

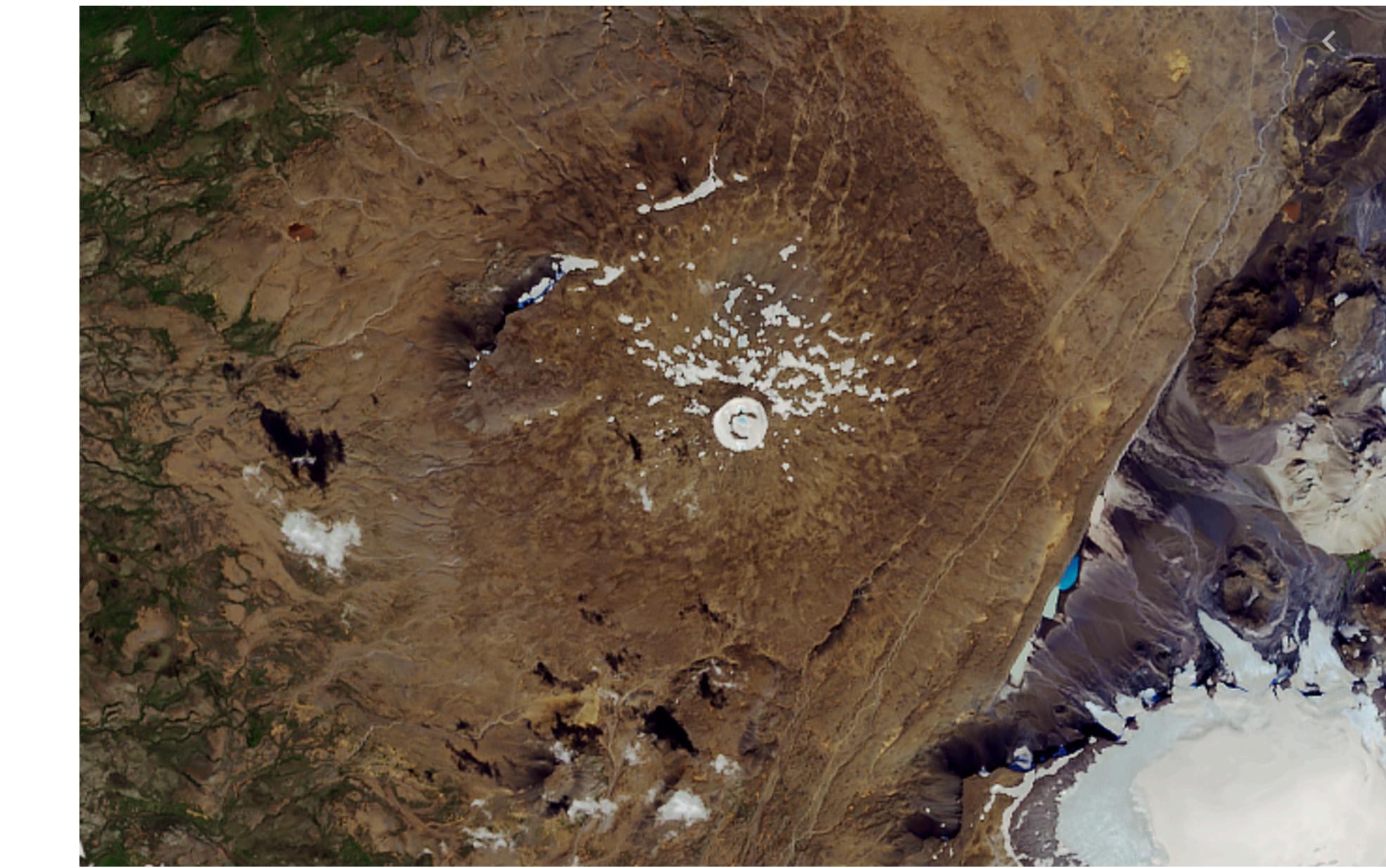
Reflecting on the Limits of Religion and Extinction

Chris Jordan

"Midway 1"



Disappearance and Novelty



Bréf til framtíðarinnar

Ok er fyrsti nafnkunni jökullinn til að missa titil sinn.
Á næstu 200 árum er talið að allir jöklar landsins fari sömu leið.
Þetta minnismerki er til vitnis um að við vitum
hvað er að gerast og hvað þarf að gera.
Aðeins þú veist hvort við gerðum eitthvað.

A letter to the future

Ok is the first Icelandic glacier to lose its status as a glacier.
In the next 200 years all our glaciers are expected to follow the same path.
This monument is to acknowledge that we know
what is happening and what needs to be done.
Only you know if we did it.

Ágúst 2019
415ppm CO₂

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Before Religion

A HISTORY *of a* MODERN CONCEPT

Disappearances



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Jeremy Hance

Sat 19 Nov 2016
09.17 GMT



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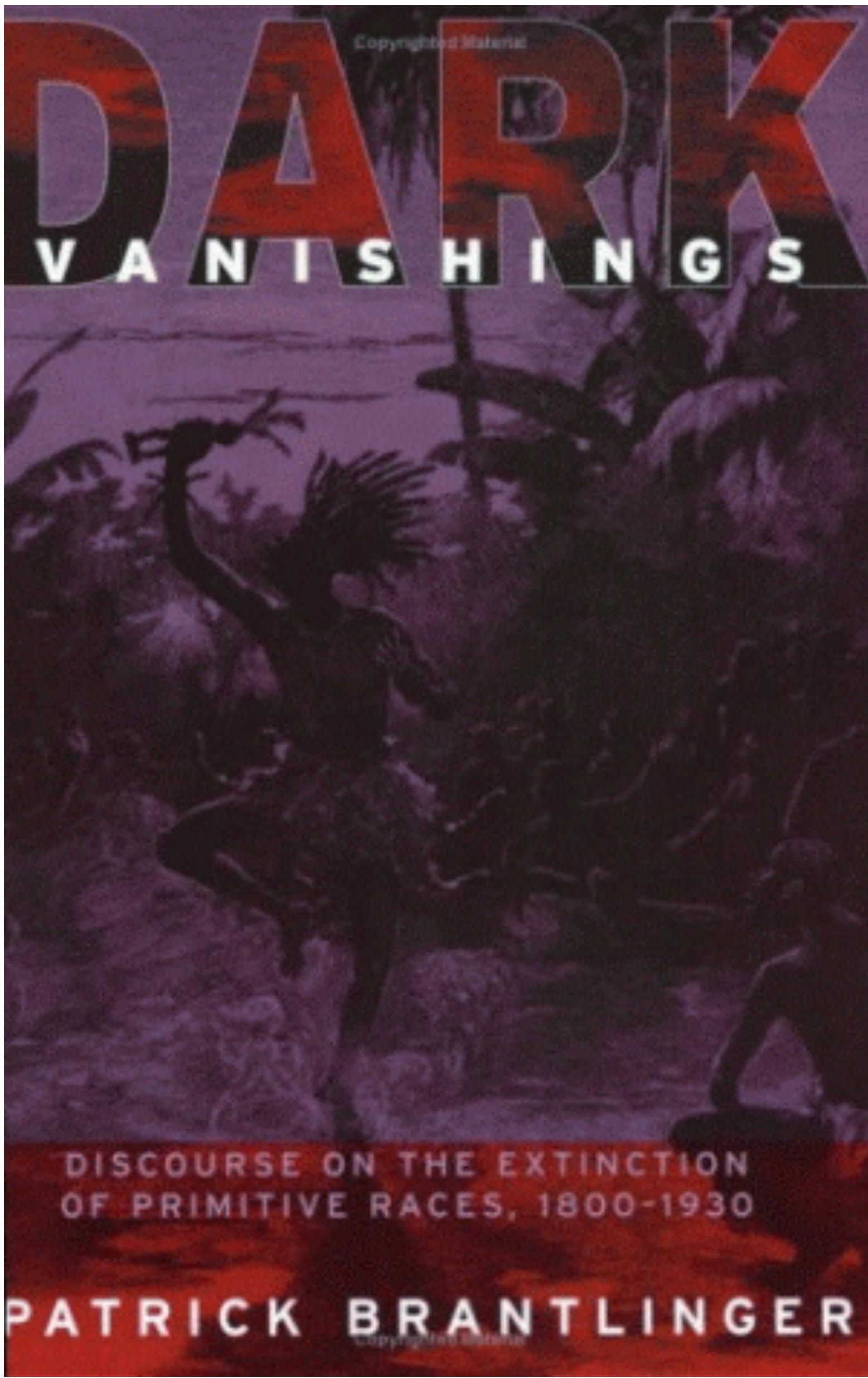
Why don't we grieve for extinct species?



▲ A thylacine, or Tasmanian tiger, in captivity sometime in the 1920s. The thylacine was killed off by European settlers in Australia who erroneously viewed it as a sheep killer. Photograph: Popperfoto

We have no rituals for coping with extinction, ecological destruction or environmental loss. And that's a problem. Now, an impassioned group of artists and activists are trying to create them.

In early 2010, artist, activist and mother, Persephone Pearl, headed to the Bristol Museum. Like many concerned about the fate of the planet, she was in despair over the failed climate talks in Copenhagen that winter. She sat on a bench and looked at a stuffed animal behind glass: a thylacine. Before then, she'd never heard of the marsupial carnivore that



Novelty

How should we theorise at the
confluence of novel life and mass
death?
