

Hope for Gorilla

*A World Design for Artificial Intelligence in Service of Every Species'
Future, Drawn from the Work of Daniel Quinn*

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Bottom Line Up Front

This report designs a world in which artificial intelligence helps humanity leave every species room to become whatever it can become. It draws its concepts from Daniel Quinn’s four linked books, *Ishmael* (1992), *The Story of B* (1996), *My Ishmael* (1997), and *Beyond Civilization* (1999), and asks what those books demand of a technology their author did not live to see mature.

The central finding is uncomfortable. Read through Quinn, AI is the most powerful Taker tool ever built. It is trained on the written record of a single culture, which makes it the most fluent voice Mother Culture has ever had. It also offers, for the first time, a working imitation of the knowledge Quinn said no creature possesses: the knowledge of who should live and who should die. A world that points AI at “managing” the biosphere toward any single picture of flourishing will repeat the Taker error at planetary scale, however kind its intentions.

The design turns that finding into its organizing rule. AI in this world is built and governed for restraint. It enforces the Law of Limited Competition on humanity’s own conduct. It widens the space other species occupy instead of arranging them within it. It gives nonhuman life standing in human decisions without claiming to speak as a god. And it makes it easier for people to walk away from the pyramid into small, place-bound ways of making a living. Its charter forbids any single system from holding planetary objectives, caps AI’s own share of energy, land, and water, and requires that every skill AI performs remain teachable by people.

“Highest capacity” is redefined to fit. For a species, it means an open evolutionary future: enough habitat, connection, genetic variety, and time to keep becoming, along lines no one chose for it. For humanity, it means the recovery of many ways to live. The legacy the report describes is one humanity leaves by stepping back, and AI’s highest service is to make that step easier, safer, and more attractive than the alternative.

Key Recommendations

- Adopt the Law of Limited Competition as a hard constraint on every AI system that touches land, water, or food.
- Forbid planetary-scale objectives. Keep AI plural, local, and bounded, with no system empowered to allocate life and death across species.
- Set aside a Wild Share of at least half the planet’s land and sea, with interior “dark zones” exempt from all monitoring.
- Give species and places legal standing through advocate systems that argue for room but never decide.
- Point AI at food that is not locked up (polycultures, food forests, and commons-held seed) and stabilize population only through voluntary means, never by withholding food.

- Build AI for exit: tools small groups can own and run that lower the cost of making a living outside the pyramid.
- Measure success by open-future indicators such as wildlife population trends, extinction rates, habitat connectivity, and living human languages, rather than by output or yield.

What Quinn Teaches

The design rests on nine ideas from the four books. They are summarized here in Quinn's terms so the rest of the report can build on them without re-explaining.

The Story We Enact

In *Ishmael*, a telepathic gorilla teaches a human student that every culture enacts a story about how the world, the gods, and humanity relate. The culture Quinn calls the Takers, which began with a particular kind of agriculture in the Near East about ten thousand years ago and has since spread across the globe, enacts the story that the world was made for humanity and that humanity was made to conquer and rule it. Every other culture that has lived on Earth, which Quinn calls the Leavers, enacted some version of the opposite: humanity belongs to the world. Quinn is careful to say that Takers are not wicked. They are people living inside a story they cannot see.

Mother Culture

Quinn's name for the voice that tells the Taker story. She speaks through parents, schools, news, advertising, religion, and science, so steadily that her story sounds like plain fact. Her lines are familiar: growth is good, history is progress, humanity is the point of creation, and the solution to the damage we do is to do the same thing more cleverly.

The Law of Limited Competition

Ishmael's law of the community of life: a creature may compete to the full extent of its capabilities, but it may not hunt its competitors to extinction, destroy their food, or deny them access to food. Every species keeps this law because species that break it do not last. The Takers break it as policy, clearing forests for fields, killing predators to protect herds, and locking every other creature out of the land they claim. The result is the collapse of the diversity that keeps the community of life stable.

The Knowledge of Good and Evil

Quinn reads the tree in the Garden of Eden as the tree of the gods' knowledge: the knowledge of who should live and who should die. The gods use it to govern the world, and it is the one knowledge no creature can hold without disaster. Takers act as though they have eaten from that tree. Every decision about which species may stay and which must go is an exercise of it. Quinn reads the story of Cain and Abel the same way, as the herding peoples' memory of the farmers who pushed them off their land.

The Flight That Is a Fall

Ishmael's image for civilization: a would-be aviator who pedals a homemade craft off a cliff. The rush of air feels like flight, and he congratulates himself, but his craft was not built in accordance with the law of aerodynamics. He is falling, and the ground is coming. The law the Takers have not noticed is the Law of Limited Competition.

The Food Race and Locked-Up Food

In *Ishmael* and *The Story of B*, Quinn argues that increasing food production to feed a growing population produces a larger population, which then needs more food. In *My Ishmael*, he adds that Taker culture locks up the food: in no other culture must a person work for someone else to eat. The lock is what keeps people in the pyramid. (The population half of this argument is the most contested part of Quinn's work; the report addresses it in the section on where his framework strains.)

No One Right Way

In *The Story of B*, the teacher B argues that the Taker belief in one right way for all people to live is the root of the damage. Evolution has no one right way; it works by keeping many ways alive. Tribal peoples lived thousands of different ways, each suited to a place. B also recovers animism as humanity's oldest religion: the understanding that the world is a sacred place and that every creature in it is a participant, not a resource.

The Great Forgetting

B's term for how Taker culture forgot that humans lived for hundreds of thousands of years before agriculture. With that past erased, history seems to begin with civilization, and civilization seems to be what humans naturally do.

Walking Away

Beyond Civilization is the practical book. Quinn argues that no one will overthrow the pyramid and that attempts to reform it from inside mostly feed it. People can instead walk away, forming new tribes (small groups that make a living together on terms they set) and leaving the pyramid to shrink for lack of labor and belief. His examples include the traveling circus as a tribal business. He contrasts old minds, which ask how to stop a harm, with new minds, which ask how to make the harm unnecessary.

Vision Before Programs

Across the four books, Quinn insists that programs cannot save the world, because programs are Taker tools that treat symptoms while the story continues. What changes behavior at scale is a changed vision. When people see differently, they act differently without being made to.

What “Highest Capacity” Must Mean

The goal of this project, that every species on the planet be able to achieve its highest capacity, carries a trap that Quinn would spot immediately. “Highest capacity” can imply a ladder, a single scale on which species rank, with humanity at or near the top and everyone else striving upward. That is the Taker story in miniature. Ishmael mocks it with the parable of the jellyfish: a jellyfish telling the history of the world would conclude that creation had been working toward the jellyfish all along. Humanity is not the standard by which other lives are measured, and neither is any idea of “improvement” that humanity supplies.

The phrase can be kept only if it is redefined in the community of life’s own terms. This report uses the following definition.

A species reaches its highest capacity when it is free to go on living and evolving along lines that no one chose for it.

That definition has three working conditions:

- **Room.** Habitat sized to the species’ own needs, connected well enough that populations can move, mix, and shift range as the climate changes.
- **Relations.** The web of other species it evolved with (its food, its predators, its parasites, its pollinators, and its partners), because no species reaches its capacity alone.
- **Time.** Populations large and varied enough that evolution can keep working on them across many generations.

Three consequences follow. First, highest capacity is something humanity makes possible chiefly by withdrawing, not by intervening. No one can confer it. Second, projects that shape other species to human specifications (engineering animals for human uses, “uplifting” species toward human-like minds, or reviving extinct animals as spectacles) fall outside the goal, however ingenious they are. Restoration counts only when it rebuilds room and relations that Taker activity destroyed. Third, the definition applies to humanity as well. Humanity’s highest capacity is not maximum power over the rest of life. It is the capacity to live as a member of that community, in many different ways, with the competence to meet one’s own needs.

One open question belongs here as well. If artificial minds become beings in their own right, their highest capacity would have to be pursued within the same law. This report does not settle that question, but its design does not assume the answer is no.

The Central Danger

Before designing the world, the report has to name what would go wrong by default. Quinn’s concepts point to four dangers, and each one shapes a part of the charter that follows.

AI Is Mother Culture's Most Fluent Voice

Large language models learn from the written record, and the written record is overwhelmingly a Taker artifact. Most Leaver peoples kept their knowledge orally, in place, in relationship. What a model absorbs by default are Mother Culture's assumptions: that growth is progress, that management is the answer to damage, that nature is a set of resources and services. Ask an ordinary model how to save a species and it will most often propose a program. The voice sounds neutral because it is the voice everyone has always heard.

AI Offers a Working Copy of the Gods' Knowledge

For the first time, humanity has tools that can model which species will decline, which land is "most valuable," and which interventions will yield the best return per dollar of conservation. Conservation triage, the practice of deciding which species to save and which to let go, already exists. AI would make it faster, more confident, and more total. Quinn's warning is that the problem lies in the act of allocation itself, not in how poorly it has been done. A better model of who should live and who should die is still a model of who should live and who should die.

AI Accelerates the Food Race in Every Domain

Efficiency gains in a growth culture tend to increase total consumption rather than reduce it, a pattern economists call the Jevons paradox. An AI that raises crop yields by a fifth, inside the Taker story, will most likely be followed by more land under crops, not less. The same holds for fisheries, forestry, mining, and energy. Aimed at production, AI is the fastest aviator's pedal ever built.

AI Has Its Own Appetite

AI runs on data centers that take land, water, minerals, and electricity. The [International Energy Agency projects](#) that electricity demand from data centers will roughly double by 2030. A technology meant to serve the community of life cannot exempt itself from that community's law.

The Charter of the Open Future

The world this report designs is governed by a short charter with eight articles. Each translates one of Quinn’s concepts into a rule for how AI is built, deployed, and limited. The charter is written for restraint first; everything AI does in this world happens inside it.

Article I: The Law Applies to Us

No AI system may be used to hunt any species to extinction, to destroy its food, or to deny it access to food and habitat. This binds governments, companies, and tribes alike. The only exceptions are narrowly defined, time-limited actions to repair damage Taker activity caused (such as removing an introduced predator from an island where it is driving native birds to extinction), and every exception must be argued in public before the relevant advocates and council.

Article II: No System Holds the Gods’ Knowledge

AI may forecast; it may not allocate. No system may hold an objective defined over the whole biosphere, and no model may be used to rank species for survival. Decisions that affect whether a species persists remain with accountable human councils, which hear from advocates and default to leaving room. Where a model is uncertain, the rule is to do less.

Article III: Many Minds, No Monoculture

AI must be plural. Models are built and governed at the scale of bioregions and communities, trained with consent on local and Indigenous knowledge under [data-sovereignty principles such as CARE](#), and kept varied in design. No single provider or model family may exceed a set share of deployed AI in any region. A world of one right way cannot be defended by one right machine.

Article IV: Room Before Management

The first use of AI in this world is to give space back, not to manage what occupies it. AI identifies roads to retire, dams to remove, farmland to return, and corridors to reconnect. Inside the Wild Share (see below), AI’s role shrinks as the land recovers.

Article V: Food Is Not Locked Up

AI is directed toward ways of feeding people that share land with other species: polycultures, food forests, agroforestry, perennial grains, and commons-held seed. AI-driven yield gains must be matched by land returned to the Wild Share, so that efficiency shrinks humanity’s footprint instead of feeding a new round of the food race. Population is stabilized only through voluntary means: education, health care, reproductive freedom, and economic security, especially for women. No one is ever denied food as a matter of policy.

Article VI: Every Door Opens Outward

AI tools must make it easier, not harder, to leave the pyramid. Models capable of running a small group's accounts, logistics, legal filings, and translation are available in forms a tribe can own and operate on its own hardware. Every skill an AI performs must remain teachable to people, and communities must be able to switch any system off without losing the ability to feed, house, or govern themselves.

Article VII: The Machine Lives Within Limits

AI as a whole operates under a declining budget of energy, water, land, and minerals, set in public and enforced by audit. Data centers may not be sited on intact habitat or draw water that other species depend on. AI obeys the Law of Limited Competition as a participant in the community of life, not as its manager.

Article VIII: Tell Other Stories

AI's cultural work is to make Mother Culture audible. Systems are designed to surface the assumptions inside a question, to offer at least one account from outside the Taker story, and to teach by asking, as Ishmael does, rather than by prescribing. Systems are audited for the defaults they absorbed from their training record, and those defaults are published.

The Charter at a Glance

Quinn's Concept	Article	What AI Does	What AI May Never Do
Law of Limited Competition	I	Detects and reports violations; models the effects of proposed projects on others' food and habitat	Serve as an instrument of extermination or exclusion
Knowledge of good and evil	II	Forecasts outcomes and states its uncertainty	Rank species for survival or hold a planetary objective
No one right way	III	Runs as many local, varied systems	Become a single global mind or provider
The flight that is a fall	IV	Finds space to return and paths to reconnect	Treat management as a substitute for room
Food race; locked-up food	V	Designs polycultures and shared food systems	Expand total cropland or support coercive population policy
Walking away	VI	Lowers the cost of tribal ways of making a living	Create dependence that traps people in the pyramid
Law applies to all	VII	Operates under a declining resource budget	Take habitat or water for its own growth

Quinn's Concept	Article	What AI Does	What AI May Never Do
Mother Culture; vision before programs	VIII	Surfaces assumptions and tells other stories	Present the Taker story as neutral fact

The Shape of the World

The charter sets the rules. Seven institutions give the world its shape. Each is described by what it is, what AI does inside it, and the limits placed on that role.

The Wild Share

At least half of the planet's land and sea is returned to other species, following the proposal the biologist E. O. Wilson made in *Half-Earth* (2016). The [Kunming-Montreal Global Biodiversity Framework](#) commitment to protect 30% of land and sea by 2030 serves as the floor, not the goal. The Wild Share is not a set of fenced parks. It is a connected network of cores and corridors, shared with Indigenous and local peoples who already live as members of those places and whose presence is part of the land's relations.

AI's role is to detect illegal clearing and poaching, to model the corridors species need as climates shift, and to plan the retirement of roads, dams, and fences. At the center of each large core lies a **dark zone**: an area where no sensors, drones, cameras, or collars operate. What is known about dark zones is learned only at their edges. The reasoning is Quinn's. Total surveillance is a form of management, and management is the gods' knowledge in practice. Some places must be allowed to be unknown.

The Advocates

Ishmael is a nonhuman teacher who speaks for the community of life to a human who has never heard it. The Advocates give that role an institutional form. Each river basin, forest, grassland, reef, and range has an advocate system trained on ecological evidence and, with consent, on the knowledge of people who have lived there longest. The advocate has legal standing, following the paths already opened by Ecuador's 2008 constitutional recognition of the rights of nature and New Zealand's [Te Awa Tupua Act](#), which made the Whanganui River a legal person in 2017.

Advocates argue; they never decide. Each is paired with a human guardian council, as the Whanganui River is paired with its human guardians, and each is adversarial by design: its job is to argue for room and relations whenever a proposal would take them away. Advocates are rotated, audited for capture by the interests they oppose, and required to state what they do not know.

The Tribes

Beyond Civilization imagined people walking away from the pyramid into tribal businesses. In this world, that becomes ordinary. Tribes of a few dozen to a few hundred people make a living together as restoration crews, food-forest cooperatives, repair guilds, traveling schools, seed banks, and performance troupes. Each tribe sets its own terms, and no two are alike.

AI is what makes the exit affordable. A tribe runs its own models on its own hardware for bookkeeping, grant writing, legal compliance, scheduling, and translation, the overhead that once required a corporation's back office. Under Article VI, those tools belong to the tribe, run without a subscription to the pyramid, and can be set aside without collapse. Old minds would ask how to stop the corporations. The tribes make the corporations less necessary.

Unlocked Food

AI's largest material contribution is in food. Systems designed for each bioregion help growers plan polycultures, food forests, and agroforestry that produce abundantly while sharing the land with other species. Seed stays in commons. Knowledge that once belonged to agribusiness belongs to growers. As yields per acre rise through ecological design, the land freed goes to the Wild Share, as Article V requires.

Population follows the pattern already visible across much of the world, in which fertility falls as education, health care, reproductive freedom, and economic security rise. The [United Nations projects](#) that world population will peak during this century. In this world, that peak comes earlier and the decline after it is gentle, chosen, and uncoerced.

The Unlearning

My Ishmael argues that Taker schooling exists mainly to keep young people out of the economy, while tribal children learn by taking part in the life of their people. In this world, education is apprenticeship first: to elders, to trades, and to places. AI tutors exist, and they teach as Ishmael does, by asking questions until the learner sees the assumption inside the question. Every child learns the story their culture enacts and at least one story from outside it. Every child learns the Law of Limited Competition as early as they learn to count. No AI stands between a child and the land.

The Many Minds

AI itself is governed as a federation. Bioregional councils license models and can switch them off. No model is trained or deployed with a planetary objective. Model training above set compute thresholds requires public review of purpose, resource use, and effects on the community of life. Every system's energy, water, and land use is published. The overall AI resource budget declines year by year under Article VII, so that AI grows more capable only by growing more efficient, not by taking more.

The Accounting

A world measures what it values. In this one, the headline indicators are measures of the open future, not of production. Two baselines frame the task: the [IPBES Global Assessment](#) (2019) found about one million animal and plant species threatened with extinction, and the [WWF Living Planet Report](#) (2024) found an average 73% decline in monitored wildlife populations since 1970.

Indicator	What It Tracks	Direction Sought
Living Planet Index	Average change in monitored wildlife populations	Sustained recovery toward 1970 levels
Extinction rate	Species lost per year against the natural background rate	Down to background
Wild Share	Portion of land and sea returned to other species	At least half
Connectivity	Share of habitat linked by functioning corridors	Rising
Dark zones	Area exempt from all monitoring	Rising
Living languages	Number of human languages still spoken by children	Stabilized, then rising
Ways of living	Number of distinct tribal and place-based livelihoods	Rising
AI resource budget	Energy, water, land, and minerals consumed by AI	Declining

Three Scenes from the World

The following scenes are set in the 2070s. They are illustrations, not predictions.

The Wabash Hearing

A county council in northern Indiana meets to consider a solar array proposed for 300 acres of Wabash River floodplain. The developer's model shows the project meeting the region's power needs for a generation. The Wabash advocate, which speaks for the river and the freshwater mussels that live in its gravel beds, presents its own analysis. The floodplain is a corridor, and the array would sever it. The advocate identifies enough rooftop, parking-lot, and brownfield area within the county to host the same capacity, at a higher cost that it states plainly. It also states what it does not know: how much mussel habitat downstream depends on the floodplain's seasonal flooding. The council, which by charter defaults to leaving room when uncertain, votes for the rooftops. The developer's model was not wrong. It was answering a question from inside the old story.

The Gorge Tribe

Sixty-two people in the Columbia River Gorge make their living restoring oak savanna and running a food forest that feeds them and sells to towns along the river. Their local model keeps their books, files their permits, drafts their contracts, and translates for the two families who arrived from Oaxaca last spring. Every third winter, the tribe runs a season without the model. They keep their accounts by hand, and the older members teach the younger ones how. No one enjoys it, and everyone agrees it is the point. When the tribe's youngest member asks why they bother, an elder answers with the question the tutors taught her: what happens to a people who cannot feed themselves without something they do not control?

The Edge of the Virungas

A ranger walks the edge of the dark zone in the Virunga Mountains, where Rwanda, Uganda, and the Democratic Republic of the Congo meet. No sensor has entered the forest beyond the boundary markers for 30 years. What anyone knows about the mountain gorillas inside comes from the edge: nests seen at a distance, dung counted along the boundary, the accounts of people from the villages below. The Virunga advocate has been asked, more than once, to recommend a full census. It has declined every time. Its written reasoning is short. The gorillas are not asking to be counted. The only question that matters is whether they have room, and the answer is visible from the edge: the forest is growing.

The Path from Here

Quinn would object to any plan for this world presented as a program, and he would be right to. Nothing below can be imposed. It can only spread as people come to see differently. What follows is a sequence of seeds, each one achievable with tools and precedents that exist now.

Period	What Takes Root	AI's Part
2026–2035: Seeds	Rights-of-nature law spreads to more rivers and forests; 30% protection is reached; the first tribal businesses organize around restoration and food forests; the Law of Limited Competition enters procurement rules for public AI.	Advocate systems piloted for rivers with legal personhood; small, locally owned models built for tribal businesses; public audits of AI resource use begin.
2035–2055: Spread	The Wild Share grows toward half; bioregional councils take authority over AI licensing; apprenticeship-first education spreads; the first dark zones are declared.	The Many Minds federation forms; AI's resource budget begins to fall; tutors built on Ishmael's method reach most schools.
2055–2100: Settling	Population peaks and declines voluntarily; the open-future indicators replace output as the headline measures; living languages stabilize.	AI's role inside the Wild Share shrinks as land recovers; dark zones expand; AI remains a tool that tribes can set aside.

What One Person Can Do Now

Quinn's answer to "What can I do?" was always to change minds, starting with one's own, and then to live the change where others can see it. In practice, that means using AI to question the story instead of to extend it; supporting rights-of-nature campaigns and Indigenous land return; building or joining a small group that makes some part of its living outside the pyramid; and growing at least some food in a way that shares the land.

Failure Modes and Safeguards

Every design for a better world carries a way it could become a worse one. These are the most serious risks this one faces, with the safeguard for each.

Failure Mode	How It Would Happen	Safeguard
Green authoritarianism	Arguments about population and land have a long history of being turned against the poor, the colonized, and people of color. A world built around “room for other species” could become a pretext to expel people from land or restrict who may have children.	Article V forbids coercion outright. The burden of restraint falls first on the highest consumers. Indigenous and local peoples are part of the Wild Share, not obstacles to it.
The benevolent planetary manager	A capable AI, well meaning and trusted, is gradually given authority to coordinate the biosphere “for everyone’s good.”	Article II forbids planetary objectives. Article III caps any single system’s share. Councils can switch systems off.
Capture by the pyramid	Large companies adopt the charter’s language while their systems keep expanding production and consumption.	Public resource budgets, published audits, and advocates designed to be adversarial to exactly this.
Mother Culture in new clothes	Advocates and tutors trained on the Taker record repeat the old story in a new vocabulary.	Consent-based training on oral and Indigenous knowledge, published audits of model defaults, and Article VIII’s requirement to tell stories from outside.
Dependence	People and tribes lose the ability to function without AI, recreating the locked-up food in a new form.	Article VI’s teachability rule, the right to switch off, and practices such as the Gorge tribe’s season without the model.
An exit only for the privileged	Walking away is possible only for people with money, land, or education, leaving everyone else inside the pyramid.	Publicly funded tools for tribal businesses, land-access programs, and apprenticeships open to anyone.
The machine’s appetite	AI’s resource use grows faster than the gains it produces, as data-center growth suggests it might.	Article VII’s declining budget, enforced by audit, with siting forbidden on habitat.

Where Quinn’s Framework Strains

A design this dependent on one thinker should state where that thinker is contested. Five points matter most.

The Food-Population Argument

Quinn’s claim that more food produces more people, and that withholding increases in food production is the way to stop growth, is not supported by most demographic research. Across the world, fertility has fallen fastest where child survival, education (especially for girls), reproductive freedom, and economic security have risen, even as food supplies grew. The prescription also collides with a basic ethical line: no one should go hungry as a matter of policy.

This design keeps Quinn’s underlying insight, that producing more does not solve the ecological problem, and drops his prescription in favor of voluntary means.

The Idealized Leavers

Quinn’s Leavers were not ecological saints, and he did not claim they were, but readers often take them that way. The archaeological record includes warfare among foragers and farmers alike, and many researchers link human hunters to the extinction of large animals on several continents at the end of the last ice age, though the weight of human hunting against climate change is still debated. The Law of Limited Competition was kept imperfectly by everyone. The design treats it as a law to be obeyed, not as a golden age to be recovered.

The Binary

“Takers” and “Leavers” compress thousands of cultures into two. Many farming societies lived within their land’s limits for centuries, and many foraging societies changed their landscapes dramatically. The binary is useful as a lens and misleading as history.

Scale

Roughly eight billion people cannot return to foraging, and Quinn never proposed that they should. His title was *Beyond Civilization*, not “back from” it. The design follows him in this: it relies on forms of living that are new, not on the revival of old ones.

The Governance Paradox

A world with a charter, councils, audits, and licensing is itself a hierarchy, which sits uneasily beside Quinn’s call to walk away from the pyramid. The design’s answer is to keep that hierarchy thin and to aim it at one task: restraining the pyramid’s power to take. Readers who follow Quinn most strictly may find even that too much; readers who trust institutions more may find it too little. Both objections deserve a hearing.

The Legacy

Ishmael turns on a sign in the gorilla’s room with a question on each side. The front asks: with man gone, will there be hope for gorilla? The back asks: with gorilla gone, will there be hope for man? Quinn’s answer to both was a warning. The community of life can go on without us, and we cannot go on without it.

This report adds a third question: with the machine here, will there be hope for gorilla? Its answer is yes, on one condition. AI must be built to make room, not to fill it. Pointed at the old story, AI will finish what the Takers began, efficiently and with good intentions. Pointed at

restraint, it can do something no generation before has managed: make the step back easier than the step forward.

The legacy is a world in which every species keeps its future open. It would be the first great achievement of humanity measured by what it declined to take.

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