

## Giordano Bruno

Vol 2, No 1 (2026)

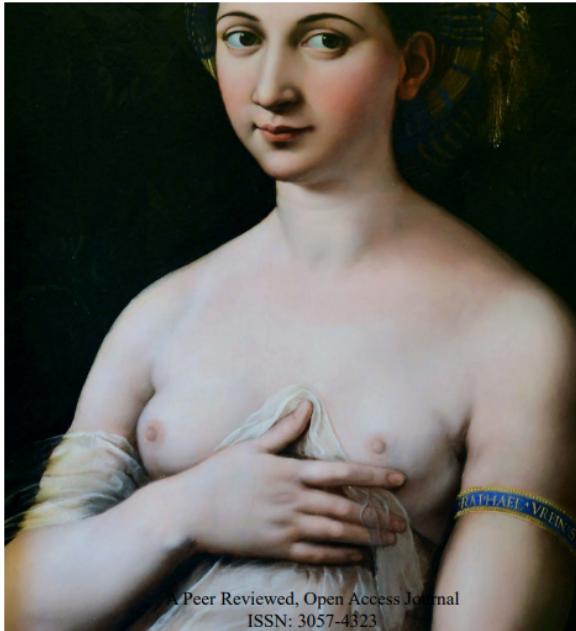
GIORDANO BRUNO – Issue 2

*Issue 2  
January 2026*



### Giordano Bruno

Yearly journal of the Ficino Academy of art, philosophy and science,  
aiming at the revival of the ideal of Humanism



Peer Reviewed, Open Access Journal  
ISSN: 3057-4323

### Philosophy of Entropy: Eastern and Western Approaches

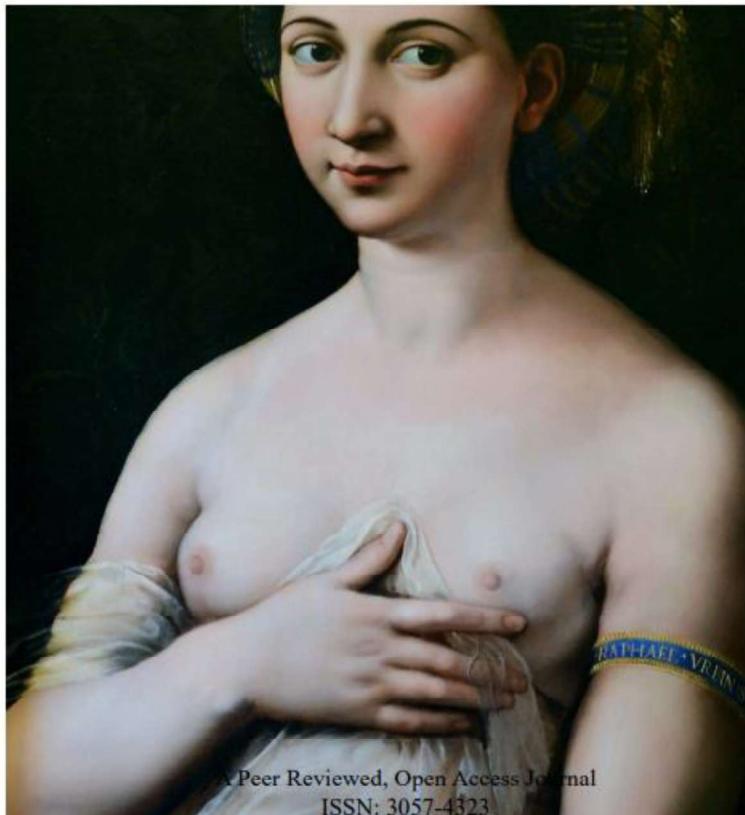
*Fivos Papadimitriou*

*Issue 2  
January 2026*



## **Giordano Bruno**

Yearly journal of the Ficino Academy of art, philosophy and science,  
aiming at the revival of the ideal of Humanism



A Peer Reviewed, Open Access Journal  
ISSN: 3057-4323

## **Philosophy of Entropy: Eastern and Western Approaches**

**Fivos Papadimitriou**

Department of Archival, Library and Information Studies, University of West Attica

Email: geotopia@yahoo.fr

### **Abstract**

This essay examines how the scientific concept of entropy has been interpreted and developed within diverse philosophical traditions, revealing its significance as a bridge between physical description and existential meaning. Western philosophical perspectives on entropy range from traditional interpretations emphasizing decay and disorder to Nietzschean affirmations of flux and becoming, information ethics, phenomenological analyses, postmodern engagements with fragmentation. Eastern traditions, particularly Buddhism, and Hinduism, have long emphasized concepts that align with entropic principles, including impermanence, cyclical time, and liberation from temporal conditioning, often framing entropy as a natural cosmic process rather than a fundamental problem, emphasizing acceptance and transcendence. This essay synthesizes these diverse approaches to reveal common themes: the recognition of universal impermanence, the moral significance of finite existence, and the need for creative responses to temporal constraints. Contemporary developments in environmental ethics, bioethics, social theory, and care ethics demonstrate the continuing relevance of entropy in addressing urgent questions about climate change, aging, social fragmentation, and human vulnerability. The philosophical exploration of entropy yields significant ethical implications, including recognition of shared vulnerability that grounds compassion, the moral weight given to irreversible choices, and the responsibility to create and maintain valuable forms of organization against decay. Rather than negating meaning, entropy's universality can deepen appreciation for the preciousness of time and motivate authentic engagement with finite existence. The analysis concludes that entropy serves not merely as a physical description but as a fundamental framework for understanding human temporal existence and moral responsibility within an evolving cosmos.

**Keywords:** Entropy; Philosophy of Entropy; Western Philosophy; Eastern Philosophy; Philosophy of Information; Irreversibility; Impermanence; Ethics

## 1. Introduction

Entropy, originally conceived as a thermodynamic concept describing the tendency of isolated systems toward disorder, has transcended its scientific origins to become a profound philosophical metaphor for understanding existence, time, morality, and the human condition. This concept, which emerged from the Second Law of Thermodynamics in the 19th century, has been interpreted across diverse philosophical traditions, from Western existentialism to Eastern Buddhism, each offering unique insights into how we might understand our place in a universe governed by irreversible decay. The philosophical exploration of entropy reveals fundamental questions about the nature of time, the meaning of life's finitude, and the ethical implications of living in a cosmos that inexorably moves from order toward chaos. Traditional Western thought has often characterized entropy as the antagonist of order, creativity, and life itself. This interpretation, rooted in classical thermodynamics, views entropy as a measure of disorder and inevitable decay, symbolizing the universe's inexorable march toward what physicists call "heat death"—a state of maximum entropy where no energy remains available for work (Woodward, 2024). This perspective has profoundly influenced Western metaphysics, challenging long-held beliefs about permanence and perfection.

The thermodynamic revolution of the 19th century fundamentally altered philosophical conceptions of time and existence. Arthur Eddington's famous metaphor of "time's arrow" directly linked entropy to temporal directionality, suggesting that we can distinguish between past and future by observing the increase in disorder (Price, 1996). This scientific insight challenged philosophical traditions that had often sought eternal, unchanging truths, forcing a reckoning with temporality and finitude as fundamental features of reality.

The significance of entropy extends beyond scientific description, reaching the core of human experience. Recognition that entropy ensures the irreversible passage of time—that moments once lived cannot be reclaimed—confronts individuals with the fundamental scarcity that imparts urgency and meaning to life. This realization has inspired philosophical inquiries ranging from Nietzsche's affirmation of eternal return to Buddhist meditations on impermanence, existentialist confrontations with mortality, and critical theory's analysis of social decay. Examining these diverse philosophical approaches to entropy clarifies how different traditions conceptualize time and change, and how these conceptualizations inform ethical frameworks for living meaningfully within an entropic universe.

## 2. Western Philosophical Perspectives on Entropy

Friedrich Nietzsche's philosophy presents a striking departure from pessimistic interpretations of entropy and decay. Rather than viewing entropy as something to be lamented or overcome, Nietzsche's thought offers what might be called an affirmative relationship with entropic processes (Woodward, 2024). His concept of eternal return –the idea that all events, including suffering and decay, recur infinitely– can be understood as embracing entropy as consonant with the dynamic nature of becoming rather than static being.

Nietzsche's affirmation challenges traditional moral frameworks that privilege order over disorder, permanence over change. His philosophy suggests that entropy should not be viewed as inherently negative, but rather as an essential aspect of life's creative and destructive processes. This perspective encourages what Woodward (2024) describes as "existential courage" –the willingness to embrace flux, impermanence, and transformation as fundamental characteristics of an authentically lived life. Rather than seeking consolation in metaphysical eternities, Nietzschean affirmation finds meaning precisely in the temporal, entropic flow of existence.

Entropy poses fundamental challenges to the concepts of meaning and value within Western philosophical traditions. The recognition that all ordered systems eventually succumb to disorder raises profound questions about finitude, temporality, and the nature of being itself (Price, 1996). These challenges have forced philosophers to reconceptualize traditional metaphysical categories and develop new frameworks for understanding existence within temporal constraints.

The existentialist tradition, in particular, has grappled seriously with the implications of entropy for human meaning-making. If the universe is fundamentally governed by processes of decay and dissolution, how can humans create authentic meaning? Existentialists like Sartre and Camus have responded by emphasizing human freedom and responsibility in creating values despite –or perhaps because of– the absence of eternal foundations. This philosophical stance treats entropy not as an obstacle to meaning but as the very condition that makes human choice and creativity necessary and significant.

Phenomenology, particularly in the work of Edmund Husserl and Martin Heidegger, offers sophisticated analyses of temporal consciousness that complement thermodynamic understandings of entropy. Husserl's investigations into the structure of temporal consciousness reveal how human experience synthesizes past retention, present impression, and future protention into unified temporal objects (Husserl, 1905). This phenomenological account of time-consciousness provides a subjective counterpart to objective entropic processes, showing how consciousness itself exhibits temporal structures that parallel the irreversible flow described by thermodynamics.

Heidegger's analysis of temporality (Zeitlichkeit) in "Being and Time" emphasizes how human existence is fundamentally structured by its finite temporal horizon. His concept of "being-toward-death" (Sein-zum-Tode) captures how awareness of mortality –itself an entropic limit– structures authentic existence and ethical responsibility (Heidegger, 1962). This phenomenological insight suggests that entropy's most profound significance may lie not in its physical description but in how it shapes the fundamental structures of human meaning-making.

Process philosophers, such as Alfred North Whitehead, have developed metaphysical frameworks that place temporal becoming at the center of reality itself. Whitehead's philosophy views the universe as composed of "actual occasions of experience" that arise, achieve satisfaction, and perish in a continuous process of creative advance (Whitehead, 1929). This process ontology provides a metaphysical foundation for understanding entropy not as the decay of pre-existing substances but as inherent in the temporal structure of reality itself.

Process approaches suggest that entropy is not a departure from an ideal state of permanence but rather the mechanism through which novelty and creativity emerge in the universe. From this perspective, entropic processes enable meaningful existence by providing the temporal conditions necessary for genuine creativity and value to arise.

Postmodern philosophy has embraced themes of fragmentation, deconstruction, and the breakdown of grand narratives in ways that resonate with entropic processes. Jacques Derrida's concept of "différance" describes how meaning is always deferred and dispersed, never achieving perfect presence or stability (Derrida, 1967). This linguistic entropy reflects broader postmodern suspicions about claims to permanent truth or unified meaning.

However, postmodern engagement with entropy-like processes differs significantly from both scientific materialism and traditional metaphysics. Rather than viewing disorder as either a physical fact to be accepted or a spiritual challenge to be overcome, postmodern thinkers often find creative possibilities within fragmentation itself. This approach suggests new ways of understanding how humans might find meaning not despite entropy but through creative engagement with processes of dispersion and reconfiguration.

The emerging field of biosemiotics examines how meaning-making processes evolve throughout the biological world, from cellular communication to human language and culture. Scholars such as Jesper Hoffmeyer and Kalevi Kull argue that living systems are fundamentally semiotic, continuously interpreting and responding to signs in their environment (Hoffmeyer, 2008). This perspective reveals entropy as operating within broader evolutionary processes that generate increasing complexity and meaning-making capacity.

Biosemiotic approaches suggest that entropy's tendency toward disorder is balanced by evolutionary processes that generate new forms of organization and interpretation. Rather than viewing entropy and biological evolution as opposed forces, biosemiotics reveals them as complementary aspects of cosmic development. This framework provides resources for understanding how meaningful life can emerge within and through entropic processes rather than merely despite them.

Contemporary environmental challenges have made the ethical dimensions of entropy particularly pressing. Human activities that accelerate entropic processes – through pollution, resource depletion, and ecosystem disruption – raise fundamental questions about intergenerational responsibility and planetary stewardship. Environmental ethicist Holmes Rolston III argues that humans have obligations to minimize their contribution to ecological entropy while supporting natural processes that generate and maintain biological complexity (Rolston, 1988).

This environmental dimension of entropic ethics extends beyond individual choices to encompass social and political responsibilities. Climate change represents a form of anthropogenic entropy acceleration that demands collective response. Environmental philosopher Dale Jamieson suggests that addressing climate change requires developing new ethical frameworks capable of handling the temporal scales and systemic complexity involved in entropic processes (Jamieson, 2014).

The concept of sustainability can be understood as an attempt to establish patterns of human activity that work with rather than against entropic processes, seeking to maintain valuable forms of organization over extended time periods. This requires a sophisticated understanding of how human systems can participate in larger ecological and cosmic processes without overwhelming their capacity for self-renewal.

Medical advances that extend human lifespan and ameliorate age-related decline raise profound questions about how humans should relate to their own entropic nature. Bioethicist Leon Kass argues that mortality and aging serve important roles in human life, providing natural limits that shape the meaning and value of life (Kass, 2002). From this perspective, attempts to dramatically extend lifespan or eliminate aging might paradoxically undermine the conditions that make life meaningful. Conversely, other bioethicists argue that if entropy causes suffering through aging and death, humans have a moral obligation to develop technologies that reduce this suffering wherever possible. This debate raises deeper philosophical questions about whether entropy should be accepted as a natural and beneficial phenomenon or challenged as a source of unnecessary harm. These bioethical discussions reveal the complex relationship between entropy and human flourishing. While entropic processes clearly cause suffering through aging, disease, and death, they may also provide temporal constraints that enable certain forms of meaning and value. Navigating these tensions requires careful attention to how technological

interventions in entropic processes may affect not only individual welfare but also broader patterns of human meaning-making.

Feminist care ethicists like Nel Noddings and Joan Tronto have emphasized how human flourishing depends on networks of care that sustain individuals through their inevitable periods of dependence and vulnerability (Noddings, 1984; Tronto, 1993). This perspective reveals the ethical significance of entropy through its role in creating the temporal patterns of human neediness that make care relationships necessary and valuable. Rather than viewing dependency as a problem to be overcome, care ethics suggests that human vulnerability—including the vulnerability created by entropic processes like aging and illness—provides occasions for meaningful moral relationships. Care ethics also emphasizes the labor required to maintain human life against entropic forces—the daily work of feeding, cleaning, healing, and nurturing that sustains individuals and communities over time. This framework reframes entropy not merely as a source of suffering but as creating conditions for certain forms of ethical excellence and human connection. This perspective makes visible forms of moral work that are often overlooked in abstract ethical theories but are essential for human flourishing within entropic conditions.

Social theorists have long recognized that human societies exhibit tendencies similar to those of entropy, characterized by disorder and fragmentation. Sociologist Zygmunt Bauman's concept of "liquid modernity" describes how traditional social structures increasingly dissolve into fluid, temporary arrangements (Bauman, 2000). This social entropy creates challenges for maintaining institutions, traditions, and communities over time. Political philosopher Hannah Arendt analyzed how totalitarian movements exploit social entropy, capitalizing on the breakdown of traditional political and social bonds to establish new forms of organization based on ideology and terror (Arendt, 1951). Her work suggests that understanding social entropy is crucial for protecting democratic institutions and human freedom. Contemporary discussions about social media, political polarization, and institutional trust often implicitly invoke entropy-like concepts, describing how information overload and rapid change can overwhelm society's capacity for coherent collective action. These analyses suggest that political ethics must consider how to maintain valuable social forms while allowing for necessary adaptation and renewal.

Contemporary philosophical discourse has expanded the significance of entropy through its connection to information theory. Thinkers like Luciano Floridi have developed information ethics frameworks that interpret entropy in terms of information loss or uncertainty (Woodward, 2024). This approach views entropy not merely as physical disorder but as degradation in the quality and organization of information systems. The equivalent of thermodynamic entropy in information theory, the "information entropy" applied to spatial entities, becomes "spatial entropy" (Papadimitriou 2020, 2022a,b,c,d,e,f). This informational interpretation of entropy carries significant ethical implications. If entropy represents the loss of meaningful information, then moral action becomes partly about preserving,

organizing, and transmitting valuable information across time and communities. This framework extends traditional ethics beyond interpersonal relations to include responsibilities toward maintaining informational order in digital systems, cultural knowledge, and institutional memory. The ethical imperative becomes one of resisting informational entropy through careful stewardship of knowledge and meaning-making systems.

### 3. Eastern Philosophical Perspectives on Entropy

Eastern philosophical traditions have long emphasized concepts that resonate deeply with entropic principles, particularly the Buddhist doctrine of impermanence (*anicca*) and Hindu conceptions of cyclical time. These traditions view existence as characterized by constant flux, transformation, and renewal –perspectives that align naturally with the description of universal change and disorder by entropy,

Hindu cosmology's conception of vast time cycles (*yugas*) and recurring periods of creation and destruction (*pralaya*) provides another framework for understanding entropic processes. These traditions view cosmic dissolution not as ultimate failure but as a necessary phase in recurring cycles of manifestation. This cyclical perspective offers a different relationship to entropy than linear Western conceptions, suggesting that what appears as final decay from one perspective might be understood as preparation for renewal from another. Hindu philosophy's understanding of cosmic cycles includes periods of both creation (*srishti*) and destruction (*pralaya*), viewing these as equally natural and necessary aspects of the universal process (Flood, 1996). This perspective views entropy not as an enemy to be fought, but as one pole of a dynamic balance that encompasses both ordering and disordering forces. The deity Shiva, in his aspect as destroyer, embodies this principle of necessary dissolution. Rather than representing evil or failure, Shiva's destructive power is understood as essential for renewal and transformation. This theological framework offers resources for embracing entropic processes as part of a broader cosmic harmony, rather than as evidence of ultimate meaninglessness. This acceptance of destruction as natural extends to practical ethics and spiritual practice. Rather than seeking to preserve all forms indefinitely, these traditions emphasize the wisdom of recognizing when it is appropriate to let go, to allow natural processes of decay and transformation to proceed. This attitude can inform contemporary environmental ethics and personal practices of non-attachment.

Buddhism's foundational insight into impermanence teaches that all phenomena are subject to arising and passing away. This teaching, developed over millennia before the scientific formulation of entropy, nevertheless captures an essential aspect of the entropic nature of existence. The Buddhist understanding of suffering (*dukkha*) as rooted in attachment to impermanent phenomena reflects an intuitive grasp of how entropy shapes human experience. Clinging to things that

inevitably change and decay results in suffering. Buddhist and Zen traditions, in particular, emphasize the use of awareness of entropy and impermanence as foundations for mindfulness practice and meditative acceptance (Suzuki, 1959). Rather than viewing the transient nature of phenomena as a problem to be solved, these approaches cultivate equanimity toward decay and change as natural features of existence. Zen master Dogen's teaching about the "impermanence of all things" encourages practitioners to find beauty and meaning precisely in transience. The aesthetic principle of "mono no aware" (物哀) in Japanese culture –often translated as "the pathos of things"– captures a bittersweet appreciation for the poignant beauty of impermanent phenomena, a gentle, wistful sadness or pathos for the ephemeral nature of life and beauty, appreciating its transience rather than lamenting it. This aesthetic sensitivity transforms awareness of entropy from a source of anxiety into an occasion for deeper appreciation and presence. These contemplative approaches suggest that the common resistance to entropic processes, such as the desire for permanence and control, is itself a source of suffering. Cultivating mindful acceptance of change and decay enables practitioners to develop what may be termed "entropic wisdom", which finds peace within impermanence rather than in spite of it.

A central theme in Eastern traditions is the possibility of liberation (moksha, nirvana) from the cycles of birth, death, and decay that characterize ordinary existence. This liberation represents transcendence of the temporal, entropic processes that govern conditioned existence (LinkedIn, 2025). The spiritual goal becomes freedom from subjection to time's arrow and the pull of entropy. This aspiration for liberation should not be misunderstood as mere escapism. Rather, Eastern traditions typically emphasize that genuine transcendence of entropic conditioning requires deep understanding and acceptance of impermanence itself. The path to nirvana involves fully comprehending the nature of change and decay, not denying or avoiding it. This paradoxical relationship –achieving freedom through complete acceptance of conditionality– offers a sophisticated response to entropy's existential challenges. The practice of meditation in these traditions can be understood as a method for directly experiencing the entropic nature of mental and physical phenomena while simultaneously cultivating a perspective that is not entirely subject to these processes. Advanced practitioners report states of consciousness that seem to transcend ordinary temporal experience, suggesting possibilities for relating to entropy that go beyond mere intellectual understanding.

#### 4. Towards a Synthesis: Common themes and divergences

Despite their different cultural origins and philosophical frameworks, both Western and Eastern approaches to entropy share several significant themes ([figures 1](#) and [figure 2](#)). Both traditions recognize the fundamental reality of impermanence and change. Both acknowledge that awareness of finitude can serve as a catalyst for meaningful engagement with life. Both struggle with questions about how to find or

create value within temporal constraints. However, important differences emerge in their responses to these challenges. Western thought, particularly in its modern forms, tends to emphasize individual responsibility for creating meaning in the face of cosmic indifference. The existentialist emphasis on authentic choice and self-creation exemplifies this approach. Eastern traditions more commonly point toward transcendent possibilities that transcend ordinary temporal existence, while simultaneously emphasizing the acceptance of and harmony with natural processes. These different orientations lead to distinct ethical implications. Western approaches often emphasize urgent action and creative resistance to entropic forces, viewing moral life as a form of heroic struggle against decay and meaninglessness. Eastern approaches more typically emphasize acceptance, non-attachment, and the cultivation of wisdom that can find peace within change itself. Neither approach is necessarily superior; both offer valuable resources for navigating the challenges of existence in an entropic universe. Recent philosophical work has begun to integrate scientific understanding of entropy with traditional philosophical concerns in new ways. Critical theorists analyze social entropy and the breakdown of institutional order. Actor-network theorists examine how human and non-human actors configure and reconfigure relationships in ways that resist or accelerate entropic processes. Autopoietic theory examines how living systems maintain their organizational integrity while exchanging matter and energy with their environment. These contemporary approaches often emphasize the relational and systemic dimensions of entropy, moving beyond individualistic frameworks to consider how entropic processes operate simultaneously at multiple scales. Climate change and ecological crisis have made these broader perspectives particularly urgent, as they highlight how human activities can accelerate entropic processes at planetary scales.

The philosophical exploration of entropy yields several significant ethical implications for how humans should conduct their lives. First, the recognition of entropy's universality fosters humility and compassion. Since all beings are subject to decay and death, we share a common condition of vulnerability that can ground solidarity and mutual care. Second, the irreversibility of entropy lends moral weight to human choices. Since actions cannot be undone and time cannot be reclaimed, decisions carry permanent consequences that demand careful consideration. This temporal irreversibility transforms ordinary choices into matters of ethical significance. Third, the tendency toward disorder suggests that creating and maintaining order—whether in personal life, social institutions, or ecological systems—requires ongoing effort and attention. Moral life becomes partly about accepting responsibility for sustaining valuable forms of organization against entropic decay. Fourth, the finite nature of individual existence, guaranteed by entropic processes, creates urgency regarding how to spend one's limited time meaningfully. This urgency can motivate authentic engagement with life while warning against the waste of precious temporal resources. Finally, the connection between entropy and creativity and renewal suggests that moral life involves not just preserving existing order but also participating in processes of transformation and regeneration. The

ethical question becomes not just how to resist decay but how to engage creatively with change in ways that foster flourishing.

Philosophical reflection on entropy reveals creativity and compassion as particularly significant human responses to entropic conditions. Creativity represents the human capacity to generate novel forms of order and meaning within a universe that tends toward disorder. Artistic, intellectual, and cultural creation can be understood as temporary but meaningful victories over entropy's pull toward uniformity and chaos. Compassion emerges as an ethical response to the shared vulnerability that entropy ensures all beings experience. Recognizing that suffering and decay affect all sentient life can motivate care and solidarity across traditional boundaries of identification. This recognition transforms entropy from an abstract physical principle into a foundation for ethical community. Both creativity and compassion represent ways of affirming life and value within entropic constraints without denying the reality of those constraints. They suggest possibilities for meaningful engagement that neither requires illusions about permanence nor succumbs to nihilistic despair about impermanence.

Yet, a central question raised by philosophical reflection on entropy is how individuals can find or create meaning in a universe governed by decay. Multiple approaches have been developed to address this challenge. Existentialist philosophers suggest that meaning must be created rather than discovered, emphasizing human freedom to construct values and purposes in the face of cosmic indifference. This approach treats entropy not as an obstacle to meaning, but as the condition that makes human meaning creation necessary and significant. Eastern philosophical traditions often point toward forms of meaning that transcend ordinary temporal existence while remaining fully engaged with the world of change and decay. These approaches suggest that the deepest forms of meaning may arise precisely from accepting and understanding impermanence rather than trying to escape or overcome it.

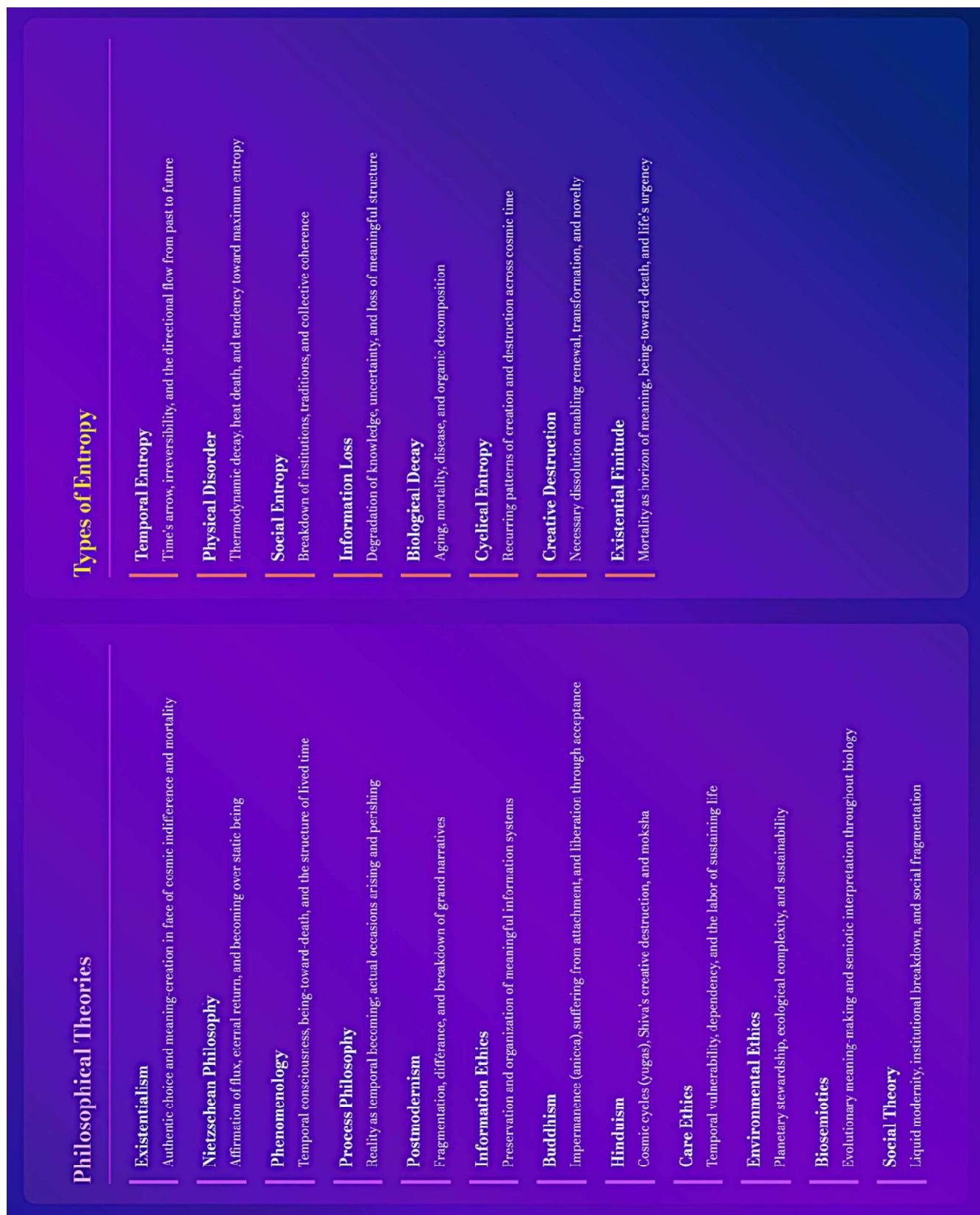


Figure 1. Some key philosophical theories (eastern and western) and types of entropy (to be used as a key to explain the relationships shown in the next figure).

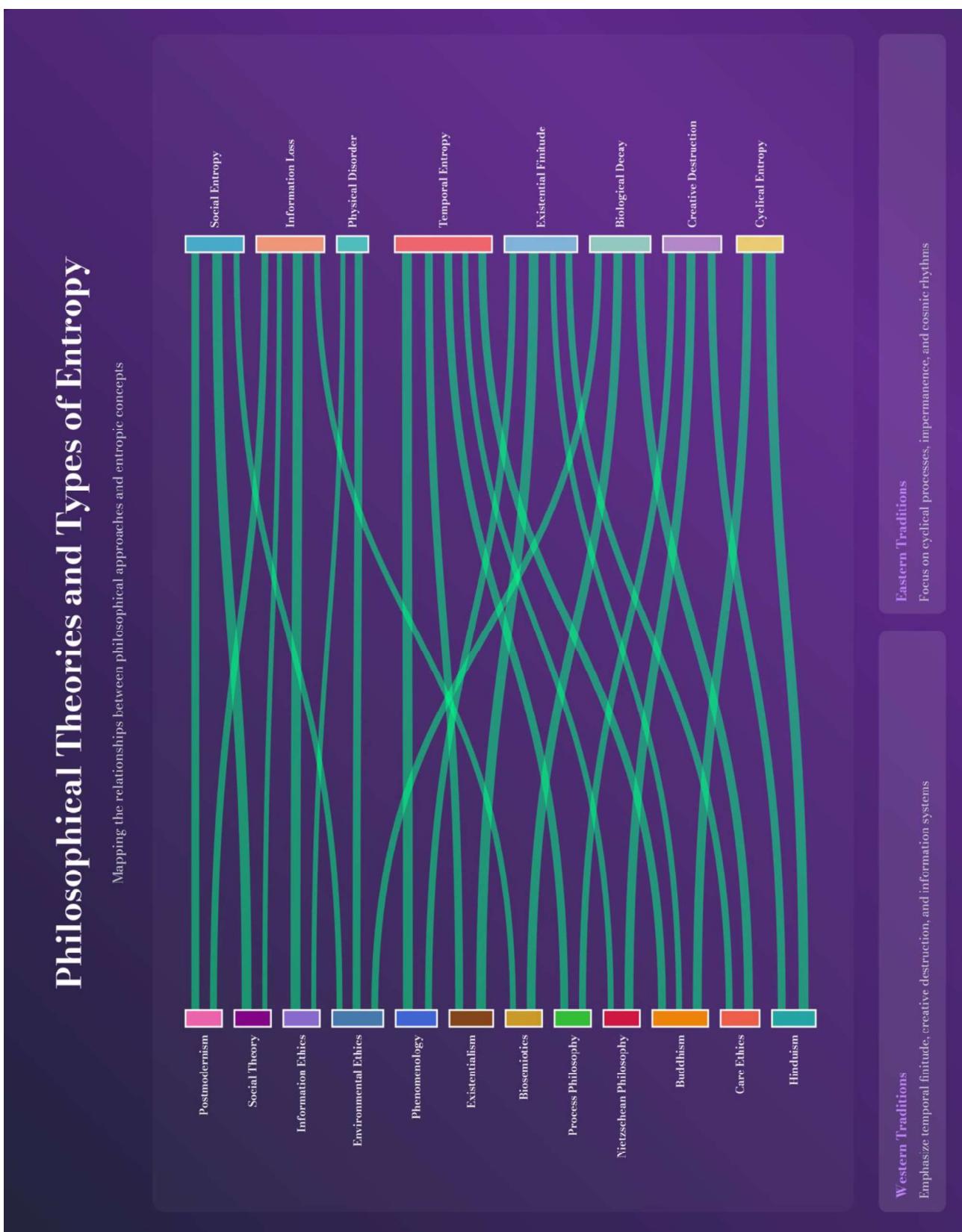


Figure 2. Visualization of the relevance of the key philosophical theories (eastern and western) of figure 1 with the types of entropy (as conceived by the author)

## 6. Conclusion: Entropy as a Philosophical Bridge

Only entropy comes easy

“Только энтропия даётся легко”

(Anton Chekhov, 1860–1904)

Philosophical approaches to entropy reveal this scientific concept's capacity to serve as a bridge between physical description and existential meaning. While Western thought often emphasizes entropy's challenges to traditional metaphysical assumptions and the need for creative responses to meaninglessness, Eastern traditions more typically integrate entropic processes into cosmological frameworks that emphasize acceptance and transcendence.

Both traditions offer valuable resources for understanding how to live meaningfully within an entropic universe. They suggest that awareness of entropy – far from negating the possibility of meaning – can actually deepen our appreciation for the preciousness of time, the importance of choice, and the value of whatever order and beauty we can create or preserve within finite existence.

The philosophical exploration of entropy ultimately reveals that this physical principle touches some of the deepest questions about human existence: How should we relate to time and change? What kinds of meaning are possible within temporal constraints? How can we live ethically in a universe governed by decay? While different philosophical traditions answer these questions in varying ways, their shared engagement with entropy underscores the profound significance of this concept for understanding both the human condition and our responsibilities within the larger patterns of cosmic evolution.

The continuing development of philosophical approaches to entropy promises to yield new insights as both our scientific understanding and our existential challenges evolve. Climate change, technological acceleration, and social transformation all raise new questions about how humans participate in entropic processes at multiple scales. Philosophical reflection on these developments will likely continue to draw on entropy as a fundamental concept for understanding change, meaning, and value in an ever-evolving cosmos.

In the end, entropy serves not merely as a description of physical processes but as a mirror reflecting fundamental aspects of the human condition. Through philosophical engagement with entropy, we encounter questions about time and eternity, order and chaos, meaning and meaninglessness that lie at the heart of what it means to be human in a universe that is both our home and the source of our ultimate dissolution. The various philosophical traditions examined here demonstrate that these questions, while challenging, can be engaged in ways that affirm both the reality of entropy and the possibility of meaningful human response to entropic conditions.

## References

Arendt, H. (1951). *The origins of totalitarianism*. Harcourt, Brace & World.

Bauman, Z. (2000). *Liquid modernity*. Polity Press. ISBN: 978-0745624099

Derrida, J. (1967). *Of grammatology* (G. C. Spivak, Trans.). Johns Hopkins University Press. (Original work published 1967) ISBN: 978-0801828475

Flood, G. (1996). *An introduction to Hinduism*. Cambridge University Press. ISBN: 978-0521438780

Heidegger, M. (1962). *Being and time* (J. Macquarrie & E. Robinson, Trans.). Harper & Row. (Original work published 1927) ISBN: 978-0060638599

Hoffmeyer, J. (2008). *Biosemiotics: An examination into the signs of life and the life of signs*. University of Scranton Press. ISBN: 978-1589661361

Husserl, E. (1905). *On the phenomenology of the consciousness of internal time* (J. B. Brough, Trans.). Kluwer Academic Publishers. ISBN: 978-0792310815

Jamieson, D. (2014). *Reason in a dark time: Why the struggle against climate change failed—and what it means for our future*. Oxford University Press. ISBN: 978-0199337661

Kass, L. (2002). *Life, liberty and the defense of dignity: The challenge for bioethics*. Free Press. ISBN: 978-0743246589

Noddings, N. (1984). *Caring: A feminine approach to ethics and moral education*. University of California Press. ISBN: 978-0520050919

Papadimitriou, F. (2020). The probabilistic basis of spatial complexity. In *Spatial complexity: Theory, mathematical methods and applications* (pp. 51-61). Springer.

Papadimitriou, F. (2022a). *Spatial entropy and landscape analysis*. Springer.

Papadimitriou, F. (2022b). Spatial entropy, non-extensive thermodynamics and landscape change. In *Spatial entropy and landscape analysis* (pp. 103-121). Springer.

Papadimitriou, F. (2022c). Spatial negentropy and social self-organization in simulated landscapes. In *Spatial entropy and landscape analysis* (pp. 75-86). Springer.

Papadimitriou, F. (2022d). Emergence, sustainability and cyber-physical landscapes. In *Spatial entropy and landscape analysis* (pp. 123-139). Springer.

Papadimitriou, F. (2022e). Spatial entropy, geo-information and spatial surprise. In *Spatial entropy and landscape analysis* (pp. 1-14). Springer.

Papadimitriou, F. (2022f). Visual perception of spatial entropy and landscape analysis. In *Spatial entropy and landscape analysis* (pp. 87-102). Springer.

Price, H. (1996). *Time's arrow and Archimedes' point: New directions for the physics of time*. Oxford University Press. ISBN: 978-0198520861

Rolston, H., III. (1988). *Environmental ethics: Duties to and values in the natural world*. Temple University Press. ISBN: 978-0877225438

Suzuki, D. T. (1959). *Zen Buddhism: Selected writings*. Doubleday Anchor Books.

Tronto, J. C. (1993). *Moral boundaries: A political argument for an ethic of care*. Routledge. ISBN: 978-0415906609

Whitehead, A. N. (1929). *Process and reality: An essay in cosmology*. Macmillan.

Woodward, A. (2024). Affirming entropy. *Philosophy and Technology*. CC BY 4.0. DOI: 10.1007/s13347-024-00698-9.