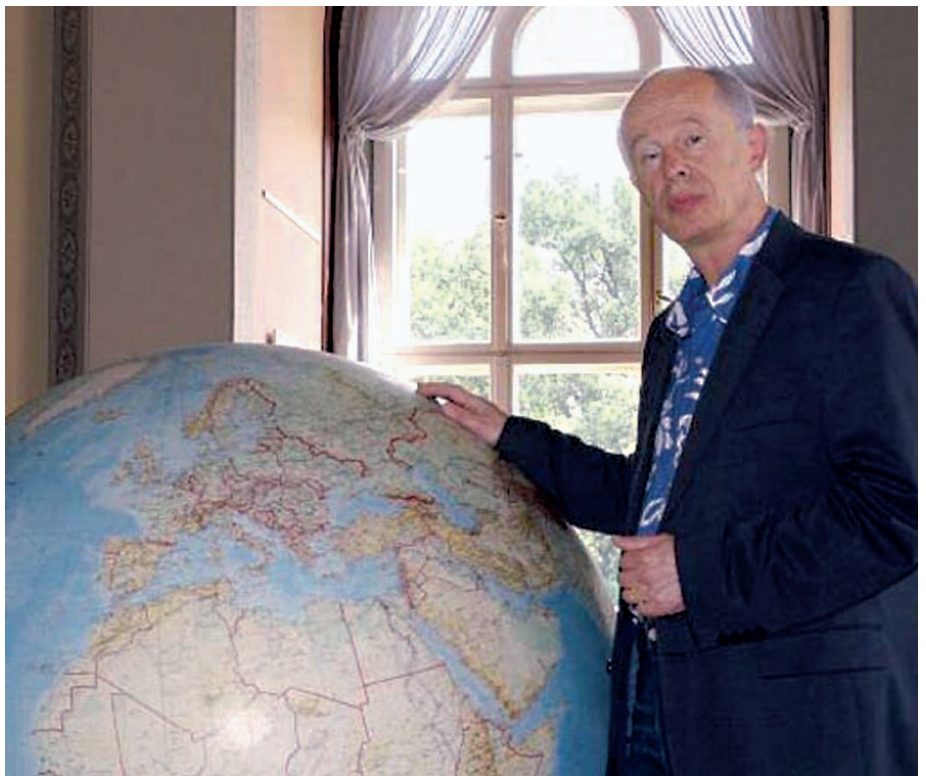


# Schellnhuber's Fraud on Vernadsky

by Bruce Director

Falsified data and pre-rigged computer models have become standard fare for the advocates of global warming for whom scientific analysis has only one goal: to prove that mankind's growing influence on the Earth is intrinsically bad and must be curtailed. Some of the more egregious cases, such as the data-faking at East Anglia University, have reached the level of popular international scandal. Yet much more important to understand, is the outright subversion of fundamental scientific discoveries, most notably the attempt by Hans Joachim Schellnhuber, head of the German Advisory Council on Global Change (WBGU) and his cohorts, such as the Dutch nobel-laureate Paul J. Crutzen, to pervert the great Russian biogeochemist Vladimir Vernadsky's concept of the noösphere into the precursor of modern anti-human environmentalism.

Vernadsky coined the term noösphere in 1926 to signify the increasing effect of human creativity as an active power in and over the development of the Earth, the Solar System and beyond, as a reflection of a characteristic of the universe as a whole. On the basis of decades of painstaking research, Vernadsky demonstrated that the evolutionary tendency of the Earth, and more broadly, the universe, was towards higher states of organization and power. This is expressed by the power of living processes to transform non-living matter into new states, and in the uni-directionality of the evolution of life from lower to higher forms, with ever



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*Hans Joachim Schellnhuber, Commander of the British Empire, promoter of population-reducing policies in the name of defending against "climate change."*

greater power to transform the Earth as a whole. The highest form of this development is the noëtic power of willful creativity unique to only one form of life: the human species. Empowered with creativity, man increasingly dominates the action of life and non-life on the Earth, creating new forms of both. As Vernadsky stated:

*... the direction in which the processes of evolution must proceed, namely towards increasing conscious-*

ness and thought, and forms having greater and greater influences on their surroundings. (emphasis added.)<sup>1</sup>

And:

Mankind taken as a whole is becoming a mighty geological force. There arises the problem of the *reconstruction of the biosphere in the interests of freely thinking humanity as a single totality*. This new state of the biosphere, which we approach without our noticing, is the *noosphere*.

[M]an becomes a *large-scale geological force*. He can, and must, rebuild the province of his life by his work and his thought, rebuild it radically in comparison with the past.<sup>2</sup>

To recognize, and therefore to become self-conscious of man's role in the universe, Vernadsky argued that science must be able to look at the interaction of the litho-, bio- and noö-spheres as a single process acting on, and being acted upon, by the Solar System, the galaxy, and beyond. For Vernadsky, a promoter of nuclear power, man's role on Earth and in the universe, is to foster, promote, direct, and lead this evolutionary development towards higher states, that can only come about through the power of the human mind's imagination. In sum, Vernadsky is not a friend to modern day environmentalists and greenies like Schellnhuber.

Nevertheless, Schellnhuber (who proudly accepted the title of "Commander of the British Empire" from Queen Elizabeth II) and his collaborators, ludicrously cite Vernadsky's concept of the noosphere, in support of the Empire's desired goal of limiting economic development and population in the name of "sustainability". Were the scientific community and the general public not so corrupted by the myths of environmentalism, such an assertion should have immediately caused Schellnhuber and his ilk to be laughed out of serious consideration. Since that is not the case, we must set the record straight.

Schellnhuber and Crutzen consider themselves firmly in the camp of charlatans who insist that human economic development, especially since 1945, has definitively led to unsustainable stress on the Earth's ability to sustain human life at modern living standards, as expressed, for example, by the dubious parameters often cited as evidence of anthropogenic global climate change. But the reliability of their certitude that continued human progress is leading to disaster, is called into question by Schellnhuber himself. Fancying himself as an expert in non-linear, complex sys-

1. Vladimir Vernadsky, *The Biosphere*, edited by Mark McMenam, translated by D.B. Langmuir, 1998.

2. Vladimir Vernadsky, "Some Words About the Noosphere" *21st Century Science & Technology*, Spring 2005, pp. 16-21.

tems analysis, Schellnhuber repeatedly stresses that all attempts at creating mathematical models of such systems are inherently unreliable, as characterized by his call for a second Copernican revolution, in which:

Scientific ambition is re-qualified by fully acknowledging the limits of cognition as highlighted by the notorious uncertainties associated with nonlinearity, complexity, and irreproducibility; if the Earth system is a clockwork at all, then it is an organismic one that baffles our best anticipatory capacities.<sup>3</sup>

So, on the one hand Schellnhuber cites the failure of mathematical models of non-linear complex systems to argue for limits of human cognition, and on the other hand, he cites the results of such models for the certainty that anthropogenic global climate change is leading mankind to disaster!

It should be no surprise that Schellnhuber, et al. would want to have it both ways, since this Commander of the British Empire is driven by his assigned mission to further the Empire's agenda of population reduction, deindustrialization, and the effective dissolution of the modern nation-state.

This is to be accomplished, according to Schellnhuber and his cronies, under the rubric of maintaining "sustainability" of the "Earth system." It is admitted that "sustainability" can only be vaguely defined as "a normative concept regarding not merely what *is*, but also what *ought to be* the human use of the Earth."<sup>4</sup> The term's vagueness is deliberate, leaving it open as to what *ought to be* and who gets to define it.

On the first account, *what ought to be*, Schellnhuber leaves no doubt as to the direction human development must take. He has repeatedly argued that mankind's economic development has led to global warming and a depletion of natural resources at rates which he designates as unsustainable. He contends that further human development will increase global temperatures and make existing resources either unusable (due to human-caused build-up of toxic substances), or, insufficient (due to his assumption that natural resources are finite and that man's relationship to them is fixed). To have "sustainable" economic development, he argues, mankind must manage

3. Clark, Crutzen, Schellnhuber 2005, "Science for Global Sustainability: Toward a New Paradigm", Harvard University John F. Kennedy School of Government Faculty research working paper; Schellnhuber, 1999, "Earth system" analysis and the second Copernican revolution. *Nature* Vol. 402, supp, 2 December, 1999; Schellnhuber, 2002, "Coping with Earth system complexity and irregularity", in: *Challenges of a Changing Earth*, ed. W. Steffen, J. Jaeger, D.J. Carson and C. Bradshaw, pp. 151-59, Berlin: Springer.

4. Clark, Crutzen, Schellnhuber 2005, op. cit., citing Kates R.W. 2001, "Queries on the human user of the Earth", *Ann. Rev. Energy Environ.* **26**: 1-26.

growth so as to “sustain the life support systems of the planet.” While he acknowledges that the earlier concepts of “limits to growth” and “carrying capacity” fail because they assume the Earth system is in a state of thermodynamic equilibrium, a new concept of a “dynamic, causal understanding of how complex nature-society systems respond to stress” must be found.<sup>5</sup> But, he admits that all attempts to produce a mathematical model of such a dynamic have been fruitless, as well they would, since he acknowledges the inherent flaws in the mathematics of complexity. Further, since Schellnhuber insists that human economic development inherently “stresses” the system due to the assumptions just mentioned, he leaves no other conclusion than that sustainable development must ultimately limit population and economic progress. In sum, he assumes a lie, then demands the impossible from it, and obtains from his failure, his intended result.

To paraphrase the saying: it is old wine in new computer models.

On the second matter, *who gets to decide*, Schellnhuber is explicit. The great industrial revolution which freed Mankind from feudalism and has resulted in increases in living standards, population, and the intellectual power of man, has been brought about through the institution of the modern nation-state. However, such progress, according to Schellnhuber has put so much stress on the “Earth system” that dramatic changes in environmental policies must be implemented, regardless of their economic impact. “At the Earth system level, however, the processes must be designed in ways that ensure that the political exigencies of participation do not override the environmental exigencies of the problem addressed.”<sup>6</sup> Consequently, what *ought to be* should be determined by some supra-national institution that can override the interests of nation-states whose obligation is to the general welfare. For this, Schellnhuber’s WBGU proposes the creation of an “Earth Alliance” that would be a powerful institution capable of enforcing environmental policy decided by an “Earth Commission,” to decide what “*ought to be*,” and an “Earth Funding” component to provide the money to implement its diktats.<sup>7</sup> If the establishment of such a global institution is not possible, Schellnhuber’s fall-back option is to devolve power to local governments. Either way, the nation-state must go and an imperial system of an eco-sovereign ruling over feudal-like micro-entities must be created.

Schellnhuber admits his sustainable Earth system demands an imperial form of world government:

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5. Clark, Crutzen, Schellnhuber 2005, op. cit.

6. Schellnhuber, Crutzen, Clark, and Hunt, 2005, “Earth System Analysis for Sustainability”, *Environment* Vol 47 No. 8: pp.11–25.

7. Ibid.

Participatory decisionmaking has been promoted as being capable of resolving many global and regional environmental problems. There are many benefits of such participation—not the least of which is securing people’s rights in industrialized societies. However, can we presuppose that such inclusive systems automatically, or even usually, achieve outcomes consistent with fostering the long-term sustainability of the Earth system? There are many reasons to believe, in fact, that such processes are inherently ill-equipped to grapple with the complex dynamics that span large spatial and temporal scales. There may be a tension between “rightness of procedure” and “goodness of outcome.”

Despite the difficulties, for reasons outlined below, it is important to support participatory decisionmaking whenever possible—without supposing that such processes would usually be democratic in the strictest sense of the word. . . . Final decisions that weigh scientific, economic, political, social, and cultural considerations are ultimately in the hands of legitimately recognized representatives or leaders—when they exist. Many countries, unfortunately, lack such legitimate leadership.<sup>8</sup>

A supra-national agency with a stable of “scientists” motivated by a virtual cult-like adherence to an imperial doctrine, with the financial resources to determine policy on its behalf, is precisely the feudal structure that produced the collapse of Europe in the 14th century, and from which mankind freed itself beginning with the 15th-century Renaissance. No wonder the Queen of England awarded Schellnhuber the title of Commander of the British Empire.

And here, Schellnhuber’s scientific perfidy sinks to its lowest. This new world order is necessitated by the emergence of humankind as a global geological force beginning around the turn of the 19th century, and accelerating most dramatically after U.S. President Franklin Roosevelt’s 1945 defeat of the British Empire’s attempt to create global fascism. He joins with Crutzen in naming this epoch of geological history, the “anthropocene,” and he cites its origins in Vernadsky’s concept of the noosphere. Still further, Schellnhuber and Crutzen insist that their plan for what amounts to global eco-fascism fulfills “Vernadsky’s vision of an intelligently reflective self-guiding noosphere.”<sup>9</sup>

Institutions include the norms, expectations, rules and organizations through which societies figure out what to do and organize themselves to do it. “Sustainability” itself is a norm, and thus part of the emerging institutional structure of Vernadsky’s self-reflexive noosphere.<sup>10</sup>

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8. Ibid.

9. Clark, Crutzen, Schellnhuber 2005, op. cit.

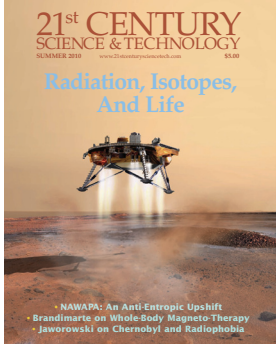
10. Ibid.

The nub of the matter is very straightforward, and has been stated repeatedly by Lyndon LaRouche. The development of mankind throughout history is due to the unique capacity of the human mind to create new ideas that transform both man as a species, and man's relationship to nature. The evidence of human development clearly shows that, as mankind gains greater intellectual mastery over himself and nature, through intertwined progress in art and science, he transforms the Earth and, in the more recent period, the Solar System and potentially beyond. This *anti-entropic* development, in which mankind, through human creativity, creates new states of existence, new forms of life, new resources, and new capacities for development is expressed in Vernadsky's notion of the noösphere. Contrary to Schellnhuber et al.'s sophistry, there is no equilibrium state between man and nature (static or dynamic). Mankind sustains itself only by changing nature into states that could never exist except through the action of human creativity, states which, once brought into existence, produce a capacity for still greater development. Thus, rather than force on man and nature an unnatural state of mythical "sustainability," society must foster and promote an increase in the creative powers of man—something that has been most successfully accomplished through the modern form of nation-state as it emerged in the Renaissance.

Unfortunately, mankind has, as of yet, not succeeded in fully organizing society self-consciously, consistent with his true nature. While much progress has been made in this regard, especially since the Renaissance, mankind has, nevertheless, been bedeviled by oligarchical imperial systems of "governance" that have suppressed human creativity, and maintain society in a fixed relationship with nature. All such efforts at "sustainability" have failed.

Empires have always employed cult-like beliefs, either in the form of myths, legends, or scientific theories, to dupe their subject populations into accepting the levels of development that the Empire deemed "sustainable." Babylonian cosmology, medieval Arsitotelianism, and the belief in universal increase in entropy are all examples. Schellnhuber et al.'s "sustainability" is no different.


But Vernadsky's concept of the noösphere is. As a committed anti-imperialist, Vernadsky excitedly created new concepts that enabled man to create new resources and higher levels of human development, as his promotion of the development of nuclear energy exemplifies. Consequently, in this year in which we celebrate the 150th anniversary of his birth, we should honor his life and work by defending the true Vernadsky from fakers like Schellnhuber.



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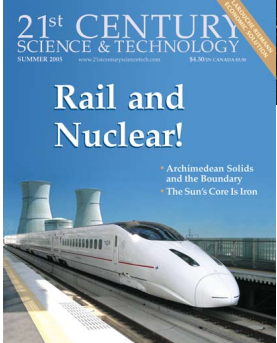


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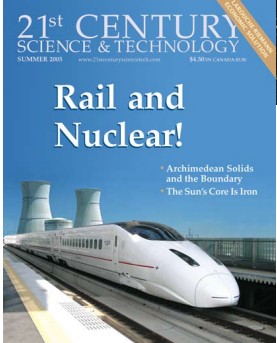
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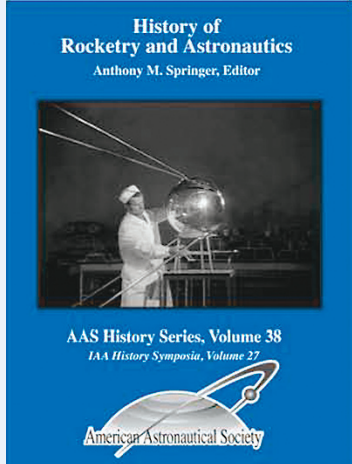
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