

HARAWAY CIRCLE #7

Staying with the Trouble

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“Trouble is an interesting word. It derives from a thirteenth-century French verb meaning “to stir up,” “to make cloudy,” “to disturb.” We—all of us on Terra—live in disturbing times, mixed-up times, troubling and turbid times. The task is to become capable, with each other in all of our bumptious kinds, of response. Mixed-up times are overflowing with both pain and joy—with **vastly unjust** patterns of pain and joy, with unnecessary killing of ongoingness but also with necessary resurgence. The task is to make kin in lines of inventive connection as a practice of learning to live and die well with each other in a thick present. Our task is to make trouble, to stir up potent response to devastating events, as well as to settle troubled waters and **rebuild quiet places.**” - DH SWTTp. 1

“The global village is a place of a very arduous interfaces and very abrasive situations.”

– Violence as a quest for identity (1977). In *Understanding Me: Lectures & Interviews* (2003), p. 265.

“What happens when human exceptionalism and bounded individualism, those old saws of Western philosophy and political economics, become unthinkable in the best sciences, whether natural or social? Seriously unthinkable: **not available to think with**. Biological sciences have been especially potent in fermenting notions about all the mortal inhabitants of the earth since the imperializing eighteenth century. Homo sapiens—the Human as species, the Anthropos as the human species, Modern Man—was a chief product of these knowledge practices. What happens when the best biologies of the twenty-first century cannot do their job with bounded individuals plus contexts, when organisms plus environments, or genes plus whatever they need, no longer sustain the overflowing richness of biological knowledges, if they ever did? ” - DH SWTT p.30

“Do not ask me to sketch what other world may be able to come to terms, or compose, with Gaia. The response doesn't belong to us, that is to those who have both provoked her intrusion and now decipher it through data, models, and simulations. Naming Gaia is naming a question, but emphatically not defining the terms of the answer, as such a **definition** would give us, us again, always us, the first and last word. Learning to **compose** will need many names, not a global one, the voices of many peoples, knowledges, and earthly practices. It belongs to a process of multifold creation, the terrible difficulty of which it would be foolish and dangerous to underestimate but which it would be suicidal to think of as impossible. There will be no response other than the barbaric if we do not learn to couple together multiple, divergent struggles and engagements in this process of creation, as hesitant and stammering as it may be.” - Isabel Stengers – The Intrusion of Gaia

“To think-with is to stay with the naturalcultural multispecies trouble on earth. There are no guarantees, no arrow of time, no Law of History or Science or Nature in such struggles. There is only the **relentlessly contingent** sf worlding of living and dying, of becoming-with and unbecoming-with, of sympoiesis, and so, just possibly, of multispecies flourishing on earth.” p.40

“I want to stay with the trouble, and the only way I know to do that is in generative joy, terror, and collective thinking.”- p3. 31

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Intro: 1400-1430

Reading 1430-1530

Discussion 1530-...

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