

ANTHROPOCENE OR ANTHROPOBSCENE?: A READING OF THE ECOLOGICAL CRISIS FROM MAINLÄNDERIAN METAPHYSICAL OBSERVATIONS

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ABSTRACT: The present paper seeks to account for the spirit of the current geological epoch on the basis of the dialogue between the concept of dump developed by Michael Marder and Philipp Mainländer's will to die. Specifically, it is proposed that behind the mismatch between our civilizational behavior and ecological urgencies there could be philosophical questions of a metaphysical nature. Perhaps, the history of destruction that civilization has been installing is nothing more than the exemplification of what Mainländer mythopoiетized in the law of the weakening of the force present in the universe, now expressed in the form of a collective suicide into the abyss of the dump.

KEYWORDS: Dump; Ecological crisis; Will to die; Geological epoch; Waste

INTRODUCTION

Anthropocene, the epoch of the recent human. An epoch when humanity acquires the power of the great forces that have made and literally unmade the world.

Despite the fact that in July 2023 the Anthropocene Working Group of the Geological Society of London proposed the sedimentary record, deposited in 1950, at the base of a calcite sheet in Lake Crowford in Canada as a candidate to

geologically ratify the beginning of the Anthropocene¹; however, months later (March 2024) this proposal was rejected². Among the numerous hypotheses presented as a potential start date of the Anthropocene (the Neolithic Revolution, American colonization, the start of the Industrial Revolution, and the first nuclear test, among others), all of them have the same difficulty, namely, the absence of records or geological marks that stratigraphic sciences demand, in a physical and temporal sense, for the establishment of a new epoch. This is mainly due to the difficulties in finding a globally identifiable marker that reflects the point at which human action began to surpass natural processes³. Therefore, it seems that the Anthropocene rather than finding its foundation in the stratigraphic record finds it in the direct observation of the impacts on the Earth System⁴. Faced with such a difficulty, Maslin and Lewis propose an understanding the Anthropocene from double perspective. The geological or formal perspective: “Anthropocene Epoch” (not yet officially accepted), whose designation requires compliance with a series of requirements that stratigraphic sciences demand for the establishment of a new geological epoch; and the informal perspective: “Anthropocene Epoch”, or simply “Anthropocene”, used by disciplines including history, anthropology, political science, philosophy, etc.⁵. For the purposes of this work, the Anthropocene will be understood as the corollary of the ecological situation we inhabit, regardless of its stratigraphic ratification.

Since Crutzen and Stoermer⁶ proposed the advent of a new geological epoch, baptized with the name Anthropocene, controversies have continually escalated: whether around the date of origin, the physical markers to be considered, the specificity of the requirements demanded by stratigraphic sciences, or the need

¹ Francine McCarthy et al., ‘The varved succession of Crawford lake, Milton, Ontario, Canada as a candidate global boundary stratotype section and point for the Anthropocene series’, *The Anthropocene Review*, vol. 10, no. 1, 2023, pp. 146-176. <https://doi.org/10.1177/20530196221149281>

² Paul Voosen ‘The Anthropocene is dead. Long live the Anthropocene’, *Science*, Scienceinsider/ Scientific Community, 2024. <https://www.science.org/content/article/anthropocene-dead-long-live-anthropocene>.

³ Richard Corlett, ‘The Anthropocene concept in ecology and conservation’, *Trends in Ecology & Evolution*, vol. 30, no. 1, 2015, p. 36, <https://doi.org/10.1016/j.tree.2014.10.007>

⁴ Stanley Finney and Lucy Edwards, ‘The “Anthropocene” epoch: Scientific decision or political statement?’, *GSA Today*, vol. 26, no. 3/4, 2016, pp. 4-10, <https://doi.org/10.1130/GSATG270A.1>.

⁵ Mark Maslin and Simon Lewis, ‘Anthropocene: Earth System, geological, philosophical and political paradigm shifts’, *The Anthropocene Review* vol. 2, no. 2, 2015, p. 113, <https://doi.org/10.1177/2053019615588791>

⁶ Paul Crutzen and Eugene Stoermer, ‘The “Anthropocene”, *IGBP Newsletter*, vol. 41, 2000, pp. 17-18.

to reevaluate the relevance of the required tests, among others. However, despite the multiplicity of criticisms, one is widely shared by heterodox readings of the term. Its thesis is that by assigning the name of Anthropocene to this new geological epoch the lines inevitably become blurred between the material, political, technological and social conditions that fostered the development of contemporary civilization, the guarantor and protagonist of the current ecological transformations. Said in other words, who is the *Anthropos* of the Anthropocene? For Chakrabarty the *Anthropos* that triggers this new epoch is not the civilization that emerged 10,000 years ago (BC), but rather the one that has been developing since the 18th century, especially the one that has emerged rapidly since the second half of the 20th century and, in particular, a very specific segment of the one that inhabits the 21st century. The same civilization that, by acquiring the status of geological agent, was capable of definitively and irreversibly erasing the supposed distinction between natural and human history⁷.

Furthermore, the neologism Anthropocene has another peculiarity in that, for the first time, an epoch has been named based on the destructive force that ended the previous epoch and not based on where the limit between two sets of fossils was found, as established by stratigraphic tradition. For this reason, and as Kathleen Moore⁸ clearly explains, geological sciences do not designate the Tertiary Period with the name Asteroidic and even less so the Triassic Period with the name Supervolcanonian. True to tradition, the Devonian Period is named in honor of the nearby town where the rock layers were found. The Oligocene is due to the few fossils found above the Eocene-Oligocene boundary. The Cretaceous was so named to remember the extensive fields of chalk found by geologists during their excavations. So, if we want to be true to tradition, this new geological epoch, whose layers of rubble will accumulate thousands of dead plants and animals, along with an equal amount of human waste, should be called the Obscene Epoch (from the Greek *-ob*: heap and *-caenum*: garbage), which we could also call the Epoch of the Dump.

If we want to be fair to nominative tradition —and considering that the proposal to define our ecological times finds its foundation not so much in the

⁷ Dipesh Chakrabarty, *Clima y Capital: La vida bajo el antropoceno*, trad. Mary Estupiñán, Mónica González, Anacle Pons, Raúl Rodríguez, 1^a ed., Santiago de Chile: Ediciones Mimesis, 2022, pp. 20-21.

⁸ Kathleen Moore, 'Anthropocene is the wrong word', *Earth island Journal*, vol. Spring, 2013.

stratigraphic record as in the direct observation of the impacts on the Earth System⁹— perhaps, the concept of a dump is the word that best defines the meaning of our epoch, and what Mainländer, less than two centuries ago, explained by that “will to die” that runs through the entire universe.

The analysis of this work is structured in two theoretical moments. The first, aims to analyze the main characteristics of the concept of the dump developed by Michael Marder. One that would pristinely reflect the situation of a planet full of waste and whose decomposition defies the scales of the renewal of life. The second, aims to investigate the reasons that could help us understand said civilizational behavior based on the concept of the will to die that Philipp Mainländer develops in his *Magnum Opus, The Philosophy of Redemption*¹⁰. Specifically, it is proposed that it is this will to die that signals the movement of the entire universe in the direction of absolute nothingness, which marks the meaninglessness of our civilizational behavior, and is expressed in the form of unlimited production and accumulation of waste.

2. SURVIVING IN THE DUMP

There is an indisputable fact when we observe our environment. We are used to throwing away, into the named environment or natural environment, all our waste: greenhouse gases, plastic containers, polypropylene wrappers, polystyrene containers, animal, plant and human corpses, devalued products, masses of unemployed workers, desperate migrants, mountains of information, radioactive material, among others. We live in a dumping culture and are trapped in the dump¹¹.

The dump, Marder tells us, “is an outgrowth of nihilism in all its positive splendor”¹². The death of God (called Secularization) is followed by the death of the being in a resounding fall—or dispersion—towards the nothingness of the dump. In the dump everything falls resoundingly, or rises, onto the same pile,

⁹ Finney and Edwards, ‘The “Anthropocene” epoch: Scientific decision or political statement?’

¹⁰ Philipp Mainländer, *Filosofía de la redención*, trad. Sandra Baquedano, 1^a ed., Santiago de Chile, Fondo de Cultura Económica, 2021.

¹¹ Michael Marder and Anäis Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, trad. Héctor Peña, 1^a ed., Barcelona, Ned Ediciones, 2022, pp. 16-17.

¹² Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, p. 23.

located either in space (space junk), in the sky (greenhouse gases), on earth (radioactive material) or in the sea (the previously mentioned waste and other things draining away). It is a kind of non-place in which there is no interior or exterior, neither subject nor object; not because they are inextricably linked in a kind of radical symbiosis, but because everything falls, rises, floats or sinks randomly onto the same pile. A mass without edges, without limits, without articulations, without logos, without reason, without any *with*. In short, an absolute abyss. It is an unfathomable depth fed by the energy carried by the massiveness of the fall.¹³

It is a dump because things not only pile up, but because they pile up indefinitely. The dump exhibits a kind of disordered metabolism between acceleration and deceleration. The dump is a mass that does not decompose, does not rot. A mass in which the circular rhythm of time is canceled.¹⁴ The Epoch of the Dump excretes, from its disrupted dynamics between acceleration and deceleration, metaphysics, because it “externalizes into material existence the indigestion and indigestibility of the metaphysical (unchangeable, eternal, resistant to metabolism) being (...) [but at the same time it mixes] with everything indigestible for metaphysics: nonidentity, the other, absolute exteriority, infinite difference.”¹⁵

Said in other words, the dump is and is not. What do I mean by this?: there is a temporary asymmetry between “disposable-but-enduring” artifacts. After using a plastic cup, a polypropylene wrapper, or a styrofoam cup for a few minutes, a few hours or, at best, a few days, centuries of decomposition follow. What a paradox, the material identity of an entity that after being thrown away, eliminated, discarded and forgotten in a dump persists stubbornly in the dump. A dump that even penetrate bodies: we eat, drink and breathe microplastics, we also inhale greenhouse gases and eat pesticides with our food. The dump does not have limits or shape, it is an abyss with no exit (it is covered with waste), without setting, without events, without narrative, without contingency, without utopia, which suffocates existence and obstructs time¹⁶.

¹³ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 26-28, 32-33, 42-44, 59, 77.

¹⁴ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 46, 133.

¹⁵ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 133-134.

¹⁶ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 159.

The dump carries an immortality that accelerates the mortality of life that inhabits this planet. Nowadays we are perishing precisely because of the products that catch both our voluntary and involuntary desire for immortality: plastic, polypropylene, polystyrene, radioactive elements, greenhouse gases, and chemical products, among many others. The prominence that the dump acquires in defining the meaning of our time invites us to reformulate Descartes: I think, therefore I am? Better said: I fall, there I exist. I fall into a place where there is neither being nor non-being, but un-being. Unlike being and non-being articulated in a positive and negative moment (being like a concealed unconcealment), un-being is not only a negation of being¹⁷: “Having abjured relationality, ‘unbeing’ is the actively nihilistic undoing of being that is not locked in mortal combat with being and has nothing to do with what it undoes”¹⁸.

A polystyrene cup takes 400 years to deteriorate. On this matter, I ask myself: will humanity still exist as we know it when the particles of first-rate polystyrene finish decomposing? Could the plutonium or uranium present in the dump, along with plastic, propylene, polystyrene, greenhouse gases, and chemical products have finally made us immortal? We fulfilled the long-awaited dream implicit in our obsession with unlimited growth. We live in an eternal present that systematically reproduces the identical: produce-consume-use-discard-repeat.

The Anthropocene, the end of the world, the fall into the dump, physically began in April 1784, when James Watt patented his steam engine and carbon deposits began covering the Earth’s surface. Later, in 1945, it continued with the accumulation of radioactive elements and whose isotopic byproducts left a distinctive record in ice cores, soil, oceanic and lake sediments released by the Manhattan Project¹⁹ and, later that same year, with the explosions over Hiroshima and Nagasaki²⁰. Then, we ratified it again with Chernobyl in 1986, and some decades later with Fukushima (2011).

¹⁷ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 47, 83.

¹⁸ Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, p. 83.

¹⁹ William Ruddiman, Erle Ellis, Jed Kaplan and Dorian Fuller, ‘Defining the epoch we live in: Is a formally designated “Anthropocene” a good idea?’, *Science* vol. 348, no. 6230, 2015, pp. 38-39, <https://doi.org/10.1126/science.aaa7297>

²⁰ Timothy, Morton, *Hiperobjetos: filosofía y ecología después del fin del mundo*, trad. Paola Cortés, 1^a ed., Buenos Aires, Adriana Hidalgo editora, 2018, p. 25.

3. WHY WAS MAINLÄNDER RIGHT?²¹

When living in the dump the outlook does not seem very auspicious nor does the future seem very promising. Clearly a few people will try to climb through the bodies that inhabit the dump to be on the top. Many others will seek to escape by establishing colonies outside of Earth. Like its theological myth (Noah's Ark), this story reserves salvation for a minority, but this time in an ultra-rich version²².

In this scenario of global degradation, maybe, the closest thing that history can give us as a measure of analysis for, via imaginary casuistry, establish the elaboration of possible future projections, is the collapse of great civilizations. Mesopotamia provides several examples with its history of flourishing and decline: from the fall of the city-states 200 years after their establishment, through the Third Dynasty of Ur and up to the destruction of Hammurabi's empire by the Hittites. This situation is similar to that experienced by Rome, whose barbarian invasions, civil wars and economic crises ended up dissolving the empire²³. It also resembles the experiences of the Mayan civilization, whose population increase, and consequent resource deficit, unleashed a series of internal wars. Moreover, how can we not mention the emblematic case of Rapa Nui (Easter Island)²⁴.

Regardless of these examples, they all demonstrate that the collapse is not subject to a sole triggering factor, but rather to a conglomerate of variables that feed off each other. Hence the importance of overcoming the reductionist approach that guides current courses of action aimed at treating the selective pressures of the Anthropocene, because only an approach capable of recognizing how the manifestation of certain human living conditions are connected to certain forms of life on the planet will be able, if it is still possible, to offer alternatives aimed at developing a profound adaptation to the increasingly intense consequences of global warming in particular and the Anthropocene in general²⁵. Perhaps, the isolation and mutual interdependence in which the

²¹ Small sections of this writing are stated in the review of the book Philipp Mainländer: *Philosophy of Redemption*, authorship by those who subscribe to this manuscript.

²² Marder and Tondeur, *El vertedero filosófico: Una fenomenología de la devastación*, pp. 58-59, 132-133.

²³ Joseph Tainter, *The collapse of complex societies*, 1st ed., Cambridge, Cambridge University Press, 1998, pp. 7-8, 11.

²⁴ Jared Diamond *Colapso: Por qué unas sociedades perduran y otras desaparecen*, trad. Ricardo García, 1^a ed., Madrid, Debate, 2012, pp. 115-165, 213-238.

²⁵ Chakrabarty, *Clima y Capital: La vida bajo el antropoceno*, pp. 35-36.

inhabitants of Rapa Nui (Easter Island) lived can, *mutatis mutandis*, be extrapolated to the solitude that the Earth experiences as the only habitable place that we know. It is also possible that, just like what happened to that civilization, there will come a time when our species (including possibly the elite) will have no place to flee to or ask for help when difficulties exceed the capacity for action.

The critical vision of history is relevant to living and acting in the present and the future explains the importance of understanding the reasons that led to the decline of civilization²⁶. However, it is also true, that knowledge of these experiences does not guarantee that we avoid the same errors. For this reason i venture to hypothesize (philosophically speaking) that perhaps behind this lack of adequacy between our behavior and the physical limitations inherent to the functioning of the planet —which are widely known— there are philosophical questions of a metaphysical nature. Perhaps, the history of destruction that civilization has been establishing for 10,000 years —but whose development from the second half of the 20th century has no parallel and is pristinely exemplified in the concept of the dump— is nothing more than the exemplification of what the philosopher Philipp Mainländer mythopoieticized, almost two centuries ago, in the law of the weakening of the force present in the universe, now expressed in the form of a collective suicide towards the abyss of the dump.

For Mainländer²⁷, at the core, there is no difference or ontological abyss between the chemical, the inorganic, the plant, the animal, the human and the social. For Mainländer everything is a will to move towards absolute death, although the desire for it is hidden in the shadows of the will to live, just like what happens with animals and even more so with humanity. It is that will to live that eagerly leads us to devour everything. We have a voracious appetite. We are selfish wills guided by the desire to preserve and enhance our existence, endure and generate pain, weakening ourselves and the rest.

The meaning of life is the same as that followed by the universe in its expansive desire towards absolute nothingness, whether in the form of a great implosion resulting from the collision of Andromeda and our Milky Way, or as a result of thermal death in which the disorder kills us, either as a result of a great

²⁶ Friedrich Nietzsche, *Obras completas. Volumen I. Escritos de juventud*, trad. Joan Llinares, Diego Sánchez y, Luis De Santiago, Madrid, Tecnos, 2011, Cl.II.

²⁷ Mainländer, *Filosofía de la redención*.

rip where dark energy tears the entire universe to pieces, or due to the disintegration of the vacuum in which particles cease to exist, or because of a phenomenon that cancels out the universe in its entirety or as a result of the rebound of the ekpyrotic universe and its cycles of creation and destruction²⁸. “The will to die is simply that movement of innate tendency, that energy that goes without representation to achieve its goal”: nothingness²⁹.

Could this madness linked to our civilizational behavior be nothing more than the expression of that blind impulse towards annihilation in absolute nothingness, as Mainländer already warned us almost a couple of centuries ago? Could it be that the annihilation of species, pollution, wars, the deplorable and miserable conditions of existence, hunger, the capitalist debauchery linked to the eternal cycle of produce-consume-use-discard-repeat (the logic of the dump and the same that guides the capital) is the continuation of that movement of the simple unity (God) that, saturated with its own being, resolves that non-existence is better than existence, that it is better to commit suicide than to continue living? From this suicide, which ends simple unity and freedom, the universe and necessity are born. For this reason the entire universe, everything in it is irreversibly and necessarily marked by the impulse towards absolute nothingness of the original movement³⁰.

God found the obstacle in his essence when he wanted to be no longer, and the obstacle of those who populate this world, whether in the forms of chemical compounds, mineral structure, organic conformation (human, animal, bacterial or plant) and even of a social composition; they find it in the movement of a will that is always yearning to be more, but progressively weakened to the point of total exhaustion, due to the violent frictional tension implied by the uninterrupted struggle with other wills guided by the same desire. We are selfish wills that, driven by the desire to preserve and enhance our existence, suffer and generate pain, weakening ourselves and the rest. Therefore, what we call the will to live is ultimately nothing more than the will to die³¹.

²⁸ Katie Mack, *El fin de todo (Astrofísicamente hablando)*, trad. Joan Lluís, 1^a ed., Barcelona, Crítica, 2021.

²⁹ Sandra Baquedano, *Filosofía de la redención. Antología Philipp Mainländer*, 1^a ed., Santiago de Chile, Fondo de Cultura Económica, 2011.

³⁰ Mainländer, *Filosofía de la redención*.

³¹ Mainländer, *Filosofía de la redención*.

If the meaning of life is the same as that followed by the universe in its expansive desire towards absolute nothingness, all individuals, whether in their expression of chemical compounds, inorganic conformation, plant, animal, human or social structure, will be linked in a firm collective unity in the direction of absolute nothingness³². And so, to the mirror image between the dissolution of premundane unity with the theories of the Big Bang, to the observable equivalences between the inexorable destiny towards absolute nothingness with the law of entropy, and to the perfect coexistence between chance and necessity that Mainländer imagines, and which is traceable even in the postulates of quantum physics and chaos theory; we now verify, with all the nuances and difficulties that this implies, the closeness of Mainländerian thought to the discoveries in evolutionary biology. Mainländer could be understood as a kind of reformer of the Cartesian abyss when precisely the first technical transformations that will give way to the current ecological crisis appear.

As we can see, understanding the ecological crisis, or rather, the disaster or ecological cataclysm in the making, will require us to carry out an ontological analysis of our current situation. We are literally losing the ground we stand on and we continue burning coal, consuming oil, mistreating animals, depleting flora and fauna at an unprecedented rate, devouring thousands of products and discarding mountains of waste in the air, on the ground and in the sea at a level never before recorded in human history. We have also been responsible for releasing viruses from their natural reservoirs, unleashing pandemics and developing new mental illnesses (Psychoterratic Syndrome is the name that Glenn Albrecht has given to this new type of illness³³.) Could this be the expression of the fulfillment of the cosmic law that pushes us, inexorably, towards absolute nothingness, towards the abyss that takes, today, the form of a dump?

Will the dump symbolize the true meaning of the Anthropocene? The Anthropocene (understood as the corollary of the ecological crisis in which we are immersed) is not an inevitable gradualization of the preceding geological epoch (Holocene), and is even less so the result of the incremental expansion of human influence on the landscape. The Anthropocene is rather a rupture, a

³² Mainländer, *Filosofía de la redención*.

³³ Glenn Albrecht, *Las emociones de la Tierra: Nuevas palabras para un nuevo mundo*, 1^a ed., Barcelona, MRA Ediciones, 2020.

traumatic and extremely violent event, anchored in a very specific form of personal, social, epistemological, scientific, economic and techno-industrial organization³⁴. An epoch physically marked by the indiscriminate dumping of waste that contemporary civilization —and especially a very limited, geographically and temporally, fraction of it— carries out increasingly violently on a planet on the verge of exhaustion. The Anthropocene is a limit event with a clear acceleration point from a very particular form of social, political, economic and techno-industrial organization that reflects in its very deployment that will to die that Mainländer understood running through the entire universe.

4. CONCLUSION

The danger that the different physical expressions of the Anthropocene pose for the survival of humanity and for an important fraction of life on the planet, seem to constitute a more than sufficient reason to explain the urgent need to direct attention —already to the eaves of such neologism or an alternative one— towards areas other than the geological sciences, because the stratigraphic record is only the symptom or sign of a much deeper problem.

However, it just so happens that, despite the extensive warnings —emanating from various disciplinary fields— regarding the dangers linked to a developmental trajectory like the current one and, despite the same experiential evidence that every one of us lives daily (heat waves, extreme weather events, water scarcity, pollution, and the proliferation of new diseases, among others) we observe, curiously, a clear dissonance between our civilizational behavior and the demands of a planet on the verge of exhaustion. A planet that we have literally transformed into a dump. A place where we have emptied all the waste resulting from the compulsion linked to a civilizational behavior marked by the rubric: produce-consume-use-throw-repeat. A behavior that possibly requires an analysis that finds in that will to die —i am referring to that movement of innate tendency; that energy that goes without representation to consummate its goal:

³⁴ Clive Hamilton. The Anthropocene as rupture. *The Anthropocene Review*, vol. 3, no. 2, 2016, p. 96, <https://doi.org/10.1177/2053019616634741>; Clive Hamilton and Jacques Grinevald, 'Was the Anthropocene anticipated? *The Anthropocene Review*', vol. 2, no. 1, 2015, p. 66, <https://doi.org/10.1177/2053019614567155>; Andreas Malm and Alf Homborg Alf, 'The geology of mankind? A critique of the Anthropocene narrative', *The Anthropocene Review*, vol. 1, no. 1, 2014, pp. 66-67, <https://doi.org/10.1177/2053019613516291>

nothingness, although the desire for it is hidden in the shadows of the will to live—that Mainländer imagined running through the entire universe, the explanation to understand, in some way, why we have transformed our planet into a veritable dump.

If, just as Montaigne said, to philosophize is to learn to die, then, won't this be the most philosophical time of our existence? A time that forces us to rethink how we live, with the understanding that it is this same way of living that calls into question not only the survival of our species (at least as we currently know it), but also that of the many others that inhabit the planet. Will the Anthropocene—or whichever name we want to give to the ecological situation in which we find ourselves, given the lack of nominative agreement between the parties—be the phenomenon or the epoch that forces us to die as a contemporary civilization to ensure the survival of our species?, or will the Anthropocene be the last expression in this world of that will to die that began when God moved, through becoming, from superbeing to non-being? Could the dump be the symbol of a kind of unconscious collective suicide in the direction of absolute nothingness?, and I say unconscious because it is precisely this desire to be more—expressed in the unlimited production of experiences and goods—that weakens us to the point of total exhaustion. And, perhaps, for the same reason, nowadays, we only have to adapt deeply to this devastated environment.

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