

Political Breakout

Situation, Need, Action

Tony Fry

Series Editors

Tony Fry & Madina Tlostanova

Political Imaginaries: New Imperatives



VERNON PRESS

Copyright © 2025 Tony Fry.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street, Suite 1200
Wilmington, Delaware, 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Political Imaginaries: New Imperatives

Library of Congress Control Number: 2024951918

ISBN: 979-8-8819-0196-7

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Cover design by Tony Fry.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Table of Contents

	Acknowledgements	v
	Prologue	vii
	Introduction	xi
Chapter 1	Danger Now	1
Chapter 2	Politics in Danger	31
Chapter 3	Accelerating Dangers	57
Chapter 4	The Common and the Different	103
Chapter 5	Danger and Imagination Renewed	131
Chapter 6	Political Demand	157
	Appendix I. Elon Musk	185
	Appendix II. Heidegger	193
	Appendix III. New materialism	203
	References	215
	Index	233

Acknowledgements

The convention is to acknowledge those people to whom one is indebted as a result of their contribution to the creation of the work. Doing so is easy. I thank my friend Madina Tlostanova for her insights, my enduring partner Anne-Marie Willis for her always constructive criticism, encouragement and support, and D Wood for her editorial observations.

Prologue

Everybody everywhere wants good news, rather than bad. But what is good or bad is relative to one's circumstances. A day labourer on a street in Kinshasa, Cairo, or Jakarta, living day-by-day, who gets seven days' work at that moment, feels relieved and lucky. A factory worker in Berlin, New York or Sydney who fails to get an annual pay rise is disappointed and angry. The gap between the dream of a good life, and its realisation, is subject to where you are geographically, socio-economically and historically, what you do, and how you are psychically and mentally. Yet there is a bigger picture continuously being created by forces outside of one's existential environment, knowledge and control.

The day labourer, the guy who hires him or her, and their client; the factory worker, his or her floor manager and the factory owner, like everyone else, are subject to worldly events—enviro-climatic, economic, geopolitical and national. They unfold rapidly or slowly, unnoticed, or they arrive dramatically, and so decide one's fate, be it good or bad. Those global events that are directing the collective future of all of us are of an enormous magnitude. Unlike the geological and natural traumas that have transformed planetary conditions, the critical events of the present are a result of the combined actions that 'we' unknowingly, at a general causal level, have collectively taken over time as 'our' numbers and material transformative powers have increased. This is to the extent that a moment has arrived wherein the consequences of our actions have become unavoidable, including the commencement of a process of extinction (for the planet, the sixth, but the first induced by 'us'). However, the moment could be pre-empted by an act of auto-destruction, if the geopolitical tensions that are now present increase and prompt a nuclear Armageddon. Here is a known background to life on Earth that every person who is well informed about world events confronts, or turns away from—retreating into their minimal self of comforting activities of illusionary life-world 'normality.'

Life on Earth will die long before the sun does, which it will. Between now and then is a terminal moment that will be decided by the intensity of 'our' destructive actions, by intent or default, of environmental, ecological, and climate systems (while equally being progenitors of conflict). Our collective fate, and that of many other species, is being decided every day. As a still-growing population of over eight billion, *Homo sapiens* is becoming more divided, differentiated and fragmented. It follows that the possibility of becoming one global body politic continually diminishes. So, at this level of generality, the news is bad. But knowledge of it creates a condition of

possibility: affirmative futural action can be taken. But for reasons of fragmentation indicated, this will not be universal. Transformative agency has to be of a significant scale and scalable. Bad news is unfolding, and will continue to do so. Good news will only exist if it is made. This overall situation frames the variable good or bad conditions, and news of our particular lives, according to the circumstances in which we find ourselves or that we create.

These remarks inform what *Political Breakout* argues, which is that all of the historically constituted political ideologies and institutions operative in the present are incapable of dealing with the current and emerging conditions, complexities and challenges.

An epochal change is underway. Some twelve-thousand years ago, nomadic ways of life started to transition to settled and agricultural forms of existence in a post-Ice-Age period of inter glacial climate warming. The developmental trajectory established at this moment marked the start of the epoch that is now ending. This is a result of the convergence of four terminal factors. The first is the phenomenal numerical growth in our numbers and corresponding material demands made on natural environments and resources of the planet, and the damage done during their extraction. Second is the historical and ongoing impact of unrestrained ways of life, unevenly exercised across populations, that greatly exceeds essential material needs, especially by affluent societies. Three is the most extreme expression of environmental destruction and excess: war. Number four is an escalating age of heat, in a protracted period of natural geophysical interglacial warming, amplified by the warming effects of anthropogenic emissions of greenhouse gases generated by industrial, commercial, and socio-cultural activities.

What is now opening is an epoch of organic life existing in an increasing condition of negation. How long this trajectory will continue is unclear, but it is evident that its duration and outcome are indivisible from the actions to be taken by 'us' in all our diversity. What is also discernible is that the impacts upon 'us' will be proportionate to the unevenness of 'our' worldly circumstances.

Across nations and cultures, there is a palpable sense of ending, unsettlement and uncertainty, which is differentially felt and widely experienced. The dynamic of change is increasing in speed; its causal forces implicate each other in interwoven relational patterns of material and immaterial cause and effect. Yet disciplinary divisions of knowledge disaggregate this complexity, and expand the domain of the unknowable. The resulting accumulation of unknowing has turned critical, and now, a moment of nemesis is arriving. As a result, the existing conditions and impacts of biophysical, climatic, and geopolitical instability are going to fracture what is deemed to be taken as reality.

There are two responses to this impending condition of global disorder that are barely recognized by global political and economic leadership. The first is the attempt to name the current epoch (one contender is the 'Anthropocene'—a geological age of ongoing enviro-climatic crises produced by industrial societies). The second is that of 'technocentric accelerationism'—a position that abandons attempts to 'save' life as it is known and to embrace a progressive transition to a totally technological future of 'our' becoming fully machinic conscious beings (singularity). While these two responses indicate real and substantial dangers, as said, they are almost totally unrecognised in the political sphere, which continues to oscillate between national and international crisis management, and striving to manage 'business as usual.'

Against this backdrop, *Political Breakout* will elaborate on the complexity of the situation. It will show that all existing political ideologies are constitutionally incapable of directing affirmative futural change. At the same time, the essence of the argument of the book is to assert the absolute imperative of constructively responding to the still wilfully accelerating critical circumstances that certainly cannot be resolved by a 'technofix.' The actual key to transformative response rests with political action. But for this to be possible, a new political imagination, one that takes the political beyond its historical limitations, has to be created. This task, this challenge, is beyond one person, and certainly one book—it is a collective process, yet one that one person and one book (this book) can aim to advance conceptually, analytically and practically.

The thinking that informs what is presented here is drawn from ten book books written over the past thirty years, all with an address to the political, two exclusively so: *Design as Politics* (Fry, 2011) and especially *A New Political Imagination, Making the Case* (Fry and Tlostanova, 2021) co-authored with Madina Tlostanova. The present book is equally informed by decades of practical experience, which has included directing an environmental design organisation for over ten years focussed on projects of natural and urban environments, climate change, renewable energy, sustainable product research and development, and professional development education in Australia and internationally. Likewise, the experience also includes working on cultural regeneration in post-conflict environments in Asia and South America. This history of research and practice also informed an academic career, which included professorial positions in Australia, the USA and Hong Kong.

Introduction

Political Breakout is totally preoccupied with the writing of ‘the next’ – the coming after. In doing so, it cuts across a sense of *the next* that, up until the present, most people would assume to be tomorrow, a next day, week, or year, and the inevitability of there being a future, be it good or bad. But this is no longer the case. No matter who or where we are, no matter if we know it or not, ‘we’ now live in ‘the end times.’ This is a moment of epochal change that overarches all cosmological differences of who or what ‘we’ are. However, the human is not one, ‘we’ are born as animals and are made other.¹ As such, ‘we’ dwell in worlds of difference, notwithstanding the intent of modernity to constitute ‘one world’ in its image.

Bruno Latour argued that the human has no ‘stable shape (Watkin (ed), 2016, pp. 171–201)’. Additionally, the human, as Erik Swyngedouw points out, reiterating Maurice Blanchot, has ‘no core’ (Swyngedouw, 2022, p. 16). ‘It’ is undone by the very absence of ‘humanity’ in ‘its’ history. ‘We’ have not, as Dipesh Chakrabarty and others would have it, become directive of an earth-system or a planetary force (Interview: (Saramago and Pádua, 2023, p. 671)). It’s true this judgment applies to *the many*, but not to *the all*. There is a ‘we’ that can make choices, and a ‘we’ that cannot. But what is true is that everyone, and unknowingly every living being in general, is increasingly becoming a victim of this force.

It follows that there can be no appeal to a unified global ‘we’ to act against those forces that are negating planetary futures. Making such an appeal (Wilder, 2022, pp. 81–82) is now gestural and misplaced. Besides the evident global geopolitical disunity of nations, a far more serious condition of fragmentation of ‘humanity’ is underway. Which, as will be shown and shortly discussed, is another marker indicative of the termination of the current epoch of our species’ earthly habitation. A new epoch has commenced in which pluriversal difference will be reconfigured within three very different divided lifeworlds, each with porous boundaries. What this situation makes clear is that

¹ The notion that ‘we’ (and ‘our’) are one has always been problematic—we are all born and remain an animal, but also are created as a cultural being. That being has been formed in cosmological difference, and as such has been posited with varied identities. Western colonialism, in the name of a Christian God, and the bringing of ‘civilization,’ imposed Anthropos—the human—as a claimed universal being. Difference remains, and in new ways is now increasing as the “value” of the human becomes fluid and as a nexus between our species being and technological protheses increases.

global appeals to ‘humanity’ or to ‘global political change,’ while never ‘realistic,’ are now hollow and not even notionally possible. The fiction and the contestable fact have fractured.

At some distant point all life will end, this being long before the planet finally itself dies—both events linked to the death of the sun. In addition to knowing that life on our planet will cease to exist as it is, an increasing number of people have realised that the collective actions of a large segment of “humanity” are foreshortening the time of its duration, diminishing life’s finitude, and thus are ‘wasting’ the future. Hence, this moment is named as ‘the end times.’

To know this, is also to know that the situation can be changed for the better or the worse by what, in difference, empowered populations do in coming decades. But for such change to happen, people who have the freedom to act have to become organised in diverse groups *en masse* in situated contexts; they have to become informed and then mobilise to take corrective action. There is only one way such a massively difficult change can happen, and that is political. However, existing politics, without exception, is incapable of doing this. It lacks the means to extend the possibility of a future, so another paradigm of politics has to be created. This requires an ability to think beyond how politics is currently thought and enacted. This, in turn, requires the creation of a new political imagination able to provide a politically grounded directive of social, cultural, and economic life across worlds of crises and differences. Again, such action cannot be universal, but it can have agency if situated and of sufficient scale and momentum.

So positioned, *Political Breakout* is a response to the huge disjuncture between the inability of existing political ideologies, regimes, institutions, policies and practices to recognise and act against the combined crises and changes that face the continuity of life on planet Earth. The complexity of the current unfolding globally-situated critical compound crisis of coming conditions of disaster, fragmentation and polarisation is beyond the capability of existing politics – epistemologically, conceptually, organisationally and practically. This condition of delimitation cannot be resolved pragmatically or by any available means of reform. Rather, there has to be a fundamental transformation of ‘the political’ itself. Hence, the creation of a ‘new political imagination’ is vital.

For this to happen a process has to be created from which it can emerge, be constituted, and mobilised. There are two vital preconditions: a substantial critique of the futural impotence of the political status quo; and the establishment of intellectually fertile and protean conditions from which a process able to constitute the ‘ground’ of a new political imagination can be

spawned.² Such action comes from an exercise of committed thought and labour rather than from a flash of light and a brilliant revelation. The ambition of *Political Breakout* is simply to make a contribution to the initiation of the transformative process of the formation of such a ground.

The argument will be supported by detailing the complexity of the inter-relational crises that constitute the plural current moment and the political conjunctures that, in difference, are unsettling individuals and populations with what will be increasing intensity. The enfolding crises span environmental, biological, economic, technological and life-security impacts. As such, they constitute a compound problem, and as all available data indicates, increasingly acts to negate futures (defutures).

The Voice

One chooses a position of speech within the conditions of limitation of one's life. In doing so, more is left unsaid than said. The narrative of how a voice is claimed ever remains silent.

...

The dominant Eurocentric literature on imagination leaves the imagination of so many others mostly unacknowledged and silent. The notion of a decolonial imagination does not address this situation, as expressed by/in a project of sociology and/or anthropology. Historically, this failure poses many problems, not least from epistemological colonialism's uneven exercise of crushing imagination and imposing new imagined futures, in the colonial and so-called post-colonial era. This action presents significant questions about whose decolonial imagination for creative practitioners and academics in the global 'North and South' is being considered, and where? It's a problem already partly played out in the literature, for example, in Tayeb Salih's (Salih, 2009) *Season of Migration to the North*, and in David Diop's (Diop, 2020) *At Night All Blood is Black*. It's a live issue, and an ongoing political conflict, evident in the destruction of imagination embedded in indigenous cosmologies and accompanied by ontological violence of an imposed other lifeworld and ways of knowing. A concrete example will make this clear.³ However, as will become

² 'Ground' is understood here as an epistemological foundation, contextually situated, and rhetorically expressed, as a place from which to take a position, as will be discussed in a later chapter

³ The example is drawn from my experience in numerous visits to Timor-Leste between 2008-2012.

apparent, present political, intercultural and geopolitical conditions of transformation are rendering past ways of understanding the division between and the status of a neatly divided global North and South problematic.

The inability of the International Order to deal with serious conflicts between nations evidences a longstanding breakdown of, especially the United Nations Security Council. The UN has become what Gary Wilder has called an ‘international dictatorship by the powerful (Wilder, 2022, p. 43).’ Against this backdrop, new forms of global fragmentation are arriving.

Historically, the attempt to create an International Order was underscored by a modernist/Enlightenment model of conflict resolution which was heavily influenced by the philosophy of Kant. This was seen in the founding of the League of Nations (1929–1946) and thereafter the United Nations in 1945. Both were based on Kant’s institutionalised notion of a single unified world at peace, realised by conformity to a single economic model of ‘development’ with compliance to a global norm of ‘human rights’, notwithstanding the fact that Anthropos was a colonial imposition. These ideas epitomised German Idealism, and its limitations. They are expressed by Immanuel Kant (1724-1804) in ‘Idea for a Universal History with a Cosmopolitan Purpose’ or ‘The Idea of a Universal History on a Cosmopolitical Plan’ 1784 (Beck (ed.), 1963), and in 1775 in *Perpetual Peace: A Philosophical Sketch* (Kant, 1917). Notwithstanding, the UN’s history is replete with failures, like those in Rwanda, Bosnia and more recently in the Ukraine and Gaza. The institution’s concept of ‘One World’ was never fully realised, and is now more distant than ever.

Humanist idealism has been a colonising instrument, and it survives, notwithstanding its demonstrable history of failures. All this is indicative of, and a testament to, the problematic agency of Kant, colonised imagination, and the ongoing directive power of Eurocentric thought. It is sobering to consider that every major global political ideology and its variants (democracy, liberalism, conservatism, socialism, communism, fascism, and anarchism) are the product of the universalisation of Eurocentric epistemologies that prefigured associated political ontologies. While there have been historical examples and conditions that have run counter to this dominant Western propensity, their agency has not been significant in redirecting global consequences.

Currently, available political ideologies are demonstrably showing themselves to be temporally disjuncture from the speed, rate of change and impacts of those conditions that constitute the ‘complexity of complexity’ of this moment. In actuality, the reverse is true, the political trend is toward authoritarian populist politics that offers ‘simple solutions’ and ‘firm leadership’ in the face of negated deep and multidimensional crises. Nationalism, in its various guises, converges with this trend and makes it even

more dangerous. Meanwhile, the fragmentation of extant power blocs is producing global structural change and exposing the inability of the world's governments to make those fundamental directional changes that would enable them and their populations to respond to coming economic, environmental and global security crises. Dominantly, and irrespective of political ideology, to retain power, they strive to reach or maintain accelerated levels of consumer-led economic growth. At the same time, they deflect seriously dealing with problems that threaten, like climate change (Fry and Tlostanova, 2021, pp. 2-17). So contextualised, neoliberal economics retains its ability to strive to shape a particular future economically and technologically. A new political imagination cannot avoid passing through the sameness of the differences of this conceptual, political obstacle course.

The directional sum of these forces and trends are well underway and make certain a continued confrontation with conditions that prefigure the 'end of the World.' Knowingly and unknowingly, the issue before us all is can they be arrested and reversed? The most immediate response to this question is to say, 'not until the situation is fully recognised and engaged,' which is certainly not the case at the moment. Notwithstanding endless references to 'the future,' it remains predominantly unthought. It is not a technologically produced shooting star blazing a way to a glorious tomorrow. Techno-futures are just one kind of future among many. For huge numbers of people, the future is going to be regress not progress. The discourse of the future is plural and contradictory, as the literature on the future affirms.

Consider this instantly created sample, starting with nineteenth novelists like Jules Verne, *Journey to the Centre of the Earth* (1864), Edward Bellamy, *Looking Backwards* (1888), and William Morris, *News from Nowhere* (1890), to Aldous Huxley, *Brave New World* (1932), George Orwell, *Nineteen-eighty-four* (1949), to William Gibson, *Neuromancer* (1984), Margaret Atwood, *Oryx and Crake* (2003) and Cormac McCarthy, *The Road*, (2006). Then there is a great swathe of scientific literature on the future from James Lovelock (1919-2022), *Gaia* (1979) to Elizabeth Kolbert, *The Sixth Extinction Event* (2015), Michael Kaku, *Physics of the Future* (2012), and Caren Irr, et al. (eds), *Environmental Futures An International Literary Anthology* (2024). Next, are philosophical/quasi-philosophical works, like Rosi Braidotti, *The Posthuman* (2013), David Roden, *Posthuman Life* (2015), Jennifer Huberman, *Transhuman* (2020), Elise Bohan, *Future Superhuman* (2022). My own work contributes to this field: *Defuturing* (1999/2020), *Design Futuring* (2009), and *City Futures in the Age of a Changing Climate* (2015).

Existentially, the future is who you are, how you are, and where you are circumstantially in conditions of change. Geophysically, the future is an intersection of variable determinate forces. Geopolitically, it is an increasing

arena of contestation and prospective disorder. Enviro-climatically the future is an unfolding condition of crisis for organic life, thus also for 'us.' Indivisibly for 'us', the future is in danger, and the plurality of futures directly correlates to the forms of 'our' responsive actions.

Situating cosmological complexity

The world arrives for everyone as an empirical reality mediated by an induced cosmology that posits what is materially encountered, and constituted performatively by action, with meaning. Dominantly, cosmologies are lived, and as such, frame perception and direct practices—they are not consciously expressed. Cosmology is also the locus of the imagination as shared by the collective, and as such, is the enacted form of an ontology—one in which a particular being-in-the-world-in-common is constituted as a reality wherein identities are understood, and conditions of possibility and limitation are perceived. But the degree of difference of situated, and experiential individuation clearly produces specific rather than common imaginaries. At the same time, an exposure to a commonality – like 'the end of the world which is everywhere' (Viveiros de Castro, 2015, p. 170)—forms a cosmological imagination with commonalities of the imagined evoked. What happens here is *the imagined* meets an *ecology of knowledge* (de Sousa Santos 2014) and connects back to epistemology, wherein an ecology of mind (Bateson, 1973) exposes an environment of circulating ideas. Effectively, the 'imagination of the individual converges with the 'imagination of the collective' (Viveiros de Castro, 2015, p. 130), this as it exists as elemental to an induced cosmology and its everyday practices. Imagination so understood is not just expressed in inventive, expressive creative forms but is continually pre-figuratively present and active in almost everything we do.

Reality is mediated by the nexus of knowledge and imagination as the passage between the seen, the imagined and the 'to be imagined.' Viveiros de Castro puts before his readers Amerindian mythology that inverts 'our own' scientifically validated notion that humans evolved from animals, whereas for Amerindians, the reverse was true—animals evolved from humans, as the common generic condition (Viveiros de Castro, 2015, p. 205). The observation also affirms Roy Wagner's conclusion in this book's afterword that 'we have no perspectives that are not completely imagined ones,' and that 'we know that animals did not evolve from humans does not hold in check a fleeting moment of imagining it to be true. But then a realisation arrives: biologically we remain animals who, as it were, put on the enveloping skin – the outer clothing of 'humanness'—that expresses our cultural being. Again, Amerindian mythology inverts the same and the different (Viveiros de Castro, 2015, p. 296).

PAGES MISSING
FROM THIS FREE SAMPLE

References

- Agamben, G. (2005) *The State of Exception*. Translated from the Italian by K. Attell, Chicago: The University of Chicago Press. <https://doi.org/10.7208/chicago/9780226009261.001.0001>
- Akomolafe, B. (2020) 'What climate collapse asks of us,' *The Emergence Network*. [http://www.emergencenetwork.org/whatclimatecollapseasksofus/#:~:text=In%20this%20\(very\)%20long%20essay,capacities%20and%20response%20abilities%20that](http://www.emergencenetwork.org/whatclimatecollapseasksofus/#:~:text=In%20this%20(very)%20long%20essay,capacities%20and%20response%20abilities%20that) – accessed, 23.02.21.
- Alombert, A. (2024) 'A Conceptual History of Entropies from a Stieglerian Point of View: Epistemological and Economic Issues of the Entropocene,' *Technophany* Vol 2, No 2. <https://doi.org/10.54195/technophany.15390>
- Alt, S. (2022) 'Environmental apocalypse and space: the lost dimension of the end of the world,' *Environmental Politics*, 32(5), pp. 903-922. <https://www.tandfonline.com/doi/full/10.1080/09644016.2022.2146935> – accessed 09.06.24. <https://doi.org/10.1080/09644016.2022.2146935>
- Anderson, B. (1983) *Imagined Communities*, London: Verso.
- Anderson, W.(2014) 'Getting Ahead of One's Self? The Common Culture of Immunology and Philosophy,' *FOCUS—ISIS*, 105: 3, pp. 606-616. <https://doi.org/10.1086/678176>
- Anderson, W. and Mackay, I. R. (2014) Fashioning the Immunological Self: The Biological Individuality of E Macfarlane Burnet, *Journal of the History of Biology* 47 (1), 147, pp.175. <https://doi.org/10.1007/s10739-013-9352-1>
- Anderson, W. (2015) 'Doing Biographical Work.' <http://somasphere.net/forumpost/doingbiographicalwork/> – accessed 08.03.23.
- Appiah, A. (1985) 'The Uncompleted Argument: Du Bois and the Illusion of Race,' *Critical Inquiry*, Volume 2, No. 1, 21, pp. 21-37. <https://doi.org/10.1086/448319>
- Aradau, C. (2012) 'What's left of biopolitics?', *Radical Philosophy* 173, May/June, pp. 42-45.
- Archer, G. (2017) *A Place Between Two Places: The Qur'ānic Barzakh*. Gorgias Press: Piscataway (NJ). <https://www.gorgiaspress.com/a-place-between-two-places>. <https://doi.org/10.31826/9781463237097>
- Arendt, H. (2017) *The Origins of Totalitarianism*, London: Penguin.
- Aronowitz, S. (1988), *Science as Power*, Minneapolis: Minnesota University Press. <https://doi.org/10.1007/978-1-349-19636-4>
- Backman, J, and Cimino, A. (eds.), (2022) *Biopolitics and Ancient Thought*, Classics in Theory Series, Oxford: Oxford Academic. <https://doi.org/10.1093/oso/9780192847102.001.0001> accessed, 27.02.23.
- Barad, K. (2003) 'Posthumanist performativity: Toward an understanding of how matter comes to matter.' *Signs: Journal of Women in Culture and Society* 28(3), pp.801–831. <https://doi.org/10.1086/345321>
- Barden, A. (2018) 'Philosophy as political techne: the tradition of invention in Simondon's political thought', *Contemporary Political Theory* 17 (4), pp. 417-

436. <https://philpapers.org/asearch.pl?pub=2964> – accessed 09.02.2023.
<https://doi.org/10.1057/s41296-018-0210-y>
- Barkan, J. (2013) *Corporate Sovereignty: Law and Government under Capitalism*, Minneapolis: Minnesota University Press. <https://doi.org/10.5749/minnesota/9780816674268.001.0001>
- Barrena, S. (2013) 'Reason and Imagination in Charles S. Peirce,' *European Journal of Pragmatism and American Philosophy*, V-1. <https://doi.org/10.4000/ejpap.575>
- Basedow, H. (1925) 'The Australian Aboriginal,' *Nature*, Vol., 116, pp. 601–602. <https://www.nature.com/articles/116601a0> – accessed, 12.02.23. <https://doi.org/10.1038/116601a0>
- Bateson, G. (1973) *Steps to and Ecology of Mind*, Paladin: London.
- Bauer, S. (2023) 'Anti-trans Hatred One of Twitter' Core Features,' *The Nation*, June 23, unpaginated. <https://www.thenation.com/article/society/elon-musk-transphobia-twitter/> – accessed, 09.07.24.
- Beardsworth, R. (2010), 'Technology and Politics: A Response to Bernard Stiegler,' *Cultural Politics*, (2), pp. 181–199. <https://doi.org/10.2752/175174310X12672016548289>
- Beck, L.W. (ed.) (1963) *Kant on History* Translated from the German by L.W. Beck, R.E. Anchor, and E.L. Frackenheim), Indianapolis: Bobbs-Merrill.
- Bennett, J. (2010) *Vibrant Matter, A Political Ecology of Things*, Durham NC: Duke University Press. <https://doi.org/10.1215/9780822391623>
- Burnett, M. (1962) 'Autoimmune Disease — Experimental and Clinical,' *Journal of the Royal Society of Medicine*, Volume 55, Issue 8, 619-626. <https://doi.org/10.1177/00359157620550080>
- Camacho, I. (2017) 'Nick Land and Accelerationism', February 1917. <https://tripleampersand.org/nick-land-accelerationism/> – accessed: 06.01.23
- Champion, M. (2024) 'Elon Musk Has a Lot to Say About Ukraine. And Lot to Learn,' *Bloomberg*, February 14. <https://www.bloomberg.com/opinion/articles/2024-02-14/elon-musk-has-a-lot-to-say-about-ukraine-and-a-lot-to-learn> - accessed 06.09.24.
- Chakrabarty, D. (2009) 'The Climate of History: Four Theses,' *Critical Inquiry*, Vol. 35, No. 2, pp. 197-222. <https://doi.org/10.1086/596640>
- Chakrabarty, D. (2021) *The Climate of History in a Planetary Age*, Chicago: University of Chicago Press. <https://doi.org/10.7208/chicago/9780226733050.001.0001>
- Cheah, P. (2016) *What is a world*, Durham (NC), Duke University Press.
- China Digital Space (2022) June 26.. <https://chinadigitaltimes.net/archive>
- Clarke, B. (2017) 'Rethinking Gaia: Stengers, Latour, Margulis,' *Theory, Culture and Society*, Vol. 34, Issue 4. <https://doi.org/10.1177/026327641668688> - accessed, 03.03.23. <https://doi.org/10.1177/0263276416686844>
- Clarke, P.A. (2015) 'The Aboriginal Australian cosmic landscape,' in C.L.N. Ruggles (ed.) (2015) *Handbook of Archaeoastronomy and Ethnoastronomy*, Springer: New York.
- Clausewitz, C. von (1988), *On War*, London: Penguin Books.
- Cockcroft, J, Frank, A. and Johnson, D. (1972) *Dependence and Underdevelopment*, New York: Anchor.

- Coghill, A. and Hayes, G. (2024) 'Elon Musk Keeps Spreading a Very Specific Kind of Racism,' *Mother Jones*, March 13. <https://www.motherjones.com/politics/2024/03/elon-musk-racist-tweets-science-video/> - accessed, 03.04.24.
- Cohen, E. (2009) *A Body Worth Defending*, Durham (NC): Duke University Press. <https://doi.org/10.1215/9780822391111>
- Cohen, E. (2021), *Learning to Heal*, Durham (NC): Duke University Press.
- Cohen, E. (2003) 'The New Politics of Technology,' *The New Atlantis*, Number 1, Spring 2003, 3-8.
- Combes, M. (2012) *Gilbert Simondon and the Philosophy of the Transindividual*, Cambridge (MA): MIT Press.
- Conley, V.A. (ed) (1994) *Rethinking Technologies*, Minneapolis: University of Minnesota Press.
- Crevelde, Van M. (2006) 'Power in War,' *Theoretical Inquiries*, 7.1, pp. 1-8. <https://doi.org/10.2202/1565-3404.1125> accessed 02,09. 22.
- Crutzen, P. J., and Stoermer, E. (2000) 'The "Anthropocene"', *IGBP Newsletter*, 41, 17-18.
- Dahlstrom, D. (2010) 'The Critique of Pure Reason and Continental philosophy,' in Paul Guyer (ed.) *The Cambridge Companion to Kant's Critique of Pure Reason*. Cambridge: Cambridge University Press.
- Dallmayr, F. (2003) 'Cosmopolitanism: Moral and Political,' *Political Theory*, Vol 31(3), pp. 421-442. <https://doi.org/10.1177/0090591703031003004>
- Danowski, D. and Viveiros de Castro, E. (2016) *The Ends of the World*, Oxford: Polity Press.
- Datta, A. (2022) 'On Gaian Systems: An Interview with Bruce Clarke,' *Symploké*, Vol 30, Nos 1-2, pp 431-452. <https://doi.org/10.1353/sym.2022.0030>
- Davies, A. (2021) 'Whose Singularity? Artificial Intelligence as a Mechanism of Corporate Sovereignty,' *Culture Machine CM2021*, www.culturemachine.net pp.1-23.
- Davies, N. (2020) 'Neural Networks could help computers code themselves: Do we still need human coders,' *The Overflow*, September 15, 1-23. <https://stackoverflow.com/questions/2020/09/16/neural-networks-could-help-computers-code-themselves-do-we-still-need-human-coders/> accessed 17.08.24.
- Davis, O. (2021), 'Anthropotechnical Practising in the Foamworld', *Angelaki*, 26:1, 109-123. <https://doi.org/10.1080/0969725X.2021.1863600> - accessed 15, 02,23.
- Dean, C. (1996) *The Australian Aboriginal 'Dreamtime' (Its History, Cosmogony, Cosmology And Ontology)* M.A. Gamahucher Press: West Geelong (Aust).
- DaSilva, A. (2024) 'Elon Musk's \$10 Million Pronatalism Donation Is A Cover For Eugenics Support,' *Jalopnik*, June 21, <https://jalopnik.com/elon-musks-10-million-pronatalism-donation-is-a-cover-1851553193> - accessed 14,07,24.
- Descola, P. (2013) *Beyond Nature and Culture*, Chicago: University of Chicago Press. <https://doi.org/10.7208/chicago/9780226145006.001.0001>
- Deleuze, G. (1988) *Spinoza: Practical Philosophy*. Translated from the French by R. Hurley, San Francisco: City Lights Books.
- Deleuze, G. (1992) 'Postscript on the Societies of Control,' *October* Vol., 59, (Winter), 3-7.

- Derrida, J. (1994) *Spectre of Marx*, Translated from the French by P. Kamuf, New York: Routledge.
- Derrida, J. ([1996] 2002) 'Faith and knowledge: The two Sources of "Religion" At the Limits of Reason Alone.' Translated from the French by M. Quantance, in Gil Anidjar (ed.), *Acts of religion*, New York: Routledge, pp. 3-67.
- Derrida, J. (2003) 'Autoimmunity: Real and Symbolic Suicides—A Dialogue with Jacques Derrida,' Translated from the French by P. Brault and M. Naas. in Giovanna Borradori, *Philosophy in a Time of Terror*, Chicago: The University of Chicago Press, 85-139.
- Dickson, D. (1974) *Alternative Technology*, London: Fontana.
- Dillion, M. and Neal, A. (eds.) (2008) *Foucault on Politics, Security and War*. Translated from the French by J. E. Dillon, New York: Palgrave. <https://doi.org/10.1057/9780230229846>
- Diop, C. A. (1974) *The African Origin of Civilization*, New York: Lawrence Hill and Co.
- Diop, D. (2020) *At Night All Blood is Black*, Translated from the French A. Moschovakis), London: Pushkin Press.
- Diphoorn, T. and Wiegink, N. (2022) 'Corporate sovereignty: Negotiating permissive power for profit in Southern Africa,' *Anthropology Theory*, Volume 22, Issue 4, 422-442. <https://doi.org/10.1177/1463499621103712>
- Doray, B. (1988) *From Taylorism to Fordism* Translated from the French by D. Macey, London: Free Association Books.
- Dreyfus, H. and Harrison D. (eds.) (1993) *Heidegger: A Critical Reader*, Oxford: Blackwell.
- Ducarmem, F, Flipo, F and Couvet, D. (2020) 'How the diversity of human concepts of nature affect conservation of biodiversity,' *Conservation Biology*, Vol 35, Issue 3, 1019-1028. <https://doi.org/10.1111/cobi.13639>
- Erkan, E. (2019) 'Psychopower and Ordinary Madness: Reticulated Dividuals in Cognitive Capitalism' *Cosmos and History*, 17 (15), 214-241.
- Esposito, R. (2008) *Bios, Biopolitics and Philosophy*, Translated from the Italian by T. Campbell), Minneapolis: University of Minnesota Press. <https://doi.org/10.5422/fordham/9780823242641.001.0001>
- Esposito, R. (2011) *Immunitas: The Protection and Negation of Life*, Translated from the Italian by Z. Hanafi, Oxford: Polity.
- Esposito, R. (2012) *Terms of the Political: Community, Immunity, Biopolitics*, Translated from the Italian by R. N. Welch), New York: Fordham University Press.
- Esposito, R. (2013) 'Community, Immunity, Biopolitics' Translated from the Italian by Z. Hanafi, *Angelaki*, 18: 3, pp. 83-93. <https://doi.org/10.1080/0969725X.2013.834666> accessed 10.08.21.
- Fanon, F (1963) *The Wretched of the Earth*, Translated from the French by C. Farrington, London: Penguin Books.
- Farias, V. (1989) *Heidegger and Nazism*, Translated from the French by G. R. Ricci. Philadelphia: Temple University Press.
- Felli, R. (2015) Environment and migration, Castree, N et al., (eds.) *International Encyclopedia of Geography: People, the Earth, Environment and Technology*, New York: Wiley-Blackwell and the Association of American Geographers.

- Felli, R. (2016) 'The World Bank's neoliberal language of resilience Research in Political Economy,' vol. 31, pp. 267- 295, https://www.researchgate.net/profile/Romain-Felli-2/publication/309333412_The_World_Bank's_Neoliberal_Language_of_Resilience/links/5f12e6274585151299a4bc9d/The-World-Banks-Neoliberal-Language-of-Resilience.pdf.
<https://doi.org/10.1108/S0161-723020160000031014>
- Felli, R. (2021) *The Great Adaptation: Climate, Capitalism and Catastrophe*, Translated from the French D. Broder. London: Verso.
- Fisher, M. (2009) *Capitalist Realism: Is There No Alternative?* Winchester: Zero Books.
- Ford, H. (1923) *My Life and Work*, Sydney: Angus and Robertson.
- Foucault, M. (2003) 'Society Must be Defended,' Lecture at the College de France, 1975-1976, Translated from the French by D. Macey, New York: Picador.
- Foucault, M. (2004) 'Security, Territory, Population,' Lecture at the College de France, 1977 1978, Translated from the French by D. Burchell, New York: Allen Lane.
- Frier, M, and Adler, S. (2022) 'Twitter, Musk and Why Online Speech Gets Moderated', *Bloomberg*, October 3, 1. https://www.washingtonpost.com/business/twitter-musk-and-why-online-speech-gets-moderated/2022/10/03/0cb0ae68-434f-11ed-be17-89cbe6b8c0a5_story.html accessed 09.02.23.
- Fry, T. (2006) 'Object-Thing Philosophy' and Design: Review of B. Latour and P. Weibel *Making Things Public*; G. Harman *Tool-Being* and *Guerrilla Metaphysics*; Peter-Paul Verbeek *What Things Do, Design Philosophy Papers*, Volume 4, Issue 1, pp. 21-39. <https://doi.org/10.2752/144871306X13966268131316>
- Fry, T. (2009) *Design Futuring, Sustainability, Ethics and New Practice*, Oxford: Berg. <https://doi.org/10.5040/9781350036079>
- Fry, T. (2011) *Design as Politics*, Oxford: Berg. <https://doi.org/10.5040/9781474293723>
- Fry, T. (2012) *Becoming Human by Design*, Oxford: Berg. <https://doi.org/10.5040/9781474294041>
- Fry, Tony (2015) 'China vs China,' in Kalantidou, E. and Fry T (eds.), *Designing the Borderlands*, London, Routledge, pp. 12-36. <https://doi.org/10.4324/9781315778891-2>
- Fry, T. (2017) *Remaking Cities: An Introduction to Metrofitting*, London: Bloomsbury. <https://doi.org/10.5040/9781474224192>
- Fry, T. (2019) *Unstaging War, Confronting Conflict and Peace*, London: Routledge. <https://doi.org/10.1007/978-3-030-24720-1>
- Fry, T. (2021) *Defuturing: A New Design Philosophy*, London: Bloomsbury. <https://doi.org/10.5040/9781350089563>
- Fry, T. and Tlostanova, M. (2021) *A New Political Imagination: Making the Case*, London: Routledge. <https://doi.org/10.4324/9781003038221>
- Gardiner, M. (2016) 'Critique of Accelerationism,' *Theory, Culture and Society*, Volume 34, Issue 1. <https://doi.org/10.1177/0263276416656760> accessed 18.91.23.

- Gartenstein-Ross, D. (2020) 'The Growing Threat Posed by Accelerationism and Accelerationist Groups Worldwide,' *Foreign Policy Research Institute*, April 20, pp. 1-7.
- Gibson, W. (1984) *Neuromancer*, New York: Ace Books.
- Giles, K. (2023) 'Russian disruption in Europe points to patterns of future aggression,' London: Chatham House. <https://www.chathamhouse.org/2024/05/russian-disruption-europe-points-patterns-future-aggression> accessed 11.08.24.
- Goffey, A. (2015) 'Homo immunologicus: on the limits of critique,' *Med Humanities*, 10.1136, pp. 7-13. <http://mh.bmj.com> accessed 7.12.21
- Goldberg, J. (2022) Why is Peter Thiel, a GOP megadonor, pursuing a Maltese passport? *Los Angeles Times*, October 18. <https://www.latimes.com/opinion/story/2022-10-18/peter-thiel-malta-jd-vance-blake-masters> accessed 05.03.23.
- Gordon, C. (ed.) (1980) *Michel Foucault, Power/Knowledge*, Brighton: Harvester Press.
- Goetz, A. (ed.) (1980). *The Division of Labour*, Harvester: Hassocks.
- Guattari, F. (1994) 'Machine Heterogenesis' Translated from the French by J. Crech, in Verena Andermatt Conley/Miami Theory Collective, *Rethinking Technologies*, Minneapolis: Minnesota University Press.
- Haar, M. (1993), *Heidegger and the Essence of Man* (trans. William McNeill), New York: SUNY Press.
- Hall, D. L. and Ames, R. T. (1995) *Anticipating China*, New York: SUNY. <https://doi.org/10.2307/jj.18254593>
- Hallin, D. and Mancini, P. (2004) *Africanizing Three Models of Media and Politics: The South African Experience*, Cambridge: Cambridge University Press.
- Hamacher, D. W. and Norris, R. P. (2010) 'Meteors in Australian Aboriginal Dreamings,' *WGN, Journal of International Meteor Organization*, 38 (3), pp. 87-98.
- Han, S. and Park, Y. (2015) 'Another Cosmopolitanism: A Critical Reconstruction of Neo-Confusion Conception of Tianxiaweigong in the age of global risks.' <http://gqfund.jlu.edu.cn/index.php?s=?Show/Index/cid/18/id/62html> accessed 26.08.2017.
- Harman, G. (2002) *Tool-Being, Heidegger and the Metaphysics of Objects*, Chicago: Open Court.
- Harman, G. (2014) *Bruno Latour, Reassembling the Political*, London: Pluto. <https://doi.org/10.2307/j.ctt183p1ks>
- Harman, G. (2020) 'The Only Exit from Modern Philosophy,' *Open Philosophy*, March 24, 1-14. <https://doi.org/10.1515/opphil-2020-0009>
- Hardt, M. T. and Negri, A. (2000) *Empire*, Cambridge (MA): Harvard University Press. <https://doi.org/10.4159/9780674038325>
- Harvey, C. and E&E News (2024) 'Warfare's Climate Emissions Are Huge but Uncounted' *Scientific American*, June 1, 2024, <https://archive.md/2024.06.01193127/https://www.scientificamerican.com/article/warfares-climate-emissions-are-huge-but-uncounted/> accessed 20.08.24.
- Hebdige, D. (1988) *Hiding in the Light*, London: Routledge.

- Heidegger, M. (1962) *Being and Time* Translated from the German by J. Macquarrie and E. Robinson. Oxford: Blackwell.
- Heidegger, M. (1966) *Discourse on Thinking*. Translated from the German by J. M. Anderson and E. Hans Freund), New York: Harper Row. <https://doi.org/10.4324/9780203790182-8>
- Heidegger, M. (1966) 'Only a God Can Save Us,' *Der Spiegel* Interview. Translation from the German by W. Richardson in Sheehan, T. (ed.) (1981) *The Man and the Thinker*, London: Routledge, pp. 45-67. <https://doi.org/10.4324/9780203790182-8>
- Heidegger, M. (1972) *On Time and Being*. Translated from the German by J. Stambaugh, New York: Harper and Row.
- Heidegger, M. (1975) *Poetry, Language, Thought*. Translated from the German by A. Hofstadter, New York: Harper and Row.
- Heidegger, M. (1977) *The Question Concerning Technology and Other Essays*. Translated from the German by W. Lovett, New York: Harper and Row.
- Heidegger, M. and Fink. E. (1979) *Heraclitus Seminar*. Translated from the German by C. H. Seibert, Evanston: Northwestern University Press.
- Heidegger, M. (1982) *On The Way to Language*. Translated from the German by P. D. Hertz, San Francisco: Harpers.
- Heidegger, M. (1990) *Kant and the Problem of Metaphysics*. Translated from the German by R. Taft, Bloomington: Indiana University Press.
- Heidegger, M. (1993a) 'The End of Philosophy and the Task of Thinking' in David Farrell Krell (ed.), *Martin Heidegger, Basic Writings*. Translated from the German by D. Farrell Krell, San Francisco: Harpers, pp. 431-449.
- Heidegger, M. (1993b) 'The Self-Assertion of the German University.' Translated from the German by W. S. Lewis in Wolin, R (ed.) (1991) *The Heidegger Controversy*, Cambridge (MA): MIT Press, pp. 29-39.
- Heidegger, M. (2003) *The End of Philosophy*. Translated from the German by J. Stambaugh, Chicago: The University of Chicago Press.
- Heidegger, M. (2000) *Introduction to Metaphysics*. Translated from the German by G. Fried and R. Polt, Yale University Press: New Haven.
- Heidegger, M. (2012), 'The Danger and Positionality' in *Bremen and Freiburg lectures: Insight into that which is and basic principles of thinking*. Translated from the German by A. J. Mitchell), Indiana University Press, Bloomington, pp 23-63.
- Heidegger, M. (2013) *The Event*. Translated from the German by R. Rojcewicz), Bloomington: Indiana University Press.
- Heidegger, M. (2015) *The History of Beyng*. Translated from the German by W. McNeill and J. Powell), Bloomington: Indiana University Press.
- Heidegger, M. (2016) *Ponderings, II-VI, Black Notebooks*. Translated from the German by R. Rojcewicz, ed. Peter Trawny), Bloomington: Indiana University Press.
- Heidegger, M. (2017) *Ponderings, XII-XV, Black Notebooks*. Translated from the German by Richard Rojcewicz, ed. Peter Trawny), Bloomington: Indiana University Press.

- Hurf, J. (2023) 'Heidegger's Downfall', A review of Heidegger in Ruins: Between Philosophy and Ideology by R. Wolin, New Haven: Yale University Press, 2022, *Quillette*. <https://quillette.com/2023/02/22/heideggers-downfall/>
- Heritage Foundation (2024) *Project 25*, Washington D. <https://www.project2025.org/about/about-project-2025/> accessed, 02.05.24.
- Herodotus (2003) *The Histories*. Translated from the Greek by A. de Sélincourt, London: Penguin.
- Hobbes, T. (1996) *Leviathan*, Cambridge: Cambridge University Press.
- Hörl, E. (2013) 'The Artificial Intelligence of Sense: The history of Sense and Technology after Jean-Luc Nancy (Byway of Gilbert Simondon),' *Parrhesia*, Number 17, pp. 11-24 accessed, 07.10.23.
- Houtum, van H. and Bueno, L.R. Rodrigo (2020) 'The Autoimmunity of the EU's Deadly Bordering Regime; Overcoming its Paradoxical Paper, Iron and Camp Borders', *Geopolitics* 25, Iss. 3, pp. 706-733. <https://doi.org/10.1080/14650045.2020.1728743> accessed 15.02.23.
- Huberman, J. (2020) *Transhumanism: From Ancestors to Avatars*, Cambridge: Cambridge University Press. <https://doi.org/10.1017/9781108869577>
- Hui, Y. (2014) 'Form and Relation. Materialism on an Uncanny Stage', *Intellectica. Revue de l'Association pour la Recherche Cognitive*, No. 61, 2014/1. Philosophie du Web et Ingénierie des Connaissances, pp. 105-121. <https://doi.org/10.3406/intel.2014.1040> accessed 24.11.23.
- Hui, Y. (2017a) 'Cosmotronics as Cosmopolitics', *e-flux*, No. 88. <https://www.e-flux.com/journal/86/161887/cosmotronics-as-cosmopolitics/> accessed 12.03.23.
- Hui, Y. (2017b) 'On the Unhappy Consciousness of Neoreactionaries', *e-flux* 81, <https://www.e-flux.com/journal/81/125815/on-the-unhappy-consciousness-of-neoreactionaries/> accessed 06.01.23.
- Hui, Y and Morelle, L. (2017) 'The Politics of Intensity: Some Aspects of Acceleration in Simondon and Deleuze', *Design Studies* 11.4, pp. 498-517. <https://doi.org/10.3366/dls.2017.0282>
- Isaacson, W. (2023) *Elon Musk*, Simon & Schuster: New York.
- Ingold, T. (2013) 'Anthropology Beyond Humanity,' *Suomen Antropologi: Journal of the Finnish Anthropological Society*, 38 (3), Autumn 16, pp. 1-20.
- IPCC (2022) 'Climate Change 2022: Impacts, Adaptation and Vulnerabilities, Working Groups Contribution to the Sixth Assessment Report,' SPM, <https://www.ipcc.ch/report/ar6/wg2/> accessed 09.06.24.
- IPCC (2023) 'Synthesis Report of the Sixth Assessment Report'. <https://www.ipcc.ch/ar6-syr/> accessed 08.02.23.
- Irigaray, L. (2002) *The Way of Love*. Translated from the French by H. Bostic and S. Pluháček), London: Continuum.
- Irven, D. (2016) 'David Farrell Krell's Ecstasy, Catastrophe: Heidegger from Being and Time to the Black Notebooks,' *Phenomenological Reviews* (open access). <https://reviews.open.org/author/donovanirven/>. <https://doi.org/10.19079/pr.2016.2.irv>
- Jamieson, Michelle (2016), 'The Politics of Immunity: Reading Cohen through Canguilhem and New Materialism,' *Body and Society*, Vol. 22(4), 106-129. <https://doi.org/10.1177/1357034X14551843>

- Jay, M. (1984) *Adorno*, London: Fontana.
- Jullien, F. (2014), *On the Universal* (trans Michael Richardson and Krzysztof Filakowski), Oxford: Polity.
- Jünger, E. (2008) *On Pain*. Translated from the German by D. C. Durst, New York: Telos Publishing.
- Kaku, M. (2008) *Physics of the Impossible*, New York: Doubleday Books
- Kamper, D. and Wulf, C. (1989) 'Looking Back on the End of the World,' in Baudrillard, Jean et al., *Looking Back on the End of the World*, New York: Semiotext(e).
- Kant, I. (1917) *Perpetual Peace a Philosophical Essay*. Translated from the German by M. Campbell Smith, London: George Allen Unwin. Kant. <https://www.gutenberg.org/files/50922/50922-h/50922-h.htm#tnote> accessed - 18.04.23.
- Kant, I. (1990) *Critique of Pure Reason*. Translated from the German by J.M.D. Meiklejohn, Prometheus Books: New York.
- Kearney, R. (1988) *The Wake of Imagination*, Minneapolis: University of Minnesota Press.
- Kolbert, E. (2015) *Sixth Extinction: An Unnatural History*, New York: Macmillan
- Krell, Farrell D. (2015) *Ecstasy, Catastrophe: Heidegger from Being and Time to the Black Notebooks*, New York: SUNY Press. <https://doi.org/10.1515/9781438458274>
- Krenak, A. (2020) *Ideas to Postpone the End of the World*, Toronto: Anansi.
- Kröger, M. (2021) *Extractivisms, Existences and Extinctions: Monoculture Plantations and Amazon Deforestation*, Routledge: London. <https://doi.org/10.4324/9781003102977>
- Land, N. (2012) *Fanged Noumena, Collected Writings Land, Nick, 1987-2007* (eds.) Robin Mackay and Ray Brassier), Falmouth: URBANOMIC.
- Langley, H., Price, R., and Newsham, J. (2022) 'Larry Page buys islands', *Business Insider*, December 16. <https://www.businessinsider.com/google-cofounder-larry-page-private-islands-caribbean-south-pacific-2022-12> accessed 10.11.23.
- Latour, B. (1993) *We have never been Modern*. Translated from the French by C. Porter), Cambridge: Harvard University Press.
- Latour, B. (2004) *Politics of Nature* (trans. Catherine Porter), Cambridge (MA): Harvard University Press.
- Latour, B and Peter W., (eds.) (2005) *Making Things Public*, Cambridge (MA): MIT Press.
- Latour, B. (2018) *Down to Earth* Translated from the French by C. Porter), Oxford Polity Press.
- Latour, B. and Weibel, P (eds.). (2020) *Critical Zones, The Science and Politics of Landing on Earth*, Cambridge (MA): MIT Press.
- Latour, B. (2021) *After lockdown* Translated from the French by J. Rose, London: John Wiley.
- Lettow, S. (2017) 'Turning the turn: New materialism, historical materialism and critical theory,' *Thesis Eleven*, Vol. 140 (1), pp. 106–121. <https://doi.org/10.1177/0725513616683853>

- Lemke, T. (2002) 'Foucault, Government, and Critique, *Rethinking Marxism*, 14 (3), pp. 49-64. <https://doi.org/10.1080/089356902101242288> accessed 08.10.23.
- Lemke, T. (2013) 'Foucault, Politics and Failure', in Jakob Nilsson and Sven-Olov Wallenstein, *Foucault, Biopolitics, and Governmentality*, Huddinge: Södertörn Philosophical Studies. https://doi.org/10.1007/978-3-476-01378-1_56
- Leroi-Gourhan, A. (1988) *Gesture and Speech*. Translated from the French by A. Bostock Berger, Cambridge (MA): MIT Press.
- Liang, Q. and Xiangsui, W. (1999) *Unrestricted Warfare*, [FBIS Translated Text], Beijing: PLA Literature and Arts Publishing House.
- Lichtheim, M. (1973) *Ancient Egyptian Literature Volume 1*, Berkeley: University of California Press.
- Lichtheim, M. (1976) *Ancient Egyptian Literature Volume 2*, Berkeley: University of California Press.
- Lindberg, S. (2018) 'Onto-Technics in Bryant, Harman, and Nancy', *PhoenEx* 12, No. 2, 81-102. <https://doi.org/10.22329/p.v12i2.5034>
- Lindberg, S. (2019), 'Being with Technique—Technique as being-with: The technological communities of Gilbert Simondon', *Continental Philosophy Review*, 52, 299–310. <https://doi.org/10.1007/s11007-019-09466-9> accessed 17.02.23.
- Littlejohn, M. E. (ed.) (2019) *Imagination Now: A Richard Kearney Reader*, London: Rowman and Littlefield.
- Littler, C. (1982) *The Development of the Labour Process in Capitalist Societies*, London: Heinemann.
- Lovelock, J. (2014) *A Rough Rode to the Future: The Next Evolution of Gaia*, New York: Allen Lane.
- Lovelock, J. and Appleyard, B. (2019) *Novacene: The Coming Age of Hyperintelligence*, New York: Allen Lane, 2019.
- Lugones, M. (2003) *Pilgrimages/Peregrinajes: Theorizing Oppression Against Multiple Oppressions*, London: Rowman and Littleton.
- Mackay, R. (2011) 'Nick Land: An Experiment in Inhumanism' (unpaginated). <http://readthis.wtf/writing/nick-land-an-experiment-in-inhumanism/> accessed 11.07.23.
- Mackay, R. and Avanesian, A. (2014) *Accelerate: The Accelerationist Reader*, Falmouth: URBANOMIC.
- Macfarlane Burnett, F. (1962) *The Integrity of the Body: A Discussion of Modern Immunological Ideas*, Cambridge (MA): Harvard University Press. <https://doi.org/10.4159/harvard.9780674731370>
- Maier-Katkin, D. and Maier-Katkin, B. (2007) 'The Case of Hannah Arendt and Martin Heidegger', *Harvard Review*, No. 32, pp. 43-46.
- Malabou, C. (2022) *Plasticity, The Promise of Explosion*, Edinburgh: Edinburgh University Press. <https://doi.org/10.3366/edinburgh/9781474462112.001.0001>
- Mancini, A. (2004) *Maat Revealed: Philosophy of Justice in Ancient Egypt*, New York: Book America.

- Marx, (1970) 'Introduction', in *A Contribution to the Critique of Hegel's Philosophy of Right*. Translated from the German by A. Jolin and J. O'Malley), Cambridge: Cambridge University Press.
- Marx, K. (1977) *Grundrisse*. Translated from the German by M. Nicolaus, London: Penguin Book.
- May, R.(1996) *Heidegger's Hidden Sources*, (trans, Graham Parkes), London: Routledge.
- McCarthy, S. (2023) 'China has a sweeping vision to reshape the world — and countries are listening,' CNN, Hong Kong, 2023/11/09. <https://edition.cnn.com/2023/11/09/china/china-xi-jinping-world-order-intl-hnk/index.html> accessed 12.11.23.
- Meillassoux, Q. (2009) *After Finitude: An Essay on the Necessity of Contingency* (trans. Ray Brassuer), London: Bloomsbury. <https://doi.org/10.5040/9781350252059>
- Mendieta, E. (2009) 'From imperial to dialogical cosmopolitanism?' *Ethics and Global Politics*, Vol. 2 (3), pp. 241-258. <https://www.tandfonline.com/doi/full/10.3402/egp.v2i3.2044> accessed 02.02.23. <https://doi.org/10.3402/egp.v2i3.2044>
- Mignolo, W. D. (2000) 'The Many Faces of Cosmo-polis: Border Thinking and Critical Cosmopolitanism,' *Public Culture*, 12(3), pp. 721-748. <https://doi.org/10.1215/08992363-12-3-721>
- Mignolo, W. D. (2011) *The Darker Side of Western Modernity*, Durham NC: Duke University Press. <https://doi.org/10.1215/9780822394501>
- Mignolo, W. D. and Walsh, C. E. (2018) *On Decoloniality*, Durham (NC): Duke University Press. <https://doi.org/10.1215/9780822371779>
- Ming, C. (2009) 'Modernity and Confucian Political Philosophy in a Globalizing World', *Diogenes* 221 <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=6901dd3def5c4461abe1be5af64784550729a46b>, accessed 25.08.23
- Miller, J. H. (2008) 'Derrida's Politics of Autoimmunity,' *Discourse*, Vol. 30, No. 1 & 2, pp. pp. 208-225. <https://doi.org/10.1353/dis.2008.a362101>
- Mitcham, C. (1994) *Thinking Through Technology*, Chicago: University of Chicago Press. <https://doi.org/10.7208/chicago/9780226825397.001.0001>
- Mitchell, J. A. (2016) 'Heidegger's Breakdown: Health and Healing Under the Care of Dr V.E. von Gebattel,' *Research in Phenomenology* 46, pp. 70–97. <https://doi.org/10.1163/15691640-12341329>
- Nancy, J. (1991) *The Inoperative Community*. Translated from the French by P. Connor and L. Garbus, Minneapolis: Minnesota University Press.
- Nancy, J. (1993) *The Birth of Presence*. Translated from the French by B. Holmes et al., Stanford: Stanford University Press.
- Nancy, J (1994) 'War, Law, Sovereignty – Techné.,' Translated from the French by J. S. Librett, in Conley, V. A., *Rethinking Technologies*, Minneapolis: Minnesota University Press.
- Nancy, J. (1997) *The Sense of the World*. Translated from the French by S, Librett), Minneapolis: Minnesota University Press.

- Nancy, J. (2007) *The Creation of the World or Globalization*. Translated from the French by F. Raffoul and D. Pettigrew, Albany: State University of New York Press.
- Nancy, Jean-Luc (2008) *Corpus* (trans. Richard Rand), New York: Fordham University Press.
- Nancy, J. (2016) *The Disavowed Community*. Translated from the French by P. Armstrong), Fordham: Fordham University Press. <https://doi.org/10.5422/fordham/9780823273843.001.0001>
- Nietzsche, F. (1984) *Human, All Too Human*. Translated from the German by M. Faber and S. Lehmann, London: Penguin.
- Neyrat, F. (2010) 'The Birth of Immumopolitics,' *Parrhesia*, No. 10, pp. 31-38. <https://doi.org/10.3917/lignes.031.0059>
- Noble, D. (1984) *Forces of Production*, Oxford: Oxford University Press.
- Nocek, A. (2021) 'Governmental Designing' in Fry, Tony and Nocek, Adam, *Design in Crisis*, London: Routledge. <https://doi.org/10.4324/9781003021469-6>
- Obenga, T. (1992), *Ancient Egypt and Black Africa*, Chicago: Karnak House.
- Odyseos, L. and Fabio, P. (2007) *The International Political Thought of Carl Schmitt*, London: Routledge. <https://doi.org/10.4324/9780203964149>
- O'Grady, P. (2005) *Everything You Always Wanted to Know About Ancient Greek Philosophy but didn't Know Who to Ask*, London: Routledge.
- O'Grady, P. (2017) *Thales of Miletus, The Beginnings of Western Science and Philosophy*, London: Routledge.
- O'Regan, J. P. (2006) 'This Risky Order of Discourse: The Normativity Debate in Critical Discourse Studies,' *Critical Discourse Studies* Vol. 3, No. 2 (October), pp. 229–235. <https://doi.org/10.1080/17405900600908145>
- Ott, H. (1993) *Martin Heidegger, A Political Life*. Translated from the French by A. Blunden, New York: Fontana.
- Our World Data (2023) <https://ourworldindata.org/> internet accessed 22.02.23.
- Owen-Burge, C. (2022) 'Jakarta: The sinking city,' <https://climatechampions.unfccc.int/jakarta-the-sinking-city/> accessed 20.04.23.
- Parkes, G. (1987) *Heidegger and Asian Thought*, Honolulu: University of Hawaii Press. <https://doi.org/10.1515/9780824845384>
- Patton, P. (2007) 'Agamben and Foucault on biopower and biopolitics,' in Matthew Calarco & Steven DeCaroli (eds.), *Giorgio Agamben: sovereignty and life*. Stanford, Calif.: Stanford University Press, pp. 203--218. <https://doi.org/10.1515/9781503624948-014>
- Patton, P. (2018), 'The Reception and Evolution of Foucault's Political Philosophy,' *Kritike*, Vol. 12, No. 2, pp. 1-21. https://www.kritike.org/journal/issue_23/patton_december2018.pdf accessed 19.03.23. <https://doi.org/10.25138/12.2.a1>
- Pedersen, E. O. and Brincker, M. (2011) 'Philosophy and Digitization: Dangers and Possibilities in the New Digital Worlds' *SATS*, vol. 22, no. 1, 2021, pp. 1-9 <https://doi.org/10.1515/sats-2021-0006>
- Pheng, C. (2016) *What is a world?* Durham (NC): Duke University Press.

- Plato (1977) *Timaeus and Critias*. Translated from the Greek by D. Lee), London: Penguin Books.
- Prodolsky, S. and Tauber, A. (1997) *The generation of diversity: clonal selection theory and the rise of molecular immunology*, London: Welcome Collection.
- Prokop, A. (2022) 'Curtis Yarvin wants American democracy toppled. He has some prominent Republican fans', *Vox*, October 24. <https://www.vox.com/policy-and-politics/23373795/curtis-yarvin-neoreaction-redpill-moldbug> accessed, 10.1.23.
- Prozorov, S. (2018) 'A thousand Healths: Jean-Luc Nancy and the possibility of democratic biopolitics,' *Philosophy and Social Criticism*, Vol. 44, Issue. 10, pp.1090-1109 accessed - 1.5.23. <https://journals.sagepub.com/toc/pscb/44/10>. <https://doi.org/10.1177/0191453718768349>
- Quammen, D. (2020) 'We Made the Coronavirus Epidemic,' *The New York Times*, January 28. <https://www.nytimes.com/2020/01/28/opinion/corona-virus-china.html> accessed 20.10. 22.
- Rae, G. (2022) 'Derrida, autoimmunity, and critique', *Distinktion Journal of Social Theory*, March, pp.238-258. [andonline.com/doi/abs/10.1080/1600910X.2022.2039739](https://online.com/doi/abs/10.1080/1600910X.2022.2039739) accessed 04.04,23. <https://doi.org/10.1080/1600910X.2022.2039739>
- Readings, B. (1996) *The University in Ruins*, Cambridge (MA): Harvard University Press.
- Ree, J. (2014) 'In defence of Heidegger,' *Prospect Magazine*. <https://www.prospectmagazine.co.uk/arts-and-books/in-defence-of-heidegger> accessed 10.06.21
- Ringmar, E. (2021) 'What Benedict Anderson Doesn't Understand about the Imagination', *E-International relations*, March 16, pp. 1-5. <http://www.e-ir.info/2021/03/16/>), what-benedicta-anderson-doesn't-understand-about-the-imagination accessed 12.04.22.
- Rockmore, T. and Margolis, J. (eds.) (1992) *The Heidegger Case, On Philosophy and Politics*, Philadelphia: Temple University Press.
- Rosa, H. (2013) *Social Acceleration: A New Theory of Modernity*. Translated from the German, by J. Trejo-Mathys, New York: Columbia University Press.
- Rosa, H. (2016), *Resonance, A sociology of Our Relationship to the World*. Translated from the German by C. Wagner, Oxford: Polity Press.
- Ross, D. (2022) 'The Pharmacology of the Gift: On Stiegler's Call for a New Theoretical Computer Science', *Theory, Culture and Society* 39 (7-8), pp. 49-70. <https://doi.org/10.1177/02632764221141592>
- Saar, M. (2015) 'Spinoza and the Political Imaginary.' Translated from the Dutch by W. Callison and A. Gräfe), *Qui Parle: Critical Humanities and Social Sciences*, Vol.23, No. 2, pp. 115-133 [Jstor.org/stable/10.5250/quiparle.23.2.0115#:~:text=Equipped%20with%20a%20fine%20sense,as%20imaginative%20and%20imaginary%20phenomena](https://www.jstor.org/stable/10.5250/quiparle.23.2.0115#:~:text=Equipped%20with%20a%20fine%20sense,as%20imaginative%20and%20imaginary%20phenomena) accessed, 20.10.22. <https://doi.org/10.5250/quiparle.23.2.0115>
- Said, E. (2001) 'The clash of ignorance', *The Nation*, 273 (12), pp.11-13. <https://www.thenation.com/article/archive/clash-ignorance/> accessed 11.08.22.

- Salid, T. (2009) *Season of Migration to The North*. Translated from the Arabic by D. Johnson-Davies, New York: New York Review Books.
- Sallis J. (ed.) (1993) *Reading Heidegger: Commemorations*, Bloomington: Indiana University Press.
- Santana, A. (2019) *Latin American and Latinx Philosophy*, New York: Routledge.
- Saramago, V. and Pádua, J. A. (2023) 'History in a Planetary Age: An Interview with Dipesh Chakrabarty,' *Topoi* v24, n.56, <https://www.scielo.br/j/topoi/a/YbQmgWwPmFYVJSZ8yCxtCvM/?lang=en> accessed 17.05.24. <https://doi.org/10.1590/2237-101x02405402>
- Savransky, M. (2012) Worlds in the making: social sciences and the ontopolitics of knowledge, *Postcolonial Studies*, 2012, Vol. 15, No. 3, pp. 351-368. <https://doi.org/10.1080/13688790.2012.753572>
- Savransky, M. (2017) 'A Decolonial Imagination: Sociology, Anthropology and the Politics of Reality,' *Sociology* 51, pp. 11-26. <https://journals.sagepub.com/doi/abs/10.1177/0038038516656983?journalCode=soca> accessed 10.03.23. <https://doi.org/10.1177/0038038516656983>
- Savransky, M. (2021) *Around the Day in Eighty Worlds, Politics of the Pluriverse*, Durham (NC): Duke University Press. <https://doi.org/10.1215/9781478021438>
- Schmitt, C. (1996) *The Concept of the Political*. Translated from the German by G. Schwab, Chicago: The University of Chicago Press.
- Schmitt, C. (2005), *Political Theology*. Translated from the German by G. Schwab, Chicago: University of Chicago Press.
- Schmitt, C. (2006) *The Nomos of the Earth*. Translated from the German by G.L. Ulmen, New York: Telos Press Publishing.
- Schrijvers, J. (2018) 'Review of Mitchell, J., and Trawny, P. (eds.), *Heidegger's Black Notebooks: Responses to Anti-Semitism*', *Phenomenological Review*. <https://reviews.ophen.org/category/vol4/> accessed 21.01.22. <https://doi.org/10.19079/PR.4.1.4>
- Shen, L. C. (2017) 'Between Localism and Cosmopolitanism,' *Telos, Cosmopolitanism and China*, No. 180, Fall 2017, pp 121-146. <https://doi.org/10.3817/0917180121>
- Simondon, G. (2009) 'The Position of the Problem of Ontogenesis.' Translated from the French by G. Flanders), *Parrhesia*, No. 7, pp. 4-16. https://parrhesiajournal.org/parrhesia07/parrhesia07_simondon1.pdf accessed 15.10.22. <https://doi.org/10.2752/175174310X12672016548405>
- Simondon, G. (2010) 'Human Progress: A critical study cultural politics,' *Cultural Politics*, Vol. 6, Issue. 2, pp. 229-236. read.dukeupress.edu/cultural-politics/article-abstract/6/2/229/8034/The-Limits-of-Human-Progress-A-Critical-Study accessed 15.10.22
- Simondon, G. (2017) *On the Mode of Existence of Technical Objects*. Translated from the French by C. Malaspina and J. Rogove), Minneapolis: University of Minnesota Press.
- Simondon, G. (2020) *Individuation in the Light of Notions of Information*. Translated from the French by t. Adkins, Minneapolis: Minnesota University Press.
- Simone, A. M. (2019) *Improvvised Lives*, Oxford: Polity Press.

- Sloterdijk, P. (2009), 'Sloterdijk talks to himself', *Harvard Design Magazine*, Issue. 30. <https://www.harvarddesignmagazine.org/issues/30/talking-to-myself-about-the-poetics-of-space> – accessed 12.08.21.
- Sloterdijk, P. (2011) *Bubbles, Spheres I*. Translated from the German by W. Hoban, New York: Semiotext(e).
- Sloterdijk, P. (2013) *You Must Change Your Life.*, Translated from the German by W. Hoban), Oxford: Polity.
- Sloterdijk P. (2014) *Globes. Spheres Volume II: Macrospherology*. Translated from the German by W. Hoban, Los Angeles: Semiotext(e).
- Sloterdijk, P. (2016) *Foams: Spheres Volume III: Plural Spherology*. Translated from the German by W. Hoban, Cambridge (MA): MIT Press.
- Sloterdijk, P. (2017) *Not Saved: Essays After Heidegger*. W. Hoban I. A. Moore and C. Turner, Oxford: Polity.
- Sloterdijk, P. (2019) 'Man and Machine Will Fuse into One Being', *New Perspectives Quarterly*, November. <https://doi.org/10.1111/npqu.12224> accessed 11.08.22.
- Smith, C. S. (1982) *The Search for Structure*, Cambridge (MA), MIT Press.
- Spencer, B. and Gillen, F. J. (1904) *The Northern Tribes of Central Australia*, New York: Macmillan. <https://archive.org/details/northerntribesc00gillgoog> accessed, 08.04.23
- Spinoza, B. (1996), *Ethics*. Translated from the Latin by Edwin Curley, London: Penguin.
- Spinoza, B. (2002) *Complete Works*. Translated from the Samuel Shirley, Cambridge: Hackett.
- Stanley-Becker, I. and Dawley, J. (2024) 'Trump's biggest donor is a Gilded Age heir also backing RFK Jr.,' Washington Post, <https://www.washingtonpost.com/politics/2024/07/17/timothy-mellon-donor-trump-rfk/> - accesses 22.07.24.
- Steffen, W. Crutzen, P. J. and McNeill, J. R. (2007) 'The Anthropocene: Are Humans Now Overwhelming the Great Forces of Nature?' Canberra: MediaPrint. <https://openresearch-repository.anu.edu.au/server/api/core/bitstreams/632c72f9-79e8-40bd-92d2-53852b064a5b/content> accessed 06.08.22.
- Stiegler, B. (1998) *Technics and Time, 1 The Fault of Epimetheus*. Translated from the French by R. Beardsworth and G. Collins, Stanford: Stanford University Press. <https://doi.org/10.1515/9781503616738>
- Stiegler, B. (2000) *Biopower, Psychopower and the Logic of the Scapegoat*, Paris: Association internationale pour une politique industrielle des technologies de l'esprit. <https://arsindustrialis.org/node/2924> accessed 21.10.22.
- Stiegler, B. (2003) 'Our ailing educational institutions.' Translated from the French by S. Herbrechter, *Culture Machine*, Vol 5. <https://culturemachine.net/the-e-issue/our-ailing-educational-institutions/>
- Stiegler, B (2015) *States of Shock*. Translated from the French by D. Ross, Oxford: Polity.
- Stiegler, B. (2018) *The Neganthropocene*. Translated from the French by D. Ross, London: Open Humanities Press.

- Steigerwald, J (2006), 'Kant's concept of natural purpose and the reflecting power of judgement,' *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences* 37 (4):712-734. <https://www.sciencedirect.com/science/article/abs/pii/S1369848606000732#:~:text=Kant%20concluded%20that%20the%20concept,as%20a%20concept%20of%20reason> accessed 01.09.22. <https://doi.org/10.1016/j.shpsc.2006.09.006>
- Stoler, A. L. (ed.) (2013) *Imperial Debris, On Ruin and Ruination*, Durham: Duke University Press. <https://doi.org/10.1515/9780822395850>
- Stoier, A. L. (2016) *Duress, Imperial Durabilities in Our Times*, Durham: Duke University Press. <https://doi.org/10.2307/j.ctv125jn2s>
- Swyngedouw, E. (2011) Depoliticized Nature: The End of Nature, Climate Change and the Post-Political Position, *The Royal Institute of Philosophy Supplement*, 69. <https://www.cambridge.org/core/journals/royal-institute-of-philosophy-supplements/article/abs/depoliticized-environments-the-end-of-nature-climate-change-and-the-postpolitical-condition/4F708993EFC17E964F0D14AEB448208F> accessed 06.05.24. <https://doi.org/10.1017/S1358246111000300>
- Swyngedouw, E. (2022) 'The unbearable lightness of climate populism,' *Environmental Politics*, <https://dot.org/10.1080/09644016.2022.2090636>, accessed, 05.05.24.
- Taylor, J. and H., Alex (2023) 'Godfather of AI' Geoffrey Hinton quits Google and warns over dangers of misinformation <https://www.theguardian.com/technology/2023/may/02/geoffrey-hinton-godfather-of-ai-quits-google-warns-dangers-of-machine-learning> accessed 03.05.23.
- Thompson, I. (2004) 'The Danger and the Promise of Heidegger: An American Perspective', in Olsen, J. K. B., Evan Selinger, E. and Riis, S (eds.), *New Waves in Philosophy of Technology*, London: Palgrave Macmillan.
- Toscano, A. (2007) 'The Disparate: Ontology and Politics in Simondon', Society for European Philosophy annual conference, September 7, unpaginated. https://lust-for-life.org/Lust-For-Life/_Textual/AlbertoToscano_TheDisparate-OntologyAndPoliticsInSimondon_7pp/AlbertoToscano_TheDisparate-OntologyAndPoliticsInSimondon_7pp.pdf accessed 19,01.22. X
- Verbeek, P.L. (2017) 'The Struggle for Technology: Towards a Realistic Political Theory of Technology', *Foundations of Science*, 22, pp. 301–304. <https://link.springer.com/article/10.1007/s10699-015-9470-7> accessed 14.08.23. <https://doi.org/10.1007/s10699-015-9470-7>
- Verela, F. (1994) 'A Cognitive view of the immune system,' *World Futures* 42 (1). Pp.31-40. <https://www.semanticscholar.org/paper/A-Cognitive-view-of-the-immune-system-Varela/d5543f4193d825f148c1b5aab428f08605546b9d> accessed 09.11.24. <https://doi.org/10.1080/02604027.1994.9972495>
- Victoria Aboriginal Heritage Council (2021) State Of Victoria's Aboriginal Cultural Heritage Report 2016-202, Melbourne.
- Virilio, P.(1994) 'The Third Interval: A Critical Transition.' Translated from the French by T. Conley, in Conley, V.A. (ed), *Rethinking Technologies*, Minneapolis: Minnesota University Press.
- Virilio, P. (1977) *Speed and Politics*. Translated from the French by. M. Polizzotti, New York: Semiotext(e).

- Virilio, P. (2007) *The Original Accident*. Translated from the French by J. Rose), Oxford: Polity Press.
- Viveiros De Castro, E. (2015) *The Relative Native, Essays on Indigenous Conceptual Worlds*, Translated from the Portuguese by J. Sauma and M. Holbraad, Chicago: Hau Books.
- Uexküll, von, J. (1926) *Theoretical Biology*. Translated from the German by Doris Livingston, New York: Harcourt, Brace & Co. <https://archive.org/details/theoreticalbiolo00uexk> accessed 17.10.24.
- Waldman, T. (2010) 'Politics and War: Clausewitz's Paradoxical Equation,' *Parameter*, Autumn, pp. 1-13. <https://press.armywarcollege.edu/cgi/viewcontent.cgi?article=2541&context=parameters> accessed 02.09.23.
- Watkin, C. (2016) *French Philosophy Today: New Figures of the Human in Badiou, Meillassoux, Malabou, Serres and Latour*, Edinburgh: Edinburgh Scholarship. <https://doi.org/10.3366/edinburgh/9781474414739.001.0001>
- Watsuji, T. (1961) *A Climate – A Philosophical Study*. Translated from the Japanese by Geoffrey Bownas, Tokyo: Printing Bureau, Japanese Government.
- Wainwright, H. and Elliott, D. (1982) *The Lucas plan: a new trade unionism in the making?*, London. Allison & Busby.
- Wainwright, J. and Mann, G. (2018) *Climate Leviathan, A Political Theory of Our Planetary Future*, London: Verso.
- Wilder, G. (2022) *Concrete Utopianism: The Politics of Temporality and Solidarity*, New York: Fordham University Press. <https://doi.org/10.5422/fordham/9780823299881.001.0001>
- Wilder, G. (2023). Hasty Reflections on the Genesis of "Concrete Utopianism," *Utopia* 13/13, <https://blogs.law.columbia.edu/uyopiai313> accessed 08.07.24.
- Williams, A. and Srnicek, N. (2013) '#A Manifesto for an Accelerationist Politics', <https://criticallegalthinking.com/2013/05/14/accelerate-manifesto-for-an-accelerationist-politics/> accessed 06.10.22
- Williams, A., & Srnicek, N. (2014) '#Accelerate: Manifesto for an Accelerationist Politics. In Mackay, R. and Avanessian, A. (eds), *#Accelerate: The Accelerationist Reader* [Chapter 1] Urbanomic. <https://www.urbanomic.com/chapter/accelerate-alex-williams-and-nick-srnicek-accelerate/> accessed 06.10.22
- Williams, S. (1984) 'Archives of Disease in Childhood', *PMC Journal*, Vol. 59, 1195-1196. <https://doi.org/10.1136/adc.59.12.1195>
- Wolin, R. (ed.) (1993) *The Heidegger Controversy, A Critical Reader*, Cambridge (MA): MIT Press.
- Wolin, R., (ed.) (2022) *Heidegger in Ruins: Between Philosophy and Ideology*, New Haven: Yale University Press. <https://doi.org/10.12987/9780300269130>
- Willis, A-M. (2006) 'Ontological Designing' *Design Philosophy Papers*, Vol. 4, Issue 2, pp. 69-92. https://www.academia.edu/888457/Ontological_designing accessed 12.02.21. <https://doi.org/10.2752/144871306X13966268131514>
- Yeh, W. ed. (2000) *Becoming Chinese: A Passage to Modernity and Beyond*, Berkeley: University of California Press; <https://doi.org/10.1525/california/9780520219236.001.0001>

- Xie, S. (2017) 'Chinese Beginnings of Cosmopolitanism: A Genealogical Critique of *Tianxia Guan*,' *Telos: Cosmopolitanism and China*, No. 180, Fall, pp. 8-25. <https://doi.org/10.3817/0917180008>
- Zimmer, C. (2013) Barden 'The Surprising Origins of Life's Complexity.' *Scientific American* 309, no. 2, pp. 84–89. <http://www.jstor.org/stable/26017902> accessed 05.09.23. <https://doi.org/10.1038/scientificamerican.0813-84>

Index

A

abandonment, xxii, 10, 11, 12, 13, 18, 20, 22, 31, 36, 51, 54, 70, 90, 95, 97, 116, 151, 152, 158, 163, 164, n.1, 168, 171, 187, 190.

accelerationism/accelerationist, ix, xviii, 18, 41, 55, 57–61, 64–6, 68, 71–6, 79, 83, 92, 93, 95, 102, 125, 126, 163, 177, 178, 185, 189, 209.

Great Acceleration, 58, 59, 64–6, 77.

political, 41, 67, 68, 71, 73, 91, 95, 89, 125.

technology, 71, 95.

agriculture system(s), 187.

adapt/adaptation, xxiv–xxviii, 2, 10–3, 15, 18, 22, 28, 51, 55, 78, 97–8, 117, 150–152, 157–158, 161, 163, 172–174, 180.

adaptive, xxv, xxvi, xxxi, 8, 10, 12, 14, 18, 43, 78, 103, 141, 152, 157, 162–64, 168–76, 181–83, 187.

Agamben, Giorgio, 92, 171.

AI (artificial intelligence), xxx, 1, 8, 9, 42, 68–70, 80, 83, n.19, 92, 93, 95, 98, 134, 148, 160, 186, 191, 207, 212.

AIM (artificial imagination), 149.

Akomolafe, Bayo, 107.

akrasia, xviii, 107.

Alphabet, 93–94.

Algorithm(s)/algorithmic, 9, 40–4, 69, 73, 84, 102, 134, 194, 201.

Alombert, Anne, xix, 69–70.

Alt, S., 14.

alt-right, 57, 67, 73, 74, 163, 185, 190.

allopoietic machine, 85.

Ames, Roger, 151.

analogism, 45, 46, 48.

animism, 45, 48.

Anderson, Benedict, 136.

Anderson, Warwick, 104, 109.

Anthropocentric/Anthropocentris
m, xix, xxi, 19, 35, 46, 53, 107, 108, 115, 123, 127, 205.

Anthropogenic, viii, xxxiii, 65.
emissions, viii.

Anthropos, xi, xiv, xxi, 47, 88, 92, 115, 205, 212.

Appiah, A., 24.

Appleyard, Bryan., 122, n.4.

Armageddon, vii, 14, 107, 187.

Aradau, Claudia, xxxi, 35–6, 104.

Arendt, Hannah, xxxi, 193, 196, 199.

Aristotle, 86, n.22, 203–04, 209–10, 211, n.6.

aesthetics, 62, 116, 183.

artificial, xxii, xxiv, xxx, 6, 22, 41, 69, 73, 88, 91, 93, 95, 187, 201, 115, 124, n.4, 125, 148.

autoimmunity, xxx, 17–18, 104, 103–09, 117, 124, 127–28, 168, 180.

authoritarian(ism), xiv, 16, 29, 43, 59, 68, 71, 73, 75, 85, 131.

Avanessian, Arman, 57, 66, 71, 75–6.

B

Bacon, Francis, 143, n.5.

Barad, Karen, 203, 205–06.
 Bardin, A. 87, 99.
 Bateson, Gregory, xvi.
 Behnke, Andreas, 20, 32.
 Bellamy, Edward, xv.
Belt and Road Forum, 150.
 Bennet, Jane, 203, 205, 207–10.
 betweenness, xvii, 37–38, 154, 158.
 Beyng, 81–2.
 biodiversity, xxviii, 2–3, 8, 69, 106–07, 117, 160, 161.
 bioengineering, 47.
 biopolitics, 33–9, 42, 113, 118, 120, 121, 130, 167
 biophysical, viii, xviii, xxii, xxviii, 5, 46, 95, 101, 106, 126, 170, 205
 bios, 24.
 Bishai, Linda, 20, 32.
Black Notebooks, 82, n.15, 193–94, 196–200.
 Blanchot, Maurice, xi, 166.
 body politic, vii, 17, 31, 105–08, 131, 143, 178, 180.
 border thinking, 53.
 borderland, 12, 13, 51, 53, 54, 106, 154, 176.
 Bottici, Chiare, xxxi, 132.
 Briaidotti, Rosi, xv, xvi, 205, 208, 209.
 Braverman, Harry, 64.
 Brann, Eva, 140–42.
 Burnett, Frank Macfarlane, xxxi, 109.
 Butler, Samuel, 57, n.1, 74–5.

C

Calico, 94.
 Capital, 124, 153, 157, 172.
 Care, xxv, xxvi, 17–20, 38, 95, 96, 108, 109, 110, 115, 120, 143, 152, 165, 168, 176, 200, 208.
 Cassirer, Ernst, 61.
 circular economy, 9.
 civil society, x, 44, 163, 177.
 Chakrabarty, Dipresh, xi, xx, 23, 154, n.8.
 Cheah, Pheng, 54.
China Digital Space, 68.
 Christian Nationalists, 72, n.9, 163.
 Clark, Arthur, C., xix.
 Clarke, Bruce, 48, 112, 119, 121, 122.
 Clausewitz, Carl, von., 25.
 climate change, ix, xv, xviii, xx, xxiii, xxv, xxvi, xxvii, xxviii, 1, 2, 3, n.1, 4, 5, 8, 11, 12, 14, 16, 20, 21, 24, 29, 31, 36, 42, 46, 51, 59, 78, 79, 82, 88, 92, 93, 100, 103, 107, 109, 117, 147, 151, 152, 158, 161, 176, 187.
 Cockcroft, J.D., 75.
 Cohen, Ed., 110–113, 118–21, 125, 128–30.
 Cohen, Eric, 94.
 colonial, 117, 123, 149, 150, 205, 213.
 colonialism, xvii, xviii, 2, 7, 39, 43–4, 47, 49, 54, 62, 75, 77, 85, 106, 133, 141.
 digital, 53.
 epistemology, xvii, xviii, 7, 53, 61, 133, 141.
 community, 105, 111, 113, 120, 126, 130, 143, 159, 164–70, 173–77, 183, 187, 188.
 autonomous self-governing, 10, 21.
 change, 161.
 cum, 166–167.
 imagined, 136–37.
 inoperative, 165.
 complexity of complexity, xxviii, 18, 29, 101, 158, 162, 172.

compound problem (s), xiii, xxix, xxx, xxxi, 39, 47, 61, 65–6, 75, 78, 101–03, 152–53, 162, 171–172, 176, 178, 181, 183.

conflict, vii, xiv, xxi, xxii, 1, 7–9, 12–3, 16, 22, 24, 26–29, 31–33, 38, 42, 55, 58–59, 80–81, 114, 115, 118–19, 124, 137, 152, 158, 160–61, 163, 172, 174–76.
political, xiii.

contraction, xxiv, 161, 165, 179.

conviviality, 161.

cosmology/cosmological, xi, xiii, xvi, xvii, 7, 8, 34, 43, 47–9, 51–52, 64, 106, 81–2, 84, 101, 111, 115–117, 126, 129, 132, 150, 154, 162, 166, 171, n.4, 199, 202, 205.
Confucian, xiii, 7, 52.
Difference, 7.

cosmopolitan, xiv, 10, 34, 43, 101.

cosmopolitanism, 43–5, 51–4, 96.

cosmotechnics, 43, 50, 51, 82, 98, 102, 122, n.4.

COVID 19, 36, 42, 107–8, 113–14, 121, 123, 171.

crisis, ix, xii, xvi, xxiii, xxv, xxix, 2–4, 11, 13, 15, 17, 19, 22, 28, 31, 36–40, 51, 54–5, 59, 66, 80, 92, 96, 100, 102, 107–08, 110, 117, 136–37, 152, 157, 158, 160–61, 170, 172, 175–81, 183, 195–6.
crisis of crisis, 16, 152.

economic, xviii, 22, 66, 97, 158.

geopolitical, 54.

Crutzen, Paul. J, 64.

cultural regeneration, ix.

cybernetics, 66–67, 102, 122, 201.

cyberspace, 74.

D

Dallmayr, Fred, 52.

Darwin, Charles, 91.

Darwinian Evolution, xxv.

Datta, Asijit, 122–23.

Davis, Oliver, 70, 117, 125, 201–02.

Dayaks, 13.

Deceleration, 77.

Descola, Philippe, 45–6.

de Castro, Eduardo Viveiros, 126, 51, 205.

decolonising/decoloniality, xviii, xxxi, 22–3, 51, 89, 116, 150–51.

defuturing, xv, xx, xxiii, xxx, 1–2, 4–5, 8, 10, 16–18, 28, 31, 34–5, 37, 46, 59–61, 63, 70, 73, 76, 79, 83, 95–99, 102, 107–08, 114, 118, 124–26, 128, 133, 135, 137, 149, 153–54, 159, 161, 165, 175, 178–89, 182, 186, 196, 208, 209, 212.

degrowth, 77–78.

design/designing, ix, xv, xxviii, 2, 8, 19, 26, 38, 40–41, 45, 50, 57, 62, 68, 76, 82–83, 86, 88, 117, 134, 170, 194, 208.

Deleuze, Gilles, xxxi, 42, 60, 67, 74–75, 99, 141, 144–45, 177, 193, 207–08.

Derrida, Jacques, xxxi, 100, 102–03, 105, 108–09, 125, 127, 141, 193.

de Sousa Santos, Bonaventura, xvi.

development, ix, xiv, xxiv–xxv, 2, 3, 7, 9–10, 12, 14–15, 19, 42, 44–6, 58, 67, 73, 77–8, 81, 86, 88, 101, 105, 112, 115, 128, 130, 134, 136, 139, 149, 151–52, 156, 166, 174, 189, 209.
decade, 43.

digital domain, 70, 95.

Diogenes, 52.

Diop, C. A., xxxi.
 Diop, C., 138.
 Diop, David, xiii.
 displaced people, xxiii, 2, 15, 28,
 52, 110.
 Doray, Bernard, 64.
 Dreamtime, xvii, 49–50.
 Durban Declaration, 119.

E

East India Trading Company, 93.
 ecology/ecological, xvi, 5, 17, 51,
 71, 80, 83, 85–6, 89, 102, 106,
 132, 141, 145, 156, 165, 168–69,
 176–77, 180–82, 188, 207–08.
 of the image, 145, 176, 180–01.
 ecotechnology/ecotechnical, 88–
 92, 122, n.4.
 end of
 capitalism, 60.
 History, 16, 58.
 nature, 46.
 philosophy, 66–7.
 planetary life, 127.
 the political, 34.
 progress, 15.
 species, 89.
 the world, xv, xvi, 15.
 end times, the, xii, xxvi, 13–16, 38,
 132, 154, 158, 163.
 enframing (*Ges-stell*), 80–3, 114,
 194, 196, 201, 202.
 Enlightenment, xiv, 61, 117.
 Dark, 67, 71, 74, 101.
 entropy, xix, 2, 68–70.
 Negative, 69–70.
 Political, 159.
 enviro-climatic change impacts,
 xviii, 2, 11, 12, 14, 20, 31, 36, 42,
 51, 92, 100, 109, 151, 161, 169.
 environment/environmental, vii,
 viii, ix, xv, xxvi, 3, 4, 11–3, 15, 32,
 46, 50, 55, 5758, 77, 80, 83, 87,
 97, 103, 112, 114–15, 122, n.4,
 123–124, 130, 133, 150–51, 158–
 59, 172–74, 179, 182.
 Inter-species, 6, 179.
 epistemological, xiii, xvii, xviii, xx,
 7, 11, 48, 53, 61, 75, 102, 111,
 113, 116, 120, 129, 133, 141, 154,
 158, 160–61, 171, 173, 203–05,
 209.
 delinking, 11, 154, n.8.
 foundation, xiii, n.2, 179, 203,
 epochal change, viii, xi, 8, 107–
 108, 172.
Ereignis, 90.
 Esposito, Roberto, 17, 37, 39, 43,
 104, 109, n.1, 110–13, 125–126,
 130, 166–67, 171, 180.
 ethics, 6, 18, 83, 132, 142, 144, 156,
 186, 194, n.2.
 event, the, 90, 160.
 ethnocentricity, 44.
 evolution, 50, 87, 122, 138, 163,
 209, 212.
 coevolution, 5.
 evolutionary, xxv–xxvi, 5, 69, 78,
 97, 115, 152, 159, 187.
 Eurocentric, xiii–xiv, xvii–xviii, 18,
 34, 37, 51, 53, 61, 63–4, 88, 91,
 101, 132–33, 140–41, 165, 183,
 198–199, 202–04, 209, 212.
 Epistemologies, xiv.
 literature, xiii.
 thought, xiv, 141, 199.
 universalism, 88.
 Euromodernity, 54, 133.
 European, 84, n.21, 129.
 civilisation, 44, 61.
 colonial power, 55, 61, 75, 189.
 Union, xxviii.

extraction/extractionism, viii, 12, 98, 159.

extreme weather, xxiii, 1, 12, 21, 59, 152, 160, 173.

F

Farias, Victor, 193–194, n.2.

fiction(s), xii, xix, 16, 67, 69–70, 74, 122, n.4, 149.

Fink, Eugen, 68.

First Nations People, xvii, 48–9.

Fisher, Mark, 58, 75.

food security, 9, 21, 28.

Ford, Henry/Fordism, 62.

Foucault, Michel, 24–5, 35–6, 40–3, 60, 120–21, 193.

Frier, Maxwell, 73.

Fragmentation, viii, xii, xiii, xv, xxii, 8, 11, 14, 16, 27, 38, 43, 54, 78, 102–03, 107, 115, 124, 152, 156, 158–59, 165, 168, 171, 176, 178, 186, 195.

Frank, André, Gunder., 75.

friend and enemy, 32–33, 119.

Fry, Tony, ix, xv, xviii, xxvi, 2, 7, 11, 22, 28, 45, 51, 63, 70, 86, 91, 133, 137, 149, 154–55, 174, 176, 207.

Fynsk, Christopher, 165.

futural, viii, ix, xii, xvii, xviii, xxv, xxvii, 1, 4, 9, 15, 18–9, 21, 34, 38–9, 43, 55, 59–60, 68, 70, 82, 103, 106, 109, 127–28, 133, 144, 152–56, 159, 163, 165, 179, 181, 202, 207.

futuring, xv, 13, 35, 70, 72, 95, 99, 132, 149, 154.

G

Gaia, xv, 100, 121–23.

Gaza, xiv, 24–25, 58.

Gebstattel, Baron Viktot von, 200–01.

Gelassenheit, 200–02.

geopolitical change, 22, 158.

General Motors, 62.

Genetics, xxxi, 24, 47, 84, 204.

Gibson, William, xv, 74.

Gilbert, Daniel, 7.

Global population redistribution, xviii, 9.

Goffey, Andrew, 114, 116, 118.

Governmentality, 35, 39, 40–2.

Großraum, 20.

Guattari, Felix, 67, 74–5, 84–5, 208.

H

Haar, M., 120, 196.

Habitus, 5, 84, 134.

Hall, David, L., 151, 193.

Harman, Graham, 100, 147–48.

Harvey, Chelsea, xxi, n.6.

health, xviii, xxvi, xxviii, 12, 15, 22, 31, 36, 42, 58, 108, 120, 130, 142, 163, 199, 200, 209–10.

Heidegger, Martin, xxxi, 18, n.7, 66–7, 79, 80–3, 84, 90, 96, 146, 193–02, 207.

Heritage Foundation/Project, 72.

Hinton, Geoffrey, 80.

Hitler Adolf, 195.

Hobbes, Thomas, 93, 142, 149, 203.

holobiont, 123.

Holocene, xxi, 65.

Homo sapiens, viii, xxi, 54, 86, 146, 162, 173, 206.

Huberman, Jennifer, xv, xviii.

Hui, Yuk, xxi, 43, 44–6, 57, 60, 64, 66, 68, 71, 76, 96, n.26, 97–9, 101, 177–78, 204, 206, 209–11.

human settlement, xxi.

humanism, xix, xxii, 19, 20, 41, 44, 54, 61, 138, 162, 208.
 posthuman(ism), xv, xix.
 transhuman, xvi, xix, xxiii, xxiv, xxvii, 15, 37, 61, 68, 79, 97, 115, 130, 15, 158.
 humanitarian, xx, xxiii, 15, 21, 59, 77, 96, 110, 123, 158, 171, 187.
 humanities, 46, 114, 205.
 Huxley, Julian, xv, xix, 108, n.1.
hyperstition, 67, 69.

I

Ice Age, viii, 28–29, 65, 153.
 idealism, xiv, xx, xxxi, 14, 20, 43, 45, 52, 58, 74, 76, 115, 117, 151, 155, 201, 203, 208.
 image, xi, xxx, 4, 13, 24, 32, 62, 120, 134, 138, n.2, 142, 144–46, 148, 156, 176, 180–83.
 imagination, xii–xviii, xxvi–xxxi, 4, 8–13, 15, 17, 19, 28, 31, 38, 50–2, 54, 62, 79, 86, 97, 99, 103, 108, 127–28, 131–51, 153–56, 159, 172, 178–82, 209.
 political, ix, xi, xii, xiii, xv, xviii, xxx, xxxi, 4, 11, 13, 17, 19, 36, 51, 54, 104, 127, 129, 132, 142, 151, 154–56, 159, 173, 178–81, 209.
immunitas, 112–113, 130.
 immunity, xxvi, xxx, 18–9, 31, 78, 103–105, 107–127, 129–30, 153, 162, 167–69, 171, 179–80.
 immunopolitical, 17, 104, 109, 127, 123–26.
 immunology, 104, 108, 111, 115–16, 121.
 general, 115–16.
 indigenous people, xxii, 23, 49, 53, 84, n.21, 126, 150–51.
 intangible knowledge, 51.

interglacial cycle, viii, xxi, xxiii, 21, 65, 71, n.3.
 intensity, 26, 32–4, 39, 60, 84, 102–03, 116, 160, 171, 177–78, 181, 189, 207, 209.
 Intergovernmental Panel on Climate Change (IPPC), xxviii, 173, n.6.
 Irvén Donovan, 197–98.
 Irigaray, Luce, 178, 193.

J

Jamieson, Michelle, 111, 115, 119–21.
 Jay, Martin, 199.
 Johnson, Dale, L., 75.
 justice, xvii.

K

Kalimantan (East), 12, 13, 151.
 Kamper, D., 13.
 Kant, Immanuel, xiv, xxi, 44–5, 61, 137, 141, 145–47, 193, 197, 204, neo-Kantian, 53.
 Kearney, Richard, 132, 133, 140, 182–83.
 Kolbert, Elizabeth, xv.
 Krell, David. Farrell, 197.
 Krenak, Ailton, 185.

L

Land, Nick, xxxi, 3, 58, 66–72, 74–5, 106, 185.
 Latour, Bruno, xii, xxii, xxxi, 46, 58, 97–8, 100–01, 109, 205–06.
 law, 20, 34, 89, 108, 113, 117, 120, 138, 143, 147, 167, 177.
 Roman, 111–12.

leadership, xiv, xxvii, 16, 26, 136, 185, 188, 197.
 corporate, 41.
 economic, ix.
 neo-fascist, 16.
 political, ix, 11, 160, 172.
 Lemke, Thomas, 39, 40–1.
 Lemon, Don, 188.
 Leroi-Gourhan, André, 5, 86.
 Lettow, Susanne, 204–05, 208.
 Liang, Qiao, 29.
 Lifeworld, xiv, xix, 23, 44, 54, 76, 79, 126, 189.
 Lindberg, Susan, 6, 85, 87, 90.
 Lovelock, James, xv, 122.
 Luther, Martin, 197.
 Lyotard, Jean-François, 74, 75, 100, 193.

M

Mackay, Ian, 104.
 Mackay, Robin, 57, 58, 66–7, 74–5.
 Malpas, Jeff 198–199.
 Mann, Geoff, xxviii, xix, n.4, xxvii, 178.
 Mars, xxiv, 73, 185–90.
 Marx, Karl, 18, n.8, 57, 62, 64, 68, 74–5, 203.
 Marxism, 76. Marxist, 6, 99.
 McCarthy, M. 150, 199.
 McNeill, R. John, 65.
 Metatechnical, 91.
 Metchnikoff, Elias. 112, 119.
 metrofitting, xxiv, 10–3, 174, 183.
 Mignolo, Walter, xxxi, 23, 53–4, 106, 150.
 militarism, 33.
 Miller, Hillis, J., 105.
 Mitchell, J. A. 82, 199, 200–01.
 modernity/modernization, xii, xxii, 13, 18, 23, 43–4, 46, 57–9, 61–5, 75, 79, 85, 88, 104, 106, 115–16, 128, 133.
 Morelle, Louis, 60, 64, 66, 177–78.
Munus, 110, 112, 166–67.
 Musk, Elon, xxx, 72, n.9, 73, 185–91.

N

Nancy, Jean-Luc, xxxi, n.3, 11, 88–92, 102, 164–67.
 NASA Science, xxi.
 narrative, xiii, 5, 86, 99, 133, 153, 170, 197.
 nation, xviii, 5, 26–9, 45–8, 63, 78, 113, 136, 147, 150, 159, 169, 176, 186, 187, 190, 191, 195.
 corporate, 29, 93, 149, 186, 189–90.
 National Socialism, 194, 195, 198.
 nationalism, xiv, 52, 136, 163.
 nature, xxii, 4, 7, 16, 20, 28, 37, 41, 42, 44–8, 50, 68, 75–6, 84, 86, 88, 91, 93, 95, 97, 99, 100–01, 104, 106, 109, 115, 118, 124–26, 129, 137, 139–40, 142–44, 146, 162, 169, 182, 196, 204, 207.
 naturalism, 45–6, 97.
 Needhamc, Joseph, 101, 112.
 Neganthropocene, xix.
 neoliberalism, xv, xxv, 75.
 neural implants, 42.
 New Deal (President F.D. Roosevelt), 62.
 New Materialism, xxx–xxxii, 45, 68, 97, 203–06, 208, 210–11.
 Neyrat, Frédéric, 35, 167.
 Nietzsche, Friedrich, 141–142, 93, 196, 198, 211, n.5.
 Noble, F. David, 64.
 nonhuman, 204, 205, 208.
Nomos, 20, 24, 64, 89, 149.

Noys, Benjamin, 64, n.4.
Nusantara, 13.

O

object-oriented philosophy, 45.
Odysseos, L., 20, 52.
O'Grady, P., 140.
ontogenesis, 5, 10, 45, 84–5, 135, 138, 145, 146, 201, 206–27, 210–12.
Opium wars, 7.
ontological, 17, 21, 44–6, 48, 68, 80, 84, 86, 90, 92–7, 101, 106, 108, 117, 125–26, 128, 131, 133–35, 144, 153, 170, 194, 202–05, 207–08, 210.
agency, 9, 45, 82, 202.
Instability, 19.
Pluralism, 45.
ontology, 45–5, 73, 85, 96, 108, 113–14, 166, 169, 194, 203, 205.
Our world data, 65.

P

pandemics, 16, 107, 114, 127.
Partlow, Joshua, 4, n.1.
Patton, Paul, 34, 36, 40–1.
Peirce, Charles Sanders, 147.
Petito, F. 21.
Pharmakon, xxx, 58, 182.
physis, 48.
planet/planet Earth, viii, ix, xii, xviii, xx, xxviii, 9–10, 14, 21–2, n.9, 50, 65, 73, 75–7, 80, 84, 89, 96, 102, 117, 160–61, 173, 185–88, 190, 204.
plastics, 46.
political,
change, xii, xxx, 46, 189.
community, xxx, 167, 170.

ecology, 17, 72, 168, 207, 208.
economy, 88, 89, 149.
ideologies/ideology, xii, xiv, xv, 5, 16, 58.
imagination, 104, 127–28, 132, 142, 151, 154–56, 159, 173, 178–81, 209.
immunity, xxx, 31, 109, 168.
philosophy, 4, 17, 37, 40–1, 68, 104.
theory, xxx, 73, 76, 143.
population, xxviii, xxx, 2, 4, 9–12, 14, 16, 21–4, 28, 32, 42, 48, 51–2, 55, 65, 77–80, 92–3, 97, 102, 103, 109, 123, 128, 137, 152–53, 158, 161, 164, 172–74, 187, 188, 191.
displacement, xvii, xxviii, 11, 13, 22, 24, 32, 42, 55, 80, 92, 104, 110, 137, 161.
Promethean, 37, 46, 58, 61, 74–5, 179, 209.
Spirit, 37, 46, 74
plural/plurality/pluralism, xiii, xv, xviii, xx, 14, 17, 46, 84, 85, 90, 102, 104, 126, 132, 151, 156, 177, 202.
pluriverse, 19, 20.
praxis, 35, 52, 147, 153, 201.

Q

Quammen, David, 107.
quantum computing, xxxi, 9, 140, 203–04.

R

race, xxii, 5, 24, 35, 60–1, 81, 191.
Rae, Gavin, 104–105, 126–27.
Rae, Jonathan, 198.
Readings, Bill, 36, 81, 87, 98.
Reich, David, 190.

relational/relationality, viii, xiii, xx, 2–3, 10, 12, 29, 36, 39–40, 53, 55, 76, 86, 101, 107, 117, 122, 139–40, 47, 55, 76, 86, 101, 153, 155, 168, 170, 182, 206–7.
 repair, xxiv, xxvi, 10, 18, 78, 95, 152, 168, 173, 179–80.
 resistance, 9–10, 22, 35–6, 40, 43, 116, 118, 124, 135, 79, 199.
 retention, xxiv, 51, 87, 149, 158, 168.
 retooling, 174.
 retrofitting, xxiv, xxvi, 10, 15, 173–74.
 Richardson, William, 200.
 Ringmar, E., 136–37.
 robotics, 1.
 Roden, David, xv.
 Rosa, Hartmut, xxxi, 61–4, 77.
 Ross, Daniel, 60, 100.

S

Saar, M., 144, 155, 181.
 Said, Edward, 105.
 Salih, Tayeb, xiii.
 Saramago, Victoria, xi, xx, 23, 154, n.8.
 Savransky, Martin, xvii, 7, 26.
Sebyat, 136, 138.
 Schmitt, Carl, 19–20, 24, 31–4, 92, 119, 152, 177.
 Silicon Valley, 71, 72, n.10.
 Simone, Abdou, Maliq, 165, 173.
 Simondon, Gilbert, 6, 10, 18–9, 28, 46, 57, 60, 64, 69, 84, 86–8, 91, 97, 99–01, 145, 169, n.2, 178, 201, 206, 209–12.
 singularity, ix, xix, xxiv, 8, 9, 15, 18–20, 58, 68, 69, n.6, 73, 79, 88, 91, 95, 97, 101, 122, n.4, 148–49, 152, 158, 162–63, 177, 179, 186.

Sixth Extinction Event, xv, xxiv, 1, 3, 8, 15, 46, 63, 84, 88, 160, 187.
 Schrödinger, Erwin, 69.
 Sloterdijk, Peter, xxiv, xxxi, 109, n.1, 115–17, 125–26, 129.
 sovereignty, 27, 36, 40, 57, 70, 89, 92, 103, 143.
 Corporate, 73, 89, 93–5.
 Space X, 186.
 speculation/speculative, xix, 22, 8, n.1, 5, 92, 100, 134, 170, 205, 209.
 reason, xxix, xxix, n.9, 75.
 Spinoza, Baruch, xxxi, 108, n.1, 141–46, 155, 204.
 state of exception, 22, 31, 92.
 Steffen, Will, 64.
 Stiegler, Bernard, xviii, xix, xxxi, 28, 58–7, 69–70, 80, 90, 97–01, 153, 194.
 Stoermer, Eugene, 64.
 Stoler, Laura, 62.
 substantialism, 90, 204.
 sustainable/sustainability, ix, 10, 18, 55, 70, 124.
 sustainment, 36, 38, 54, 79, 118, 124–25, 127–28, 160, 162, 179.
 Swyngedouw, xi, xviii, 5, 6, 46, 153.

T

Taiping Rebellion, 7, n.4.
 Taylor, F.W., 62.
 Taylor, Josh, 80.
 technical mentality, 91.
technics, 19, 37, 46, 48, 50, 92.
 technofix, ix.
 techno–corporate elites/tecno–elites, xviii, xxiv, xxx, xxvi, xxvii, xviii, 11, 15, 22, 28, 52, 78, 157–158, 160, 162, 168, 170, 176, 187, 190.

technological, 39, 41, 47, 55, 58,
60, 69–71, 73, 76, 78, 80–2, 84,
86–7, 90–93, 96, n.25, 99, 101,
115, 119, 148–49, 152, 158, 162,
168–69, 170–71, 178, 182, 186,
189–90, 193–96, 201–02, 209.
accelerated change, 97.
apparatuses, 39.
centred colonialism, 95–6, 110.
convergence, 7.
digital, 41, 101, 146, 182.
displacement, 9, 92.
future, 9, 149.
immunity, 76.
innovation, xxiv, xxv, 1, 2, 13, 55.
object(s), 91, 99, 101, 178.
protheses, xi, n.1.
temporal, xxviii, 2, 4, 6, 16, 33, 54–
5, 80–1, 92, 98, 108, 111, 135,
146, 159, 161, 166, 206.
Tetsuro, Watsuji, xxix.
Tianxiaweigong, 53.
Thiel, Peter, 71, 72, 93.
Thompson, William, I., 121.
Timor Leste, xiii.
Toscano, Alberto, 87, 99, 145, n.6.
totalitarian regimes, 16, 118.
Trump, Donald, 71, n.8, 72, n.9, 73,
190–91.

U

Ukraine, xiv, 24–6, 58, 90, 190.
United Nations, xvi, 20, 43, 59, 149.
Security Council, xvi.
U.S. Geological Survey, xxi.
unsettlement, ix, 4, 19, 21, 110,
151, 154.
unsustainability, 2, 47, 54, 63–4,
69–70, 77, 83, 124–25, 128.
utopia(s)/utopian, 8, 17–8, 58, 110,
116, 125, 179.

V

Varela, Francisco, 85, 109, n.1, 118,
121–22.
Verne, Jules, xv.
Virilio, Paul, 67, 97.
Viveiros de Castro, Eduardo, xvi,
126, 151, 205.

W

Wainwright, H, 175.
Wainwright, Joel, xxvii, xxviii.
Waldman, Thomas, 25.
war/warfare, xxii, xxix, 4, 7, 8, 11,
16, 19, 23–8, 32–4, 38–9, 41–2,
44, 60, 63, 74, 77, n.11, 79, 87–90,
98–9, 107, 114–15, 118–19, 129,
173, 177, 189, 197, 199.
asymmetrical, 24, 34, 50.
grey, 34.
race, xxii, 24, 35, 60, 81, 191.
Waset 139, 140.
weapons, 23, 94, 98, 149, 189,
autonomous, 98.
nuclear, 23.
Weibel, Peter, 100, 206.
Whitehead, Alfred, North, 108, n.1,
141.
Wiener, Norbert, 99.
Wilder, Gary, xi, xiv, xxii, 10–1.
Williams, Alex, 123, n.6, 37, 74–6.
Wilson, Joss, 188, 189, n.7.
Wolin, Richard, 193, 198.
worlds, xii, xix, xxii, xxvii, xxix,
xxxi, 6, 9–10, 15, 18, 20–2, 27, 51,
64, 85, 88, 91, 100, 102, 115–16,
128, 133, 141, 148, 158, 166, 168,
171, 179, 199, 212.
world citizenship, 44.

X

Xiangsui, Wang, 24.

Y

Yarvin, Curtis (aka Mencius
Moldbug), 71–2.

Z

Zedong, Mao, 7.