

Crutzen-Stoermer (2000). The “Anthropocene”. IGBP Newsletter.

The word "Anthropocene" was first used in the IGBP Newsletter in 2000 by Nobel Laureates Paul Crutzen and Eugene F. Stoermer. They didn't just convey the scope of human impact on the environment; they also represented a recent shift in the nature of human impact on Earth. This impact was significant enough to affect the planet's geological evolution.

The Anthropocene represents a shift in both human and Earth history. It represents how humans have evolved into natural forces capable of consciously influencing the planet's geological trajectory. The Earth is no longer passive and vulnerable; it exhibits angry, aggressive, and unpredictable behavior, calling into question human mastery.

Hamilton, C. 2020. "TOWARDS A FIFTH ONTOLOGY FOR THE ANTHROPOCENE." *Angelaki* 25 (4):110-119. doi: DOI: 10.1080/0969725X.2020.1790839

According to Clive Hamilton, the conditions of the Anthropocene render Philippe Descola's four ontologies obsolete. He seeks a fifth ontology that captures the essence of this new age.

The Anthropocene is more than just technological change; it symbolizes a fundamental shift in the ontological state of both humanity and the Earth. Humans have brought the Earth to a "no analogue state," in which our agency can purposefully alter the planet's geological course.

Hamilton proposes that a fifth ontology address the reconfiguration of time since humans became a geological force. Millions of striking students, motivated by a sense of dread, embody our times' emotional orientation.

Law, J. (2008). On sociology and STS, *The Sociological review*, 56(4). 623-649.

In his article "On Sociology and STS," John Law explores the relationship between sociology and science and technology studies. He intends to politicize commonly accepted "truths" by investigating problematizations. His approach opens up new avenues for understanding public policy, politics, and comparative politics. Law confronts the dichotomy between nature (physical) and culture (people's beliefs). He contends that the "North" (typically connected with mononaturalism) is not really mono-natural. Instead, we partially participate in numerous realities, which he refers to as the "fractiverse." This viewpoint encourages us to create interactions across divides in which the nature-culture dichotomy loses meaning.

Law, John 2015. "What's wrong with a one-world world?" *Distinktion: Journal of Social Theory* 16 (1):126-139. doi: DOI: 10.1080/1600910X.2015.1020066.

Drawing on Science and Technology Studies (STS) and material semiotics, Law contends that we do not live in a single container universe. Instead, we engage in numerous realities. He invites us to look beyond binary divides and engage with difference in situations where the nature-culture divide does not apply.

Mario Blaser (2009) *Political Ontology, Cultural Studies*, 23:5-6, 873-896, DOI: 10.1080/09502380903208023

In his article "Political Ontology," Mario Blaser talks about two different but related intellectual/political projects: Lawrence Grossberg's "radically contextualist cultural studies" and the growing analytical framework of "political ontology."

While Grossberg's cultural studies investigate the possibilities for different modernities inherent in the current situation, the political ontology project concentrates on the position of the non-modern. Blaser contends that identifying the non-modern on its own terms is critical to comprehending the possibilities of many modernities.

To do this, Blaser proposes moving away from the concept of "cultures" as the primary category for considering differences. Instead, he advises that we confront ontological conflicts and acknowledge the non-modern as a vital part of the universe we live in.

Blaser's work on political ontology comes from the intersection of indigenous studies, science and technology studies (the STS), posthumanism and political ecology. It addresses ontological difficulties as a political-conceptual issue.

Blaser calls for the acceptance of multiple ontologies rather than enforcing a single worldview. He challenges the concept of a single container world, proposing that we engage in a "fractiverse." This viewpoint enables us to create encounters across divides, particularly in situations where the Northern separation between nature and culture falls short.

Juelskjaer, M., and N. Schwennesen. 2012. "Intra-active Entanglements – An Interview with Karen Barad." *KVINDER, KØN & FORSKNING* 1-2.

Karen Barad, a physicist, went on a fascinating intellectual journey. Along the way, she made a truly creative connection between her Niels Bohr readings and feminist science studies, as well as the works of Judith Butler, Michel Foucault, and Donna Haraway. You might be wondering how all of this happened.

Well, Karen Barad's ideas evolved in a way that transcends simple narratives. She investigated the concept of "intra-active entanglements," which questions conventional notions of continuity and discontinuity. Matter, in its dynamic and interactive form, upsets concepts such as evolution, trajectory, biography, and memory. So, unlike a set autobiography, Barad's tale stays available to future retellings, much like the continual openness of quantum theory.

In essence, she asks: What material forces contribute to the self's repeated materialization? What political forces and texts influence our identities? These questions take us into an intriguing investigation of how we develop our sense of "I" and how it constantly evolves.

Berghofer, P. , P. Goyal, and H. A. Wiltzsche. 2021. "Husserl, the mathematization of nature, and the informational reconstruction of quantum theory." *Continental Philosophy Review* 54:413–436. doi: <https://doi.org/10.1007/s11007-020-09523-8>

Edmund Husserl, famous philosopher, warned against reifying and objectifying mathematical models within physical theories. His cautions were largely focused at Galilean physics, but the core of his critical arguments are still applicable today.

Husserl argued that science had lost touch with ordinary people's experiences, failing to address fundamental concerns about human existence and meaning.

Husserl's book "The Crisis of European Sciences and Transcendental Phenomenology" is a seminal work in twentieth-century philosophy of science. He examined the deep-seated dilemma in our civilization, in which science appeared divorced from existential questions.

Husserl attributed the crisis to our failure to produce a coherent and philosophically satisfactory explanation of scientific reasoning following the seminal works of individuals such as Galileo and Newton.

The paper investigates the mathematization of nature, a topic that remains fundamental to scientific research.

The authors discover remarkable connections between discoveries from phenomenology and quantum theory while describing the reconstruction program.

These findings address perspectivity, concordance, and the relationship between formalism and interpretation in quantum physics.

The authors contend that there is significant opportunity for reciprocal learning between phenomenology and current physics.

By linking these fields, we can acquire a better understanding of the nature of reality, mathematical formalism, and the philosophical foundations of quantum theory.