# The Trauma and the Crisis

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This paper explores the concept of crisis from a critical and interdisciplinary perspective, arguing that many contemporary crises—such as the coronavirus crisis and the climate crisis—are socially constructed and misunderstood. Drawing from Thomas Kuhn's paradigm shift theory, Nassim Nicholas Taleb's Black Swan concept, and complexity science, it contends that crises are a normal part of systemic evolution rather than extraordinary disruptions. The paper critiques the shift in agency from individuals to macro-level institutions, which has led to crises being perceived as indefinite rather than finite. The work also examines how crises are often framed through memetics rather than physical reality. By analyzing historical and contemporary crises, the paper illustrates how crisis narratives shape societal behavior and policy. The role of antifragility, memetic warfare, and evolutionary stable strategies (ESS) is discussed, demonstrating how resilience emerges through localized, rather than globalized, responses. The study concludes by advocating for a shift away from progressivist macro-level interventions and toward individual agency as the fundamental unit of societal adaptation. This perspective reframes crises as necessary transitions within evolutionary progress, arguing that societal sustainability depends on decentralization and adaptation rather than centralized control and panic-driven reactions.

*Keywords:* evolution, crisis, emergence, individual, society, memes, trauma

## The Playground

The main contribution of this paper is the rationalization of the concept (meme) of crisis. The conclusion of the paper is that current or recent cases such as the coronavirus crisis or the climate crisis, which are among the most widespread in the world, are based on a false understanding of what a crisis is and are therefore socially unsustainable or even malign.

As Kuhn and Hacking (2012) explain in *The Structure of Scientific Revolutions*, every crisis is a part of normality. Every paradigm shift comes as a predictable surprise. Neither the coronavirus nor the climate crisis fits Kuhn's concept. They do not resemble the paradigm shifts of Copernicus, Newton, Darwin, the theory of relativity, or quantum mechanics. They are more like string theory, which attempted to bring about a paradigm shift 40 years ago but has so far been unsuccessful. Forty years for a paradigm shift corresponds to the climate crisis, which has persisted as a social phenomenon since 1980, and about 4.5 billion years for the Earth.

Could Nassim Nicholas Taleb (2008) at least explain the coronavirus crisis with his Black Swan concept? The coronavirus emerged as a known unknown, as a black swan. We know that viruses are the most sustainable living creatures on Earth. We know that new viruses will emerge that will be unbeatable, at least initially. But then, it fits Kuhn's paradigm shift—a normality.

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So where do today's crises, which should be seen as part of normality, come from? This paper argues that the main cause lies in the misconception of agency. When the agency shifts from the individual (micro level) to the macro level, the time perspective shifts from finite, as should be the case with a crisis, to indefinite, as is the case with the climate "crisis" and even with the coronavirus, since the same macro level already predicts that more threatening viruses are on the way and that climate change is everlasting. So, a permanent crisis?

What kind of societal change is needed to face the evolutionarily foreseeable changes in our environment and not fall into the trap of panic that is not adapted to the constant challenges of life? The answer, which will be underpinned with various examples in this paper, is a move away from progressivism, which relegates social action to a macro level, the state, or even a world government, toward conservatism, which understands and assumes the individual as the only actor from which society emerges (Drapal, 2022).

## The Crisis Issue

It seems that we, at least in Western societies, are living in a constant state of crisis. The list of crises from 1900 to 2015, viewed through the analytical framework of the Caproasia Institute[1], includes 30 significant events, such as the Great Depression, World War II, the Iranian Revolution, the dot-com bubble, 9/11, SARS, and more. A conspicuous omission from this list is the climate crisis, which has been increasingly recognized as a major global issue since the 1980s. A critical observation of the dataset reveals that crises are not distributed linearly over time but follow a logarithmic pattern, with an increasing concentration of crises as the timeline approaches 2015. The coronavirus pandemic is excluded, as it occurred post-2015.

Numerous similar lists exist online, each subject to inherent biases. Given that Caproasia is a financial and investment firm, its focus is primarily on economic crises and the underlying triggers. In contrast, *The New Humanitarian*[2] presents a list of 25 crises that have shaped global history, emphasizing humanitarian crises driven by war, political instability, and pandemics. This list spans crises from the aftermath of World War II to the Rwandan genocide and the contemporary issue of climate change.

A particularly illustrative example from *The New Humanitarian*'s compilation is the classification of "U.S. migration policy" as a crisis. Migration from Central America is a persistent sociopolitical phenomenon; however, the reaction to this phenomenon—specifically under the Trump administration—is what is framed as the crisis. Here, the crisis is not the migration itself but rather the policy response to it. Conversely, another entry in their list, the West African locust invasion, presents a contrasting case in which the invasion itself constitutes the crisis, while policy responses are treated as secondary. This discrepancy in classification underscores the subjectivity inherent in crisis designation.

Across all domains of societal function, crises are routinely identified and framed by public discourse. This raises fundamental epistemological questions: What constitutes a crisis? Who delineates its onset and conclusion? What are the defining parameters of a crisis?

## Is Normality the Opposite of the Crisis?

The widespread conceptual ambiguity surrounding crises, as perpetuated by both popular media and academic literature, warrants critical examination. This analysis will be approached through the perspectives of

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[1]  https://www.caproasia.com/2016/04/12/economic-crisis-since-1900-2015/.
[2]  https://www.thenewhumanitarian.org/Rethinking-humanitarianism-25-crises-shaped-history.

evolutionary theory, evolutionary biology, complexity science, and memetics. From these vantage points, crises are not mere aberrations but rather integral components of systemic and biological realities. The scientific dissection of crises is imperative for enhancing societal resilience and adaptive capacity. Understanding the mechanisms by which crises emerge and propagate is essential to formulating robust strategies for mitigation and long-term sustainability.

The relationship between crisis and normality is complex and context-dependent. For an individual directly impacted by a crisis, the event is undoubtedly disruptive. However, from another perspective, a crisis may be perceived as a necessary transition. This notion may seem counterintuitive, yet it aligns with the concept of paradigm shifts, as discussed in Kuhn and Hacking's (2012) *The Structure of Scientific Revolutions*. Scientific progress is often viewed as gradual, but when a paradigm shift occurs, it can bring crisis to those who invested in the old framework while providing relief to those who had already identified inconsistencies in the previous paradigm. Internally, the transition may appear as a cycle of crisis-relief-crisis, but from an external, evolutionary perspective, it is merely a sequence of improvements.

For instance, Einstein's theory of relativity did not discard Newtonian mechanics but refined it to explain phenomena beyond its scope. Similarly, quantum mechanics, despite Einstein's reservations (Kumar, 2009), expands upon relativity rather than contradicting it. From within the scientific community, such transitions appear as crises, yet from a broader perspective, they represent progress.

A biological analogy further illustrates this dynamic. When a lion kills the weakest antelope, the event is a crisis for the individual antelope but strengthens the overall gene pool of the herd. Here, crisis facilitates an improved normality, aligning with the principles of evolutionary selection.

Paradigm shifts have historically been met with resistance, a clear indication of their classification as crises. Darwin's theory of evolution was initially rejected but eventually became a cornerstone of modern biology. Yet, the recognition of a theory does not equate to absolute truth. Instead, truth in science is often dictated by widespread acceptance. A crisis arises when prevailing knowledge no longer aligns with newly conceived reality, while normality is achieved when coherence is restored between knowledge and perception.

Einstein's theory of relativity was accepted relatively quickly compared to evolutionary theory because the inconsistencies in Newtonian mechanics had become evident. The crisis in physics was not due to the phenomena themselves changing, but rather to the inability of established concepts to account for new observations. Einstein did not revolutionize science; he normalized it by resolving inconsistencies.

Coherence is the fundamental methodological principle underlying scientific progress. As E. O. Wilson (2018) describes in *Consilience*, major scientific advancements often emerge through interdisciplinary synthesis. If we equate different fields with distinct paradigms, then the fusion of knowledge occurs inductively rather than deductively. Coherence, rather than any external measure of truth, determines the validity of such integrative approaches. When coherence is achieved, normality is restored.

A contrasting example is string theory. Emerging nearly four decades ago as an attempt to unify fundamental forces, string theory sought to reconcile general relativity with quantum mechanics. However, despite the dedication of thousands of researchers, it has not yet resulted in a paradigm shift. As Lee Smolin (2007) argues, a true paradigm shift does not take 40 years. The prolonged failure of string theory to produce verifiable predictions suggests that the anticipated revolution never materialized. This raises an important question regarding the temporal dimension of crises. How long can a crisis persist before it ceases to be one? If a crisis has not transitioned into a new normal after several decades, can it still be considered a crisis?

To further conceptualize the interplay between crisis and normality, we can turn to Per Bak's model of self-organized criticality (Bak, Tang, & Wiesenfeld, 1988). In this model, as grains of sand accumulate, the system self-organizes, leading to avalanches of varying magnitudes. Some grains shift in isolation, while others contribute to larger collapses. This prompts the question: is such an avalanche a crisis?

## Is a Crisis Like an Avalanche?

An avalanche is not a crisis from the perspective of a heap of sand but only from the perspective of individual grains of sand. From a global perspective, as long as we observe a single pile of sand, the pile continues to grow. Avalanches represent the normal process of a pile's growth. From a local perspective, however, the picture looks different. A shift in position within a structure (sand pile) is a crisis for the affected grain.

Do the black swan events conceptualized by Nassim Nicholas Taleb (2008) correspond to Per Bak's concept of self-organized criticality? Both appear to be examples of crises, but are they of the same kind?

Black swans are rare but predictable avalanches. They have a significant local impact, but they are not unknown unknowns. We know that strong earthquakes occur from time to time. From a global perspective, they are a part of normality; from an individual perspective, they represent a crisis that most of us will hopefully never experience. The coronavirus pandemic is another such known unknown—a predictably unpredictable event. It was understood that such an outbreak would occur (from a global perspective), but since each individual exists within their locality, awareness of the global perspective does not necessarily help. It certainly did not affect those who died before 2020. But what does the coronavirus mean for those born after 2023, since it seems to have become the norm? They could objectively be infected with almost the same virus (mutations aside), but they will not be affected by the crisis itself.

It appears that we have simultaneously refuted both Per Bak and Taleb. We may have discovered the reverse of self-organized criticality and the reverse black swan. Over time, the pile continues to grow, but people no longer perceive their position as being caught in a crisis. The black swan event occurred; it still exists as a past event, but it is no longer experienced as a black swan. Although a person infected with the virus may endure its well-documented pain and discomfort, the crisis itself has dissipated.

## Make Love, Not War!

We have been taught that the Earth would be a much better place to live if our civilization could avoid armed (and unarmed) conflicts between races, countries, cities, clans, families, and individuals—conflicts that cause death, the pain of lost loved ones, and both physical and psychological wounds.

Unfortunately, this seemingly self-evident truth is as far removed from reality as many other so-called self-evident truths. Not because it is impossible to achieve this goal due to human selfishness, stupidity, greed, or similar traits, but because no complex system can survive without occasional breakdowns, as we have seen. If we understand war as a phase in the life cycle of a system—at every level of that system—then we recognize that the sustainability of the system depends on the breakdowns of its own parts. If the cells in our body do not "die" and "leave" when necessary, they become cancerous. Tumor cells perpetuate themselves endlessly because they have bypassed the normal life cycle—a metabolism based on the constant renewal and extinction of its parts. Their unchecked survival ultimately causes their own destruction along with the system itself. This is the crux of our thesis: "Making love and allowing war" should be the motto. War is a prerequisite for life and, consequently, for love.

This idea is undoubtedly a threat to the complacency that every complex system element (individual) gravitates toward, as dictated by the second law of thermodynamics. And it is precisely this complacency that should be avoided in order to find the best evolutionarily stable strategy (ESS), ESS is what we should all strive for as living beings—not complacency. Nations, families, individuals, genes—each must adapt and persist. If one confuses ESS with complacency (perfect balance, peace), one risks survival by mistaking living systems for purely thermodynamic systems. Normality is the threat, not the crisis. No entropy—no life—no war. A complex system reaches perfect equilibrium only when it ceases to exist.

But how does one reconcile this perspective with Steven Pinker's (2012) findings in *The Better Angels of Our Nature: Why Violence Has Declined*? Pinker provides empirical evidence that violence has decreased over time and that, with the advancement of civilization, wars have become less frequent and less deadly, even as the global population continues to grow exponentially. Do his findings suggest that human civilization is stabilizing, declining, and no longer following an evolutionarily stable strategy? Such a conclusion would contradict the Darwinian theory of evolution, among other unsettling implications.

But do not worry—war is eternal. Many civilizing processes have indeed reduced armed conflicts between states, nations, and individuals over time, making it reasonable to predict a further decline in traditional warfare. However, precisely because of these civilizing processes, battlefields are shifting from physical territories and weapons to memetic battlegrounds. As memetic reproduction takes on an increasingly significant role in our evolution compared to genetic reproduction, wars are now fought through words, images, and sounds rather than through physical violence.

This conclusion is based on the work of many memeticists, including Richard Dawkins, who introduced memes as secondary replicators alongside genes in the final chapter of *The Selfish Gene* (Dawkins, 1976). The list of scholars who have explored the co-evolution of genes and memes is extensive, including Blackmore (2000), Dennett (1991; 2017), Haig (2020), Faucher and Poirier (2022), Boudry and Hofhuis (2018), as well as Leskovec, Backstrom, and Kleinberg (2009) and Drapal (2022).

If genes were the only replicators when life first emerged on Earth, memes arrived much later in evolution. With humans, memes began to co-shape evolutionary processes. Memes live their selfish lives parallel to the selfish lives of genes. In reality, they do not merely exist alongside genes—they compete with them. A striking example is the LGBT+ movement. LGBT+ memes have evolved to the point where they challenge the primacy of biological reproduction. At present, gender is winning out over sex. This war has two foreseeable outcomes: either biological sex will reclaim its dominance, or we will cease to exist as a reproductively viable species.

Memetic battles are just as fierce as physical ones. While people do not die from flesh wounds in these battles, they suffer existential and psychological damage. Physical (genetic) survival is fundamental, so assassinating a person's reputation through memes should not be equated with physical assassination. However, anyone who has endured a violent memetic attack will attest that those wounded by memes often wish they were dead rather than continue suffering memetic persecution.

Steven Pinker (2012), despite being one of the greatest thinkers of our time, did not address memetic warfare. Had he done so, the war statistics of recent centuries would appear far less optimistic. Memetic wars should be incorporated into global conflict statistics, requiring a new taxonomy of war types and casualty classifications. Social media wars, dark web wars, blockchain wars, as well as verbal battles in local offline settings that push

individuals out of social networks, will all eventually be documented, categorized, and analyzed. As recent conflicts—such as those between Ukraine and Russia or Israel and Palestine—demonstrate, the victor is determined not by physical weapons alone but by the effectiveness of memetic warfare.

Before considering an example of memetic war as a memetic crisis, we must examine Nassim Nicholas Taleb's concept of antifragility within the framework of the crisis theory developed so far.

## Antifragility and the Global Perspective

If the concept of antifragility follows both complexity theory, as developed by the Santa Fe Institute and represented primarily by the work of Kauffman (1993), and Mandelbrot's (1982) fractal theory—both of which Taleb (2014) used to justify his antifragility theory—it explains how emerging, more complex entities benefit from the fragility of smaller entities. How, then, did the coronavirus crisis emerge at a social/global level? According to the principle of antifragility, the crisis experienced by sick individuals should ultimately benefit the antifragility of society as a whole.

In 2023, it is easier to understand the controversial approaches taken in response to the coronavirus. We observed two collective strategies: the majority of countries attempted to manage the crisis by controlling individual behavior, while a minority chose not to intervene at the same level.

The minority viewed the coronavirus as part of normality. They understood that managing individuals increases system fragility, and as Taleb (2014, pp. 60-72) explains, fragile systems are more susceptible to black swan events. The minority recognized that fragile systems are more prone to crisis than antifragile systems, which do not over-manage their components. The minority followed evolutionary principles, while the majority, by implementing measure after measure, exposed society to a greater risk of black swan events. While it may seem that failing to take collective precautions could lead to the ultimate black swan—the extinction of humans from Earth (though not the extinction of life itself)—the likelihood of such a black swan event is actually higher when the system is managed from the top down.

Thus, the minority adopted a global antifragile position, which, from the perspective of unscientific political correctness, may appear cynical: if this crisis "wipes out" the weakest, the community as a whole will become stronger. They advocated an evolutionarily stable strategy (ESS) with a possible handicap—an even more cynical conclusion—namely that even the extinction of humans from the Earth is part of normality, an evolutionarily stable strategy of life itself.

The lesson: When the antifragility of individuals is managed by collectives, it becomes fragile.

This lesson applies not only to the coronavirus but to all social phenomena, including the economy. When the state assumes responsibility for the economic units of a national or global economy in the name of the collective, it begins managing their fragility. Taleb's vivid example of what happens when the state takes responsibility for restaurants leads to a simple conclusion:

> So some parts on the inside of a system may be required to be fragile in order to make the system antifragile as a result. Or the organism itself might be fragile, but the information encoded in the genes reproducing it will be antifragile. The point is not trivial, as it is behind the logic of evolution. This applies equally to entrepreneurs and individual scientific researchers. (Taleb, 2014, p. 66)

The coronavirus has demonstrated how dangerous universalism and globalism can be. It is indeed difficult for an individual infected with the coronavirus to comprehend that their illness is part of normality and may even

be beneficial—if they survive—not only for themselves but for the community as well. This perspective is difficult to accept, but it should not be impossible.

This logic also applies to institutions, including so-called global organizations such as the WHO. These institutions are merely individual entities within society and do not possess the authority to speak or decide on behalf of society as a whole. Society is an emergent property of individuals, just as trading companies, states, and multinational organizations are emergent properties with no independent agency. The common misconception that these institutions can manage individuals effectively is what leads governments and other national and multinational bodies to increase system fragility—thereby raising the probability of black swan events.

**When a Global Position Takes Over the Local One**

Only as local, self-centered, and even selfish humans can we take a broader—if not entirely global—perspective, as explained in *Ethics Upgraded by Corona*[3]. Unlike animals, humans possess the ability to perceive themselves in relation to the future. As intentional beings, we understand—or at least should understand—that avalanches do not last indefinitely, as seen in the case of string theory. As most of us have either managed or will manage a crisis through strong interventions, we already recognize that we must normalize both the virus and any measures that remain in place over the long term. Just as we adapted to the high speeds and exhaust fumes of cars compared to horse-drawn carriages, we must normalize all crises.

However, since ethics—though crucial to the discussion of crises—is not the primary focus of this paper, let us return to memetic wars as the ultimate examples of contemporary crises.

## Climate Change as a New Type of Global War

The graphic below should forever disprove the claim that human activity causes global wwarming. It was published in the *New Scientist* in November 2011 (Marshall, 2011).
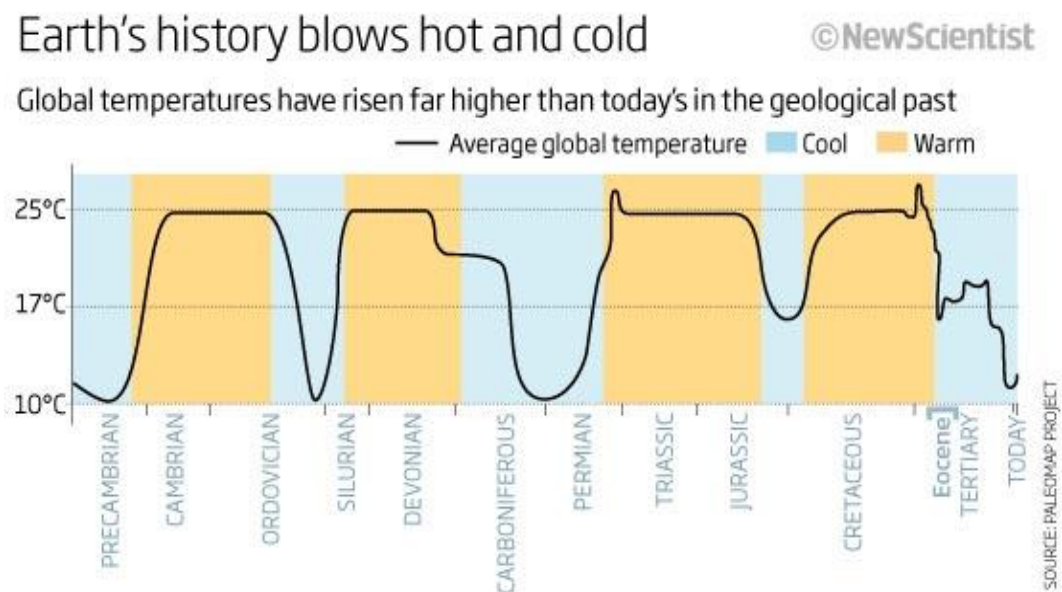


*Figure 1.* Earth's history blows hot and cold.

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[3] https://andrejdrapal.com/2020/04/02/ethics-upgraded-by-corona/.

But it did not do that. It merely shifted the narrative from global warming to climate change. Since climate change is the primary predicted (*sic!*) black swan for life on Earth, I must address it while examining what a crisis truly is.

The European Green Deal is operationalized by the Corporate Sustainability Reporting Directive (CSRD) (Directive (EU) 2022/2464 of the European Parliament and of the Council) and further codified by the European Sustainability Reporting Standards (ESRS). It defines 12 standards, five of which are directly or indirectly linked to the environment and climate change. The focus is clearly on climate.

## The Short History of the Global Warming Meme

Global warming as a man-made threat was popularized in the early 21st century, primarily through the work of Al Gore (2007), particularly his 2006 film and subsequent book *An Inconvenient Truth*. However, when it became inconvenient for Al Gore himself—not only because his "truth" was contradicted by nature itself, as none of his predictions came true, but also because he profited substantially from the alarmism—the collective forces of the IPCC, the United Nations, many collectivist organizations (so-called non-governmental organizations), and even national governments had to invent a new, harder-to-debunk threat.

Climate change became the perfect solution. Why? Because, by definition, the climate has been changing since the beginning of our universe. The climates of Mars, the Sun, and Earth are complex and constantly evolving. This scientifically proven fact was then infused with the linear cause of human activity.

It was "infected" in a clinical sense, as it is theoretically and practically impossible to pinpoint a single cause for non-linear, self-regulating complex systems. This is such a well-established scientific fact that quoting it would be redundant. As previously mentioned, Stuart Kauffman and many others have written extensively about complexity theory, yet the IPCC and the European Union systematically ignore this perspective.

Because of this willful ignorance, the claim that humans are responsible for climate change cannot be refuted. We have a scientific fact: the climate changes. We also have an unscientific but easily understandable culprit: humans. Since complexity is difficult to grasp, the narrative of human culpability persists even when it lacks scientific coherence. Moreover, its linearity is so similar to crime stories that people instinctively believe it.

Thus, it is easy to conclude that humanity's current environmental crisis, based on our alleged responsibility for climate change, is a fraud. The crisis lies not in the physical occurrence of climate events but in the prevailing memetic interpretation. The truth does not reside in facts and precepts but in symbolic interpretations and memetic constructs.

The memetic fraud of climate change is thus exposed. However, it is not just a fraud; it is a memetic war. Proof?

### Global Warming War

Here it is: *The Doomsday Clock* (Mecklin, 2023). Until 2002, the Doomsday Clock primarily assessed the threat of nuclear war to humanity. Beginning in 2007—the same year Gore published his book—the board behind the Doomsday Clock introduced climate change and global warming as threats equivalent to nuclear war. By 2017, climate change occupied a more prominent position than the nuclear threat. While scientists struggle to

reconcile this with the fact that not a single person has died from nuclear weapons since Hiroshima and Nagasaki, they needed a new catastrophe: climate change.

And indeed, climate change is a much deadlier weapon than all nuclear bombs on Earth—at least in the memetic sense. The "climate change" meme kills without warning and with devastating consequences. I am not referring to a physical climate impact but to a memetic effect hidden within contemporary culture. It is a global war, waged by a small group that extracts resources from the rest of the world by leveraging the memetic threat of climate change. This is a memetic war because, as demonstrated, we cannot physically alter the climate—neither in theory nor in practice.

According to Steven Pinker, human civilization has nearly eradicated nationalist and religious wars. With the rare exception of expansionist or extremist threats and the perpetual struggle against poverty, climate change has become the primary battleground.

Every war must have enemies, a battlefield, and a front. In the war against climate change, a new topology has emerged. The battlefield is global and transnational. The enemies are individuals, particularly scientists who dare to raise objections—especially when their objections are grounded in science. These dissenters are dismissed from universities and institutions, as seen in the case of Peter Ridd, who opposed claims about human-caused impacts on the Great Barrier Reef. In an ironic twist, the reef experienced "inexplicable" growth in 2023, which even the ostracized Ridd could not have predicted.

> In a 2020 report, the National Center for Science Education and the Texas Freedom Network Education Fund graded all 50 states on their standards for teaching climate change. The groups examined whether the standards helped students understand that climate change is real, caused by humans, and already affecting nature and society, among other criteria.[4]

And it appears that the same proponents of climate change alarmism are those who downplay the dangers of religious extremism. While the victims of religious wars and poverty die physically (though both conflicts also have memetic dimensions), the victims of climate change do not even realize they are victims—except for the scientists who are physically and memetically exiled. The war on climate change has developed the most insidious weapon: its victims feel nothing at all because they are anesthetized beforehand, conditioned by memes—like victims of sedatives.

With the memes of climate change, the reality of memes as "viruses of the mind" has become undeniable—at least to those who have developed memetic immunity against the global warming narrative.

## The Trauma and the Crisis

To conclude this section on memetic wars: climate change is not a crisis; at best, it is sometimes a trauma. The trauma caused by climate events is predictable. Extreme heat and cold lead to deaths. But as Taleb (2014, pp. 37-38) eloquently explains, hormesis allows individuals to adapt to extremes, and evolutionary mechanisms ensure that species gradually adapt to environmental changes, including climate. Extremes are beneficial to some degree. However, unlike cultural revolutions, natural evolution occurs at a much slower pace, meaning that barring a catastrophic event (e.g., an asteroid impact), there is ample time for adaptation.

The key point is that traumatic events caused by environmental change do occur, but they are part of normality and should not be perceived as crises. Even if we can only recognize them in hindsight, they are predictable—they are *known unknowns*.

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[4] https://www.washingtonpost.com/climate-environment/2023/04/11/co2-coalition-climate-denial/.

Before examining another crucial aspect that defines a crisis—namely, time—we should first solidify the memetic nature of crises.

## The Memetic Nature of a Crisis

There are two statements that we must make sense of:
- A crisis is a memetic phenomenon that has nothing to do with physical reality.
- But what about a health crisis, for example? We say that a body experiences a crisis when it suffers a trauma or when cancer develops.

Would Buddhists interpret such traumatic health experiences as a crisis? No. They perceive the ebb and flow of life as natural. One could argue that they align with Thomas Kuhn's perspective, as he often refers to a "crisis of science" that leads to a revolution. However, he does not view science itself as being in crisis during such moments—only individual scientists who struggle to adapt to a new paradigm. The new memetic field (paradigm) repels their memetic fields, leading to frustration. This response is purely subjective and not even intersubjective; it is a reaction to an event that is scientifically predictable. While the exact nature of such events is unpredictable (hence their classification as revolutions), the occurrence of revolutions themselves is inevitable. We do not know in advance when or how they will unfold, but we do know that they will happen. Thus, they are not crises but rather part of the normal evolutionary flow of all living systems.

This aligns with the Buddhist perspective. The flow of life inherently includes ups and downs, and ultimately, death. However, death is not a final crisis; it is a normal, predictable event—one whose exact timing and manner remain unknown.

The comparison between Kuhn and Buddhism serves to illustrate that a crisis is not rooted in factual occurrences but rather in how an individual or community memetizes "facts". A crisis is not about precepts but about concepts.

There are many ways to distinguish terms from concepts. One illustrative approach involves meditation. The ultimate goal of meditation, which has only been achieved by Buddha and a select few followers, is the elimination of the conceptual part of the brain. The meditator reaches a state of thinking about nothing yet feeling everything. Meditation enhances sensory perception of reality while erasing conceptualization. In other words, it removes memetic experience, thereby eliminating the possibility of the meditator experiencing a crisis.

For instance, if someone breaks a leg because their bones cannot withstand a force exerted upon them, that constitutes a trauma, not a crisis. If the individual panics—symbolizing/memetizing all possible consequences—then and only then does a crisis emerge, created by their own cognitive response.

A crisis, therefore, occurs only in the memetic realm.

## The Duality of Traumatic and Crisis Events

When discussing crises, we must distinguish traumatic events, which belong to the physical/natural/genetic realm, from crises, which are purely memetic phenomena.

Some conclusions can be drawn from this easily understandable picture.

At first glance, it is evident that this concept can be connected to Kant's distinction between "things in themselves" and "things for us" (Kant & Hatfield, 2004, pp. 93-94). Trauma exists in itself; it is impenetrable. Crisis, on the other hand, exists only in our perception—it is not inherent but constructed.
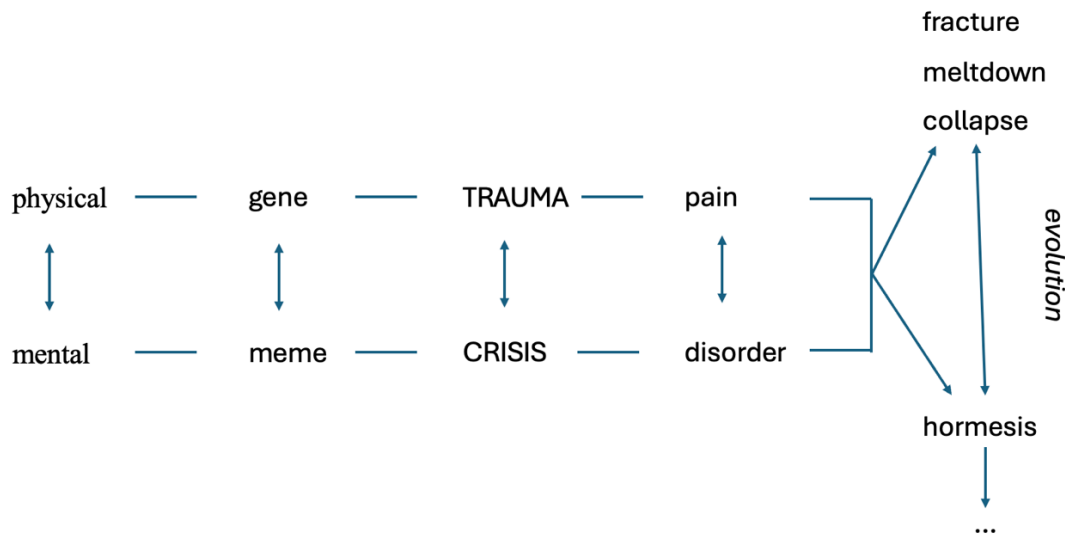
*Figure 2*. The relation between the trauma and the crisis.

A second key point is that trauma and crisis evolve, or rather, co-evolve. Both can either normalize through hormesis or culminate in fracture, meltdown, or collapse. When considering the consequences of both, it becomes apparent that one can collapse physically or mentally, but the underlying causes stem from different domains, requiring distinct solutions.

And from this emerges a new concept: disorder. However, before addressing disorder, we must first examine the crucial role of time in defining a crisis.

## The Time Perspective of a Crisis

What measures can be taken against trauma and/or crisis? What remedies exist?

The measures required for traumatic events are invasive, painful, and costly because, as stated earlier, they are impenetrable. For this reason, they should be addressed as swiftly as possible. A severely inflamed leg or a malignant tumor must be treated immediately and thoroughly, followed by rapid post-treatment care.

Traumatic events can, however, lead to crises if they persist for too long.

Just as inflexibility and fragility increase the likelihood of traumatic events, memetic fragility attracts crises.

There are two ways to avoid crises: The first is to behave like a Buddha, who, by turning off conceptualization, remains immune to any meme—including those that induce crises. The second is to cultivate conceptual antifragility—what we often refer to, in simpler terms, as flexibility—the ability to quickly adapt to changes in one's environment.

The temporal perspective plays a crucial role here. Since traumatic events affect even the most adaptable individuals to some extent, the "reason" for a crisis vanishes when one ceases to interpret an event as traumatic. If a traumatic event persists for long enough, it ceases to be a trauma and becomes normalized.

One example is climate change. Even without considering that climate is constantly changing, the temporal perspective remains significant. Advocates of the climate crisis narrative assert that we are in a state of trauma, yet they have been making this claim for over 25 years. The mere passage of time suggests that it has become a new normal rather than a crisis. Similarly, 40 years of unverified string theory indicate that it is an infertile

concept, unlikely to lead anywhere.

A comparable example is ITER, the so-called "perpetuum mobile" fusion reactor. According to their official records, the design for ITER was created in March 1988[5]. How likely is it that a fully functional energy source will emerge? With each passing year, the probability of success diminishes rather than increases. After decades of investment without proof of scalability, the likelihood of ITER achieving its promise approaches zero.

It is essential to remember that threats and opportunities are two sides of the same coin. Just as traumatic threats cannot endure indefinitely, many opportunities do not persist forever. An invention that remains uncapitalized upon for too long is not an invention—it is a failure.

Crises, as memetic phenomena, on the other hand, can endure indefinitely—or at least as long as financial and social resources sustain them. This reality contradicts the beliefs of social constructivists, who assume they can override the second law of thermodynamics—the principle that entropy inevitably increases in closed systems. Just as gender cannot be overridden by self-identification alone, and gravity cannot be ignored, the second law of thermodynamics disqualifies any notion of a perpetual motion machine.

Disorder increases unless additional energy is introduced into the system.

## Complexity and Crisis

The diagram below is my slight reinterpretation of Stuart Kauffman's (1993, pp. 274-281) power law and life at the edge of chaos.
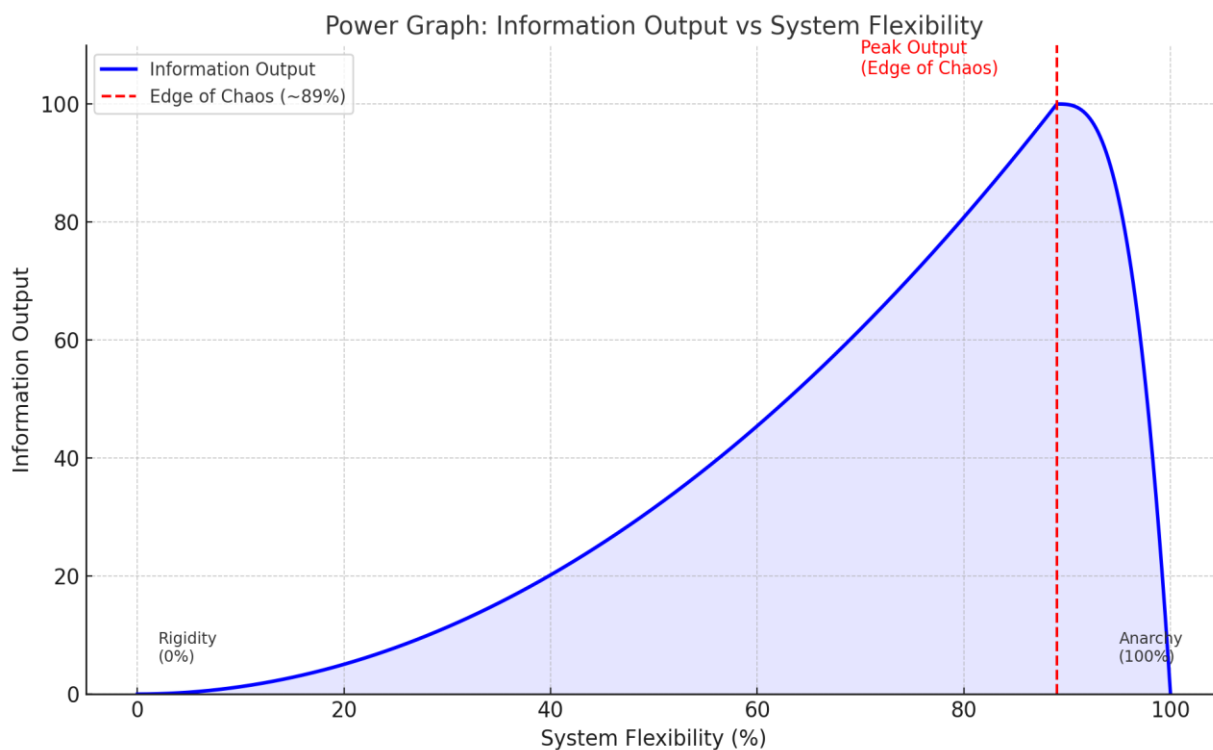


*Figure 3.* Power law reinterpretation.

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Life is most productive at the edge of chaos, where flexibility is not at its highest, but just before it disintegrates:

- Total instability in the material world, which can also be called disorder;
- Disorder in the memetic world, which can also be described as madness.

The left-hand corner of the spectrum, representing zero flexibility, equates to absolute stability and, consequently, absolute fragility—the state of highest entropy, the death of the universe, and absolute zero (0 Kelvin).

The probability of black swan events increases as one moves toward this extreme, whereas chaos, the Big Bang, and the highest possible temperatures reside at the far right of the spectrum.

## Conclusions and Takeoffs

We cannot avoid being part of avalanches and experiencing traumatic events, but we can increase our resilience by becoming antifragile—that is, by fostering sustainability in its true sense, not in the sense propagated by EU bureaucrats and NGOs that profit from teaching birds to fly (Taleb, 2014, p. 187).

As individuals and as societies, we become fragile and unsustainable—vulnerable to trauma and crisis—due to the actions of the aforementioned EU bureaucrats and state governments.

The only legitimate role of governments (whether national or supranational) is to provide insurance against significant traumatic threats that are not yet covered by commercial or civil insurance schemes. For example, in the case of natural disasters, individuals are already insured against regularly occurring earthquakes. However, in the event of a large, catastrophic earthquake, the government should provide overinsurance to supplement both commercial insurance companies and individual claims.

There is a significant difference between insurance and prevention. Collective entities—such as companies, states, and supranational institutions—can provide insurance or supra-insurance, but they cannot prevent crises. Individuals, as the only real agents of action, can attempt to prevent traumatic experiences, but only in theory. In practice, entropy increases, and avalanches are inevitable; insurance merely provides additional optionality and thus enhances long-term sustainability.

The same principle applies to diseases. Here, the concept of co-evolution becomes particularly relevant. As memetic influence on perception increases over time, the traumatic event of the coronavirus (if it was indeed traumatic) was prolonged by the memetic coronavirus crisis. This extended the necessity for state intervention, ultimately making governments even more fragile (in their perceived power) than before. State intervention, rather than mitigating fragility, exacerbated it—weakening both individuals and the state itself.

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