

5. Enacting the Anthropocene: Anthropos, the collective being

According to the text, there are two geological periods of the beginning of the Anthropocene. There is the Old Anthropocene and the New Anthropocene. The Old Anthropocene is associated with the earliest forms of human modification of the landscape, from fire manipulation to early food production. The New Anthropocene is set in the modern industrial era. For some it is set in the early days of industrialisation, for others it is linked to the testing of nuclear bombs in the 1950s. Initially, the Anthropocene was linked to European industrialisation. The two most influential reconceptualizations of the Anthropocene—the Capitalocene and the Plantationocene—in turn urge attention to the commanded systems that began to shape the world some 500 years ago. That is, global capitalism and colonialism. The extent to which we interfere with the environment means that we cannot separate ourselves from it. With this, a paradox arises because the more we can change our environment, the less we can tell the human and the inhuman apart. And in response to the increasing foregrounding of the human, theorizing about non-human actors develops. Thinking about different versions of humanity leads us to two different versions of the future. The terrestrial pluriverse is a broad transcultural compilation of concepts, worldviews, and practices from around the world that challenges the modernist ontology of universalism in favor of a plurality of possible worlds. In contrast, escaping into space seems the next logical step for humans.

The second text describes how the term "Anthropocene" did not merely provide basic data about the state of the Earth, or promote a systematic and fruitful view of its uncertain future. But that it also suggested a history, a story that seeks to answer the question "How did we get here?" In doing so, they have created an authorized narrative about the Earth, its past and future, shared with the human species. The knowledge and discourse of the Anthropocene can therefore itself form part of a hegemonic system of representing the world as a totality to be controlled. The narratives of Anthropocenologists propose three stages. The first is the Industrial Revolution up to the Second World War. The second is the great acceleration after the Second World War. The third stage begins around the year 2000 when the human origin of the ongoing climate change is confirmed with certainty. The concept of a stage is an outdated term for many historians. Yet it has returned with the grand narrative of anthropocenologists and could be part of the current ideology of ecological modernization and green economics, which internalizes the value of the "services" provided by nature in markets and policies. The quantification of nature is a business, just as the quantification of the economy was after World War II. In the history of the anthropocenologists' conception, it could be what economic and social history was to Keynesian and productivist economics in the postwar period. Thus, the earth gradually abolishes nature and turns it into techno-nature. An earth completely permeated by human activity, as if only what Homo faber creates is of real value. The image of the Earth visible from space conveys a radically simplified interpretation of the world. It evokes a sense of total overview, global and dominant, rather than a sense of modest belonging. It reinforces naturalism, a sense of a disinterested gaze that is somehow led from nowhere.

According to Genesis, God gave humans power over the world in order to subdue it. To conquer the earth, the water and the heavens. He gave us the seeds of plants to farm the world.

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- Bonneuil, Christophe, and Jean-Baptiste Fressoz. 2016. *The Shock of the Anthropocene: The Earth, History and Us*. London: Verso. Chapter 3, Clio, the Earth and the Anthropocenologists (pages 47-64).

- The Bible. Any translation. Genesis 1:28-31