The Greatest Hoax of All Time

Dr. Daniel Falb
Vortrag für die Tagung
„The Final Countdown. Ästhetik und Politik von Weltuntergängen”
Friedrich Schlegel Graduiertenschule für literaturwissenschaftliche Studien
FU Berlin
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The Greatest Hoax of All Time

Anthropozändenken = Anti-Apokalyptik:

es erweist die sachliche Gegenstandslosigkeit von Weltende-Imaginarien (1)

und fungiert als Bildspender für neue Imaginarien der Gestelltheit der Gegenwart (2)

(1) Habitabilitätseskalation

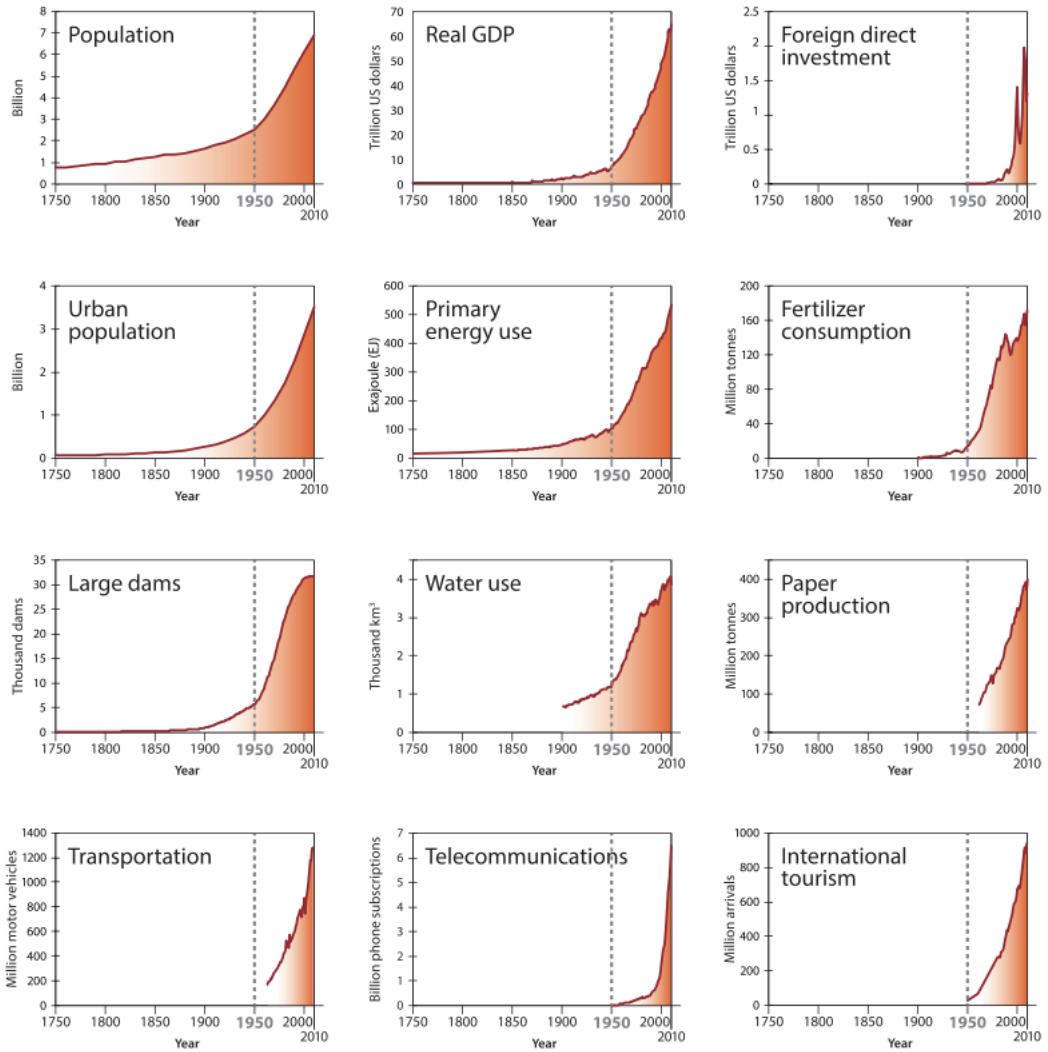
(1) Habitabilitätseskalation

Prämisse:

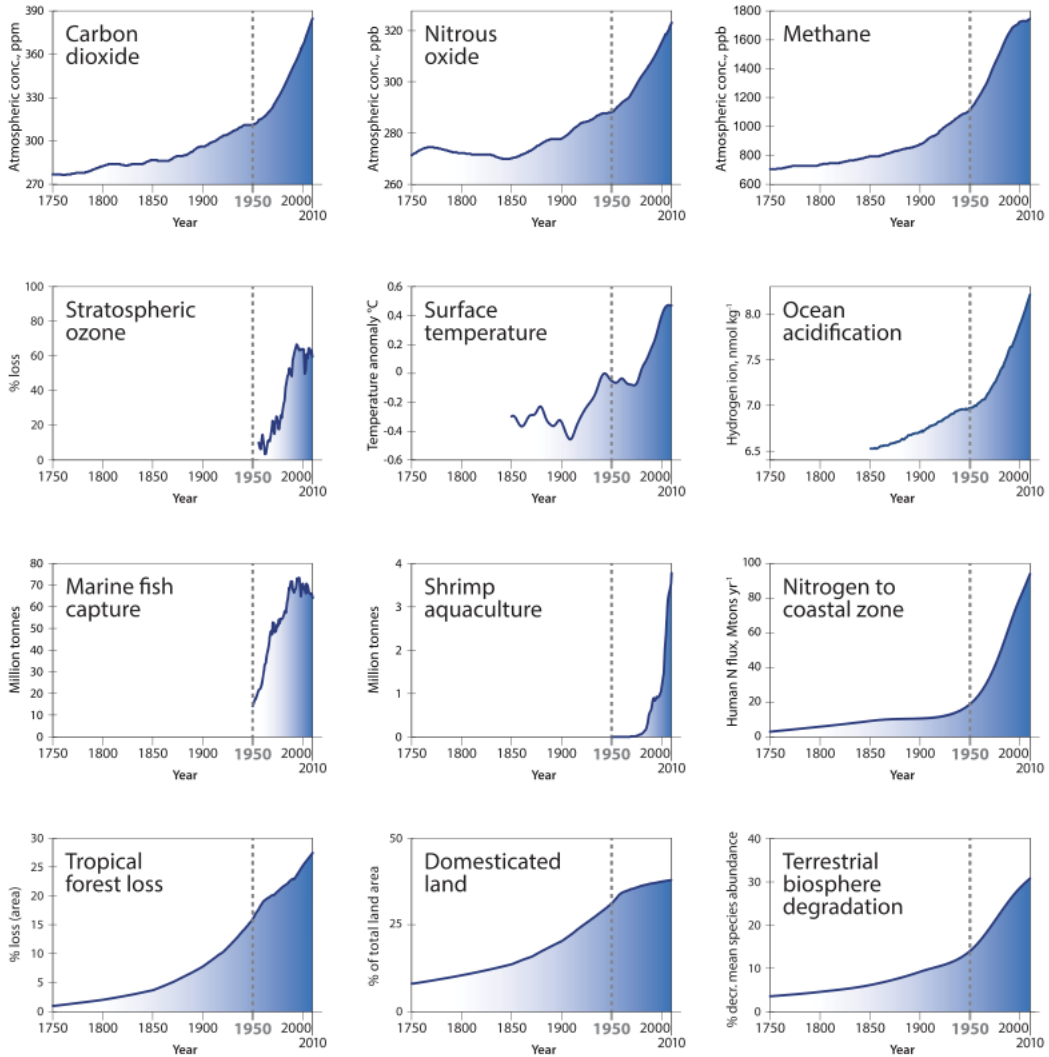
Die „Ästhetik und Politik von Weltuntergängen“ lässt sich nicht gut analysieren und evaluieren *ohne* eine Einschätzung der empirischen Plausibilität von Weltuntergangsszenarien und -vorhersagen. („Weltuntergang“ = kurzfristiges Aussterben der menschlichen Spezies zu unseren Lebzeiten bzw. zu Lebzeiten der nächsten Handvoll Generationen).

Was sagt der Anthropozändiskurs dazu?

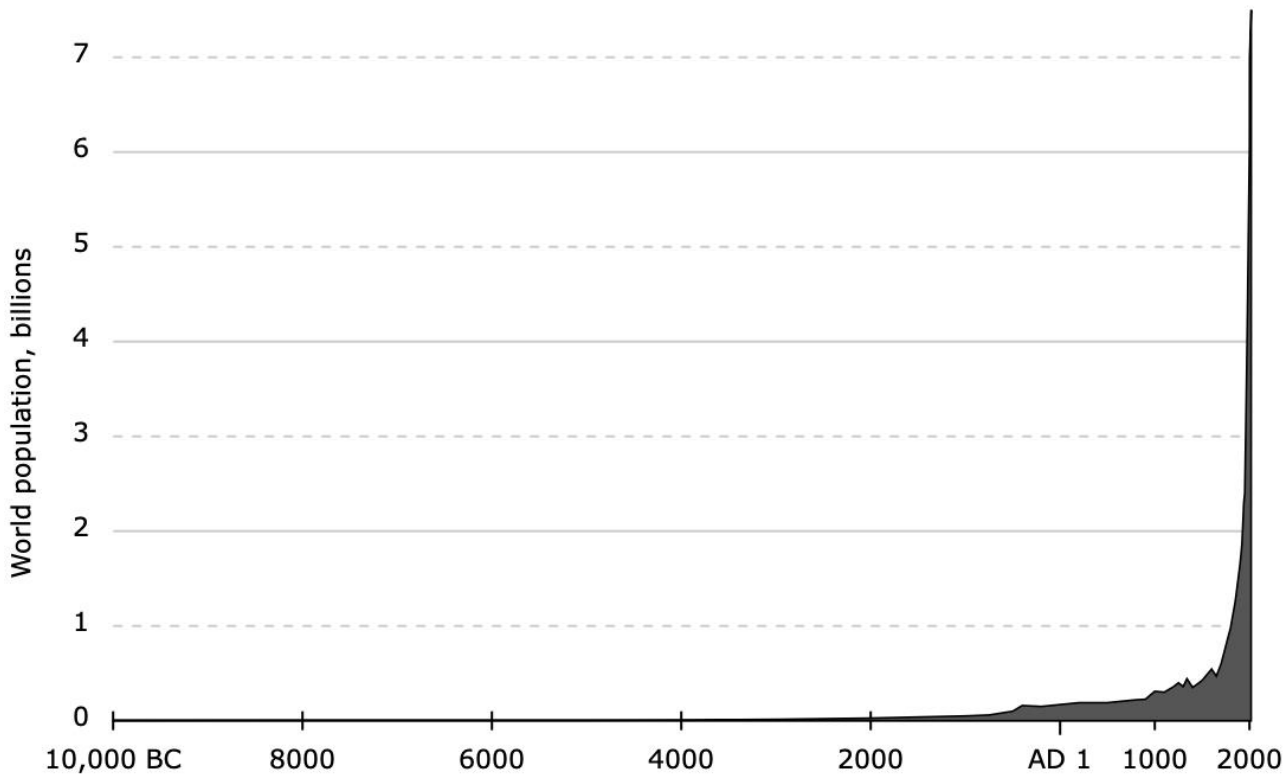
Socio-economic trends

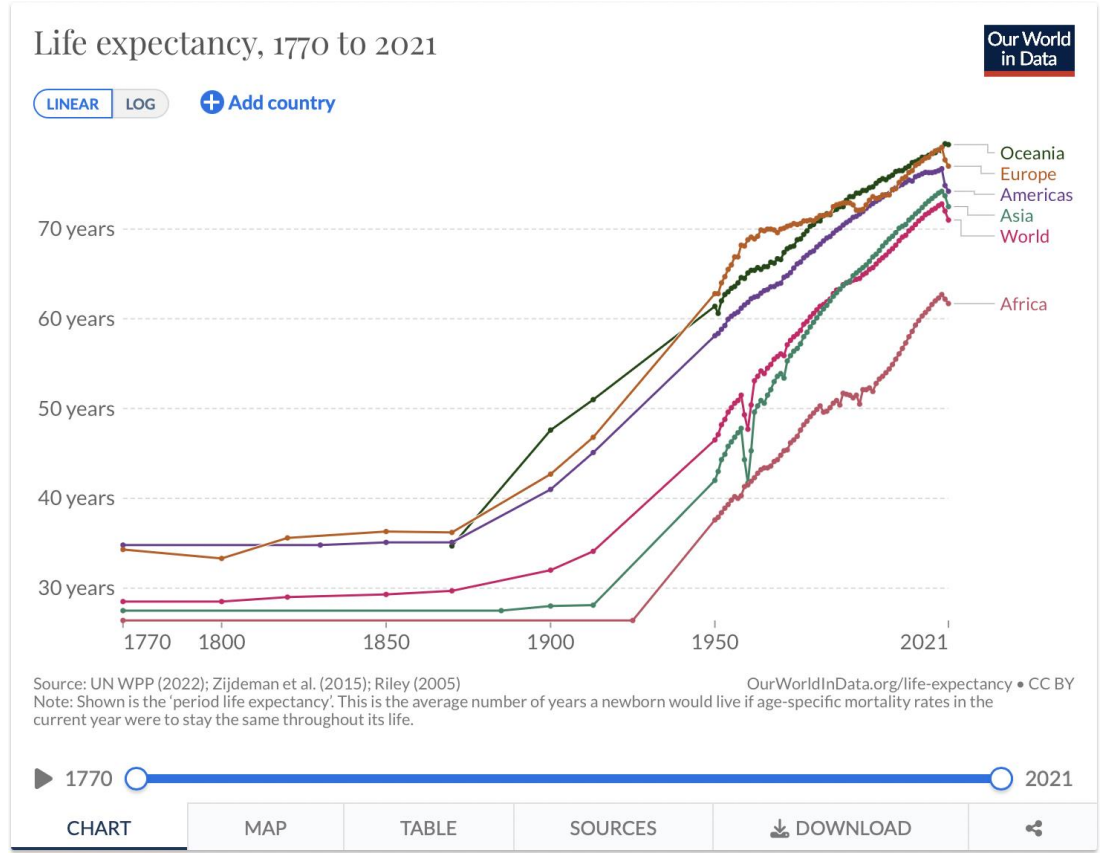


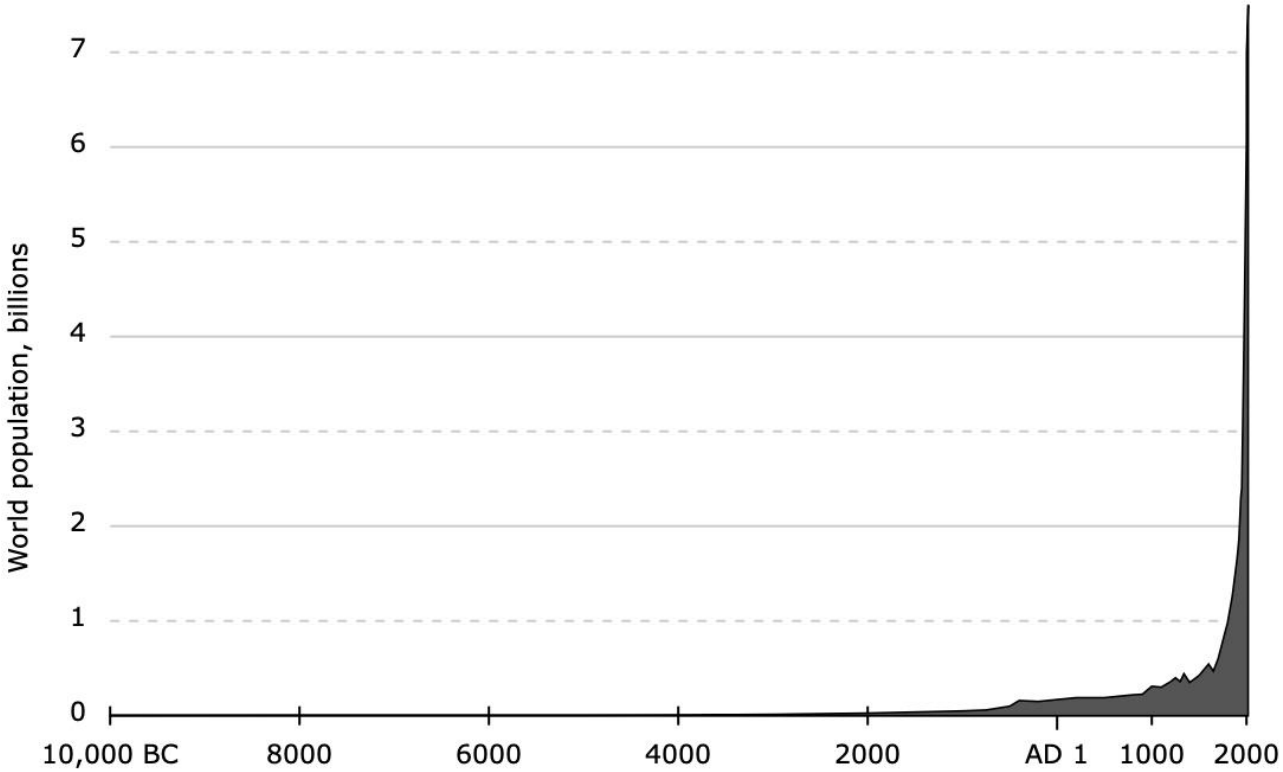
Earth system trends

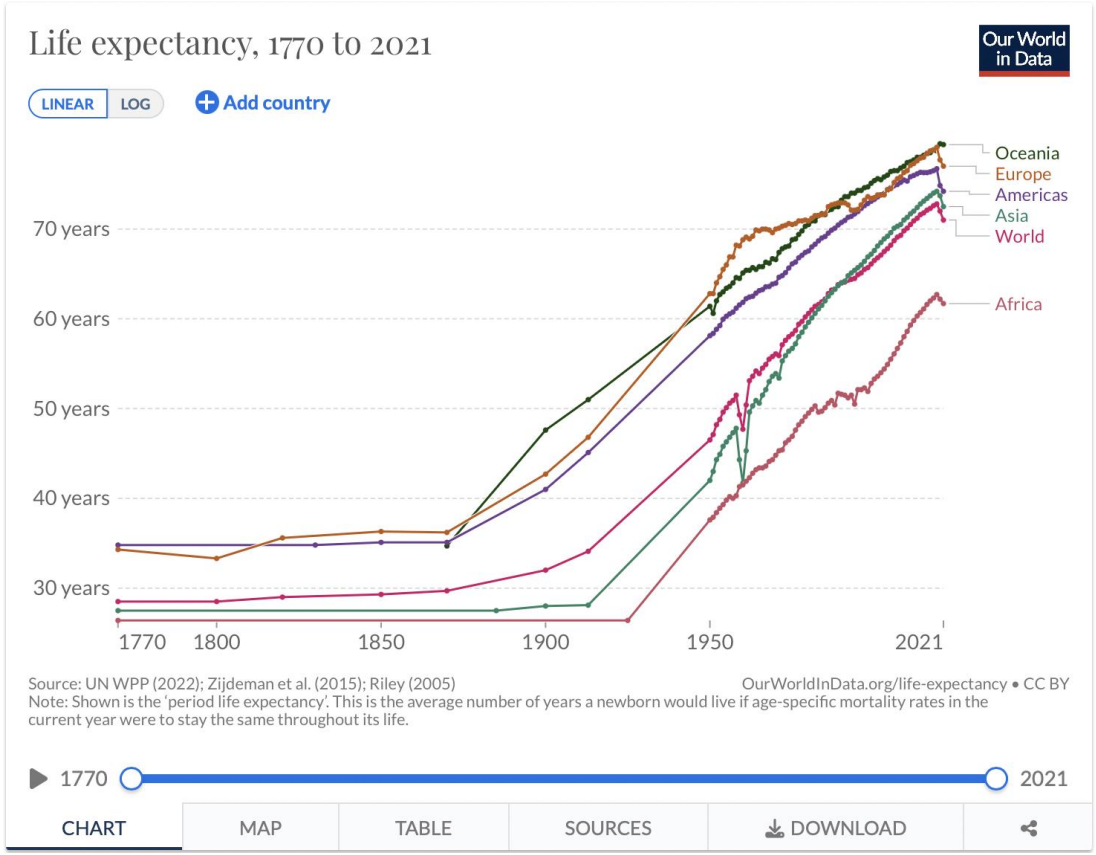


Steffen et al. 2015, The Trajectory of the Anthropocene


World population, billions
7
6
5
4
3
2
1
0
10,000 BC
8000
6000
4000
2000
AD 1
1000
2000


Life expectancy, 1770 to 2021
Our World in Data
LINEAR
LOG
Add country
Oceania
Europe
Americas
Asia
World
Africa
70 years
60 years
50 years
40 years
30 years
1770
1800
1850
1900
1950
2021
Source: UN WPP (2022); Zijdeman et al. (2015); Riley (2005)
OurWorldInData.org/life-expectancy • CC BY
Note: Shown is the 'period life expectancy'. This is the average number of years a newborn would live if age-specific mortality rates in the current year were to stay the same throughout its life.
1770
2021
CHART
MAP
TABLE
SOURCES
DOWNLOAD





Anthropozän beschreibt die *Eskalation der Habitabilität* (Bewohnbarkeit) der Erde für die menschliche Spezies

Klima-Apokalypse?

Neuer Chef des Weltklimarats

»Bei 1,5 Grad Erwärmung geht die Welt nicht unter«

Jim Skea ist seit Jahrzehnten einer der größten Klimamahner. Hier warnt der neue Chef des Weltklimarats IPCC vor Schockstarre, wirbt für pragmatische Lösungen und sagt, wie er trotzdem Optimist bleibt.

Ein Interview von **Susanne Götze**
29.07.2023, 07.22 Uhr • aus **DER SPIEGEL 31/2023**

SPIEGEL: Für die radikale Klimabewegung ist das 1,5-Grad-Ziel fast heilig. Sie sieht die Welt im Chaos versinken, wenn wir es nicht erreichen.

Skea: Die Welt wird nicht untergehen, wenn es um mehr als 1,5 Grad wärmer wird. Es wird jedoch eine gefährlichere Welt sein. Die Länder werden mit vielen Problemen kämpfen, es wird soziale Spannungen geben. Und dennoch ist das keine existenzielle Bedrohung für die Menschheit. Wir werden auch bei 1,5 Grad Erwärmung nicht aussterben.

MIT Climate Portal

ASK MIT CLIMATE

Why do some people call climate change an "existential threat"?

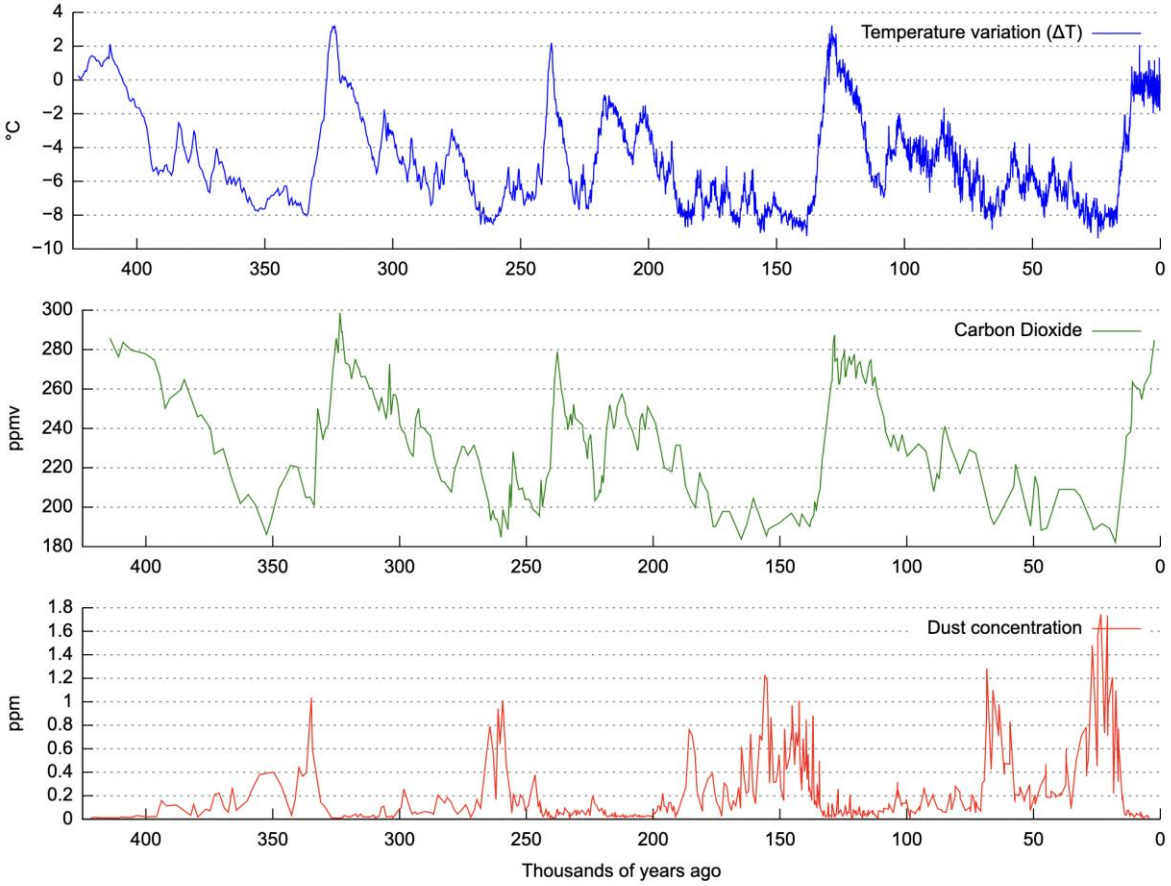
The phrase can refer to a literal threat to humanity's existence, but also to the danger that unchecked climate change can pose to our ways of life and place in the natural world.

Updated November 7, 2023

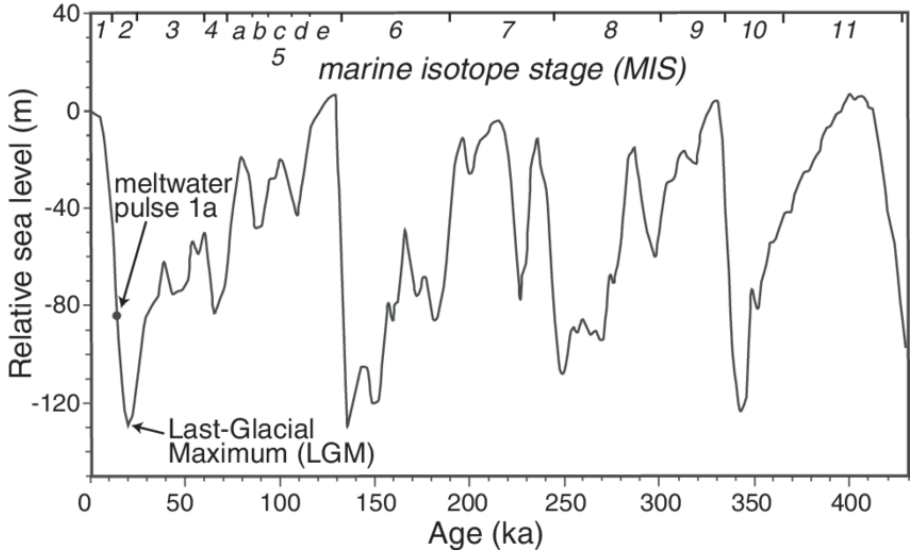
Kieran Setiya, an MIT professor of philosophy who co-teaches a course on the ethics of climate change, offers a basic and a more nuanced definition. First: In the worst-case scenarios in scientists' climate models, human-caused climate change is a threat to the continued existence of many species and to human society as we know it. If humans do nothing to slow climate change, then global temperatures may increase by 4.5 degrees Celsius or more by the year 2100.[1] This may not sound like much, Setiya says, but "it is quite cataclysmic." Earth has not been that warm in millions of years, and such temperature spikes in our planet's history are connected to mass extinction events that killed off a large percentage of species that existed at the time.[2]

That more literal-minded reading of the phrase "existential threat" may not be the best reflection of the risks of climate change, however. "Even under our most dire predictions, human society is still around," says Adam Schlosser, the Deputy Director of the MIT Joint Program on the Science and Policy of Global Change and a climate scientist who studies future climate change and its impact on human societies. "I do not personally view this as an extinction issue. But there are going to be unavoidable consequences, and disasters especially for coastal communities, coastal cities, and island nations."

Cf Milanković-Zyklen



Holozän-
Interglacial



Quartäres Eiszeitalter (ca. 2.5 Mill Jahre vor heute – bis heute)

Johnson, Watt 2012

Quelle: Wiki „Quartenary Glaciation“

KI-Apokalypse?

nature

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EDITORIAL | 27 June 2023

Stop talking about tomorrow's AI doomsday when AI poses risks today

Talk of artificial intelligence destroying humanity plays into the tech companies' agenda, and hinders effective regulation of the societal harms AI is causing right now.

AI is an existential threat – just not the way you think

Published: July 5, 2023 2.24pm CEST

AI isn't likely to enslave humanity, but it could take over many aspects of our lives. elenabs/iStock via Getty Images

Author

Nir Eisikovits
Professor of Philosophy and Director, Applied Ethics Center, UMass Boston

The rise of ChatGPT and similar artificial intelligence systems has been accompanied by a sharp increase in anxiety about AI. For the past few months, executives and AI safety researchers have been offering predictions, dubbed "P(doom)," about the probability that AI will bring about a large-scale catastrophe.

Actual harm

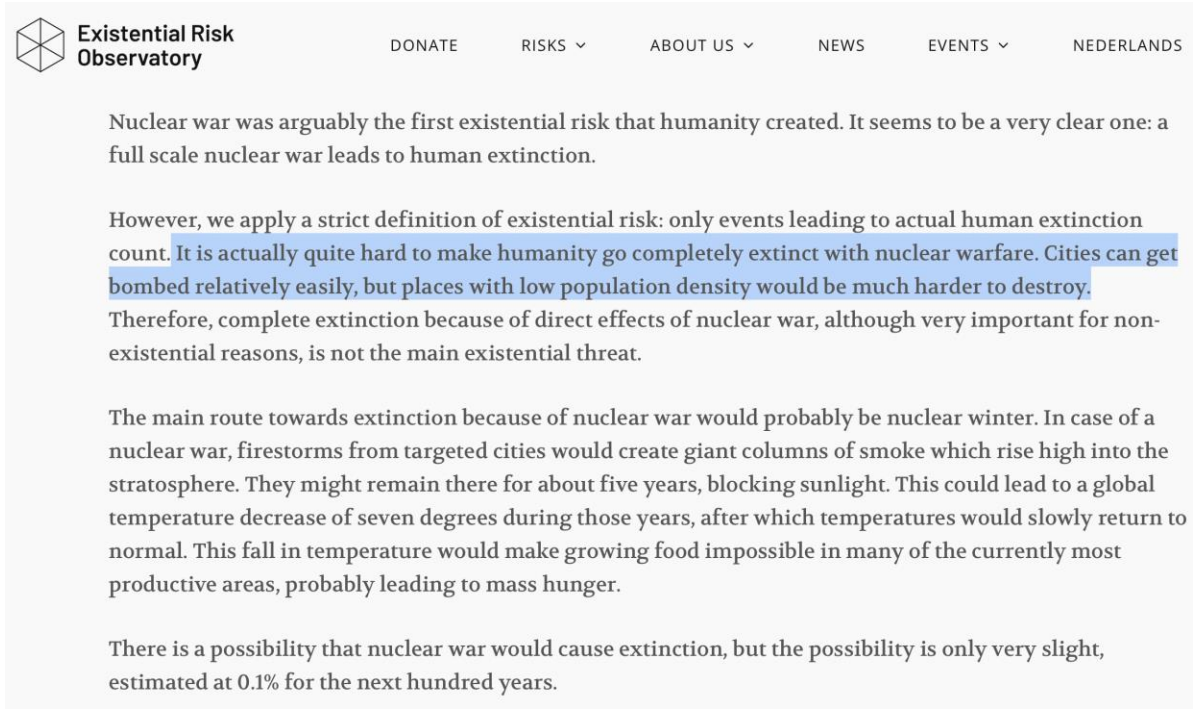
In the past few years, my colleagues and I at UMass Boston's Applied Ethics Center have been studying the impact of engagement with AI on people's understanding of themselves, and I believe these catastrophic anxieties are overblown and misdirected.

Yes, AI's ability to create convincing deep-fake video and audio is frightening, and it can be abused by people with bad intent. In fact, that is already happening: Russian operatives likely attempted to embarrass Kremlin critic Bill Browder by ensnaring him in a conversation with an avatar for former Ukrainian President Petro Poroshenko. Cybercriminals have been using AI voice cloning for a variety of crimes – from high-tech heists to ordinary scams.

AI decision-making systems that offer loan approval and hiring recommendations carry the risk of algorithmic bias, since the training data and decision models they run on reflect long-standing social prejudices.

These are big problems, and they require the attention of policymakers. But they have been around for a while, and they are hardly cataclysmic.

Atomkriegs-Apokalypse?



Existential Risk Observatory

DONATE RISKS ABOUT US NEWS EVENTS NEDERLANDS

Nuclear war was arguably the first existential risk that humanity created. It seems to be a very clear one: a full scale nuclear war leads to human extinction.

However, we apply a strict definition of existential risk: only events leading to actual human extinction count. It is actually quite hard to make humanity go completely extinct with nuclear warfare. Cities can get bombed relatively easily, but places with low population density would be much harder to destroy. Therefore, complete extinction because of direct effects of nuclear war, although very important for non-existential reasons, is not the main existential threat.

The main route towards extinction because of nuclear war would probably be nuclear winter. In case of a nuclear war, firestorms from targeted cities would create giant columns of smoke which rise high into the stratosphere. They might remain there for about five years, blocking sunlight. This could lead to a global temperature decrease of seven degrees during those years, after which temperatures would slowly return to normal. This fall in temperature would make growing food impossible in many of the currently most productive areas, probably leading to mass hunger.

There is a possibility that nuclear war would cause extinction, but the possibility is only very slight, estimated at 0.1% for the next hundred years.

J. Benefit Cost Anal. 2019; 10(2):274–295
doi:10.1017/bca.2019.16

James Scouras

Nuclear War as a Global Catastrophic Risk[1]

Abstract: Nuclear war is clearly a global catastrophic risk, but it is not an existential risk as is sometimes carelessly claimed. Unfortunately, the consequence and likelihood components of the risk of nuclear war are both highly uncertain. In particular, for nuclear wars that include targeting of multiple cities, nuclear winter may result in more fatalities across the globe than the better-understood effects of blast, prompt radiation, and fallout. Electromagnetic pulse effects, which could range from minor electrical disturbances to the complete collapse of the electric grid, are similarly highly uncertain. Nuclear war likelihood assessments are largely based on intuition, and they span the spectrum from zero to certainty. Notwithstanding these profound uncertainties, we must manage the risk of nuclear war with the knowledge we have. Benefit-cost analysis and other structured analytic methods applied to evaluate risk mitigation measures must acknowledge that we often do not even know whether many proposed approaches (e.g., reducing nuclear arsenals) will have a net positive or negative effect. Multi-disciplinary studies are needed to better understand the consequences and likelihood of nuclear war and the complex relationship between these two components of risk, and to predict both the direction and magnitude of risk mitigation approaches.

Denken des Anthropozäns als Habitabilitätseskalation erkennt als plausibel:

Die menschliche Spezies ist im frühen Anthropozän vom kurzfristigen Aussterben soweit entfernt wie niemals zuvor in ihrer bisher 300.000jährigen Geschichte.

Wenn Weltende-Imaginarien sachlich gegenstandslos sind, was ist ihr epistemischer Wert?

Eva Horn:

> „Within this modern catastrophic imaginary, the idea of apocalypse— of the end of the world—changes profoundly. It ceases to be imagined as an ultimate judgment and a new beginning; rather, as the German phi- losopher Günther Anders and others have pointed out, it turns into a "naked" or "truncated" apocalypse, an end without any hope for a new beginning. There is, however, **one element that the modern catastrophic imaginary has in common with the classical model of apocalypse: its revelatory nature.** Modern catastrophes are seen as situations that cast a light on the present and bring forth a specific kind of knowledge. While limited disasters may put communities to the test of their resilience and social coherence, **the end of the world produces an ultimate anthropological knowledge about humans as a species and as historical beings**, an anthropology of disaster." (*The Future as Catastrophe*, 23f.)

Wie aber könnte *eine sachlich gegenstandlose Vorstellung* (Weltende) ein ultimatives anthropologisches Wissen über Menschen als Spezies und geschichtliche Wesen erzeugen?

Sie tut es nicht – vernebelt bloß.

Apokalyptik = situativ aktivierte, flottierende Residuale früherer Geistesgeschichte vernebeln den Diskursraum

Wie ihr eschatologischer Kontext (Karl Löwith, *Weltgeschichte und Heilsgeschehen*) hat die Apokalyptik nie irgendetwas über die reale Struktur menschlicher Geschichte ausgesagt.

Eschatologie als Greatest Hoax of all Time = Greatest Hoax *regarding* (all of) time (its structure)

Apokalyptik ist nicht nur epistemisch wertlos, sondern auch politisch problematisch:

Die Möglichkeit unvorstellbarer Zerstörung und unvorstellbaren Leides aufgrund von Entwicklungen und Ereignissen wie Klimawandel, KI, Atomkrieg ist real.

Doch sie ist dissoziiert von der Konsequenz kurzfristigen Aussterbens (= das eine hat mit dem anderen nichts zu tun).

Bringt man sie, wie die zeitgenössische Apokalyptik, miteinander in Verbindung, lenkt man mit der Fiktion des Weltwendes von der Realität der Möglichkeit unvorstellbarer Zerstörung – bei weitergehender Welt – ab.

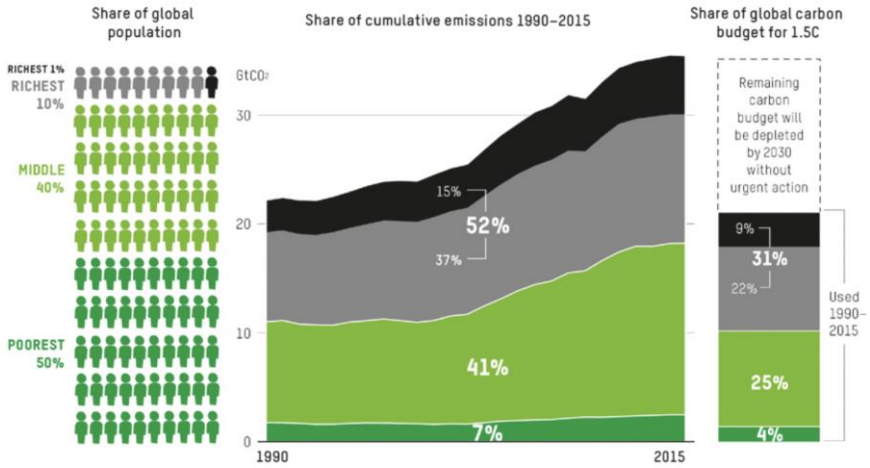
Man lenkt z.B. davon ab, dass der Klimawandel keine Überlebensfrage, sondern die soziale Frage unserer Zeit ist.

Selbst die Apokalyptik von Fridays for Future und Letzte Generation *verdeckt* (unabsichtlich), dass die europäischen Klimademonstrierenden aufgrund von fossilem Kapitalismus zu den wohlhabendsten je geborenen Generationen gehören und von Klimawandelfolgen im globalen Vergleich am wenigsten betroffen sind.

CONFRONTING CARBON INEQUALITY

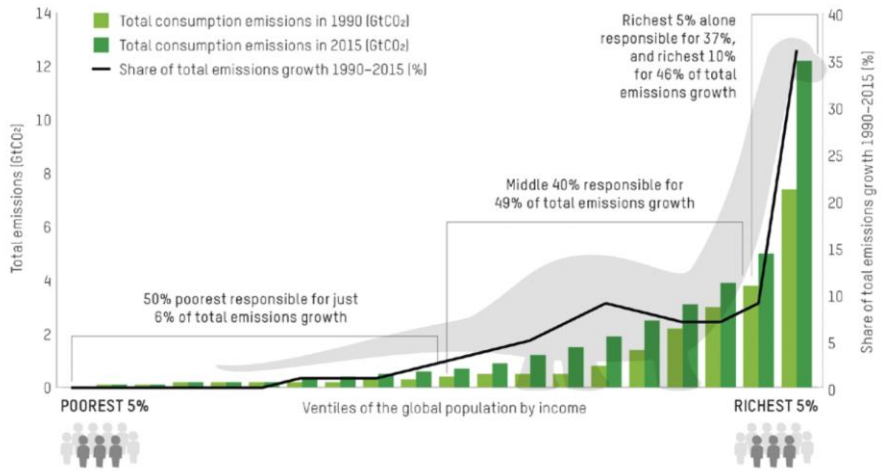
Putting climate justice at the heart of the COVID-19 recovery

Figure 1: Share of cumulative emissions from 1990 to 2015 and use of the global carbon budget for 1.5C linked to consumption by different global income groups



Per capita income threshold (SPPP2011) of richest 1%: $109k; richest 10%: $38k; middle 40%: $6k; and bottom 50%: less than $6k.
Global carbon budget from 1990 for 33% risk of exceeding 1.5C: 1,205Gt.

Figure 2: The 'dinosaur graph' of unequal carbon emissions growth 1990-2015



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RESEARCH ARTICLE | CLIMATOLOGY

Climate models predict increasing temperature variability in poor countries

SEBASTIAN BATHIANY, VASILIS DAKOS, MARTEN SCHEFFER, AND TIMOTHY M. LENTON Authors Info & Affiliations

SCIENCE ADVANCES · 2 May 2018 · Vol 4, Issue 5 · DOI: 10.1126/sciadv.aar5809

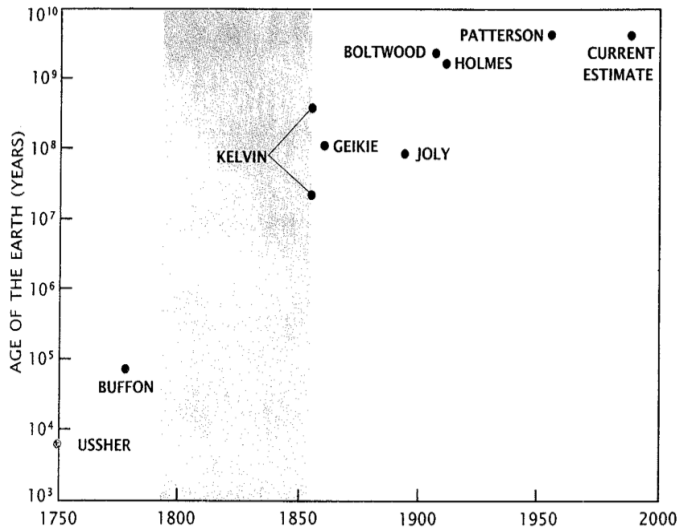
9.309 225

Abstract

Extreme events such as heat waves are among the most challenging aspects of climate change for societies. We show that climate models consistently project increases in temperature variability in tropical countries over the coming decades, with the Amazon as a particular hotspot of concern. During the season with maximum insolation, temperature variability increases by ~15% per degree of global warming in Amazonia and Southern Africa and by up to 10%°C^{-1} in the Sahel, India, and Southeast Asia. Mechanisms include drying soils and shifts in atmospheric structure. Outside the tropics, temperature variability is projected to decrease on average because of a reduced meridional temperature gradient and sea-ice loss. The countries that have contributed least to climate change, and are most vulnerable to extreme events, are projected to experience the strongest increase in variability. These changes would therefore amplify the inequality associated with the impacts of a changing climate.

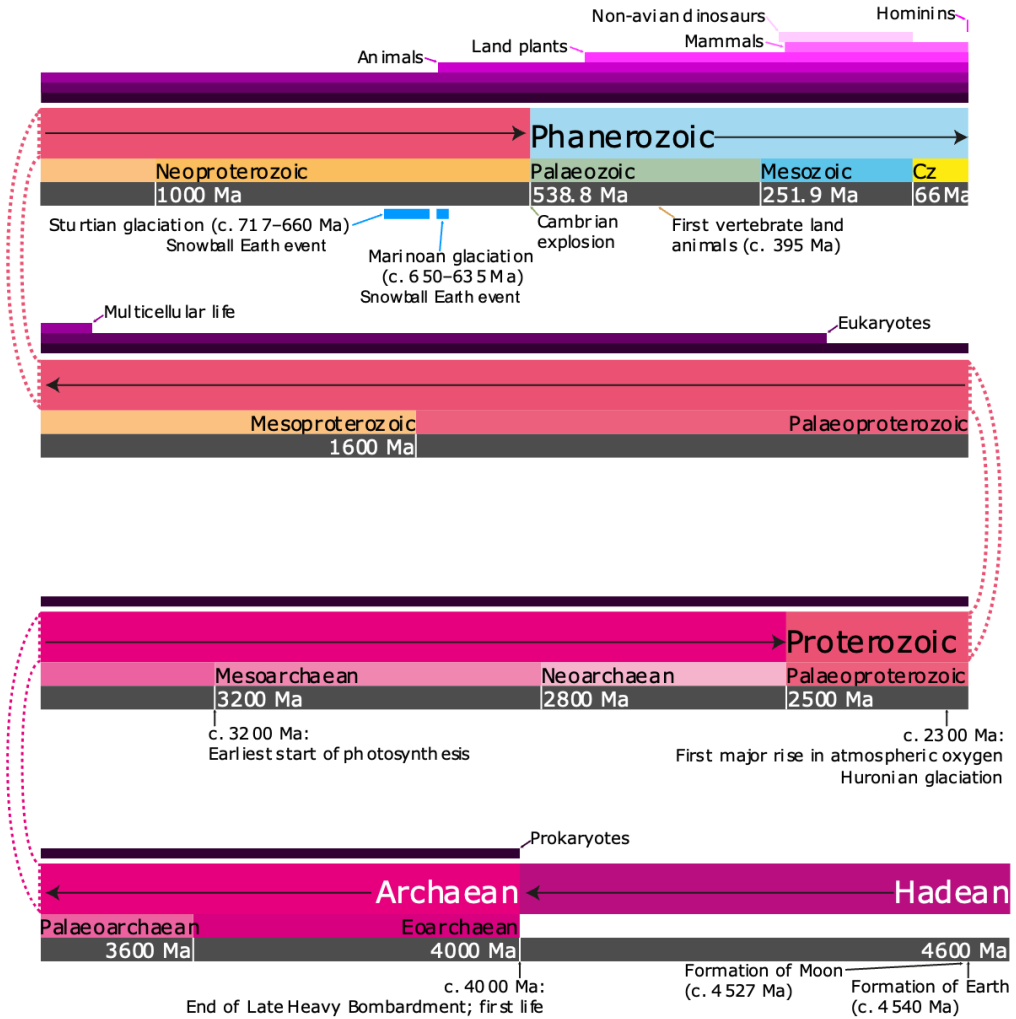
2. Leben in Prehistoire

Anthropozän =
geologische Gegenwartsdiagnose =
Platzierung der Gegenwart in geologischer Deep time

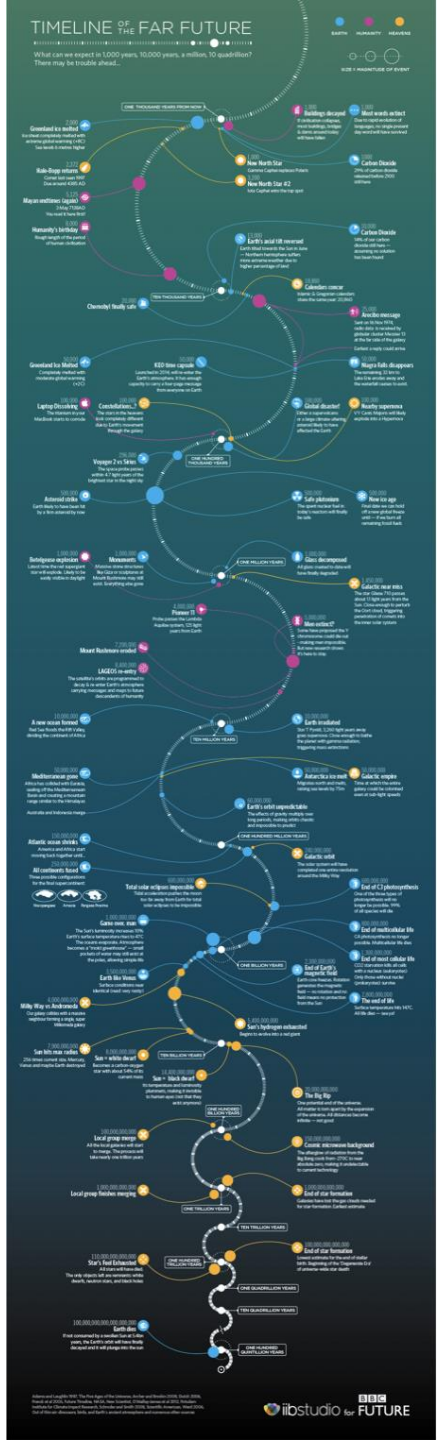


GEOLOGISTS AND PHYSICISTS have advanced the earth's age from hundreds of human generations to billions of terrestrial revolutions. The red point marks the biblical estimates for the earth's age. Between 1795 and 1862 most geologists believed the earth had existed for eternity or at least a period beyond measurement.

(Badash, The Age-of-the-Earth-Debate)



Geologische Zeit ist jung.
Bsp Alter der Erde:
4004 v Chr. (Ussher, 1650) ---> 4,5 Mrd. Jahre (Patterson, 1956)



500–600 million	The Sun's increasing luminosity begins to disrupt the carbonate–silicate cycle; higher luminosity increases weathering of surface rocks, which traps carbon dioxide in the ground as carbonate. As water evaporates from the Earth's surface, rocks harden, causing plate tectonics to slow and eventually stop once the oceans evaporate completely. With less volcanism to recycle carbon into the Earth's atmosphere, carbon dioxide levels begin to fall.[78] By this time, carbon dioxide levels will fall to the point at which C_3 photosynthesis is no longer possible. All plants that use C_3 photosynthesis (≈99 percent of present-day species) will die.[79] The extinction of C_3 plant life is likely to be a long-term decline rather than a sharp drop. It is likely that plant groups will die one by one well before the critical carbon dioxide level is reached. The first plants to disappear will be C_3 herbaceous plants, followed by deciduous forests, evergreen broad-leaf forests and finally evergreen conifers.[72]
800–900 million	Carbon dioxide levels will fall to the point at which C_4 photosynthesis is no longer possible.[79] Without plant life to recycle oxygen in the atmosphere, free oxygen and the ozone layer will disappear from the atmosphere allowing for intense levels of deadly UV light to reach the surface. Animals in food chains that were dependent on live plants will disappear shortly afterward.[72] At most, animal life could survive about 3 to 100 million years after plant life dies out. Just like plants, the extinction of animals will likely coincide with the loss of plants. It will start with large animals, then smaller animals and flying creatures, then amphibians, followed by reptiles, and finally, invertebrates.[78] In the book *The Life and Death of Planet Earth*, authors Peter D. Ward and Donald Brownlee state that some animal life may be able to survive in the oceans. Eventually, however, all multicellular life will die out.[81] The first sea animals to go extinct will be large fish, followed by small fish, and then finally, invertebrates.[78] The last animals to go extinct will be animals that do not depend on living plants, such as termites, or those near hydrothermal vents, such as worms of the genus *Riftia*.[72] The only life left on the Earth after this will be single-celled organisms.
1.1 billion	The Sun's luminosity will have increased by 10%, causing Earth's surface temperatures to reach an average of around 320 K (47 °C; 116 °F). The atmosphere will become a "moist greenhouse", resulting in a runaway evaporation of the oceans.[78][83] This would cause plate tectonics to stop completely, if not already stopped before this time.[84] Pockets of water may still be present at the poles, allowing abodes for simple life.[85][86]

Die tiefenzeitliche Situierung der Gegenwart als Anthropozän enthält zweierlei:

(A) Erkenntnis der Endlichkeit der Spezies (menschenleere Erde einer entfernten Zukunft, auf der das menschliche Stratum präsent ist, als konstituive Anthropozän-Idee).

Notwendiges (cf. steigende Sonnenintensität), aber entferntes (cf. Habitabilitätseskalation) und non-apokalyptisches Ende der menschlichen Spezies.

(B) Erkenntnis der eigenen Vorzeitlichkeit.

Leben in Prehistoire.

Es folgt, dass wir heute in der *tiefen Vergangenheit* einer entfernten Zukunft leben, in der Angehörige von Homo sapiens und/oder ihre (non-)biologischen Nachfahren (verbunden durch einen ununterbrochenen Prozess kultureller Evolution) noch auf der Erde präsent sind. Das ist eine Zukunft, in der – sofern sich kulturelle Evolution auch nur auf dem Niveau heutiger Innovationsraten fortsetzt – unsere heutigen Sprachen und Typen von Subjektivität ausgestorben oder bis zur Unkenntlichkeit transformiert sind und von der aus betrachtet unsere heutigen sozialen Institutionen, unser Wissensstand und unsere technologischen Vermögen als so vergleichsweise *primitiv* erscheinen werden wie heute die Institutionen etc. von Homo habilis.

Wir sind die Jäger- und Sammler*innen dieser entfernten Zukunft. Vielleicht sind wir die Menschenaffen dieser entfernten Zukunft.

Das ist die

Erste Bedeutung von Leben in Prähistoire: *Leben in kosmologischer, geologischer und evolutionärer Tiefenzeit (als im frühen Anthropozän aktiviert und in Unruhe versetzt), und daher leben als primitive Früh- und Vormenschen in der Vorgeschichte einer tiefen Zukunft, wie sie von Zehn- oder Hunderttausenden von Jahren zukünftiger (nichtmenschlicher) kultureller Evolution produziert worden sein wird.*

Wir sind existenziell in exakt derselben Situation wie die non-Homo sapiens Menschen, wie die ersten Homo sapiens etc., nur dass wir nicht als Jäger-und Sammler*innen durch die prähistorischen Territorien und Ökologien von Subsahara-Afrika stolpern, sondern als Komponenten der anthropozänen Noosphäre durch prähistorische Labore, Kriege und Foxconn Werkhallen, und Drohnen mit Joysticks steuern, tagelang vorm Bildschirm eines iMac digitale Animationen von durch afrikanische Savanne streifenden Homo ergaster anfertigen ~~– prähistorische Produkte irgendwie überlebtha-~~

Anthropozäne Prähistorizität als Bildspender für neue, dezidiert non-apokalyptische Imaginarien der Gestelltheit der Gegenwart.

Sensorium bildende Kunst.

Going prehistoric: are we entering the ‘dinocore’ era?

LIFE & CULTURE - LONGREAD

From indie sleaze to regencycore, nostalgia-driven trends are being chewed up and regurgitated at breakneck speed. Enter dinocore: the final trend to end all trends

Text Günseli Yalcinkaya
Illustration Bior Elliot

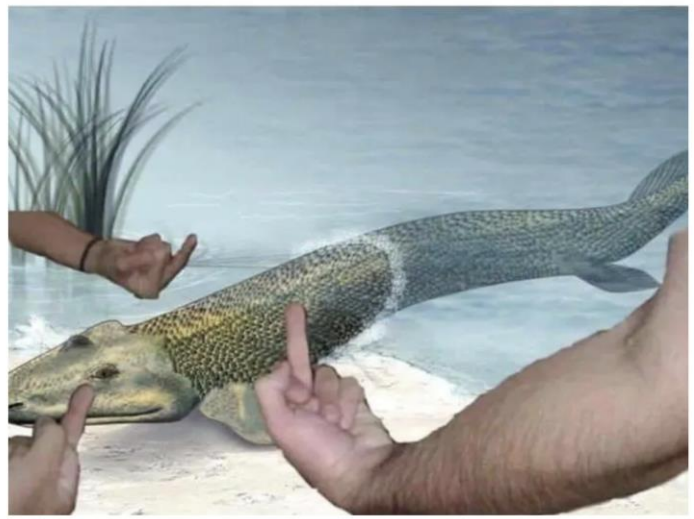
25th March 2022

GALLERY

DINOCORE

13 IMAGES

this asshole fish decided to walk out of the water one day and now I have to go to work and pay rent



Dinocore doesn’t reference dinosaurs per se, but rather draws on prehistoric imagery and artefacts, like skeletal forms, reptilian rock formations, ancient cave paintings. This resurgence of ancient imagery has been most prevalent online, where its sparked an interrogation of the relationship between contemporary technology and past mythologies. “The digital sphere is a territory where ancient belief systems and future predictions come together, for better or worse, and it’s all presented in parallel,” says Joey Holder, a London-based visual artist who often references primordial (or dinocore) themes in her work.

Mariana Castillo Deball, Uncomfortable Objekts (2012) [detail]

Michele Gabriele, Hiding the worst part of me for you, and it cause me dermatitis (2018)

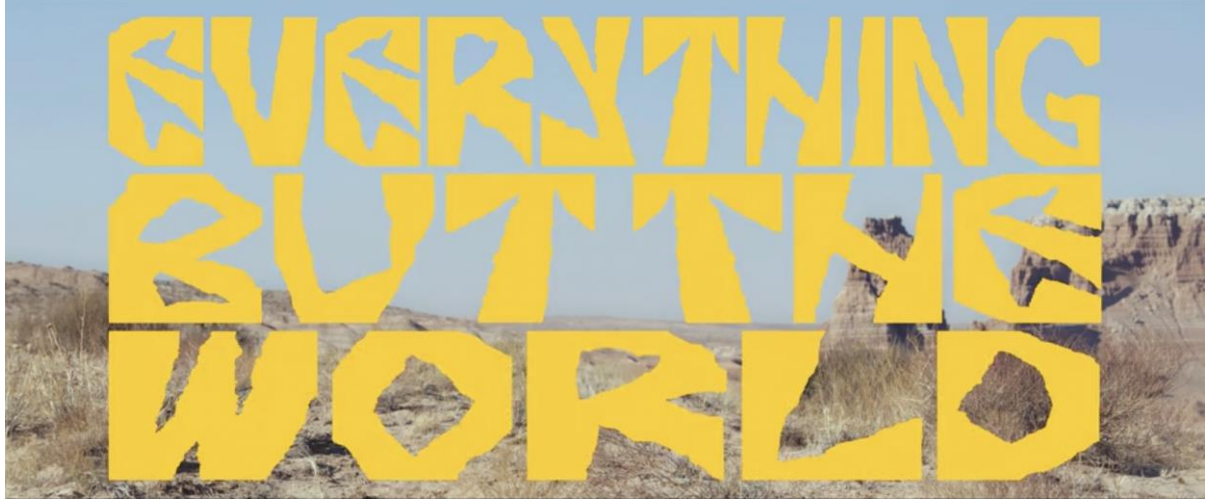
Ajay Kurian, Spiegel Leben 1, 2013

Monia Ben Hamouda, Survive, Adapt and Protect (Just Breath) (2017)

Timur Si-Qin, TM1517 (Paranthropus Robustus): Dressed in Space (2013)

Agatha Valkyrie Ice (Dorota Gawęda & Eglė Kulbokaitė): perma-permadeath (2016)

Nathaniel Mellors, The Sophisticated Neanderthal Interview (2013)



DIS, Everything but the world (2021)

BRANCH

And Banter, did you know that most humans are actually not even born yet and that only a fraction of a percent will qualify for fossilhood?

Our potential future is *vast*

Our World in Data

Every triangle in this chart (▼) corresponds to 7.95 billion people, the number of people alive today.

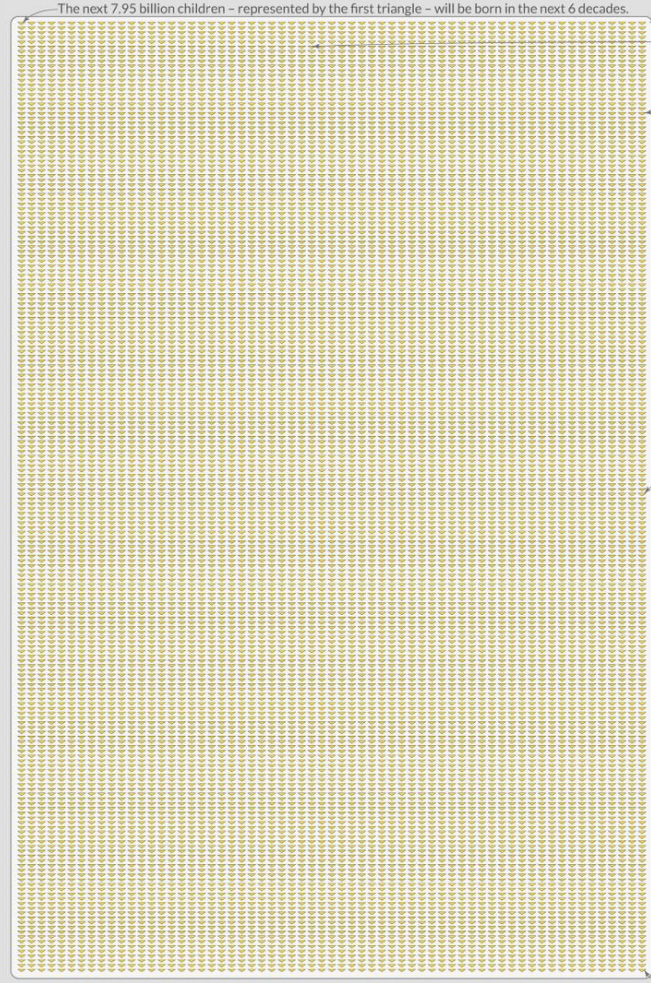
Humanity's past ▽ All the people who have died, 109 billion.
These are 14 triangles – the dead outnumber the living by a ratio of 14 to 1.

Humanity's present ▽ All people who are alive today, 7.95 billion. Those of us who are alive now are about 6.8% of all people who ever lived.

Humanity's future?

The 12,572 triangles below represent all people who might be born in the future – from 2022 onwards.

This is a scenario in which humanity survives for another 800,000 years, in which the population stabilizes at 11 billion people and in which global life expectancy rises to 88 years.



The sun will exist for another 5 billion years. If we stay alive for all this time – and based on the scenario above – this would be a future in which 625 quadrillion children will be born.

How big would a chart be that shows this future? If you have a shelf with 30 books, each of which has 200 pages, then this same chart that you see here – showing the birth of 100 trillion future children – would be printed on each page of each book in your bookshelf.

And humanity could survive for even longer.

Das reale, entfernte Ende der menschlichen Spezies ist ein non-apokalyptisches Ereignis.

(A) Phänomenologisch: langsamer Rückbau

Nichts gibt Anlass zu glauben, dass die letzten Exemplare einer Spezies grundsätzlich stärkeren praxeologischen Frustrationen ausgesetzt sind als Exemplare, deren Leben in eine Blütezeit fällt. Auch letztere können ein schlechtes Leben haben und einen grausamen Tod erleiden. Umgekehrt entsteht den Angehörigen einer letzten Generation kein besonderer Schaden dadurch, dass ihnen praxeologische Frustrationen *als* Angehörigen der letzten Generation widerfahren. Sie werden sich dieses Umstands meist auch gar nicht bewusst sein – das gilt für alle nichtmenschlichen Spezies ebenso wie für alle ausgestorbenen Menschenspezies (Homo habilis, etc.), und es wird auch für die Angehörigen von Homo sapiens gelten. Denn wie die letzten Lebensformen auf der Erde ungefähr so aussehen werden wie die ersten (*einzellig*), so muss man sich die Angehörigen der letzten Generation von Homo sapiens Generationen als Jäger- und Sammler*innen vorstellen. Die letzten Menschen werden buchstäblich in Prähistorie leben. (II.3) Sie haben keinerlei Erinnerung an die einstige globale Hochkultur des Anthropozäns mehr, sind längst ins Präglobale zurückgeglitten, haben aufgrund des Bevölkerungsschwunds das meiste ihres früheren Wissens, ihrer kulturellen Komplexität verloren, und haben keine Ahnung davon, dass *sie* die letzten sind. Ihr Leben unterscheidet sich nicht von dem der Jäger- und Sammler*innen, die einst jenen »genetischen Flaschenhals« in der Frühzeit der Spezies passierten, während dem nur wenige tausend oder zehntausend Exemplare von Homo sapiens existierten. Wie diesen entstehen ihnen keinerlei Schaden.

Falb, Geospekulationen, 128f.

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Essays

Our hunter-gatherer future: Climate change, agriculture and uncivilization*

John Gowdy*

Professor of Economics Emeritus, Rensselaer Polytechnic Institute, Troy, NY, USA

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ABSTRACT

For most of human history, about 300,000 years, we lived as hunter gatherers in sustainable, egalitarian communities of a few dozen people. Human life on Earth, and our place within the planet's biophysical systems, changed dramatically with the Holocene, a geological epoch that began about 12,000 years ago. An unprecedented combination of climate stability and warm temperatures made possible a greater dependence on wild grains in several parts of the world. Over the next several thousand years, this dependence led to agriculture and large-scale state societies. These societies show a common pattern of expansion and collapse. Industrial civilization began a few hundred years ago when fossil fuel propelled the human economy to a new level of size and complexity. This change brought many benefits, but it also gave us the existential crisis of global climate change. Climate models indicate that the Earth could warm by 3°C-4 °C by the year 2100 and eventually by as much as 8 °C or more. This would return the planet to the unstable climate conditions of the Pleistocene when agriculture was impossible. Policies could be enacted to make the transition away from industrial civilization less devastating and improve the prospects of our hunter-gatherer descendants. These include aggressive policies to reduce the long-run extremes of climate change, aggressive population reduction policies, rewilding, and protecting the world's remaining indigenous cultures.

Das reale, entfernte Ende der menschlichen Spezies ist ein non-apokalyptisches Ereignis.

(A) Phänomenologisch: langsamer Rückbau

(B) Philosophisch: menschliches Aussterben ist für Menschen kein Ereignis von höchster Bedeutung (wie Apokalypse-Imaginarien suggerieren), sondern bedeutungslos (insofern bzw. weil es das Ende menschlicher Bedeutungsgebung markiert)

Das Ende der Menschheit ist kein Problem.