



DARK ECOLOGY

by

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INTRODUCTION

"Progress means: humanity emerges from its spellbound state no longer under the spell of progress as well, itself nature, by becoming aware of its own indigenoussness to nature and by halting the mastery over nature through which nature continues its mastery".

— Theodor Adorno

"Dark is dangerous. You can't see anything in the dark, you're afraid. Don't move, you might fall. Most of all, don't go into the forest. And so we have internalized this horror of the dark".

— Hélène Cixous



PART ONE

Nikel, Russia and the Dark Ecology Project

"It's like an exposed artificial organism.
You see the flow, the veins." (Belina 2015)

Nikel Materiality

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PART TWO

Dark Ecology = Ecological Awareness

"Ecognosis is like knowing, but more like letting-be-known. It is something like coexisting. It is like becoming accustomed to something strange, yet it is also becoming accustomed to strangeness that doesn't become less strange through acclimation. Ecognosis is like a knowing that knows itself. Knowing in a loop; a weird knowing."

(Morton 2016, 3)



PART THREE

The Anthropocene as anti-
anthropocentric

- the concept of species

Timescales and understanding
hyperobjects





PART FOUR

massively accelerated agriculture →

industrialization → global warming

Agrilogistics: The Big Bad

PART FIVE

The beginning of agrilogistics

"Humans represent roughly 32% of vertebrate biomass. The other 65% is creatures we keep to eat. Vertebrate wildlife counts for less than 3%" (Morton 2016, 6)

Social space and the human hyperobject





PART SIX

Axiom (1)

"the law of noncontradiction is inviolable"

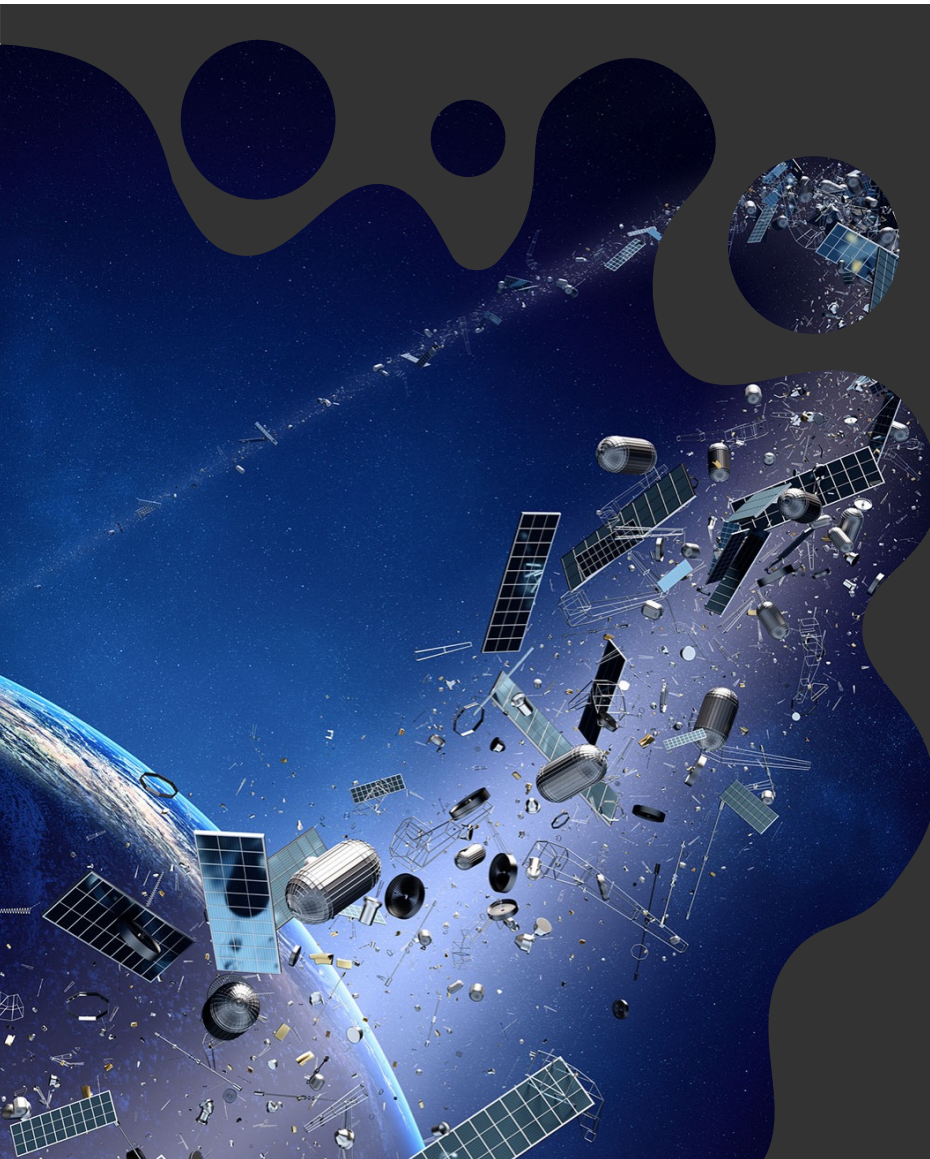
Axiom (2)

"Existing means being constantly present"

Axiom (3)

"existing is always better than any quality of existing"

(Morton 2016, 6)



PART SEVEN

"Because more people is better than happier people. Because bliss is an accident, and existing is a substance. Easy Think Ethics. Let's colonise space—that'll solve our problem! Let's double down!" (Morton 2016, 8)

Ecological value of nature as a concept

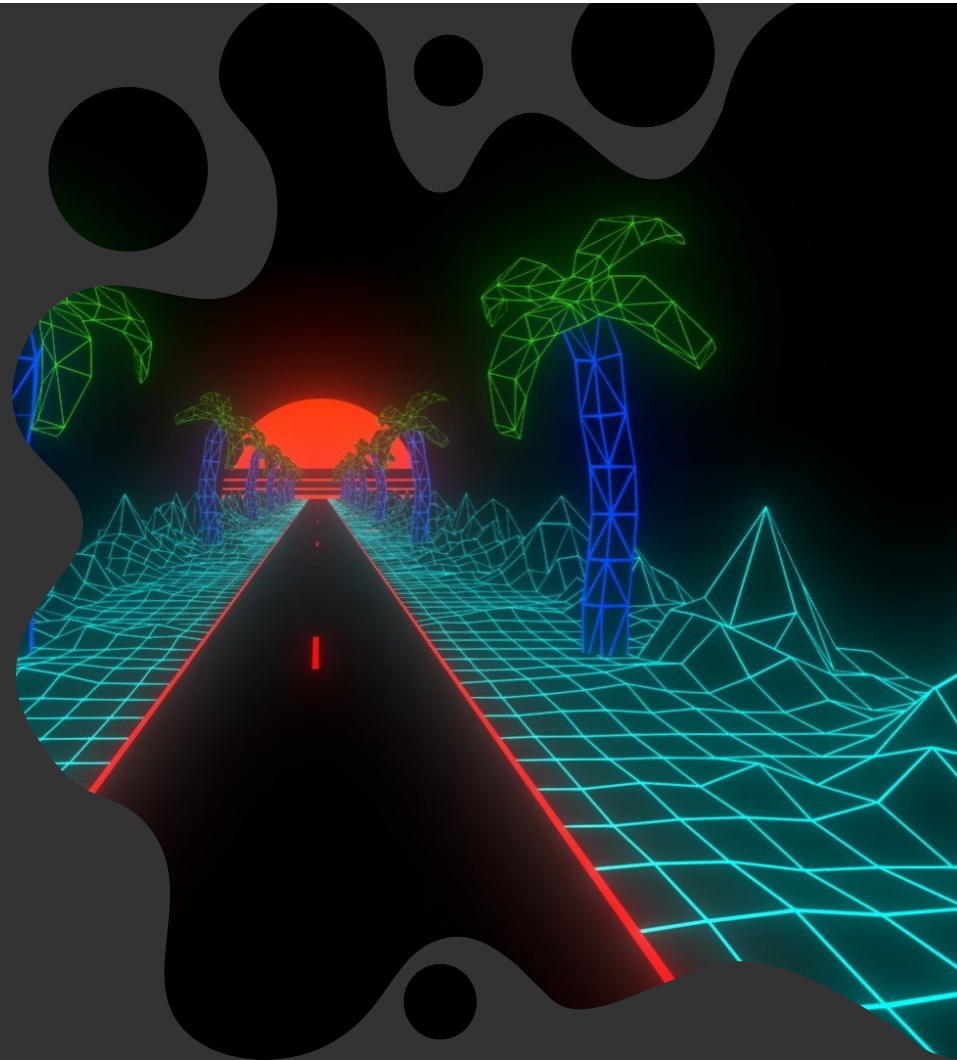
"The Anthropocene doesn't destroy Nature. The Anthropocene is Nature in its toxic nightmare form. Nature is the latent form of the Anthropocene waiting to emerge as catastrophe." (Morton 2016, 8)

PART EIGHT

The Arche-Lithic and Weird Essentialism

"What seems to be the case is that a default paranoia about existing – an ontological uncertainty – was covered over as a survival mechanism, and the compelling, almost addictive qualities of that mechanism of covering-over has provided enough ontological comfort, until very recently, so as to go unexamined."

(Morton 2016, 9)



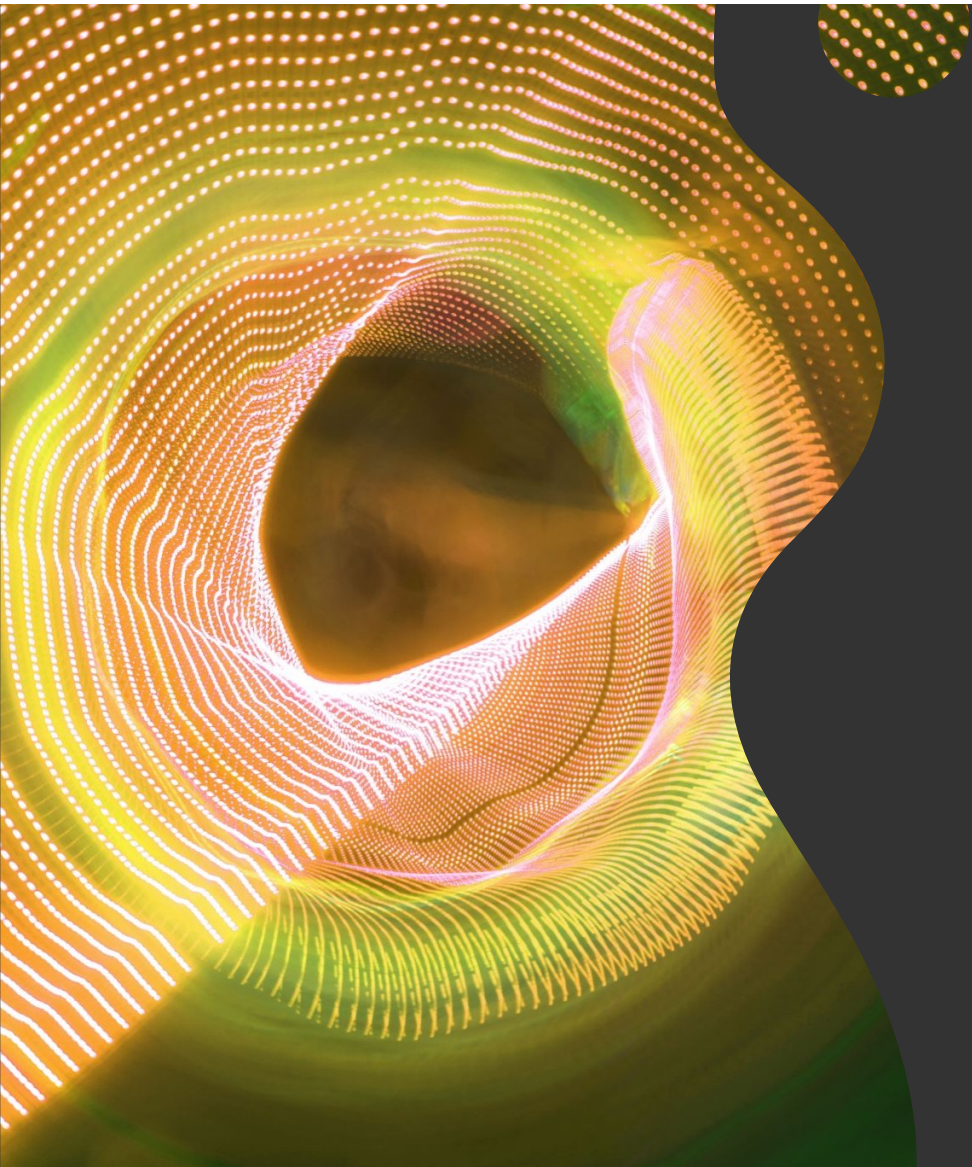
PART NINE



“To think in this new-old way, we
will need to restructure logic. ”
(Morton 2016, 9)



The Meadow Metaphor



PART TEN

"There is an ontological reason why the play of magic involves epistemological panic giving rise to hermeneutical spirals of belief and disbelief. The dance of concealing and revealing happens because reality as such just does have a magical, flickering aspect. It is as if there is an irreducible, story-like hermeneutical web that plays around and within all things. An irreducible uncertainty, not because things are unreal, but because they are real." (Morton 2016, 10)

PART ELEVEN

The Aesthetic Dimension

"This telepathic Force-like zone of nonhuman energy keeps nuzzling at the edge of modern thought and culture, as if with enough relaxed religious inhibitions and enough enjoyable products humans default to the arche-lithic."

(Morton 2016, 11)



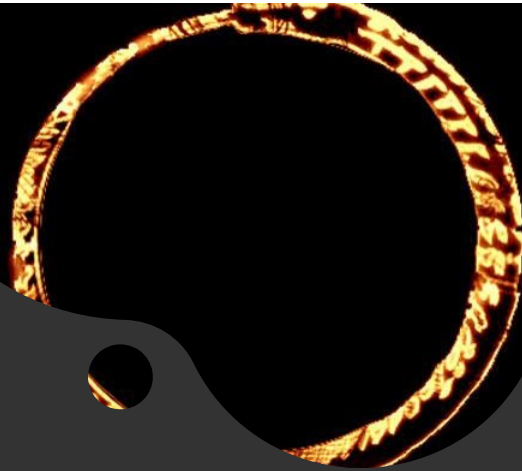
PART TWELVE

"We think that existence means solid, constant, present existence." (Morton 2016, 11)

The Ouroboros

"beings are intrinsically twisted into appearance, but the twist can't be located anywhere."

(Morton 2016, 11)





PART THIRTEEN

"We have guilt because we can have shame.
We have shame because we can have horror.
We have horror because we can have depression.
We have depression because we can have sadness.
We have sadness because we can have longing.
We have longing because we can have joy.
Find the joy without pushing away the depression, for depression is accurate."

(Morton 2016, 12)

PART FOURTEEN

"We live in a world of objectified depression. So do all the other lifeforms, who didn't ask to be sucked into the grey concrete time tunnel. No wonder then that we find mass extinction depressing and uncanny."

(Morton 2016, 12)





PART FIFTEEN

Integrating playfulness

“Lighten up: dark ecology does not mean heavy or bleak; it is strangely light... because things shimmer... If you think of (agrilogistical) civilization as normative you have already decided that it is inevitable, and this means that you have decided that agrilogistical retreat is the only way to move across Earth.”

(Morton 2016, 13)



Activity Time

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PART SIXTEEN

"Once we discover that what is called subjectivity is a cleaned, stripped, devastated version of something much vaguer and more spectral that includes the abjection that the idea of subject is meant to repress, then we are in the phenomenological space of ecological awareness. It is at first horrifying (to white patriarchy), because ecological awareness means noticing that you are profoundly covered in, surrounded by and permeated by all kinds of entities that are not you. That horror then becomes strangely ridiculous, like watching someone trying to escape the inevitable. This sense of the ridiculous is the first hint that at its deepest, ecological awareness has some kind of laughter in it. The laughter of ridicule subsides into a melancholic laughter in which we curate all the nonhumans that surround and permeate us without knowing exactly why... This not-knowing-why becomes beautiful and we sense the ungraspability of things. This sense in turn leads to a kind of joy"

(Morton 2016, 13)

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