's capitalism, like a lethal virus, takes hold of imaginary, symbolic, affective, corporal and mental territories. And it does so by reducing the vitality and expression of what is trapped by its binary pincer and engulfed in its well of alienation and selfhood. That selfhood is what Kaminsky calls: “to be alienated is to be other in myself”<sup>38</sup>.

Minorities dedicate their **creativity** to defend and encourage multiplicity. They promote what overcomes the binarity of the one and the multiple imposed on all existing flows by world capitalism – patriarchal, colonial and extractivist.

Climate cannot be captured, stopped, fixed. A

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38 Kaminsky, 2014.

generation becomes-climate and takes the streets to produce changes. It invokes in words some rain<sup>39</sup>. It leaves behind people, names and faces to return to them without the horror caused by individualism and its complicit indifference.

This hostile landscape alludes to the suffocating climate of a Paranoia City, where only an **aesthetics** can face the extinction of incorporeal species<sup>40</sup> that are disappearing silently and gradually with the advent of fashions and technologies. If “the sea is black because of man and the sky is gray because of hunger”<sup>41</sup>, then the challenge is to go *Back to Earth*.

We are those who seek, want and defend a new capital: solidarity, diversity, healthy forests, happy rivers, children without hunger, old people without abandonment, different music, machines that help us to achieve these capitals, the word spoken among people, peace among peoples near and far, the smile, the importance of a sunny day<sup>42</sup>.

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39 “I invoke in words some rain, humanity draws away forever”; (*Si te enamoras*, 2004).

40 Guattari en Mortadela Rancia, 1998.

41 “*Avepez*” en Mortadela Rancia, *op. cit.*

42 Aloras, 2006.

A recurring idea comes back as a refrain: slow down *the planet-neighborhood-home-head*, and to make sense. To make believe in this Earth and in this Life<sup>43</sup>. As musicians, as artisans, we also feel that we can help in that way, since with our creations we confront the deserted, hostile and obscene world. We populate it with a potential joy. That is what thinkers call resisting<sup>44</sup>. And to make songs, at least, is to do something<sup>45</sup>.

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43 Aloras, 2007.

44 Aloras, 2008.

45 Aloras, 2011.

# Greta

mediodía en la vida  
todo por hacer  
es un crimen tanta inacción  
sin temer que la dicha se escape  
si la niña no abraza el paisaje  
a esta altura ya no hay dudas  
solo planear  
huele a jazmín  
nuestra pasión  
ilumina y deviene mujer  
hipnotiza su fuego al arder  
anímate, convéncela  
es por su bien

*"People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction. And all you can talk about is money and fairytales of eternal economic growth. How dare you!"<sup>46</sup>*

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46 Thunberg, 2019.

# Greta

noon in life  
all to be done  
so much inaction is a crime  
not fearing that joy will escape  
if the girl does not embrace the landscape  
at this point there are no doubts  
just plan  
our passion smells like jasmine  
she enlightens us while becoming-woman  
her fire hypnotizes  
dare to convince them  
it's for their sake

*“People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction. And all you can talk about is money and fairytales of eternal economic growth. How dare you!”<sup>47</sup>*

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47 Thunberg, 2019.

# Greta

Gonzalo Aloras

Intro

1 F#m9(add11) B7(b13)

A

5 Em9(add11) C6/9(#11)

9 Bm7(add11) Bbmaj7(#11)

13 Cmaj7/D Cmaj7/D

17 Cmaj7/D Cmaj7(#5)/D

21 Gmaj7(b5) Gmaj7 B/C# Cmaj7 Am7 D7(b9)

25 Gm(maj7) C7(add9) 1. 2.

B

30 A/D F/G G7

34 A/D F9(add13)

38 Em9(add11) Ebmaj7(add9)

42 F#m9(add11) B7(b13) Em7(add9)

## **Greta (song)**

Composed, produced and performed by Gonzalo Aloras

Violeta García: cello

Machi Rufino: bass

Jota Morelli: drums

Gonzalo Aloras: electric piano, guitars, analog synthesizers  
and vocals.

Greta Thunberg: excerpt from speech at the UN 2019.

Recorded at Spinoza Estudio Nómade

Drums recorded at Estudio De Aire (Venado Tuerto) by  
Corto Mestre

Mixing and post production: Luciano Villacé at  
Estudio Humano

Mastering: Maximiliano Forestieri at Templo de Mezcla

Lyric video & Art work: Rodrigo Aloras



(scan the QR code to access song and video)

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