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[Hyperobjects: Philosophy and Ecology after the End of the ...](#)

Timothy Morton ' s Hyperobjects: Philosophy and Ecology after the End of the World is a queasily vertiginous quest to synthesize the still divergent fields of quantum theory (the weirdness of small objects) and relativity (the weirdness of big objects) and insert them into philosophy and art, which he notes are far behind ontologically speaking (page 150).

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ECOLOGY WITHOUT NATURE

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"Weakness" is a term that Tim Morton uses in his most recent book Hyperobjects: Philosophy and Ecology After the End of the World. "Weakness" is the fact that for humans, or any other observing subject, the appearance of something can never capture the entirety of that object.

[Hyperobjects: Philosophy And Ecology After The End Of The ...](#)

Editorial Reviews. In Hyperobjects, Timothy Morton brings to bear his deep knowledge of a wide array of subjects to propose a new way of looking at our situation, which might allow us to take action toward the future health of the biosphere. Crucially, the relations between Buddhism and science, nature and culture, are examined in the fusion of a single vision.

[Project MUSE - Hyperobjects: Philosophy and Ecology after ...](#)

Moving fluidly between philosophy, science, literature, visual and conceptual art, and popular culture, the book argues that hyperobjects show that the end of the world has already occurred in the sense that concepts such as world, nature, and even environment are no longer a meaningful horizon against which human events take place.

[Hyperobjects: Philosophy and Ecology after the End of the ...](#)

Hyperobjects has now overtaken The Ecological Thought for scholarly citations. Hyperobjects has 1700 while The Ecological Thought has 1690. Ecology without Nature is still at the top with 2100. Fourth is Dark Ecology with 410. Realist Magic has 310. The next highest is an essay, "Queer Ecology," with 230.

[Hyperobjects: Philosophy and Ecology after the End of the ...](#)

Hyperobjects Philosophy and Ecology after the End of the World. 2013 • Author: Timothy Morton The world as we know it has already come to an end Global warming is perhaps the most dramatic example of what Timothy Morton calls "hyperobjects" —entities of such vast temporal and spatial dimensions that they defeat traditional ideas about ...

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Hyperobjects: Philosophy and Ecology after the End of the World. Timothy Morton. U of Minnesota Press, Oct 1, 2013 - Philosophy - 240 pages. 2 Reviews. Having set global warming in irreversible motion, we are facing the possibility of ecological catastrophe. But the environmental emergency is also a crisis for our philosophical habits of ...

[Ursula K. Heise reviews Timothy Morton ' s Hyperobjects ...](#)

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Moving fluidly between philosophy, science, literature, visual and conceptual art, and popular culture, the book argues that hyperobjects show that the end of the world has already occurred in the sense that concepts such as world, nature, and even environment are no longer a meaningful horizon against which human events take place.

The world as we know it has already come to an end Global warming is perhaps the most dramatic example of what Timothy Morton calls "hyperobjects" —entities of such vast temporal and spatial dimensions that they defeat traditional ideas about what a thing is in the first place. Morton explains what hyperobjects are and their impact on how we think, how we coexist, and how we

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[Hyperobjects — University of Minnesota Press](#)

Hyperobjects: Philosophy and Ecology after the End of the World. Minneapolis: University of Minnesota Press, 2013. 240 pp. Hardcover \$75.00. Paperback \$24.95. Reviewed by Ursula K. Heise. 4 June 2014.

Here's the good news about Timothy Morton ' s Hyperobjects: Whatever you may be looking for by way of a theoretical concept, paradigm, or major ...

[HYPEROBJECTS BY TIMOTHY MORTON – Society & Space](#)

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Cary Wolfe SERIES EDITOR

the subtitle, " Philosophy and Ecology after the End of the World. " I have divided this book into two parts. Since there is a radical split between the object and its appearance-for some other entity, it seems appropriate to divide the book in this manner. Hyperobjects require direct philosophical, historical, and