



An absurdist approach to tipping points:
towards a better understanding of the
climate
change problem

JS Coetzee



orcid.org/0009-0000-4442-919X

Dissertation accepted in fulfilment of the requirements for the
degree *Master of Philosophy in Philosophy* at the North-West
University

Supervisor: Dr RA Loubser

Graduation: May 2026

1 DECLARATION:

I, Juan Stephan Coetzee, regarding the dissertation: “An absurdist approach to tipping points: towards a better understanding of the climate change problem”, declare the following:

- In this dissertation, no large language models, such as ChatGPT, were utilised.
- Furthermore, as this project is mainly theoretical, it was declared a no-risk ethical study by Basic and Social Sciences Research Ethics Committee (BaSSREC) of the North-West University (NWU). This study does not include the use of human participants and does, therefore, not require the attainment of informed consent, confirmation of the privacy of participants, reimbursements, nor did it pose any harm to participants.
- I have no conflicts of interest to declare.
- The following dissertation is my own work. In the instances where the work of others was used, it was properly acknowledged and referenced in accordance with the North-West University’s plagiarism prevention policy.

2 DEDICATION

I dedicate this dissertation to all people whose lives were and will be impacted by the climate crisis.

3 ACKNOWLEDGEMENTS

Firstly, I would like to thank my research supervisor, Dr Loubser, for all her guidance throughout my entire research journey. She has provided me the phenomenal critique, wisdom and encouragement needed to shape this project into its final iteration.

I would also like to thank my parents for their endless support and patience throughout the course of me working on this project, and for giving me the motivation needed to conclude it.

To my editor, Ms Van Wyk, I owe my sincerest gratitude for her speedy assistance when I needed a good language expert.

Additionally, I would like to thank all of the amazing people at the NWU School of Philosophy for all of their assistance with this project and their feedback on its direction.

Finally, I would like to thank my partner, Mieke Prinsloo, for walking by my side throughout this entire project, and for always being there and willing to listen to my rambling on everything from Camus' absurdism to the countless cases of climate crisis related disasters investigated for this dissertation.

4 PREFACE

The study followed a path of development where it was subjected to feedback from the philosophical community of practice.

The proposal for this dissertation was first presented at a colloquium in the School of Philosophy and Global Futures, where I received valuable comments from the community of NWU philosophers. After this, it was presented for review to scientific committee of the research focus area, Social Transformation. The proposal was then submitted for approval to Basic and Social Sciences Research Ethics Committee (BaSSREC), where it was declared a no-risk ethical study. Both articles in this dissertation were presented at philosophy symposiums. With the dissertation being presented at the Postgraduate Philosophy Symposium and at the South African Society of Environmental Philosophy symposium.

The articles within this dissertation have been written with the intention of being published in the South African Journal of Philosophy.

One of these articles, namely the first has already been successfully published in the SAJP. The full citation of the published article is as follows: Coetzee, J. 2025. An absurdist approach to radical climate activism: Understanding responses to the climate change problem. *South African Journal of Philosophy* 44(2):223-236. <https://doi.org/10.1080/02580136.2025.2510102>.

As proof of submission, the acceptance letter from the editor has been added to the annexure under number 13.1 along with the instructions to authors, under number 13.2. The word limit of the articles is in accordance with the recommendations of the journal, and of the reviewers in the case of article one.

5 TABLE OF CONTENTS

1	<i>Declaration:</i>	<i>iii</i>
2	<i>Dedication:</i>	<i>iv</i>
3	<i>Acnowledgements</i>	<i>v</i>
4	<i>Preface:</i>	<i>vi</i>
5	<i>Table of Contents</i>	<i>vii</i>
1	<i>Overarching Abstract:</i>	<i>1</i>
2	<i>Key Words:</i>	<i>1</i>
3	<i>Overarching Introduction:</i>	<i>2</i>
4	<i>An absurdist approach to radical climate activism: Understanding responses to the climate change problem</i>	<i>6</i>
4.1	<i>Abstract</i>	<i>6</i>
4.2	<i>Introduction</i>	<i>6</i>
4.3	<i>The movements</i>	<i>8</i>
4.3.1	<i>Extinction Rebellion</i>	<i>8</i>
4.3.2	<i>The A22 Network</i>	<i>9</i>
4.3.3	<i>Just Stop Oil</i>	<i>9</i>
4.3.4	<i>The Last Generation</i>	<i>10</i>
4.3.5	<i>Earth First! and some of its offshoots</i>	<i>11</i>
4.4	<i>Absurdist revolt:</i>	<i>13</i>
4.4.1	<i>Bad revolt</i>	<i>13</i>
4.4.2	<i>Good revolt</i>	<i>15</i>
4.5	<i>Applied absurdism:</i>	<i>17</i>
4.5.1	<i>Constructive v. destructive acts of revolt</i>	<i>17</i>
4.5.2	<i>Sacrifice</i>	<i>18</i>
4.5.3	<i>Future</i>	<i>19</i>
4.5.4	<i>Power</i>	<i>21</i>
4.5.5	<i>Freedom</i>	<i>22</i>
4.6	<i>Conclusion</i>	<i>23</i>
4.7	<i>Bibliography</i>	<i>24</i>

5	<i>An absurdist approach to climate inequality: considering institutional management of the climate crisis and its effects on vulnerable groups</i>	27
5.1	Abstract:	27
5.2	Introduction:	27
5.3	The Effects on the Vulnerable:	28
5.3.1	Anthropogenic Global Warming:	28
5.3.2	Climate displacement:	30
5.3.3	Wildfires:	31
5.3.4	Floods:	32
5.3.5	Droughts:	32
5.4	Proposed solutions:	33
5.4.1	Technology:	33
5.4.2	Policy to protect the vulnerable:	36
5.4.3	Early warning systems:	38
5.4.4	Agriculture:	38
5.4.5	Disaster preparedness:	39
5.4.6	Final thoughts on solutions:	39
5.5	The Absurd:	40
5.6	Applied absurdism:	42
5.6.1	Future:	42
5.6.2	Vulnerable Groups:	43
5.6.3	Destruction:	44
5.6.4	Freedom:	44
5.6.5	Silence as disconnection:	45
5.6.6	Social Tipping points:	46
5.7	Conclusion:	48
5.8	Bibliography:	49
6	Conclusion:	56
7	Overarching Bibliography:	57
8	ANNEXURE:	67
8.1	South African Journal of Philosophy acceptance letter:	67
8.2	South African Journal of Philosophy instructions for authors:	68

1 OVERARCHING ABSTRACT

The purpose of this dissertation is to determine if we can conceptualise a method of revolt that more appropriately approaches the existential threat of the climate crisis through an absurdist perspective. The intention is to apply the theory of revolt, which is found in absurdism, to responses to the climate crisis and, through this application, determine how the ideal approach coupled with social tipping points can promote a better response to the climate crisis. In this sense, two broader groups are investigated in this dissertation. Radical climate activism is covered in the first article as representative of the more informal responses to the climate crisis, whilst the institutional responses, covered in the second article, are representative of the official responses from governmental bodies and non-governmental organisations. The investigation of radical climate activism focuses on the disruptive protest actions frequently used by groups in this category, whilst the investigation into the institutional responses focusses on their frequent neglect of groups that are more vulnerable to the climate crisis. This institutional harm is frequently done through their adoption of solutions that either exclude or actively harm these groups. These responses are then evaluated to determine if they are good or bad revolt, where an action of bad revolt would be considered as one that either ignores or actively harms humans whilst good revolt would be representative of actions that seek to preserve present human lives and wellbeing. Once the aspects of the approaches indicative of good revolt are understood, social tipping points are investigated to determine how these good aspects may influence the societal shift in the approach of the climate crisis. The primary method that is utilised here is in the form of a literature study. The absurd (as defined by Albert Camus), social tipping points, the radical climate activist movements, the effects of the climate crisis on vulnerable groups, and the institutional responses are investigated based on existing literature on the subject. Whilst there are contemporary articles that touch on the absurd and the climate crisis (e.g. Chaix 2019; Lowan-Trudeau 2021; Stopicr 2022), as well as the effect the crisis has on vulnerable groups, the role that revolt plays, as well as the nuances between good and bad revolt, is frequently neglected. This dissertation, therefore, will explore this section of applied absurdism.

2 KEY WORDS:

Revolt, climate crisis, postapocalyptic environmentalism, climate strategies, tipping points, absurdism

3 OVERARCHING INTRODUCTION:

In their Sixth Assessment Report, the Intergovernmental Panel on Climate Change has stated that Anthropogenic Global Warming (AGW) had led to unprecedented conditions for ecosystems both on land and in the sea (2022:45). They further stated that, as a result of AGW, water security has been altered, leading to floods and droughts that disproportionately affects vulnerable groups. AGW can be defined as the long-term contribution of human industry and agriculture on the increasing temperature of the Earth's atmosphere (Mcrae, *n.d.*). According to the Intergovernmental Panel on Climate Change (IPCC) (2023:88-89), observations of losses and damages, increased vulnerability and lacking adaptation strategies provide a significant problem. They (2023:88-89) argue that a shift towards a sustainable model (that includes the combination of sustainable development, mitigation, and adaptation) would be more beneficial. As part of this shift, policy changes are needed in order to shift to this model before the window of opportunity closes (IPCC, 2023:88-89). The issue of our contribution towards the climate crisis, how it affects the vulnerable, and how we should respond to it, will be the issue discussed in this dissertation. To that end, we begin by first discussing absurdism, the philosophical theory I will apply to this problem, as well as the origin of the conceptual theory.

Within the broader works of Camus, the absurd can be understood under more than one definition. The two definitions of importance to this dissertation can be found in "The Myth of Sisyphus" and "The Rebel". In "The Myth of Sisyphus", Camus describes the absurd as both the inherent meaninglessness of existence, as well as our desire to ascribe meaning upon existence at all costs. This can be seen in the statement that conscious awareness, constitutes the existence of Sisyphus' torture (Camus, 2018:121). In this sense, the desire to ascribe meaning to the meaningless absurd leads to existential strife. Within "The Rebel", Camus (2013:12) equates the absurd with the suffering of life and death, whilst metaphysical rebellion becomes the desire to unite against this absurd. In this way, the absurd comes to represent those aspects of suffering, and revolt becomes the collective response against it. Faced with the absurd, the individual can resort to three solutions discussed by Camus in "The Myth of Sisyphus" more broadly. These are: The first response to the absurd is *suicide*, which is the "absurd reasoning" (Camus, 2018:9) that leads the individual to believe that life is not worth living (Camus, 2018:4). This reaction against the absurd is seen by Camus (2018:3) as the "one truly serious philosophical problem" and is the basis for his exploration into the absurd. Building on this, Camus next investigates a second response to the absurd, which is *philosophical suicide*. When criticising Kierkegaard's leap of faith (Foley, 2008:8), Camus (2018:38) states that: "If he substitutes for his cry of revolt a frantic adherence, at once he is led to blind himself to the absurd which hitherto enlightened him and to deify the only

certainty he henceforth possesses, the irrational". For Camus (2018:32-33,38) then, philosophical suicide is the reaction whereby the irrational absurd is deified in a manner to avoid confrontation of the absurd. In this way, the individual does not recognise the meaninglessness of the absurd, but rather seeks to create a larger meaning to hide this inherent meaninglessness. In this approach the individual chooses a convenient solution to their existential strife in place of its complete confrontation. With reference to confrontation, the third response to the absurd is that of *revolt*. Camus (2018:121) compares revolt with the struggle of Sisyphus where he compares our daily struggles with that of Sisyphus and his punishment of pushing a boulder up a hill. In this comparison, the rebel should revolt against the meaninglessness of existence, as Sisyphus revolts against his eternal punishment by remaining happy (Camus, 2018:121,123). When mentioning revolt, rebellion and revolution (which for the sake of clarity we will use interchangeably, as Camus also does) there is broadly two approaches we will discuss in this article, namely "good" and "bad" revolt.

In his book "The Rebel", Albert Camus (2013), confronts the role the rebel plays in their revolt against the absurd. In this book, Camus argues that there are good and bad aspects to revolt as it appears throughout history. It is this understanding of the good and the bad of revolt that can guide the individual towards a better confrontation of the absurd — one that considers the lives and wellbeing of other humans as crucial, and highlights the importance of not using or harming those individuals in the process of rebellion. A more exhaustive exploration on the exact difference between good and bad revolt will be done in both these articles' sections on revolt (Section 4.3 and 5.5). Though directed at political rebellions throughout history, the theory may also be relevant when analysing radical climate activism in response to the climate crisis.

When looking at revolt and the climate crisis, it is important to consider the role of individuals, as well as institutions. In a previous article (Coetzee & Loubser, 2024), I investigated the connection between Camus' "philosophical suicide" and the belief that the individual can easily counteract the crisis through actions such as recycling to determine how an absurdist approach would influence this problem. In this dissertation, the intention is to look more broadly at the potential actions of the individual with regards to influencing change in institutions. For the individual, there is a question of how to respond to the climate crisis, for instance by questioning which institutions to support. Institutions frequently dominate the debate regarding counteracting the climate crisis, either due to their action or inaction. We can see this with the IPCC's statement, from the start of the introduction, reinforcing the importance of policy in counteracting the climate crisis. As will be touched on in the second article, the actions or inactions of institutions, such as governments, will frequently be felt more intensely by those groups of individuals most susceptible to the negative effects of the climate crisis, such as droughts, fires, and floods, through either a lack of resources

of due to their locations. Additionally, the situation these groups face tend to be sparsely documented, leading to a general lack of awareness regarding their plights.

Along with this aspect, these inactions by institutions may lead to the rise of radical climate activist groups who call for change in the institutions they see as having largely failed to sufficiently address the climate crisis. In this dissertation I will refer to these groups as “radical” due to their actions, as will be explored in the first article, qualifying them as such in accordance with the Merriam-Webster (2026) definitions; “favoring [sic] extreme changes in existing views, habits, conditions, or institutions” and “associated with political views, practices, and policies of extreme change”. Additionally, the word “radical” is used due to it being the naming convention used by Lambert (2012). Amongst their aims, these groups seek to convince governments to stop the use of fossil fuels, deforestation, and similarly environmentally damaging actions. In striving to encourage governmental policy change, they frequently disrupt the public to encourage a constant awareness of the climate crisis. As a consequence of these disruptive practices, these groups are highly controversial, raising the question as to whether their behaviour can be considered ethical at all. In a similar vein, the issue of public perception comes into play when discussing these groups, as the groups are frequently viewed in a negative light. For example, Berglund (2025) highlights the vilification of these movements by politicians, media, corporations, and think tanks, leading to the dehumanization of the activists in an attempt to separate them from their cause, leading to them losing the public's support.

The importance of the above, can be further be related to the idea of social tipping points, which can be defined as the critical point, when forcing change in a system, after which it is categorically changed (Deutloff *et al.*, 2025). This is connected to social tipping dynamics, which Otto *et al.* (2020:2355) defines as processes that spread in complex social networks that are difficult to stop. In this sense, the discussion relating to social tipping points, and the climate crisis, will focus on the idea of perpetuating societal change, that is self-sustaining, in order to promote the better approaches to the climate crisis I will discuss in this dissertation. To this end, it is worth noting that the application of social tipping points to the climate crisis is not a new idea, with theories existing that explore how society can be influenced to inspire better behaviour in relation to our environmental awareness (see Nijssse *et al.*, 2025:102; Otto *et al.*, 2020:2357-2361; Westly *et al.*, 2011:767). The idea here is that behaviour reaching a critical threshold, or tipping point, will become ingrained to the point where it is normalised. In this sense, environmentally aware behaviour can be fostered in society through the use of these tipping points.

Taking the above into consideration, the question may be asked: Can we formulate a better approach to the climate crisis by combining absurdism and social tipping points?

The purpose of this article is to argue that absurdism can assist the individual in their response to the climate crisis, by indicating what actions, taken by individuals and institutions, may constitute good and bad revolt. Additionally, this article will tie this absurdist approach to social tipping points by drawing on its arguments regarding the spread of social change. In this sense, this dissertation will investigate the radical climate activist approach and determine whether it is an appropriate response for the individual, or whether the individual should rather aim to counteract the crisis by supporting institutions whose policies align with the more ethical principles of good revolt.

This dissertation will, therefore, be composed of two articles investigating two approaches to the climate crisis. These two articles will be concluded with an overarching conclusion to unify the findings of the articles.

4 AN ABSURDIST APPROACH TO RADICAL CLIMATE ACTIVISM: UNDERSTANDING RESPONSES TO THE CLIMATE CHANGE PROBLEM

4.1 Abstract

The purpose of this article is to determine if we can conceptualise revolt that more appropriately approaches the climate crisis through an absurdist perspective. The intention is to apply the theory of revolt, which is found in absurdism, to the climate crisis. The primary method that is utilised here is in the form of a literature study. The absurd (as defined by Albert Camus), as well as the activist movements, are investigated based on existing literature on the subject. While there are contemporary articles that touch on the absurd and the climate crisis, the role that revolt plays, as well as the nuances between good and bad revolt, is frequently neglected. This article, therefore, will explore this section of applied absurdism, as well as touching on the role that personal responsibility plays therein.

4.2 Introduction

Where the climate crisis is concerned, it seems as if the light at the end of the tunnel keeps getting dimmer. News of climate disasters and increasing global surface and sea temperatures have become an almost common occurrence (CDP, 2025; Chapungu, 2020; CityHope Disaster Relief, 2025; Cohen, 2025; Datz, 2025; IDMC, 2025; Mbiyozo et al., 2022; Ngcobo, 2025; WMO, 2023; WMO, 2024). Can it be that the relationship between some of the climate activist movements and the absurd is based in bad revolt? Additionally, the question may arise as to what differentiates good and bad revolt.

In his book, *How to Blow up a Pipeline*, Andreas Malm (2021), discusses the state of environmental activism. He concludes that the current movements still have a lot to work on to be better activist movements (Malm 2021). When we look at the movements that oppose the climate crisis, we are faced with the frequently termed “radical climate activist” groups. These groups are usually seen protesting the actions of governments and organisations that further the crisis by disrupting infrastructure that is frequently needed by the public. This can be seen in the disruption of roads, public transport, and pipelines that I will discuss during the examination of these groups (In sections: 4.1.1 to 4.1.5) In approaching the climate crisis, these groups seek to end it through their actions. However, as will be addressed in the section applying the absurd to these groups, this approach may be problematic.

When a complex problem such as the climate crisis is approached, it may be imperative to consider the philosophies that help us frame and think about this topic. One such philosophy is Albert Camus' absurdism and its proposed method of revolt. Absurdist revolt is the decision made by the individual to continue fighting against the absurd nature of reality, which is seen as unknowable, despite knowing that the fight is ultimately pointless (Coetzee and Loubser 2024). In *The Rebel*, Camus (2013, xii) argues that "[r]ebellion arises from the spectacle of the irrational coupled with an unjust and incomprehensible condition". In the context of *The Rebel*, the absurd is approached as representing "evil" and "injustice", with the rebellion of the rebel being done against a world exhibiting these aspects, without the rebel falling into the absurd themselves (Sagi 2002). This can be seen when Camus (2013, 12) states that "[m]etaphysical rebellion is the justified claim of a desire for unity against the suffering of life and death". As this article will heavily focus on the concept of revolt found in *The Rebel*, I will focus on the idea of the absurd as sometimes leading to injustice in the world, with the rebel representing the human striving to act against the absurd. The rebel has to act against the absurd while not also exhibiting the aspects of the absurd (i.e., injustice) it revolts against.

The question that will form the crux of this article can now be formulated. How does revolt appear in the context of radical climate activism, and can absurdist revolt lead to a better approach to general climate activism? To answer this, the ideal method of absurdist revolt is examined in relation to some contemporary as well as earlier examples of climate activist movements.

The purpose here is to determine if we can conceptualise a method of revolt that more appropriately approaches the climate crisis through an absurdist perspective. The intention is to apply the theory of revolt found in absurdism to the climate crisis. While there are contemporary articles that touch on the absurd and the climate crisis (e.g. Chaix 2019; Lowan-Trudeau 2021; Stopicr 2022), the role that revolt plays and the nuances between good and bad revolt are frequently neglected. This article, therefore, will explore this section of applied absurdism as well as touching on the role that personal responsibility plays.

The primary method that is utilised here is in the form of a literature study. The absurd (as defined by Albert Camus) and the activist movements are investigated based on existing literature on the subject. Revolt is primarily approached based upon information garnered from Albert Camus's *The Rebel*. Finally, some examples of radical climate activist groups are explored based upon what is found on them in the public domain and in news sources.

In considering the problems this article covers, the following sections will function as its structure. Firstly, the movements themselves are discussed. This is done by examining a few examples of the movements, and the actions and controversies that they are responsible for. Secondly, an analysis of the particularities surrounding good revolt is done. In this section, good and bad revolt is discussed and compared. Lastly, the activist movements are evaluated based on the principles gathered from the previous section, as well as how good revolt would appear in this context.

4.3 The movements

4.3.1 Extinction Rebellion

The Extinction Rebellion movement (XR) is an environmental activist group that focuses on *disruption* as its main strategy. It is focused on disrupting the status quo through non-violent means. XR focuses on what it terms “non-violent direct-action” as its main strategy in persuading governments to focus on the climate crisis (XR 2023, 2). In this strategy, XR demands that governments tell the truth in relation to the climate crisis, act to halt the progress of the climate crisis, and government actions must be led by citizens (XR 2023). An example of this disruption is the takeover of famous sites and roads to obstruct and disrupt business as usual (Johnston and Bonnett 2023). However, this method of disruption remains a contentious strategy.

The strategy employed by XR has attracted frequent criticism concerning its targets. Among these problematic targets, the 2019 London Tube disruption may be of particular note. In his book, *How to Blow up a Pipeline*, Andreas Malm (2021), criticises the movement for, among other reasons, its actions of shutting down public transport and assaulting a commuter during a 2019 London protest. This targeted public transport, the very thing espoused as a possible solution to the crisis, and negatively affected the commuters that relied on it (Malm, 2021). The incident occurred when XR protestors were violently removed by bystanders after they scaled trains on the London Tube in an attempt to disrupt the network (ABC News 2019; BBC 2019; Townsend 2019; Yeung and Mackintosh 2019). The controversy here was primarily due to the target being a public transport network. In doing this, XR not only disrupted something that is usually seen as a solution to motor vehicle pollution, but they also disrupted the lives of commuters who may not be in a position to do much about government or business actions concerning the climate. In what will continue to be a common theme with these movements going forward, the selection of inappropriate targets for disruption seems to be an unfortunate theme.

By disrupting the lives of normal citizens, it is understandable that these individuals will have a less than positive opinion of these movements. However, when it comes to XR, it has seemingly tried to address these concerns. In an attempt to improve their public image, to the effect of increasing the number of attendants, XR has decreed a shift away from disruptive tactics towards a seemingly more inclusive protest-based model (XR 2022; Booth 2023; Brown 2023). In theory, this move may be a beneficial one in the sense that it incentivises the participation of those individuals who would have otherwise been repelled by the disruptive actions of XR. This strategy could be better positioned to achieve what it sets out to do, and perhaps this is a model that may draw more attention to the crisis and motivate real change.

The main issue here seemingly revolves around a pertinent question: what is the relationship between non-violent protests and the destruction it sometimes inspires? As Malm (2021:36-44) argues, change of this nature is usually brought about by a dualism of movements that are not connected yet inadvertently support each other; one movement is dedicated to pacifism and talks, the other to more destructive means of coercion. To this degree, if XR is jockeying for the more pacifist position, it would be necessary to also evaluate a few examples of movements that may occupy the other half of the duality. As such, we should next look at some of those movements that may occupy this half of the duality.

4.3.2 The A22 Network

The A22 Network is a network of climate activist groups that all share a similar goal. This network is dedicated to the idea that it is the last generation that can steer the world away from climate collapse. They intend to do this by forcing governments to eliminate carbon emissions (A22 Network n.d.). Looking at some of the groups that form part of this network, it becomes clear that disruption is the primary tool used to try and force a carbon emission-free world. To explore this network, I will focus on some of the more notable groups, that constitute a part of this network.

4.3.3 Just Stop Oil

Just Stop Oil (JSO) is a group similar to XR, focusing more on stopping the opening of new gas and coal plants. They do this by campaigning for the UK government to stop its licensing of coal and gas plants (Just Stop Oil 2024). At face value, this goal seems well-intentioned. However, the problems arise primarily when you consider the controversy surrounding their methods for achieving this.

As of the time this article was written, one of the most recent events courting controversy has been the sentencing of five JSO protestors for their disruption in London. After being arrested for blockading the M25 motorway for four days, and causing catastrophic delays, five JSO protestors have, in what is a historic first for the UK, been given a four-year sentence, with the main perpetrator, Roger Hallam, being given a five-year sentence (Gaye 2024; Le Monde 2024; Snowden 2024; Symonds 2024). It is not the purpose of this article to comment on the implications that this severe type of sentence has. However, with regard to the protestors, their actions may be misguided. When comparing this protest with that of the 2019 XR protest, there appears to be a similarity. Both protests targeted the public, and both protests were unpopular for this reason. The actions of JSO in this protest and its unpopularity are severely overshadowed, however, by the heavy sentences they received. If we consider XR in their apparent new strategy as occupying a

more passive approach, the actions of JSO reveal them to be on the more extreme side. Disruption seems to be the main strategy that they utilise to attain their goals. However, it should be noted that though they are unpopular for this disruption, JSO is still dedicated to passivism and non-violent protests.

4.3.4 The Last Generation

The Last Generation/Letzte Generation (TLG) is a youth organisation that is focused on taking charge against governance with relation to the climate crisis. TLG sees it as the responsibility of “the last generation that can effectively end climate change” to take a stand against policies that would lead to more emissions. They are a national German student-led organisation that brings attention to the climate crisis through acts of disruption such as the blockade of major roads and shutting off of pipelines (Letzte Generation n.d.; The Last Generation n.d.). Their disruptive strategies, like JSO and XR, are primarily aimed at breaking the veil of normality in order to necessitate governments to understand their demands for a fossil fuel-free world. To understand the particular type of disruption of TLG, let us now consider one of the more recent incidents on record.

As part of their disruptions, TLG has caused the shutdown of numerous pipelines throughout Germany. The idea here is to disrupt oil flow to encourage a decreased use through acts of sabotage. On numerous occasions, TLG has cut off oil flow by engaging the emergency stop valve located at points along a pipeline; many of these disruptions are done to cause the government to move away from fossil fuels, and the perpetrators are usually arrested without resisting (Letzte Generation 2022a; 2022b; 2022c). One of these shutdowns occurred between Trieste, Italy, and Ingolstadt, Germany (News Wires, 2023). This disruption is closer to the source of the fossil fuel problem. This therefore distinguishes it from actions that target the public. In the context of this article, the primary targets are usually those a movement directly opposes, e.g. pipelines, while indirect targets are usually utilised to bring attention to the striving against a primary target. This disruption, rather than directly targeting the public, hits closer to the true intended target. Along with the continuation of these types of disruptions, TLG has decided on alterations to their strategy of road disruptions.

TLG has announced that it will no longer carry out road-based disruption. This comes after the sheer amount of negative backlash caused a reconsideration of this strategy. In place of the road disruptions, TLG has decided to continue with the disruption of fossil fuel targets, such as pipelines, as well as focus more on larger protests (APNews 2024; Russel 2024). This move away from seemingly targeting the public may be good for their public perception. However, the actions of TLG, XR and the wider A22 Network still follow a common pacifist ideal. Therefore, we must next focus on their predecessors to discover if this is merely a tenet of the recent movements.

4.3.5 Earth First! and some of its offshoots

Before the Extinction Rebellion and the A22 Network, there were a selection of movements that espoused and were united by the ideas put forth by deep ecology. Deep ecology is, briefly put, a philosophy predicated on the belief that nature has intrinsic (not extrinsic) value (Madsen 2024). Additionally, Madsen (2024), argues that deep ecology sees the self as forming a part of nature, not standing separately from it. In this sense, deep ecology advocates for a change in perception where humans are no longer seen as above nature, but rather as forming part of it. In this way, acting against nature is acting against ourselves and, similarly, damaging nature directly damages us. Based upon these ideals, various movements sprung up with the idea of standing against the exploitation of nature. In this article, I will consider three of those movements, Earth First! (EF!), and two of its offshoots, Earth Liberation Front (ELF) and Evan Mecham Eco-Terrorist International Conspiracy (EMETIC).

The Earth First! movement was one of the most controversial and well-known of the early radical environmentalist movements. It saw itself as the defender of nature and would cause the destruction of infrastructure related to its exploitation. According to Lambert (2012), the EF! movement, which was a decentralised radical environmental group that came into existence due to frustration with poor results from reform tactics, made use of various strategies aimed at curtailing the exploration of nature. Some of these techniques included driving metal stakes into trees to hinder logging, sabotaging bulldozers and helicopters, destroying billboards, removing survey stakes, human disruption through physically blocking equipment with their bodies, and sitting in trees to prevent their removal. Fascinatingly, the origin of this movement is based on a sense of frustration that environmentalists had with official channels. It is therefore a movement that came about due to a sense of profound concern regarding the exploitation of nature and the continued lack of attention given to the problem. However, concerns regarding its strategies led to members leaving to create their own movements (Lambert 2012).

One such movement was the Earth Liberation Front. ELF was formed based on similar principles to EF!, but with a drastic escalation of destructive methods. ELF formed after disagreements regarding the perceived passivity of EF! While starting with similar sabotage actions as EF!, ELF later escalated to destructive methods such as arson. These actions eventually led to activists receiving sentences as long as 22 years in the United States of America (USA) (Lambert 2012). These actions were widely criticised as counterproductive by other activists (Lambert 2012). This, so far, is perhaps the most extreme example of radical activism, as it includes the destruction of property. While many of these groups actively disrupt infrastructure, none go so far as to destroy it. However, even if the intention was not to actively harm humans, in reality the consequences of acts such as arson may inadvertently lead to indirect harm to individuals. This could complicate the

claims that the group does not harm individuals at all. However, the same cannot be said for the harm this movement may have caused the reputation of environmental movements in general. To understand this problem more appropriately, we will first need to look at perhaps one of the most extreme examples.

The Evan Mecham Eco-Terrorist International Conspiracy (EMETIC) was an extremely radical environmental movement that first targeted ski-lifts on Navajo land in the US, afterwards moving on to sabotaging 29 power lines connecting to a uranium mine. The ultimate goal was to sabotage nuclear facilities in California, Arizona and Colorado, but the movement was brought down after the FBI arrested key members such as its founder (and co-founder of EF!) Dave Foreman (Lambert 2012). This movement, although relatively short-lived, is a notable one because it may indicate the possible extremes that these movements can be driven to. The movement seems to have targeted infrastructure based on its infringements on Navajo land, as well as having a particular interest in targeting nuclear infrastructure on these lands.

The actions of movements such as EMETIC and ELF eventually led to a crackdown on the so-called “eco-terrorists” by the US government. This crackdown resulted in the imprisonment of activists associated with these groups, as well as the creation of general public hostility towards environmental groups. Lambert (2012) argues that the continued eco-terrorist actions eventually led to a congressional hearing where ELF and the Animal Liberation Front, a group closely tied to ELF, were discussed, leading to an increase in punitive actions against movements of this type. The implications of this term seem to imply a general discontent with and mistrust of radical environmental groups.

When analysing these groups, public sentiment seems to play a large role in a lot of the aspects surrounding them. These earlier groups targeted infrastructure in an attempt to remove it. When we look at the later movements, the actions seem to be focused more towards directing attention to the problem and never letting the public pretend the issue does not exist. In both cases, the public tended to react negatively to the actions. In the case of the older movements, it might have been fear. However, when one considers the outrage regarding the newer movements, it appears more that there is a prevailing sense of annoyance and contempt at their actions. It does not escape notice, however, that in the case of the later movements, any type of reaction by the public would mean that the groups were somewhat successful if their goal was simply to shatter the pervasive public denial about the climate issue. Having now discussed some of the movements¹, we now move on to discussing absurdist revolt.

¹ For another example of a group supporting climate activism, see Beautiful Trouble (n.d.).

4.4 Absurdist revolt

In *The Rebel*, Camus expands on various aspects that are dominant in revolt. For the sake of this explanation, these will be classified as either *good* or *bad* revolt. In this section, the aspects of good and bad revolt will be discussed in an attempt to understand what may be considered the incorrect path towards revolt, and what the absurdist approach to the climate crisis may be. Additionally, revolt and absurdism will be investigated based on their portrayal in *The Rebel* as outlined in the introduction of this article.

4.4.1 Bad revolt

4.4.1.1 Sacrifice

The first aspect of bad revolt that will be explored in this article centres around the particularities of service to causes steeped in problematic values. In *The Rebel*, this can be seen in the comparison between revolutionaries serving humanity and those serving abstract doctrines or causes. According to Camus (2013), in reference to rebellions before the Russian revolutions of 1878, the revolutionaries dedicated themselves completely to a cause that served humanity through acts of compassionate revolution that valued human life highly, choosing to have that same humanity later judge them for their actions. After this, it became the habit to fully dedicate oneself to the revolution in service of an abstract doctrine or cause that was unknowable to the revolutionaries in all its details except that their full dedication was needed to advance it (Camus 2013). However, the revolution is not considered the end-in-itself (intrinsic value) for Camus, who sees it merely as a method to serve humanity (instrumental value). Although the revolution may be necessary, it is not the teleological endpoint. This privilege is given to the individual and humanity, which should be served by the rebellion (Camus 2013). Therefore, the dedication of oneself in service of a revolution that does not mean to serve humanity is seen as a bad revolt. This is a revolution that serves an abstract cause or doctrine not related to helping humans. In this way, the individual serves a revolution that merely seeks to preserve itself, and not to contribute to humanity in a meaningful manner.

4.4.1.2 Present and future

It is at this point that the concept of the future should be addressed as expounded in *The Rebel*. Camus states that the sentiment of achieving some future value frequently has unintended

negative consequences. He (2013) argues that choices made in advancing a future by any means frequently ignore the lives and suffering of the victims of these choices. This is supported by two sections in *The Rebel*. Camus states that this manner of revolt is used to disregard attaining present human happiness for the sake of attaining future happiness, and that bad revolt sacrifices present justice for the sake of attaining a state of profound and total justice in the future (Camus 2013). This type of revolt, which is willing to use present unhappiness to achieve a possible state of future happiness is seen as profoundly misguided. It runs the risk of designating resources to a goal that may not help at all, instead of assigning it to assisting the lives of those already suffering. It is not for nothing that Camus regards this type of future-centred attitude as forming part of a bad revolt.

4.4.1.3 Power (ends justify the means)

Camus has a somewhat cautious manner in approaching revolt, and revolution in particular. For Camus, much of the historical revolutions have been solely dedicated to survival. He (2013) argues that for the revolution to survive, it needs to accumulate power, and so the main purpose of revolution changes into a drive to attain and retain power in a bid to survive. This sole and existential focus on power leaves the revolution in a position where it forsakes those it swore to serve. This is the cycle where revolution turns from serving humanity towards serving itself, and it is the catalyst for bad revolt, which is solely concerned with matters of the cause instead of humanity. This mentality justifies anything so that the cause may preserve itself.

When rebellion starts to serve only the cause, it may erroneously justify great atrocities to prevent its own destruction. In this sense, the revolution may justify the use, as pawns, of those it swore to serve, in its perpetual struggle for survival. This is what Camus may mean when he states that professional revolutionaries use the masses as but another means to an end (Camus 2013). This is a revolution that has abandoned its primary cause for the pursuit of power and survival and has, as was previously mentioned, abandoned its servitude of humanity, making it a bad revolt. Instead of serving humanity through a cause, this type of rebellion has opted for the use of humanity to serve its cause. All of these aspects of bad revolt culminate in the facade of a revolt that has lost itself.

4.4.1.4 Facade

An aspect of a bad revolt is its need to *appear* as a good revolt. To this end, bad revolt will make an effort to hide the aspects of itself that can designate it as defective. An aspect of this may be found in the sections of *The Rebel* that concern the Romantics and their form of rebellion. In *The*

Rebel, Camus refers to the rebellion of the Romantics as one characterised by a constant need to have their rebellion observed for it to be complete (Camus 2013). It may be that what Camus refers to here is the concept that revolt done in bad faith is usually only done for appearance's sake. The terminology implying that this rebel needs to have their actions constantly observed may strengthen this claim as it may refer to a rebel who stops being a rebel as soon as no one is there to observe their rebellion. For the bad rebel, to revolt is to play at revolt in those moments when they are seen by and among people, but when they are alone, rebellion no longer serves any purpose. Having now discussed the particularities of bad revolt, our attention should next focus on what Camus considers a good revolt.

4.4.2 Good revolt

4.4.2.1 Future

The most succinct way to summarise the attitude that good revolt holds with regard to the future would be as a concept that is not owed unbridled (or unqualified) attention. Good revolt does not sacrifice for the sake of the future, yet it is not solely focused on the present. Camus (2013: 246), vocalises this with his statement that “[r]eal generosity towards the future lies in giving everything to the present”. Instead of dedicating all our efforts to furthering a future that we cannot control, we should focus on improving the present and, by way of this, bring about a better future for everyone. The reason for this scepticism towards future-centric thinking lies in it tending to justify injustices and suffering in the present to bring about said future. The mentality stating that the ends justify the means is heavily critiqued by Camus as bringing about needless suffering.

Good revolt is the modification of “the ends justify the means” to a more appropriate “the means justify the ends”. For good revolt, humanity is valued above an end, and therefore cannot be sacrificed. Camus (2013) argues that the ends have to be justified by the means, and that revolt is a means not an end in itself. The common denominator among these two extracts may be the refusal to treat humanity as a means to an end. Good revolt does not require the justification of its means, it rather stipulates that the ends have to be justified by the means we use to achieve it. This precludes the sacrificing of human well-being to achieve a goal, or to further a cause. Instead, humanity should be respected as an end in itself.

4.4.2.2 Constructive v. destructive acts of revolt

As opposed to other forms of revolt, good revolt is primarily dedicated to creation rather than destruction. Rebellion that serves humanity can only be constructive because for it to be anything

else would lead to it no longer serving humanity. Two sections from *The Rebel* come to mind here in supporting this statement. Firstly, Camus (2013) argues that it would be illogical for revolt to serve humanity while being destructive. Secondly, for it to be considered true, rebellion is first and foremost the creation of values (Camus 2013). Good revolt would do anything necessary to avoid destruction and, therefore, since violence can be seen as a particularly extreme form of destruction, it follows that good revolt is also staunchly dedicated to non-violent acts of revolt. This aspect of good revolt (i.e. its dedication to constructive measures over destructive ones) forms the basis of the argument of this article.

The prevalence of acts of destruction in a movement should dissuade the rebel from dedicating themselves to its causes. The rebel should not support any movements that may include rampant acts of destruction and should, instead, seek to support those that do not. What we may observe in this statement is support for revolt that is constructive. To this end, the rebel has a responsibility to support institutions with constructive tendencies instead of those that utilise destruction.

When considering the idea of responsibility in *The Rebel*, I will be examining its appearances in the revolt against the absurd. In this revolt, the rebel has a responsibility to act against human suffering in the world without contributing to it. Camus (2013) argues that rebellion advocates for change that is on behalf of life. He also goes on to argue that while rebellion is the acceptance of the shortcomings of humanity, these shortcomings should be worked against, while never allowing them to be enacted on the world (Camus 2013). Here, rebellion means to acknowledge that the absurd cannot be conquered, while emphasising that to do anything but strive against it would mean to add to it (Foley 2008). In this sense, a large aspect of what makes revolt good lies in its willingness to take responsibility. It accepts the responsibility that it needs to act against injustice and human suffering in the world, because to remain passive means to condone it. However, it also acknowledges the responsibility that it has to not contribute to this human suffering (for instance, by committing acts of destruction or violence). The rebel is responsible for acts of creation that counteract the human suffering in the world, while focusing on not contributing acts of destruction as this contributes to the absurd.

This brings us to the conclusion of this section and, in turn, to the expression of the core principal advocated throughout it: the concept of responsibility takes centre stage when we consider acts of revolt. It is the responsibility of the rebel to create, not destroy, and to support institutions to this end. Therefore, responsibility in good revolt is striving against human suffering, while not contributing to it.

4.4.2.3 Freedom

The freedom of good revolt is the freedom that each individual owes themselves without infringing on others. It is a freedom that is “relative” and not “absolute”. Camus (2013) argues that while the rebel demands freedom for themselves, they never demand the right to suppress the freedoms of others, nor to destroy their existence. Freedom lies in the relative freedoms and in the denial of that absolute total freedom where the impossibility of unlimited (or unchecked) power lies (Camus 2013). Freedom is, therefore, not absolute. It is never the freedom to suppress the rights of others, it is merely the freedom to exist and to revolt. The rebels must recognise the impossibility of total freedom, just as they should for total power. These concepts eventually lead to suffering. To conclude this section on freedom, we now look at silence.

Good revolt is opposed to silence and its use as a means to disconnect. It sees this lack of communication as the aspect responsible for division between humans. Camus (2013) argues that the rebel stands against oppression, and therefore stands against terror, falsehood and servitude, as these are the aspects of oppression that lead to disconnection. Falsehood divides people and thus leads to the rise of oppression. Therefore, the rebel will fight against falsehood. Having now considered the important aspects of revolt, the article will now consider the application of revolt to radical climate activism.

4.5 *Applied absurdism*

In this section, I will look at the movements that arise in the face of environmental challenges and apply the absurdist principles regarding revolt. The purpose here is to use the radical climate movements to determine how good and bad revolt may appear in the climate activism sphere. To this end, I will discuss the application of good and bad revolt within the following parameters: constructive v. destructive revolt, sacrifice, future, power and freedom.

4.5.1 Constructive v. destructive acts of revolt

The concept of responsibility finds its appearance in the radical climate activist groups’ actions against the perceived destruction of nature. When we consider the argument of deep ecology that humans are a part of nature and not separate, as well as the premise that damaging nature damages us in turn, any damages enacted against nature also becomes damaging to humanity. If we therefore apply the theory of responsibility in revolt, three aspects are revealed that may hint at some of these movements containing aspects of good revolt.

Firstly, for the aspects of these movements to be considered good revolt, they need to be constructive to humanity. However, when looking at the actions the groups utilise, there is a distinct focus on destruction and disruption. Furthermore, it should be noted that the destruction perpetrated by some of these groups is not aimed at permanent damage. It is for this reason that the newer of these movements will opt for the shutdown of pipelines instead of destroying them, or the disruption of roads instead of permanently sabotaging them. The exception here is the older movements that opt for the literal destruction of equipment and, in the case of EMETIC, even the destruction of nuclear infrastructure.

The second of these aspects is the refusal of the deep ecology movements to support institutions responsible for the destruction of nature. This may be seen in the aversion that some of these groups have to working with official channels. This is true for EFi, where the express justification for its foundation was the frustration members felt with the lack of results they got through following the official channels. Good revolt can therefore be seen here in the movements' reluctance to follow institutions they perceive as destructive to nature. These movements can then be said to be acting responsibly with regard to this aspect of activism because they have an aversion to institutions that perpetrate the destruction of nature.

The third aspect that can be seen in these groups lies in the choice to act and the conditions of accountability regarding their actions. The members of these activist groups act against the destruction of nature through both disruptive actions and peaceful protests. From the perspective of revolt, the argument can be made that inaction against the destruction of nature would be akin to condoning this destruction. However, when acting against it, it is imperative to not resort to other forms of destruction as well. These groups take an active approach against the destruction of nature, and would therefore not be considered as engaging in a bad revolt on this basis. However, the focus must be on the actions they take against the destruction of nature. When looking at the practices of some of these movements, there is usually a theme of property destruction. This destruction is usually not aimed at lasting harm but rather at temporary forms of disruption. The intention is not to harm humans and through that nature itself, as these groups act to avoid actively destructive practices. Further emphasising this would be the tendency for members of some of these movements to take accountability for the damages of these disruptive practices. We can see this occurring particularly in some of the later movements. For instance, at the pipeline shutdowns carried out by The Last Generation, individuals remained at the locations and did not resist arrest.

4.5.2 Sacrifice

From an absurdist perspective, the sentiment that the destruction of nature, or the climate crisis, can and will be stopped by the actions of the climate activist groups is bad revolt. This is because there is evidence of "philosophical suicide" in the movements themselves. This is true concerning

the words and communications of these groups themselves. For instance, the title page of The Last Generation website refers to a victory over the climate crisis (The Last Generation n.d.), Just Stop Oil demands an end to fossil fuels and vows to achieve this end (Just Stop Oil 2024), and The A22 Network emphasises a victory over the climate crisis and its agents (A22 Network n.d.). These examples, where movements fully appear to expect victory over the climate crisis, indicate that they act without a full understanding of the absurdity of the problem they face. The problem here is that this action without understanding becomes doubly catastrophic if done for the sake of a cause and not humanity. The absurdist approach to the climate crisis would involve the recognition by the movements that their actions against the climate crisis are marked by an improbability of success. For more information on this, see Coetzee and Loubser (2024).

Sacrifice to achieve an end for the cause may lead the rebel down a road to destruction. The rebel of a good revolt is an individual who revolts against the absurd, for themselves and humanity. It is not a revolt done only for a cause. The application of this to the radical movements is fraught with nuance and complexity, as it is clear that there are aspects of both human and cause here. The movements certainly hold human life in high regard, yet they still do not refrain from the disruption of human lives to achieve their ends. This use of human lives will be addressed later in this article. For this section, it should be noted that these actions are taken to further a collective cause that claims to have the best interests of humans at heart. However, a lot of the actions taken by these groups are intended to court the public's attention, whether good or bad. The intention can be to heighten awareness of the climate crisis; however, the infatuation with public image, especially in an age of the widespread use of mass communications and social media, clouds this. When these groups disrupt, they frequently make it clear who they represent through their use of insignia, or the frequent use of the colour orange in the case of the A22 Network. They are known first and foremost for the groups they represent and the revolution they espouse. They are then running the risk of being judged under this banner by a public that may come to associate the climate protest more with them than with the problem they try to bring attention to. This is by no means a definitive accusation that these movements solely protest to preserve the revolution, as Camus (2013) may state. Rather, it is a caution against moving in this direction. For the problem that is the climate crisis to be brought to attention, it should first and foremost be brought into the public eye. However, in striving to bring attention to these causes, we can now look at perhaps one of the most problematic ways that these movements garner attention, and the relationship this has with the present and future.

4.5.3 Future

When considering the future, the rebels should be cautious of the steps they may take towards it. So far in this analysis, the radical movements have been described as generally considerate of

human well-being, yet there remains one glaring problem still in need of addressing. In acting towards the future, it may be that these movements unduly disregard the present. In absurdist revolt, a greater focus is put on the present lives of individuals over the future ones. Applied to the climate crisis, it would make sense that actions improving the present lives of individuals are of greater importance. In this way, certain disruptive action that is meant to bring attention to the climate crisis is not present-focused. Though it will stand to save lives, those lives are very much in the future. This is not to argue that no future-based focus is needed, but rather that, in the words of Camus (2013: 246), “[r]eal generosity towards the future lies in giving everything to the present”. The implication here is that rather than focusing solely on the future, these movements should place greater attention on improving the present lives of humans. A great deal of focus is solely placed on the act of bringing attention to the crisis and motivating governments to focus their attention on countering this crisis. However, in doing this, it is perhaps prudent to consider the human lives that will be disrupted.

The actions of the rebel should not have to be justified based upon the ends that it could achieve, rather it should stand for itself. Good revolt is not the justification of means, rather it lies in the principle that the means have to justify the ends. To this end, human lives cannot be used as a means to an end. However, when discussing the radical climate activist groups and the strategy of disruption, this problem of ends and means becomes particularly prominent. The main issue here is that in many of the disruptive activities these groups carry out, humans are being used as means. Take for instance the previously mentioned 2019 XR London protest that barred the public from utilising the Tube system or, the actions of JSO protestors who blocked the M25 and, though it is more directed, the actions of TLG activists in the delaying of flights at two large airports in Germany. These actions are directed to elicit spectacle and bring attention to their cause. However, whether intended to make the public aware, or to motivate the government to action, these actions still treat the public as a means to an end. What is more prominent here is that the role of the public in these incidents is purely valued based on the attention that their disruption may garner for the cause. Though the cause may be justified, treating humans, many of whom have no power to affect the crisis, only as a means is abhorrent. In this way, the activist groups no longer act towards helping the public, but rather use them to achieve their own ends, often at the expense of the public they once claimed to serve. This may be indicative of a revolution using those it swore to serve to fuel its own survival. The public can be enlightened in a way that does not actively treat them merely as a material means.

The focus on the future to the detriment of humans, who are then used as means, should be dismissed as an act of bad revolt. Instead, it should rather be the intention of these groups to focus on garnering public support through the improvement of present conditions relating to the climate crisis, either through the improvement of the lives of those affected by the crisis, or through actions directed towards the protection of nature. This is where, paradoxically, the more destructive movements of the past somewhat better suit the principle of good revolt. Though these movements

tended towards destruction (which considered on its own would constitute bad revolt), they at least attempted to direct it towards those agents perceived as actively contributing to the crisis. Furthermore, a lot of these actions were done in direct protection of nature. This, of course, is not to say that the newer movements do not take part in targeted disruption, as there are examples of them doing just this with TLG shutting down pipelines, but rather that the main strategy of disruption these groups utilise is based in the usage of humans as a means to an end. The problem is that a revolution that decides to use humans as a means may be more concerned with power than human well-being.

4.5.4 Power

The rebels should refrain from being solely dedicated to the survival of the revolution lest they forget the sanctity of life. Camus argues that bad revolutions will tend to reach a point where they are dedicated to survival, with the only means to this survival the attainment of power. Therefore, the rebel that finds themselves in this stage of bad revolt will be more inclined to use those they swore to serve as a means of survival. In the context of the radical climate activist movements, this power may be seen as the drive to stay relevant. These groups claim to serve nature as well as humanity; however, the strategy of disruption they employ, as was previously mentioned, makes frequent use of the public as a means to broadcast their demands. The movements need to stay relevant to survive; however, it is important to note that the disruption of public life may be abusing the very people they swore to serve. This is not to say that these movements have reached the survival stage of rebellion, but rather to indicate a perilous path that leads from the willingness to use the public as pawns to the drive to survive through power.

When a revolution has reached this point of self-preservation, it becomes more inclined to use and even to oppress individuals. Where the radical climate activist movements are concerned, this may be seen in the use of individuals as means to an end. Once this has become the norm, these movements may lose themselves in the drive to “eradicate” the climate crisis. This is the point where they can no longer be said to have the best interests of humanity at heart. At present, the penultimate position of revolution for revolution’s sake has yet to be reached. Though these movements are comfortable with the use of individuals as means, there are signs of a move away from this. This can be seen in a shift towards more targeted disruption of the perceived sources of the crisis, as well as a shift towards more traditional peaceful protest actions. In moving in this direction, these movements may be shifting more in line with good revolt. It is important to note here that bad revolt, in this context, is not only the act of disruption, but also the misplaced target. The question may arise as to the legitimacy of targeting the public rather than, for instance, larger corporations. Instead, these disruptive acts are either a proclamation that the public is responsible for the crisis, an action that frees other perpetrators from some blame, or an action to force

attention on the various perpetrators through the spectacle that these major disruptions will cause. In the first event, this action speaks to a movement that acts based upon insufficient or wrong information, constituting a bad revolt. In the second event, the public is treated as a means to an end, which is also an act of bad revolt. In restricting the public in this way, these movements act to suppress the freedoms of others.

4.5.5 Freedom

The rebels should be conscious of their actions and the result it has of restricting freedom. Freedom, in absurdist terms, is accepted not to be total but relative, and should be applied universally so that no one individual claims a freedom which they deny another. This is yet another example of where the disruption of public life goes against good revolt. While it is assumed that the purpose of this disruption is to announce the culpability of utilising services and products that contribute to the climate crisis, this restriction does not take into account that it is not in everyone's ability to function without utilising these services and products. By restricting the public's use, the movements proclaim that this is a freedom that should be withdrawn from everyone. While this would be fair in a society where these acts are done out of frivolity or luxury, this is not the case for the majority of the people using these services and products. The system that these movements fight against is one requiring the use of these services and products for humans to survive. This is echoed in the controversy surrounding the 2019 XR disruption in London, where a lot of the outrage seems to have come from individuals who had their basic mode of transport disrupted. This is not the disruption of frivolity, nor a freedom that can be taken away, it is simply an act of protest against a system needed by individuals by disrupting those same individuals in turn. If, as was previously mentioned, disruption is to be applied more in line with good revolt, it would have to drastically rethink the targets of its ire. Instead of denying the freedom of using more ecologically sound services like public transport, as opposed to private vehicle use that may be even more damaging to the environment, the movements should not lose focus of the broader perspective. This is particularly notable as many of the services protested against, such as the 2019 Tube disruption, are in reality much more sustainable transportation solutions, even though still a source of emissions. It is not only the individual that is the crux of the crisis, it is perhaps also the larger entities involved. Instead of denying the public the freedom of survival, deny the larger contributors to the climate crisis the freedom to continue needlessly exploiting the environment purely out of a drive for profit.

To conclude this section on freedom, it is necessary to address the falsehoods that contribute to many of the issues causing the removal of freedoms.

Camus sees falsehood as a force of division in humanity. It is therefore the prerogative of the rebel to fight against the proliferation of falsehoods wherever it may appear (Camus, 2016:226). In this

sense, the radical environmental movements do fulfil some aspects of good revolt. The actions they take, though they may be controversial, all intend for the climate crisis to be regarded truthfully by both the public and governments. The intention may be that, as long as they disrupt, no individual can comfortably ignore the crisis ahead. However, it is important to note that, though the actions they take may be towards a justifiable goal, the means they utilise still need to fulfil the requirements of good revolt for it to be considered as such. Furthermore, these movements need to be cautious so as to not cause the exact opposite of what they intend. By being as disruptive to the public as these groups are, they come to be associated more with anger than with contemplation of the climate crisis. This inadvertently constitutes the spreading of a false image of environmental activism as a hostile, disruptive movement that exists to cause the public great nuisance.

The role these groups play and the potential role they may play in the future is important from an absurdist perspective precisely due to it both representing a revolt against the climate crisis and working to curb the spread of ideas mired in philosophical suicide. However, going forward, a potential lesson that may be garnered from absurdism is that this fight does not justify the abuse of humans. It is a fight against an absurd crisis that requires rebellion to understand the overwhelming odds of failure and to possess the willingness to strive against it anyway.

4.6 Conclusion

In this article, the idea of absurdist revolt has been applied to the climate crisis. Considering the importance of the crisis, the rise of environmental groups in protest of actions that further it is understandable. In the analysis of these groups, however, it was discovered that the strategies they utilise are not sufficient. These strategies frequently break the tenets of good revolt. However, they do embody aspects that may, in time, elevate them to occupy this position. For this to come to fruition, these groups need to reorganise their strategies and re-evaluate the targets they have in their campaigns. Furthermore, for these groups to be classified as good revolt, they need to further embody the aspect of responsibility that is crucial to the actions of the good rebel.

The possible implications of this article could be that an ideal environmental movement would be one more focused on all the causes of the crisis, and that would not use humans as a means to an end. This article was mainly focused on discussing the role of revolt in the public sphere. To this end, climate activist groups were chosen, as they do not represent official bodies, and are frequently composed of decentralised leadership. As such, the possible future areas of expanding this topic may encompass an analysis of these official bodies themselves.

4.7 Bibliography

A22 Network. n.d. A22 Network. <https://a22network.org/#projects>.

ABC News. 2019. "Extinction Rebellion protests turn violent as commuters turn on activists on London Tube." *ABC News*, October 18, 2019. <https://www.abc.net.au/news/2019-10-18/extinction-rebellion-protesters-disrupt-tube-services-london/11614988>.

Aljazeera. 2024. "Climate activists block runways at Germany's Frankfurt airport." *Aljazeera*, July 25, 2024. <https://www.aljazeera.com/news/2024/7/25/climate-activists-block-runways-at-germanys-frankfurt-airport>.

APNews. 2024. "Climate activists in Germany to abandon gluing themselves to streets, employ new tactics." *APNews*, January 29, 2024. <https://apnews.com/article/germany-climate-protests-last-generation-8c0781adb359f9f66cad194139eafbba>.

BBC. 2019. "Extinction Rebellion Protests: What happened?" *BBC*, April 25, 2019. <https://www.bbc.com/news/uk-england-48051776>.

Beautiful Trouble. n.d. "Values". <https://beautifultrouble.org/values>.

Booth, R. 2023. "Extinction Rebellion announces move away from disruptive tactics." *The Guardian*, January 1, 2023. <https://www.theguardian.com/world/2023/jan/01/extinction-rebellion-announces-move-away-from-disruptive-tactics>.

Brown, E. 2023. "Extinction Rebellion shifts away from public disruption." *PBS*, January 20, 2023. <https://www.pbs.org/wnet/peril-and-promise/2023/01/extinction-rebellion-shifts-away-from-public-disruption/>.

Burger, L., and K. Lauer. 2024. "Climate activists halt flights at Cologne-Bonn airport, other protests foiled." *Reuters*, July 24, 2024. <https://www.reuters.com/world/europe/germanys-cologne-airport-shuts-down-climate-group-disrupts-traffic-2024-07-24/>.

Camus, A. 2013. *The Rebel*. Trans. A. Bower. London: Penguin Books.

Chaix, V. 2019. "The Climate and Camus." *Strand*, March 23, 2019. <https://www.strandmagazine.co.uk/single-post/the-climate-and-camus>.

Coetzee, J., and A. Loubser. 2024. "'Philosophical suicide' during the climate crisis: how belief influences the response to climate change." *Acta Academica* 56(1): 1–20. <https://doi.org/10.38140/aa.v56i1.7680>.

Coetzee, J. 2025. An absurdist approach to radical climate activism: Understanding responses to the climate change problem. *South African Journal of Philosophy* 44(2):223-236. <https://doi.org/10.1080/02580136.2025.2510102>.

- Foley, J. 2008. *Albert Camus: From the Absurd to Revolt*. Stocksfield: Acumen Publishing. <https://doi.org/10.1017/UPO9781844654130>.
- Gaye, D. 2024. "Five Just Stop Oil activists receive record sentences for planning to block M25." *The Guardian*, July 18, 2024. <https://www.theguardian.com/environment/article/2024/jul/18/five-just-stop-oil-supporters-jailed-over-protest-that-blocked-m25>.
- Johnston, C., and A. H. Bonnett. 2023. "Picturing these days of love and rage: Extinction Rebellion's 'Impossible Rebellion'." *Cultural Geographies in Practice* 30(2): 315–323. <https://doi.org/10.1177/14744740221096102>.
- Just Stop Oil. 2024. Just Stop Oil. <https://juststopoil.org>.
- Lambert, L. 2012. "Earth First!" In *The SAGE Encyclopedia of Terrorism*, edited by G. Martin, 165–190. Thousand Oaks: SAGE Publications.
- Le Monde*. 2024. "Just Stop Oil climate activists jailed in UK over highway protest plot." *Le Monde*, July 18, 2024. https://www.lemonde.fr/en/united-kingdom/article/2024/07/18/just-stop-oil-climate-activists-jailed-in-uk-over-highway-protest-plot_6688991_135.html#:~:text=Five%20Just%20Stop%20Oil%20activists,protests%20that%20blocked%20a%20highway.
- Letzte Generation. 2022a. "After court case: PCK pipeline disrupted again." <https://letztegeneration.org/en/blog/2022/10/nach-gerichtsprozess-pck-pipeline-erneut-gestoert/>.
- Letzte Generation. 2022b. "Climate emergency: pipelines shut down nationwide – last generation stops oil flow." <https://letztegeneration.org/en/blog/2022/04/klimanotfall-bundesweit-pipelines-abgedreht-letzte-generation-stoppt-oelfluss/>.
- Letzte Generation. 2022c. "Oil flow interrupted – pipelines shut down for the second time in a week." <https://letztegeneration.org/en/blog/2022/04/oelfluss-unterbrochen-pipelines-zum-zweiten-mal-binnen-einer-woche-abgedreht/>.
- Letzte Generation. n.d. "Who We Are." Letzte Generation. <https://letztegeneration.org/en/wer-wir-sind/>.
- Lowan-Trudeau, G. 2021. "'A good hell': absurdist insights for environmental education & research." *Environmental Education Research* 29(4): 649–658. <https://doi.org/10.1080/13504622.2022.2075830>.
- Madsen, P. 2024. "Deep ecology". In *Encyclopedia Britannica*. <https://www.britannica.com/topic/deep-ecology>.
- Malm, A. 2021. *How to Blow up a Pipeline*. 1st ed. Brooklyn: Verso.
- Russel, R. 2024. "Germany's Last Generation climate activists announce strategy change, ditch roadblock protests." *Clean Energy Wire*, January 30, 2024. <https://www.cleanenergywire.org/>

news/germanys-last-generation-climate-activists-announce-strategy-change-ditch-roadblockprotests.

Sagi, A. 2002. *Albert Camus and the Philosophy of the Absurd*. Translated by B. Stein. New York: Rodopi. <https://doi.org/10.1163/9789004493452>.

Snowden, A. 2024. "We must unite to defend our rights." *Counterfire*, July 22, 2024. <https://www.counterfire.org/article/we-must-unite-to-defend-our-rights-weekly-briefing/>.

Stopicr. 2022. "One must imagine Greta happy: what absurdism can teach us about climate doomism." *Energy, Climate & Sustainability*, April 1, 2022. <https://auclimate.wordpress.com/2022/04/01/one-must-imagine-greta-happy-what-absurdism-can-teach-us-about-climatedoomism/>.

Symonds, T. 2024. "Just Stop Oil protesters jailed after M25 blocked." *BBC*, July 18, 2024. <https://www.bbc.com/news/articles/c880xjx54mpo>.

The Last Generation. n.d. The Last Generation. <https://www.last-generation.org>.

Thurau, J. 2024. "Germany's Last Generation aims to revive climate protests." *DW News*, July 25, 2024. <https://www.dw.com/en/germanys-last-generation-group-aims-to-revive-climateprotests/a-69767159>.

Townsend, M. 2019. "Tube protest was a mistake, admit leading Extinction Rebellion members." *The Guardian*, October 20, 2019. <https://www.theguardian.com/environment/2019/oct/20/extinction-rebellion-tube-protest-was-a-mistake>.

XR (Extinction Rebellion). 2022. "We Quit." *Extinction Rebellion*, December 31, 2022. <https://extinctionrebellion.uk/2022/12/31/we-quit/>.

XR (Extinction Rebellion). 2023. "XR Global Support Mid-Year report." <https://rebellion.global/about-us/>.

Yeung, J., and E. Mackintosh. 2019. "Angry commuters drag Extinction Rebellion protesters off trains during London travel disruption." *CNN*, October 17, 2019. <https://edition.cnn.com/2019/10/17/uk/extinction-rebellion-london-intl-hnk/index.html>.

5 AN ABSURDIST APPROACH TO CLIMATE INEQUALITY: CONSIDERING INSTITUTIONAL MANAGEMENT OF THE CLIMATE CRISIS AND ITS EFFECTS ON VULNERABLE GROUPS

5.1 Abstract:

The intended purpose of this article is to argue that absurdism can assist the individual in their understanding of the institutional response of the climate crisis, by indicating what actions, taken by institutions, may constitute bad revolt. In the context of this article, an action of bad revolt would be considered as one that harms humans. This will be done by investigating the effects of institutional action or inaction on vulnerable groups, often neglected or even actively harmed by these actions. Following this, relevant sections from Albert Camus' "The Rebel" will be discussed and then applied to the issue to imagine an improved response. The primary method utilised in this article is that of a literature study. Camus' concept of the absurd, some of the effects of the climate crisis, and some of the proposed solutions are investigated based on existing literature. Whilst contemporary articles do exist regarding the effects of the climate crisis on vulnerable groups, such as (IDMC, 2025; Estrada et al., 2023; EUAA, 2023; UNHCR, n.d.; UNHCR, 2024; IPCC, 2022; IPCC, 2023), the application of Absurdism in evaluating institutions and their management of the crisis, as well as the public response, is largely neglected. The intention of this article is to, therefore, explore the application of absurdism on this facet of the climate crisis.

5.2 Introduction:

When discussing the consequences of the climate crisis, bigger emphasis is placed on the drastic effects it will have on all of humanity and what solutions may be implemented to counteract the growing climate crisis. Whilst all humanity will invariably be affected by the crisis, this article will focus on those groups that live in situations where they are particularly vulnerable to the effects of the climate crisis and/or lack the necessary resources to adapt to these effects. Whilst there are a variety of solutions proposed to mitigate the crisis, many of these solutions seem to leave out these vulnerable groups or, in certain circumstances, may even actively endanger them. It is also important to note that the lack of knowledge plays a central part in this situation. These groups often lack the early warnings crucial to responding to the crisis. Similarly, the situation these

groups face is frequently not properly documented, leading to a lack of awareness concerning the problem's scale and solution. In addressing this problem, absurdism may be utilised.

When discussing the action of revolt, it may be useful to consider the works of Albert Camus, particularly "The Rebel", as it offers useful information regarding what can be considered an appropriate form of revolt ("Good Revolt"), and what cannot ("Bad Revolt"). Within the context of Camus' Absurdism, the rebel is an individual that revolts against an absurd reality. The absurd can traditionally be seen as a threat to existential meaning. The reaction against this absurd, however, is restricted by considerations regarding its effects on human beings.

Taking the above into consideration, the question may be asked: How can absurdism assist in approaching the effects the climate crisis has on those most vulnerable to it?

The intended purpose of this article is to argue that absurdism can assist the individual in their response to the climate crisis, by indicating what actions, taken by institutions, constitute bad revolt, as well as arguing how the individual rebel can motivate positive change through the influence of these institutions. In the context of this article, an action of bad revolt would be considered as one that either ignores the plight of, or even actively harms humans. The reason for this approach is rooted in the idea that the recognition of the absurd is shared by all humans, and that this recognition does not justify destruction (Foley, 2014:56). Following this, relevant sections from Camus' "The Rebel" will be discussed and then applied to the issue to determine the appropriate response.

5.3 *The Effects on the Vulnerable:*

5.3.1 Anthropogenic Global Warming:

Before the consequences of the crisis can be addressed, it is important to emphasise what role humanity has in the worsening climate crisis. When we look at the human contribution to the crisis at hand, it is important to examine AGW. Estrada *et al.* (2023:6) argue that anthropogenic influences contribute to the increased intensity and frequency of extreme climate events. This statement aligns with the ones made by Halofsky *et al.* (2020:9-11) and Wasserman *et al.* (2023:10), who argue that the effects of the climate crisis may lead to an increase in the frequency and intensity of fires. Additionally, the IPCC (2023:5), claims that human-caused climate change is causing weather extremes globally. Much of AGW is caused by greenhouse gas emissions, such as carbon emissions (Parncutt, 2019:2; Redlin *et al.* 2019:718; IPCC, 2023:4-5). The IPCC

(2023:4), for instance, states that carbon emissions, from the burning of fossil fuels and industrial processes, was the largest component of gross Greenhouse Gas (GHG) emissions in 2019. Anthropogenic influences can therefore be said to have an effect on the global climate and its warming, through actions such as carbon emissions. Through the actions of humans, the global temperature has been increasing above what is expected by scientific modelling. This then leads to an increase in the frequency and lethality of climate related disasters. Before moving on to the effects of AGW on humans we should briefly consider the counterarguments to AGW.

Whilst AGW seems to be a generally accepted model to explain our contributions to the climate crisis, there are those who argue against the assertion that we are warming the climate. A predominant theory here is that climate warming can be attributed to a natural cycle, outside of our influence (The Editors of ProCon, 2025; Sacchetti, 2008:20). Whilst there are natural aspects related to the warming climate, the anthropocentric aspect is difficult to deny. Redlin *et al.* (2019:714.718), argues that global warming can be attributed both to anthropogenic carbon dioxide emissions and natural carbon dioxide sinks, and that anthropogenic actions contribute to global warming, whilst Estrada *et al.* (2023:3), emphasises the extent to which AGW contributes to global warming. While we can accept that global warming is influenced by natural aspects, it is important to understand the extent of anthropogenic contributions towards it. This data can also be seen in the following analysis of the effects of AGW on humans. Considering our contribution to the crisis, let us next consider the effect this crisis has on us in turn.

As a result of the worsening crisis, human lives are put at risk. People living in conditions that make them vulnerable to the effects of the crisis, are being disproportionately affected by this increase. According to Estrada *et al.* (2023:5), in 2018, roughly 5912 million individuals, comprising 94.4%, had an increased risk due to temperatures, with 72% associated with AGW and 26% due to natural warming. Additionally, in reference to 89% of global Gross Domestic Product (GDP) that could be modelled, 77% of GDP was at risk due to AGW and 23% was at risk from natural causes (Estrada *et al.*, 2023:5). Furthermore, the IPCC (2023:5) states that, human-caused climate change is responsible for damages to humans and nature, through the climate related disasters it causes, with disproportionate effects being felt by vulnerable communities from countries that comparatively contributed far less to the crisis. Supporting this conclusion, the Internal Displacement Monitoring Centre (IDMC) (2025:11) States that 45.8 million disaster displacement was recorded, with low to middle-income countries being disproportionately affected. They further elaborate that, of the percentage of internally displaced people (IDP) 62% are from low-income countries and 21% are from middle-income countries (IDMC, 2025:15). These are the same countries the IDMC (2025:15) argues has too little resources to adequately address the issue. This, in turn, leaves these communities disproportionately vulnerable to the effects of this crisis they are less responsible for creating. It is important to note that the effects of the crisis will be felt by us all to a differing extent depending on circumstance. However, the effects are felt far worse by

these groups who are more vulnerable to the crisis. This is particularly important given the smaller contribution from these groups towards the crisis.

5.3.2 Climate displacement:

When investigating climate displacement, it becomes clear that the human cost of the climate crisis can be seen both in its primary and secondary effects. To this end, it would be important to examine those secondary effects in more detail. Climate displacement is a phenomenon where individuals are displaced from an area they live due to the effects of climate-related phenomena. The IDMC (2025: V), defines internally displaced people as individuals or groups that have been forced to leave their homes, yet remain within the same country, due to armed conflict, generalized violence, human rights violations, natural or human-made disasters. In the sense of this article, we will focus on those displacements that occur as a result of the climate crisis, and its related effects.

An important aspect to understand, when discussing these displacements, is the situation leading to it. Most displaced individuals originate from countries that are vulnerable to the climate crisis and its hazards (UNHCR, n.d.; UNHCR, 2024) and lack the capacity to adapt to the increasingly inhospitable natural environment (EUAA, 2023). As a result of these increasingly inhospitable environments, an estimated 220 million individuals have been displaced in the last 10 years (UNHCR, 2024) with 2024 reportedly recording 45.8 million disaster displacements (IDMC, 2025:11-12). Additionally, the climate crisis increases conflict (UNHCR, 2024) due to the increase in resource scarcity (EUAA, 2023). The United Nations High Commissioner for Refugees (UNHCR) lists Sudan, Syria, Haiti, the Democratic Republic of the Congo, Lebanon, Myanmar, Ethiopia, Yemen and Somalia as some of the countries bearing the burden of both conflict and climate related hazards. For another example of where some of these displacements take place, the United Nations High Commissioner for Refugees (2024:17) state that the southern African region's complicated population flows will be further complicated by the worsening climate. They (2024:17) further state that key corridors, such as those from Zimbabwe and Mozambique into South Africa and those from the Democratic Republic of the Congo through Zambia could see a heightening of tension. If taken as a whole, the idea of climate displacement reveals a concerning consequence the climate crisis has on humanity. If we consider that the situation may be escalating even more, the sheer complexity of the issue becomes apparent. Having discussed climate displacement as the result of the climate crisis, it is pertinent to examine a few examples of the natural disasters at play.

5.3.3 Wildfires:

To begin, we should first start by looking at wildfires an example of the consequences of the climate crisis. A recent example can be mentioned: a fire raged in Cape Town, causing distress to local communities. The fire is reported to have started on 25 April 2025 and moved towards Chapman's Peak (Francke, 2025 A). As precursive actions to protect at-risk communities, around 200 households from Noordhoek Manor, as well as 48 frail patients, were evacuated from the region (Francke, 2025 B; Engel, 2025). If we expect that the intensity and frequency of these types of wildfires are to increase, it seems imperative that some actions are taken to prevent this.

We can also find more examples of wildfires by looking abroad. The 2025 Los Angeles fire began in January and was responsible for the deaths of 24 to 29 individuals, the destruction of around 12000 to 20000 structures, and the dangerous reduction of air quality (CDP, 2025; Cohen, 2025; Datz, 2025; FPA Media, 2025; Gabbatiss *et al.*, 2025; Horton *et al.*, 2025; Lindsey, 2025; Shute, 2025). The worsened air quality contributed to a host of respiratory issues in the surrounding area (Datz, 2025; FPA Media, 2025; Gabbatiss *et al.*, 2025; Lindsey, 2025; Shute, 2025). Additionally, Horton *et al.* (2025:4), reports that the damage caused by the fire ranged from \$4 billion to \$9 billion in lost economic output, a reduction of federal income from taxes of about \$1 billion and, the loss of about 24990 to 49110 job-years. In Greece, during the 2024 fire season, fires were stronger than expected with the most challenging fire burning over 10000 hectares and affecting 30 urban communities; this raised important concerns regarding the need for increased preparation to approach the increasingly intense fires in the future (Ntaiou, 2025). In Australia, warnings of intense heatwaves preceded wildfires that destroyed property and burned over 75000 hectares; this situation is being attributed to the effects of anthropogenic climate change and the effect it has on increases in fire risk (Igini, 2025). In South America, heatwaves and droughts have increased the likelihood for wildfires during the 2024 fire season, which has led to the destruction of 86 million hectares, with the fires in Chile leading to the deaths of 131 individuals and the destruction of 14000 homes (CTIF, 2025). The situation in Brazil alone accounted for around 54% of fires in South America, with deforestation being the goal of the primarily human caused fires raging through the Amazon (Wenzel, 2025). Moving on to Asia, record wildfires, attributed to dry conditions, burned around 20000 to 100000 hectares (dependent on reporting), destroying around 5000 structures, killing 32 individuals, injuring 45 whilst displacing about 37000 (Dieckman, 2025; WWA, 2025). Additionally, of the victims of the fires, most ranged in ages from 60s to 70s (WWA, 2025). All of the examples listed paint a very bleak reality where stronger and more frequent wildfires are increasingly becoming the new reality around the globe. If we consider that the individuals mainly affected are those more vulnerable to its effects, we begin to see why it is important to address the issues relating to the effects the climate crisis has on vulnerable individuals and communities.

5.3.4 Floods:

Another example of climate related catastrophes affecting the vulnerable is floods. A recent example of this may be found in the 2025 Eastern Cape flood in South Africa. According to the South African Government (2025), as of 15 Jun 2025, the flood has led to the deaths of 88 individuals. This flood, that was reportedly a result of extreme weather conditions, led to the further displacement of residents and the destruction of infrastructure (CityHope Disaster Relief, 2025; Ngcobo, 2025). Mbiyozo *et al.* (2022), referring to the 2022 KwaZulu-Natal flood that killed 489 and displaced 40000 people, argues that the damages from floods are likely to be higher due to the climate crisis, which intensifies these floods, along with the development of informal housing into flood zones. This is a pertinent example as many communities in Africa are affected by water related hazards, such as floods (WMO, 2023; WMO, 2024). Greenpeace Africa (2021), also corroborates this claim and goes on to state that it worsens conditions for individuals in Africa. Cyclone Idai, which tore through Mozambique and Zimbabwe, is a good example of such a water related catastrophe. Chapungu (2020) states that the cyclone displaced around 1.85 million people from Mozambique and 270000 from Zimbabwe. Looking beyond Southern Africa, the IDMC (2025:71,93) points to recent record-breaking floods in India and Kazakhstan, with the floods in Kazakhstan alone causing the displacement of more than 120000 individuals. Whilst in Brazil, Rio Grande do Sul flooded, causing the displacement of around 775000 people, all the while the 2024 floods in Chad displaced more than 1.3 million individuals. If we consider all of these factors, it becomes clear where the issues lie. As a result of the climate crisis, floods are only increasing in intensity. This increase is then amplified by a range of issues leading to individuals residing in dangerous areas. As a result of this, these individuals are therefore at an extreme risk when these floods do eventually occur. As these conditions are set to worsen, it is clear that action needs to be taken to reduce the impact it will have.

5.3.5 Droughts:

Another aspect that may harm vulnerable communities is droughts. Similar to the previously mentioned disasters, droughts are also affected by the changing climate. The shifting of rain patterns, caused by El Niño, led to a drought in Southern Africa during 2024 (NASA, 2024; WFP, n.d.; SADC, 2024). The 2024 drought mentioned by the Southern African Development Community (2024), which was the worst recorded drought in Southern Africa, has severely hampered agricultural production in the affected region. Reporting on the drought, Harrisberg (2024), stated that the drought has hit Zimbabwe, Malawi, Zambia, Lesotho and Namibia hard, leading to food scarcity and malnourishment in the region, with Malawi being particularly affected due to it still

recovering from the 2022 tropical storm, Anna. These droughts, that notably are being intensified by AGW (Ayugi *et al.*, 2024:9-10) rank amongst the concerns affecting communities in Africa (Greenpeace Africa, 2021; WMO, 2023; WMO, 2024). The effects of the increase in drought can be felt in numerous sectors. However, the focus here will be on the damages it does to the agricultural sector and, as a result, the vulnerable communities most affected by this decline in agricultural output.

The issue with declining agriculture lies in it being heavily relied upon in areas most susceptible to effects of the climate crisis. An example would be the reliance on this sector for food production within developing countries. Droughts are amongst the climate related issues that are leading to the decline in the agricultural sector by affecting crop yields (Ayugi *et al.*, 2024:9-10; Habib-ur-Rahman *et al.*, 2022: 2-6; Parncutt, 2019:2). This agricultural decline will be felt more intensely by developing countries (Abdallah *et al.*, 2014; Mendelsohn, 2008), with Africa, in particular, experiencing a 34% decline in agricultural productivity growth since the 60s, whilst the sector is supporting 55% of its labour force (WMO, 2023). As a result of this decline, there are likely to be economic consequences for those countries and its inhabitants. What we see here is not only the effects the climate crisis will have on countries, but more specifically, what will happen to those individuals who live in these countries. The impact is likely to be heavily felt by individuals who rely on the agricultural sector for work as well as sustenance.

Droughts also play a significant role in the intensification of wildfires. This contribution can largely be explained through the climate related effects that may cause wildfires. The effects of the climate crisis will likely increase the likelihood and intensity of wildfires due to warmer and drier conditions that exacerbate fire risks (Gabbatiss *et al.*, 2025; Halofsky *et al.*, 2020:9-11; Lindsey (2025); Wasserman *et al.*, 2023:10). This is an example of the effects droughts have on further intensifying catastrophes. Wildfires are a regular occurrence. However, with the addition of worsening droughts, these wildfires are further intensified.

5.4 *Proposed solutions:*

5.4.1 Technology:

With all of these issues abounding, we may perhaps ask what the possible solutions are for the alleviation of the effects of the crisis. Some of these answers lie in the fields of green technology.

When we look at the types of technological advancements that are usually seen as innovation to counter the climate crisis, we primarily look to what is usually seen as “green-technology”. This is, largely, technology that is directly targeting some aspect of the climate crisis, and attempts to address it in some way. The Institute for Sustainability Studies (2024), defines “green-technology” as innovations, targeted towards environmental enhancement and resource efficiency, that frequently targets sustainability as its main goal. However, these technologies usually have the problem of requiring large investments to get started (Institute for Sustainability Studies, 2024). “Green-technology” consequently, is simply the resulting outcome of attempts to out-innovate the climate crisis in some way. This can be seen in numerous ways, however, the fact that these specific innovations usually require quite a steep initial investment, somewhat blunts their potential. That being said, these methods are usually seen as very attractive solutions to the climate crisis.

To understand why these innovations are lauded as brilliant solutions to the crisis at hand, we should understand a potential reasoning behind the drive to innovate the problem away. Alexander (2015), suggests that the idea of green technology is preferable primarily due to its comfortability and perceived lack of sacrifices on the part of the individual concerning lifestyle. The argument here may be that by improving technology to a level where it can counteract the crisis at hand, we may solve the issue without any need to compromise on our lifestyles. In this sense, “green-technology” may be representative of a profoundly futuristic view of the crisis whereby future innovations could wipe away the past mistakes. This may mirror aspects of greenwashing where ineffective, but palatable, solutions are used to avoid taking steps towards actually addressing the problem directly (Coetzee *et al.*, 2024:8-9). Technology is also, here argued to be a more comfortable solution to the crisis. If we weigh this against the alternative of sacrificing components of our modern lifestyles, it may be understandable why technology is preferable. In understanding this mentality we should consider that when faced with the idea that we should sacrifice our way or standards of living, the alternative, that refutes this in favour of a more comfortable solution, is immediately going to be more attractive. It is for this reason that, when the climate crisis is approached, the topic of technological advancement usually comes into consideration as a convenient solution to the issue. However, it is important to consider this solution via a critical lens to truly consider the impact these advancements will have on the problem.

When we look at some of the advancements made in the sector of “green-technology” we may see a few weaknesses. We can see these weaknesses in some of the critique of EVs (electric vehicles) and energy production. EVs face significant obstacles due to their adoption being slow due to the expense of replacing a vehicle (Freeman, 2019:174), additionally the higher upfront cost of EVs also makes them less attractive than gasoline-powered-vehicles (MIT CEEPR, 2024). Concerning green energy, Freeman (2019:173), goes on to argue that green energy production needs to phase out carbon-based ones, not just add to it, as has been traditionally observed. Along with being adopted more slowly, EVs also have a higher production and carbon cost, require rare earth mining, and have a higher tire wear with increased pollution compared to regular cars (Coetzee *et*

al., 2024:8-9). However, this is interesting to note, as the slower adoption speaks to the reality of how these technologies are generally received. If something is designed to replace a crucial and expensive tool in your life, yet not decrease the price of said tool, it is unlikely to encourage immediate cessation of the use of the older tool. This may also be true then in the sense of energy production. The example from Freeman indicates that instead of replacing the traditional carbon-based model, newer renewable energy production is simply used alongside it. What we can take away from this critique may be that these “green-technologies” are hampered in their adoption by a reluctance to replace the traditional models. This may be for the reason that not all individuals have the monetary capacity to replace a vehicle before it has run its usefulness. Or it could be the reason that governments are reluctant to move away from more traditional modes of energy production, rather adding the renewable ones to this already extensive base, potentially due to the logistic challenges switching an entire energy grid may have. To emphasise this point, we can look to the issues related to baseload energy (the minimum level of demand, over a set time, on a power grid) where the time and cost of upgrades to energy systems will likely cause coal-based systems to remain as the supplier for the foreseeable future, regardless of sustainable energy developments (Bisercic *et al.*, 2021:192). This fact, along with the argument that sustainable energy sources are currently not developed enough to supply the constant energy flow needed for baseload energy (Bisercic *et al.*:192), emphasise the complexity with the actual applications of sustainable energy on a governmental level. To understand the issue with these innovations to a larger extent, we should also look at the field of agriculture.

As agriculture is one of the particular sectors that is directly being put at risk due to the climate crisis, it is important to look at the advancements that target the sector. Though there are advancements in the sector brought on by green technologies, this is not seen as sufficient to address the growing ecological crisis. According to Moscona *et al.* (2022:679), technological advancement in the US agricultural sector has only been able to address 20% of climate change related damages. Furthermore, Simon (2022), in addressing Moscona *et al.*, emphasises a statement from one of the authors stating that the 20%, though it is low, does indicate a potential for innovation to assist in addressing the effects of the climate crisis; however, the clear lack of progress innovation has made so far, does indicate that more is needed. This may be supported by Freeman (2019:177), who argues that policy is required to encourage more sustainable agricultural practices that lower the emissions of the sector. We can see here that the advancement in “green-technology” is not sufficient in itself in addressing the problem at hand, rather it requires policy changes to coincide. In this sense, we cannot rely solely on the advancement of technology to counteract the climate crisis. To conclude this section, we should look at perhaps a more specific example of the dream of a technological solution.

The reason for focussing on “green-technology” in a more critical light here has to do with the idea that its focus seems to miss a lot of those that are ultimately most vulnerable to the crisis. When the topic of “green-cities” is brought up, it is usually followed by copious criticisms regarding the

validity of its goals. Nugent (2023), reports on such criticism, levelled at a theorised Malaysian green city, that states that this project will damage the surrounding natural environment, with reports stating that it has already disrupted local fish populations. Another example of such a project, threatening to displace indigenous communities and contribute to great deforestation, can be found in Indonesia (Nugent, 2023). An additional criticism may be found in the argument presented by Krähmer (2020:13-15), that the environmental focus in “green cities” is frequently neglected when its prioritisation would lead to the reduction of economic growth. Chiu-Shee (2022), further argues that the progress towards creating “green cities” is inhibited by the current political-economical structures they are created in. On a similar note, some examples of green cities negatively affect low income groups due to reducing the access to infrastructure in their areas (Cucca, 2012:13). The issue here is complicated by many factors. These cities are targeted towards the coexistence of humans and nature. In reality, these cities reflect the overarching issues with “green-technology” in general, and point to a futuristic solution to a profound crisis that will provide a convenient solution, in the form of newly constructed “green cities”. In the process of achieving this, many of the individuals, that may be seen as vulnerable to the crisis, are either not considered or are directly damaged through either exclusion or even through displacement.

All of this is not to say that technology has no role in counteracting the climate crisis, as the opposite is true in many cases. However, this use of technology should be done in combination with an inclusive plan. If we consider “green cities” for instance, a large issue lies in these cities usually taking the form of newly planned cities whose design does not seem to include the wide variety of demographics a normal city has. Azizi *et al.* (2024:11), argues that a “green city” may work if it includes all individuals and their wellbeing. Cucca (2012:10-13), lists Vienna as a good example of a city that balances sustainability with support for its citizens, particularly through its policy of affordable housing. Although this example reflects a solution that was proposed over a decade ago, the principle behind the idea is still relevant to the discussion today. What is critiqued here is not the idea of making a city sustainable, but rather, the idea of creating new “green cities”, that exclude those who are unable to afford living there, whilst also directly damaging them through their displacement. The crucial part when considering these technologies lies in its emphasis on the future. As will be discussed in the section on absurdism (5.5), approaching the future with no regard for the present leads to present individuals being disregarded.

5.4.2 Policy to protect the vulnerable:

To address the growing issue of climate displacement, action is required by larger institutions. Climate displacement can largely be addressed through policy changes on governmental levels. The UNHCR (n.d.), is working towards encouraging states to implement policy to protect displaced groups, provide sustainable resources to these groups, strengthen the climate resilience of these

groups and, to address the overall issue of carbon emissions that leads to these situations. Additionally, the UNHCR (2024), lays out a plan with the stated intention to protect displaced individuals through legal tools, include the voices of these groups in official or policy decisions, invest in the climate resilience of these groups and accelerate the reduction of carbon emissions. The IDMC (2025:17-18) also emphasises the role of governments to enact policy to address the displacement of groups, as well as emphasising the importance of monitoring the issue (IDMC:21-24). The European Union Agency for Asylum (EUAA) (2023), also advocates for the inclusion of the voice of displaced groups in the climate debate. A large part of the burden here lies on governments. Through policy implementation, governments are encouraged to address the displacement issue within their borders. To this end, it would be beneficial to include the voices of those vulnerable groups most affected by this type of displacement. An additional strategy would be the improvement of the climate resilience of these groups. This can also be a strategy implemented by states to reduce the damages incurred. In a similar vein, monitoring the issue is of profound importance if the previous two strategies are to be effectively implemented. Understanding the issue, as well as what areas and groups are affected the most, can significantly improve the actions made against displacement by governments and Non-Governmental Organisations (NGO) alike.

An example of these policy decisions may be the ones made in reaction to the Los Angeles fire. From the local government we can see a number of responses aiming to address the damages caused by the fire. According to the office of the governor of California (CA.gov, 2025 A), the governor of California streamlined the rebuilding effort, provided tax and mortgage relief to those impacted, helped to accelerate the availability of shelter, expedited debris removal, insured against damaging price gouging, signed legislature to allocate \$2.5 billion to immediate support efforts, launched initiatives supporting bottom-up recovery, provided support to childcare as well as helping students to regain access to education, counteracted predatory land speculators via executive order and supported the recovery of businesses and workers. Additionally, as of this moment, over 34000 individuals have been assisted, and over \$127 million has been distributed, via Federal Emergency Management Agency (FEMA) assistance (CA.gov, 2025 B). If this information is valid, there seems to be a noticeable response to the fires, not only in the sense of rebuilding, but also with reference to supporting those made vulnerable by the effects of the fire. These efforts that support and help the recovery of affected individuals seem to form a big part of the aforementioned list of responses. That being said, the recovery process has not been without its controversy, specifically relating to political disagreement regarding how the crisis has been managed. Another way to assist groups at risk to disasters may be with early warning systems.

5.4.3 Early warning systems:

Systems designed to warn denizens of an area of an impending disaster would potentially reduce damage to these groups. To that end, the implementations of these systems and the investment into them, would be of great benefit. This is especially true for areas that are at a greater risk, or have groups that are more vulnerable to these disasters. The World Meteorological Organisation (WMO) (2023) argues that the early warning systems in Africa are inadequate and in need of improvement. They go on to emphasise that Africa needs to improve National Meteorological and Hydrological Services investments (WMO, 2024). If we follow the example of the WMO, and focus on Africa, we can see the potential for these early warning systems. As was stated earlier in this article, many regions in Africa is particularly vulnerable to the climate crisis. If these early warning systems could be implemented, it stands to be reasoned that it may assist greatly in reducing the possible damage done to vulnerable groups in Africa. The IPCC (2022:2724), argues that including the input of these vulnerable groups is important as it can assist with the creation of resilience plans, through the use of indigenous knowledge, as well as ensure these solutions includes all affected groups. Information is of great importance in the management of the climate crisis, particularly so in situations where adaptation is required to circumvent the consequences of the crisis.

5.4.4 Agriculture:

Another area where adaptation may be of importance is agriculture. In addressing the effects the crisis has on agriculture, the emphasis must be placed on adaptation strategies alongside strategies aimed at general reduction of carbon emissions. Habib-ur-Rahman *et al.* (2022:14) argues that adaptations are crucial in reducing the harm the climate crisis has on agriculture. Greenpeace Africa (2021), advocates for the cessation of deforestation, fossil fuel emissions and addressing the effects of industrial farming. This strategy could assist in softening the blow the crisis has on the agricultural sector. It is unlikely to completely nullify all of the damages, yet may be important still if the damages are to be reduced. An important aspect to note here would be that, unless progress is made towards reducing our impact on the climate, adaptation strategies will only really reduce the damages instead of aiming to eliminate them. The approach to addressing the steadily worsening state of wildfires across the globe follows a similar pattern, as already discussed.

5.4.5 Disaster preparedness:

Where wildfires are concerned, adaptation and information are the generally recommended paths. This is due to it assisting with the process of counteracting these fires. Both Halofsky *et al.* (2020:18) and Wasserman *et al.* (2023:16-17) advocate for a fuel-based approach to managing wildfires, where the reduction of objects that may provide fuel for fires in forests may decrease the severity of these fires. Ntasiou (2025), also highlights the importance of information and early warning systems to the effective neutralisation of fires. This follows a similar pattern of information and adaptation. In this sense, information is critical in understanding where and when fires might occur. This could then help with the evacuation of certain at-risk areas in an attempt to reduce the damages. Additionally, the fuel-based approach would be an excellent strategy to reduce the potential severity of these fires. If taken together, the importance of a proactive approach and the critical nature of information gathering shines through here as well.

Regarding floods, these same approaches are recommended in addressing the effects these climate related disasters have on populations. Referring to cyclone Idai, Chapungu (2020:2) emphasises that the cyclone highlighted the vulnerabilities of communities to climate related disasters. They (2020:3) stress the lack of knowledge communities have regarding climate change and adaptation strategies, and attribute it to a lack of knowledge flow between weather experts and communities. Finally, they (2020:4) also highlight a lack of disaster resistant infrastructure in the regions. Disasters of this magnitude, such as the cyclone in question, may highlight the weaknesses in disaster preparedness for certain regions.

5.4.6 Final thoughts on solutions:

If we consider the solutions addressed here, we can see some commonalities amongst them. In addressing the climate crisis and its effect on vulnerable groups, information, adaptation, technology and policy seem to be the important aspects to consider here. With a sufficient base of information, accurate and effective decisions can be made regarding the effects of the climate crisis and those it damages the most. Following this, strategies can then be better implemented to soften the effects the crisis may have, particularly on those it affects the most. Technology, though it has been criticised here as not being a sufficient solution in itself, is still of importance in nearly all other strategies. The effective implementation of technology can ease the implementation of all other strategies. Finally, to address the issue to the fullest extent, policy changes are required to be made. Governments need to address the issues the crisis has on both the creation of- and affecting vulnerable groups. These strategies, when taken together, could be of profound importance if the crisis is to be addressed based on its effects on the most vulnerable, as well as in general. It should be stated that the crisis should still be addressed to a larger extent through the

limitation of human practices that further the crisis. However, it is important here to address those groups that suffer the most from the already existing state of the crisis. Having discussed the impact the climate crisis has on vulnerable groups, and the possible solutions to the problem, the question now arises; how can the individual assist with enacting these solutions? To this end, the next section will discuss a philosophical idea that may be useful for insight into the actions an individual may take regarding the crisis.

5.5 *The Absurd:*

To understand the revolt against the absurd, we must first understand the absurd itself. For Camus, our desire to define and explain a nonsensical world is what constitutes the absurd (Foley, 2014:6) and our recognition thereof is merely the start and not an end in itself (Foley, 2014:6). Furthermore, within “The Rebel”, revolt against the absurd is expanded to include the struggle of acting against “injustice” and “evil” without exhibiting these same aspects (Sagi, 2002:111-112). To revolt against this absurd, then, is the defiant acceptance thereof, yet the refusal to surrender to it (Foley, 2014:10). What connects the absurd and rebellion is the solidarity that the absurd is felt by all (Camus, 2016:9-10; Foley, 2014:28) and that this solidarity is the recognition of the meaning of human life (Foley, 2014:56). In this way, the recognition of the absurd does not excuse destructive practices. In this analysis, we will focus on the potential injustice towards vulnerable groups within the larger institutional (e.g. governments, NGO’s, etc.) response to AGW and the effects of the climate crisis, as well the ideal response to the situation.

In order to apply the absurd to the noted aspect of the climate crisis, we should explore the relevant parts of “The Rebel” that concern the relationship between the institution and its members. In this sense, there are a few aspects that designate the evaluation of a response. Firstly, we can see Camus’ view on institutions, when he states that, although we do not seem to have control over defining the institutions, we still retain the choice over which of the institutions to grant our support and through our efforts, establish (2016:233). The importance of this reference to this article lies in the idea of the withdrawal of support from an institution that does not serve humanity. It is at this point that I want to categorically state this article’s approach to revolt. The approach of this article will align completely with the essence of Camus’ belief against violence, argued by Foley (2014:97) as a vehement belief that “political violence must not be granted institutionalised legitimacy”. To this end, this article (and larger dissertation) does not condone the use of violent or destructive means of revolt whatsoever, but rather focusses on this act of withdrawing support from institutions in a peaceful manner. Secondly, for the good rebel, the future should be supported

through actions that further the improvement of the present, not the inverse where future gains (i.e. happiness and justice) motivate present neglect of those same values (Coetzee, 2025:228-229).

Thirdly, Camus argues against the objectification of humans in the following two quotes:

"Revolution without honour, calculated revolution which, in proffering an abstract concept of man to a man of flesh and blood, denies existence as many times as is necessary, puts resentment in the place of love" (2016:246) and "But rebellion, in man, is the refusal to be treated as an object and to be reduced to simple historic terms." (2016:195). In these sections, Camus criticises rebellion that considers humans as a means to an end in their own survival. Instead, he advocates for rebellion that refuses objectification of humans, opting instead to treat them as something beyond merely this means to an end. Fourthly, according to Camus, "It is then possible to say that rebellion, when it emerges into destruction, is illogical. ... Its most profound logic is not the logic of destruction; it is the logic of creation" (2016:226-227). In this section, Camus argues that good rebellion will not resort to destructive practices, instead opting for constructive means of revolt. Instead of breaking down society, this good rebel would instead build it up. Fifthly, we can find the following quote from Camus on freedom:

"Rebellion is in no way the demand for total freedom. On the contrary, rebellion puts total freedom up for trial. The object of its attack is exactly the unlimited power which authorizes a superior to violate the forbidden frontier. Far from demanding general independence, the rebel wants it to be recognised that freedom has its limits everywhere that a human being is to be found – the limit being precisely that human being's power to rebel. [...] The rebel demands undoubtedly a certain degree of freedom for himself; but in no case, if he is consistent, does he demand the right to destroy the existence and the freedom of others. He humiliates no one. The freedom he claims, he claims for all, the freedom he refuses, he forbids everyone to enjoy. He is not only the slave against the master, but also man against the world of master and slave." (2016:226).

Lastly, Camus says the following regarding silence:

"Every rebel, by the movement which sets him in opposition to the oppressor, therefore pleads for life, undertakes to struggle against servitude, falsehood, and terror and affirms, in a flash, that these three afflictions are the cause of silence between men, obscure them from one another and prevent them from rediscovering themselves in the only value which can save them from nihilism – the long complicity between men at grips with their destiny." (2016:226).

In the above quote, we can see Camus arguing against the use of silence to divide individuals. He argues that these practices of silence are meant to divide humans from each other, causing division that ultimately working together. If we consider these aspects of good and bad revolt, we can determine that it is the duty of a good rebel to not support an institution exhibiting any aspects of bad revolt. In this sense, whilst the rebel is not able to change the institution themselves, they

are able to lend their support to those that exhibit aspects of good revolt. Many of these aspects centre around the idea that humans should not be treated as objects to manipulate in order to achieve a cause. In this sense, the next few sections will consider the absurdist approach to the climate crisis through considering what role institutions have with regards to the climate crisis. This will be done by examining what actions can be considered as good and bad revolt.

5.6 *Applied absurdism:*

Before applying absurdism to the institutional approach to the climate crisis, it is important to properly situate the climate crisis in the analysis. In this approach, the climate crisis is an example of that inherent injustice representative of the absurd. This injustice is due to the disproportional effect of the crisis on certain groups that are more vulnerable to it. In the broader sense of revolt then, an action against this injustice should do no injustice in kind.

5.6.1 Future:

For a future centric approach to be considered as good revolt, it requires a particular investment into the present. In this sense, technological approaches may be seen as good if it does not sacrifice the present. To exemplify this, we may look at the numerous applications of technology intended to assist at present. As an example of the positive sides of technological use, we may consider the use of technology in assisting against the increasing threat of forest fires. This application is focussed on reducing the intensity of future forest fires and strengthening present conditions against it. Another example may be the use of early warning systems to indicate what areas may be at risk in the light of climate disasters. By investing into these systems, damages may be limited when the next disaster arrives. In a similar vein would be the idea of assisting vulnerable groups by increasing their climate resilience. Through the improvement of their conditions of living, climate resilience can be improved and climate displacement can be reduced. However, it is also important to note that the absurdist perspective of good revolt does not advocate for the avoidance of future focus. Many of the examples listed indicate at least a partial focus on the future. However, good revolt differs from bad revolt by also including the present. These approaches all place a significant focus on resolving a present issue by considering it not as a springboard towards some far-flung future, but rather as a very real and consequential present issue to be resolved in the short term.

With this section being specifically focused on the problems related to the unconditional preference for the future as an ultimate end, this section will critique some of the solutions, discussed in this

article, that make a similar mistake. To that end, we should focus on the ideas of “green-technology” addressed earlier. Of the listed examples, none highlights the problematic future centric approach quite like the idea of a “green city”. In the implementation of these cities, certain aspects are sacrificed, such as the property rights of previous groups living in the area and, frequently, the natural environment itself. Frequently lauded as the cities of the future, the idea with the creation of such cities seems to emphasise the coexistence of humans and nature. However, if we consider that not all humans are included in this vision, as well as the fact that their very existence threatens natural elements near it, the future-based vision becomes somewhat murky. When considering the absurdist perspective, that a future that comes at the cost of the present is indicative of bad rebellion, the argument can be made that the idea of a “green-city” as an example of “green-technology” ventures into this category. By sacrificing the environment and local groups, many of whom may be displaced as a result, for the possibility of creating a more sustainable future, “green-cities” can be considered as bad revolt, if executed in the fashion where it bears no consideration for the present.

5.6.2 Vulnerable Groups:

As a result of the climate crisis, numerous groups are left in a vulnerable state. The refusal to address the issues surrounding these groups, as well as the contribution to it, can be considered as bad revolt. If we consider the aforementioned absurdist perspective where all humans are valued, and none are treated as objects or instruments, the argument can be made that the refusal to address the underlying issues, concerning this state of vulnerability, is bad revolt. In this sense, actions such as the forceful displacement of groups in favour of the construction of “green-cities” would fall under bad revolt. An additional issue to address relates to the location of these groups.

As was discussed in section 10.3.1 “Anthropogenic Global Warming”, many of these groups reside in countries disproportionately affected by the crisis, yet with an arguably much smaller contribution to the climate crisis, the effects are compounded. With the projected increase in disasters in Africa, as well as the fact that the climate crisis affects the agricultural sector worse in developing countries, we can see the gathering of the ingredients of climate displacement clearly. The countries these groups reside in have less contribution to the crisis and do not necessarily have the resources available to assist these groups. Bad revolt can here be identified in the global actions that contribute to the situation where groups are made vulnerable and displaced by the crisis, yet are not able to be assisted by their countries, either through their wilful inaction or through their incapacity to help. Any action that strives towards ending the effects of the crisis, yet disregards these groups and individuals, potentially represents bad revolt.

Relegated to countries and regions susceptible to the crisis as well as other societal destructions, such as conflict, the voices of these individuals are not always heard. It is, therefore, important that more information is gathered on their exact conditions to improve the capacity to assist them (EUAA, 2023; UNHCR, 2024; IDMC:17-24; IPCC, 2022:26,28,64). With this information, the resilience of these groups could be improved and, as was mentioned concerning early warning systems, warned regarding impending disasters. The role of the good rebel would therefore be to support these institutions that include the voice of the vulnerable and displaced, whilst not supporting those that ignore them, where it is clear that this support may be rendered.

5.6.3 Destruction:

When considering the role of destruction in the context of the climate crisis, we can see an alignment with the issue of vulnerable groups. In the context of absurdism, destructive practices are a sign of bad rebellion. Destructive practices contribute directly to the displacement issue and frequently to the issue of vulnerable groups. We can see this once again within the example of the establishment of “green-cities”, where displacement of local groups is an unfortunate theme. If we consider the issue in a larger perspective, the contribution towards the climate crisis has an indirect effect on these groups. The worsening conditions due to the crisis leads to the destruction of the living conditions of these groups. Assuming that the largest part of this destruction is due to anthropogenic climate change, as is noted in the section on the human cost of climate change, any contribution to the crisis may be in part responsible for the destruction of the living conditions these groups are faced with. Another aspect where destruction may appear is more indirect, yet remains pertinent to consider. As these vulnerable groups are usually in areas where resources are more scarce, with the crisis compounding this issue, armed conflict is a frequent issue for them to contend with. It is in this sense that the contribution towards the climate crisis, is a contribution towards an increase in conflict. All of these actions that contribute to destruction in one way or another, are representative of bad rebellion, as good rebellion should only ever aim to be a force of creation, and never of destruction. In this sense, good rebellion would simply be the abhorrence of this destruction, meaning that institutions proliferating these destructive practices should not be supported, in a bid to prevent this type of behaviour.

5.6.4 Freedom:

When we consider freedom, within the context of absurdism, the important aspect to consider is that freedom, for the good rebel, is never granted only for a select few, but rather is universally applied. In this sense, any practices where certain freedoms are granted to a select few, and

refused to others, will be representative of bad rebellion. An excellent example of this would once again be the selective application of “green technology”, particularly “green-cities”. As was explored in the section on these cities, they are frequently only catered to those who can afford to reside in them, frequently excluding those who are not in a financial position to afford living there. In this sense, the futuristic solution to the climate crisis is exclusively applied to those few who are able to afford its steep costs. Furthermore, as these cities are responsible for displacement and environmental destruction in their own right, it is also the case that their establishment negatively impacts the freedom of those who are not granted entry. In short, vulnerable groups are barred entry to the propertied solution to their crisis, whilst being displaced and further damaged by the establishment of said solution. In this implementation of “green-technology” a pattern of bad rebellion exists in the fact that one side is able to be granted a certain freedom that another is not. This is the freedom to live relatively free from the effects of the crisis, whilst others have this same freedom removed. Good rebellion would, therefore, lie in opposing institutions that utilise this type of solution that cannot be universally applied, and that removes the freedom to live a relatively unaffected life from some, to grant it to others. A similar example may be found in the disproportionate effect of the climate crisis.

Vulnerable groups in countries disproportionately affected by the crisis will reap the consequences of the crisis whilst experiencing less of the progress “paid for” with AGW. This is a clear example of a freedom taken by some and refused to others. As such, institutions that contribute to the proliferation of this pattern of disproportionate benefit, should not be supported. Instead, it is imperative that institutions be supported that aim to close this gap between those disproportionately benefitting and those who are paying the price.

5.6.5 Silence as disconnection:

The final aspect to consider here would concern silence. In the context of this article, silence can be considered as the reluctance to assist those affected by the crisis. It can also be seen in the act of obscuring the problem in any way, and via this spread further division. The act of causing division, through either intentional or unintentional means, constitutes an action of bad revolt. In this sense, silence as disconnection can be observed in the previous aspects discussed in this section. To a large extent, the choice to focus technological advancements, meant to counteract the effects of the climate crisis, on areas distinctly removed from those most in need of it indicates a tendency towards this disconnect. In a similar vein, ignoring the voices of those most vulnerable to the crisis, is also a notable example of this practice. The appearance of silence as disconnection here can be seen in the tendency to, either intentionally or unintentionally, disregard the voices and plights of those most vulnerable when decisions are made regarding the crisis and/or aspects of the crisis that will ultimately affect those groups. For example, the removal and displacement of

groups to make way for “green-cities” is once again pertinent here in understanding the issues with this approach. In this way, the actions of institutions that lead to this type of disconnect, can be tabled as bad revolt. Consequently, the good rebel would not support these types of institutions. In contrast to this, we can place the desire and commitment towards accurate information gathering.

In order to counteract the silence that often leads to disconnect, a certain sense of truthfulness is expected to be aimed towards the issue. In this case, we can say that the commitment towards accurate information gathering can address the issue of misinformation and the general lack of information. We can see examples of this in the argument that information regarding the plights of the vulnerable groups is crucial if the issues are to be addressed. Additionally, this commitment is reflected in the strategies aimed at counteracting wildfires through accurately predicting their probable movements and intensity. In a similar vein we can find the general cautioning in favour of improved first alert systems to accurately predict conditions surrounding climate disasters. Through approaching the issue with sufficient information, a more effective solution may be reached.

Vulnerable groups may be assisted to a greater extent and general evacuations carried out based on the alerts to climate disasters or fires, courtesy of early warning systems. We can see the opposite of this, as well as the fears of its consequences, play out in the cuts to both fire and crisis preparedness in the USA. With the hampered early warning systems, there are fears that the USA will be crippled in their response to climate-related disasters and escalating wildfires. In approaching the system, from a perspective of good rebellion, a commitment towards truth is of profound importance. If an institution is committed towards accurately informing the public, that institution should be supported by the good rebel. If this is not the case, support should be withdrawn.

An additional aspect of silence as disconnection that may be of importance here relates to the overarching attitude regarding the climate crisis. It is of importance that the public be properly informed regarding the crisis. In this sense, any attempts towards misinformation, either intentional or not, is profoundly discouraged. The argument here is that this misinformation, in accordance with Camus’ argument on disconnection, only divides humanity. In this regard, the good rebel would only support institutions that bear special attention towards eliminating misinformation and that has a commitment towards exploring the truth regarding the crisis.

5.6.6 Social Tipping points:

To conclude this section, it is important to consider how this application of the absurd may assist in thinking about the climate crisis. To this end, we should consider the topic of social tipping points. However, before doing so, it is important to situate it in the broader context of the literature surrounding tipping points. We can find the root of tipping points in the social sciences, where it has been applied to social phenomena as well as influencing work done on concepts such as

“threshold behaviour”, critical mass models, and game theory (Nuttall, 2012:97). Their comparatively broader application thereof has been used to explain topics such as racial segregation in the USA and the various accounts of revolutions (Winkelmann *et al.*, 2022). Later, in the field of ecology and socio-ecological systems research, tipping processes referred to the rapid shifting of systems between stable states, as well as the related social and ecological causes thereof (Winkelmann *et al.*, 2022). Beyond its early usage, tipping points became associated with the climate crisis as the concept evolved.

If we look at more recent usages of the term, we may see an increasing association between tipping points and the climate crisis, with Nuttall (2012:97) arguing that it was first mentioned in publication by James Hanson in around 2005, with Lenton *et al.* (2008) credited with the introduction of “tipping elements” into the debate (Nuttall, 2012:98; Winkelmann *et al.*, 2022). Regarding defining tipping points, in relation to the climate, Lenton *et al.* (2008) states the following:

“We offer a formal definition, introducing the term ‘tipping element’ to describe subsystems of the Earth system that are at least subcontinental in scale and can be switched—under certain circumstances—into a qualitatively different state by small perturbations. The tipping point is the corresponding critical point—in forcing and a feature of the system—at which the future state of the system is qualitatively altered.”.

Deutloff *et al.* (2025), argues that a number of earth system components have been identified, possibly exhibiting tipping behaviours, with concerns regarding their tipping, as well as the related negative effects this will have on humanity, causing a call for political actions to avoid them. In response to sustainability concerns, tipping points in the social sciences have investigated the reorganisation of systems, particularly with reference to purposefully tipping social systems to develop into sustainability and climate actions (Winkelmann *et al.*, 2022). It is on this last point that we will focus our efforts, going forward, as it presents a good manifestation of the application of the absurd discussed previously.

It is to this end that social tipping points need to be discussed. Otto *et al.* (2020:2355), defines social tipping dynamics as processes that spread in complex social networks that can be difficult to stop. These social tipping points have been used to explain how the climate crisis can be approached. Otto *et al.* (2020:2357-2361) argues that they can be used to counteract the climate crisis by encouraging change in the energy production system, human settlements, norms and values, the education system and information systems (Otto *et al.*, 2020:2357-2361), with the change in norms and values potentially helping the most vulnerable social groups by pressuring leaders democratically to account for the ethical issues regarding fossil fuel use (Otto *et al.*, 2020:2360). Supporting this, Westly *et al.* (2011:767) argues that societal change occurs due to the interaction of organisations and institutions, where institutions influence transformation in organisations via the rules they set for these organisations to follow. Following this it is argued that,

to influence sustainable change, institutions encouraging unsustainable practices need to be changed in order for organisations to adopt more sustainable practices. (Westly *et al.* 2011:767). Another application of this can be technology, where Nijssse *et al.* (2025:102), argues that as the adoption of sustainable technology increases, the likelihood of such adoption increases in kind. This can be due to a number of reasons. Firstly, as sustainable technology adoption increases, infrastructure changes to support this, in turn making it easier to adopt these technologies afterwards (Nijssse *et al.*, 2025:102). Secondly, infrastructure changing to accommodate sustainable technology could reach a point where compatibility for unsustainable technologies reduces, further incentivising the shift away from them (Nijssse *et al.*, 2025:102). Lastly, as more and more people adopt these sustainable technologies, it creates a social incentivisation for more people to adopt these technologies (Nijssse *et al.*, 2025:102). The common thread amongst these applications of social tipping points, emphasises the power of societal change to influence positive change in the climate crisis. It is for this reason that my application of absurdism will follow along the same train of thought.

Building on these applications of social tipping points to the climate crisis, my intention is to argue that the absurdist approach, explored in this article, can facilitate social tipping points. This approach can assist with encouraging a change in the predominant norms and values of society by providing a framework through which the individual can measure the action, or inaction, of institutions regarding vulnerable groups. In this sense, the individual will support institutions that are dedicated to an inclusive approach to the climate crisis. The choice to remove support from an institution, due to its lack of conformity to the aspects of good revolt, may encourage these institutions to change their approaches to the crisis to reflect the predominant view held by society. Similar to the previous applications of social tipping points, the proliferation of this approach could greatly increase after a tipping point is triggered, causing a return to the previous, unsustainable, status quo to be unlikely.

5.7 Conclusion:

In this article the issues of the climate crisis were examined with relation to those groups of individuals it affects the most. Absurdism was explored in a section where “The Rebel” was used to determine what an ideal institution would be for the good rebel. Next, wildfires, cataclysmic weather phenomena, damages to information systems, the idea of disproportionate damage and damages to agriculture were discussed with the idea that these effects are extremely detrimental to vulnerable groups, leading to climate displacement. Concerning solutions, “green-technology” was criticised for some of its implementations, whilst an alternative was proposed that will rely on improved information systems, adaptation strategies, properly implemented technology and policy.

Finally, the absurdist theory was applied to the problem of vulnerable groups, where it was argued that the role of an individual is to support institutions that seek to responsibly address the issue of climate vulnerability. This may then encourage a social tipping point that will lead to encouraging institutions to effectively address the climate crisis. Though the power of one individual is often not enough to bring about real change, or to assist those most vulnerable, the power of a group of individuals dedicated to change can be much more effective. If we hold our institutions to the standard emphasised by absurdism, we may encourage those institutions that frequently hold the power to bring about change, to act in accordance with these same principles. To bring about real change means to emphasise the principles that are suited to resolution of the problem. In an effort to help those most vulnerable to the crisis, there needs to be a systematic change of priorities towards these principles.

5.8 Bibliography:

Abdallah, N.A., Moses, V. And Prakash, C. 2014. The impact of possible climate changes on developing countries. *GM Crops Food*. 5(2):77-80.

Alexander, S. 2015. The 'green-tech' future is a flawed vision of sustainability. *The Conversation*, 27 Aug. <https://theconversation.com/the-green-tech-future-is-a-flawed-vision-of-sustainability-46681> Date of access: 28 Apr. 2025.

Azizi, L. & Kouddane, N. 2024. The green city as a driver of sustainable development. *Journal of Umm Al-Qura University for Engineering and Architecture*, 15(n.p.):384-397

Ayugi, B.O., Ullah, I. and Chung, E. 2024. Observed flash drought to persist in future over southern Africa. *Science of The Total Environment*. 951(), Art. # 175744
<https://doi.org/10.1016/j.scitotenv.2024.175744>

Bisercic, A. and Bugaric, U. 2021. Reliability of Baseload Electricity Generation from Fossil and Renewable Energy Sources. *Energy and Power Engineering*. 13(5):190-206.

Camus, A. 2013. *The Rebel*. Translated from the French by Anthony Bower. London, England: Penguin Books Ltd.

CA.gov. 2025. Here are all the actions Governor Newsom has taken in response to the Los Angeles fires. <https://www.gov.ca.gov/2025/01/24/heres-all-the-actions-governor-newsom-has-taken-in-response-to-the-los-angeles-fires/> Date of access: 6 May. 2025. A

CA.gov. 2025. Track LA's progress. <https://www.ca.gov/lafires/track-progress/> Date of access: 6 May. 2025. B

CDP (Center for Disaster Philanthropy). 2025. 2025 North American Wildfires.
<https://disasterphilanthropy.org/disasters/north-american-wildfires/> Date of access: 29 Apr. 2025.

Chapungu, L. 2020. Mitigating the impact of cyclone disasters: Lessons from Cyclone Idai.
[https://www.academia.edu/66566214/Mitigating the Impact of Cyclone Disasters Lessons from Cyclone Idai](https://www.academia.edu/66566214/Mitigating_the_Impact_of_Cyclone_Disasters_Lessons_from_Cyclone_Idai) Date of access: 5 Feb. 2026.

Chiu-Shee, C. 2022. Green cities beyond failure: Towards hopeful epistemologies of ecological urban futures. ARIscope, 28 April. <https://ari.nus.edu.sg/ariscopes/green-cities-beyond-failure-towards-hopeful-epistemologies-of-ecological-urban-futures/#:~:text=As%20more%20urban%20areas%20across,cities%20are%20doomed%20to%20failure> Date of access: 26 May. 2025.

CityHope Disaster Relief. 2025. Eastern Cape Flood Crisis – June 2025.
<https://cityhopedisasterrelief.org/2025/06/20/eastern-cape-flood-crisis-june-2025/> Date of access: 23 Jun. 2025.

Coetzee, J. and Loubser, A. 2024. Philosophical suicide during the climate crisis: how belief influences the response to climate change. *Acta Academica*. 56(1):1-20.

Coetzee, J. 2025. An absurdist approach to radical climate activism: Understanding responses to the climate change problem. *South African Journal of Philosophy*. 44(2):223-236.

Cohen, S. 2025. Lingering loss after the L.A. fires. UCLA Health, 27 Feb.
<https://www.uclahealth.org/news/article/lingering-loss-after-la-fires> Date of access: 29 Apr. 2025.

CTIF (International Association of Fire and Rescue Services). 2025. Record-breaking heatwaves affect South America in 2025 - new large wildfires in Chile and Argentina.
<https://ctif.org/news/record-breaking-heatwaves-affect-south-america-2025-new-large-wildfires-chile-and-argentina#:~:text=According%20to%20satellite%20imaging%20from,of%20tropical%20land%20was%20burned> Date of access: 13 May. 2025.

Cucca, R. 2012. The Unexpected Consequences of Sustainability Green Cities Between Innovation and Ecogentrification. *Sociologica*, doi:10.2383/38269

Datz, T. 2025. Long-term, multi-institutional study on health impacts of Los Angeles wildfires launched. Harvard school of public health, 30 Jan. <https://hsph.harvard.edu/news/long-term-multi-institutional-study-on-health-impacts-of-los-angeles-wildfires-launched/> Date of access 29 Apr. 2025.

Deutloff, J., Held, H., Lenton, T.M. 2025. High probability of triggering climate tipping points under current policies modestly amplified by Amazon dieback and permafrost thaw. *Earth System Dynamics*, 16(2), <https://doi.org/10.5194/esd-16-565-2025>.

Dieckman, E. 2025. Climate Change Heightened Conditions of South Korean Fires. Eos, 30 Apr. <https://eos.org/articles/climate-change-heightened-conditions-of-south-korean-fires#:~:text=Historic%20wildfires%20broke%20out%20in,recorded%20fire%20season%20in%202000> Date of access 13 May. 2025.

The Editors of ProCon. 2025. Encyclopedia Britannica. <https://www.britannica.com/procon/climate-change-debate>. Date of access: 15 Sep. 2025.

Engel, K. 2025. 'It just moved so fast' — fire-scarred Cape communities band together amid devastating flames. Daily Maverick, 30 Apr. <https://www.dailymaverick.co.za/article/2025-04-30-it-just-moved-so-fast-fire-scarred-cape-communities-band-together-amid-devastating-flames/> Date of access: 8 May. 2025.

Estrada, F., Perron, P. And Yamamoto, Y. Anthropogenic influence on extremes and risk hotspots. Sci Rep, 13, e35. <https://doi.org/10.1038/s41598-022-27220-9>

EUAA (European Union Agency for Asylum). 2023. Climate-induced displacement. <https://euaa.europa.eu/asylum-report-2023/14-climate-induced-displacement> Date of access: 26 May. 2025.

Foley, J. 2014. Albert Camus from the absurd to revolt. 2nd ed. Abingdon, Oxon: Routledge.

FPA Media. 2025. California wildfires – overview and aftermath. FPA (Fire Protection Association), 22 Feb. <https://www.thefpa.co.uk/news/california-wildfires-overview-and-aftermath> Date of access: 29 Apr. 2025.

Francke, R. 2025. Fire and Rescue Services confirm Table Mountain blaze is still not contained. IOL, s.n. <https://iol.co.za/news/environment/2025-04-29-fire-and-rescue-services-confirm-table-mountain-blaze-is-still-not-contained/> Date of access: 8 May. 2025. A

Francke, R. 2025. Firefighters battle raging Table Mountain blaze: One injured. IOL, s.n. <https://iol.co.za/news/environment/2025-04-28-firefighters-battle-raging-table-mountain-blaze-one-injured/> Date of access: 8 May. 2025. B

Freeman, M. 2019. Can Technology Innovation save us from climate change? Journal of International Affairs, 73(1):171-181

Gabbatiss, J., Keating, C., Lempriere, M., McSweeney, R., Tandon, A. And Quiroz, Y. 2025. Media reaction: The 2025 Los Angeles wildfires and the role of climate change. Carbon Brief, 13 Jan. <https://www.carbonbrief.org/media-reaction-the-2025-los-angeles-wildfires-and-the-role-of-climate-change/> Date of access: 29 Apr. 2025.

Greenpeace Africa. 2021. How climate change is affecting Africa right now, and what you can do about it. <https://www.greenpeace.org/africa/en/blogs/50337/how-climate-change-is-affecting-africa-right-now-and-what-you-can-do-about-it/> Date of access: 14 May. 2025.

Habib-ur-Rahman, M., Ahmad, A., Raza, A., Hasnain, M.U., Alharby, H.F., Alzahrani, Y.M., Bamagoos, A.A., Hakeem, K.R., Ahmad, S., Nasim, W., Ali, S., Mansour, F. and EL Sabagh, A. 2022. Impact of climate change on agricultural production; Issues, challenges, and opportunities in Asia. *Frontiers in Plant Science*, 13, art. #925548. doi: 10.3389/fpls.2022.925548

Halofsky, J.E., Peterson, D.L. and Harvey, B. 2020. Changing wildfire, changing forests: the effects of climate change on fire regimes and vegetation in the Pacific Northwest, USA. *Fire Ecology*, 16(4), e4. <https://doi.org/10.1186/s42408-019-0062-8>

Harrisberg, K. 2024. Which southern African countries are battling drought disasters. *Context*, 17 Dec. <https://www.context.news/climate-risks/which-southern-african-countries-are-battling-drought-disasters> Date of access: 5 Feb 2026

Horton, J. 2025. Fact-checking criticism of California Democrats over fires. BBC, 12 Jan. <https://www.bbc.com/news/articles/czj3yk90kpyo> Date of access: 6 May. 2025.

Horton, M., Sedgwick, S.M., Adams, J., Wei, D. And Skyberg, M. 2025. Impact of 2025 Los Angeles Wildfires And Comparative Study. n.a. Los Angeles, CA: Institute for Applied Economics.

IDMC (2025) Global Report on Internal Displacement 2025. Internal Displacement Monitoring Centre. <https://doi.org/10.55363/IDMC.XTGW2833>

Igini, M. 2025. Australia's Southeast Braces for Extreme Fire Risk Amid Intense Heatwave. Earth.Org, 6 Jan. <https://earth.org/australias-southeast-braces-for-extreme-fire-risk-amid-intense-heatwave/> Date of access: 13 May. 2025.

Institute for sustainability studies. 2024. Exploring green technologies: Innovations, opportunities, and real-world challenges. Date of access: 20 May. 2025.

IPCC, 2022: Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. Cambridge University Press, Cambridge, UK and New York, NY, USA, 3056 pp., doi:10.1017/9781009325844.

IPCC. 2023: Summary for Policymakers. In: Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Core Writing Team, H. Lee and J. Romero (eds.)]. IPCC, Geneva, Switzerland, pp. 1-34, doi: 10.59327/IPCC/AR6-9789291691647.001

Krähmer, K. 2020. Are green cities sustainable? A degrowth critique of sustainable urban development in Copenhagen. *European Planning Studies*, 29(7), Art. #1841119 <https://doi.org/10.1080/09654313.2020.1841119>

Lenton, T.M., Held, H., Kriegler, E., Hall, J.W., Lucht, W., Rahmstorf, S. and Schellnhuber, H.J. 2008. Tipping elements in the Earth's climate system. *PNAS*. 105(6):1786-1793.

Lindsey, R. 2025. The weather and climate influences on the January 2025 fires around Los Angeles. *Climate.gov*, 19 Feb. <https://content-drupal.climate.gov/news-features/event-tracker/weather-and-climate-influences-january-2025-fires-around-los-angeles#:~:text=On%20January%207%2C%202025%2C%20a,quality%20for%20millions%20of%20people> Date of access: 29 Apr. 2025.

Mbiyozo, A. le Roux, A. Vogel, C. and Engelbrecht F. 2022. Is climate change to blame for KwaZulu-Natal's flood damage?. *Institute for Security Studies*, 12 May. <https://issafrica.org/iss-today/is-climate-change-to-blame-for-kwazulu-natals-flood-damage> Date of access: 23 Jun. 2025.

Mendelsohn, R. 2008. The Impact of Climate Change on Agriculture in Developing Countries. *Journal of Natural Resources Policy Research*. 1(1):5-19.

MIT CEEPR(Massachusetts Institute of Technology Center for Energy and Environmental Policy Research). 2024. Challenges to Expanding EV Adoption and Policy Responses. Date of access: 22 May. 2025.

Moscona, J. And Sastry, K.A. 2022. Does Directed Innovation Mitigate Climate Damage? Evidence from U.S. Agriculture. *The Quarterly Journal of Economics*. 138(2):637-701

NASA (North American Space Agency). 2024. Severe Drought in Southern Africa. <https://earthobservatory.nasa.gov/images/152711/severe-drought-in-southern-africa> Date of access: 24 Jun. 2025.

Ngcobo, K. Nearly 50 people killed in South Africa floods. *BBC*, 11 Jun. <https://www.bbc.com/news/articles/ckgqwg9gej7o> Date of access: 23 Jun. 2025.

Nijssse, F.J.M.M., Lenton, T.M. and Smith, S.R. 2025. How to leverage positive tipping points for climate action. *Bulletin of the Atomic Scientists*. 81(2):101-106.

Ntaiou, Z. 2025. Lessons learned from the 2024 fire season in Greece. *Union Civil Protection knowledge Network*, 22 Jan. <https://civil-protection-knowledge-network.europa.eu/news/lessons-learned-2024-fire-season-greece> Date of access: 13 May. 2025.

Nugent, C. 2023. So-Called 'Green' Cities Promise a Climate-Friendly Utopia. The Reality Is a Lot Messier. <https://time.com/6278511/green-new-cities-climate/> Date of access: 28 Apr. 2025.

Nuttall, M. 2012. Tipping Points and the Human World: Living with Change and Thinking about the Future. *Ambio*. 41(2):96-105.

Otto, I.M., Donges, J.F., Cremades, R., Bhowmik, A., Hewitt, R.J., Lucht, W., Rockström, J., Allerberger, F., McCaffrey, M., Doe, S.S.P., Lenferna, A., Morán, N., van Vuuren, D.P., and

Schellnhuber H.J. 2020. Social tipping dynamics for stabilizing Earth's climate by 2050. *Proc. Natl. Acad. Sci. U.S.A.* 117(5): 2354-2365.

Parncutt R. 2019. The Human Cost of Anthropogenic Global Warming: Semi-Quantitative Prediction and the 1,000-Tonne Rule. *Front Psychol*, 10, art. #2323. doi: 10.3389/fpsyg.2019.02323

Redlin, M. And Gries, T. 2021. Anthropogenic climate change: the impact of the global carbon budget. *Theoretical and Applied Climatology*, 146:713-721

Sacchetti, D. 2008. Contrarian views on Climate Change. *IAEA Bulletin*. 42(2), 20-21

SADC (Southern African Development Community). 2024. Southern Africa Drought: SADC and humanitarian partners call for scaled-up assistance and collective disaster mitigation strategies. <https://www.sadc.int/latest-news/southern-africa-drought-sadc-and-humanitarian-partners-call-scaled-assistance-and#:~:text=Southern%20Africa%20is%20reeling%20from,resulting%20in%20rising%20food%20insecurity>. Date of access: 24 Jun. 2025.

Sagi, A. 2002. *Albert Camus and the Philosophy of the Absurd*. Translated from the Hebrew by Batya Stein. New York, NY: Rodopi.

Shute, N. 2025. After the fires, LA's long, hard road to recovery. *Science News*, 1 Mar. <https://www.sciencenews.org/article/after-the-fires-la-recovery> Date of access: 29 Apr. 2025.

Simon, C. 2022. Can tech save us from worst of climate change effects? Doesn't look good. *The Harvard Gazette*, 17 Nov. <https://news.harvard.edu/gazette/story/2022/11/can-tech-save-us-from-worst-of-climate-change-effects-doesnt-look-good/> Date of access: 28 Apr. 2025.

South African Government. 2025. Eastern Cape Office of the Premier on flood response and recovery efforts. <https://www.gov.za/news/media-statements/eastern-cape-office-premier-flood-response-and-recovery-efforts-15-jun-2025> Date of access: 23 Jun. 2025.

UNHCR (United Nations High Commissioner for Refugees). 2024. No Escape: On the frontlines of climate change, conflict and forced displacement. <https://www.unhcr.org/publications/no-escape-frontlines-climate-change-conflict-and-forced-displacement> Date of access: 26 May. 2025.

UNHCR (United Nations High Commissioner for Refugees). n.d. Climate change and displacement. <https://www.unhcr.org/what-we-do/build-better-futures/climate-change-and-displacement> Date of access: 26 May. 2025.

Wasserman, T.N. and Mueller, S.E. 2023. Climate influences on future fire severity: a synthesis of climate-fire interactions and impacts on fire regimes, high-severity fire, and forests in the western United States. *Fire Ecology*, 19(43), e43. <https://doi.org/10.1186/s42408-023-00200-8>

Wenzel, F. 2025. After a searing Amazon fire season, experts warn of more in 2025. Mongabay, 8 Jan. <https://news.mongabay.com/2025/01/after-a-searing-amazon-fire-season-experts-warn-of-more-in-2025/> Date of access: 13 May. 2025.

Westly, F., Olsson, P., Folke, C. Homer-Dixon, T. Vredenburg, H. Loorbach, D., ... van der Leeuw, S. 2011. Tipping Toward Sustainability: Emerging Pathways of Transformation. *AMBIO*. 40(7):762-780.

WFP (World Food Program). N.d. Southern Africa Drought. <https://www.wfp.org/emergencies/southern-africa-drought> Date of access: 24 Jun. 2025.

Winkelmann, R., Donges J.F., Smith, E.K., Milkoreit, M., Eder, C., Heitzig, J., ... Lenton, T.M. 2022. Social tipping processes towards climate action: A conceptual framework. *Ecological Economics*, 192, e107242. <https://doi-org.nwulib.idm.oclc.org/10.1016/j.ecolecon.2021.107242>

WMO (World Meteorological Organisation). 2023. Africa suffers disproportionately from climate change. <https://wmo.int/media/news/africa-suffers-disproportionately-from-climate-change> Date of access: 14 May. 2025.

WMO (World Meteorological Organisation). 2024. Africa faces disproportionate burden from climate change and adaptation costs. <https://wmo.int/news/media-centre/africa-faces-disproportionate-burden-from-climate-change-and-adaptation-costs> Date of access: 14 May. 2025.

WWA (World Weather Attribution). 2025. Climate change made weather conditions leading to deadly South Korean wildfires about twice as likely. <https://www.worldweatherattribution.org/climate-change-made-weather-conditions-leading-to-deadly-south-korean-wildfires-about-twice-as-likely/> Date of access: 13 May. 2025.

6 CONCLUSION:

In addressing the problem of the individual's response to the climate crisis, this project investigated this issue on two fronts. To begin, the focus was placed on the revolt of radical climate activist groups against the climate crisis and the institutional action or inaction leading to it. Through the application of Camus' criteria of good and bad revolt, it was determined that these groups largely do not adhere to the aspects of good revolt. Mainly, these groups have a tendency to use humans as a means to an end in their proliferation of climate crisis awareness. In this sense these groups do not act against the suffering in the world whilst not contributing to it. In the second article the focus shifted to those institutions themselves. Here those same principles of good and bad revolt were applied to understand how an individual should respond to a climate crisis that increasingly harms those most vulnerable to it. Here it was posited that the individual should act against the crisis by supporting institutions that address the issue of climate vulnerability, whilst withdrawing support from those that do not. In this way support will encourage institutions to address this issue of vulnerability in their approach to the climate crisis. The article was then concluded with the application of this finding with social tipping points. Here it was argued that social tipping points may represent a mechanism by which environmentally sound behaviour may take hold in society, in particular, through change that supports institutions with principles that align with the elements of good revolt, namely: not treating individuals as a means to an end nor to merely preserve the survival of the revolution, not focussing on the future to the detriment of the present, striving against falsehood as a means of division, accepting that freedom is relative not total and striving to implement constructive practices instead of destructive ones. In conclusion, when addressing and recommending the actions taken against the climate crisis, it is important not to lose sight of the human aspect, as there is a notable human cost to the crisis, that needs to be taken into account.

7 OVERARCHING BIBLIOGRAPHY:

A22 Network. n.d. A22 Network. <https://a22network.org/#projects>.

ABC News. 2019. "Extinction Rebellion protests turn violent as commuters turn on activists on London Tube." *ABC News*, October 18, 2019. <https://www.abc.net.au/news/2019-10-18/extinction-rebellion-protesters-disrupt-tube-services-london/11614988>.

Abdallah, N.A., Moses, V. And Prakash, C. 2014. The impact of possible climate changes on developing countries. *GM Crops Food*. 5(2):77-80.

Alexander, S. 2015. The 'green-tech' future is a flawed vision of sustainability. *The Conversation*, 27 Aug. <https://theconversation.com/the-green-tech-future-is-a-flawed-vision-of-sustainability-46681> Date of access: 28 Apr. 2025.

Aljazeera. 2024. "Climate activists block runways at Germany's Frankfurt airport." *Aljazeera*, July 25, 2024. <https://www.aljazeera.com/news/2024/7/25/climate-activists-block-runways-at-germanys-frankfurt-airport>.

APNews. 2024. "Climate activists in Germany to abandon gluing themselves to streets, employ new tactics." *APNews*, January 29, 2024. <https://apnews.com/article/germany-climate-protests-last-generation-8c0781adb359f9f66cad194139eafbba>.

Ayugi, B.O., Ullah, I. and Chung, E. 2024. Observed flash drought to persist in future over southern Africa. *Science of The Total Environment*. 951(), Art. # 175744 <https://doi.org/10.1016/j.scitotenv.2024.175744>

Azizi, L. & Kouddane, N. 2024. The green city as a driver of sustainable development. *Journal of Umm Al-Qura University for Engineering and Architecture*, 15(n.p.):384-397

BBC. 2019. "Extinction Rebellion Protests: What happened?" *BBC*, April 25, 2019. <https://www.bbc.com/news/uk-england-48051776>.

Beautiful Trouble. n.d. "Values". <https://beautifultrouble.org/values>.

Berglund, O. 2025. *The Growing Criminalization of Climate and Environmental Protests*. <https://carnegieendowment.org/research/2025/08/climate-activism-criminalization-environmental-protest> Date of access: 4 Feb. 2026.

Bisercic, A. and Bugarcic, U. 2021. Reliability of Baseload Electricity Generation from Fossil and Renewable Energy Sources. *Energy and Power Engineering*. 13(5):190-206

Booth, R. 2023. "Extinction Rebellion announces move away from disruptive tactics." *The Guardian*, January 1, 2023. <https://www.theguardian.com/world/2023/jan/01/extinction-rebellion-announces-move-away-from-disruptive-tactics>.

- Brown, E. 2023. "Extinction Rebellion shifts away from public disruption." *PBS*, January 20, 2023. <https://www.pbs.org/wnet/peril-and-promise/2023/01/extinction-rebellion-shifts-away-from-public-disruption/>.
- Burger, L., and K. Lauer. 2024. "Climate activists halt flights at Cologne-Bonn airport, other protests foiled." *Reuters*, July 24, 2024. <https://www.reuters.com/world/europe/germanys-cologne-airport-shuts-down-climate-group-disrupts-traffic-2024-07-24/>.
- Camus, A. 2013. *The Rebel*. Translated from the French by Anthony Bower. London, England: Penguin Books Ltd.
- Camus, A. 2018. *The Myth of Sisyphus*. Translated from the French by Justin O'Brien. New York, NY: Penguin Random House.
- CA.gov. 2025. Here are all the actions Governor Newsom has taken in response to the Los Angeles fires. <https://www.gov.ca.gov/2025/01/24/heres-all-the-actions-governor-newsom-has-taken-in-response-to-the-los-angeles-fires/> Date of access: 6 May. 2025. A
- CA.gov. 2025. Track LA's progress. <https://www.ca.gov/lafires/track-progress/> Date of access: 6 May. 2025. B
- Chaix, V. 2019. "The Climate and Camus." *Strand*, March 23, 2019. <https://www.strandmagazine.co.uk/single-post/the-climate-and-camus>.
- CDP (Center for Disaster Philanthropy). 2025. 2025 North American Wildfires. <https://disasterphilanthropy.org/disasters/north-american-wildfires/> Date of access: 29 Apr. 2025.
- Chapungu, L. 2020. Mitigating the impact of cyclone disasters: Lessons from Cyclone Idai. [https://www.academia.edu/66566214/Mitigating the Impact of Cyclone Disasters Lessons from Cyclone Idai](https://www.academia.edu/66566214/Mitigating_the_Impact_of_Cyclone_Disasters_Lessons_from_Cyclone_Idai) Date of access: 5 Feb. 2026.
- Chiu-Shee, C. 2022. Green cities beyond failure: Towards hopeful epistemologies of ecological urban futures. *ARIScope*, 28 April. <https://ari.nus.edu.sg/ariscopes/green-cities-beyond-failure-towards-hopeful-epistemologies-of-ecological-urban-futures/#:~:text=As%20more%20urban%20areas%20across,cities%20are%20doomed%20to%20failure> Date of access: 26 May. 2025.
- CityHope Disaster Relief. 2025. Eastern Cape Flood Crisis – June 2025. <https://cityhopedisasterrelief.org/2025/06/20/eastern-cape-flood-crisis-june-2025/> Date of access: 23 Jun. 2025.
- Coetzee, J., and A. Loubser. 2024. "'Philosophical suicide' during the climate crisis: how belief influences the response to climate change." *Acta Academica* 56(1): 1–20. <https://doi.org/10.38140/aa.v56i1.7680>.

Coetzee, J. 2025. An absurdist approach to radical climate activism: Understanding responses to the climate change problem. *South African Journal of Philosophy*. 44(2):223-236.

Cohen, S. 2025. Linger loss after the L.A. fires. *UCLA Health*, 27 Feb. <https://www.uclahealth.org/news/article/lingering-loss-after-la-fires> Date of access: 29 Apr. 2025.

CTIF (International Association of Fire and Rescue Services). 2025. Record-breaking heatwaves affect South America in 2025 - new large wildfires in Chile and Argentina. <https://ctif.org/news/record-breaking-heatwaves-affect-south-america-2025-new-large-wildfires-chile-and-argentina#:~:text=According%20to%20satellite%20imaging%20from,of%20tropical%20land%20was%20burned> Date of access: 13 May. 2025.

Cucca, R. 2012. The Unexpected Consequences of Sustainability Green Cities Between Innovation and Ecogentrification. *Sociologica*, doi:10.2383/38269

Datz, T. 2025. Long-term, multi-institutional study on health impacts of Los Angeles wildfires launched. *Harvard school of public health*, 30 Jan. <https://hsph.harvard.edu/news/long-term-multi-institutional-study-on-health-impacts-of-los-angeles-wildfires-launched/> Date of access 29 Apr. 2025.

Deutloff, J., Held, H., Lenton, T.M. 2025. High probability of triggering climate tipping points under current policies modestly amplified by Amazon dieback and permafrost thaw. *Earth System Dynamics*, 16(2), <https://doi.org/10.5194/esd-16-565-2025>.

Dieckman, E. 2025. Climate Change Heightened Conditions of South Korean Fires. *Eos*, 30 Apr. <https://eos.org/articles/climate-change-heightened-conditions-of-south-korean-fires#:~:text=Historic%20wildfires%20broke%20out%20in,recorded%20fire%20season%20in%202000> Date of access 13 May. 2025.

The Editors of ProCon. 2025. *Encyclopedia Britannica*. <https://www.britannica.com/procon/climate-change-debate>. Date of access: 15 Sep. 2025.

Engel, K. 2025. 'It just moved so fast' — fire-scarred Cape communities band together amid devastating flames. *Daily Maverick*, 30 Apr. <https://www.dailymaverick.co.za/article/2025-04-30-it-just-moved-so-fast-fire-scarred-cape-communities-band-together-amid-devastating-flames/> Date of access: 8 May. 2025.

Estrada, F., Perron, P. And Yamamoto, Y. Anthropogenic influence on extremes and risk hotspots. *Sci Rep*, 13, e35. <https://doi.org/10.1038/s41598-022-27220-9>

EUAA (European Union Agency for Asylum). 2023. Climate-induced displacement. <https://euaa.europa.eu/asylum-report-2023/14-climate-induced-displacement> Date of access: 26 May. 2025.

- Foley, J. 2008. *Albert Camus: From the Absurd to Revolt*. Stocksfield: Acumen Publishing. [https:// doi.org/10.1017/UPO9781844654130](https://doi.org/10.1017/UPO9781844654130).
- Foley, J. 2014. *Albert Camus: From the absurd to revolt*. 2nd ed. Abingdon, Oxon: Routledge.
- FPA Media. 2025. California wildfires – overview and aftermath. FPA (Fire Protection Association), 22 Feb. <https://www.thefpa.co.uk/news/california-wildfires-overview-and-aftermath> Date of access: 29 Apr. 2025.
- Francke, R. 2025. Fire and Rescue Services confirm Table Mountain blaze is still not contained. IOL, s.n. <https://iol.co.za/news/environment/2025-04-29-fire-and-rescue-services-confirm-table-mountain-blaze-is-still-not-contained/> Date of access: 8 May. 2025. A
- Francke, R. 2025. Firefighters battle raging Table Mountain blaze: One injured. IOL, s.n. <https://iol.co.za/news/environment/2025-04-28-firefighters-battle-raging-table-mountain-blaze-one-injured/> Date of access: 8 May. 2025. B
- Freeman, M. 2019. Can Technology Innovation save us from climate change? *Journal of International Affairs*, 73(1):171-181
- Gabbatiss, J., Keating, C., Lempriere, M., McSweeney, R., Tandon, A. And Quiroz, Y. 2025. Media reaction: The 2025 Los Angeles wildfires and the role of climate change. *Carbon Brief*, 13 Jan. <https://www.carbonbrief.org/media-reaction-the-2025-los-angeles-wildfires-and-the-role-of-climate-change/> Date of access: 29 Apr. 2025.
- Greenpeace Africa. 2021. How climate change is affecting Africa right now, and what you can do about it. <https://www.greenpeace.org/africa/en/blogs/50337/how-climate-change-is-affecting-africa-right-now-and-what-you-can-do-about-it/> Date of access: 14 May. 2025.
- Gaye, D. 2024. “Five Just Stop Oil activists receive record sentences for planning to block M25.” *The Guardian*, July 18, 2024. <https://www.theguardian.com/environment/article/2024/jul/18/five-just-stop-oil-supporters-jailed-over-protest-that-blocked-m25>.
- Habib-ur-Rahman, M., Ahmad, A., Raza, A., Hasnain, M.U., Alharby, H.F., Alzahrani, Y.M., Bamagoos, A.A., Hakeem, K.R., Ahmad, S., Nasim, W., Ali, S., Mansour, F. and EL Sabagh, A. 2022. Impact of climate change on agricultural production; Issues, challenges, and opportunities in Asia. *Frontiers in Plant Science*, 13, art. #925548. doi: 10.3389/fpls.2022.925548
- Halofsky, J.E., Peterson, D.L. and Harvey, B. 2020. Changing wildfire, changing forests: the effects of climate change on fire regimes and vegetation in the Pacific Northwest, USA. *Fire Ecology*, 16(4), e4. <https://doi.org/10.1186/s42408-019-0062-8>
- Harrisberg, K. 2024. Which southern African countries are battling drought disasters. *Context*, 17 Dec. <https://www.context.news/climate-risks/which-southern-african-countries-are-battling-drought-disasters> Date of access: 5 Feb 2026

Horton, J. 2025. Fact-checking criticism of California Democrats over fires. BBC, 12 Jan. <https://www.bbc.com/news/articles/czj3yk90kpyo> Date of access: 6 May. 2025.

Horton, M., Sedgwick, S.M., Adams, J., Wei, D. And Skyberg, M. 2025. Impact of 2025 Los Angeles Wildfires And Comparative Study. n.a. Los Angeles, CA: Institute for Applied Economics.

IDMC (2025) Global Report on Internal Displacement 2025. Internal Displacement Monitoring Centre. <https://doi.org/10.55363/IDMC.XTGW2833>

Igini, M. 2025. Australia's Southeast Braces for Extreme Fire Risk Amid Intense Heatwave. Earth.Org, 6 Jan. <https://earth.org/australias-southeast-braces-for-extreme-fire-risk-amid-intense-heatwave/> Date of access: 13 May. 2025.

Institute for sustainability studies. 2024. Exploring green technologies: Innovations, opportunities, and real-world challenges. Date of access: 20 May. 2025.

IPCC, 2022: Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. Cambridge University Press, Cambridge, UK and New York, NY, USA, 3056 pp., doi:10.1017/9781009325844.

IPCC. 2023: Summary for Policymakers. In: Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Core Writing Team, H. Lee and J. Romero (eds.)]. IPCC, Geneva, Switzerland, pp. 1-34, doi: 10.59327/IPCC/AR6-9789291691647.001

Johnston, C., and A. H. Bonnett. 2023. "Picturing these days of love and rage: Extinction Rebellion's 'Impossible Rebellion'." *Cultural Geographies in Practice* 30(2): 315–323. <https://doi.org/10.1177/14744740221096102>.

Just Stop Oil. 2024. Just Stop Oil. <https://juststopoil.org>.

Krähmer, K. 2020. Are green cities sustainable? A degrowth critique of sustainable urban development in Copenhagen. *European Planning Studies*, 29(7), Art. #1841119 <https://doi.org/10.1080/09654313.2020.1841119>

Lambert, L. 2012. "Earth First!" In *The SAGE Encyclopedia of Terrorism*, edited by G. Martin, 165–190. Thousand Oaks: SAGE Publications.

Le Monde. 2024. "Just Stop Oil climate activists jailed in UK over highway protest plot." *Le Monde*, July 18, 2024. https://www.lemonde.fr/en/united-kingdom/article/2024/07/18/just-stop-oil-climate-activists-jailed-in-uk-over-highway-protest-plot_6688991_135.html#:~:text=Five%20Just%20Stop%20Oil%20activists,protests%20that%20blocked%20a%20highway.

Lenton, T.M., Held, H., Kriegler, E., Hall, J.W., Lucht, W., Rahmstorf, S. and Schellnhuber, H.J. 2008. Tipping elements in the Earth's climate system. *PNAS*. 105(6):1786-1793.

Letzte Generation. 2022a. "After court case: PCK pipeline disrupted again." <https://letztegeneration.org/en/blog/2022/10/nach-gerichtsprozess-pck-pipeline-erneut-gestoert/>.

Letzte Generation. 2022b. "Climate emergency: pipelines shut down nationwide – last generation stops oil flow." <https://letztegeneration.org/en/blog/2022/04/klimanotfall-bundesweit-pipelines-abgedreht-letzte-generation-stoppt-oelfluss/>.

Letzte Generation. 2022c. "Oil flow interrupted – pipelines shut down for the second time in a week." <https://letztegeneration.org/en/blog/2022/04/oelfluss-unterbrochen-pipelines-zum-zweiten-mal-binnen-einer-woche-abgedreht/>.

Letzte Generation. n.d. "Who We Are." Letzte Generation. <https://letztegeneration.org/en/wer-wir-sind/>.

Lindsey, R. 2025. The weather and climate influences on the January 2025 fires around Los Angeles. Climate.gov, 19 Feb. <https://content-drupal.climate.gov/news-features/event-tracker/weather-and-climate-influences-january-2025-fires-around-los-angeles#:~:text=On%20January%207%2C%202025%2C%20a,quality%20for%20millions%20of%20people> Date of access: 29 Apr. 2025.

Lowan-Trudeau, G. 2021. "'A good hell': absurdist insights for environmental education & research." *Environmental Education Research* 29(4): 649–658. <https://doi.org/10.1080/13504622.2022.2075830>.

Madsen, P. 2024. "Deep ecology". In *Encyclopedia Britannica*. <https://www.britannica.com/topic/deep-ecology>.

Malm, A. 2021. *How to Blow up a Pipeline*. 1st ed. Brooklyn: Verso.

Mbiyozo, A. le Roux, A. Vogel, C. and Engelbrecht F. 2022. Is climate change to blame for KwaZulu-Natal's flood damage?. Institute for Security Studies, 12 May. <https://issafrica.org/iss-today/is-climate-change-to-blame-for-kwazulu-natals-flood-damage> Date of access: 23 Jun. 2025.

Mcrae, M. n.d. *What Is Anthropogenic Global Warming?*. <https://www.sciencealert.com/anthropogenic-global-warming> Date of access: 5 Feb. 2026.

Mendelsohn, R. 2008. The Impact of Climate Change on Agriculture in Developing Countries. *Journal of Natural Resources Policy Research*. 1(1):5-19.

Merriam-Webster. 2026. *Radical*. <https://www.merriam-webster.com/dictionary/radical> Date of access: 4 Feb. 2026.

MIT CEEPR(Massachusetts Institute of Technology Center for Energy and Environmental Policy Research). 2024. Challenges to Expanding EV Adoption and Policy Responses. Date of access: 22 May. 2025.

Moscona, J. And Sastry, K.A. 2022. Does Directed Innovation Mitigate Climate Damage? Evidence from U.S. Agriculture. *The Quarterly Journal of Economics*. 138(2):637-701

NASA (North American Space Agency). 2024. Severe Drought in Southern Africa. <https://earthobservatory.nasa.gov/images/152711/severe-drought-in-southern-africa> Date of access: 24 Jun. 2025.

News Wires. 2023. German police carry out nationwide raids against Last Generation climate activists. *France 24*, 24 May. <https://www.france24.com/en/europe/20230524-german-police-carry-out-nationwide-raids-against-last-generation-climate-activists> Date of access: 4 Feb. 2026.

Ngcobo, K. Nearly 50 people killed in South Africa floods. BBC, 11 Jun. <https://www.bbc.com/news/articles/ckgqwg9gej7o> Date of access: 23 Jun. 2025.

Nijssse, F.J.M.M., Lenton, T.M. and Smith, S.R. 2025. How to leverage positive tipping points for climate action. *Bulletin of the Atomic Scientists*. 81(2):101-106.

Ntaiou, Z. 2025. Lessons learned from the 2024 fire season in Greece. Union Civil Protection knowledge Network, 22 Jan. <https://civil-protection-knowledge-network.europa.eu/news/lessons-learned-2024-fire-season-greece> Date of access: 13 May. 2025.

Nugent, C. 2023. So-Called ‘Green’ Cities Promise a Climate-Friendly Utopia. The Reality Is a Lot Messier. <https://time.com/6278511/green-new-cities-climate/> Date of access: 28 Apr. 2025.

Nuttall, M. 2012. Tipping Points and the Human World: Living with Change and Thinking about the Future. *Ambio*. 41(2):96-105.

Otto, I.M., Donges, J.F., Cremades, R., Bhowmik, A., Hewitt, R.J., Lucht, W., Rockström, J., Allerberger, F., McCaffrey, M., Doe, S.S.P., Lenferna, A., Morán, N., van Vuuren, D.P., and Schellnhuber H.J. 2020. Social tipping dynamics for stabilizing Earth’s climate by 2050. *Proc. Natl. Acad. Sci. U.S.A.* 117(5): 2354-2365.

Parncutt R. 2019. The Human Cost of Anthropogenic Global Warming: Semi-Quantitative Prediction and the 1,000-Tonne Rule. *Front Psychol*, 10, art. #2323. doi: 10.3389/fpsyg.2019.02323

Redlin, M. And Gries, T. 2021. Anthropogenic climate change: the impact of the global carbon budget. *Theoretical and Applied Climatology*, 146:713-721

Russel, R. 2024. “Germany’s Last Generation climate activists announce strategy change, ditch roadblock protests.” *Clean Energy Wire*, January 30,

2024. <https://www.cleanenergywire.org/news/germanys-last-generation-climate-activists-announce-strategy-change-ditch-roadblockprotests>.

Sacchetti, D. 2008. Contrarian views on Climate Change. IAEA Bulletin. 42(2), 20-21

SADC (Southern African Development Community). 2024. Southern Africa Drought: SADC and humanitarian partners call for scaled-up assistance and collective disaster mitigation strategies. <https://www.sadc.int/latest-news/southern-africa-drought-sadc-and-humanitarian-partners-call-scaled-assistance-and#:~:text=Southern%20Africa%20is%20reeling%20from,resulting%20in%20rising%20food%20insecurity>. Date of access: 24 Jun. 2025.

Sagi, A. 2002. *Albert Camus and the Philosophy of the Absurd*. Translated from the Hebrew by Batya Stein. New York, NY: Rodopi.

Sagi, A. 2002. *Albert Camus and the Philosophy of the Absurd*. Translated by B. Stein. New York: Rodopi. <https://doi.org/10.1163/9789004493452>.

Shute, N. 2025. After the fires, LA's long, hard road to recovery. *Science News*, 1 Mar. <https://www.sciencenews.org/article/after-the-fires-la-recovery> Date of access: 29 Apr. 2025.

Simon, C. 2022. Can tech save us from worst of climate change effects? Doesn't look good. *The Harvard Gazette*, 17 Nov. <https://news.harvard.edu/gazette/story/2022/11/can-tech-save-us-from-worst-of-climate-change-effects-doesnt-look-good/> Date of access: 28 Apr. 2025.

Snowden, A. 2024. "We must unite to defend our rights." *Counterfire*, July 22, 2024. <https://www.counterfire.org/article/we-must-unite-to-defend-our-rights-weekly-briefing/>.

South African Government. 2025. Eastern Cape Office of the Premier on flood response and recovery efforts. <https://www.gov.za/news/media-statements/eastern-cape-office-premier-flood-response-and-recovery-efforts-15-jun-2025> Date of access: 23 Jun. 2025.

Stopicr. 2022. "One must imagine Greta happy: what absurdism can teach us about climate doomism." *Energy, Climate & Sustainability*, April 1, 2022. <https://auclimate.wordpress.com/2022/04/01/one-must-imagine-greta-happy-what-absurdism-can-teach-us-about-climatedoomism/>.

Symonds, T. 2024. "Just Stop Oil protesters jailed after M25 blocked." *BBC*, July 18, 2024. <https://www.bbc.com/news/articles/c880xjx54mpo>.

The Last Generation. n.d. The Last Generation. <https://www.last-generation.org>.

Thurau, J. 2024. "Germany's Last Generation aims to revive climate protests." *DW News*, July 25, 2024. <https://www.dw.com/en/germanys-last-generation-group-aims-to-revive-climateprotests/a-69767159>.

Townsend, M. 2019. "Tube protest was a mistake, admit leading Extinction Rebellion members." *The Guardian*, October 20, 2019. <https://www.theguardian.com/environment/2019/oct/20/extinction-rebellion-tube-protest-was-a-mistake>.

UNHCR (United Nations High Commissioner for Refugees). 2024. No Escape: On the frontlines of climate change, conflict and forced displacement. <https://www.unhcr.org/publications/no-escape-frontlines-climate-change-conflict-and-forced-displacement> Date of access: 26 May. 2025.

UNHCR (United Nations High Commissioner for Refugees). n.d. Climate change and displacement. <https://www.unhcr.org/what-we-do/build-better-futures/climate-change-and-displacement> Date of access: 26 May. 2025.

Wasserman, T.N. and Mueller, S.E. 2023. Climate influences on future fire severity: a synthesis of climate-fire interactions and impacts on fire regimes, high-severity fire, and forests in the western United States. *Fire Ecology*, 19(43), e43. <https://doi.org/10.1186/s42408-023-00200-8>

Wenzel, F. 2025. After a searing Amazon fire season, experts warn of more in 2025. *Mongabay*, 8 Jan. <https://news.mongabay.com/2025/01/after-a-searing-amazon-fire-season-experts-warn-of-more-in-2025/> Date of access: 13 May. 2025.

Westly, F., Olsson, P., Folke, C. Homer-Dixon, T. Vredenburg, H. Loorbach, D., ... van der Leeuw, S. 2011. Tipping Toward Sustainability: Emerging Pathways of Transformation. *AMBIO*. 40(7):762-780.

WFP (World Food Program). N.d. Southern Africa Drought. <https://www.wfp.org/emergencies/southern-africa-drought> Date of access: 24 Jun. 2025.

Winkelmann, R., Donges J.F., Smith, E.K., Milkoreit, M., Eder, C., Heitzig, J., ... Lenton, T.M. 2022. Social tipping processes towards climate action: A conceptual framework. *Ecological Economics*, 192, e107242. <https://doi-org.nwulib.idm.oclc.org/10.1016/j.ecolecon.2021.107242>

WMO (World Meteorological Organisation). 2023. Africa suffers disproportionately from climate change. <https://wmo.int/media/news/africa-suffers-disproportionately-from-climate-change> Date of access: 14 May. 2025.

WMO (World Meteorological Organisation). 2024. Africa faces disproportionate burden from climate change and adaptation costs. <https://wmo.int/news/media-centre/africa-faces-disproportionate-burden-from-climate-change-and-adaptation-costs> Date of access: 14 May. 2025.

WWA (World Weather Attribution). 2025. Climate change made weather conditions leading to deadly South Korean wildfires about twice as likely. <https://www.worldweatherattribution.org/climate-change-made-weather-conditions-leading-to-deadly-south-korean-wildfires-about-twice-as-likely/> Date of access: 13 May. 2025.

XR (Extinction Rebellion). 2022. "We Quit." *Extinction Rebellion*, December 31, 2022. [https:// extinctionrebellion.uk/2022/12/31/we-quit/](https://extinctionrebellion.uk/2022/12/31/we-quit/).

XR (Extinction Rebellion). 2023. "XR Global Support Mid-Year report." [https://rebellion.global/ about-us/](https://rebellion.global/about-us/).

Yeung, J., and E. Mackintosh. 2019. "Angry commuters drag Extinction Rebellion protesters off trains during London travel disruption." *CNN*, October 17, 2019. [https://edition.cnn. com/2019/10/17/uk/extinction-rebellion-london-intl-hnk/index.html](https://edition.cnn.com/2019/10/17/uk/extinction-rebellion-london-intl-hnk/index.html).

8 ANNEXURE:

8.1 South African Journal of Philosophy acceptance letter:

Date: May 20, 2025
To: "Juan Stephan Coetzee" juanscoetzee@gmail.com
From: "South African Journal of Philosophy" cgray@uj.ac.za
Subject: (South African Journal of Philosophy) A revise decision has been made on your submission

May 20, 2025

Ref.: Ms. No. RSPH-2024-0112R1

An absurdist approach to radical climate activism: understanding responses to the climate change problem.
South African Journal of Philosophy

Dear Mr Coetzee,

I am pleased to tell you that your work has now been accepted for publication in South African Journal of Philosophy.

It was accepted on May 20, 2025

Comments from the Editor and Reviewers can be found below.

Thank you for submitting your work to this journal.

With kind regards

Chantelle Gray, Ph.D.
Editor-in-Chief
South African Journal of Philosophy

Comments from the Editors and Reviewers:

*In compliance with data protection regulations, you may request that we remove your personal registration details at any time.
(Use the following URL: <https://www.editorialmanager.com/rsph/login.asp?a=r>). Please contact the publication office if you have any questions.*

8.2 South African Journal of Philosophy instructions for authors:

Instructions for Authors

More detailed instructions can be found on the journal's website [here](#).

Editorial Policy: The *South African Journal of Philosophy* (SAJP) publishes original scholarly contributions in all areas of philosophy at an international standard. Contributions are double-anonymized peer-reviewed and include articles, discussions of articles previously published, review articles and book reviews. Submissions are considered for publication on the understanding that the author offers SAJP an exclusive option to publish and that the paper is not currently under consideration for publication elsewhere.

Copyright: This journal uses the Electronic Copyright System (ECS) and emails with the link to confirm the authors copyright requirements will be sent separately when their article enters production. To assure the integrity, dissemination, and protection against copyright infringement of published articles, you will be asked to assign us, via a Publishing Agreement, the copyright in your article. Your Article is defined as the final, definitive, and citable Version of Record, and includes: (a) the accepted manuscript in its final form, including the abstract, text, bibliography, and all accompanying tables, illustrations, data; and (b) any supplemental material hosted by Taylor & Francis. Our Publishing Agreement with you will constitute the entire agreement and the sole understanding between you and us; no amendment, addendum, or other communication will be taken into account when interpreting your and our rights and obligations under this Agreement.

Submission: All submissions should be made online at the *South African Journal of Philosophy* Editorial Manager website. Manuscripts must be submitted in a MS Word-compatible format. A page charge of ZAR147 (excluding VAT) per published page will apply ONLY to authors at South African universities whose articles attract publication subsidy. Upon receipt of a page charge invoice, authors who do not receive subsidies from their institutions or do not have access to publication funding will be eligible to apply for a waiver to the publisher by emailing Journals@nisc.co.za. The use of non-essential colour will be charged at ZAR 900 per page in Africa and USD 75 in the Rest of the World. Rates exclude VAT for South African authors and a modest banking charge for non-South African authors. If there is some problem with you or your institution paying page fees, please contact the publisher by emailing Journals@nisc.co.za. All authors have the option of making their paper Open Access. A copy will be placed in an electronic archive where it is accessible without charge. Freely accessible papers tend to be more frequently cited than papers that are only accessible to subscribers.

Manuscript Format: Final submissions must contain the following, in sequence:

- Title of the contribution: Titles must not be longer than 15 words, and must contain sufficient information for use in title lists or for coding purposes to store or retrieve information. Titles should be in sentence case.
- The first name/s (or initials) and surname of every author.
- Indicate the corresponding author and provide a current e-mail address for this author.
- The name, full address of the university/institution and email address of every author.
- An abstract of maximum 250 words must reflect the contents of the text faithfully and concisely, and be suitable for separate publication and indexing. An abstract should not contain any references.
- Main text of article with footnotes (not endnotes).
- Reference list providing all relevant details of sources cited. Photographs and other figures should be submitted as separate files saved (in order of preference) in PSD, JPEG, PDF or EPS format. Graphs, charts or maps can be saved in AI, PDF or EPS format. MS Office files (Word, Powerpoint, Excel) are also acceptable but do not embed these in your manuscript – send the original files. It is the author's responsibility to obtain the necessary permissions for visuals originating from published sources or from another party.

Style Guidelines: Manuscripts should be written in clear English (UK spelling). Consult the Oxford English Dictionary for spelling, capitalisation, hyphenation and abbreviation conventions.

- Notes should appear as footnotes and not endnotes.
- Italics should be used for emphasis, not bold or underlining.
- Quotations longer than a single sentence should be indented.
- Short quotations in the text should appear in double quotation marks.
- Quotations in any language other than English should be supported by a translation into English in a footnote. (The converse is not required, but authors may choose to provide original language versions of texts they discuss in the English translation.)
- Subheadings should not be numbered and should be in sentence case. Cross references to other parts of the paper should refer to the section or to the relative location (such as "three paragraphs above") and not to section/page numbers. First-level subheadings should be bold, second-level bold italic and third-level italic.

A list of references should be placed at the end of the article. The journal uses the Chicago Author-Date referencing style, available [here](#). Some reference exemplars are shown below.

In-text references References to publications should be included in the text, not in footnotes. They should be given by the name of the author, the year of publication, and the page number if quoting directly, e.g.: "... as Sapir has noted (1921, 39) ..."

Book Armstrong, D. 1993. *A Materialist Theory of the Mind*. Revised edition. London: Routledge.

Chapter in book Bealer, G. 1998. "Intuition and the Autonomy of Philosophy." In: *Rethinking Intuition*, edited by M. DePaul and W. Ramsey, 201–239. Lanham: Rowman & Littlefield.

Edited work O'Connor, D., and A. Reid, eds. 2003. *Ancient Egypt and Africa*. Walnut Creek: Left Coast Press.

Reprinted work Schmitt, C. (1932) 2007. *The Concept of the Political*. Chicago: University of Chicago Press.

Journal article Beck, S. 2006. "These Bizarre Fictions: Thought Experiments, our Psychology and our Selves." *Philosophical Papers* 35(1): 29–54. doi:10.1080/05568640609485171.

Website Eyene, C. 2013. "An Interview with Mary Sibande." Eye.on.art art lab/art news. <http://eyonart.blogspot.com/2013/12/an-interview-with-mary-sibande.html>

Free Online Access: All authors will receive 50 e-prints of their article through Taylor & Francis Online to distribute to colleagues. Instructions on how to access these e-prints will be emailed to authors using addresses supplied to Taylor & Francis upon submission of articles.